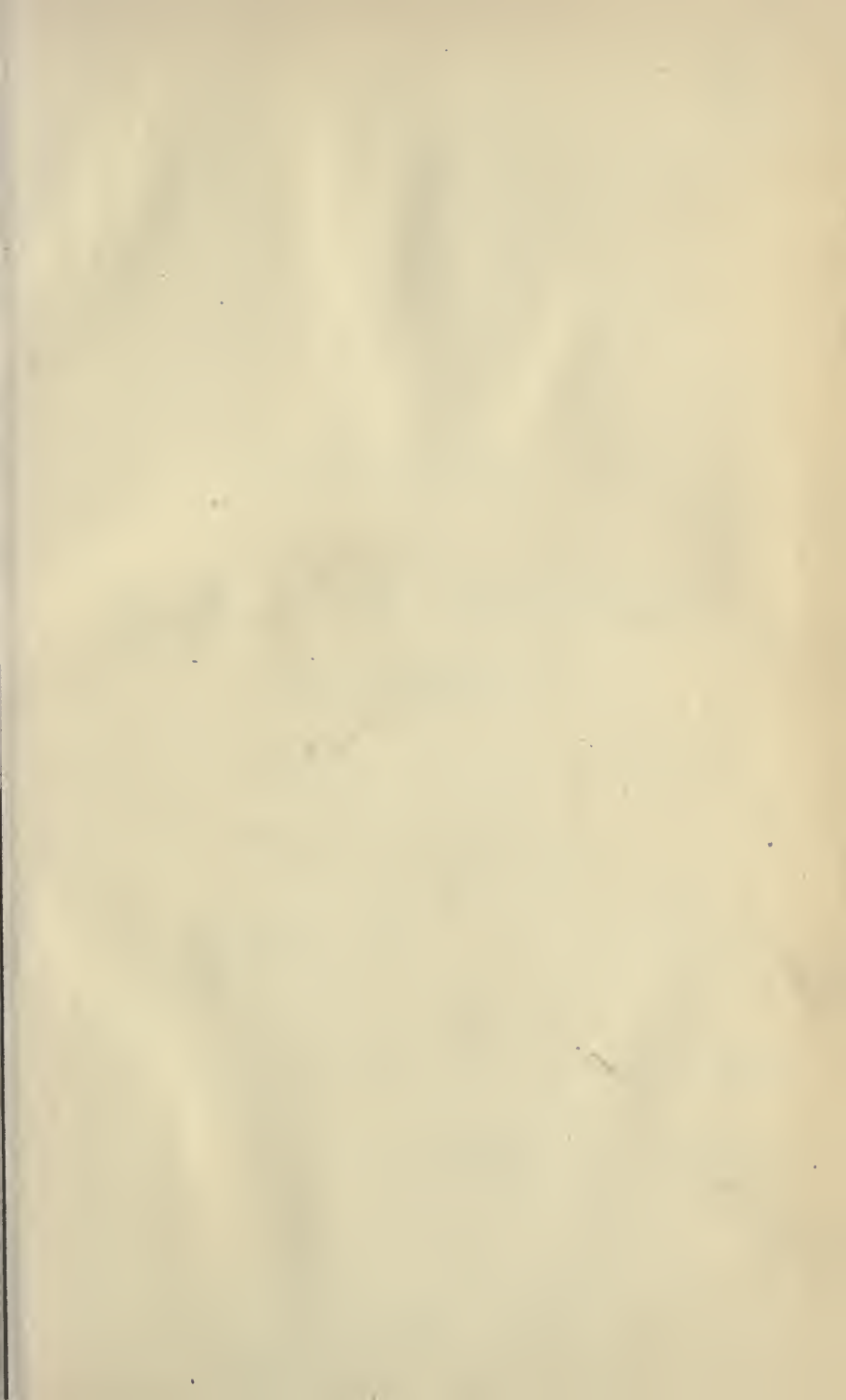


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Chaucer's Translation
of
Boethius's "De Consolatione
Philosophiæ."

Early English Text Society.

Extra Series. No. v.

1868.

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EDITED FROM

THE ADDITIONAL MS. 10,340 IN THE BRITISH MUSEUM.
COLLATED WITH THE CAMBRIDGE UNIV. LIBR. MS. II. 3. 21.

BY

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RICHARD CLAY & SONS, LIMITED, LONDON & BUNGAY.

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, Boece 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 Coluile, 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.'¹ Belgium had her translations—both Flemish² and French³; Germany hers,⁴ France hers,⁵ Italy hers.⁶ 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 translacioun 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 Consolatione*:

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 erthly man?

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

But what is he þat may ȝeue a lawe to loueres. loue is a gretter lawe and a strengere to hym self þan any lawe þat men may ȝeuen.

(*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 Seinet 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 Méung, printed at Paris, 1494.

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

II. A DRUNKEN MAN.

A dronke man wot wel he hath an hous,
But he not¹ which the righte wey is thider.

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

Ryzt as a dronke man not nat² by whiche paye he may retourne home to hys house.—(Chaucer's Trans., p. 67.)

Sed velut ebrius, domum quo tramite 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 theeffect, and heigh was his entente ;
Wel wist he why, and what therof he mente ;
For with that faire cheyne of love he bond
The fyr, the watir, the eyr, and eek the lond
In certeyn boundes, that they may not flee.

(*Knightes Tale*, p. 92.)

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

Quod mundus stabili fide
Concordes variat vices,
Quod pugnantia semina
Fœdus perpetuum tenent,
Quod Phœbus 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.

Phœbe 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 cælo imperitans amor.
 Hic si fræna remiserit,
 Quicquid nunc amat invicem,
 Bellum continuo geret:
 Et quam nunc socia fide
 Pulcris motibus incitant,
 Certent solvere machinam.
 Hic sancto populos quoque
 Junctos fœdere continet,
 Hic et conjugii sacrum
 Castis nectit amoribus,
 Hic fidis 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 governaunee!
 Love, that his hestes hath in hevене 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!
 (*Troilus & 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, perpetually durynge;—
 That Phebus mot his rosy carte forth brynge,
 And that the mone hath lordschip overe the nyghte;—
 Al this doth Love, ay heryed be his myght!

That, that the se, that gredy is to flowen,
 Constreyneth to a certeyn ende so
 Hise flodes, that so fiersly 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.)

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 mowe 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 ordenaunce,
That spices of thinges and progressiouns
Schullen endure by successiouns
And nat eterne be, withoute any lye.

(*Knights Tale*, vol. ii. p. 92, 93.)

þe engendrynge of alle þinges quod she and alle þe progressiouns of muuable nature. and alle þat moeueþ in any manere takiþ hys causes. hys ordre. and hys formes. of þe stablenesse of þe denyne þouzt [and thilke deuyne thowht] þat is yset and put in þe toure. þat is to seyne in þe heyzt of þe simplicite of god. stablisþ many manere gyses to þinges þat 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 dryveth 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.

(*Knights Tale*, vol. ii. p. 92.)

For al þing þat is cleped inperfit . is proued inperfit by þe amenuyng of perfeccioun . or of þing þat is perfit . and her-of comeþ it . þat in euery þing general . yif þat . þat men seen any þing þat is inperfit . certys in þilke general þer mot ben somme þing þat is perfit. For yif so be þat perfeccioun is don away . men may nat þinke nor seye fro whennes þilke þing is þat is cleped inperfit . For þe nature of þinges ne token nat her bygynnyng of þinges amenused and inperfit . but it procedip of þingus þat ben al hool . and absolut . and descendep so doune in-to outcrest þinges and in-to þingus empty and wip-oute fruyt .

but as I haue shewed a litel her byforne . þat yif þer be a blisfulnesse þat be frele and vein and inperfit . þer may no man doute . þat þer nys som blisfulnesse þat is sad stedfast and perfit.—(bk. iii. pr. 10, p. 89.)

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

VI. GENTILITY.

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

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

For if þe name of gentilesse be referred to renoun and clernesse of linage. þan is gentil name but a foreine þing.

(*Chaucer's Boethius*, p. 78.)

Quæ [nobilitas], si ad claritudinem refertur, 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 beauté.

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

Ne no tere ne wette his face, but he was so hard-herted þat he myȝte ben domesman or inge of hire dede beauté.

(*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.

Book iv. st. 134, vol. iv. p. 339.

- (1) Syn God seth every thyng, out of dountaunce,
And hem disponeth, thorough his ordinaunce,

In hire merites sothely for to be,
As they shul comen by predesteyné

136

- (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 sworne,
That purveyaunce hath seyn befor to be ,
Wherfor I seye, that, from eterne, if he
Hathe wiste byfor our thought ek as oure dede,
We have no fre choys, as thise clerkes rede.

137

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

138

- (4) But it were rather an opinyon
Uncertain, and no stedfast forseyng ;
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 erreure upon God to gesse
Were fals, and foule, and wikked corsednesse.

139

- (5) They seyn right thus, that thyng 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 bifore, withouten ignorance.

140

- (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 seyn,
Bihoveth it that thynges, which that falle,
That thei in certeyn ben purveied alle.

141

- (7) I mene as though I labourede me in this,
To enqueren which thyng cause of whiche thyng be ;
- (8) As, whether that the prescience of God is
The certein cause of the necessité
Of thynges that to comen ben, pardé !
Or, if necessité of thyng comynge
Be cause certein of the purveyinge.

142

- (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 certainly,
Be necessarie, al seme it nat therby
That prescience put fallynge necessaire
To thyng to come, al falle it foule or faire.

143

- (10) For, if ther sit a man yonde on a see, [seat]
Than by necessité bihoveth it,
That certes thyn opinioun 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 :—

144

- (11) I sey, 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.

145

- (12) But thow maist seyne, the man sit nat therfore,
That thyn opinioun of his sittynge sothe is ;
But rather, for the man sat there byfore,
Therfor is thyn opinioun soth, ywys ;
And I seye, though the cause of soth of this
Cometh of his sittynge, yet necessité
Is interchaunged both in hym and the.

146

- (13) Thus in the same wyse, out of doutaunce,
I may wel maken, as it semeth me,
My resonyng of Goddes purveiaunce,
And of the thynges that to comen be; . . .

147

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

148

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

(1) Quæ tamen ille ab æterno cuncta prospiciens providentiæ cernit intuitus, et suis quæque meritis prædestinata disponit. . . . (*Boethius*, lib. v. pr. 2.) . . .

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

(3) Neque enim vel factum aliud ullum vel quælibet existere poterit voluntas, nisi quam nescia falli providentia divina præsenderit. Nam si res aliorum, quam provisë sunt detorqueri valent, non jam erit futuri firma præscientia;

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

(5) Aiunt enim non ideo quid esse eventurum quoniam id providentia futurum esse prospexerit; 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 quæ providentur, sed necesse est quæ futura sunt provideri.

(7) Quasi vero quæ cujusque rei causa sit,

(8) Præscientiane futurorum necessitatis an futurorum necessitas providentiæ, laboretur.

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

(10) Etenim si quispiam sedeatur, opinionem quæ eum sedere conjectat veram esse necesse est: at e converso rursus,

(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 quisque sedet, quoniam vera est opinio : sed hæc potius vera est, quoniam quempiam sedere præcessit. Ita cum causa veritatis ex altera parte procedat, inest tamen communis in utraque 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 satis est.

(lib. v. pr. 3.)

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.

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

Sed hoc est, quod recolentem me vehementius coquit. Nam in omni adversitate fortunæ 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.

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

þe fowel þat hyȝt voltor þat etip þe stomak or þe giser of ticius.

(*Chaucer's Boethius*, p. 107.)

XI. THE MUTABILITY OF FORTUNE.

For if hire (Fortune's) whiel stynte any thinge to torne
Thanne cessed she Fortune anon to be.

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

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

(Compare stanzas 120, 121, p. 142, and stanza 136, p. 146, of 'Troilus 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

Imedled is with many a bitterness.

Ful angwyschous than is, God woote, quod she,

Condicion of weyn prosperité!

For oither joies comen nought yfeere,

Or elles no wight hath hem alwey here.

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

þe swetnesse of mannes welefulnesse is yspranid wiþ many[e] bitter-
nesses.—(*Chaucer's Boethius*, p. 42.)

—ful anguissous þing is þe condicioun of mans goodes. For
eyþer it cometh al to-gidre to a wyzt. or ellys it lasteth not perpetuely.
(*Ib.* p. 41.)

Quam multis amaritudinibus humanæ felicitatis dulcedo respersa
est!—(*Boethius*, lib. ii. prose 4.)

Anxia enim res est humanorum conditio bonorum, et quæ vel nun-
quam tota proveniat, vel nunquam perpetua subsistat.—(*Ib.*)

O, brotel wele of mannes joie unstable!

With what wight so thow be, or how thow pleye,

Oither he woot that thow joie art muable,

Or woot it nought, it mot ben on of tweyen:

Now if he woot it not, how may he seyen

That he hath veray joie and selynesse,

That is of ignoraunce ay in distresse?

Now if he woote that joie is transitorie,

As every joie of worldly thyng mot fle,

Thanne every tyme he that hath in memorie,

The drede of lesyng maketh hym that he

May in no parfyte selynesse be:

And if to lese his joie, he sette not a myte,

Than semeth it, that joie is worth ful lite.

(*Troilus and Cryseyde*, bk. iii. st. 111, 112, vol. iv. p. 258.)

(1) What man þat þis toubmlyng welefulnesse leediþ, eiþer he woot
þat [it] is chaungeable. or ellis he woot it nat. And yif he woot it
not. what blisful fortune may þer be in þe blyndenesse of ignoraunce.

(2) And yif he woot þat it is chaungeable. he mot alwey ben adrad
þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen it.

. For whiche þe continuel drede þat he haþ ne suffriþ hym nat to ben weleful. Or ellys yif he leese it he wene[þ] to be dispised and forleten hit. Certis eke þat is a ful lytel goode þat is born wiþ euene hert[e] whan it is loost.—(*Chaucer's Boethius*, pp. 43, 44.)

(1) Quem caduca ista felicitas vehit, vel scit eam, vel nescit esse mutabilem. Si nescit, quænam beata sors esse potest ignorantia 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 ithrowe,
Than laugheth she, and maketh hym the mowe.

(*Troilus and Cryseyde*, bk. iii. st. 254, vol. iv. p. 299.)

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

. She lauþeþ and scorneþ þe wepyng of hem þe whiche she haþ maked wepe wiþ hir free wille Yif þat a wyȝt is seyn weleful and ouerþrowe in an houre.—(*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 seventhe 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 Méung'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 sorow haþ comaunded his age to be in me (p. 4).

Et ma douleur *commanda* a vieillesse
Entrer en moy / ains quen fust hors ieunesse.

*Mors hominum felix, quæ se nec dulcibus annis
Inserit, et mæstis sæpe vocata venit.*

þilke deef of men is welful þat ne comeþ not in 3eres þat ben swete (i. *mirie*). but comeþ to wrecches often yclepid. (p. 4.)

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

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

Styli officio. Wiþ office of poyntel (p. 5). Fr. (que ie reduisse) par escript.

Inexhaustus. Swiche . . . þat it ne myzt[e] not be emptid (p. 5). Fr. inconsumptible.

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

Præcipiti profundo. In ouer-þrowyng depnesse (p. 7).

[L]As que la pensee de lomme
Est troublee et plongie comme
En *abisme* *precipitee*
Sa propre lumiere gastee.

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

Inter secreta otia. Among my secre restyng 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 þi masculyn children (p. 37). Fr. de ta lignie masculine.

Ad singularem felicitatis tuæ cumulum venire delectat. It deliteþ me to comen now to þe singular vphepyng of þi 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 þilke litel habitacle (p. 57). Fr. de cest trespetit habitacle.

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

QViconques tend a gloire vaine

Et le croit estre souueraine

Voye les regions patentes

Du ciel

Ludens hominum cura. þe pleiyng besines of men (p. 68).

Si quil tollist par doulz estude

Des hommes la sollicitude . . .

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

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

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

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

Quos premunt septem gelidi triones. Alle þe peoples þat ben vndir þe colde sterres þat hyzten þe seuene triones (p. 55). Fr. ceulx de septentrion.

Ita ego quoque tibi veluti corollarium dabo. Ryzt so wil I zeue þe here as a corolarie or a mede of coroune (p. 91). Fr. semblablement ie te donneray ainsi que vng correlaire.

In stadio. In þe stadie or in þe forlonge (p. 119). Fr. ou (for au) champ.

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

Nimum . . . adversari ac repugnare videtur. It semeþ . . . to repugnien and to contrarien gretly. Fr. Ce semble chose trop contraire et repugnante.

Universitatis ambitum. Envirounyng of þe vniuersite (p. 165). Fr. lauirounement de luniuersalite.

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

Scientiam nunquam deficientis instantie rectius aestimabis. þou shalt demen [it] more ryztfully þat it is science of presence or of instaunce þat neuer ne fayleþ (p. 174). Fr. mais tu la diras plus droittement et mieulx science de instante presentialite non iamais 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 *clarus atque gubernaculum* by *keye* and a *stiere* (p. 103), and *compendium* (gain, acquisition) by *abreggyng* (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).¹ Some of his definitions are very quaint; as, for instance, that of Tragedy—‘*a dité of a prosperité for a tyme þat endiþ in wrechednesse*’ (p. 35). One would think that the following definition of Tragedian would be rather superfluous after this,—‘*a maker of dities þat hyzten (are called) tregedies*’ (p. 77).

Melliflui . . . oris *Homerus*

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

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

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 *thilke* (singular and plural), and *-nes* (in *wrechednes*, &c.), when the Camb. MS. has *thilke*² and *-nesse*.

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

If the Chancer 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 *thilke* 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 Gauls 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 patrician. 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 inconsistency 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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[fol. 3.]

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- 2 Hic dum mecum tacitus.
- 3 Heu *quam* precipiti.
- 4 Set medicine inquit tempus.
- 5 Tunc me discussa.
- 6 Haut ¹ aliter tristicie. 1 MS. hanc.
- 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 paulisper ² conticuit. 2 MS. lilper.
- 2 Hec cum superba.
- 3 Uellem autem pauea.
- 4 Si quantas rapidis.
- 5 His igitur si *et* pro se.

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

EXPLICIT LIBER SECUNDUS.

LIBER TERCIUS.

- 1 Iam tantum illa.
- 2 Qui serere ingenium.
- 3 Tunc defixo 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 miseros tramite.
- 17 Hactenus mendacio formam.
- 18 O qui perpetua.
- 19 Quoniam igitur qui scit.
- 20 Nunc omnes pariter.
- 21 Assencior inquam cuncta.

- 22 *Quisque* profunda.
- 23 Tunc ego platoni *inquam*.
- 24 Felix qui poterit.

EXPLICIT LIBER TERCIVS.

LIBER QUARTVS.

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

EXPLICIT LIBER QUARTVS.

INCIPIT LIBER QVINTVS.

- 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 QVINTVS ET VLTIMVS.

[* fol. 3 b.]

* LIBER PRIMUS.

[The fyrste
Metur.]

INCIPIT LIBER BOICII DE CONSOLACIONE PHILOSOPHIE.

Carmina qui quondam studio florente peregi.

Boethius deplores
his misfortunes
in the following
pathetic elegy.

Alas I wepyng am constreined to bygynne vers of
sorouful matere. ¶ þat whilom in floryschyng

studie made delitable ditees. For loo rendyng muses
4 of poetes enditen to me þinges to be writen. and drery
vers of wrecchednes weten my face wiþ verray teers.

¶ At þe leest no drede ne myzt[e] ouer-come þo muses.

7 þat þei ne weren felawes and folweden my wey. þat is
to seyne when I was exiled. þei þat weren glorie of
my youȝth whilom weleful and grene conforten now þe
sorouful werdes of me olde man. for elde is comen vn-
warly vpon me hasted by þe harmes þat I haue. and

ypalage
antithesisLaments his
immature old
age.

12 sorou haþ comaunded his age to be in me. ¶ Heeres
hore ben schad ouertymelyche vpon myne heued. and
þe slak[e] skyn trembleþ vpon myn emty body. þilk[e]
deep of men is welful þat ne comeþ not in ȝeres þat
ben swete (.i. mirie.) but comeþ to wrecches often

Death turns a
deaf ear to the
wretched.

17 yclepid.

¶ Allas allas wiþ how deaf an eere deep cruel
tourneþ away fro wrecches and naieþ to closen wep-
yng eyen. ¶ While fortune vnfeipful fauored[e] me

When Fortune
was favourable
Death came near
Boethius,

22 is to seyne þe deep had[de] almost dreynt myne heued.
¶ But now for fortune clowdy haþ chaunged hir dis-
ceyuable chere to me warde. myn vnþitouse lijf draweþ
a long vnagreable dwellynges in me. ¶ O ȝe my

but in his
adversity life is
unpleasantly
protracted.

- 1 of—MS. of of.
2 floryschyng—floryssyng
3 rendyng—rendyng
4 be—ben
5 wrecchednes—wrecched-
nesse
teers—teeres
6 leest—leeste
myzt[e] ouer-come—myhte
ouercomen
8 seyne when—seyn whan
9 youȝth—MS. þoȝt, O. yowthe
10 sorouful werdes—sorful
wierdes [i. fata]
12 sorou—sorwe

- 12 haþ—MS. haþe
be—ben
13 hore—hoore
ben—arn
myne—myu
14 slak[e]—siake
emty—emptyd
þilk[e]—thlike
15 welful—welful
comeþ not—comth nat
16 .i. mirie—omitted
17 tourneþ—torneth
naieþ—nayteth
wepyng—wepyngē

- 20 While—Whil
fauored[e]—fauorede
21 lyzte—lyhte
.s. temporels—omitted
sorouful houre—sorful
howre
22 seyne—seyn
had[de]—hadde
myne—myu
23 haþ—MS. haþe
chaunged hir disceyu-
able—chaungyd hyre de-
ceyuable
24 vnþitouse lijf—vnþitouse
lyf

frendes what or wherto auainted[e] 3e me to be wele-
ful : for he þat haþ 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 þe mene while þat I stille recorded[e] þise þinges
wip my self. *and* markede my wepli compleynte wip.

[The firste
prose.]

office of poyntel. I saw stondyng aboue þe heyzt of my
heued a woman of ful greet reuerence by semblaunt

Philosophy
appears to
Boethius,

hir eyen brennyng *and* clere seing ouer þe comune
myzt of men. wip a lijfly colour *and* wip swiche vigoure

like a beautiful
woman,

and strenkeþ þat it ne myzt[e] not be emptid. ¶ Al
were it so þat sche was ful of so greet age. þat men ne

and of great age.

wolde not trowe in no manere þat sche were of oure
elde. þe stature of hir was of a doutous iugement. for

Her height could
not be determined,

sumtyme sche constreyned[e] *and* schronk hir seluen
lyche to þe comune mesure of men. *and* sumtyme it

semed[e] þat sche touched[e] þe heuene wip þe heyzte
of hir heued. and when sche hef hir heued heyer sche

for there were
times when she
raised her head
higher than the
heavens.

perced[e] þe selue heuene. so þat þe syzt of men lokyng
was in ydel. ¶ Hir cloþes weren maked of ryzt delye

þredes *and* subtil crafte of perdurable matere. þe wyche
cloþes sche hadde wouen wip hir owen hondes : as I

Her clothes were
finely wrought
and indissoluble,

knew wel aftir by hir selfe. declaryng *and* schewyng
to me þe beaute. þe wiche cloþes a derkenes of a for-

47
but dark and
dusky, like old
besmoked images.

leten and dispised elde had[de] duskid *and* dirkid as
it is wont to dirken by-smoked ymages. ¶ In þe ne-

- 26 *auainted[e]*—*auaintede*
be—ben
27 *haþ*—MS. *habe*
not—nat
28 *stedfast*—*stidefast*
29 *In þe mene*—omitted
recorded[e]—*recordede*
30 *saw*—MS. *sawo*, C. *sawh*
stondyng aboue—MS. *stun-*
diyng aboue, C. *stond-*
inge abouen
heyzt—*heyhte*
my—*myñ*
31 *greet*—*gret*
32 *brennyng*—*brennynge*
clere seing—*cleer seyng*
33 *swiche*—*swych*
34 *strenkeþ*—*strengthe*
it — *emptid* — *it myhte*

- nat ben emted
34 *Al*—*alle*
36 *wolde*—*trowe*—*wolden*
nat trowen
37 *iugement*—*Iuggement*
38 *sumtyme*—*somtyme*
constreyned[e] — *con-*
streynede
schronk — MS. *schronke*,
C. *shronk*
39 *lyche*—*lyk*
40 *semed[e]*—*semede*
touched[e]—*towehede*
41 *when*—*whan*
hef—MS. *heued*, C. *hef*
heyer—*hyere*
42 *perced[e]*—*perceede*
syzt—*syhte*
lokyng—*lookyunge*

- 44 *crafte*—*craft*
45 *wouen*—MS. *wonnen*, C.
wouen
owen hondes — *owne*
handes
46 *knew*—MS. *knewe*, C.
knewh
selfe declaryng—*self de-*
clarynge
schewyng—*shewyunge*
47 *derkenes*—*dirknesse*
forleten—*forletyn*
48 *dispised*—*despised*
had[de] *duskid* — *haddo*
duskid
dirkid—*derked*
49 *by-smoked*—*the smokede*
neperest[e]—*nethereste*

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

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.

Philosophy bids
the Muses leave
Boethius,

[* fol. 4.]

as they only
increase his
sorrow with their
sweet venom.

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

perest[e] hem or bordure of þese cloþes men reddē
ywouen in swiche a gregkysche .P. þat signifieth þe lijf
actif. And abouen þat lettre in þe heyzest[e] bordure

53 a grekysche T. þat signifieth þe lijf contemplatif.

¶ And by-twene þese two lettres þere weren seien de-
grees nobly wrouzt in manere of laddres. By wyche

56 degrees men myzt[en] clymbe fro þe nepemast[e] lettre

to þe ouermast[e]. ¶ Napeles hondes of sum men
hadde korue þat cloþe by vyolence and by strenkeþ.

¶ And eueryche man of hem hadde born away syche

60 peces as he myzte geet[e]. ¶ And forsoþe þis forsaide

woman ber bookes in hir ryzt honde. and in hir lefte
honde sche ber a ceptre. ¶ And when sche sauþ þese

poetical muses aprochen aboute my bedde. and endyt-

64 yng wordes to my wepynges. sche was a lytel ameuēd

and glowed[e] wiþ cruel eyen. ¶ Who quod sche haþ
suffred aprochen to þis seek[e] man þise comune strum-

petis of siche a place þat *men clepen þe theatre.

68 ¶ þe wyche only ne asswagen not his sorowes. wiþ no

remedies. but þei wolde fede and norysche hem wiþ
swete venym. ¶ Forsoþe þise ben þo þat wiþ þornes

and prykkynge of talentz or affeccions wiche þat

72 ben no þing fruteliyng nor profitable destroyen þe

cornes plenteuouse of frutes of reson. ¶ For þei
holden þe hertes of men in usage. but þei ne delyuere

not folk fro maladye. but if ȝe muses hadde wiþdrawen

50 þese—thise

51 swiche—omitted

gregkysche—grekysshe

signifieth—sygnifileth

52 heyzest[e]—heyeste

54 by-twene þese—bytween

thise

þere—ther

seien—seyn

55 nobly wrouzt—nobely y-

wrought

wyche—whiche

56 myzt[en] clymbe—myhten

clymbyn

nepemast[e]—nethereste

57 ouermast[e]—vppereste

sum—some

58 hadde korue—hadden

koruen

58 cloþe—cloth

strenkeþ—strengthe

59 born—MS. borne, C. born

away syche—away swiche

60 geet[e]—geten

forsaide—forseide

61 ber—MS. bere, C. bar

bookes—smale bookes

honde—hand

62 lefte honde—left hand

62 ber—MS. bere, C. baar

saup þese—say thise

63 bedde—bed

endytynge—enditynge

64 ameuēd—amoued

65 glowed[e]—glowede

haþ—MS. haþe, C. hath

66 seek[e]—sike

þise—the

66 strumpetis—strompetes

67 siche—swich

clepen—clepyu

68 only ne—uat oonly ne

not his—nat hise

no—none

69 woldefede—wolden feeden

norysche hem—noryssyn

lym

72 ben—ne ben

fruteþyng—fructefyngne

73 cornes plenteuouse—corn

plentyous

74 þe and ne—both omitted

75 not—nat

if ȝe—MS. if þe, C. yif ye

hadde—hadden

fro me wiþ 3oure flateries. any vnkonnyng *and* vnprofit-
able man as men ben wont to fynde comunely amonges
þe peple. I wolde wene suffre þe lasse greuously.

Philosophy is
deeply grieved,
because they have
not seduced one
of the profane,

¶ For-why in syche an vnprofitable man myne ententes
weren no þing endamaged. ¶ But 3e wiþdrawen me 80

þis man þat haþ ben norysched in studies or scoles of
Eleaticis *and* of achademicis in grece. ¶ But goþ now

but one who has
been brought up
in Eleatic and
Academic studies.

raper away 3e meremaydenes wyche ben swete til it
be at þe laste. *and* suffreþ þis man to be cured *and* 84

heled by myne muses. þat is to say by notful sciences.

She bids the
sirens begone.

¶ And þus þis compaygnie of muses I-blamed casten
wroþely þe chere adounward to þe erþe *and* schewyng 87

by redenesse hir schame þei passeden sorowfully þe
þreschefolde. ¶ And I of whom þe syzt plunged in

Blushing for
shame they pass
the threshold.

teres was derked so þat I ne myzt[e] not knowe what
þat woman was of so imperial auctorite. ¶ I wex al 91

a-besid *and* astoned. *and* caste my syzt adoune in to þe
erþe. *and* bygan stille forto abide what sche wolde don

Boethius is
astonished at the
presence of the
august dame.

afterwarde. ¶ þo come sche nere *and* sette hir doun
vpon þe vterrest[e] corner of my bedde. *and* sche by- 95

holdyng my chere þat was cast to þe erþe heuy *and*
greuous of wepyng. compleinede wiþ þise wordes þat I
schal sey þe perturbacioun of my pouzt.

Philosophy
expresses her
concern for
Boethius.

98

HEU QUAM PRECIPITI MERSA PROFUNDO.

Allas how þe pouzt of man dreint in ouer þrowyng
depnesse dulleþ *and* forletip hys propre clere-
nesse. myntyng to gone in to foreyne derknesses as
ofte as hys anoious bisines wexiþ wiþ-uten mesure.

[The 2de Metur.]

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

76 *vnkonnyng*—vnkunnyuge
78 *peple*—poep^{le}
79 *syche*—whiche
myne—myⁿ
80 *weren*—ne weeren
3e—ye
81 *haþ*—MS. haþe, C. hath
ben—be
scoles—schooles
82 *goþ*—MS. goþe, C. goth
83 *wyche*—whiche þat
85 *say*—seyⁿ
85 *notful*—noteful

86 *I-blamed*—Iblamyd
87 *wroþely*—wrothly
adounward—downward
88 *redenesse*—rednesse
sorowfully—sowfully
89 *þreschefolde*—thresshold
syzt—syhte
90 *derked*—dyrked
myzt[e]—knowe—myhte
nat knowen
91 *wex*—wax
92 *a-besid*—abayshed
caste—cast

92 *adoune in to*—down to
93 *don*—MS. done
95 *vterrest[e] corner*—vt-
tereste cornere
bedde—bed
97 *compleinede* — com-
pley[n]de
98 *sey*—seyen
101 *gone*—goon
102 *bisines*—bysynesse
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.

Philosophy
addresses
Boethius.

þat is dryuen to *and* fro wiþ worldly wyndes. ¶ þis
man þat sumtyme was fre to whom þe heuene was open
105 *and* knowen *and* was wont to gone in heuenelyche
papes. *and* sau3 þe ly3tnesse of þe rede sunne. *and* sau3
þe sterres of þe colde moone. *and* wyche sterre in
heuene vseþ wandryng risorses yflit by dyuerse speres.
¶ þis man ouer comere hadde *comprehendid* al þis by
noubre. of accountyng in astronomye. ¶ And ouer
þis he was wont to seche þe causes whennes þe soun-
112 yng wyndes moeuen *and* bisien þe smope water of þe
see. *and* what spirit turneþ þe stable heuene. *and*
whi þe sterre ryseþ oute of þe reede eest. to falle
in þe westren waves. and what attempriþ þe lusty
houres of þe fyrste somer sesoun þat hi3teþ *and* ap-
117 paraileþ þe erþe wiþ rosene floures. ¶ And who
makeþ þat plenteouse autumpne in fulle 3eres fletip
wiþ heuy grapes. ¶ And eke þis man was wont to
telle þe dyuerses causes of nature þat weren yhid.
121 ¶ Allas now lieþ he emptid of ly3t of hys þou3t. *and*
hys nekke is pressid wiþ heuy cheynes *and* bereþ his
chere enclined adoune for þe greet[e] wey3t. and is
124 constreyned to loke on foule erþe.

SET MEDICINE INQUIT TEMPUS.

[The ijd^e prose.]

More need of
medicine than of
complaint.

Bvt tyme is now *quod* sche of medicine more þen of
compleynte. ¶ Forsope þen sche entending to
me warde wiþ al þe lokyng of hir eyen saide. ¶ Art
128 not þou he *quod* sche þat sumtyme I-norschid wiþ my
mylke *and* fostre[d] wiþ my meetes were ascaped *and*
comen to corage of a perfit man. ¶ Certys I 3af þe

103 *worldly*—wordely
104 *sumtyme*—whilom
105 *gone*—goon
106 *papes*—paathes
107 *saui3*—sawh
108 *ly3tnesse*—lythnesse
109 *sunne*—sonne
110 *saui3*—MS. sne, C. sawgh
107 *wyche*—which
108 *risorses*—recourses
111 *seche*—seken
112 *sounyng*—sownyngre

114 *ryseþ oute*—aryseth owt
115 *faile*—fallen
116 *westren*—westrene
117 *fyrste*—fyrst
118 *eke*—ek
119 *dyuerses*—dinerse
120 *yhid*—MS. yhidde
121 *lieþ*—liþ
122 *emptid*—emtd
123 *adounne*—adown
124 *greet[e]* *wey3t* — grete
weyhte

124 *loke*—*foule*—looken on
the fool
125, 126 *þen*—than
127 *al*—alle
128 *saide*—seyde
129 *sumtyme*—whilom
130 *I-norschid*—MS. I-nor-
schide, C. noryssed
131 *fostre[d]*—fostered
132 *my*—myne
133 *Certys*—Certes
3af, yaf

syche armures þat ȝif þou þi self ne haddeſt firſt caſte
hem away. þei ſchulden haue defendid þe in ſykernesſe 132
þat may not be ouer-comen. ¶ Knoweſt þou me not.

* Why art þou ſtille. is it for ſchame or for aſtonyng. [• fol. 4 b.]

It were me leuer þat it were for ſchame. but it ſemeþ
me þat aſtonyng haþ oppreſſed þe. ¶ And whan
ſche ſay me not oonly ſtille. but wiþ-uten office of 137

tonge *and* al doumbe. ſche leide hir honde ſoftely vpon
my breſt *and* ſeide. ¶ Here nis no peril *quod* ſche.
¶ He is fallen in to a litargie. whiche þat is a comune
ſekenes to hertes þat ben deſceiued. ¶ He haþ a litel 141

forȝeten hym ſelf. but certis he ſchal lyȝtly remembre
hym ſelf. ¶ Ȝif ſo be þat he haþ knowen me or now.
and þat he may ſo done I wil wipe a litel hys eyen.
þat ben derked by þe cloude of mortel þinges ¶ Þiſe
wordes ſeide ſche. and wiþ þe lappe of hir garment 146

yplitid in a frounce ſche dried[e] myn eyen þat were
ful of þe wawes of my wepynges. *and dries up his tears.*

TUNC ME DISCUSSA.

þus when þat nyȝt was diſcuſſed *and* chaſed away. [The 3^de Metur.]
derkneſſes forleſten me. *and* to myn eyen repeyre
aȝeyne her firſte ſtrenkeþ. and ryȝt by enſample as 151

þe ſonne is hid when þe ſterres ben cluſtred. þat is to
ſey when ſterres ben couered wiþ cloudes by a ſwifte
wynde þat hyȝt chorus. *and* þat þe firmament ſtont
derked by wete ploungy cloudes. and þat þe ſterres not
apperen vpon heuene. ¶ So þat þe nyȝt ſemeþ ſprad 156
vpon erþe. ¶ Yiſ þan þe wynde þat hyȝt borias

131 *syche*—ſwiche
ȝif—yif
caſte—C. caſt
132 *away*—away
schulden haue—ſholden
han
133 *not be*—nat ben
Knoweſt þou—knoweſtow
134 *art þou*—artow
136 *hap*—MS. haþe
138 *tonge*—tunge
doumbe—dowmb
honde—hand

139 *Hera*—her
140 *litargie whiche*—litarge
which
141 *sekeneſ*—ſykenesſe
141, 143 *hap*—MS. haþe
144 *done*—doon
wil wipe—wol wypen
146 *garment*—garnement
147 *dried[e]*—dryedo
were—weeren
148 *ful*—fulle
149 *when*—whan
150 *myn*—myno

150 *repeyre*—repeyrede
151 *aȝeyne*—omitted
her firſte—hir fyrſt
152 *hid*—MS. hidde, C. hid
when—whan
153 *sey*—seyn
when—whan
154 *hyȝt*—heyhte
chorus—MS. thorus
stont—MS. stonde, C. ſtant
157 *þan*—thanne
wynde—wynd
hyȝt—hyhte

dispeled

158 sent out of þe kaues of þe contre of Trace betiþ þis
causing the return
of the hidden day,
when the sun
smites our won-
dering sight with
his sudden light.

162 eyen.

¹ MS. hanc.

HAUT ¹ ALITER TRISTICIE.

[The 3^de prose.]
The clouds of
sorrow being dis-
pelled, Boethius
recollects the
features of his
Physician,

whom he dis-
covers to be
Philosophy.

Ryzt so *and* none oþer wyse þe cloudes of sorowe
dissolued *and* don away. ¶ I took heuene. *and*
receyuede mynde to knowe þe face of my fyciscien.
¶ So þat I sette myne eyen on hir *and* festned[e] my
lokyng. I byholde my norice philosophie. in whos
houses I hadde conuersed *and* haunted fro my zouþe.

169 *and* I seide þus. ¶ O þou maistresse of alle uertues
He addresses her. descendid fro þe souereyne sete. Whi art þou comen
in to þis solitarie place of myn exil. ¶ Art þou comen

172 for þou art mad coupable wiþ me of fals[e] blames.
She expresses her
concern for him, ¶ O *quod* sche my norry scholde I forsake þe now. *and*
scholde I not parte wiþ þe by comune trauaille þe charge

176 it nar[e] not leueful ne sittyng to philosophie to leten
and tells him that
she is willing to
share his misfor-
tunes. wiþ-uten compaignie þe wey of hym þat is innocent.
¶ Scholde I þan redoute my blame *and* agrisen as þouȝ

179 þer were byfallen a newe þing. q. d. non. ¶ For
She fears not any
accusation, as if
it were a new
thing. trowest þou þat philosophi be now alþerfirst assailed
in perils by folk of wicked[e] maneres. ¶ Haue I not

stryuen wiþ ful greet strife in olde tyme byfore þe
For before the age
of Plato she con-
tended against
folly, age of my plato azeins þe foolhardines of foly *and*

184 eke þe same plato lyuyng. hys maistre socrates
and by her help
Socrates tri-
umphed over an
unjust death. deserued[e] victorie of vnryztful deef in my presence.
¶ þe heritage of wyche socrates. þe heritage is to seyne

158 *sent*—isent
160 *þan*—thanne
161 *sodeyne*—sodeyn
163 *none oþer*—non oother
sorowe—sorwe
165 *knowe*—knownen
166 *myne*—myn
festned[e]—fastnede
170 *fro*—from
170, 171 *art þou*—artow

172 *mad*—MS. made, C. mak-
fals[e]—false [ed]
174 *parte*—parten
176 *nar[e]*—nere
sittyng—sittinge
178 *þan*—thanne
179 *þing*—thing
q. d. non—omitted
180 *trowest þou*—trowestow
alþerfirst—alderfirst

181 *wicked[e]*—wikkede
182 *strife*—strif
183 *azeins*—ayenis
foolhardines—foolhardi-
nesse
foly—folie
184 *eke*—ek
185 *deserued[e]*—desseruede
186 *wyche*—the which
seyne—seyn

þe doctrine of þe whiche socrates in hys oppinioun of Of the inheritance
 felicite þat I clepe welfulnesse ¶ Whan þat þe people the rout of Epicureans
 of epicuriens *and* stoyciens *and* many oþer enforceden and Stoics wanted
 hem to go rauische eueryche man for his part þat is 190
 to seyne. þat to eueryche of hem wolde drawn to þe Philosophy with-
 defence of his oppinioun þe wordes of socrates. ¶ þei stood them,
 as in partie of hir preye todrowen me crynge *and* whereupon they
 debatyg þer azeins. *and* tornen *and* torenten my cloþes 194
 þat I hadde wouen wiþ myn handes. *and* wiþ þe tore her robe,
 cloutes þat þei hadden arased oute of my cloþes. þei and, departing
 wenten away wenyng þat I hadde gon wiþ hem euery with the shreds,
 dele. In whiche epicuryens *and* stoyciens. for as 198
 myche as þer semed[e] somme traces *and* steppes of Thus, clothed
 myne habit. þe folye of men wenyng þo epicuryens with her spoils,
and stoyciens my *familers peruertede (.s. persequendo) they deceived
 somme þoruþ þe errour of þe wikked[e] or vnkunn- [* fol. 5.]
 yng[e] multitude of hem. ¶ þis is to seyne for þei 202
 semeden philosophres: þei weren pursued to þe deep Philosophy
 and slayn. ¶ So yif þou hast not knowen þe exilynge adduces
 of anaxogore. ne þe empoysenyng of socrates. ne þe examples of wise
 tourmentz of zeno for þei [weren] straungers. ¶ 3it men, who had
 myztest þou haue knowen þe senectiens *and* þe Canyos laboured under
and þe sorancis of wyche folk þe renoun is neyþer ouer
 oolde ne vnsolempne. ¶ þe whiche men no þing ellys 210
 ne brouzt[e] hem to þe deep but oonly for þei weren
 enfourmed of my maneres. *and* semeden moste vnlyke
 to þe studies of wicked folk. ¶ And forþi þou auztest
 not to wondre þouþ þat I in þe bitter see of þis lijf be 214

184 *welfulnesse* — *welful-*
 189 *oþer*—*oother* [nesse]
 190 *go*—*gon*
eueryche—*euerich*
 191 *seyne*—*seyn*
to—*omitted*
eueryche—*euerich*
 194 *tornen*—*read* *coruen*, C.
koruen
 195 *wouen*—MS. *wonnen*, C.
wouen
 196 *arased*—*arraced*
 197 *gon*—MS. *gone*, C. *gon*
 198 *dele*—*del*
 199 *myche*—*moche*

199 *semed[e]*—*semede*
and—*or*
 200 *myne*—*myn*
wenyng—MS. *weyng*, C.
weninge
 202 *þoruþ*—*thorw*
wikked[e]—*wikkede*
vnkunnynge—*vnkunn-*
 203 *seyne*—*seyn* þat [ynge]
 204 *semeden*—*semede*
pursued—MS. *pursuede*,
C. *pursued*
 205 *slayn*—MS. *slayne*, C.
slayn
 207 [weren]—*weeren*

208 *myztest þou haue*—
myhtestow han
 209 *sorancis*—*sorauns*
wyche—*which*
is—*nis*
 210 *oolde*—MS. *colde*, C. *old*
 211 *brouzt[e]*—*browhte*
 212 *enfourmed*—MS. *vn-*
foured, C. *enformyd*
my—*myne*
vnlyke—*vnlyk*
 213 *wickeþ folk*—*wikkede*
auztest—*owhtest* [foolke]
 214 *wondre*—*wondren*
bitter—*bittre*

It is the aim of
Philosophy to
displease the
wicked,

who are more to
be despised than
dreaded, for they
have no leader.

If Philosophy is
attacked by the
wicked, she re-
tires within her
fortress,

leaving the enemy
busy among the
useless baggage,
and laughing to
scorn such hunt-
ers of trifles.

fordryuen wiþ tempestes blowing aboute. in þe whiche
tempeste þis is my most purpos þat is to seyn to dis-
plese to wikked[e] men. ¶ Of whiche schrews al be
þe oost neuer so grete it is to dispyse. for it nis gouerned
wiþ no leder of resoune. but it is raunsched only by
flityng errour folylly *and* lyztly. ¶ And if þei somtyme
makyng an ost azeynest vs assaile vs as strengere. oure
leder draweþ to gedir hys rycchesse in to hys toure.
and þei ben ententif aboute sarpulers or sachels vn-
profitable forto taken. but we þat ben hey3 abouen syker
fro al tumulte *and* wode noise. ben stored *and* enclosed
in syche a palays. whider as þat chaterying or anoying
folye ne may not attayne. ¶ We scorne swiche
rauiners *and* honters of foulest[e] þinges.

QUISQVIS COMPOSITO.

[The ferthe
Metur.]

He who hath
triumphed over
fate, and remained
insensible to the

changes of For-
tune, shall not be
moved by storms,
nor by the fires
of Vesuvius,
nor by the fiercest
thunderbolts.

Fear not the
tyrant's rage.

He who neither
fears nor hopes

Who so it be þat is clere of vertue sad *and* wel ordinat
of lyuyng. þat haþ put vnderfote þe prowed[e]
wierdes *and* lokip vpryzt vpon eyþer fortune. he may
holde hys chiere vndiscomfited. ¶ þe rage ne þe manace
of þe commoeuyng or chasyng vpwarde hete fro þe
botme. ne schal not moeue þat man. ne þe vnstable
mountaigne þat hyzt veseuus. þat wircheþ oute þoru3
hys broken[e] chemineys smokyng fires. ¶ Ne þe wey
of þonder lyzt þat is wont to smyte hey3e toures ne
schal not mouene þat man. ¶ Wherto þen wrecches
drede 3e tyrauntes þat ben wode *and* felownes wiþ-outen
ony strenkeþ. ¶ Hope after no þing ne drede nat. *and*

216 *displese*—displezen
217 *wikked[e]*—wikkede
schrews—shrewes
218 *oost*—glossed *acies* in C.
grete—gret
219, 222 *leder*—ledere
220 *flityng*—fleetyng
lyztly—lythly
yf—yif
221 *azeynest*—ayenis
222 *to*—*rycchesse*, to gy-
dere hise ryccheses
toure—towr
224 *hey3*—heye

225 *al*—alle
ben—omitted
stored—warnestored
226 *syche*—wich
þat—omitted
227 *scorne*—schorne
228 *rauiners*—þinges—
rauyneres & henteres of
fowleste thinges
229 *clere*—cleer
230 *lyuyng*—leuyng
haþ—MS. haþe
vnderfote—vndir-foot
pr wcd[e]—prowde

231 *may*—*chiere*—may his
cheere holde
232 *manace*—manesses
233 *þe*—þe see
235 *lyzt*—hihte
veseuus—MS. veseuus
wircheþ—writith
236 *broken[e]*—brokene
smokyng—smokynge
237 *smyte*—smyteu
238 *Wherto þen*—wharto
thane
239 *felownes*—ony—felo-
nos withowte any

so schalt þou desarmen þe ire of pilke vnmyzty tyrāunt. for anything disarmes the tyrant.
¶ But who so þat quakyng dredeþ or desireþ þing þat He whose heart fails him, yields his arms, and forges his own fetters.
nis not stable of his ryzt. þat man þat so doþ haþ cast
away hys schelde *and* is remoeued fro hys place. *and*
enlaceþ hym in þe cheyne wiþ whiche he may be 245
drawen.

SENTIS NE INQUIT.

Felest þou *quod* sche þise þinges *and* entren þei ouzt [The verthe prose.]
in pi corage. ¶ Art þou like an asse to þe harpe. Philosophy seeks to know the malady of Boethius.
Whi wepest þou whi spillest þou teres. ¶ Yif þou
abidest after helpe of pi leche. þe byhoueþ discouere pi 250
wounde. ¶ þo .I. þat hadde gadered strenkeþ in my
corage answered[e] *and* seide. *and* nedep it zitte *quod*
.I. of rehersyng or of amonicioun. *and* scheweþ it not 253
ynouȝ by hym self þe scharpnys of fortune þat wexeþ
woode aȝeynes me. ¶ Ne moeueþ it nat þe to seen þe
face or þe manere of þis place (.i. prisoun.). ¶ Is þis
þe librarie wyche þat þou haddest chosen for a ryzt 257
certeyne sege to þe in myne house. ¶ þere as þou
desputest of[te] wiþ me of þe sciences of þinges touch-
ing diuinitee *and* touchyng mankynde. ¶ Was þan
myn habit swiche as it is now. was þan my face or 261
my chere swiche as now. quasi diceret non. ¶ Whan I souzt[e] wiþ þe
secretys of nature. whan þou enfourmedest my maners
and þe resoun of al my lijf. to þe ensauple of þe ordre 264
ironice
of heuene. ¶ Is nat þis þe gerdoun þat I refere to þe
to whom I haue be obeisaunt. ¶ Certis þou enfour-
medist by þe moupe of plato þis sentence. þat is to
seyne þat commune þinges or comunabletes weren Is this, he asks, the reward of his fidelity?

241 schalt þou desarmen—
shalto deseriuen
243 doþ—MS. doþe, C. doth
haþ—MS. haþe, C. hath
cast—MS. caste, C. cast
244 schelde—sheld
remoeued fro — remwed
from
245 which—the which
be—ben
247 Felest þou—Felistow
ouzt—awht

248 art þou—artow
249 wepest þou—wepistow
spillest þou—spillestow
252 answered[e]—answer-
ede
255 woode—wood
257 wyche—which
258 myne house þere—myn
hows ther
259 desputest of[te]—des-
putedest ofte
260 þan—thanne

261 it and þan—both omitted
261, 262 swiche—swieh
262 souzt[e]—sowhte
263 secretys—secretȝ
my—MS. me, C. my
264 al—alle
265 gerdoun—gerdouns
266 enfourmedist—conform-
edest
267 moupe—mowht
268 comunabletes—comuna-
litees

are most happy
that are governed
by philosophers,
or by those who
study to be so.
[* fol. 5 b.]

The same Plato
urged philoso-
phers to take
upon them the
management of
public affairs,

lest it should fall
into the hands of
unprincipled
citizens.

Boethius declares
that he desired to
put in practice
(in the manage-
ment of public
affairs) what he
had learnt in his
retirement.

He sought to do
good to all, but
became involved
in discord with
the wicked.

Consciousness of
integrity made
him despise the
anger of the most
powerful.

He opposed
Conigastus,
and put a stop to
the doings of
Trignilla.

He put his au-

blysfyl yif þei þat hadn studied al fully to wisdom
gouerneden þilke þinges. or ellys yif it so by-felle þat
þe gouernours *of communalites studieden in grete wis-

272 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
gouernementes of comune citees y-left in þe hondes of

276 felonous tourmentours Citizenis ne scholde not brynge
inne pestilence and destruccioun to goode folk. ¶ And
þerfore I folowyng þilk auctoritee (.s. platonis). desiryng

279 to put[te] furþe in execusioun and in acte of comune
administracioun þo þinges þat .I. hadde lerned of þe
among my secre restyng whiles. ¶ þou and god þat
put[te] þee in þe þouztis of wise folk ben knowen wiþ
me þat no þing brouzt[e] me to maistrie or dignite: but

284 þe comune studie of al goodenes. ¶ And þer-of comeþ
it þat by-twixen wikked folk and me han ben greuouse
discordes. þat ne myzten not be releued by prayeres.
¶ For þis libertee haþ freedom of conscience þat þe wrapþe

288 of more myzty folk haþ alwey ben despised of me for
saluacioun of ryzt. ¶ How ofte haue .I. resisted and
wiþstonde þilk man þat hyzt[e] conigaste þat made
alwey assautes azeins þe propre fortunes of poure feble

292 folke. ¶ How ofte haue .I. zitte put of. or cast out
hym trigwille prouost of þe kynges hous boþe of þe
wronges þat he hadde bygon[ne] to done and eke fully
performed. ¶ How ofte haue I couered and defended

296 by þe auctoorite of me put azeins perils. þat is to seine put
myne auctoorite in peril for þe wreched pore folke. þat

270 by-felle—byfile
271 in grete wisdoms—to-
geten wysdom
272 eke—ek
275 comune—omitted
y-left—MS. yleft, C. yleft
276 Citizenis—citesenes
brynge inne—bryngen in
278 þerfore—therfor
þilk—thilke
desiryng—desired
279 put[te] furþe—putten

forth
280 þo—thilke
282 put[te]—putte
283 brouzt[e]—ne browhte
284 þe—omitted
al goodenes—alle good-
nesse
comeþ—comth
287, 288 haþ—MS. haþe
289 saluacioun—sauacioun
290 þilk—thilke
hyzt[e]—hyhte

290 conigaste—MS. coniu-
gaste
292 ofte—ofte ek
zitte—omitted
294 bygon[ne]—bygunne
done—don
295 couered—MS. couerede,
C. couered
296 put—MS. putte, C. put
seine—seyn
297 myne—myn

þe couetise of straungeres vnpunysched tourmentid alwey
 wiþ myseses *and* greuaunces oute of noumbre. ¶ Neuer
 man drow me 3itte fro ryzt to wrong. When I say þe
 fortunes *and* þe rychesse of þe people of þe prouinces
 ben harmed eyþer by priue rauynes or by comune
 tributis or cariages. as sory was I as þei þat suffred[e]
 þe harme. *Glosa.* ¶ Whan þat theodoric þe kyng of
 gothes in a dere 3ere hadde hys gerneris ful of corne
and comaundede þat no man ne schold[e] bie no corne
 til his corne were solde *and* þat at a dere greuouse pris.
 ¶ But I withstod þat ordinaunce *and* ouer-com it
 knowyng al þis þe kyng hym self. ¶ Coempecioun þat
 is to seyn comune achat or bying to-gidere þat were
 establissed vpon poeple by swiche a manere imposicioun
 as who so bouzt[e] a busschel corn he most[e] 3eue þe
 kyng þe fifte part. *Textus.* ¶ Whan it was in þe
 soure hungry tyme þere was establissed or cried greuouse
and inplitable coempecioun þat men seyn wel it schulde
 greetly tourmentyn *and* endamagen al þe prouince of
 compaigne I took strif azeins þe prouost of þe pretorie
 for comune profit. ¶ And þe kyng knowyng of it I
 ouercom it so þat þe coempecioun ne was not axed ne
 took effect. ¶ Paulyn a counseiller of Rome þe rychesse
 of þe whyche paulyn þe houndys of þe palays. þat is to
 seyn þe officeres wolde han deuoured by hope *and*
 couetise. . ¶ 3it drow I hym out of þe Iowes .s. faucibus
 of hem þat gapeden. ¶ And for as myche as þe payne
 of þe accusacioun ainged byforn ne scholde not sodeynly
 henten ne punischen wrongfully Albyn a counseiller of

thority in peril
 for the defence of
 poor folk.

I never deviated,
 he says, from the
 path of justice.

302

I felt for those
 that were wrong-
 fully oppressed.

306

310

313

I opposed success-
 fully Coemption
 in Campania.

316

I saved Paulinus
 out of the hands
 of the hounds of
 the palace
 (*Palatini canes*).

321

324

I defended
 Albinus against
 Cyprian.

298 *vnpunysched*—vnpunys-
 sed
 299 *myseses*—myseysses
 300 *drow*—MS. drowe, C.
 weth drowh
 301 *3itte*—yit
wrong—wronge
 302 *rychesse*—richesses
þe (2)—omitted
 303 *harmed eyþer*—harmyd
 or amenused owther
 303 *tributis*—trihutz
suffred[e]—suffreden

304 *harme*—harm
 305 *3ere*—yer
 305 *hys*—hise
 305, 306, 307 *corne*—corn
 306 *schold[e]* *bie*—sholde
 byen
 308 *But I withstod*—Boece
 withstood (MS. with-
 stode)
com—MS. come, C. com
 311 *swiche*—swich
 312 *bouzt[e]*—bowhte
busschel—bossel

312 *most[e]* *3eue*—moste yeue
 315 *inplitable*—vnplitable
seyn—sayer
 319 *ouercom*—MS. ouer-
 come, C. ouer com
 320 *counseiller*—consoler
rychesse—rychesses
 321 *whyche*—which
 322 *wolde*—wolden
 323 *drow*—MS. drowe, C.
 drowh
 324 *myche*—moche
 326 *punischen*—punisse

For the love of
justice I forfeited
all favour at
Court.

Boethius makes
mention of his
accusers, Basilus,
Opilio, Gauden-
tius,

men who had
been commanded
to leave the city
on account of
their many
crimes.

But, on the day
this sentence was
to be executed,
they accused him,
and their testi-
mony against
him was accepted.

Fortune, if not
ashamed at this,
might at least
blush for the
baseness of the
accusers.

327 *put[te]*—putte
328 *yseyne*—MS. yseyne
329 *greet[e]*—greete
330 *aughle be*—owhte be the
 oper—oothre
333 *by be whiche*—by which
 poru3 be—thorw tho
335 *whiche*—the whiche
 one—oon
 somtyne—whilom
339 *sumtyne*—whilon
340 *go*—gon
 her—hlyr

341 *wip-uten*—withowte
 wolde not—nolden nat
342 *defended[e]*—defendedyn
 by—by the
343 *seyne*—seyne
 seyntuaries—scntuaries
344 *was*—omitted
 comaunded[e]—comaun-
 dede
345 *voided[e]*—voidede
 certeyne—certeyn
346 *men*—me
 merken—marke

347 *hoke of iren*—hoot yren
348 *be*—omitted
 myzt[e] *be*—myhte ben
349 *pilk*—thilke
350 *pilk[e]*—thilke
351 *be*—ben
 seid—MS. seide, C. seyð
 hap—MS. hæpe
354, 355 [*Certes* — *assha-*
 myd]—from C.
356 *auzt[e]*—owte
 haue had—han had, MS.
 hadde

Rome. I put[te] me azenis þe hates *and* indignaciouns
328 of þe accusour Ciprian. ¶ Is it not þan ynought yseyne
þat I haue purchased greet[e] discordes azeins my self.
but I aughte be more asseured azenis alle oper folk þat
for þe loue of ryztwisnesse .I. ne reserued[e] neuer no
332 þing to my self to hem ward of þe kynges halle .s. officers.
by þe whiche I were þe more syker. ¶ But þoru3 þe
same accusours accusyng I am condempned. ¶ Of
þe noumbre of whiche accusours one basilus þat som-
tyme was chased out of þe kynges seruice. is now com-
337 pelled in accusyng of my name for nede of foreine
moneye. ¶ Also opilion *and* Gaudencius han accused
me. al be it so þat þe Iustice regal hadde sumtyme demed
340 hem bope to go in to exil. for her treccheries *and* fraudes
wip-uten noumbre. ¶ To whiche iugement þei wolde
not obeie. but defended[e] hem by sykernesse of holy
houses. *þat is to seyne fledden in to seyntuaries. *and*
whan þis was aperceiued to þe kyng. he comaunded[e]
but þat þei voided[e] þe citee of Rauenne by certeyne
day assigned þat men scholde merken hem on þe for-
347 heued wip an hoke of iren *and* chasen hem out of toune.
¶ Now what þing semep þe myzt[e] be lykned to þis
eruelte. For certys pilk same day was receyued þe ac-
cusyng of my name by pilk[e] same accusours. ¶ What
may be seid herto. hap my studie *and* my konnyng
352 deserued þus. or ellys þe forseide dampnacioun of me.
made þat hem ryztful accusours or no (q.d. non).
¶ Was not fortune assshamed of þis. [Certes alle hadde
nat fortune ben asshamyd] þat innocence was accused.
3it auzt[e] sche hane had schame of þe filþe of myn ac-

cusours. ¶ But axest pou in somme of what gilt .I. 357

am accused. men seyne þat I wolde sauē þe compaignie of þe senatours. ¶ And desirest pou to here in what manere .I. am accused þat I scholde han distourbed þe accusour to beren lettres. by whiche he scholde han maked þe senatours gilti azeins þe kynges 362

Boethius says he is accused of trying to save the Senate, and of having embarrassed an informer against the Senate.

Real maieste. ¶ O meistresse what demest pou of þis. schal .I. forsake þis blame þat I ne be no schame to þe (q. d. non). ¶ Certis .I. haue wold it. þat is to 365

seyne þe sauacioun of þe senat. ne I schal neuer leten to wilne it. and þat I confesse and am a-knowe. but þe entent of þe accusour to be destourbed schal cese. It is true that he tried to save the Senate, for he has and will have its best interests always at heart.

¶ For schal I clepe it a felonie þan or a synne þat I 369

haue desired þe sauacioun of þe ordre of þe senat. and certys ȝit hadde þilk same senat don by me þoruȝ her decretȝ and hire iugementys as þouȝ it were a synne or a felonie þat is to seyne to wilne þe sauacioun of 373

hem (.s. senatus). ¶ But folye þat lieth alwey to hym self may not chaunge þe merit of þinges. ¶ Ne .I. (Folly cannot change the merit of things.)

trowe not by þe iugement of socrates þat it were leue- 376

ful to me to hide þe soþe. ne assent[e] to lesynges. ¶ But certys how so euer it be of þis I put[te] it to gessen According to Socrates' judgment it is not lawful to hide the truth nor assent to a falsehood.)

or preisen to þe iugement of þe and of wise folk. ¶ Of 380

whiche þing al þe ordinaunce and þe soþe for as moche

as folk þat ben to comen aftir oure dayes schollen

knowen it. ¶ I haue put it in scripture and remem-

braunce. for touching þe lettres falsly maked. by

whiche lettres I am accused to han hooped þe fredom of

Rome. What apperteneþ me to speken þer-of. Of 385

whiche lettres þe fraude hadde ben schewed apertly if

Boethius determines to transmit an account of his prosecution to posterity.

357 axest þou—axestow

358 seyne—seyne

sauē—same

359 desirest þou—desires

thow

here—hereen

362 maked—MS. maken, C.

makyd

363 demest þou—demestow

365 wold—MS. wolde, C.

wold

366 seyne—seyne

367 þat—omitted

am—I am

368 be—ben

369 it—it thanne

þan—omitted

371 þilk—þilke

372 her—hir

hire—hir

372 þouȝ—thogh

373 or—and

seyne—seyne

374 lieth—MS. lieþe, C. lieth

377 assent[e]—assente

381 schollen—shellen

382 and—and in

385 speken—speke

of—lettres—C. omits

386 if—yif

Boethius says
that he could
have defeated his
accusers had he
been allowed the
use of their con-
fessions.

I hadde had libertee forto han vsed *and* ben at þe
confessioun of myn accusours. ¶ þe whiche þing in
alle nedys haþ grete strenkeþ. ¶ For what oþer freedom

391 myzt[e] be hoped. ¶ I wolde þan haue answered by
þe wordes of a man þat hyzt[e] Canius. for whan he was
accused by Gayus Cesar Germeins son þat he (*canius*)
was knowyng *and* consentyng of a coniuracioun maked
aþeins hym (.s. Gaius). ¶ þis Canius answered[e]

But there is now
no remains of
liberty to be
hoped for.

396 þus. ¶ Yif I had[de] wist it þou haddest not wist
it. In whiche þing sorwe haþ not so dulled my witte
þat I pleyne oonly þat schrewed[e] folk apparailen
folies aþeins vertues. ¶ But I wondre gretly how þat

It is not strange
that the wicked
should conspire
against virtue.

400 þei may performe þinges þat þei had[de] hoped forto
done. For why. to wylne schrewednesse þat comeþ
paraurenture of oure defeaute. ¶ But it is lyke to a
monstre *and* a meruaille. ¶ How þat in þe present

The will to do ill
proceeds from the
defects of human
nature.

404 syzt of god may ben acheued *and* performed swiche
þinges. as euery felonous man haþ conceyued in hys
þouzt aþeins innocent. ¶ For whiche þing oon of þi
familers not vnskilfully axed þus. ¶ 3if god is. whennes
comen wikked[e] þinges. *and* yif god ne is whennes

It is a marvel
how such evil
acts can be done
under the eye of
an Omniscient
God.

409 comen goode þinges. but al hadde it ben leueful þat
felonous folk þat now desiren þe bloode *and* þe deep of
alle goode men. *and* eke of al þe senat han wilned to
gone destroien me. whom þei han seyn alwey batailen

If there be a God,
whence proceeds
evil? If there is
none, whence
arises good?

413 *and* defenden goode men *and* eke al þe senat. 3it
hadde I not desserued of þe fadres. þat is to seyne of
þe senatours þat þei scholde wilne my destruccioun.

387 *had*—MS. hade, C. had
388 *myn*—myne
389 *haþ*—MS. haþe, C. hath
grete—gret
what—omitted
390 *some*—som
391 *myzt[e]* *be*—myhte ben
þan haue—thane han
392 *hyzt[e]*—hyhte
394 *maked*—ynaked
395 *answered[e]*—answerode
396 *had[de]*—hadde

397 *whiche*—which
sorwe—sorw
haþ—MS. haþe
witte—wit
398 *schrewed[e]*—shrewede
399 *folies*—felonies
vertues—vertu
400 *had[de]*—han
401 *done*—don
comeþ—comth
402 *lyke to a*—lyk a
404 *syzt*—syhte

405 *haþ*—MS. haþe
406 *innocent*—innocent;
whiche—which
408 *wikked[e]*—wykkede
410 *bloode*—blod
411 *eke*—ek
412 *gone*—gon *and*
seyn—syeu
413 *eke*—ek
414 *seyne*—syeu
415 *scholde*—sholden

¶ þou remembrest wele as I gesse þat whan I wolde
don or *seyn any þing. þou þi self alwey present re-
weledest me. ¶ At þe citee of verone whan þat þe
kyng gredy of comune slauȝter. caste hym to trans-
porten vpon al þe ordre of þe senat. þe gilt of his real 420
maieste of þe whiche gilt þat albyn was accused. wip
how grete sykernesse of peril to me defended[e] I al 422
þe senat. ¶ þou wost wel þat I seide soþe. ne I
aunaunted[e] me neuer in preysyng of my self. ¶ For
alwey when any wyȝt resceiueþ *precieuse* renoun in
aunauntyng hym self of hys werkes: he amenusiþ þe
secre of hys conscience. ¶ But now þou mayst wel 427
seen to what ende I am comen for myne innocence.
I receiue payne of fals felonie in gerdoun of verray
vertue. ¶ And what open confessioun of felonie
had[de] euer iugis so accordaunt in cruelte. þat is to
seyne as myne accusyng haþ. ¶ þat oper errour of 432
mans witte or ellyscondicioun of fortune þat is vncerteine
to al mortal folk ne submytted[e] summe of hem. þat is
to seyne þat it ne cheyned[e] summe iuge to han pitee 435
or compassioun. ¶ For al þouȝ I had[de] ben accused
þat I wolde brenne holy houses. *and* strangle prestys
wip wicked swerde. ¶ or þat .I. had[de] grayped deep
to alle goode men algatis þe sentence scholde han
punysched me present confessed or conuict. ¶ But 440
now I am remewed fro þe Citee of rome almost fyue-
hundred þousand pas. I am wip outhen defence dampned
to proscriptioun *and* to þe deep. for þe studie *and*
bountees þat I haue done to þe senat. ¶ But o wel ben 444
þei worþi of merce (as who seiþ nay.) þer myȝt[e] neuer

Boethius defends
the integrity of
[fol. 6 b.]
his life.
He defended the
Senate at Verona.

He spake only
the truth, and did
not boast.

(Boasting lessens
the pleasure of a
self approving
conscience.)

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

Had he been
accused of a de-
sign to burn
temples, mas-
sacre priests, he
would have been
allowed to con-
front his accusers.

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

416 *wel*—wel
417 *don*—MS. done, C. doon
418 *seyn*—seyn
418 *þe* (1)—omitted
419 *slauȝter*—slawhtre
420 *transporten vpon* —
transpor vp
422 *grete*—gret
422 *defended[e]*—deffendede
423 *seide soþe*—seye soth
424 *aunaunted[e]*—aunauntede

425 *when*—whan
425 *precieuse*—presious
429 *in*—for
430 *vertue*—vertu
431 *had[de]*—hadde
432 *seyne*—scyn
432 *myne*—myñ
432 *haþ*—MS. haþe
433 *witte*—wit
433 *uncerteine*—vncerteyn
434 *al*—alle

434 *submytted[e]* — submit-
435 *seyne*—seyn [tede
435 *cheyned[e]*—enelinede
436 *had[de]*—hadde
436 *wicked*—wykkede
437 *had[de]*—hadde
441 *almost*—almest
442 *þousand*—MS. þousas
442 *wip outhen*—withowte
444 *done*—doon
445 *myȝt[e]*—myhte

Boethius says
that his enemies
accused him of
sorcery.

446 ȝit non of hem ben conuiete. Of swiche a blame as
myn is of swiche trespass myn accusours seyen ful wel
þe dignitee. þe wiche dignite for þei wolde derken it
wiþ medelyng of some felonye. þei beren me on honde
450 and lieden. þat I hadde polute and defouled my con-
science wiþ sacrelege. for couetise of dignite. ¶ And
certys þou þi self þat art plaunted in me chacedest oute
þe sege of my corage al couetise of mortal þinges. ne
454 sacrilege ne had[de] no leue to han a place in me byforme
pine eyen. ¶ For þou drouppedest 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
458 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
461 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 worþi to ben reuerenced þoruȝ
465 hys owen dedis. defenden me of al suspeccioun 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 en-
chauntementȝ by cause þat I am replenissed and ful-
470 filled wiþ þi techynges. and enformed of þi maners.
¶ And þus it sufficeþ not only þat þi reuerence ne awaȝle
me not. but ȝif þat þou of þi fre wille raper be blemished
wiþ myne offensioun. ¶ But certys to þe harmes þat I
474 haue þere bytydeþ ȝit þis encrece of harme. þat þe

He affirms that
he has always
followed the
golden maxim of
Pythagoras,—
ἐπὶ τοῦ Θεοῦ.

His family and
friends could clear
him from all sus-
picion of the
crime of sorcery.

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

446 *ben*—be
swiche—swich
447 *myn* (*both*)—myne
swiche—whiche
seyen—sayen
448 *wolde*—wolden
449 *some*—som
beren—baren
on honde—an hand
450 *polute*—polut
451 *sacrelege*—C. has sor-
cery as a gloss to sacri-
lege
453 *al*—alle

454 *had[de]*—hadde
byforme—byform
455 *drouppedest*—dropped-
est
myn—myne
456 *þilk*—thilke
457 *seyne*—seyne
seruen—serue
god—godde
459 *helpe*—help
spirites—spirite
460 *set*—MS. sette, C. set
syche—swiche
[*þou*]—thow

461 *lyke*—lyk
462 *house*—hows
seye—seyne
463 *myn*—my
465 *owen*—owne
of al—from alle
syche—swich
467 *philosophie*—philosophy
feiþe—feyth
grete—gret
468 *had*—MS. hadde, C. had
473 *myne*—myn
474 *þere*—ther
harme—harm

gessinge *and* þe iugement of myche folk ne loken no 475

þing to þe[de]sertys of þinges but only to þe auenture

of fortune. ¶ And iugen þat only swiche þinges ben

purueied of god. whiche þat temporel welefulnesse

commendip. *Glosa.* ¶ As þus þat yif a wyȝt haue

prosperite. he is a good man *and* worþi. to haue þat 480

prosperite. and who so haþ aduersite he is a wikked

man. *and* god haþ forsake hym. *and* he is worþi to

haue þat aduersite. ¶ þis is þe opinioun of somme

folke. **and* þer of comeþ þat good gessyng. ¶ Fyrste of

al þing forsakeþ wrecches certys it greueþ me to þink[e] 485

ryȝt now þe dyuerse sentences þat þe poeple seiþ of

me. ¶ And þus moche I seye þat þe laste charge of 487

contrarious fortune is þis. † þat whan þat ony blame is

laid vpon a caytif. men wenen þat he haþ deserued þat

he suffrep. ¶ And I þat am put away from goode men

and despoiled from dignitees *and* defoulid of my name

by gessyng haue suffred torment for my goode dedis. 492

¶ Certys me semeþ þat I se þe felonus couines of

wikked men abounden in ioie *and* in gladnes. ¶ And

I se þat euery lorel shapiþ hym to fynde oute newe

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

men ben ouerþrowen for drede of my peril. ¶ *and*

euery luxurious *tourmentour* dar don alle felonie vn-

punissed *and* ben excited þerto by ȝiftes. and innocentȝ 499

ne ben not oonly despoiled of sykernesse but of de-

fence *and* þerfore me list to crien to god in þis manere.

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.]

[† fol. 7.]

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.

O STELLIFERI CONDITOR ORBIS.

O þou maker of þe whele þat bereþ þe sterres. whiche

þat art fastned to þi perdurable chayere. *and*

[The fiftre *metur.*]

Author of the
starry sky, Thou,

475 *myche*—moche

476 þe[de]sertys—the desertȝ

479 *Glosa*—glose

480 *good*—MS. goode, C.

good

haue—han

481 *so*—omitted in C.

481, 482 *haþ*—MS. haþe

483 *haue*—han

484 *Fyrste*—fyrst

485 *al*—alle

þink[e]—thinke

488 *ony*—any

489 *laid*—MS. laide, C. leyd

haþ—MS. haþe

490 *put*—MS. putte, C. put

491 *from*—of

494 *abounden*—habownden

494 *gladnes*—gladnesse

495 *oute*—owt

496 *accusen*—accuse

497 *ben*—beth

501 *manere*—wise

502 *whele*—whel

whiche—which

503 *fastned*—fastned

chayere—chayer

seated on high,
turnest the
spheres, and
imposest laws
upon the stars
and planets.

turnest þe heuene wiþ a rauyssyng sweighe *and* con-
streinest þe sterres to suffren þi lawe. ¶ So þat þe
mone somtyme schynyng wiþ hir ful hornes metyng
507 wiþ alle þe bemes of þe sonne. ¶ Hir broþer hideþ þe

The sun obscures
the lesser lights,
and quenches
even the moon's
light.

sterres þat ben lasse. *and* somtyme whan þe mone
pale wiþ hir derke hornes approcheþ þe sonne. leesith
hir lyztes. ¶ And þat þe cuesterre esperus whiche

511 þat in þe first[e] tyme of þe nyzt bryngēþ furþe hir
colde arsynges comeþ eft aʒeynes hir vsed cours. *and*
is pale by þe morwe at þe rysyng of þe sonne. and is
þan cleped lucifer. ¶ þou restreinest þe day by schorter
dwellyng in þe tyme of colde wynter þat makeþ þe

Thou raisest
Hesperus tousher
in the shades of
night, and again
causteth him to be
the harbinger of
day, whence his
name Lucifer.

516 leues to falle. ¶ þou diuidest þe swifte tides of þe
nyzt when þe hote somer is comen. ¶ þi myzt at-

Thou controllest
the changing
seasons of the
year.

tempre[þ] þo variauntz sesons of þe ʒere. so þat
ʒepherus þe deboneire wynde bringēþ aʒein in þe first[e]

520 somer sesoun þe leues þat þe wynde þat hyzt[e] boreas
haþ reft away in autumpne. þat is to seyne in þe laste
eende of somer. and þe sedes þat þe sterre þat hyzt arc-

523 turus saw ben waxen hey[e] cornes whan þe sterre
sirius eschaufēþ hym. ¶ þere nis no þing vnbounde
from hys olde lawe ne forleteþ hym of hys propre estat.

All nature is
bound by thy
eternal law.

526 ¶ O þou gouernour gouernyng alle þinges by certeyne
ende. why refusest þou oonly to gouerne þe werkes of
men by dewe manere. ¶ Whi suffrest þou þat slid-
yng fortune turnēþ to grete vtter chaungynges of þinges.
so þat anious peyne þat scholde duelly punisshe fel-
ouns punissitʒ innocentʒ. ¶ And folk of wikked[e]

Why, then, leavest
thou man's ac-
tions uncon-
trolled?

Why should
fickle fortune be
allowed to work
such mighty
changes in the
world?

532 maneres sitten in heiʒe chaiers. *and* anoienge folk

504 *sweighe*—sweyh
constrainest, MS. con-
treniest, C. constreynest
506 *hir*—here
508 *lasse*—lesse
510 *esperus whiche*—hes-
perus which
511 *first[e]*—fyrste
furþe—forth
512 *eft*—est
514 *restreinest*—MS. re-
streniest
516 *to*—omitted
518 *attempre[þ]* þo—atemp-

reth the
518 *sesons*—sesoun
ʒere—yer
519 *wynde bringēþ*—wynd
breugeth
520 *wynde*—wynd
hyzt[e]—hihte
521 *reft*—MS. refte, C. reft
seyne—seyn
522 *hyzt*—hihte
arcturus—MS. ariturus
523 *saw*—MS. sawēþ, C.
sawh
hey[e]—hye

524 *hym*—hem
þere—ther
þing—thinge
525 *from*—fram
forleteþ hym of—forleet-
heth þe werke of
527 *refusest þou*—refows-
estow
529 *to*—*þinges*—so grete
entrechaunginges of
thynges
531 *punissitʒ*—punysshe
wikked[e]—wykkede
532 *heiʒe*—heere

treden *and* þat vnryȝtfully in þe nekkes of holy men. 533

¶ And vertue clere *and* schynyng naturely is hid in dirke dirkenesses. *and* þe ryȝtful man berip þe blame *and* þe peyne of þe felowne. ¶ Ne þe forsweryng ne 536

The wicked are prosperous, while the righteous are in adversity.

þe fraude couered *and* kembd wip a fals colour ne a-noyþ not to schrewes. ¶ þe whiche schrewes whan hem lyst to vsen her strengþe þei reioisen hem to putten vndir hem þe souerayne kynges. whiche þat 540

poeple wip[outen] noumbre dreden. ¶ O þou what so euer þou be þat knyttes[t] alle bondes of þinges loke on þise wrecched[e] erþes. we men þat ben nat a foule party but a faire party of so grete a werke we 544

ben turmentid in þe see of fortune. ¶ þou gouernour wipdraw *and* restreyne þe rauyssinge flodes *and* fastne *and* forme þise erþes stable wip pilke [bonde] wip whiche þou gouernest þe heuene þat is so large.

O thou that bindest the disagreeing elements, look upon this wretched earth,

and, as thou dost govern the spacious heavens, so let the earth be firmly bound.

HIC UBI CONTINUATO DOLORE.

Whan I hadde wip a continuel sorwe sobbed or broken out þise þinges sche wip hir chere peisible *and* no þing amoeued. wip my compleyntes seide þus. 551

[The fynthe prose.] Philosophy consoles Boethius.

whan I say þe quod sche sorweful *and* wepyng I wist[e] on-one þat þou were a wrecche *and* exiled. but I wist[e] neuer how fer þine exile was: ȝif þi tale ne hadde schewed it to me. but certys al be þou fer fro þi 555

contre. þou nart * nat put out of it. but þou hast fayled of þi weye *and* gon amys. ¶ *and* yif þou hast

[fol. 7 b.]

leuer forto wene þan þou be put out of þi contre. þan hast þou put oute þi self raper þen ony oþer wyȝt haþ. 560

She speaks to him of his country.

¶ For no wyȝt but þi self ne myȝt[e] neuer haue don 560

533 in—oon

534 *and*—omitted

536 Ne þe forsweryng—Ne

forswerynge

537 kembd—MS. kembde, C.

kembd

541 wip[outen]—withhowt-
yn

542 knyttes[t]—knytttest

543 wrecched[e]—wrecchede

544 a (2)—omitted

545 þe—this

546 wipdraw — MS. wip-
drawe, C. withdrawh

þe—thei

547 forme—ferme
[bonde]—from C.

wip—by

550 broken—borken

552 wist[e]—wyste

553 on-one—anon

554 wist[e]—wyste

554 fer—ferre

555 ne hadde—nadde

557 gon—MS. gone, C. gon

558 leuer—leuere

558, 559 put—MS. putte, C.

put

559 haþ—MS. haþe

560 myȝt[e]—myhte

haue—han

don—MS. done, C. don

561 þat to þe. ¶ For 3if þou remembre of what contre þou
art born. it nis not governed by emperoures. ne by
gouvernement of multitude. as weren þe contres of hem
of athenes. ¶ But o lorde *and* o kyng *and* þat is god

She reminds him
that he is a citi-
zen of a country
not governed by a
giddy multitude,
but *eis* *κοίρανος*,
ἔστιν, εἰς
βασιλεύς.

þat is lorde of þi contree. whiche þat reioiseþ hym of
þe dwellyng of hys Citezenis. *and* not forto putte hem
in exile. Of þe whiche lorde it is a souerayne fredom
to be governed by þe bridel of hym and obeie to his
iustice. ¶ Hast þou forȝeten pilke ryȝt olde lawe of þi

570 Citee. in þe whiche Citee it is ordeyned *and* establisshed
þat what wyȝt þat haþ leuer founden þer inne hys sete
or hys house. þen ellys where: he may not be exiled

The Common-
wealth of Boe-
thius.

573 by no ryȝt fro þat place. ¶ For who so þat is contened
in-wiþ þe paleis [*and* the clos] of pilke Citee. þer nis
no drede þat he may deserue to ben exiled. ¶ But
who þat letteþ þe wille forto enhabit[e] þere. he for-

577 leteþ also to deserue to ben Citezein of pilke Citee.

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

¶ So þat I seye þat þe face of þis place ne amoeueþ me
nat so myche as þine owen face. Ne .I. ne axe not
raþer þe walles of þi librarie apparailled *and* wrouȝt
wiþ yvory *and* wiþ glas þan after þe sete of þi þouȝt.

582 In whiche I putte nat somtyme bookes. but .I. putte
þat þat makeþ bookes worþi of pris or precious þat is
to sein þe sentence of my books. ¶ *And* certainly of

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

585 þi decertes by-stowed in commune good. þou hast seid
soþe but after þe multitude of þi goode dedys. þou hast
seid fewe. *and* of þe vnhonestee or falsnesse of þinges

588 þat ben opposed aȝeins þe. þou hast remembred þinges
þat ben knowe to alle folk. and of þe felonies *and*
fraudes of þine accusours. it semeþ þe haue I-touched
it forsoþe ryȝtfully *and* schortly. ¶ Al myȝten þo

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

562 *born*—MS. borne, C. born
566 *hys*—hise
566 *putte*—put
568 *be*—ben
571 *haþ*—MS. haþe
572 *house*—hows
574 [*and*—*clos*]*—*from C.

576 *wille*—wyl
576 *enhabit*[e]—enhabyte
578 *seye*—sey
578 *amoeueþ*—moueth
579 *myche*—moche
579 *owen*—owne
579 *ne* (2)—omitted
582 *putte* (both)—put

582 *somtyme*—whilom
585 *decertes*—desertes
585 *seid*—MS. seide, C. seyde
586 *soþe*—soth
587 *seid*—MS. seide, C. seyde
588 *opposed*—aposed
589 *knowe*—knowyn

same pinges bettere *and* more plentiuously be couth 592
 in þe moupe of þe poeple þat knoweþ al þis. ¶ þou
 hast eke blamed gretly *and* compleyned of þe wrongful
 dede of þe senat. ¶ And þou hast sorwed for my
 blame. *and* þou hast wepen for þe damage of þi re-
 nounce þat is appaired. *and* þi laste sorwe eschaufed 597
 azeins fortune *and* compleinest þat gerdouns ne ben not
 euenliche 3olde to þe desertes of folk. *and* in þe lattre
 ende of þi woode nuse þou priedest þat pilke pees þat
 gouerneþ þe heuene scholde gouerne þe erpe ¶ But
 for þat many tribulaciouns of affeccions han assailed 602
 þe. *and* sorwe *and* Ire *and* wepyng todrawen þee
 dyuersely ¶ As þou art now feble of þouzt. myztyer
 remedies ne schullen not 3it touchen þe for whiche
 we wil[e] vsen somedel lyzter medicines. So þat pilk[e]
 passiouns þat ben woxen harde in swellyng by per- 607
 turbacioun folowyng in to þi þouzt mowen woxe esy
and softe to receyuen þe strenkeþ of a more myzty *and*
 more egre medicine by an esier touchyng.

Thou hast, said
 Philosophy, be-
 wailed the loss
 of thy good name.
 597

thou hast com-
 plained against
 Fortune, and
 against the
 unequal distribu-
 tion of rewards
 and punishments.
 597

Strong medicines
 are not proper for
 thee now, dis-
 tracted by grief,
 anger, and
 sadness.
 607

Light medicines
 thee prepare
 for sharper
 remedies.
 610

CUM PHEBI RADIIIS GRAUE CANCRI SIDUS ENESTUAT.

Whan þat þe heuy sterre of þe cancre eschaufed by
 þe beme of phebus. þat is to seyne whan þat phebus
 þe sonne is in þe signe of þe Cancere. Who so zeueþ
 þan largely hys sedes to þe feldeþ þat refuse to re-
 ceiuen hem. lete hym gon bygyled of trust þat he 615
 hadde to hys corn. to acorns or okes. yif þou wilt
 gadre violett3. ne go þou not to þe purper wode whan
 þe felde chirkyngre agriseþ of colde by þe felnesse of
 þe wynde þat hyzt aquilon ¶ Yif þou desirest or 619

[The sixte
 metur.]

He who sows his
 seed when the
 sun is in the
 Sign of Cancer,
 must look for no
 produce.
 615

Think not to in-
 gather violets in
 the wintry and
 stormy season.
 619

592 *be couth*—MS. be couthe,
 C. ben cowth
 596 *wepen*—wopen
 597 *laste*—last
eschaufed—eschaufede
 598 *not*—omitted
 599 *zold*—yolden
 602 *many*—manye
 604 *myztyer*—nyhtyere
 605 *whiche*—which

606 *wil[e]*—wol
lyzter—lyhtere
pilk[e]—thilke
 607 *harde*—hard
 608 *folowyng*—Flowyng
wore—wexen
 610 *esier*—esyere
 612 *beme*—beemes
seyne—seyn
 614 *hys*—hise

614 *refuse*—refusen
 615 *after hem* C. adds [s.
 corn]
lete hym gon (MS. *gone*)—
 lat hym gon
 616 *or*—of
wilt gadre—wolt gadery
 618 *felde*—feeld
felnesse—felnesses
 619 *hyzt*—hyhte

If you wish for
wine in autumn
let the tendrils of
the vine be free
in the spring.

wolt vsen grapes ne seke þou nat wiþ a glotonus hande
to streine *and* presse þe stalkes of þe vine in þe first
somer sesoun. for bachus þe god of wyne haþ raper

623 zeuen his ȝiftes to autumpne þe latter ende of somer.

[* fol. 8.]

To every work
God assigns a
proper time,
nor suffers any-
thing to pass its
bounds.
Success does not
await him who
departs from the
appointed order
of things.

¶ God tokeniþ *and* assigneþ *þe tymes. ablyng hem
to her propre offices. ¶ Ne he ne suffreþ not stoundes
whiche þat hym self haþ deuided *and* constreined to
be medeled to gidre ¶ And forþi he þat forleteþ
certeyne ordinaunce of doynge by ouerþrowyng wey.
he ne haþ no glade issue or ende of hys werkes.

PRIMUM IGITUR PATERIS ROGACIONIBUS.

[The syxte prose.]

Philosophy pre-
sents to question
Boethius.

Ffirst wolt þou suffre me to touche *and* assaie þe stat
of þi þouzt by a fewe demaundes. so þat I may
vnderstonde what be þe manere of þi curacioun. ¶ Axe

633 me *quod* .I. atte þi wille what þou wilt. *and* I schal

P. Is the world
governed by
Chance?

answere. ¶ þo saide sche þus. wheþer wenest þou *quod*
sche þat þis worlde be gouerned by foolisshe happes

636 *and* fortunes. or elles wenest þou þat þer be in it any

B. By no means.
The Creator pre-
sides over his
own works.

gouernement of resoun. Certes *quod* .I. ne trowe not
in no manere þat so certeyne þinges scholde be moeued
by fortunouse fortune. but I wot wel þat god maker

640 *and* mayster is gouernour of þis werk. Ne neuer nas

I shall never
swerve from this
opinion.

ȝit day þat myȝt[e] putte me oute of þe soþenesse of
þat sentence. ¶ So is it *quod* sche. for þe same þing

643 songe þou a lytel here byforne *and* byweyledest *and*

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.

byweptest. þat only men weren put oute of þe cure of
god. ¶ For of alle oþer þinges þou ne doutest nat

þat þei nere gouerned by reson. but how (.i. pape.).

I wondre gretly certes whi þat þou art seek. siþen þou
art put in to so holesom a sentence. but lat vs seken

620 *hande*—hond
622 *hap*—MS. haþe
625 *her propre*—heere pro-
pres
not—nat the
626 *hap*—MS. haþe
627 *be medeled*—ben I-medled
628 *certeyne*—certeyn

629 *hap*—MS. haþe
630 *wolt þou*—woltow
stat—estat
633 *atte*—at
wilt—wolt
635 *world*—world
foolisshe—foolyssh
636 *fortunes*—fortunows

638 *scholde*—sholden
639 *wot*—MS. wote, C. woot
641 *myȝt[e] putte*—myhte put
644 *put*—MS. putte
645 *doudest*—dowtedest
646 *how*—owh
647 *seek siþen*—syke syn
648 *put*—MS. putte, C. put

depper. I coniecte þat pere lakkeþ I not what. but 649
sey me þis. siþen þat þou ne doutest nat þat þis worlde
be gouerned by god ¶ wiþ swycche gouernailes takest
þou hede þat it is gouerned. ¶ vnneþ *quod* .I. knowe 652
.I. þe sentence of þi questioun. so þat I ne may nat
zit answeren to þi demaundes. ¶ I nas nat deceiued
quod sche þat pere ne faileþ sumwhat. by whiche þe
maladie of *perturbacioun* is crept in to þi þouȝt. so
as þe strengþe of þe paleys schynyng is open. ¶ But
seye me þis remembreþ þou ouȝt what is þe ende of
þi þinges. whider þat þe entencioun of al kynde tendep.
¶ I haue herd told it somtyme *quod* .I. but drery- 660
nesse haþ dilled my memorie. ¶ Certys *quod* sche
þou wost wel whennes þat alle þinges ben comen *and* 662
proceded. I wot wel *quod* .I. *and* answered[e] þat
god is þe bygynnyng of al. ¶ And how may þis be
quod sche þat siþen þou knowest þe bygynnyng of
þinges. þat þou ne knowest not what is þe endyng of
þinges. but swiche ben þe customes of *perturbaciouns*. 667
and þis power þei han. þat þei may moeue a man fro
hys place. þat is to seyne from þe stablenes *and* per-
feccioun of hys knowyng. but certys þei may not al
arace hym ne alyene hym in al. ¶ But I wolde þat
þou woldest answer to þis. ¶ Remembreþ þou þat
þou art a man ¶ Boice. ¶ Whi scholde I nat remem-
bre þat *quod* .I. *Philosophie*. ¶ Maiste þou not telle
me þan *quod* sche what þing is a man. ¶ Axest not
me *quod* I. wheþir þat be a resonable best mortel. I
wot wel *and* I confesse wel þat I am it. ¶ Wistest
þou neuer zit þat þou were ony oþer þing *quod* she.

Tell me how the
world is
governed.

B. I do not
thoroughly com-
prehend your
question.

P. I was not
deceived, then,
when I said
there was some
defect in thy
sentiment.

Tell me what is
the chief end of
all things; and
whither all
things tend.

B. God is the
beginning of all
things.

P. How, then, art
thou ignorant of
their end?

But it is the
nature of these
perturbations
(which thou
endurest) to un-
settle men's
minds.

671

Dost thou re-
member that
thou art a man?

B. Certainly I do.

P. What is man?

B. If you ask me
whether I am a
rational and
mortal creature,
I know and con-
fess I am.

P. But dost thou
not know that
thou art more
than this?

649 *depper*—deppere
not what—not nere what
650 *siþen*—syn
worlde—world
651 *takest þou*—takestow
653 *seye*—sey
remembreþ þou — re-
membres thow
ouȝt—omitted
659 *al*—alle

660 *herd told*—MS. herde
tolde
herd told it—herd yt toold
661 *haþ*—MS. haþe
663 *proceded*—procedeth
answered[e]—answerede
664 *þe*—omitted
al—alle
665 *siþen*—syn
663 *fro*—owt of

669 *seyne from*—seyne fro
672 *Remembreþ þou*—Re-
membresthow
674 *Maiste þou*—Maysthow
675 *þan*—þanne
þing—thinge
Axest—Axestow
677 *Wistest þou*—wystest.
how
678 *þing*—thinge

B. No.

No *quod* .I. now wot I *quod* she oþer cause of þi680 *maladie and þat ryzt grete ¶ þou hast left forto*P. Now I know
the principal
cause of thy dis-
temper.knowe þi self what þou art. þoruȝ whiche I haue pley-
nelyche knowen þe cause of þi *maladie*. or ellis þe683 *entre of recoueryng of þin hele. ¶ Forwhy for þou*Thou hast lost
the knowledge of
thyself,art confounded wiþ forȝetyng of þi self. forþi sorwest
þou þat þou art exiled of þi propre goodes. ¶ Andthou knowest not
the end of things,
and hast for-
gotten how the
world is
governed.for þou ne wost what is þe ende of þinges. for[þi] demest
[þou] þat *felonous and* wikked men ben myȝty *and* weleful
for þou hast forȝeten by whiche gouvernementȝ þe worlde689 *is governed. ¶ Forþi wenest þou þat þise mutaciouns*These are not
only great occa-
sions of disease,
but also causes of
death itself.
I thank God that
Reason hath not
wholly deserted
thee.of fortune fleten wiþ outen *gouvernour*. þise ben grete
causes not oonly to *maladie*. but certes grete causes to
deep ¶ But I þanke þe auctour *and* þe makere of
heele þat nature haþ not al forleten þe. *and* I haue694 *g[r]ete norissinges of þi hele. and þat is þe soþe sen-*I have some
hope of thy
recovery since
thou believest
that the world is
[* fol. 8 b.]
under Divine
Providence,
for this small
spark shall pro-
duce vital heat.tence of *gouvernaunce* of þe worlde. þat þou byleuest
þat þe *gouernynge* of it nis nat subgit ne vnderput
to þe folie *of þise happes auenterouses. but to þe
resoun of god ¶ And þer fore doute þe noþing. For
of þis litel spark pine heet of lijf schal shine. ¶ But700 *for as muche as it is not tyme zitte of fastere remedies*But as this is not
the time for
stronger
remedies,
and because it is
natural to em-
brace false
opinions so soon
as we have laid
aside the true,
from whence
arises a mist
that darkens the
understanding,
I shall endeavour
therefore to dis-
sipate these
vapours so that
you may percelve
the true light.¶ And þe nature of þouȝtes disseiued is þis þat as ofte
as þei casten awaye soþe opyniouns: þei cloþen hem in
fals[e] opyniouns. [of whiche false opyniouns] þe derknesse
of *perturbacioun* wexeþ vp. þat comfounded þe verray
insyzt. and þat derkenes schal .I. say somwhat to
maken þinne *and* wayk by lyzt *and* meenelyche re-
medies. so þat after þat þe derknes of desseyuynge
desyrynges is don away: þou mow[e] knowe þe schyn-
yng of verray lyzt.680 *hast left*—MS. haste
leste, C. hast left681 *knowe*—known
pleynelyche knowen —
pleynly fwonde [=

founde]

684 *sorwest þou*—sorwistow686 for[þi] demest [þou] —
For thy demesthow687 *wikked*—MS. wilked, C.

wykkyd

688 *worlde*—world689 *wenest þou*—wenestow690 *outen*—owte693 *haþ*—MS. haþe
al—alle694 *þi*—thin696 *vnderput*—vndyrputte697 *to* (2)—omitted698 *fore*—for698 *noþing*—nothinge699 *spark pine heet*—sparke700 *muche*—meche [thin hete]702 *awaye*—away

703 [of—opyniouns]—from

705 *insyzt*—insyhte [C.]

say—assaye

706 *lyzt*—lyhte708 *don*—MS. done

mow[e]—mowe

NUBIBUS ATRIS CONDITA.

PE sterres couered wiþ blak[e] cloudes ne mowen
 geten a doun no lyzt. Ȝif þe trouble wynde þat
 hyzt auster stormyng *and* walwyng þe see medleþ þe
 heete þat is to seyne þe boylyng vp from þe botme 713

¶ þe wawes þat somtyme weren clere as glas *and*
 lyke to þe fair[e] bryzt[e] dayes wiþstant anon þe
 syztes of men. by þe filþe *and* ordure þat is resolved.
and þe fletyng streme þat royleþ doun dyuersely fro
 heyze mountaignes is arestid *and* resisted ofte tyme
 by þe encountrynge of a stoon þat is departid *and* 719
 fallen from some roche. ¶ And forþi yif þou wilt
 loken *and* demen soþe wiþ clere lyzt. *and* holde þe
 weye wiþ a ryzt pape. ¶ Weyue þou ioie. drif fro þe
 drede. fleme þou hope. ne lat no sorwe aproche. þat is
 to sein lat noon of þise four passiouns ouer come þe.
 or blynde þe. for cloudy *and* dirke is pilk þouzt *and*
 bounde with bridles. where as þise þinges regnen. 726

[The seuende
Metyr.]Black clouds
obscure the light
of the stars.If the south wind
renders the sea
tempestuous, the
waves, fouled
with mud, will
lose their glassy
clearness.If thou wouldst
see truth by the
clearest light,
pursue the path
of right.Away with joy,
fear, hope, and
sorrow.Let none of these
passions cloud
thy mind.Where these
things control,
the soul is bound
by strong fetters.

EXPLICIT LIBER PRIMUS.

INCIPIT LIBER SECUNDUS.

POSTEA [PAU]LISPER CONTICUIT.

After þis she stynte a litel. and after þat she hadde
 gadred by atempre stillenesse myn attencioun she 728
 seide þus. ¶ As who so myzt[e] seye þus. After þise
 þinges she stynt[e] a lytel. *and* whanne she aper-
 ceiued[e] by atempre stillenesse þat I was ententif to
 herkene hire. she bygan to speke in þis wyse. ¶ Yif 732

[The fyrst prose.]

Philosophy ex-
horts Boethius
not to torment
himself on
account of his
losses.

710 blak[e]—blake
 712 stormyng—turnyng
 713 from—fro
 714 somtyme—whilom
 715 lyke—lyk
 fair[e] — wiþstant (MS.
 wiþstante)—fayre cleere
 dayes *and* briht with-
 stand

716 syztes—syhtes
 717 streme—strem
 718 heyze—hy
 720 from some—fram som
 wilt—wolt
 721 soþe—soth
 clere—cleer
 holde—holden
 722 weye—wey

722 pape—paath
 724 come—comen
 725 blynde—blende
 pilk—thilke
 727 she (2)—I
 729 myzt[e] seye—myhte seyn
 730 stynt[e]—stynte
 732 hire—here

- 733 I *quod* she haue vnderstonden *and* knowe vtterly þe
 Thou art, she
 says, affected by
 the loss of thy
 former fortune.
 causes *and* þe habit of þi maladie. þou languissed *and*
 art deffeted for talent *and* desijr of þi rapier fortune.
- 736 ¶ She þat ilke fortune only þat is chaunged as þou
 It hath perverted
 thy faculties.
 I am well ac-
 quainted with all
 the wiles of that
 Prodigy (*i. e.*
 Fortune).
 finest to þe ward. haþ peruerted þe clerenesse *and* þe
 astat of þi corage. ¶ I vnderstonde þe felefolde
 colour *and* deceites of pilke merueillous monstre for-
 tune. and how she vseþ ful flatryng familiarite wiþ hem
- 741 þat she enforceþ to bygyle. so longe til þat she con-
 founde wiþ vnsuffreable sorwe hem þat she haþ left
- 743 in despeir vnpurueyed. ¶ *and* if þou remembrest wel
 þe kynde þe maners *and* þe desert of pilke fortune. þow
 Though she has
 left thee, thou
 hast not lost any-
 thing of beauty
 or of worth.
 shalt wel knowe as in hir þou neuer ne haddest ne
 hast ylost any fair þing. But as I trowe I shal not
- 747 gretly trauaile to don þe remembren of þise þinges.
 ¶ For þou were wont to hurtlen [*and* despysen] hir
 Thou wert once
 proof against her
 allurements.
 wiþ manly wordes whan she was blaundissinge *and*
 presente *and* pursewedest hir wiþ sentences þat were
- 751 drawen oute of myne entre. þat is to seyne out of
 myn informacioun ¶ But no sudeyne mutacioun ne
 But sudden
 change works a
 great alteration
 in the minds
 of men, hence
 it is that thou art
 departed from
 thy usual peace
 of mind.
 But with some
 gentle emollients
 I shall prepare
 thee for stronger
 medicines.
 Approach then,
 Rhetoric,
 with thy per-
 suasive charms,
 and therewith let
 Music also draw
 near.
 bytideþ nat wiþ outen a maner chaungyng of curages.
 and so is it byfallen þat þou art departed a litel fro
 þe pees of þi þouzt. but now is tyme þat þou drynke
and atast[e] some softe *and* delitable þinges. so þat whan
 þei ben entred wiþ inne þe. it mow make weye to
 strengre drynkes of medycynes. ¶ Com nowe furþe
 perfore þe suasioun of swetnesse Rethoryen. whiche
 þat goþ oonly þe ryzt wey whil she forsakeþ not myne
 estatutz. ¶ And wiþ Rethorice com forþe musice a
 damoisel of oure house þat syngeþ now lyzter moedes

733 knowe vtterly—knownen
 owtrely
 734 languissed—languyssest
 737 haþ—MS. haþe
 738 astat—estat
 felefolde—feelefold
 739 colour—colours
 deceites (MS. decrites) —
 deceytes
 merueillous—meruayles
 742 haþ—MS. haþe
 743 if—yif

746 any (MS. my)—any
 þing—thinge
 747 trauaile—travaylen
 don—do
 remembren of—remenbre
 on
 748 [*and* despysen]—from C.
 749 was—omitted
 750 were—weren
 751 myne—myn
 seyne—sayn
 752 sudeyne—sodeyn

753 outen—owte
 757 inne—in
 mow — weye — mowe
 maken wey
 758 strengre—strengere
 Com nowe furþe — MS.
 Come; C. Com now forth
 760 goþ—MS. goþe
 761 com—MS. come, C. com
 762 house—hows
 lyzter—lyhtere

or prolaciouns now heuyer. *what ayleþ þe man. what [* fol. 9.]
is it þat haþ cast þe in to murnyng *and* in to wepyng. 764

I trow[e] þat þou hast sen some newe þing *and* uncouþe. ¶ Þou wenest þat fortune be chaunged azeins Thou thinkest that Fortune is changed towards thee.

þe ¶ But þou wenest wrong. yif þou [þat] wene. But thou art deceived. 768

Alwey þo ben hire maners. she haþ raþer [kept] as to þe ward hire propre stablenes in þe chaungyng of hyre self. ¶ Ryzt swyche was she whan she flatered[e] In this misadventure of thine she hath preserved her constancy in changing. 772

þe. *and* desseiued[e] þe wiþ vnleueful lykynges of false welefulnesse. þou hast now knowen *and* ataynt þe doutous or double visage of pilke blynde goddesse You have seen the double face of this blind divinity.

fortune. ¶ She þat zit couereþ hir *and* wympleþ hir to oþer folk. haþ shewed hir euerydel to þe. ¶ 3if þou approuest hir *and* þenkest þat she is good. vse 776

hir maners *and* pleyne þe nat. ¶ And if þou agrisest If thou dost abhor her perfidy cast her off, for her sports are dangerous.

hir fals[e] trecherie. dispise *and* cast awaye hir þat pleyeþ so harmefully. for she þat is now cause of so myche sorwe to þe. sholde be to þe cause of pees *and* 780

[of] ioie. ¶ she haþ forsaken þe forsoþe. þe whiche þat neuer man may be syker þat she ne shal forsake hym. *Glose.* ¶ But napeles some bookes han þe text þus. For soþe she haþ forsaken þe ne þer nis no man 784

syker þat she ne haþ not forsaken. ¶ Holdest þou þan pilke welefulnesse preciouſe to þe þat shal passen. *and* is present fortune derworpi to þe. whiche þat nis not feiþful forto dwelle. *and* whan she goþ awaye þat she bryngeþ a wyzt in sorwe ¶ For syn she may nat be wipholden at a mans wille. she makeþ hym a wrecche when she departeþ fro hym. ¶ What oþer þing is 791

syker þat she ne haþ not forsaken. ¶ Holdest þou þan pilke welefulnesse preciouſe to þe þat shal passen. *and* is present fortune derworpi to þe. whiche þat nis not feiþful forto dwelle. *and* whan she goþ awaye þat she bryngeþ a wyzt in sorwe ¶ For syn she may nat be wipholden at a mans wille. she makeþ hym a wrecche when she departeþ fro hym. ¶ What oþer þing is 791

Is that happiness which is so transient?

Is the attendance of Fortune so dear to thee, whose stay is so uncertain, and whose removal causes such grief?

763 prolaciouns — probasy-
ons

heuyer—heuyere

ayleþ—eyleth

765 trow[e]—trowe

sen—MS. sene, C. seyn

some—som

þing—thinge

uncouþe—vnkowth

766 azeins—ayein

767 wenest—weenes

[þat]—C. that

768 haþ—MS. haþe

[kept]—from C.

769 stablenes in þe—stabil-
nesse standeth in the

770 swyche—swich

771 vnleueful—vnlefful

775 haþ—MS. had, C. hat

776 good—MS. goode, C. god

777 agrisest—MS. agrised, C.

agrysyst

778 fals[e]—false

780 myche—moche

781 [of]—from C.

haþ—MS. haþe

783 text—texte

784 haþ—MS. haþe

785 forsaken—forsake

Holdest þou—holdestow

786 þan—thanne

preciouſe—presyes

787 derworpi—dereworthe

whiche—which

788 feiþful—feythfulle

goþ—MS. goþe

awaye—away

790 mans—mannys

791 when—wan

þing—thinge

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

flitting fortune but a manere shewyng of wrychednesse
bat is to comen. ne it ne suffriþ nat oo[n]ly to loken
794 of þing þat is present byforne þe eyen of man. but
wisdom lokeþ *and* mesureþ þe ende of þinges. *and* þe
796 same chaungyng from one to an oþer. þat is to seyne

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

fro aduersite to prosperite makeþ þat þe manaces of
fortune ne ben not forto dreden. ne þe flatrynges of
hir to ben desired. ¶ þus atte þe last it byhoueþ þe
to suffren wiþ euene wille in pacience al þat is don
801 inwiþ þe floor of fortune. þat is to seyne in þis worlde.

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

¶ Syþen þou hast oones put þi nekke vnder þe 3okke
of hir. for if þou wilt write a lawe of wendyng *and* of
dwelliing to fortune whiche þat þou hast chosen frely
805 to be þi lady ¶ Art þou nat wrongful in þat *and*

Impatience will
only embitter
your loss.

makest fortune wrope *and* aspere by þin incapience.
and 3it þou mayst not chaungen hir. ¶ Yif þou com-
mittest [*and*] bitakest þi sayles to þe wynde. þou shalt
be shouen not pider þat þou woldest(:) but whider þat
þe wynde shoueþ þe ¶ Yif þou castest þi seedes in þe

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

811 feldeþ þou sholdest haue in mynde þat þe 3eres ben
oþer while plenteuous *and* oþer while bareyne. ¶ þou
hast bytaken þiself to þe gouernaunce of fortune.
and forþi it byhoueþ þe to ben obeisaunt to þe manere
of þi lady. *and* enforeest þou þe to aresten or wiþ-
stonden þe swyftnesse *and* þe sweyes of hir tournyng
whele. ¶ O þou fool of alle mortel fooles if fortune
bygan to dwelle stable. she cessed[e] þan to ben fortune.

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*—suffiseth
794 *of þing*—on thyng
byforne—MS. byforne by-
forne
man—a man
795 *mesureþ*—amesureth
796 *from one*—fram oon
seyne—seyne
797 *fro*—from
to—into
799 *atte þe last*—at the laste

801 *seyne*—seyne
worlde—world
802 *Syþen*—Syn
3okke—yoke
803 *if*—yif
write—wryten
804 *whiche*—which
805 *lady*—ladye
Art þou—Artow
806 *wrope*—wroth
þin—thine

807 *chaungen*—chaunge
808 [*and*]*—from C.*
809 *pider*—thedyr
whider—whedyr
811 *haue*—haue
814 *manere*—maneres
815 *and*—omitted
wipstonden—withholden
816 *sweyes*—swey3
818 *cesed[e]*—cesede

HEC CUM SUPERBA.

Whan fortune wiþ a proude ryzt hande haþ turnid
 hir chaungyng stoundes she fareþ lyke þe maners
 of þe boillyng eurippe. *Glose.* Eurippe is an arme of
 þe see þat ebbith *and* flowiþ. *and* somtyme þe streme
 is on one syde *and* somtyme on þat oþer. *Texte* ¶ She
 cruel fortune kasteth adoune kynges þat somtyme weren
 ydred. *and* she deceiuable enhaunseth vp þe humble
 chere of hym þat is discomfited. *and* she neyþer hereþ
 ne reccheþ of wrecched[e] wepynges. *and* she is so harde
 þat she lauzeth *and* scorneþ þe wepyng of hem þe whiche
 she haþ makid wepe wiþ hir free wille. ¶ þus she
 pleyeth *and* þus she preueth hir strengþe *and* sheweth a
 grete wondre to alle hir seruauzt. ¶ Yif þat a wyzt
 is seyn weleful *and* ouerþrowe in an houre.

[The fyrst metar.
 Fortune is as in-
 constant as the
 ebb and flow of
 Euripus.

822

She hurls kings
 from their
 thrones, and
 exalts the cap-
 tive.

826

She turns a deaf
 ear to the tears
 and cries of the
 wretched.

Thus she sports
 and boasts her
 power and pre-
 sents a marvel
 to her servants
 if, in the space of
 an hour, a man is
 hurled from
 happiness into
 adversity.

832

VELLEM AUTEM PAUCA.

(Ertis I wolde plete wiþ þee a fewe þinges vsynge
 þe wordes of fortune tak heede now þi self. yif þat
 she axeth ryzt. * ¶ O þou man wher fore makest þou
 me gilty by þine euerydayes pleynnynges. what wronges
 haue I don þe. what goodes haue I byrest þe þat weren
 þine. stryf or plete wiþ me by fore what iuge þat þou
 wilt of þe possessioun of rychesse or of dignites ¶ And
 yif þou maist shewe me þat euer any mortal man haþ
 receyued any of þese þinges to ben his in propre. þan
 wol I graunt[e] frely þat [alle] þilke þinges weren þine
 whiche þat þou axest. ¶ Whan þat nature brouzt[e] þe
 forþe out of þi moder wombe. I receyued[e] þe naked

[The secunde
 prose.]
 Philosophy ex-
 postulates with
 [* fol. 9 b.]
 Boethius in the
 name of Fortune.
 Why do you
 accuse me (For-
 tune) 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?

You came naked
 into the world,

819 *proude*—prowd
hande—hand
haþ—MS. haþe
 820 *lyke*—lik
 821 *arme*—arm
 822 *streme*—strem
 823 *one*—o
 824 *adoune*—adown
somtyme—whilom
 825 *ydred* (MS. *ydredde*)—
humble—vmbles [ydrad]
 827 *reccheþ*—rekkeþ

827 *wrecched[e]*—wrecchede
harde—hard
 828 *lauzeth*—lyssheth
weping—wepynge
 830 *strengþe*—strengthes
 833 *plete*—pleten
 834 *tak*—MS. take, C. tak
 835 *makest þou*—makes thow
 836 *wronges*—wronge
 837 *don*—MS. done, C. don
byrest—MS. byreste, C.
byrest

838 *stryf*—MS. stryue, C. stryf
plete—pleten
by fore—by for
 839 *wilt*—wolt
rychesse—rychesses
 840 *shewe*—shewyn
euer—enere
haþ—MS. haþe
 841 *þese*—tho
his—hise
 842 *graunt[e]*—graunte
[alle]—from C.

and I cherished
you

and nedy of al þing. and I norysshed[e] þe wiþ my
rychesse. and was redy and ententif þoruþ my fauour to

847 sustene þe. ¶ And þat makeþ þe now incipient azeins

and encompassed
you with
affluence.

Now that I have
a mind to with-
draw my bounþ,
be thankful and
complain not.

me. and I enviourde þe wiþ al þe habundaunce and
shinyng of al goodes þat ben in my ryzt. ¶ Now it
lykeþ me to wiþ drawe myne hande. þou hast had grace
as he þat haþ vsed of foreyne goodes. þou hast no ryzt to
pleyne þe. as þouþ þou haddest vtterly lorn alle þi

853 þinges. whi pleyneþ þou þan. I haue don þe no wrong.

Riches and
honours are s.b-
ject to me.

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

Riches honoures and swyche oþer þinges ben of my
ryzt. ¶ My seruantes knowen me for hir lady. þei
comen wiþ me and departen whan I wende. I dar wel
affermen hardly. þat yif þo þinges of whiche þou

858 pleyneþ þat þou hast forlorn hadde ben þine. þou ne

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?

haddest not lorn hem. ¶ shal I þan only be defended
to vse my ryzt. ¶ Certis it is leueful to þe heuene to
make clere dayes. and after þat to keuere þe same dayes
wiþ derke nyztes. ¶ þe erþe haþ eke leue to appaiaile
þe visage of þe erþe now with floures and now wiþ

865 wiþ coldes. ¶ þe see haþ eke hys ryzt to be som-

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

Shall I be bound
to constancy by
the covetousness
of men?

tyme calme and blaundyshing wiþ smoþe water. and
somtyme to be horrible wiþ waves and wiþ tempestes.
¶ But þe couetyse of men þat may not be staunched
shal it bynde me to be stedfast. syn þat stedfastnesse
is vnkouþ to my maneres. ¶ Swyche is my strengþe.

871 and þis pley. I pley[e] continuely. I tourne þe whirlyng

I turn my rolling
wheel and amuse
myself with
exalting what

whele wiþ þe tournyng cercle ¶ I am glade to chaunge
þe lowest to þe heyeste. and þe heyest to þe loweste.

845 al þing—alle things

norysshed[e]—noryssede

846 rychesse—rychesses

848, 849 al—alle

848 habundaunce—abound-
aunce

850 wiþ — hande — with-

drawen myn hand

had—MS. hadde, C. had

851 haþ—MS. haþe

852 vtterly—outrely
lorn — MS. lorne, C. for
lorn

853 don—MS. done, C. don

854 Ricches—Rychesses

858 forlorn—MS. forlorne,
C. forlorn

859 lorn—MS. lorne, C. lorn

860 vse—vsn

861 keuere þe—coeueryn tho

862 derke—dirk

erþe—yer

haþ—MS. haþe

864 confounde—confownden

865 haþ—MS. haþe

866 calme—kalm

867 (2nd) wiþ—omitted

869 stedfast—stidefast
stedfastnesse — stidefast-
nesse

870 vnkouþ—MS. vnkouþe,
C. vnkowth

Swyche—Swych

871 pley[e]—pleye

872 whele—wheel

glade—glad

chaunge—chaungyn

worþe vp yif þou wilt. so it be by þis lawe. þat þou
ne holde not þat I do þe wronge þouȝ þou descende
doun whanne resoun of my pleye axeþ it. Wost þou
not how Cresus kyng of lyndens of whiche kyng Cirus
was ful sore agast a litel byforne þat þis rewlyche

was low, and
bringing down
what was high.
Ascend if you
will, but come
down when my
sport requires it.

878

Know you not
the history of
Cresus and of
Paulus Æmilius?

Cresus was cauȝt of Cirus and lad to þe fjr to be
brent. but þat a reyne descended[e] doun from heuene
þat rescowed[e] hym ¶ And is it out of þi mynde how
þat Paulus consul of Rome whan he hadde take þe
kyng of perciens weep pitou[s]ly for þe captiuitee of þe

883

What else does
the weeping
muse of Tragedy
deplore but the
overthrow of
kingdoms 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 bless-
ings, the other of
woes?

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

self[e] kyng. What oþer pinges bywaylen þe criinges of
Tragedies. but only þe dedes of fortune. þat wiþ an
vnwar stroke ouerturneþ þe realmes of grete nobley

¶ *Glose.* Tragedie is to seyne a dite of a prosperite for
a tyme þat endiþ in wrechednesse. Lerneldest nat þou
in grek whan þou were ȝonge þat in þe entre or in þe
seler of Iuppiter þer ben couched two tunnes. þat on
is ful of good þat oþer is ful of harme. ¶ What ryȝt
hast þou to pleyne. yif þou hast taken more plenteously
of þe goode syde þat is to seyne of my rycchesse and
prosperites. and what eke. yif I be nat departed fro þe.

894

My mutability
gives thee hope
of happier days.

What eke. yif my mutabilitee ȝiueþ þe ryȝtful cause of
hope to han ȝit better pinges. ¶ Napeles desmaie þe
nat in þi þouȝt. and þou þat art put in comune realme
of alle: ne desir[e] nat to lyue by þine oonly propre ryȝt.

Desire not to be
exempted from
the vicissitudes of
humanity.

SI QUANTAS RAPIDIS.

þouȝ plentee þat is goddesse of rycches hielde adoun
wiþ ful horn. and wiþdraweþ nat hir hand. ¶ As
many recches as þe see turneþ vpwardes sandes whan it

[the secunde
metur.]

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

874 worþe—worth
wilt—wolt

876 doun—adoun

whanne—wan

pleye—pley

Wost þou—wistesthow

877 kyng (1)—the kyng

lyndens—lydyens

878 byforne—byforn

890 reyne descended[e]—

rayn descendede

880 from—fro

881 rescowed[e]—rescowede

882 take—takyn

885 an—a

886 þe—omitted

887 seyne—scyn

890 tunnes—tonnes

891 harme—harm

892 hast þou—hasthow

893 seyne—scyn

rycchesse—rychesses

894 I be nat—I ne be nat al

896 better—betere

898 lyue—lyuen

þine—thin

899 rycches—rychesses

901 recches—rychesses

vpwardes—vpward

riches on the
world as there
are sands on the
sea-shore, or
stars in heaven,
mankind would
not cease to com-
plain.
[* fol. 10.]

Though Heaven
may grant
every desire, they
will still cry for
more.

What rein can
restrain unbound-
ed avarice?

He who thinks
himself poor,
though he be
rich, doth truly
labour under
poverty.

is moeued wiþ rauysshing blastes. or ellys as many
ryeches as þer shynen bryzt[e] sterres on heuene on þe
sterry nyzt. 3it for al þat mankynde nolde not cesce to
wope wrecched[e] pleyntes. ¶ And al be it so *þat
906 god receyueþ gladly her prayers *and* zeueþ hem as ful
large muche golde *and* apparaileþ coueytous folk wiþ
noble or clere honours. 3it semeþ hem haue I-gete no-
ping. but alwey her cruel ravyne deuourynge al þat þei
910 han geten shewiþ oþer gapinges. þat is to seye gapen
and desiren 3it after moo rychesse. ¶ What brideles
myzten wiþholde to any certeyne ende þe desordene
coueitise of men ¶ Whan euere þe raþer þat it fletip in
large 3iftis: þe more ay brenneþ in hem þe prest of
hauyng. ¶ Certis he þat quakyng *and* dredeful weneþ
916 hym seluen nedy. he ne lyueþ neuere mo ryche.

HIIS IGITUR SI PRO SE.

[The thrydde
prose.]
If Fortune spake
thus to you, you
could not defend
your complaint.

B. What you
have said is very
speeious, but
such discourses
are only sweet
while they strike
our ears.
They cannot
efface the deep
impressions that
misyery has made
in the heart.

þerfore yif þat fortune spake wiþ þe for hir self in
þis manere. For soþe þou ne haddest [nat] what
þou myztest answeze. and if þou hast any þing wher-
wiþ. þou mayist ryztfully tellen þi compleynt. ¶ It
921 byhoueþ þe to shewen it. *and* .I. wol zeue þe space to
tellen it. ¶ Certeynely *quod* I þan þise ben faire
þinges *and* enoyntid wiþ hony swetnesse of rethorike
and musike. *and* only while þei ben herd þei ben de-
licieuse. ¶ But to wrecches is a deppere felyng of
harme. þis is to seyn þat wrecches felen þe harmes þat
þei suffren more greuously þan þe remedies or þe delites
928 of þise wordes mowe gladen or comforten hem. so þat

902 *rauyssshing*—rauysseyng
903 *ryeches*—rycheses
bryzt[e]—bryhte
on (1)—in
904 *nyzt*—nyhtes
905 *wope wrecched[e]*—wepe
wrecchede
906 *her*—hir
ful—fool
907 *muche*—mche
folk—mcn

908 *haue*—hanen
I-gete—I-getyn
909 *her*—hir
910 *seye*—seyn
911 *rychesse*—rycheses
912 *wiþholde*—wytholden
certeyne—certeyn
914 *prest*—thurst
915 *dredeful*—dredful
916 *lyueþ*—leueth
918 [nat]—from C.

919 *if*—yif
920 *mayist*—mayst
tellen—defendyn
921 *zeue*—yeuyn
922 *þan*—thanue
ben—bet (= beth)
923 *swetnesse*—swetenesse
924 *while*—whil
herd—MS. herde
926 *harme*—harm
928 *mowe*—mowen

whan þise þinges stynten forto soun[e] in eres. þe sorwe 929
 þat is inset greueþ þe þouzt. Ryzt so is it *quod* she.
 ¶ For þise ne ben ȝit none remedies of þi maladie. but
 þei ben a manere norissinges of þi sorwe ȝit rebel
 aȝeyne þi curacioun. ¶ For whan þat tyme is. I shal
 moue swiche þinges þat percen hem self depe. ¶ But
 napeles þat þou shalt not wilne to leten þi self a
 wrecche. ¶ Hast þou forȝeten þe noumbre *and* þe
 manere of þi welefulnesse. I holde me stille how þat
 þe souerayn men of þe Citee token þe in cure *and*
 keypyng whan þou were orphelyn of fadir *and* modir.
and were chosen in affinite of princes of þe Citee.
 ¶ And þou bygunne raper to ben leef *and* deere þan 941
 forto ben a neyȝbour. þe whiche þing is þe most pre-
 ciouse kynde of any propinquitee or aliaunce þat may
 ben. ¶ Who is it þat ne seide þou nere ryzt weleful
 wiþ so grete a nobley of þi fadres in lawe. ¶ *And* wiþ
 þe chastite of þi wijf. *and* wiþ þe oportunitie *and*
 noblesse of þi masculyn children. þat is to seyne þi
 sones *and* ouer al þis me lyst to passe of comune þinges. 948
 ¶ How þou haddest in þi þouzt dignitees þat weren
 warned to olde men. but it deliteþ me to comen now to
 þe singular vphepyng of þi welefulnesse. ¶ Yif any
 fruyt of mortal þinges may han any weyȝte or price of 952
 welefulnesse. ¶ Myȝtest þou euere forȝeten for any
 charge of harme þat myȝt[e] byfallen. þe remembraunce
 of pilke day þat þou sey[e] þi two sones maked con-
 seillers. *and* ylad to gidre from þin house vndir so gret
 assemble of senatours. *and* vndir þe blyþenesse of poeple. 957
and whan þou say[e] hem sette in þe court in her

P. So it is in-
 deed; for my
 arguments are
 not designed as
 remedies, but as
 lenitives 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;

nor of your noble
 alliance with
 Festus and
 Symmachus;

944
 nor of your
 virtuous wife,
 and manly sons.

Can you ever for-
 get the memor-
 able day that saw
 your two sons
 invested with the
 dignity of
 Consuls?

929 *soun[e]*—sowne
 930 *inset*—MS. insette, C.
 inset
 932 *sorwe*—sorwes
 933 *aȝeyne*—ayein
 934 *moue swiche*—moeue
 swych
 939 *souerayn*—souerane
 942 *neyȝbour*—neysshebour
 944 *nere*—were

945 *nobley*—nobleye
 fadres—fadyr-is
 947 *seyne*—seyn
 948 *lyst*—lyste
 passe of—passen the
 949 *þouzt*—yowthe
 950 *warned*—werned
 952 *fruyt*—frute
 price—pris
 953 *Myȝtest þou*—myhtes.

thow
 954 *harme*—harm
 myȝt[e] byfallen—myhte
 befalle
 955 *sey[e]*—saye
 956 *from*—fro
 gret—MS. grete, C. gret
 958 *say[e]*—saye
 sette—set
 her—heere

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, [* fol. 10b.] 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 flight doth leave you?

961 *bytwith*—bytwyen
962 *hyzt*—hihte
963 *of* (1)—of the
 about—abowten
964 *wip*—with so
965 *zaue*—MS. þan, C. yaue
 of—to
966 *seyne*—seyn
967 *accoied[e]*—acyoyede
968 *norsshed[e]*—noryssede
 owen—owne
 pou — *of* — *thow* bar
 away of

chaires of dignities. ¶ *pou* rethorien or pronouncere of kynges preysinges. deservedest glorie of wit and of eloquence. whan *pou* sitting bytwix þi two sones counsellors in þe place þat hyzt Circo. and fulfildest þe

963 abydyng of multitude of poeple þat was sprad about þe wip large praysynge and laude as men synge in victories. þo *zaue* þou wordes of fortune as I trowe. þat is to seyne. þo feffedest þou fortune wip glosynge wordes and desseiuedest hir. whan she accoied[e] þe and norsshed[e] þe as hir owen delices. ¶ *pou* hast

969 had of fortune a gifte þat is to seyn swiche gerdoun þat she neu[er]e gaf to preue man ¶ Wilt þou þerfore leye a rekenyng wip fortune. she haþ now twynkeled first vpon þe wip a wykked eye. ¶ Yif þou considere þe noumbre and þe manere of þi blysses. and of þi sorwes. *þou maist nat forsake þat þou nart zit blysfyl. For if þou þerfore wenest þi self nat weleful for þinges

976 þat þo semeden ioyful ben passed. ¶ þer nis nat whi þou sholdest wene þi self a wrecche. for þinges þat now semen soory passen also. ¶ Art þou now comen firste

979 a sodeyne gest in to þe shadowe or tabernacle of þis lijf. or trowest þou þat any stedfastnesse be in mannis þinges. ¶ Whan ofte a swifte houre dissolueþ þe same man. þat is to seyne whan þe soule departiþ fro þe body. For al þou3 þat yelde is þer any feiþ þat fortunous þinges willen dwelle. zit napeles þe last[e] day of a mannis lijf is a manere deef to fortune. and also to þilke þat haþ dwelt. and þerfore what wenist þou þar recche yif þou forlete hir in deynge or ellys þat she fortune forlete þe in fleenge away.

969 *had*—MS. hadde
 swiche—swich
970 *preue*—pryue
971 *leye*—lye
 hap—MS. hape
972 *wykked*—wyckede
973 *blysses*—blysse
974 *forsake*—forsakyn
 nart—art
 blysfyl—blyseful
978 *soory*—sorye
 firste—fyrst
979 *sodeyne*—sodeyn

979 *shadowe*—shadwe
980 *stedfastnesse*—stedefast-
981 *swifte*—swyft [nesse]
 dissolueþ—dyssoluede
983 *al þou3 þat*—al þat
 though
 fortunous—fortune
984 *willen dwelle*—wolen
 last[e]—laste [dwellyn]
986 *hap*—MS. hape
 wenist þou—weenestow
987 *þar recche*—dar reccke
988 *away*—away

CUM PRIMO POLO.

Whan phebus þe sonne bygynneþ to spreden his clere- [The .iiij. Melur.]
 nesse with rosene chariettes. þan þe sterre ydimmyd The stars pale be-
 paleþ hir white cheres. by þe flamus of þe sonne þat fore the light of
 ouer comeþ þe sterre lyzt. ¶ Þis is to seyn whan þe the rising sun.
 sonne is risen þe day sterre wexiþ pale and lesiþ hir 993
 lyzt for þe grete bryztnesse of þe sonne. ¶ Whan þe Westerly winds
 wode wexiþ redy of rosene floures in þe first somer deck the wood
 sesoun þoruþ þe breþe of þe wynde Zephirus þat wexiþ with roses, but
 warme. ¶ Yif þe cloudy wynde auster blowe felliche. cause their
 þan goþ away þe fayrnesse of þornes. Ofte þe see is beauty to fade.
 clere and calme wiþoute moeuyng floodes. And ofte 997
 þe horrible wynde aquilon moeueþ boylyng tempestes Now the sea is
 and ouer whelweþ þe see. ¶ Yif þe forme of þis worlde calm, and again
 is so [zeelde] stable. and yif it tourniþ by so many it is tempestuous.
 entrechaungynges. wilt þou þan trusten in þe trublynge 1000
 fortunes of men. wilt þou trowen in flittyng goodes. If all things thus
 It is certeyne and establissed by lawe perdurable þat no vary, will you
 þing þat is engendred nys stedfast no stable. trust in transitory
 riches?

TUNC EGO UERA INQUAM.

þAnne seide I þus. O norice of alle uertues þou [The ferthe prose.]
 seist ful soþe. ¶ Ne I may nat forsake þe ryzt[e] B. I cannot deny
 swifte cours of my prosperitee. þat is to seine. þat my sudden and
 prosperitee ne be comen to me wondir swiftly and early prosperity.
 soone. but þis is a þing þat gretly smertiþ me whan it 1010
 remembreþ me. ¶ For in alle aduersitees of fortune þe
 most vnsele kynde of contrariouse fortune is to han
 ben weleful. ¶ But þat þou quod she abaist þus þe
 tourment of þi fals[e] opinioun þat maist þou not ryzt-
 It is the re mem-
 brance of former
 happiness that
 adds most to
 man's infelicity.

989 his—hyr
 990 þan—thanne
 991 flamus—flambes
 995 redy—rody
 rosene—rosyn
 997 warme—warm
 998 goþ—MS. goþe, C. goth
 fayrnesse—fayrenesse
 999 clere—cleer
 calme—kalm

1000 wynde—wynd
 1001 whelweþ—welueeth
 1002 [zeelde]—from C.
 1003, 1004 wilt þou—wolphow
 1003 þan—thanne
 trublynge—towmblynge
 1004 in flittyng—on flet-
 1005 It is—is it [tynge
 1006 no—ne
 stable—estable

1008 soþe—soth
 Ne I may—Ne I ne may
 1009 seine—seyn
 1011 a—omitted
 gretly—gretely
 1012 aduersitees—aduersylo
 1013 most—mooste
 1014 abaist—abyest
 1015 tourment—torment;
 fals[e]—false

fully blamen ne aretten to pinges. as who seip for þou hast ȝitte many habundaunces of pinges. ¶ *Textus.*

1018 For al be it so þat þe ydel name of auenterouse welefulnesse moeueþ þe now. it is leueful þat þou rekene with me of how many[e] pinges þou hast ȝit plentee.

What you esteemed most precious in your happy days, you still retain,

¶ And perfore yif þat pilke þing þat þou haddest for most precious in alle þi rycheesse of fortune be kept

1023 to þe by þe grace of god vnwemined *and* vndefouled.

and ought therefore not to complain.

Mayst þou þan pleyne ryȝtfully vpon þe myschief of fortune. syn þou hast ȝit þi best[e] pinges. ¶ Certys ȝit

1026 lyueþ in goode poynt pilke precious honour of mankynde. ¶ Symachus þi wyues fadir whiche þat is a man maked al of sapience *and* of vertue. þe whiche

Symmachus, dear to you as life,

1029 man þou woldest b[i]en redely wiþ þe pris of þin owen

is safe and in health.

liȝf. he byweyleþ þe wronges þat men don to þee. *and* not for hym self. for he liueþ in sykernesse of any sentence put aȝeins hym. ¶ And ȝit lyueþ þi wif þat

Your wife Rusticiana is also alive,

is attempre of witte *and* passyng oþer women in clenness

1034 of chastitee. and for I wol closen shortly her bountes

and bewail her separation from you.

she is lyke to hir fadir. I telle þe welle þat she lyueþ loop of hir life. *and* kepþ to þee oonly hir goost. *and* is al maat *and* ouer-comen by wepyng *and* sorwe for

1038 desire of þe ¶ In þe whiche þing only I mot graunten

Why need I mention your two sons, in whom so much of the wit

þat þi welefulnesse is amenused. ¶ What shal I seyn eke of þi two sones conseilours of whiche as of children of hir age þer shineþ *þe lyknesse of þe witte of

[* fol. 11.] and spirit of theiſre and grand-sire doth shine?

hir fadir *and* of hir eldefadir. and siþen þe souereyn cure of alle mortel folke is to sauen hir owen lyues.

And since it is the chief care of man to preserve life; you are still

¶ O how weleful art þou þouȝ þou knowe þi goodes.

1016 seip—MS. seiþe, C. seyh

1017 ȝitte—yit

1019 leueful—leefful

1020 many[e] pinges—manye grete thinges

1022 alle—al

1023 þe by—the yit by

1024 myschief—meschef

1025 best[e]—beste

1026 lyueþ—leueth

goode—good.

1027 whiche—which

1028 al—alle

1028 of (2)—omitted

1029 b[i]en—byen

owen—owne

1030 byweyleþ—bewayleth

don—MS. done, C. don

1031 liueþ—leueth

1033 witte—wyt

women—wymmen

1034 shortly—shortely

1035 lyke—lik

welle—wel

1036 hir life—this lyf

1037 maat—maad

1038 whiche—weche

1039 amenused—amenyssed

seyn—(MS. seyne) seyn

1041 lyknesse—lykenesse

witte—wyt

1042 and (1)—or

eldefadir—eldyr fadyr

siþen—syn

1043 folke—folk

1044 art þou þouȝ—arthow yif

¶ But zitte ben þer þinges dwellyng to þe wardes þat no man douteþ þat þei ne ben more derworþe to þe þen þine owen lijf. ¶ And forþi drie þi teres for zitte nys nat eueriche fortune al hateful to þe warde. ne ouer greet tempest haþ nat zit fallen vpon þe. whan þat þin ancras cliue fast[e] þat neiþer wole suffre þe comfort of þis tyme present. 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 euere þat þinges ben. I shal wel fleten furþe and eschafen. ¶ But þou mayst wel seen how greet[e] apparailes and aray þat me lakkeþ þat ben passed away fro me. ¶ I haue somewhat auauuced and forþered þe *quod* she. if þat þou anoie nat or forþenke nat of al þi fortune. As who seip. ¶ I haue somewhat comforted þe so þat þou tempest nat þe þus wiþ al þi fortune. syn þou hast zit þi best[e] þinges. ¶ But I may nat suffre þin delices. þat pleinst so wepyng. and anguissous for þat oper lakkeþ somewhat to þi welefulnesse. ¶ For what man is so sad or of so perfit welefulnesse. þat he ne stryueþ or pleyneþ on some half azeine þe qualitee of his estat. ¶ For whi ful anguissous þing is þe condicioun of mans goodes. ¶ For eyþer it comeþ al to gidre to a wyzt. or ellys it lasteþ not perpetuely. ¶ For som man haþ grete rycchesse. but he is ashamed of hys vngentil lynage. and som man is renowned 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 hope in rycchesse and noblesse. but zit he bywaileþ hys chast[e]

most happy in the possession of blessings which all men value more than life. Dry up thy tears, thou hast still present comfort and hope of future felicity.

1050

B. I hope these will never fail me.

1054

But do you not see how low I am fallen?

P. I should think that I had made progress if you did not repine so at your fate.

It grieues me to hear you complain while you possess so many comforts.

1062

Every one, however happy, has something to complain of.

1065

The condition of human enjoyment is anxious; for either it comes not all at once, or makes no long stay when it does come.

One man is very wealthy, but his birth is obscure.

Another is conspicuous for nobility of descent, but is surrounded by indigence.

A third is blest with both ad-

1045 *But zitte*—for yit
dwellyng—dwellyd
wardes—ward
1046 *þat*—than
derworþe—dereworthe
þen þine—than thin
1047 *zitte*—yit
1049 *haþ*—MS. haþe
þin—thyne
1050 *cliue fast[e]* — cleuen
faste
wole *suffre*—wolen suffren

1052 *fallen*—faylen
1052 *fast[e] mot[en]* — faste
moten
1053 *holden*—halden
1054 *furþe*—forth
1055 *mayst*—mayste
greet[e]—grete
1058 *forþenke*—forthinke
1061 *best[e]*—beste
suffre þin—suffren thi
1063 *oper*—ther
1064 *perfit*—parfyt

1065 *or*—and
some half azeine — som
halue ayein
1067 *mans*—mannes
comeþ al—comth nat al
1068 *lasteþ*—last
perpetuely—perpetuei
1069 *rycchesse*—Rychesses
1070 *renomed*—renowued
1072 *angre for*—Angwysshoe
leuer—leuere [of
1074 *chast[e]*—caste

vantages, but is unmarried.
This man is happy in a wife, but is childless, while that other man has the joy of children, but is mortified by their evil ways.
Thus we see that no man can agree easily with the state of his fortune.

lijf. for he haþ no wijf. ¶ and som man is wel *and* selily maried but he haþ no children. *and* norissheþ his ricchesse to þe heires of straunge folk. ¶ And som man is gladded wiþ children. but he wepiþ ful sory for þe trespas of his son or of his douȝtir. ¶ and for þis þer accordeþ no wyȝt lyȝtly to þe condicioun of his fortune. for alwey to euery man þere is in mest somewhat

1082 þat vnassaieþ he ne wot not or ellys he dredip þat he haþ assaied. ¶ *And* adde þis also þat euery weleful man haþ a wel delicat felyng. ¶ So þat but yif alle þinges fallen at hys owen wille for he inpatient or is nat vsed to han none aduersitee. an-oone he is þrowe

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

The happiness of the most fortunate depends on trifles.

adoūne for euery lytel þing. ¶ And ful lytel þinges ben þo þat wiþdrawen þe somme or þe perfeccioun of

1089 blisfulnesse fro hem þat ben most fortunat. ¶ How many men trowest þou wolde demen hem self to ben almost in heuene yif þei myȝten atteyne to þe leest[e] partie of þe remenaunt of þi fortune. ¶ þis same place þat þou clepist exil is contre to hem þat enhabiten here. *and* forþi. Nopþing wrecched. but whan þou wenest it ¶ As who seiþ. þouȝ þi self ne no wyȝt ellys nys no wrecche but whan he wenep hym self a

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.

1097 wrecche by reputacioun of his corage.

CONTRAQUE.

1098 **A**nd aȝeinwarde al fortune is blisful to a man by þe agreablete or by þe egalite of hym þat suffreþ it.

When patience is lost then a change of state is desired.

¶ What man is þat. þat is so weleful þat nolde chaungen his estat whan he haþ lorn pacience. þe swetnesse of

1102 mannes welefulnesse is yspranid wiþ many[e] bitternesses.

1075, 1076 *haþ*—MS. *habe*
1076 *married*—ymaryed
his—hise
1077 *ricchesse*—Rychesses
heires—eyres
folk—foolkys
1080 *þer*—þer ne
1081 *mest*—omitted
1082 *vnassaieþ*—vnassaied
wot—MS. wote, C. wot

1083, 1084 *haþ*—MS. *habe*
1084 *wel*—ful
1085 *fallen*—byfalle
wille—wyl
1086 *none*—non
an-oone—Anon
prowe—throwen
1087 *adoūne*—adoun
1090 *wolde*—wolden
1095 *it*—hyt

1095 *who*—ho
1096 *no*—a
1098 *aȝeinwarde al*—aȝein-ward alle
1099 *it*—hyt
1101 *whan*—what
haþ—MS. *habe*
lorn—MS. *lorne*, C. lost
1102 *yspranid*—spraynyd
bitternesses—beternesses

þe whiche welefulnesse al þouȝ it seme swete *and*
ioyeful to hym þat vseþ it. ȝit may it not be wiþ-holden
þat it ne goþ away whan it wol. ¶ þan is it wel sen
how wrecched is þe blisfulnesse of mortel þinges. þat
neiþer it dwelliþ perpetual wiþ hem þat euery fortune
receyuen agreablye or egaly. ¶ Ne it ne deliteþ not in
al. to hem þat ben anguissous. ¶ O ye mortel folkes
what seke *ȝe þan blisfulnesse oute of ȝoure self. whiche
þat is put in ȝoure self. *Errour and folie confoundeþ*
ȝow ¶ I shal shewe þe shortly. þe poynt of souereyne
blisfulnesse. Is þer any þing to þe more precieuse þan
þi self ¶ þou wilt answeere nay. ¶ þan if it so be þat
þou art myȝty ouer þi self þat is to seyn by tranquillitee
of þi soule. þan hast þou þing in þi power þat þou
noldest neuer lesen. ne fortune may nat by-nyme it þe.
and þat þou mayst knowe þat blisfulnesse [ne] may
nat standen in þinges þat ben fortounous *and* tem-
perel. ¶ Now vndirstonde *and* gadir it to gidir þus
yif blisfulnesse be þe souereyne goode of nature þat
liueþ by resoun ¶ Ne pilke þing nis nat souereyne
goode þat may be taken away in any wyse. for more
worþi þing *and* more digne is pilke þing þat may nat be
taken away. ¶ þan shewiþ it wele þat þe vnstable-
nesse of fortune may nat attayne to receyue verray
blisfulnes. ¶ And ȝit more ouer. ¶ What man þat
þis tounblyng welefulnesse leediþ. eiper he woot þat
[it] is chaungeable. or ellis he woot it nat. ¶ And yif
he woot it not. what blisful fortune may þer be in þe
blyndenesse of ignoraunce. and yif he woot þat it is
chaungeable. he mot alwey ben adrad þat he ne lese
þat þing. þat he ne douteþ nat but þat he may leesen

How much is
human felicity
embittered!

It will not stay
with those that
endure their lot
with equanimity,
nor bring com-
fort to anxious
minds.

1109

Why then, O
[* fol. 11 b.]
mortals, do ye
seek abroad for
that felicity
which is to be
found within
yourselves?
Nothing is more
precious than
thyself.
If thou hast com-
mand over thy-
self, Fortune can-
not deprive thee
of it.

1117

Happiness does
not consist in
things transitory.

1121

If happiness be
the supreme good
of nature, then
that thing can-
not be it which
can be withdrawn
from us.

Instability of
fortune is not
susceptive of true
happiness.

He who is led by
fading felicity,
either knows
that it is change-
able or does not
know it.

If he knows it
not, what happi-
ness has he in the
blindness of his
ignorance?

If he knows it is
fleeting he must
be afraid of losing

1104 *hym*—hem
it—hyt
be—ben
1105 *goþ*—MS. geþe
wol—woole
sen—MS. sene
1107 *dwelliþ*—dureth
1109 *folkes*—folke
1110 *oute*—owt

1112 *shortly*—shortely
1114 *wilt*—MS. wilte, C. wolt
if—yif
1117 *by-nyme*—be-neme
1118 *blisfulnesse* [ne] —
blyssefulnesse ne
1120 *to gidir*—to gidere
1121, 1122 *souereyne goode*—
souereyn good

1125 *wete*—wel
1126 *receyue*—resseyuen
1129 [it]—from C.
it—hyt
1130 *be*—ben
1131 *blyndenesse* — blynd-
nesse

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

it. ¶ As whoo seiþ he mot ben alwey agast lest he
leese þat he wot wel he may leese. ¶ For whiche þe

1136 continuel drede þat he haþ ne suffriþ hym nat to ben
weleful. ¶ Or ellys yif he leese it he wene to be
dispised *and* forleten hit. ¶ Certis eke þat is a ful
lytel goode þat is born wiþ euene hert[e] whan it is

1140 loost. ¶ þat is to seyne þat men don no more force.
of þe lost þan of þe hauynge. ¶ And for as myche as
þou þi self art he to whom it haþ ben shewid *and* proued
by ful many[e] demonstraciouns. as I woot wel þat þe
soules of men ne mowen nat dien in no wise. and eke
syn it is clere. *and* certeyne þat fortunous welefulnesse
endiþ by þe deep of þe body. ¶ It may nat ben doutid

1147 þat yif þat deep may take away blysfulnesse þat al þe
kynde of mortal þingus ne descendip in to wrecched-
nesse by þe ende of þe deep. ¶ And syn we knowen
wel þat many a man haþ souzt þe fruit of blisfulnesse
nat only wiþ suffryng of deep. but eke wiþ suffryng of
peynes *and* tourmentes. how myzt[e] þan þis present
lijf make men blisful. syn þat whanne pilke self[e]
lijf is endid. it ne makeþ folk no wrecches.

* MS. ualet.

QUISQUIS UOLET * PERHENNEM CAUTUS.

[The ferthe
metur.]

He who would
have a stable and
lasting seat must
not build upon
lofty hills; nor
upon the sands,
if he would escape
the violence of
winds and waves.

What maner man stable *and* war þat wil founden hym
a perdurable sete *and* ne wil not be cast doune
wiþ þe loude blastes of þe wynde Eurys. *and* wil dispise
þe see manassyng wiþ floodes ¶ Lat hym eschewe to
bilde on þe cop of þe mountayngne. or in þe moyste
1160 sandes. ¶ For þe fel[le] wynde auster tourmentep þe cop
of þe mountayngne wiþ alle his strengþes. ¶ *and* þe

1134 *it*—hyt
seiþ—MS. seibe, C. seyth
1135 *wot*—MS. wote, C. wot
leese (2)—leese it
whiche—which
1136 *haþ*—MS. haþe
1137 *ellys*—omitted
wene—weneth
1138 *hit*—omitted
1139 *goode*—good
born—MS. borne, C. born
hert[e]—herte

1140 *seyne*—seyne
don—MS. done, C. do
force—fors
1142 *haþ*—MS. haþe
1143 *many[e]*—manye
1144 *mowen*—mowe
dien—deyen
1145 *clere*—cleer
certeyne—certeyn
1147 *al*—alle
1150 *haþ*—MS. haþe
fruit—frut

1152 *myzt[e]*—myhte
1153 *make*—maken
self[e]—selue
1155, 1156, 1157 *wil*—wole
1156 *be cast*—MS. be caste,
C. ben cast
1157 *wynde*—wynd
1158 *eschewe*—eschewen
1160 *fel[le]*—felle
1161 *his*—hise

lowe see sandes refuse to beren þe heuy wey3te. *and* 1162

forþi yif þou wolt flee þe perilous auenture þat is to
seine of þe worlde ¶ Haue mynde certeynly to fieschyn
þi house of a myrie site in a lowe stoone. ¶ For al
þou3 þe wynde troubling þe see þondre wiþ ouere-
prowynges ¶ þou þat art put in quiete *and* welful by
strengþe of þi palys shalt leden a cleer age. scornynge
þe wodenesses *and* þe Ires of þe eir.

If thou wilt flee
perilous fortune,
lay thy founda-
tion upon the
firmer stone, so
that thou mayst
grow old in thy
stronghold.

1169

SET CUM RACIONUM IAM IN TE.

But for as moche as þe norýssinges of my resouns
descenden now in to þe. I trowe it were tyme to
vsen a litel strengre medicynes. ¶ Now vndirstonde
here al were it so þat þe 3iftis of fortune nar[e] nat
brutel ne transitorie. what is þer in hem þat may be
þine *in any tyme. or ellis þat it nys foule if þat it be
considered *and* lokid þerfitely. ¶ Richesse ben þei
precious by þe nature of hem self. or ellys by þe
nature of þe. What is most worþi of rychesse. is it
nat golde or my3t of moneye assembled. ¶ Certis
þilke golde *and* þilke moneye shineþ *and* 3eueþ better
renoun to hem þat dispenden it. þen to þilke folke þat
mokeren it. For auarice makeþ alwey mokeres to be
hated. *and* largesse makeþ folke clere of renoun
¶ For syn þat swiche þing as is transfered from o
man to an oþer ne may nat dwellen wiþ no man. 1185
Certis þan is þilke moneye precious. whan it is trans-
lated in to oþer folk. *and* stynted to ben had by
vsage of large 3euyng of hym þat haþ 3euen it. *and*
also yif al þe moneye þat is ouer-al in þe world were

[The fyfthe prose.]

It is now time to
use stronger me-
dicines, since
lighter remedies
have taken effect.
What is there in
the gifta of For-
tune that is not
vile and despic-
able?
[* fol. 12.]

1176

Are riches
precious in them-
selves, or in men's
estimation?

What is most
precious in them,
quantity or
quality?

Bounty is more
glorious than
niggardliness.

Avarice is always
hateful, while
liberality is
praise-worthy.

1185

Money cannot be
more precious
than when it is
dispensed liber-
ally to others.

If one man's cof-
fers contained all

1162 *lowe*—lavse
see—omitted
refuse—refusen
wey3te—wyhte

1163 *flee*—fleen

1164 *seine*—seyn

1165 *þi*—thin

lowe stoone—lowh stoon

1167 *welful*—weleful

1169 *wodenesses*—wood-

nesses

1172 *strenger*—strengere

vndirstonde—vndyrstond

1173 *nar[e]*—ne weere

1174 *be þine*—ben thyn

1175 *foule*—fowl

1176 *Richesse*—Rychessis

1178 *rychesse*—rychesses

1179, 1180 *golde*—gold

1180 *better*—betere

1181 *þen*—thanne

1182 *mokeres*—mokereres

1183 *folke clere*—folk cler

1184 *swiche*—swich

from—fram

1187 *stynted*—stenteth

1188 *haþ*—MS. hape

1189 *world*—worlde

the money in the world, every one else would be in want of it.

gadered towar[d] o man. it sholde maken al oþer men to ben nedý as of þat. ¶ And certys a voys al hool

1192 þat is to seyn wiþ-oute amenusynge fulfilleþ to gyder þe heryng of myche folke. but Certys þoure rycchesse ne mowen nat passen vnto myche folk wiþ-oute amen-

Riches cannot be dispensed without diminution.

1195 ussyng ¶ And whan þei ben apassed. nedys þei maken hem pore þat forgon þe rycchesses. ¶ O streite *and* nedý clepe I þise rycchesses. syn þat many folke [ne] may nat han it al. ne al may it nat comen to on man wiþ-oute pouerte of al oþer folke. ¶ And þe shynyng

O the poverty of riches, that cannot be enjoyed by many at the same time, nor can be possessed by one without impoverishing others!

1200 of gemmes þat I clepe preciouise stones. draweþ it nat þe eyen of folk in to hem warde. þat is to seyne for þe beaute. ¶ For certys yif þer were beaute or bounte in shynyng of stones. pilke clerenesse is of þe stones hem self. *and* nat of men. ¶ For whiche I wondre gretly þat men merueilen on swiche þinges. ¶ For whi what þing is it þat yif it wanteþ moeuyng *and*

The beauty of precious stones consists only in their brightness, wherefore I marvel that men admire that which is motionless, lifeless, and irrational.

1207 ioynture of soule *and* body þat by ryzt myzt[e] semen a faire creature to hym þat haþ a 'soule of resoun. ¶ For al be it so þat gemmes drawn to hem self a litel of þe laste beaute of þe worlde. þoruþ þe entent of hir creatour *and* þoruþ þe distinccioun of hem self. 3it for as myche as þei ben put vndir þoure excellence.

Precious stones are indeed the workmanship of the Creator, but their beauty is infinitely below the excellency of man's nature.

1213 þei han not desserued by no weye þat 3e shullen merueylen on hem. ¶ And þe beaute of feeldes deliteþ it nat mychel vnto 3ow. *Boyce.* ¶ Whi sholde it nat deliten vs. syn þat it is a ryzt fayr porcioun of þe ryzt fair werk. þat is to seyn of þis worlde. ¶ And ryzt so ben we gladed somtyme of þe face of þe see whan it is clere. And also merueylen we on þe heuene *and*

Doth 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,

1190 *al*—alle
1191 *al hool*—omitted
1193 *myche folke*—moche folke
rychesses—rychesses
1194 *myche*—moche
1196 *forgon*—MS. forgone
1197 *þise*—this
rychesses—rychesse
[ne]—from C.
1198 *on*—o
1199 *wiþ-oute*—with-owten

1199 *al*—alle
folke—folke
1200 *precious*—presyous
1201 *in*—omitted
ward—ward
seyne—seyn
1202 *beaute* (1)—beautes
For—but
1203 *in*—in the
1204 *whiche*—which
1207 *ioynture*—Ioyncture
1208 *faire*—fayr

1208 *haþ*—MS. haþe
1210 *laste*—last
worlde—world
1212 *myche*—mochel
1213 *desserued*—MS. desseyued. C. desseruyd
weye—wey
shullen—sholden
1215 *mychel*—mochel
1217 *fair werk*—fayre werke
worlde—world
1219 *clere*—cler

on þe sterres. *and* on þe sonne. *and* on þe mone.
Philosophie. ¶ Apperteineþ quod she any of pilke
þinges to þe. whi darst þou glorifie þe in þe shynynge
of any swiche þinges. Art þou distingwed *and* em-
belised by þe spryngyng floures of þe first somer
sesoun. or swellip þi plente in fruytes of somer. whi
art þou rauyshed wip ydel ioies. why embracest þou
straunge goodes as þei weren þine. Fortune shal neuer
maken þat swiche þinges ben þine þat nature of þinges
maked foreyne fro þe. ¶ Syche is þat wip-ouren
doute þe fruytes of þe erþe owen to ben on þe
norssinge of bestes. ¶ And if þou wilt fulfille þi
nede after þat it suffiseþ to nature þan is it no nede
þat þou seke after þe superfluite of fortune. ¶ For
wip ful fewe þinges *and* with ful lytel þing nature
halt hire appaied. *and* yif þou wilt achoken þe ful-
fylling of nature wip superfluites ¶ Certys pilke
þinges þat þou wilt þresten or pouren in to nature
shullen ben vnicyeful to þe or ellis anoies. ¶ Wenest
þou eke þat it be a fair þinge to shine wip dyuerse
cloþing. of whiche cloþing yif þe beaute be agreable
to loken vpon. I wol merueylen on þe nature of þe
mâtere of pilke cloþes. or ellys on þe werkeman þat
wrougt[e] hem. but al so a longe route of meyne. makip
þat a blisful *man. þe whiche seruauntes yif þei ben
vicioûs of condiciouns it is a greet charge *and* a de-
struccioun to þe house. *and* a greet enmye to þe lorde
hym self ¶ And yif þei ben goode men how shal
straung[e] or foreyne goodenes ben put in þe noumbre
of þi rycchesse. so þat by alle þise forseide þinges. it is
clerly shewed þat neuer none of pilke þinges þat þou
accountpedest for þin goodes nas nat þi goode. ¶ In
þe whiche þinges yif þer be no beaute to ben desired.

as well as the sun,
moon, and stars.
P. Do these things
concern thee?
darest thou glory
in them?

1223

Do the flowers
adorn 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 so.

The fruits of the
earth are designed
for the support
of beasts.

If you seek only
the necessities of
nature, the afflu-
ence of Fortune
will be useless.

Nature is content
with a little, and
superfluity will
be both disagree-
able and hurtful.

1236

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 work-
manship of it.
Doth a great
retinue make thee
happy?

If thy servants be
vicious, they are
[* fol. 12 b.]

a great burden to
the house, and
pernicious ene-
mies to the mas-
ter of it.

If they be good,
why should the
probity 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.

1222 *darst þou glorifie* —
darsthow gloryfyen
1225 *in—in the*
1229 *Syche—Soth*
1230 *on—to*
1231, 1235, 1237 *wilt—wolt*

1238 *shullen—shollen*
1239 *fair—fayre*
1240 *whiche—which*
1242 *werkeman—werkman*
1246 *house—hows*
lorde—lord

1248 *goodenes—goodnesse*
1250 *shewed—I-shewyd*
none—oon
1251 *þin—thine*
goode—good

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 clamorously 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. 1268

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

whi sholdest þou be sory yif þou leese hem. or whi sholdest þou reioysen 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. þouȝ þei weren departid from alle þin rycchesse. ¶ For why faire no precious ne weren þei nat. for þat þei comen amanges þi rycchesse. but for þei semeden fair *and* precious. þerfore þou haddest leuer rekene hem amanges þi rycchesse. but what desirest þou of fortune wiþ so greet a noyse *and* wiþ so greet a fare ¶ I trowe þou seke to dryue away nede wiþ habundaunce of þinges. ¶ But certys it turneþ to ȝow al in þe contrarie. for whi certys it nedip of ful many[e] helpynges to kepen þe dyuersite of preciouise ostelmentȝ. and soþe it is þat of many[e] þinges han þei nede þat many[e] þinges han. *and* aȝeyneward of litel nedip hem þat mesuren hir fille after þe nede of kynde *and* nat after þe outrage of conetyse ¶ Is it þan so þat ye men ne han no propre goode. I-set in ȝow. For whiche ȝe moten seken outwardes ȝoure goodes in foreine *and* subgit þinges. ¶ So is þan þe condicioun of þinges turned vpso doun. þat a man þat is a de-vyne beest by merit of hys resoun. þinkeþ þat hym self nys neyþer fair ne noble. but if it be þoruȝ possessioun of ostelmentes. þat ne han no soules. ¶ And certys al oþer þinges ben appaied of hire owen beautes. but ȝe men þat ben semblable to god by ȝoure resonable þouȝt desiren to apparaille ȝoure excellent kynde of þe lowest[e] þinges. ne ȝe ne vndirstonde nat how gret a wrong ȝe don to ȝoure creatour. for he wolde þat man kynde were moost worpi *and* noble of

1255 *fair*—*fayre**hire owen*—*hyr owne*1256 *sholde*—*sholden**self*—*selue*1257 *þin rycchesse*—*thynne**rycchesse*1259 *amanges*—*amonge*1259, 1261 *rycchesse*—*Rych-**esses*1259 *fair*—*fayre*1260 *leuer rekene*—*leuere**rekne*1262 *greet* (2)—*grete*1265, 1267 *many[e]*—*manye*1267 *soþe*—*soth*1272 *outwardes*—*owtward*1276 *fair*—*fayre**if*—*yif*1278 *hire owen*—*hir owne*1281 *ne* (2)—*omitted**vndirstonde*—*vndyrstond-**yn*1282 *gret*—*MS. grete, C. gret*

any oþer erþely þinges. and 3e þresten adoun 3oure dignitees by-neþen þe lowest[e] þinges. ¶ For if þat al þe good of euery þing be more precieuse þan is pilk þing whos þat þe good. is. syn 3e demen þat þe foulest[e] þinges ben 3oure goodes. þanne summytten 3e and putten 3oure self vnder þo foulest[e] þinges by 3oure estimacioun. ¶ And certis þis bitidiþ. nat wiþ out 3oure desert. For certys swiche is þe condicioun of al man kynde þat oonly whan it haþ knowyng of it self. þan passeþ it in noblesse alle oþer þinges. and whan it forletidiþ þe knowyng of it self. þan it is brouȝt byneþen alle beestes. ¶ For-why alle oþer [leuyng] beestes han of kynde to knowe not hem self. but whan þat men leten þe knowyng of hem self. it comeþ hem of vice. but how brode shewep þe errour and þe folie of 3ow men þat wenen þat ony þing may ben apparailled wiþ straunge apparaillement; ¶ but for-soþe þat may nat be don. for yif a wyȝt shyneþ wiþ þinges þat ben put to hym. as þus. yif pilke þinges shynen wiþ whiche a man is apparailled. ¶ Certis pilke þinges ben commendid and preised wiþ whiche he is apparailled. ¶ But napeles þe þing þat is couered and wrapped vnder þat dwelleþ in his filþe. and I denye þat pilke þing be good þat anoyep hym þat haþ it. ¶ Gabbe I of þis. þou wolt seye nay. ¶ Certys rycchesse han anoyed ful ofte hem þat han þe rycchesse. ¶ Syn þat euery wicked shrew and for hys wickednesse þe more gredy aftir oþer folkes rycchesse wher so euer it be in any place. be it golde. or

with things infinitely below him, not understanding how much he dishonours 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 despicable 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 error is it to believe that anything foreign to your nature can be an ornament to it. If a thing appear 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

1284 oþer erþely — oothre
wordly
þresten — threste
1285 by-neþen — by-nethe
if — yif
1286 good — MS. goode, C.
good
þing — thinge
precieuse — presyos
pilk þing — thilke thinge
1287 þe (2) — tho
1288 summytten — submitten
1289 self — seluen

1289 foulest[e] — fowleste
1290 bitidiþ — tydeth
1291 out — owte
desert — desertes
1292 al — alle
1293 self — selue
1294 it is — is it
1296 [leuyng] — from C.
hem — hym
1297 þat — omitted
1298 comeþ — comth
1299 þing — thinge
1302 put — MS. putte, C. put

1303 whiche — which
1306 filþe — felthe
1307 þing — thinge
good — MS. goode, C. good
1308 haþ — MS. haþe
1309 rycchesse — Rychesses
þe — tho
1310 rycchesse — Rychesses
shrew — shrewe
1311 rycchesse — rychesses
1312 golde — gold

[* fol. 13.]
another's wealth,
and esteems him
alone happy who
is in possession
of riches.

You, therefore,
who now so much
dread the instru-
ments of assassin-
ation, if you had
been born a poor
wayfaring man,
might, with an
empty purse,
have sung in the
face of robbers.
O the transcen-
dant felicity of
riches! No
sooner have you
obtained them,
than you cease to
be secure.

precious stones. *and* wenip hym *only most worpi þat
haþ hem ¶ þou þan þat so besy dredest now þe swerde
and þe spere. yif þou haddest entred in þe pape of þis
lijf a voide wayfaryng man. þan woldest þou syng[e]
by-fore þe þeef. ¶ As who seiþ a poure man þat bereþ
no rycchesse on hym by þe weye. may boldly syng[e]
byforne þeues. for he haþ nat wher-of to ben robbed.
¶ O preciouise *and* ryzt clere is þe blysfulnesse of
mortal rycchesse: þat whan þou hast geten it. þan hast
þou lorn þi syke[r]nesse.

FELIX IN MIRUM PRIOR ETAS.

[The fyrthe
mctur.]

Happy was the
first age of men.
They were con-
tented with what
the faithful earth
produced.

With acorns they
satisfied their
hunger.

They knew not
Hypocras nor
Hydromel.

They did not dye
the Serian fleece
in Tyrian purple.

Blysful was þe first age of men. þei helden hem
apaied wiþ þe metes þat þe trewe erþes brouzten
furþe. ¶ þei ne destroyed[e] ne desceyued[e] not hem
self wiþ outerage. ¶ þei weren wont lyztly to slaken
her hunger at euene wiþ acornes of okes ¶ þei ne
coupe nat medle þe ȝift of bacus to þe clere hony.
þat is to seyn. þei coupe make no piment of clarre.
ne þei coupe nat medle þe briȝt[e] flies of þe contre
of siriens wiþ þe venym of tirie. þis is to seyne. þei

1332 coupe nat dien white flies of sirien contre wiþ þe
blode of a manar shellysshe. þat men fynden in tyrie.
wiþ whiche blode men deien purper. ¶ þei slepen
holesom slepes vpon þe gras. and dronken of þe ryn-
nyng watres. *and* laien vndir þe shadowe of þe heyȝe
pyne trees. ¶ Ne no gest ne no straunger [ne] karf
ȝit þe heyȝe see wiþ oores or wiþ shippes. ne þei ne

They slept upon
the grass, and
drank of the
running stream,
and reclined
under the shadow
of the tall pine.
No man yet
ploughed the deep,
nor did the mer-
chant traffick with
foreign shores.

1314 haþ—MS. haþe, C. hat
besy—bysy

swerde—sword

1315 pape—paath

1316 wayfaryng—wayferynge
syng[e]—syng

1317 by-fore—by-forn

seiþ—MS. seiþe, C. seyth

poure—pore

bereþ—berth

1318 boldly syng[e]—boldely
syng

1319 haþ—MS. haþe

1320 preciouise—precyos

clere—cler

1321 rycchesse—rychesses

1322 lorn—MS. lorne, C. lorn

1324 erþes—feeldes

1325 furþe—forth

destroyed[e]—dystroyede

1327 her—hyr

at—MS. as, C. at

euene—euen

1328 coupe—cowde

medle—medly

ȝift—yifte

clere—cleer

1329 coupe—cowde

of—nor

1330 coupe—cowde

briȝt[e] flies—bryhte fleȝes

1331 siriens—Seryens

1331 seyne—seyn

1332 coupe—cowde

dien—deyen

flies—fleȝes

1333 blode—blood

shellysshe—shyllefyssh

1334 blode—blood

1335 holesom—holsom

rynnyn watres—reinn-

ynge wateres

shadowe—shadwes

heyȝe—heȝe

1337 pyne—pyn

no (2)—omitted

[ne]—from C.

karf—karue

hadden seyne zitte none newe strondes to leden mer-
chaundyse in to dyuerse contres. ¶ þo weren þe cruel
clariouns ful whist *and* ful stille. ne blode yshed by
egre hate ne hadde nat deied zit armurers. for wherto
or whiche woodenesse of enmys wolde first moeuen
armes. whan þei seien cruel woundes ne none medes
ben of blood yshad ¶ I wolde þat oure tymes sholde
turne azeyne to þe oolde maneres. ¶ But þe anguissous
loue of hauyng brenneþ in folke moore cruely þan þe
fijr of þe Mountaigne of Ethna þat euer brenneþ.
¶ Allas what was he þat first dalf vp þe gobets or
þe weyztys of gold couered vnder erþe. *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-ghi. for þe preciousnesse
of swyche haþ many man ben in peril.

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 Ætna's fires. Cursed be the wretch who first brought gold to light.

1352

It has since proved perilous to many a man.

QUID AUTEM DE DIGNITATIBUS ET CETERA.

But what shal I seyne of dignitees *and* of powers.
þe whiche [ye] men þat neiþer knowen verray dig-
nitee ne verray power areysen hem. as heye as þe
heuene. þe whiche dignitees *and* powers yif þei come
to any wicked man þei don [as] greet[e] damages *and*
distruccioun as doþ þe flamme of þe Mountaigne
Ethna whan þe flamme wit walwip. vp ne. no deluge
ne doþ so cruel harmes. ¶ Certys ye remembriþ wel
as I trowe þat pilke dignitee þat men clepiþ þe em-
perie of consulers þe whiche þat somtyme was by-
gynnyng of fredom. ¶ 3oure eldres coueiteden to han
don a-wey þat dignitee for þe pride of þe conseilors.

[The sixte prose.]

But why should I discourse of dignities and powers which (though you are ignorant of true honour and real power) you extol to the skies?

When they fall to the lot of a wicked man, they produce greater calamities than the flaming eruption of Ætna, or the most impetuous deluge.

You remember that your ancestors desired to abolish the Consular government (the commencement of the Roman liberty),

1339 *hadden seyne zitte*—
hadde seyn yit
1341 *whist*—hust
blode yshed—blod I-shad
1343 *whiche woodenesse*—
whych wodnesse
1344 *seien*—say
1346 *turne azeyne*—torne
ayein
1347 *folke*—folk
1348 *þe*—omitted

1348 *euere*—ay
1351 *hid*—MS. hidde, C. hydd
1352 *seyne*—seyn
he (2)—omitted
1354 *swyche*—swych thinge
haþ—MS. haþe
ben—be
1355 *seyne*—seye
1358 *come*—comen
1359 *don*—MS. done, C. don
[as] greet[e]—as grete

1360 *distruccioun*—destruc-
ciouns
doþ—MS. doþe, C. doth
flamme—flaumba
1361 *flamme*—flawmbe
wit—omitted
1362 *doþ*—MS. doþe, C. doth
1363 *clepiþ*—clepyn
1364 *whiche*—whych
somtyme—whilom
1366 *for*—MS. of, C. for

because of the
pride of the
Consuls; as their
ancestors before
for the same
consideration
had suppressed
the title of King.

Virtue is not
embellished by
dignities, but
dignities derive
honour from
virtue.
But what is this
power, so much
celebrated and
desired?
What are they
over whom you
exercise au-
thority?

If thou sawest a
mouse assuming
[* fol. 13 b.]
command over
other mice,
wouldst thou not
almost burst with
laughter?

What is more
feeble than man,
to whom the bite
of a fly may be
the cause of
death?

But how can any
man obtain do-
minion over
another, unless
it be over his
body, or, what is
inferior to his
body,—over his
possessions, the
gifts of Fortune?
Can you ever
command a free-
born soul?
Can you disturb
a soul consistent
with itself, and
knit together by
the bond of
reason?

¶ And ryzt for þe same pride 3oure eldres byforne þat tyme hadden don away out of þe Citee of rome þe kynges name. þat is to seien. þei nolden haue no lenger no kyng ¶ But now yif so be þat dignitees

1371 *and* powers ben 3euen to goode men. þe whiche þing is ful 3elde. what agreable þinges is þer in þo dignitees. or powers. but only þe goodenes of folk þat vsen hem.

¶ And þerfore it is þus þat honour ne comeþ nat to vertue for cause of dignite. but 3einward. honour comeþ to dignite by cause of vertue. but whiche is 3oure derworþe power þat is so clere *and* so requerable

1378 ¶ O 3e erþelyche bestes considere 3e nat ouer whiche þing þat it semep þat 3e han power. ¶ Now yif þou say[e] a mouse amongus *oper myse þat chalenged[e] to hymself ward ryzt *and* power ouer alle oper myse. how gret scorne woldest þou han of hit. ¶ *Glosa.* ¶ So fareþ it by men. þe body hap power ouer þe body.

1383 For yif þow loke wel vpon þe body of a wyzt what þing shalt þou fynde moore frele þan is mannes kynde. þe whiche ben ful ofte slayn wip bytynge 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 ryzt vpon an oper man but oonly vpon hys body. or ellys vpon þinges þat ben lower þen þe body. whiche I clepe fortunous possessiouns ¶ Mayst þou euer haue any comaundement ouer a fre corage ¶ Mayst þou remuen fro þe estat of hys propre reste. a þouzt þat is cleuyng to gider in hym self by stedfast resoun. ¶ As somtyme a tiraunt wende to confounde a freman of

1368 *don*—MS. done, C. don
1369 *seien*—seyn
1370 *lenger*—lengere
1371 *whiche*—which
1373 *folk*—foolkys
1374 *comeþ*—comth
1375, 1376 *vertue*—vertu
1376 *comeþ*—comth
by—for
whiche—which

1377 *derworþe*—dereworthe
clere—cleer
1378 *whiche*—which
1379 *han*—MS. hanne, C.
han
1380 *say[e]*—sayo
mouse amongus — mous
amonges
myse—mus3
1382 *scorne*—scorn
1383 *hap*—MS. haþe

1385 *mennes*—man
1386 *þe* — slayn — the
whiche men wel ofte
ben slayn
1388 *mennes bodyes*—mannes
body
1391 *lower*—lowere
whiche—the which
1395 *stedfast*—stidefast
1396 *somtyme*—whyloom

corage ¶ And wende to constreyne hym by tourment 1397

to maken hym dyscoueren *and* acusen folk þat wisten
of a coniuracioun. whiche I clepe a confederacie þat
was cast azeins þis tyraunt ¶ But þis free man boot
of hys owen tunge. *and* cast it in þe visage of pilke
woode tyraunte. ¶ So þat þe tourment; þat þis
tyraunt wende to han maked matere of cruelte. þis 1403

Have you not
read how Anax-
archus bit off his
tongue and spat
it in the face of
Nicoreon?

wyse man maked[e it] matere of vertues. ¶ But what
þing is it þat a man may don to an oþer man. þat he
ne may receyue þe same þing of oþer folke in hym
self. or þus. ¶ What may a man don to folk. þat folk 1407

What is it that
one man can do
to another that
does not admit of
retaliation?

ne may don hym þe same. ¶ I haue herd told of
busirides þat was wont to sleen hys gestes þat her-
burghden in hys hous. and he was slayn hym self of
ercules þat was hys gest ¶ Regulus had[de] taken in

Busiris used to
kill his guests,
but at last him-
self was killed
by Hercules, his
guest.

bataile many men of affrike. and cast hem in to fet-
teres. but sone after he most[e] giue hys handes to
ben bounden with þe cheynes of hem þat he had[de]
somytyme ouercomen. ¶ Wenest þou þan þat he be

Regulus put his
Carthaginian
prisoners in
chains, but was
afterwards
obliged to submit
to the fetters of
his enemies.

myȝty. þat may nat don a þing. þat oþer ne may don
hym. þat he doþ to oþer. *and* ȝit more ouer yif it so
were þat þise dignites or poweres hadden any propre
or naturel goodnesse in hem self neuer nolden þei

Is he mighty that
dares not indiet
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.

comen to shrewes. ¶ For contrarious þinges ne ben
not wont to ben yfelawshipped togidres. ¶ Nature re-
fuseþ þat contra[r]ious þinges ben yioigned. ¶ And so 1422

An unlon of
things opposite
is repugnant to
nature.

as I am in certeyne þat ryȝt wikked folk han dignitees
ofte tymes. þan sheweþ it wel þat dignitees *and* powers
ne ben not goode of hir owen kynde. syn þat þei suf-
fren hem self to cleuen or ioynen hem to shrewes.

But as wicked
men do obtain
the highest
honours, it is
clear that honours
are not in them-
selves good,
otherwise they
would not fall to
the share of the
unworthy.

¶ And certys þe same þing may most digneliche Iugen

1399 *whiche*—which

1401 *owen*—owne

1406 *receyue*—resseyuen
oper—oothre

1408 *herd told*—MS. herde
tolde, C. herd told

1409 *hys*—hise
herburghden — herber-
weden

1410 *slayn*—sleyn

1411 *had[de]*—hadde

1413 *most[e]*—moste

1414 *bounden*—bownde
cheynes—MS. þenes, C.
cheynes

had[de]—hadde

1415 *somytyme*—whylom

1416 *þat*—þing—that hath

no power to don a thinge

oper—oothre

1417 *hym*—in hym

doþ—MS. doþe, C. doth

to oper—in oothre

1421 *togidres*—to-gidres

1423 *certeyne*—certain

1424 *tymes*—tyme

1425 *owen*—owne

The worst of men have often the largest share of Fortune's gifts. We judge him to be vallant who has given evidence of his fortitude.

1432 and seyen of alle þe ȝiftis of fortune þat most plenteuously comen to shrewes. ¶ Of þe whiche ȝiftys I trowe þat it auȝt[e] ben considered þat no man doutiþ þat he nis strong. in whom he seep strengþe. and in

So music maketh a musician, &c.

The nature of everything consists in doing what is peculiar to itself, and it repels what is contrary to it.

Riches cannot restrain avarice. Power cannot make a man 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
[* fol. 14.]
honours, with names they have no title to.

1450 whom þat swiftnesse is ¶ Soþe it is þat he is swyfte. Also musyk makeþ musiciens. and fysik makeþ phisiciens. and rethorik rethoriens. ¶ For whi þe nature of euery þing makith his propretee. ne it is nat entermedled wiþ þe effectis of contrarious þinges. ¶ And as of wil it chaseþ oute þinges þat to it ben contrarie ¶ But certys rycchesse may nat restreyne auarice vnstaunched ¶ Ne power [ne] makeþ nat a man myȝty ouer hym self. whiche þat vicious lustis holden destreined wiþ cheins þat ne mowen nat ben vnbounden. and dignitees þat ben ȝeuen to shrewed[e] folk nat ononly ne makith hem nat digne. but it shewep raper al openly þat þei ben vnworþi and vndigne. ¶ And whi is it þus. ¶ Certis for ȝe han ioie to clepen þinges wiþ fals[e] names. þat beren hem al in þe contrarie. þe whiche names ben ful ofte reproued by þe effect of þe same þinges. so þat *þise ilke rycchesse ne auȝten nat by ryȝt to ben cleped rycchesse. ne whiche power ne auȝt[e] not ben cleped power. ne whiche dignitee ne auȝt[e] nat ben cleped dignitee.

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 at þe laste I may conclude þe same þinge of al þe ȝiftes of fortune in whiche þer nis no þing to ben desired. ne þat haþ in hym self naturel bounte. ¶ as it is ful wel sene. for neyþer þei ne ioygnen hem nat alwey to goode men. ne maken hem alwey goode to whom þei ben y-ioigned.

1429 *whiche*—which
1430 *auȝt[e]*—owhte
1432 *Soþe*—soth
swyfte—swyft
1435 *is*—nis
1436 *effectis*—effect
1437 *oute*—owt

1441 *ben*—be
1442 *shrewed[e]*—shrewede
1446 *fals[e]*—false
al—alle
1447 *whiche*—which
1449 *auȝten*—owhten
rycchesse—rychesses

1450 *whiche*—swich
auȝt[e]—owhte
1451 *whiche*—swich
auȝt[e]—owht
1453 *al*—alle
1454 *haþ*—MS. haþe
1455 *sene*—I-seene

NOUIMUS QUANTOS DEDERAT.

WE han wel knowen how many greet[e] harmes *and*
destruccionns weren doñ by þe Emperoure Nero.

[The sixte Metur.]
We know what
ruin Nero did.
1459

¶ He lette brenne þe citee of Rome *and* made slen þe
senatours. and he cruel somtyme slouȝ hys broþer. *and*
he was maked moyst wiþ þe blood of hys modir. þat is
to seyn he let sleen *and* slitten þe body of his modir to
seen where he was conceiued. *and* he loked[e] on euery
half vpon hir colde dede body. ne no tere ne wette
his face. but he was so hard herted þat he myȝt[e] ben
domesman or Iuge of hire dede beaute. ¶ And ȝitte

He burnt Rome,
he slew the con-
script fathers,
murdered his
brother, and
spilt his mother's
blood.

He looked un-
moved upon his
mother's corpse,
and passed judg-
ment upon her
beauty.

1467

neuerþeles gouerned[e] þis Nero by Ceptre al þe peoples
þat phebus þe sonne may seen comyng from his outerest
arysyng til he hidde his bemes vndir þe wawes. ¶ þat
is to seyne. he gouerned[e] alle þe peoples by Ceptre im-
perial þat þe sonne goþ aboute from est to west ¶ And

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

1472

eke þis Nero goueyrende by Ceptre. alle þe peoples þat
ben vndir þe colde sterres þat hyȝten þe seuene triones.
þis is to seyn he gouerned[e] alle þe poeples þat ben vndir

1475

þe parties of þe norþe. ¶ And eke Nero gouerned[e]
alle þe poeples þat þe violent wynde Nothus scorchip
and bakip þe brennyng sandes by his drie hete. þat

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

1478

is to seyne. alle þe poeples in þe souþe. [but yit ne
myhte nat al his heye power torne the woodnesse of
this wykkyd nero / Allas it is greuouse fortune it is]. as
ofte as wicked swerde is ioyned to cruel venym. þat is
to sein. venimouse cruelte to lordshipe.

But yet Nero's
power could not
tame his ferocious
mind.

It is a grievous
thing when
power strength-
ens the arm of
him whose will
prompts him to
deeds of cruelty.

1458 greet[e]—grete
1460 lette—let
1461 somtyme slouȝ—whilom
slow
1463 let—lette
1464 where—wher
1465 half—halue
1466 myȝt[e]—myhte
1467 hire—hyr
1468 neuerþeles—natheles
gouerned[e]—gouernede

1468 al—alle
1469 from—fram
outerest—owtereste
1470 hidde—hide
1471 seyne—seyn
1472 goþ—MS. goþe, C. goth
1473 goueyrende—gouernyd
1474 triones—tyryones
1475 gouerned[e]—gouernede
1476 parties—party
norþe—north

1476 gouerned[e]—gouern-
cde
1477 wynde—wynd
scorchip—scorkliþ
1479 seyne—seyn
souþe—sowth
1479-81 [but—it is]—MS.
has: but ne how greuouse
fortune is
1482 swerde—swerd

TUM EGO SCIS INQUAM.

[The seuende
prose.]

B. Thou knowest
that I did not
couet mortal and
transitory things.

I only wished to
exercise my
virtue in public
concerns, lest it
should grow
feeble by in-
activity.

Panne seide I þus. þou wost wel þiself þat þe
couetise of mortal þinges ne hadden neuer lord-
shipe of me. but I haue wel desired matere of þinges
to done. as who seiþ. I desired[e] to han matere of
gouernaunce ouer comunalties. ¶ For vertue stille ne
sholde not elden. þat is to seyn. þat list þat or he wex

1490 olde ¶ His uertue þat lay now ful stille. ne sholde
nat perisshe vnexercised in gouernaunce of comune.

¶ For whiche men myȝten speke or writen of his
goode gouernement. ¶ *Philosophie*. ¶ For soþe quod
she. and þat is a þing þat may drawen to gouernaunce
swiche hertes as ben worþi and noble of hir nature.
but napeles it may nat drawen or tollen swiche hertes as
ben y-brouȝt to þe ful[le] perfeccioun of vertue. þat is
to seyn couetyse of glorie and renoun to han wel
administred þe comune þinges. or doon goode decertes

P. A love of
glory is one of
those things that
may captivate
minds naturally
great, but not
yet arrived at
the perfection of
virtue.

But consider how
small and void of
weight is that
glory.

1500 to profit of þe comune. for se now and considere how
litel and how voide of al prise is þilke glorie. ¶ Cer-
teine þing is as þou hast lerned by demonstracioun of
astronomye þat al þe envyrnyng of þe erþe aboute
ne halt but þe resoun of a prykke at regard of þe gret-
nesse of heuene. þat is to seye. þat yif þat þer were
maked comparisoun of þe erþe to þe gretnesse of

Astronomy
teaches us that
this globe of earth
is but a speck
compared with
the extent of the
heavens,
and is as nothing
if compared with
the magnitude
of the celestial
sphere.

1507 heuene. men wolde Iugen in alle þat erþe [ne] helde
no space ¶ Of þe whiche litel regioun of þis worlde
þe ferþe partie is enhabitid wiþ lyuyng beestes þat
we knowen. as þou hast þi self lerned by tholome þat
prouith it. ¶ yif þou haddest wiþ drawen and abated
in þi þouȝte fro þilke ferþe partie as myche space as þe
see and [the] mareys contenen. and ouergon and as
myche space as þe regioun of drouȝte ouerstreccheþ.

Ptolomy shows
that only one-
fourth of this
earth is inhabited
by living crea-
tures.

Deduct from this
the space occupied
by seas, marshes,
lakes, and deserts,
and there remains
but a small pro-
portion left for the
abode of man.

1487 *desired[e]*—desyre
1489 *wex olde*—wax old
1492 *whiche*—which
speke—spekyn
1496 *tollen*—MS. tellen, C.
tollen

1497 *ful[le]*—fulle
1501 *al prise*—alle prys
1505 *seye*—seyn
1507 *wolde*—woldyn
alle—al
[*ne*]—from C.

1510 *lerned*—ylernd
1512 *þouȝte*—thowht
myche—moche
1513 [*the*]—from C.
1514 *myche space*—moche
spaces

pat is to seye sandes *and* desertes wel vnnep sholde 1515

*þer dwellen a ryzt streite place to þe habitacioun of [° fol. 14 b.]

men. *and* 3e þan þat ben environed *and* closed wip inne þe leest[e] prikke of þilk prikke þenke 3e to manifesten 3oure renoun *and* don 3oure name to ben born forþe. but 3oure glorie þat is so narwe *and* so streyt yprongen in to so litel boundes. how myche containe it in largesse *and* in greet doynge. And also sette þis þer to þat many a nacioun dyuerse of tonge *and* of maneres. *and* eke of resoun of hir lyuyng ben enhabitid in þe cloos of þilke litel habitacle. ¶ To þe

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 Caucasus.

Rome ne hadde nat 3itte passed ne cloumben ouer þe mountaigne þat hyzt Caucasus. *and* 3itte was þilk tyme rome wel wexen *and* gretly redouted of þe parthes. 1535

and eke of oper folk enhabityng aboute. ¶ Sest þou nat þan how streit *and* how compressed is þilke glorie þat 3e trauailen aboute to shew *and* to multiplie. May þan þe glorie of a singlere Romeyne stretchen þider as þe fame of þe name of Rome may nat clymben ne passen. ¶ And eke sest þou nat þat þe maners of diuerse folk *and* eke hir lawes ben discordlaunt amonge hem self. so þat þilke þing þat sommen iugen worpi of preysynge. oper folk iugen þat it is worpi of torment.

¶ and þer of comeþ þat þou; a man delite hym in 1545

How narrow, then, is that glory which you labour to propagate.

Shall the glory of a Roman citizen reach those places where the name even of Rome was never heard?

Customs and institutions differ in different countries.

What is praiseworthy in one is blame-worthy in another.

1515 seye—seyn
1516 streite—streyt

1517 þan—thanne

1518 inne—in

leest[e]—leste

þilk—thilke

þenke 3e—thinken ye

1520 born forþe—MS. borne,
C. born, forth

1520 narwe—narwh

1521 streyt—streyte

myche—mochel

1522 containe—coueyteth

1525 habitacle—MS. habit-
ache, C. habytacule

1529 [nat]—from C.

1531 last[e]—laste

1532 writeþ—writ

1533 hadde—hadden

3itte—omitted

1534 hyzt—hyhte

þilk—thikke

1535 wexen—waxen

1536 Sest þou—sestow

1538 shew—shewe

1539 singlere—singer

1545 comeþ—comth it

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 memorials been lost through the carelessness and neglect of writers. But writings do not preserve the names of men for ever.

1557

But perhaps you suppose that 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.

preysyng of his renoun. he ne may nat in no wise bryngen furþe ne spreden his name to many manere peoples. ¶ And þerfore eury maner man auzte to ben paid of hys glorie þat is puplissed among hys owen neyȝbores. ¶ And þilke noble renoun shal be restreyned wip-inne þe boundes of o maner folk but how many a man þat was ful noble in his tyme. hap þe nedý and wrecched forȝetyng of writers put oute of mynde and don away. ¶ Al be it so þat certys þilke writynges profiten litel. þe whiche writynges longe and derke elde doþ awaye boþe hem and eke her autours. but 3e men semen to geten ȝow a perdurablete whan 3e þenke þat in tyme comyng ȝoure fame shal lasten. ¶ But napeles yif þou wilt maken comparisoun to þe endeles space of eternite what þing hast þou by whiche þou maist reiowsen þe of long lastyng of þi name. ¶ For if þer were maked comparysoun of þe abidyng of a moment to ten þousand wynter. for as myche as boþe þo spaces ben endid. ¶ For ȝit hap þe moment some porcioun of hit al þouȝ it a litel be. ¶ But napeles þilke self noumbre of ȝeres. and eke as many ȝeres as þer to may be multiplied. ne may nat certys be. comparisoun to þe perdurablete þat is een[de]les. ¶ For of þinges þat han ende may be mad comparisoun [but of thinges that ben with-owtyn ende to thinges þat han ende may be maked no comparysoun]. ¶ And for þi is it al þouȝ renoun of as longe tyme as euer þe lyst to þinken were þouȝt by þe regard of eternite. þat is vnstauncheable and infinit. it ne sholde nat oonly semen litel. but pleinliche ryȝt nouȝt. ¶ But ȝe men certys ne konne

1547 *furþe*—forth
manere—maner
1548 *þerfore*—ther-for
auzte—owhte
1549 *paid*—apayed
hys owen—hise owne
1550 *neyȝbores*—nesshebores
be—ben
1552 *hap*—MS. hape [putowt
1553 *put* (MS. *putte*) oute—

1556 *derke*—derk
doþ awaye—MS. doþe, C.
doth a-wei
her autours—hir actorros
1557 *ȝe*—yow
semen—semetn
1558 *comyng*—to comyng
1559 *wilt*—wolt
1560 *whiche*—which
1563 *myche*—moche

1564 *þo*—the
hap—MS. hape
some—som
1566 *self*—selue
1567 *be* (2)—ben
1568 *een[de]les*—endeles
1569 *mad*—MS. made, C.
maked
[but — comparysoun] —
1573 *by*—to [from C.]

don no þing aryȝt. but ȝif it be for þe audience of poeple. *and* for ydel rumours. *and* ȝe forsaken þe grete worpi-
nesse of conscience *and* of vertue. *and* ȝe seken ȝoure
gerdouns of þe smale wordes of strange folke. ¶ Hauē
now here *and* vnderstonde in þe lyȝtnesse of whiche
pride *and* veyne glorie. how a man scorned[e] festiually
and myrily swiche vanite. somtyme þere was a man þat
had[de] assaied wiþ striuyng wordes an oþer man. ¶ þe
whiche nat for vsage of verrey vertue. but for proude
veyne glorie had[de] taken vpon hym falsly þe name
of a philosopher. ¶ þis raþer man þat I speke of
þouȝt[e] he wolde assay[e] where he þilke were a philo-
sopher or no. þat is to seyne yif he wolde han suffred
lyȝtly in pacience þe wronges *þat weren don vnto
hym. ¶ þis feined[e] philosophre took pacience a
litel while. *and* whan he hadde receiued wordes of
outrage he as in stryuyng aȝeine *and* reioysyng of
hym self seide at þe last[e] ryȝt þus. ¶ vnderstondest
þou nat þat I am a philosophre. þat oþer man an-
swered[e] aȝein ful bityngly *and* seide. ¶ I had[de]
wel vnderstonde[n] [yt]. yif þou haddest holden þi tonge
stille. ¶ But what is it to pise noble worpi men.
For certys of swyche folk speke .I. þat seken glorie wiþ
vertue. what is it *quod* she. what atteinip fame to
swiche folk whan þe body is resolved by þe deef. atte
þe last[e]. ¶ For yif so be þat men dien in al. þat is
to seyne body *and* soule. þe whiche þing oure resoun
defendiþ vs to byleuen þanne is þere no glorie in no
wyse. For what sholde þilke glorie ben. for he of
whom þis glorie is seid to be nis ryȝt nouȝt in no wise.
and ȝif þe soule whiche þat hap in it self science of

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 rallied.
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.]

1590
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?

1600

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.

1605

1580 *whiche*—swych
1581 *scorned*[e]—scornede
1582 *swiche*—swych
 somtyme—whilom
1583 *had*[de]—hadde
1584 *whiche*—which
 proude—prowd
1586 *speke*—spak
1587 *þouȝt*[e]—thowhte

1587 *assay*[e]—assaye
1588 *seyne*—seyn
1589 *feined*[e]—feynede
1592 *aȝeine*—ayein
1593 *last*[e]—laste
 vnderstondest þou—vn-
 dyrstonde[n]
1594 *answered*[e]—answerde
1595 *had*[de]—hadde

1596 [yt]—from C.
1601 *last*[e]—laste
1602 *seyne*—seyn
1604 *for* (2)—whan
1605 *þis*—thilke
 seid—MS. seide, C. seyð
 nouȝt—nawht
1606 *hap*—MS. hape

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

goode werkes vnbounden fro þe prisoun of þe erþe
wendeþ frely to þe heuene. dispiseþ it nouȝt þan alle
erþely occupaciouns. and beyng in heuene reioiseþ þat
it is exempt from alle erþely pinges [as wo seith /
1611 thanne rekketh the sowle of no glorye of renoun of this
world].

QUICUMQUE SOLAM MENTE.

[The 7th Metre.]

Let him who
seeks fame, think-
ing it to be the
sovereign good,
look upon the
broad universe
and this circum-
scribed earth;
and he will then
despise a glorious
name limited to
such a confined
space.

Who so þat wiþ ouerþrowyng þouȝt only sekeþ glorie
of fame. and wenip þat it be souereyne good
¶ Lete hym loke vpon þe brode shewyng contreys of
þe heuen. and vpon þe streite sete of þis erþe. and
he shal be ashamed of þe eneres of his name. þat may
nat fulfille þe litel compas of þe erþe. ¶ O what
1619 coueiten proude folke to liften vpon hire nekkes in
ydel and dedely ȝok of þis worlde. ¶ For al þouȝ
[þat] renoune y-spradde passyng to ferne poeples goþ
by dyuerse tonges. and al þouȝ grete houses and kyn-

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

1623 redes shyne wiþ clere titles of honours. ȝit napeles
deep dispiseþ al heye glorie of fame. and deep wrappeþ
to gidre þe heye heuedes and þe lowe and makeþ egal
and euene þe heyest[e] to þe lowest[e]. ¶ where
wonen now þe bones of trewe fabricius. what is
now brutus or stiern Caton þe pinne fame ȝit lastyng

In the grave
there is no dis-
tinction between
high and low.

Where is the good
Fabricius now?
Where the noble
Brutus, or stern
Cato?

1629 of hir ydel names is markid wiþ a fewe lettres. but
al þouȝ we han knowen þe faire wordes of þe fames of
hem. it is nat ȝeuene to knowe hem þat ben dede and
consumpt. Liggip þanne stille al vtterly vnknewable
ne fame ne makeþ ȝow nat knowe. and yif ȝe wene
to lyuen þe lenger for wynde of ȝoure mortal name.

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

Fame cannot
make you known.

1635 whan o cruel day shal rauyshe ȝow. þan is þe secunde
deep dwellyng in ȝow. *Glosa.* þe first deep he clepip

1608 nouȝt þan—nat thanne
1610 from—fro
1610—1612 [as — world] —
from C.
1615 Lete—Lat
1616 loke—looken
1616 sete—Cye
1617 be—ben

1619 vpon—vp
1620 and dedely—in the dedly
1621 y-spradde—ysprad
[þat]—from C.
ferne—MS. serue, C. ferne
goþ—MS. goþe, C. goth
1622 and (2)—or
1623 shyne—shyuen

1623 clere—cler
1624 al—alle
1626 heyest[e]—heyoste
lowest[e]—loweste
1628 stiern—MS. sciern, C.
stierne
1632 consumpt—consumpte
1634 lenger—longere

here þe departynge of þe body *and* þe soule. ¶ *¶* and
þe secunde deef he clepeþ as here. þe styntyng of
þe renoune of fame.*

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

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

[SET NE ME INEXORABILE CONTRA.]

BVt for-as-mochel as thou shalt nat wenen *quod* she
þat I bere vntretable batayle ayenis fortune // yit
som-tyme it by-falleth þat she desseyuable desserueth
to han ryht good thank of men // *And* þat is whan she
hire self opneth / *and* whan she descouereth hir frownt /
and sheweth hir maneres *par-aventure* yit vndir-
stondesthow nat þat .I. shal seye // it is a wondyr þat .I.
desyre to telle / *and* forþi vnnethe may I. vnpleyten my
sentense *with* wordes for I. deme þat contraryos fortune
profiteth more to men than fortune debonayre // For
al-wey whan fortune semeth debonayre than she lyeth
falsly in by-hetyng the hope of welefulnesse // but for-
sothe *contraryos* fortune is alwey sothfast / whan she
sheweth hir self vnstable thorw hyr chaungynge // the
amyable fortune desseyueth folk / the contrarye fortune
techeth // the amyable fortune byndeth *with* the beaute
of false goodys the hertes of folk þat vsen hem / the
contrarye fortune vnbyndeth hem by þe knowynge of
freele welefulnesse // the amyable fortune maysthow sen
alwey wyndynge *and* flowynge / *and* euere mysknowynge
of hir self // the contrarye fortune is a-tempre *and* re-
streynyd *and* wys thorw excersyse of hir aduersyte // at
the laste amyable fortune *with* hir flaterynges draweth
mys wandrynge men fro the souereyne good // the con-
traryos fortune ledith ofte folk ayein to sothfast goodes /
and haleth hem ayein as *with* an hooke / weenesthow
thanne þat thou owhtest to leten this a lytel thing / þat
this aspre *and* horrible fortune hath discouryd to the / the
thowhtes of thy trewe frendes // For-why this ilke for-

[The viij prose.]

'But do not
believe,' said
Philosophy, 'that
I am an im-
placable 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 waver-
ing and incapable
of reflection, the
other is staid and
wise through
experience of
adversity.

Lastly, prosper-
ous 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* vncoueryd to the bothe the
certeyn vysages *and* ek the downtos visages of thy
felawes // whan she departyd away fro the / she took

1672 away hyr frendes *and* lafte the thyne frendes // now
whan thou were ryche *and* weleful as the semede / *with*
how mochel woldesthow han bowht the fulle know-
ynge of this // þat is to seyn the knowynge of thy
verray frendes // now pleyne the nat thanne of Rychesse
.I.-lorn syn thou hast fowndyn the moste presyos kynde
of Rychesses þat is to seyn thy verray frendes.

At what price
would you not
have bought this
knowledge in
your prosperity?

Complain not,
then, of loss of
wealth, since
thou hast found
infinitely greater
riches in your
true friends.

QUOD MUNDUS STABILI FIDE.

[The viij Metur.]
This world, by
an invariable
order, suffers
change.
Elements, that by
nature disagree,
are restrained by
concord.

THat þ^e world *with* stable feith / varieth acordable
chaungynge // þat the contraryos qualite of elementz
holden amonge hem self aliaunce perdurable / þat phebus
the sonne *with* his goldene chariet / bryngeth forth the
rosene day / þat the mone hath commaundement ouer the

1684 nyhtes // whiche nyhtes hesperus the eue sterre hat browt //
þat þ^e se gredy to flowen constreyneth *with* a certeyn ende
hise floodes / so þat it is nat l[e]ueful to streche hise

The sea is thus
kept within its
proper bounds.

1687 brode termes or bowndes vp-on the erthes // þat is to seyn
to couere alle the erthe // Al this a-cordance of thinges
is bownden *with* looue / þat gouerneth erthe *and* see / *and*
hath also commaundementz to the heuenes / *and* yif
this looue slakede the brydelis / alle thinges þat now
louen hem to gederes / wolden maken a batayle contyn-
uely *and* stryuen to fordoon the fasoun of this worlde /
the which they now leden in acordable feith by fayre
moeuynge // this looue halt to gideres poeples Ioygned
with an hooly bond / *and* knytteth sacrement of mar-
yages of chaste looues // And loue enditeth lawes to
trewe felawes // O weleful weere mankynde / yif thilke
loue þat gouerneth heuene gouerned[e] yowre corages /

This concord is
produced by love,
which governeth
earth and sea,
and extends its
influence to the
heavens.

If this chain of
love were broken
all things would
be in perpetual
strife, and the
world would go
to ruin.
Love binds
nations together,
it ties the nuptial
knot, and dictates
binding laws to
friendship.

Men were truly
blest if governed
by this celestial
love!

EXPLICIT LIBER 2^{us}.

1690 *hath*—H. he hath

INCIPIT LIBER 3^{us}

IAM CANTUM ILLA FINIERAT.

By this she hadde endid hire songe / whan the swetnesse
 of hire ditee hadde thorw perced me þat was desirous
 of herkninge / and .I. astoned hadde yit streyhte myn
 Eres / þat is to seyn to herknè the bet / what she wolde
 seye // so þat a litel here after .I. seyde thus // O thow
 þat art souereyn comfort of Angwissos corages // So thow
 hast remounted and norysshed me with the weyhte of thy
 sentenses and with delit of thy syngynge // so þat .I. trowe
 nat now þat .I. be vnpanygal to the strokes of fortune / as
 who seyth. I. dar wel now suffren al the assautes of for-
 tune and wel deffende me fro hyr // and tho remedies
 whyche þat thow seydest hire byforn weren ryht sharpe
 Nat oonly þat .I. am nat agrysen of hem now // but .I. de-
 siros of herynge axe gretely to heeren tho remedyes //
 than seyde she thus // þat feeled .I. ful wel quod she //
 whan þat thow ententyf and styлле ranysshedest my
 wordes // and .I. abood til þat thow haddest swych habyte
 of thy thougth as thow hast now // or elles tyl þat .I.
 my self had[de] maked to the the same habyt / which
 þat is a moore verray thinge // And certes the remenaunt
 of thinges þat ben yit to seye / ben swyche // þat fyrst
 whan men tasten hem they ben bytynge / but whan
 they ben resseyuyd with-inne a whyht than ben they
 swete // but for thow seyst þat thow art so desirous to
 herkne hem // wit[h] how gret brennynge woldesthow
 glowen / yif thow wystem whyder .I. wol leden the //
 whydyre is þat quod .I. // to thilke verray welefulnesse
 quod she // of whyche thyng herte dremeth // but
 for as moche as thy syhte is ocupied and distorbed / by
 Imagynasyon of herthely thynges / 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 sovereign com-
 forter of dejected
 minds, how much
 hast thou re-
 freshed me with
 the energy of thy
 discourse,
 so that I now
 think myself
 almost an equal
 match for For-
 tune and able to
 resist her blows.
 I fear not, there-
 fore, thy reme-
 dies, but earnestly
 desire to hear
 what they are.

1713

P. When I per-
 ceived 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 remains 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 *streyhte*—H. 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 fyrst metur.]

He who would sow seed must first clear the ground of uselesse weeds, so that he may reap an abundant harvest. Honey tastes all the sweeter to a palate disgusted by offensive flavours.

The stars shine all the clearer when the southern showery blasts cease to blow.

When Lucifer has chased away the dark night, then Phœbus 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 2^de prose.] Philosophy, with a serious air, and appearing to recollect herself, and to rouse up all her faculties, thus began. All the cares and desires of men seek one end—happiness.

[* fol. 15 b.]

me / what is thilke verray welefulnesse / .I. preye the with-howte tarynge // *pat* wole .I. gladly don *quod* she / for the cause of the // but .I. wol fyrst marken the by wordes / and I wol enforcen me to enformen the // thilke false cause of blysfulnesse *pat* thow more knowest / so *pat* whan thow hast fully by-holden thilke false goodes and tordned thyne eyen to *pat* oother syde / thow now knowe the clernesse of verray blysfulnesse //

*QUI SERERE INGENIUM.

¶ Who so wil sowe a felde plentiuous. lat hym first delyuer it of *pornes* and kerue asondre wip his hooke þe bushes and þe ferne so *pat* þe corne may comen heuy of eres and of greins. hony is þe more swete yif mouþes han firste tastid sauoures *pat* ben wikke. ¶ þe sterres shynen more agreably whan þe wynde Nothus letiþ his ploungy blastes. and aftir *pat* lucifer þe day sterre hap chased away þe derke nyzt. þe day þe feirer lediþ þe rosene horse of þe sonne. ¶ Ryzt so þou byholdyng first þe fals[e] goodes. bygynne to wipdrawe þi nek[ke] fro þe 3ok of erþely affeccions. and afterwarde þe verrey goodes shollen entre in to þi corage. 1750

TUNC DEFIXO PAULULUM.

þo fastned[e] she a lytel þe syzt of hir eyen and wipdrow hir ryzt as it were in to þe streite sete of hir þouzt. and bygan to speke ryzt þus. Alle þe cures *quod* she of mortal folk whiche *pat* trauaylen hem in many manere studies gon certys by diuerse weies.

¶ But napeles þei enforced hem *to comen oonly to on

1734 wole—H. shalle

1739 wil—wole

felde—feeld

1740 delyuer—delyuere

of—fro

hooke—hook

1741 bushes—bosses

ferne—fern

corne—korn

1743 firste—fyrst

1743 wikke—wykyd

1744 wynde—wynd

his—hise

1745 hap—MS. hape

1746 feirer—fayrere

1747 horse—hors

Ryzt—And Ryht

1748 fals[e]—false

bygynne—bygyn

wipdrawe—with drawn

1748 nek[ke]—nekke

1749 afterwarde — after-

ward

1750 entre—entren

1751 fastned[e]—fastnade

wipdrow — MS. wip-

drown, C. with drowh

1752 sete—Cyte

1756 enforced—enforsen

ende of blisfulnesse [And blysfulnesse] is swiche a goode
 þat who so haþ gotten it he ne may ouer þat no þing more
 desiire. and þis þing for soþe is þe souereyne good þat con-
 teiniþ in hym self al manere goodes. to þe whiche goode
 yif þere failed[e] any þing. it myzt[e] nat ben souereyne
 goode. ¶ For þan were þere som goode out of þis ilke soue-
 reyne goode þat myzt[e] ben desired. Now is it clere and
 certeyne þan þat blisfulnesse is a perfit estat by þe con-
 gregacioun of alle goodes. ¶ þe whiche blisfulnesse as
 I haue seid alle mortal folke enforcen hem to gotten by
 dyuerse weyes. ¶ For-whi þe couetise of verray goode
 is naturely y-plaunted in þe hertys of men. ¶ But þe
 myswandryng errour mysledip hem in to fals[e] goodes.
 ¶ of þe whiche men some of hem wenen þat soue-
 reygne goode is to lyue wiþ outen nede of any þing.
 and traueilen hem to ben habundaunt of rycchesse.
 and some oþer men demen. þat souerein goode be forto
 be ryzt digne of reuerences. and enforcen hem to ben
 reuerenced among hir neyþbours. by þe honours þat þei
 han ygeten ¶ and some folk þer ben þat halden þat
 ryzt heyze power to be souereyn goode. and enforcen
 hem forto regnen or ellys to ioignen hem to hem þat
 regnen. ¶ And it semeþ to some oþer folk þat noblesse
 of renoun be þe souerein goode. and hasten hem to
 gotten glorious name by þe artes of werre or of pees.
 and many folke mesuren and gessen þat souerein goode
 be ioye and gladnesse and wenen þat it be ryzt blisful
 [thyng] to ploungen hem in uoluptuous delit. ¶ And
 þer ben folk þat enterchaungen þe causes and þe 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.

1757 [And blysfulnesse] —
 goode—good [from C.
 1758 so—so þat
 haþ—MS. haþe
 1759 souereyne—souereyn
 1760 al—alle
 goode—good
 1761 þere—ther
 failed[e]—faylyde
 myzt[e]—myhte
 souereyne goode—souereyn
 good
 1762 þan—thanne
 þere—ther

1762 goode—good
 souereyne—souereyn
 1763 goode—good
 myzt[e]—myhte
 1764 certeyne—certein
 1766 seid — MS. seide, C.
 folke—foolk [scyd
 1767 goode—good
 1769 fals[e]—false
 1770 souereygne goode is —
 souereyn good be
 1771 lyue wiþ outen—lyuen
 with owte
 1772 rycchesse—Rychesses

1773 some—som
 goode be—good ben
 1774 be—ben
 1775 neyþbours—nesshebers
 1776 halden—holden
 1777 heyze—heyh
 to—omitted
 goode—good
 1780 goode—good
 1781 or—and
 1782 folke—folk
 goode—good
 1783 be—by
 1784 [thyng]—from C.

Some there are who use 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. In all 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 predicament. 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

of pise forseide goodes as þei þat desiren rycchesse to han power *and* delices. Or ellis þei desiren power forto han moneye or for cause of renoun. ¶ In pise þinges *and* in swyche oþer þinges is tourned al þe entencioun of desirynges *and* [of] werkes of men. ¶ As þus. ¶ Noblesse *and* fauour of poeple whiche þat ȝineþ as it semeþ a manere clernesse of renoun. ¶ *and* wiȝf *and* children þat men desiren for cause of delit *and* mirinesse. ¶ But forsoþe frendes ne shollen nat ben rekened among þe goodes of fortune but of vertue. for it is a ful holy manere þing. alle pise oþer þinges forsoþe 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 pise forseide þinges abouen. ¶ For it semeþ þat strengþe *and* gretnesse of body ȝeuen power *and* worþinesse. ¶ *and* þat beaute *and* swiftnesse ȝeuen noblesse *and* glorie of renoun. *and* hele of body semeþ ȝiuen delit. ¶ In alle pise þingus it semeþ onoly þat blisfulnesse is desired. ¶ For-whi þilke þing þat euery man desireþ moost ouer alle þinges. he demþ þat be þe souereyne goode. ¶ But I haue diffined þat blisfulnesse is þe souereyne goode. for whiche euery wyȝt 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 rycchesse. honours. power. glorie. *and* delitz. þe whiche delit onoly considered Epicurus Iuged *and* establissed. þat delit is þe souereyne goode. for as myche as alle oþer þinges as hym þouȝt[e] by-refte away ioie *and* myrþe from þe herte. ¶ But I retourne aȝeyne to þe studies of meen.

1786 *rycchesse*—rychesses1787 *delices*—delytes1789 *oþer*—oother
al—alle

1790 [of]—from C.

1794 *shollen*—sholden1795 *þe*—tho1796 *oþer*—oother1801 *swiftnesse*—swettnesse1803 *ȝiuen*—MS. ȝineþ, C.

yeuen

1806, 1807 *souereyne goode*—
souereyn good1807 *whiche*—whych1809 *þe*—omitted [for]

þan byforne—thane by-

1810 [thy eyen]—from C.;

MS. has ȝeuen aȝeyne

almost—almest

welfulnesse—welefulnesse1811 *seyne rycchesse*—seyn
Ryehesses1814 *souereyne goode*—soue-
reyn good*myche*—moche*oþer*—oother1815 *þouȝt[e]*—thowhte

from—fram

1816 *aȝeyne*—ayein

of whiche men þe corage alwey rehersiþ *and* seekeþ þe souereyne goode of alle be it so þat it be wiþ a derke memorie [but he not by whiche paath]. ¶ Ryzt as a dronke man not nat by whiche pape he may retourne home to hys house. ¶ Semeþ it þanne þat folk folyen *and* erren þat enforcen hem to haue nede of no þing ¶ Certys þer nys non oþer þing þat may so weel perfourny blisfulnesse as an estat plenteuous *of alle goodes þat ne haþ nede of none oþer þing. but þat it is suffisant of hym self. vnto hym self. and foleyen swyche folk þanne. þat wenen þat þilk þing þat is ryzt goode. þat it be eke ryzt worþi of honour *and* of reuerence. ¶ Certis nay. for þat þing nys neyþer foule ne worþi to ben dispised þat al þe entencioun of mortel folke trauaille forto geten it. ¶ And power auzt[e] nat þat eke to be rekened amonges goodes what ellis. for it nys nat to wene þat þilke þing þat is most worþi of alle þinges be feble *and* wiþ out strengþe *and* clernesse of renoun auzte þat to ben dispised. ¶ Certys þer may no man forsake þat al þing þat is ryzt excellent *and* noble. þat it ne semeþ to be ryzt clere *and* renowned. ¶ For certis it nedip nat to seie. þat blisfulnesse be anguissous ne dreri ne subgit to greuances ne to sorwes. syn þat in ryzt litel þingus folk seken to haue *and* to vsen þat may deliten hem. ¶ Certys þise ben þe þinges þat men wolen *and* desyren to geten. and for þis cause desiren þei rycches. dignites. regnes. glorie *and* delices ¶ For þerby wenen þei to han suffisaunce honour power. renoun *and* gladnesse. ¶ þanne is it goode. þat men seken þus by so many dyuerse studies. In whiche desijr it may lyztly be shewed.

considered as the sovereign good. I now return to the inclinations and pursuits of mankind.

1820

Their minds are bent upon the chief good, and are ever seeking it with a darkened understanding, like a drunken man,

[* fol. 16.]

who cannot find his way home. Do they go astray who strive to keep themselves from want?

By no means. No state is happier than that in which a man is above want, and independent of others.

Are they guilty of folly that seek esteem and reverence?

No; for that is not contemptible for which all men strive.

Is not power to be reckoned amongst desirable goods?

Why not? For that is not an insignificant good which invests a man with authority and command. Fame also is to be regarded, for everything excellent is also shining and renowned.

We hardly need say that happiness is not an unjoyous and melancholy state, for in the pursuit of the smallest matters men seek only pleasure. Hence it is that mankind seek riches, &c., because by them they hope to get independence, honour, &c.

However varied

1818 *souereyne goode*—soureyn good
of—omitted
alle—al
derke—dirkyd
1819 [*but—paath*]*—*from C.
1820 *dronke*—dronken
pape—paath
1821 *home*—hym

1823 *perfourny*—performe
1825 *hab*—MS. hape
none—non
1827 *þilk*—þilke
1828 *goode*—good
1829 *foule*—fowl
1830 *al*—welneyh alle
1831 *trauaille*—trauaylen
auzt[e]—owhte

1832 *be*—ben
1834 *out*—owhte
1835 *auzte*—owhte
1836 *al*—alle
1837 *be*—ben
clere—cleer
1843 *rycches*—Rychesses
1846 *goode*—good
1847 *be*—ben

their desires,
happiness is their
sole pursuit.
However various
men's opinions
are respecting
happiness, all
agree in pursuing
it as the end of
their actions and
desires.

[The 2^de Metur.]
I will now sing
of Nature's laws,
by which the
universe is
governed.

how grete is þe strengþe of nature. ¶ For how so þat
men han dyuerse sentences *and* discordyng algates men
accordyn alle in lyuyng þe ende of goode. 1850

QUANTAS RERUM FLECTAT.

IT likeþ me to shew[e] by subtil songe wiþ slakke *and*
delitable soun of strenges how þat nature myȝty en-
clineþ *and* flitteþ gouvernementz of þinges ¶ *and* by
whiche lawes she purueiable kepþ þe grete worlde. *and*

1855 how she bindyng restreineþ alle þingus by a bonde þat
may nat be vnbounden. ¶ Al be it so þat þe liouns of

[j] The Punic lion
submits to man,
and dreads the
keeper's lash;

þe contree of pene beren þe fair[e] cheines. *and* taken
metes of þe handes of folk þat ȝeuen it hem. *and*

1859 dreden her sturdy maystres of whiche þei ben wont to
suffren [betinges]. yif þat hir horrible mouþes ben bi-
bled. þat is to sein of bestes deuoured. ¶ Hir corage

yet, if he once
taste blood,

of tyme passeþ þat haþ ben ydel *and* rested. repaireþ
aȝein þat þei roren greuously. *and* remembren on hir

his savage in-
stincts revive,

1864 nature. *and* slaken hir nekkes from hir cheins vn-

and his keeper
falls a victim to
his fury.

bounden. and hir maistre first to-teren wiþ bloody tope
assaieþ þe woode wrappes of hem. ¶ þis is to sein þei

[ij]
If the caged bird
though daintily
fed, gets a sight
of the pleasant
grove where she
was wont to sing,

freten hir maister. ¶ And þe Iangland brid þat syngþ
on þe heye braunches. þis is to sein in þe wode *and*
after is inclosed in a streit cage. ¶ al þouȝ [þat] þe

1870 pleiyng besines of men ȝeueþ hem honied[e] drinkes
and large metes. wiþ swete studie. ¶ ȝit napeles yif

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

þilke brid skippyng oute of hir streite cage seeþ þe
agreable shadewes of þe wodes. she defouleþ wiþ hir

[iij]
The sapling, bent
down by a mighty

fete hir metes yshad *and* sekeþ mournyng oonly þe
wode *and* twitriþ desiryng þe wode wiþ hir swete

voys. ¶ þe ȝerde of a tree þat is haled adoun by myȝty

1848 *grete*—gret
1849 *algates*—Allegates
1850 *goode*—good
1851 *shew[e]*—shewe
1854 *whiche*—MS. swiche, C.
whyche
world—world
1856 *be*—ben
vnbounden—vnbownde

1857 *fair[e]*—fayre
1860 [betinges]—from C.
1862 *passeþ*—passed
1864 *from*—fram
vnbounden—vnbownde
1865 *to-teren*—to-torn
tope—toth
1867 *Iangland*—Iangelynge
1869 *streit*—streyht

1870 *pleiyng*—MS. pleinyng,
C. pleyynge
besines—bysynesse
honied[e]—honyede
1872 *oute*—owt
1873 *agreable*—agreables
1874 *fete*—fete
1875 *twitriþ*—twiterith

strengþe bowiþ redely þe croppe adoun. but yif þat þe hande of hym þat it bente lat it gon azein. ¶ An oon þe crop lokeþ vp ryzt to heuene. ¶ þe sonne phebus þat failleþ at euene in þe westrene wawes retorniþ azein eftsones his cart by a priue pape þere as it is wont aryse. ¶ Alle þinges seken azein in to hir propre cours. and alle þinges reioisen hem of hir retournynge azein to hir nature ne noon ordinaunce nis bytaken to þinges but þat. þat haþ ioignyng þe endynge to þe bygynnyng. *and* haþ makid þe cours of it self stable þat it chaungeþ nat from hys propre kynde. 1887

VOSQUE TERRENA ANIMALIA.

* (Ertis also 3e men þat ben erþeliche bestes dremen alwey [yowre bygynnyng] al þouȝ it be wiþ a pinne ymaginacioun. *and* by a maner þouȝt al be it nat clerly ne perfytly 3e looken from a fer til pilk verray fyn of blisfulnesse. and þefore þe naturel entencioun ledeþ 3ow to pilk verray good ¶ But many manere errours mistourniþ 3ow þer fro. ¶ Considere now yif þat be pilke þinges by whiche a man weniþ to gete hym blysfulnesse. yif þat he may comen to pilke ende þat he weneth to come by nature ¶ For yif þat moneye or honours or þise oþer forseide þinges bryngen to men swiche a þing þat no goode ne faille hem. ne semeþ faille. ¶ Certys þan wil I graunt[e] þat þei ben maked blisful. by pilke þinges þat þei han geten. ¶ but yif so be þat pilke þinges ne mowe nat perfourmen þat þei by-heten *and* þat þer be defaute of many goodes. ¶ Sheweþ it nat þan clerely þat fals beaute of blisfulnesse is knowe *and* a-teint in pilke þinges. ¶ First *and* forward þou þi self þat haddest

hand, will resume its natural position as soon as the restraining force is removed.

[iii.] Though the sun sets in the western main at eve, yet by a secret path he takes his wonted journey toward the east. All things pursue their proper course, obedient to the source of order. Hence, throughout the world entire stability is found, for all things, having fulfilled their appointed course, return from whence they came.

[The 3^d prose.]

[* fol. 16 b.]

O earthly animals, you have an indistinct perception of your beginning, and you have ever the true end of felicity in view, but your natural instincts are perverted by many errors.

1893

Can men obtain the end they have in view by the means they usually employ in the pursuit of happiness? If riches and honours and the like make men happy, so that they shall want for nothing, then happiness may be procured by these acquisitions.

1901

But if these things cannot make good what they promise, if there still be something to be desired, then they are delusions, and the felicity after all is a counterfeit.

1877 *cropp*—crop
1878 *hande*—hand
1879 *bente*—bent
1880 *failleþ*—falleth
1881 *cart*—carte
1882 *a*—omitted
1883 *pape*—path
1884 *of*—MS. of of
1885 *haþ*—MS. haþe

1885 *ioignyng*—Ioyned
1886 *haþ*—MS. haþe [from C.]
1889 [*yowre bygynnyng*]—
al—MS. as, C. Al
1891 *from*—fram
1892 *til pilk*—to thylke
1893 *pe*—omitted
1894 *pilk*—thylke
1895 *be*—by

1896 *gete*—geten
1899 *swiche*—swych
1900 *goode*—good
1901 *wil*—wole
1902 *graunt[e]*—graunte
1903 *many*—manye
1904 *clerly*—clerly
1905 *fals*—false
1906 *knowe*—knownen

In your prosper-
ity were you
never annoyed
by some wrong or
grievance?

haboundaunces of rycechesses nat long agon. ¶ I axe
3if þat in þe haboundaunce of alle þilk[e] rycechesses
þou were neuer anguissous or sory in þi corage of any
1910 wrong or greuaunce þat by-tidde þe on any syde.

B. I must confess
that I cannot
remember ever
being wholly free
from some trouble
or other.

P. That was be-
cause something
was absent which
you did desire,
or something
present which
you would fain
be quit of.

B. That's quite
true.

P. Then you did
desire the pre-
sence of the one
and the absence
of the other?

B. I confess I did.

P. Every man is
in need of what
he desira.

B. Certainly he is.

P. If a man lack
anything can he
be supremely
happy?

B. No.

P. Did you not
in your abund-
ance want for
somewhat?

B. 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.

B. 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-

¶ Certys quod I it remembreþ me nat þat euere I was
so free of my pouȝt. þat I ne was al-wey in anguyshe of
somwhat. þat was þat þou lakkedest þat þou noldest
han lakked. or ellys þou haddest þat þou noldest
han had. ryȝt so is it quod I þan. desiredest þou
þe presence of þat oon and þe absence of þat oþer. I
graunt[e] wel quod .I. for soþe quod she þan nedip þer
somwhat þat euery man desireþ. 3e þer nedip quod I.

¶ Certis quod she and he þat haþ lakke or nede of a
wyȝt nis nat in euery way suffisaunt to hym self. no
quod .I. and þou quod she in alle þe plente of þi
rycchesse haddest þilke lak of suffisaunce. ¶ what
ellis quod .I. ¶ þanne may nat rycchesse maken þat a
man nis nedy. ne þat he be suffisaunt to hym self. and
þat was it þat þei byhyȝten as it semeþ. ¶ and eke
certys I trowe þat þis be gretly to consydere þat moneye
ne haþ nat in hys owen kynde þat it ne may ben by-
nomen of hem þat han it maugre hem. ¶ I by-knowe
it wel quod I ¶ whi sholdest þou nat by-knownen it
quod she. whan euery day þe strengre folke by-nymen
it fram þe febler maugre hem. ¶ Fro whennes comen
ellys alle þise foreine compleintes or quereles of
pletyngus. ¶ But for þat men axen aȝeine her moneye
þat haþ be by-nomen hem by force or by gyle. and
alwey maugre hem. ¶ Ryȝt so it is quod I. þan quod
she haþ a man nede to seken hym foreyne helpe by
whiche he may defende hys moneye. who may say nay

1908 þilk[e]—thylke

1913 þat—lakkedest—And
was nat þat quod she for
þat the lakked som-what

1915 had—MS. hadde, C. had

1917 graunt[e]—graunte

1919 haþ—MS. hape

a wyȝt—awht

1921 alle—al

1922 rycchesse—Rychesses

lak—lakke

1923 rycchesse—Rychesses

1927 haþ—MS. hape

owen—owne

1930 strengre folke by-nymen

—strengere folk by-ne-

myn

1931 fram—fro

1931 febler—febelere

Fro—For

1933 aȝeine—ayeyn

1934 haþ—MS. hape

be—ben

1936 haþ—MS. hape

helpe—help

1937 say—sey

quod .I. ¶ Certis quod she and hym nedip no helpe
yif he ne hadde no moneye þat he myzt[e] leese. ¶ þat
is doutles quod .I. þanne is þis þing turned in to þe con-
trarie quod she ¶ For rycchesse þat men wenen sholde
make suffisaunce. þei maken a man rapier han nede of
foreine helpe. ¶ whiche is þe manere or þe gise quod
she þat rycches may dryuen away nede. ¶ Riche folk
may þei neiþer han hungre ne prest. þise ryche men
may þei feele no colde on hir lymes in wynter. ¶ But
þou wilt answeere þat ryche men han y-nouȝ wher wip
þei may staunchen her hunger. and slaken her prest
and don away colde. ¶ In þis wise may nede be con-
forted by rycchesses. but certys nede ne may nat al
outerly be don away. for þouȝ þis nede þat is alwey
gapyng and gredy be fulfilled wip rycchesses. and axe
any þing ȝit dwelleþ þanne a nede þat myzt[e] ben ful-
filled. ¶ I holde me stille and telle nat how þat litel
þing suffiseþ to nature. but certys to auarice ynouȝ ne
suffiseþ no þinge. *¶ For syn þat rychesse ne may nat
al don away nede. but rychesse maken nede. what may
it þanne be þat ȝe wenen þat rycchesses mowen ȝeuen
ȝow suffisaunce.

1959

QUAMUIS FLUENTER DIUES.

Al were it so þat a ryche couetous man hadde riuier
fletyng alle of golde ȝitte sholde it neuer staunche
hys couetise. ¶ And þouȝ he hadde his nekke I-charged
wip preciouise stones of þe rede see. and þouȝ he do
erye his feldes plentiuous wip an hundreþ oxen neuere
ne shal his bytyng bysynesse forleten hym while he

cover their own
of which they
have been un-
justly deprived?

1940

B. Nothing is
more true.

P. Then a man
needs the assist-
ance 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 place? 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
indigence may be
alleviated, but
they cannot sat-
isfy every want.

[* fol. 17.]

Even if gaping
and greedy neces-
sity be filled with
riches, yet some
cravings will re-
main. 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?
[The 3^de Metur.]
The rich man,
had he a river of
gold, would never
rest content.
Though his neck
be loaded with
precious pearls,
and his fields be
covered with in-

1938 nedip—no helpe—nedede
non help
1939 myzt[e]—myhte
1940 doutles—dowteles
1941 rycchesse—Rychesses
1943 helpe—help
whiche—whych
1944 ryches—Rychesse
dryuen—dryue
1945 hungre—hungyr
prest—thurst

1946 þei—the
colde—coold
in—on
1947 wilt answeere — wolt
Answeren
y-nouȝ—y-now
1948 prest—thurst
1949 colde—coold
1950 nat—omitted
1951 outerly—vtrelly
1953 myzt[e] ben—myhte be

1957 rychesse—Rychesses
1960 riuier—a Ryuer
1961 alle—al
golde—gold
ȝitte—yit
staunche—staunchyn
1962, 1963 þouȝ—thow
1964 erye—Ere
hundreþ—hundred
1965 while—whyl

numerable herds,
yet shall unquiet
care never forsake
him; and at his
death his riches
shall not bear
him company.

¹ Read *dignitates*.

[The 4th prose.]

It may be said
that *dignities*
confer honour on
their possessors.
But have they
power to destroy
vice or implant
virtue in the
heart?¹
So far from ex-
pelling vicious
habits, they only
render them more
conspicuous.
Hence arises the
indignation when
we see dignities
given to wicked
men.
Hence Catullus'
resentment
against Nonius,
whom he calls
the botch, or im-
postume of the
State.

lyueþ. ne þe lyzt[e] rychesses ne shal nat beren hym
compaignie whanne he is dede. 1967

SET DIGNITATIBUS.¹

Bvt dignitees to whom þei ben comen make þei hym
honorable *and* reuerent. han þei nat so grete strengþe
þat þei may putte vertues in þe hertis of folk. þat vsen
þe lordshipes of hem. or ellys may þei don away þe
vices. Certys þei [ne] ben nat wont to don away wik-
kednesses. but þei ben wont rapen to shew[en] wikked-
nesses. *and* þer of comeþ it þat I haue ryzt grete des-
deyne. þat dignites ben zeuen ofte to wicked men.

¶ For whiche þing catullus clepid a consul of Rome þat
hyzt nonius postum. or boch. as who seiþ he clepiþ
hym a congregacioun of uices in his brest as a postum
is ful of corrupcioun. al were þis nonius set in a
chayere of dignitee. Sest þou nat þan how gret vylenye

1980

dignitees don to wikked men. ¶ Certys vnworþines of
wikked men sholde ben þe lasse ysen yif þei nere re-
nomed of none honours. ¶ Certys þou þi self ne
myztest nat ben brouzt wiþ as many perils as þou
myztest suffren þat þou woldest bere þi magistrat wiþ
decorat. þat is to seyn. þat for no peril þat myzt[e] bi-

1987

fallen þe by þe offence of þe kyng theodorik þou noldest
nat ben felawe in gouernaunce *with* decorat. whanne
þou say[e] þat he had[de] wikkid corage of a likerous
shrewe *and* of an acusor. ¶ Ne I ne may nat for swiche
honours Iugen hem worpi of reuerence þat I deme *and*
holde vnworpi to han pilke same honours. ¶ Now yif
þou saie a man þat were fulfilled of wisdom. certys þou

The deformities
of wicked men
would be less
apparent if they
were in more ob-
scure situations.
Would you free
yourself from
peril by accepting
a magistracy
along with de-
coratus a buffoon
and informer?

Honours do not
render undeserv-
ing persons
worthy of esteem.

If you find a man
endowed with
wisdom you

1966 *lyzt[e]*—lyhte
shal—shol
1967 *dede*—ded
1968 *make*—maken
1969 *grete*—gret
1972 [ne]—from C.
ben—be
1972, 1973 *wikkednesses* —
wykkydnesse
1973 *to*—omitted
shew[en]—shewen
1974 *comeþ*—comth

1974 *grete desdeyne* — gret
desdaign
1976 *whiche*—which
1977 *hyzt*—hyhte
nonius—MS. vonnus, C.
nomyus
boch—MS. boþe, C. boch
clepiþ—clepyd
1979 *nonius*—MS uonnus, C.
nomyus
set—MS. sette, C. set
1980 *Sest þou*—Sesthow

1980 *þan*—thanne
vylenye—fyllonye [ynesse]
1981 *vnworþines*—vnworth-
1982 *ben*—be
ysen—MS. ysene, C. I-sene
1984 *many*—manye
1985 *bere*—heren
1986 *myzt[e]*—myhte
1987 *þe* (2)—omitted
1988 *whanne*—whan
1989 *say[e]*—saye
had[de]—hadde

ne myȝtest nat demen þat he were vnworþi to þe honour. or ellys to þe wisdom of whiche he is fulfilled.

No quod .I. ¶ Certys dignitees quod she appertien properly to vertue. and uertue transporteþ 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 digne of honour. it is wel seyn clerly þat þei ne han no propre beaute of dignite. ¶ And ȝit men auȝten take more hede in þis.

¶ For if it so be þat he is most out cast þat most folk dispisen. or as dignite ne may nat maken shrewes worþi of no reuerences. þan makeþ dignites shrewes more dispised þan preised. þe whiche shrewes dignit[e] scheweþ to moche folk ¶ and for soþe nat vnpunished. þat is forto sein. þat shrewes reuengen hem aȝeinward vpon dignites. for þei ȝelden aȝein to dignites as gret gerdoun whan þei byspotten and defoulen dignites wiþ hire vylenie. ¶ And for as

moche as þou mow[e] knowe þat pilke verray reuerence ne may nat comen by þe shadowy transitorie dignitees. vndirstonde now þis. yif þat a man hadde vsed and hadde many manere dignites of consules and were comen perauenture amonges straunge naciouns. sholde pilke honour maken hym worshipful and redouted of

straunge folk ¶ Certys yif þat honour of poeple were a naturel ȝifte to dignites. it ne myȝte neuer cesen nowher amonges no maner folke to done hys office.

¶ Ryȝt as fire in euery contre ne stinteþ nat to enchaufen and *to ben hote. but for as myche as forto be holden honorable or reuerent ne comeþ nat to folk of

deem him worthy of respect and of the wisdom which he professes.

B. I could not do otherwise.

P. 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 shrews 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 villainies.

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?

2016

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

[* fol. 17 b.]

Honours arise from the false

1994 *demen*—deme

1995 *whiche*—which

1996 *quod she*—omitted

1997 *vertue*—vertu

uertue—vertu

1998 *whiche*—whyh

2000 *clerly*—MS. clerkly, C. clerly

2002 *auȝten* — *hede* —

owhten taken mor heed

2002-3 *For*—*dignite*—*For*

yif so be þat a wykkyd

whyght be so mochel the

fowlere and the moore

owt cast þat he is despised of most folk so as dignite

2004-2007 *maken* — *soþe*—maken shrewes digne of Reuerence the whych shrewes dignite sheweth to moche foolk thanne makith dignite shrewes rather so moche more despised than preyed and forsothe

2003 *ȝelden*—yilden

2003 *byspotten*—by-spetten

2010 *hire*—hyr

2011 *moche*—mochel

mow[e]—mowe

2012 *þe shadowy* — thyse

shadwye

2013 *vndirstonde* — vndyr-

þis—thus

2014 *hadde*—had

2018 *ȝifte*—yift

2019 *folke*—foolk

done—don

2020 *enchaufen* — eschaufen

2021 *myche*—mochel

2022 *be*—ben

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

hir propre strengþe of nature. but only of þe fals[e]
opinioun of folk. þat is to sein. þat wenen þat dignites
maken folk digne of honour. An on perfore whan þat
þei comen þer as folk ne knowen nat þilke dignites.

2027 her honours vanissen away and þat on oon. but þat is
a-mong straung folk. maist þou sein. but amongus
hem þat þei weren born duren þilke[e] dignites alwey.

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

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

¶ Certys þe dignite of þe prouostrie of Rome was som-
tyme a grete power. now is it no þing but an ydel
name. and þe rente of þe senatorie a gret charge. and
yif a whiȝt somtyme hadde þe office to taken he[de] to
þe vitales of þe poeple as of corne and what oþer þinges
he was holden amonges grete. but what þing is more

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.

nowe out cast þanne þilke prouostrie ¶ And as I haue
seid a litel here byforne. þat þilke þing þat haþ no
propre beaute of hym self resceyueþ somtyme pris and
shynyng and somtyme lesiþ it by þe opinioun of
vsaunces. ¶ Now yif þat dignites þanne ne mowen
nat maken folk digne of reuerence. and yif þat dignites
wexen foule of hir wille by þe filþe of shrewes. ¶ and
yif þat dignites lesen hir shynyng by chaungyng of
tymes. and yif þei wexen foule by estimacioun of
poeple. what is it þat þei han in hem self of beaute
þat auȝte ben desired. as who seiþ none. þanne ne
mowen þei ȝiuen no beaute of dignite to none oþer. 2047

If dignities can-
not 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?

QUAMUIS SE TIRIO.

[The 4th Metur.]
Nero, though in-
vested with the
purple and
adorned with
pearls, was hated
by all men.

Al be it so þat þe proude nero wiþ al his woode luxurie
kembed hym and apparaild hym wiþ faire purpers
of Tirie and wiþ white perles. Algates ȝitte throf he

2023 fals[e]—false
2024 þat (2)—omitted
2027 her—hyr
vanissen—vanesshen
2028 a-mong—amonges
straung—straunge
but—ne
2029 þat—ther
duren þilke[e] — ne duren
nat thylke
2030 somtyme—whylom

2031 grete—gret
2032 þe (2)—omitted
2033 somtyme—whylom
þe—MS. þe þe
2034 corne—corn
what—omitted
2035 more nowe—now more
2036 cast—MS. caste, C. cast
2037 seid—MS. seide, C. seyde
here byforne—her by-forn
haþ—MS. haþe

2042 filþe—felthe
2043 þat—omitted
2046 auȝte—owhte
none—non
2047 þei—MS. ȝe, C. they
none—non
2048 al (2)—alle
2049 kembed—kembde
apparaild—MS. apparai-
en, C. a-paraylede
2050 ȝitte—ȝit

hateful to alle folk ¶ þis is to seyn þat al was he by- 2051
 hated of alle folk. ¶ ȝitte þis wicked Nero hadde gret
 lordship *and* ȝaf somtyme to þe dredeful senatours þe
 vnworshipful setes of dignites. ¶ vnworshipful setes
 he clepiþ here fore þat Nero þat was so wikked ȝaf þo
 dignites. who wolde þanne resonably wenen þat blysful-
 nesse were in swiche honours as ben ȝeuen by vicious 2057
 shrewes.

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

AN UERO REGNA.

[The 5th prose.]

But regnes *and* familiarites of kynges may þei maken a
 man to ben myȝty. how ellys. ¶ whanne hir
 blysfulnesse dureþ perpetuely but certys þe olde age of
 tyme passeþ. *and* eke of present tyme now is ful of en-
 saumples how þat kynges þat han chaunged in to
 wrechednesse out of hir welefulnesse. ¶ O a noble þing
and a cler þing is power þat is nat founden myȝty to
 kepe it self. ¶ And yif þat power of realmes be auctour
and maker of blisfulnesse. yif þilke power lakkeþ on
 any side. amenusiþ it nat þilke blisfulnesse *and* bryngeþ
 in wrechednesse. but yif al be it so þat realmes of man-
 kynde stretchen broode. ȝit mot þer nede ben myche
 folk ouer whiche þat euery kyng ne haþ no lordshipe
 ne comaundement ¶ *and* certys vpon þilke syde þat
 power failleþ whiche þat makip folk blisful. ryzt on þat
 same side nouwpower entriþ vndirneþ þat makeþ hem
 wrechis. ¶ In þis manere þanne moten kynges han
 more porcioun of wrechednesse þan of welefulnesse.
 ¶ A tyraunt þat was kyng of sisile þat had[de] assaied
 þe peril of his estat shewid[e] by similitude þe dredes
 of realmes by gastnesse of a swerde þat heng ouer þe
 heued of his familier. what þing is þan þis power þat

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 pre-
 sent, furnish us
 with many ex-
 amples of princes
 who have met
 with dismal re-
 verses of fortune.
 O 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 de-
 fective.
 But human rule
 has its limits,
 therefore wher-
 ever power ceases
 there impotence
 enters, bringing
 misery along
 with it.

2074

Kings, therefore,
 have 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

2053 *lordship*—lorshippe
ȝaf somtyme—ȝaf whylom
dredeful—reuerence;
 2055 *fore*—for; *ȝaf*—ȝaf
 2060 *myȝty*—MS. vmyȝty,
 C. myhty
 2062 *passeþ*—passed
of (2)—omitted

2063 *kynges þat han* —
 kynges ben
 2066 *kepe*—kepen
 2067 *maker*—makere
 2069 *yif*—yit
realmes—the Reaumes
 2070 *stretchen*—streichchen
myche—moche

2071 *haþ*—MS. haþe
 2073 *whiche*—whyh
 2074 *vndirneþ*—vndyr-nethe
 2077 *had[de]*—hadde
 2078 *shewid[e]*—shewede
 2079 *realmes*—Reaumes
swerde—sward
heng—MS. henge, C. heng

over the head of
his friend and
flatterer Damoc-
les. What then
is this thing called
[* fol. 18.]

Power, which
cannot do away
with care or fear?
Men would live in
security but can-
not, and yet they
glory in their
power. Is he
powerful who can-
not do what he
wishes? Is he a
mighty man who
goes surrounded
with an armed
guard, to terrify
those whom he
himself fears, and
whose power de-
pends solely upon
his numerous
retinue? Why
need I enlarge
upon the favour-
ites of princes
having thus dis-
played the imbe-
cility of kings!
Their prosperity
is affected by the
caprice of their
fortunate masters
as well as by the
adversity to which

2098

they are incident.
Nero only allowed
his master Seneca
to choose the man-
ner of his death.
Antonius (Cara-
calla) commanded
Papinian to be
slain by the swords
of his soldiers. Yet
both would have
given up all they
possessed. Seneca
begged for poverty
and exile. But re-
lentless fortune
precipitated them
to destruction,
and did not permit
them to choose
their fate. What
then is Power,
which terrifies its
possessors, and
which cannot be
got rid of at
pleasure? No ad-
vantage is to be
gained by friend-

may nat don away þe bytynges of besines ne eschewe
þe prikkes of drede. and certys ȝit wolden þei lyuen
*in sykernesse. but þei may nat. and ȝit þei glorifien
hem in her power ¶ Holdest þou þan þat þilk[e] man
be myzty þat þou seest þat he wolde don þat he may
nat don. ¶ And holdest þou þan hym a myzty man
þat haþ environed hise sydes wiþ men of armes or
seruauntes and dredeþ more [hem] þat he makeþ agast.
þen þei dreden hym. and þat is put in þe handes of hise
seruauntȝ. for he sholde seme myzty but of familiers
[or] seruauntȝ of kynges. ¶ what sholde I telle þe
any þing. syn þat I my self haue shewed þe þat realmes
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] þroweþ adoun. ¶ Nero constreined[e]
his familier and his maistre seneca to chesen on what
deep he wolde deien. ¶ Antonius comaundid[e] þat
knyȝtis slown wiþ her swerdis Papinian his familier
whiche Papinian had[de] ben long tyme ful myzty
a-monges hem of þe courte. and ȝit certis þei wolde boþe
han renounced her power. of whiche [two] senek en-
forced[e] hym to ȝiuen to Nero his rychesses. and also
to han gon in to solitarie exil. ¶ But whan þe grete
weyzt. þat is to sein of lordes power or of fortune
draweþ hem þat sholden falle. neyþer of hem ne
myzt[e] do þat he wolde. what þing is þanne þilke
power þat þouȝ men han it þat þei ben agast. ¶ and
whan þou woldest han it þou nart nat siker. ¶ And
yif þou woldest forleten it þou mayst nat eschewen it.
¶ But wheþir swiche men ben frendes at nede as ben
conseiled by fortune and nat by vertue. Certys swiche

2091 *besines*—bysynesse2093 *ȝit*—yif2094 *glorifien*—gloryfye2094 *þilk[e]*—thylke2097 *haþ*—MS. hape2097 *environed*—enuyrownede

2098 [hem]—from C.

2099 *þen*—than

2091 [or]—from C

2092 *realmes*—Reames2093 *feblenesse*—feblesse2094 *real*—Ryal

2095 [ofte]—from C.

2095 *constreined[e]* — con-2096 *his* (1)—hyr [streynede]2096 *seneca*—Senek2097 *comaundid[e]* — com-2098 *her*—hyr [aundede]2099 *whiche*—which

had[de] ben long — þat

hadde ben longe

2100 *courte*—court2100 *wolde*—wolden

2101 [two]—from C.

2101 *enforced[e]*—enforcede2102 *ȝiuen*—yeuen

his—hyse

2104 *weyzt*—weyhte2105 *sholden*—sholen2106 *myzt[e]*—myhte

folk as weleful fortune makeþ frendes. contrarious fortune makeþ hem enmyse. ¶ And what pestilence is more myȝty forto anoye a wiȝt þan a familier enemy.

QUI SE UALET¹ ESSE POTENTEM. [1 Read uolet]

Who so wolde ben myȝty he mot daunten hys cruel corage. ne put[te] nat his nekke ouercomen vndir þe foule reines of lecherie. for al be it so þat þi lordship[e] strecche so fer þat þe contre Inde quakiþ at þi comaundement. or at þi lawes. and þat þe leest isle in þe see þat hyȝt tile be þral to þe ¶ ȝit yif þou mayst nat puten away þi foule derk[e] desijres and dryuen oute fro þe wreched compleyntes. Certis it nis no power þat þou hast. 2123

GLORIA UERO QUAM FALLAX.

Bvt glorie how deceiuable and how foule is it ofte. for whiche þing nat vnskilfully a tregedien þat is to sein a maker of dities þat hyȝten tregedies cried[e] and seide. ¶ O glorie glorie quod he. þou nart no þing ellys to þousandes of folkes. but a gret sweller of eres. for many[e] han had ful gret renoun by þe fals[e] opinioun of poeple. and what þing may ben þouȝt fouler þen swiche preisyng for þilk[e] folk þat ben preised falsly. þei moten nedes han shame of hir preisynges. and yif þat folk han geten hem þank or preysyng by her desertes. what þing haþ þilk pris echid or encresed to þe conscience of wise folk þat mesuren hire good. not by þe rumour of þe poeple. but by þe sopefastnesse of conscience. and yif it seme a fair þing a man to han encresid and sprad his name. þan folweþ

ship based on prosperity instead of virtue. Adversity will turn this sort of friendship into enmity. And what greater plague can there be than the enmity of thy familiar friend? [The 5th Metur.] He who would obtain sovereign power must obtain conquest over himself, and not yield to his passions. Though your dominion extended from India to Thule, yet if thou art tormented by care thou hast no real power.

[The 6th prose.]

How deceptive and deformed a thing is glory! Well did the Tragedian exclaim—
ὁδοῖα δόξα
μυρίασι δὴ
βοτῶν, οὐδὲν
γεγῶσι βίοντι
ἄρκωσας μέγαν,
for the undeserving have been crowned with glory and renown by popular and erring opinion. What can be more infamous than renown founded on 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

2115 wolde ben—wole be
2116 put[te]—putte
2117 lordship[e]—lordshype
2119 comaundement — comaundementz
leest isle—last lle
2120 hyȝt—hyhte
2121 puten—putten
derk[e]—dyrke

2122 oute—owt
2124 foule—fowl
2125 whiche—whyeh
2126 maker—makere
cried[e]—cryde
2127 he—she
2128 sweller—swellere
2129 many[e]—manye
had—MS. hadde, C. had

2129 fals[e]—false
2130 fouler—fowlere
2131 þen—thanne
þilk[e]—thylke
2133 or—of
2134 haþ—MS. haþe
þilk—thylke

abroad one's fame, it must be dishonourable not to do so. But a good name cannot penetrate everywhere, and the most illustrious names must be unknown to the greatest part of the world.

The favour of the people is worth but little as it is seldom judicious and [* fol. 18 b.] never permanent. How empty and transitory are titles of nobility!

2150

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.

[The 6th Metre.]

All men have the same origin. They have one father and one king, who gave the moon her horns, and adorned the sun with his rays. The same gave the earth to man

it. *pat* it is demed to ben a foule-þinge yif it ne be ysprad ne encresed. but as I seide a litel her byforne. *pat* syn þer mot nedes ben many folk to whiche folk þe renoun of a man ne may nat comen. it byfalleþ *pat* he *pat* þou wenest be glorious *and* renommed. semip in þe nexte parties of þe erþe to ben wip out glorie. *and* wip out renoun. ¶ *and* certis amonges þise þinges I ne trowe nat *pat* þe pris *and* grace of þe poeple nis neipþer worþi *to ben remembrid ne comeþ of wise iugement. ne is ferm perdurably. ¶ But now of þis name of gentillesse. what man is it *pat* ne may wel seen how veyne *and* how flittingy a þing it is. ¶ For if þe name of gentillesse be referred to renoun *and* clernesse of linage. þan is gentil name but a for[e]ine þing. *pat* is to sein to hem *pat* glorifien hem of hir linage. ¶ For it semeþ *pat* gentillesse be a maner preysynge *pat* comeþ of decert of auncestres. ¶ *And* yif preysynge makeþ gentillesse þan moten þei nedes be gentil *pat* ben preysed. For whiche þing it folweþ. *pat* yif þou ne haue no gentillesse of pi self. *pat* is to sein pris *pat* comeþ of pi deserte foreine gentillesse ne makeþ þe nat gentil. ¶ But certis yif þer be any goode in gentillesse. I trowe it be in al oonly þis. *pat* it semeþ as *pat* a maner necessitee be imposed to gentil men. for *pat* þei ne sholden nat outraien or forliuen fro þe uertues of hire noble kynrede. 2163

OMNE HOMINUM GENUS IN TERRIS.

Al þe linage of men *pat* ben in erþe ben of semblable burþe. On al one is fadir of þinges. On alone minyst[r]eþ alle þinges. ¶ He ʒaf to þe sonne hys bemes. he ʒaf to þe moone hir hornes. he ʒaf þe men to þe erþe. he ʒaf þe sterres to þe heuene. ¶ he encloseþ

2139 *foule þinge*—fowl thing

2140 *ne—and*

byforne—byforn

2141 *parties*—partye

erþe—Erthes

out—owte

2145 *out*—owhte

2148 *ferm*—ferme

2149 *veyne*—veyn

2150 *if*—yif

2154 *comeþ of*—comth of the

2157 *whiche*—which

2158 *pris*—preys

comeþ—comth

2160 *goode*—good

in (2)—omitted

2161 *maner*—manere

2166 *hys*—hyse

2167 *hir*—hyse

wip membres þe soules þat comen fro hys heye sete.
¶ þanne comen alle mortal folk of noble seed. whi
noysen 3e or bosten of 3oure eldris ¶ For yif þou
look[e] 3oure bygynnyng. and god 3oure auctour and
3oure makere. þan is þer no forlyued wyȝt but 3if he
norisse his corage vnto vices and forlete his propre
burpe.

2175

and adorned the
sky with stars.
He breathed into
man the breath of
life.
All men spring
from this illustri-
ous source.
Why then do they
boast of pedigree?
He alone is
ignoble who sub-
mits to vice and
forgets his noble
origin.

QUID AUTEM DE CORPORIBUS.¹

But what shal I seie of delices of body. of whic[h]e
delices þe desiringes ben ful of anguisse. and þe
fulfillinges of hem ben ful of penaunce. ¶ How grete
sekenesse and how grete sorwes vnsuffrable ryȝt as a
manere fruit of wickednesse ben þilke delices wont to
bryngen to þe bo[d]ies of folk þat vsen hem. ¶ Of
whiche delices I not what ioie may ben had of hir
moeuyng. ¶ But þis woot I wel þat who so euere wil
remembren hym of hys luxuries. he shal wel vndir-
stonde. þat þe issues of delices ben sorowful and sory.
¶ And yif þilke delices mowen make folk blisful. þan
by þe same cause moten þise bestes ben clepid blisful.
¶ Of whiche bestes al þe entencioun hastep to fulfille
hire bodyly iolyte. and þe gladnesse of wijf [and]
children were [an] honest þing. but it haþ ben seid.
þat it is ouer myche aȝeins kynde þat children han ben
foundeu tormentours to hir fadres I not how many.
¶ Of whiche children how bitynge is euery condicioun.
It nedep nat to tellen it þe þat hast or þis tyme assaied
it. and art ȝit now anguyssous. In þis approue I þe
sentence of my disciple Euridippus. þat seide þat he
þat haþ no children is weleful by infortune.

2197

[¹ Read *corporis
voluptatibus.*]

[The 7th prose.]
But what shal 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 remembrance
of criminal in-
dulgence brings
with it bitter
remorse.
If such things
make men 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 Euri-
pides, that he
who is childless
is happy in his
misfortune.

2169 *fro hys*—fram hyse
2170 *seed*—sede
2171 *bosten*—MS. voscen, C.
bosten
2172 *look[e]*—loke
2173 *is*—uis
2176 *delices*—delites
body—bodye
2177 *anguisse*—Angwyssh
2178 *grete*—gret

2179 *sekenesse*—sykenesse
grete sorwes—gret sorwes
2180 *fruit*—fruit
2182 *had*—MS. hadde, C.
had
2183 *wil*—wole
2184 *hys*—hyse
2185 *sorowful*—sorwful
sory—sorye
2186 *make*—makyn

2189 [and]—from C.
2190 [an]—from C.
hap—MS. haþe
seid—MS. seide, C. seyd
2191 *myche*—mochel
2192 *many*—manye
2196 *Euridippus*—Eury-
dyppys; read Euripides
2197 *hap*—MS. haþe

HABET HOC UOLUPTAS.

[The 7^{de} Metur.]
Pleasure leaves a
pain behind it.

2199

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

Euery delit hap þis. þat it anguisseþ hem wiþ prikket
þat vsen it. ¶ It resemblip to pise flying flyes þat
we clepen been. þat afre þat þe bee hap shed hys agre-
able honies he fleep away *and* stynges þe hertes of hem
þat ben ysmyte wiþ bytynge ouer longe holdyng. 2202

NICHIL IGITUR DUBIUM EST.

[The 8^{the} prose.]
It appears then
that happiness is
not to be found in
the above-men-
tioned external
things.

[* fol. 19.]

These false ways
are perplexed
with many evils,
as I shall pre-
sently show thee.
Do you want to
amass wealth,
then you must
take it from your
neighbours.
Would you shine
in dignities, then
you must beg for
them and dis-
grace yourself by
a humiliating
supplication.
If power be your
ambition, you
expose yourself to
the snares of
inferiors.
Do you ask for
glory, to be dis-
tracted by vexa-
tions and so lose
all security.
Do you prefer a
voluptuous life?
Think then that
all men will de-
spise him who is
a thrall to his
body.
They build upon
a weak foundation
that place
bodily delights
above their own
reason.
Can you surpass
the elephant in
bulk, or the bull
in strength?

Now nis it no doute þan þat pise weyes ne ben a
maner mysledyng to blisfulnesse. ne þat þei ne
mowe nat leden folke pider as þei byheten to leden
hem. ¶ But wiþ how grete harmes pise *forseide weyes
ben enlaced. ¶ I shal shewe þe shortly. ¶ For whi
yif þou enforcest þe to assemble moneye. þou most by-
reuen hym his moneye þat hap it. and yif þou wilt
shynen wiþ dignites. þou most bysechen *and* supplien
hem þat ȝiuen þo dignitees. ¶ And yif þou coueitest
by honour to gon by-fore oþer folk þou shalt defoule þi
self by humblesse of axing. yif þou desiryst power.
þou shalt by awaites of þi subgitȝ anoyously be cast
vndir many periles. axest þou glorie þou shalt ben so
destrat by aspre þinges þat þou shalt forgone syker-
nesse. ¶ And yif þou wilt leden þi lijf in delices.
euery whiȝt shal dispisen þe *and* forleten þe as þou þat
art þral to þing þat is ryȝt foule *and* brutel. þat is [to]
sein seruauent to þi body. ¶ Now is it þan wel yseen
how lytel *and* how brutel possessioun þei coueiten þat
putten þe goodes of þe body abouen hire owen resoun.
¶ For mayst þou sourmounten pise olifuntȝ in gretnesse
or weyȝt of body. Or mayst þou ben strengier þan þe
bole. Mayst þou ben swifter þan þe tigre. biholde þe

2198 *Euery*—MS. Ouery, C. Every
2199, 2200 *hap*—MS. haþe
shed hys—shad hyse
2203 *nis*—is
2204 *mysledyng* — mysled-
ynges
2205 *folke*—folk
2208 *enforcest* — MS. en-
forced, C. enforcest
2209 *hap*—MS. haþe

2209 *wilt*—wolt
2211 *ȝiuen*—yeuen
2212 *gon*—MS. gone, C. gon
by-fore—byforn
shalt—shal
2213 *by*—thorw
2214 *by*—be
be—ben
2216 *destrat*—MS. destralle,
C. destrat
forgone—forgoon

2217 *wilt*—wolt
2218 *whiȝt*—wyht
2219 *foule*—fowl
[to]—from C.
2220 *yseen*—seen
2221 *brutel*—brotel
2222 *owen*—owne
2224 *weyȝt*—weyhty
strenger—strengere
2225 *swifter*—swyftere
biholde—by-hold

spaces *and* þe stablenesse *and* þe swyfte cours of þe
heuene. *and* stynte somtyme to wondren on foule
þinges. þe whiche heuene certys nis nat rapier for þise
þinges to ben wondred vpon. þan for þe resoun by
whiche it is gouerned. but þe shynyng of þi forme þat
is to seien þe beaute of þi body. how swiftly passyng is
it *and* how transitorie. ¶ Certis it is more flittyng
þan þe mutabilite of floures of þe somer sesoun. For so
as aristotil telleþ þat yif þat men hadden eyen of a
beest þat hiȝt lynx. so þat þe lokyng of folk myȝt[e]
percen þoruȝ þe þinges þat wiȝstonden it. who so lokid
þan in þe entrailes of þe body of alcibiades þat was
ful fayr in þe superfice wiȝ oute. it shulde seme ryȝt
foule. *and* for þi yif þou semest faire. þi nature ne
makiþ nat þat. but þe desceinaunce of þe fieblesse of þe
eyen þat loken. ¶ But preise þe goodes of þi body as
moche as euer þe list. so þat þou know[e] algates þat
what so it be. þat is to seyn of þe goodes of þi body
whiche þat þou wondrest vpon may ben destroyed or
dessolued by þe hete of a feure of pre dayes. ¶ Of
alle whiche forseide þinges I may reducen þis shortly in
a somme. ¶ þat þise worldly goodes whiche þat ne
mowen nat ȝiuen þat þei byheten. ne ben nat perfit by
þe congregacioun of alle goodes. þat þei ne ben nat
weyes ne papes þat bryngen men to blysfulnesse ne
maken men to ben blysful.

2251

Art thou swifter
than the tiger?
Behold the im-
mense extent of
the heavens and
cease to admire
vile or lesser
things.
Admire what is
still more admir-
able, the consum-
mate 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 loath-
some.

2238

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

2246

Worldly 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.

HEU QUE MISEROS TRAMITE.

Alas whiche folie *and* whiche ignoraunce mysledip
wandryng wrecches fro þe pape of verrey good.
¶ Certis ȝe ne seken no golde in grene trees. ne ȝe ne

[The 8th Metur.]
Alas! how
through folly and
ignorance do men
stray from the
path of true
happiness!

2227 *stynte*—stynt
2228 *whiche*—whyh
2230 *whiche*—wych
2231 *seien*—seyn
2234 *as*—omitted
2235 *hiȝt*—hyhte
2237 *alcibiades*—MS. alci-
2238 *fayr*—fayre [ades]

2238 *þe*—omitted
2239 *shulde*—sholde
2239 *foule*—fowl
2240 *faire*—fayr
2240 *ne*—omitted
2240 *desceinaunce* of þe
2240 *fiellesse*—deceyuable or
the feblesse
2242 *moche*—mochel

2242 *know[e]*—knowe
2243 *þe*—omitted
2243 *þi body whiche*—the body
whyh
2247 *a*—omitted
2252 *whiche* (both)—whyh
2253 *pape*—paath
good—goode
2254 *golde*—gold

Ye do not seek
gold upon trees
nor diamonds
from the vine.
Ye lay not your
nets to catch fish
upon the lofty
hills.

The hunter goes
not to the Tyr-
rene waters to
hunt the roe.

Men know where
to look for white
pearls, and for the
fish that yields the
purple dye.

2263

They know where
the most delicate
of the finny race
abound and where
the fiercest sea-urch-
in is to be found.
But where the
Sovereign Good
abides blinded
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 ob-
tained them, too
late find out the
value of the true.

gadren [nat] precious stones in þe vines. ne 3e ne
hiden nat 3oure gynnes in hey3e mountaignes to kachen
fisshe of whiche 3e may maken ryche festes. and yif
3ow lykeþ to hunte to roos. 3e ne gon nat to þe foordes
of þe water þat hy3t tyrene. and ouer þis men knowen
wel þe crikes and þe cauernes of þe see yhidd in þe
floodes. and knowen eke whiche water is most plentiuous
of white perles. and knowen whiche water habundeþ
most of rede purple. þat is to seyen of a maner shel-
fisshe with whiche men dien purple. and knowen
whiche strondes habounden most of tendre fisshes or
of sharpe fisshes þat hy3ten echynnys. but folk suffren
hem self to ben so blynde þat hem ne recchiþ nat to
knowe where pilk[e] goodes ben yhidd whiche þat þei
coueiten but ploungen hem in erþe and seken þere
pilke goode þat sourmounteþ þe heuene þat bereþ þe
sterres. ¶ what *preyere may I make þat be digne to
þe nice pouztis of men. but I preye þat þei coueiten
ryches and honours so þat whan þei han geten þo
false goodes wiþ greet trauayle þat þerby þei mowe
knownen þe verray goodes.

2275

HACTENUS MENDACIS FORMAM.

[The 9th prose.]

P. I have been
describing the
form of counter-
feit happiness, and
if you have con-
sidered it at-
tentively I shall
proceed to give
you a perfect view
of the true.

B. I now see that
there is no suffi-
ciency in riches, no
power in royalty,
no esteem in
dignities, nor
nobility in re-

I suffisiþ þat I haue shewed hider to þe forme of
false wilfulnesse. so þat yif þou look[e] now clerely
þe ordre of myn entencioun requeriþ from hennes forþe
to shewen þe verray wilfulnesse. ¶ For quod .I. (b) [I.]
se wel now þat suffisaunce may nat comen by richesse. ne
power by realmes. ne reuerence by dignitees. ne gentil-
esse by glorie. ne ioye by delices. and (p) hast þou wel
knownen quod she þe cause whi it is. Certis me semeþ

2256 hey3e—the hye
kachen—kachche
2257 fisshe—fyssh
2258 hunte—honte
roos—Roos
2259 hy3t—hyhte
2260 crikes—brykes
yhidd—MS. yhidde, C. I-
hyd
2261, 2262 whiche—whyh

2263 shelfisshe—shelle fysh
2264, 2265 whiche—whyh
2264 dien—deyen
2265 of—with
2266 echynnys—MS. eth-
ynnys, C. Echynnys
2268 yhidde—MS. yhidde, C.
I-hydd
2270 goode—good
2271 make—maken

2273 ryches—Rychesse
2277 wilfulnesse—weleful-
nesse
look[e]—loke
clerely—clerly [nesse
2279 wilfulnesse—weleful-
For—For-sothe
[I.]—from C.
2280 richesse—Rychesses
2281 realmes—Reames

quod .I. þat .I. se hem ryzt as þouȝ it were þoruȝ a litel
clifte. but me were leuer knowen hem more openly of
þe. Certys quod she þe resoun is al redy ¶ For
þilk þing þat symply is on þing wiþ outen ony
diuisioun. þe errour and folie of mankynde departeþ
and diuidiþ it. and mislediþ it and transporteþ from
verray and perfit goode. to goodes þat ben false and
inperfit. ¶ But seye me þis. wenest þou þat he þat haþ
nede of power þat hym ne lakkeþ no þing. Nay quod
.I. ¶ Certis quod she þou seist aryzt. For yif so be
þat þer is a þing þat in any partie be fieble of power.
Certis as in þat it most[e] nedes be nedy of foreine
helpe. ¶ Riȝt so it is quod .I. Suffisaunce and power
ben þan of on kynde ¶ So semeþ it quod I. ¶ And
demyst þou quod she þat a þing þat is of þis manere.
þat is to seine suffisaunt and myȝty auȝt[e] to ben dis-
pised. or ellys þat it be ryzt digne of reuerences abouen
alle þinges. ¶ Certys quod I it nys no doute þat it
nis ryzt worpi to ben reuerenced. ¶ Lat vs quod she þan
adden reuerence to suffisaunce and to power ¶ So þat
we demen þat þise þre þinges ben alle o þing. ¶ Certis
quod I lat vs adden it. yif we willen graunten þe soþe.
what demest þou þan quod she is þat a dirke þing and
nat noble þat is suffisaunt reuerent and myȝty. or ellys
þat is ryzt clere and ryzt noble of celebrete of renoun.
¶ Considere þan quod she as we han grauntid her by-
forne. þat he þat ne haþ ne[de] of no þing and is most
myȝty and most digne of honour yif hym nedid any
clernesse of renoun whiche clernesse he myȝt[e] nat
graunten of hym self. ¶ So þat for lakke of þilke
clernesse he myȝt[e] seme febler on any syde or þe

noun, 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 obvious—for that which is by nature one and indivisible human ignorance separates and divides, and reverses the true order of things. Does that state which needs nothing stand in need of power? B. I should say 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 three 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

2287 þilk—thylke
on—o
2290 goode—good
2291 seye—sey
haþ—MS. haþe
2294 fieble—feblere
2295 most[e]—mot
2296 helpe—help
2297 on—o

2298 demyst þou—demesthow
2299 seine—seyn
auȝt[e]—owhte
2300 reuerences—Reuerence
2302 nis ryzt—is ryht
2304 alle—al
2305 willen—wolen
2306 dirke—dyrk
2308 clere—cler

2308 of celebrete—hy cele-
bryte
2310 haþ—MS. haþe
2312 whiche—whyche
myȝt[e]—myhte
2314 clernesse—clernesne
myȝt[e]—myhte
febler—the feblere

an illustrious name. *B.* I cannot deny it, for reputation seems inseparable from the advantages you have just mentioneil.

P. Therefore Renown differs in no wise from

2320

the three above-mentioned attributes. And if any one then stands in need of no external aid, can have all he wants, and is illustrious and respected—is not his condition very agreeable and pleasant?

B. I cannot conceive how such a one can have grief or trouble. *P.* It must then be a state of happiness; and we may also affirm that sufficiency, power, nobility, differ only in name, but

2330

not in substance. *B.* It is a necessary consequence. *P.* The depravity of mankind then divides that which is essentially indivisible; and, seeking for a part of that which has no parts, they miss the entire thing

[* fol. 20.]

which they so much desire.

2338

B. How is that? *P.* He that seeks riches in order to avoid poverty, is not solicitous about power; he prefers meanness and obscurity, and denies himself many natural pleasures that he may not lessen his heaps of pelf.

more outcaste. *Glosa.* *pis* is to seyne nay. ¶ For who so *pat* is suffisaunt myȝty and reuerent. clernesse of renoun folweþ of þe forseide þinges. he haþ it alredy of hys suffisaunce. boice. I may nat quod I denye it. ¶ But I mot graunten as it is. *pat* *pis* þing be ryȝt celebrable by clernesse of renoun and noblesse. ¶ *pan* folweþ it quod she *pat* we adden clernesse of renoun to þe þre forseide þinges. so *pat* þer ne be amonges hem no difference. and *pis* is a consequente quod .I. *pis* þing *pan* quod she *pat* ne haþ no nede of no foreine þing. and *pat* may don alle þinges by his strengþes. and *pat* is noble and honourable. nis nat *pat* a myrie þing and a ioyful. boice. but wenest quod I *pat* any sorow myȝt[e] comen to *pis* þing *pat* is swiche. ¶ Certys I may nat þinke. *P.* ¶ *panne* moten we graunt[e] quod she *pat* *pis* þing be ful of gladnesse yif þe forseide þinges be soþe. ¶ And also certys mote we graunten. *pat* suffisaunce power noblesse reuerence and gladnesse ben only dyuerse bynames. but hir substaunce haþ no diuersite. Boice. It mot nedely be so quod .I. *P.* *pilke* þinge *pan* quod she *pat* is oon and simple in his nature. þe wikkednesse of men departiþ it *diuidiþ it. and whan þei enforcen hem to gete partie of a þing *pat* ne haþ no part. þei ne geten hem neiþer *pilk*[e] partie *pat* nis none. ne þe þing al hole *pat* þei ne desire nat. .b. In whiche manere quod .I. *p.* *pilke* man quod she *pat* sekeþ rychesse to fleen pouerte. he ne trauayleþ hym nat to for to gete power for he haþ leuer ben dirk and vile. and eke wiþdraweþ from hym selfe many naturel delitȝ for he nolde lesen þe moneye *pat* he haþ as

2315 *seyne*—seyne
2317 *haþ*—MS. *habe*
2324 *haþ*—MS. *habe*
2325 *his*—hyse
2326 *myrie*—mery
2327 *wenest*—whennes
2328 *sorow myȝt[e]*—sorwe
myhte
2329 *graunt[e]*—graunte
2331 *be*—ben

2331 *also certys*—certes also
2333 *haþ*—MS. *habe*
2334 *nedely*—nedly
2335 *þinge*—thing
2337 *gete*—geten
2338 *haþ*—MS. *habe*
pilk[e]—thilke
2339 *none*—non
hole—hool
2340 *whiche*—whych

2341 *rychesse*—Rychesses
fleen—MS. *sleen*, C. *fien*
2342 *leuer*—leuer
2343 *vile*—vyl
selfe—self
2344 *delitȝ*—delices
lesen—lese
haþ—MS. *habe*

sembled. but certis in þis manere he ne getiþ hym nat
suffisaunce þat power forletip. and þat moleste prekep.
and þat filþe makeþ outcaste. and þat derknesse hideþ.
and certis he þat desireþ only power he wastip and
scatriþ rychesse and dispiseþ delices and eke honour
þat is wiþ out power. ne he ne preiseþ glorie no þing.

¶ Certys þus seest þou wel þat many þingus failen to
hym. for he hap somtyme faute of many necessites.
and many anguysses biten hym ¶ and whan he may
nat don þo defautes away. he forleteþ to ben myzty.
and þat is þe þing þat he most desireþ. and ryzt þus
may I make semblable resouns of honours and of glorie
and of delices. ¶ For so as enery of þise forseide

þinges is þe same þat þise oþer þinges ben. þat is to
sein. al oon þing. who so þat euer sekep to geten þat
oon of þise and nat þat oþer. he ne geteþ nat þat he
desireþ. Boice. ¶ what seist þou þan yif þat a man

coueiteþ to geten alle þise þinges to gider. P. Certys
quod she .I. wolde sie þat he wolde geten hym soue-
reyne blisfulnes. but þat shal he nat fynde in þo þinges
þat .I. haue shewed þat ne mowe nat zeuen þat þei hy-
heten. boice. Certys no quod .I. ¶ þan quod she ne
sholden men nat by no weye seken blysfulnesse in
swiche þinges as men wenen þat þei ne mowe
zeuen but o þing senglely 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 þouzt. for þere shalt þou seen an oon
þilk verray blysfulnesse þat I haue byhyzt þee. b.
Certys quod .I. it is cler and opyn. þou3 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 sufficiency. He who only aims at power squanders his riches, and despises delights and honours unaccompanied by power. Such a one must be subject to many anxieties. And when he cannot get rid of these evils he ceases 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 acquisitions above mentioned, which do not perform what they promise?

B. No, surely! P. Then happiness 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 complete view of it when you explained to me the causes of its counterfeits.

2346 *prekep*—prykketh
2347 *derknesse*—dyrkenesse
2349 *scatriþ*—schatereth
delices—delyc3
2350 *wip out*—with owte
2351 *many*—manye
2352 *hap*—MS. hape

2352 *faute*—defaute
2353 *may*—ne may
2354 *don*—MS. done, C. don
2356 *make*—maken
2357 *forseide*—MS. sorseide
2363 *souereyne*—souereyn
2365 *mowe*—mowen

2363 *wenen*—wene
mowe—mowen
2370 *graunt[e]*—graunte
soþer—sothere
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

2385

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

B. What is that?

P. Thinkest 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

2401

this supreme felicity.

P. But, as Plato

[* fol. 20 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 byforne. whan þou enforcedest þe to shewe me þe causes of þe false blysfulnesse ¶ For but yif I be bygiled. þan is þilke þe verray perfit blisfulnesse þat perfytly makip a man suffisaunt. myzty. honourable noble. and ful of gladnesse. and for þou shalt wel knowe þat I haue wel vndirstonden þise þinges wiþ inne myne herte. I knowe wel þilke blisfulnesse þat may verrayly zeuen on of þe forseide þinges syn þei ben al oon .I. knowe douteles þat þilke þing is þe fulle of blysfulnesse. P. O my nurry quod she by þis oppinioun quod she I sey[e] þat þou art blisful yif þou putte þis þer to þat I shal seine. what is þat quod .I. ¶ Trowest þou þat þer be any þing in þis erpely mortal toumblyng þinges þat may bryngen þis estat. Certys quod I trowe it nat. and þou hast shewed me wel þat ouer þilke goode þer is no þing more to ben desired. P. þise þinges þan quod she. þat is to seyne erpely suffisaunce and power. and swiche þinges eyþer þei semen likenesse of verray goode. or ellys it semeþ þat þei zeuen to mortal folk a maner of goodes þat ne ben nat perfit. ¶ But þilke goode þat is verray and perfit. þat may þei nat zeuen. boice. I. accorde me wel quod .I. þan quod she for as moche as þou hast knowen whiche is þilke verray blisfulnesse. and eke whiche þilke þinges ben þat lien falsly blisfulnesse. þat is to seyne. þat by descente semen verray goodes. ¶ Now byhouep þe to knowen *whennes and where þou mowe seek[e] þilke verray blisfulnesse. ¶ Certys quod I þat desijr I gretly and haue abiden longe tyme to herkene it. ¶ But for as moche quod she as it likeþ to my disciple plato in his book of in thimeo. þat in ryzt lytel þinges men sholde bysechen þe helpe of god. ¶ what iugest þou þat be

2377 byforne—by-forn

2378 blysfulnesse — MS. bylidenesse, C. blysfulnesse

2385 of—omitted

2386 nurry—norrye

2387 sey[e]—seye

2388 seine—seyn

2389 þis—thise

2390 nat—nawht

2393 seyne—sey

2395 zeuen—yeue

2397 goode—good

2399 whiche—which

2401 seyne—seyn

2402 knowen—knowe

2403 seek[e]—seke

2405 herkene—herknen

2407 sholde—sholden

2408 bysechen—by-shechen

helpe—help

[now] to doue so þat we may deserue to fynde þe sete of pilke souereyne goode. *B.* ¶ Certys quod .I. I. deme þat we shulle clepen to þe fadir of alle goodes. ¶ For wiþ outen hym nis þer no þing founden aryzt. þou seist a-ryzt quod she. and bygan on-one to synge ryzt þus.

O QUI PERPETUA.

O þou fadir creatour of heuene *and* of erpes þat gouernest þis worlde by perdurable resoun þat com-aundist þe tymes for to gon from tyme þat age had[de] bygynnyng. þou þat dwellest þi self ay stedfast *and* stable *and* ziuest alle oþer þinges to ben moeued. ne forein causes necesseden þe neuer to compoune werke of floterynge mater. but only þe forme of souereyne goode y-set wiþ inne [þe] wiþ outen envie þat moeued[e] þe frely. þou þat art alþerfairest beryng þe faire worlde in þi þouzt. formedest þis worlde to þe likkenesse semblable of þat faire worlde in þi þouzt. þou drawest alle þinges of þi souereyne ensampler. *and* comaundidist þat þis worlde perfitlyche ymaked haue frely *and* absolut hyse perfit parties. ¶ þou byndest þe elementz by noumbres proporcionables. þat þe colde þinges inowen accorde wiþ þe hote þinges. *and* þe drye þinges wiþ þe moyst þinges. þat þe fire þat is purest ne fleye nat ouer heye. ne þat þe heuynesse ne drawe nat adoun ouer lowe þe erpes þat ben plounged in þe watres. ¶ þou knytest to-gidre þe mene soule of treble kynde moeuyng alle þinges. *and* diuidest it by membres accordyng. ¶ And whan it is þus diuided it haþ assembled a moeuyng in two roundes. ¶ It goþ to tourne

B. Let us invoke the Father of all things. You are right, said Philosophy, and thus she sang:—
O Father and Maker of heaven and earth, by whose eternal reason the world is governed, and by whose supreme [The *que* Metur.] command Time flows from the birth of ages, Thou, firm and unchanged thyself, makest all things else to move! Thy sovereign will to floating matter gave its various forms, impelled by no exterior 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 three-fold nature) moving all things, and then by agreeing

2409 [now]—from C.
2410 souereyne goode—verray good
2411 shulle—shollen
to—omitted
2413 on-one—anon
2415 worlde—world
2416 from—age—from syn þat age
had[de]—hadde
2417 stedfast—stedefast

2418 oþer—oothre
2419 forein—foreyne
werke—werk
2420 souereyne goode—souereyn good
2421 y-set—MS. y-sette, C. Iset
wiþ inne—with in
[þe]—the
wiþ outen—with owte
moeued[e]—moeuede

2422 alþerfairest — alder-fayrest
2422-24-26 worlde—world
2423 likkenesse—lyknesse
2426 *and* absolut—C. omits
2427 hyse—hys
2430 fire—fyr
fleye—fle
2431 drawe—drawen
2435 hap—MS. haþe
2436 goþ—MS. goþe

numbers 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 adapest them to their light vehicles. Thou sowest them in heaven and earth, and they return to thee by thy kind law like a 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 splendour shine (in our minds). For thou art ever clear, and to the [The 10th prose.] good art peace and rest. He who looks on thee beholds beginning 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.

azcin to hym owen self. *and* environep a fulle deep pouzt. *and* tournip þe heuene by semblable ymage. þou by euenlyk causes enhaunsest þe soules *and* þe lasse liues *and* ablynge hem heye by lyzt[e] cartes. þou sewest hem in to heuene *and* in to erþe. *and* whan þei ben conuertid to þe by þi benigne lawe. ¶ þou makest hem retorne azeine to þe by azein ledyng fjr. ¶ O fadir yif þou to þi pouzt to stien vp in to þi streite sete. *and* graunte [hym] to enviroune þe welle of good. *and* þe lyzte yfounde graunte hym to ficchen þe clere syztes of hys corage in þe. ¶ *And* scatre þou *and* to-breke [thow] þe weyztēs *and* þe cloudes of erþely heuynesse. *and* shyne þou by þi bryztnes. for þou art clernesse þou art peisible to debonaire folke. ¶ þou þi self art bygynnyng. berere. ledere. pap *and* terme to lōke on þe [þat] is oure ende. *Glose.* 2452

QUONIAM IGITUR QUI SCIT.¹ [¹ Read que sit.]

FOR as moche þan as þou hast seyn. whiche is þe forme of goode þat nys nat perfit. *and* whiche is þe forme of goode þat is perfit. now trowe I þat it were goode to shewe in what þis perfeccioun of blisfulnesse is set. *and* in þis þing I trowe þat we sholden first enquire forto witen yif þat any swiche manere goode as pilke goode þat þou hast diffinissed a lytel her byforne. þat is to seine souereyne goode may be founden in þe nature of þinges. For þat veyne ymaginacioun of pouzt ne desceiue vs nat. *and* putte vs oute of þe soþefastnesse of pilke þinge þat is summyttid to vs. þis is to seyne. but it may nat ben denoyed þat pilke goode ne is. ¶ *and* þat it nis ryzt as a welle of alle goodes. ¶ For

2437 *owen*—C. omits
2438 *tournip*—MS. *tournipe*
2439 *euenlyk*—eueue lyke
2440 *lyzt[e]*—lyhte
2442 *benigne*—bygynnyng
2444 *yif*—yiuue
 þi streite—the streyte
2445 [hym]—from C.
2446 *lyzte*—lyht

2448 [thow]—from C.
2449 *bryztnes*—bryhtnesse
2451 *pap*—MS. *pape*; *paath*
2452 [þat]—that
2453 *whiche*—which [good
2454 - 55 - 56 - 58 - 59 *goode*—
2454 *whiche*—whyche
2457 *set*—MS. *sette*, C. *set*
2460 *seine*—seyn

2460 *souereyne goode*—souereyn good
 be founden—ben fownde
2461 *veyne*—veyn
2463 *þis is to seyne*—C. omits
2464 *denoyed*—MS. *deuoyded*, C. *denoyed*
 goode—good
2465 *of*—MS. of of

al þing þat is cleped inperfit. is proued inperfit by þe amenusynge of perfeccioun. or of þing þat is perfit. *and* her of comeþ it. þat in euery þing general. yif þat. þat men seen any þing þat is inperfit *certys in þilke general þer mot ben somme þing þat is perfit. ¶ For yif so be þat perfeccioun is don away. men may nat pinke nor seye fro wheernes þilke þing is þat is cleped inperfit. ¶ For þe nature of þinges ne token nat her bygynnyng of þinges amenused *and* inperfit. but it procediþ of þingus þat ben al hool. *and* absolut. *and* descendeþ so doune in to outerest þinges *and* in to þingus empty *and* wiþ oute fruyt. but as I haue shewed a litel her byforne. þat yif þer be a blisfulnesse þat be frele *and* vein *and* inperfit. þer may no man doute. þat þer nys som blisfulnesse þat is sad stedfast *and* perfit. b. þis is concludid quod I fermely *and* soþefastly. P. But considere also quod she in wham þis blisfulnesse enhabiteþ. þe commune acordaunce *and* conceite of þe corages of men proueþ *and* graunteþ þat god prince of alle þingus is good. ¶ For so as no þing ne may ben þouzt bettre þan god. it may nat ben doutid þan þat [he þat] no þing is bettre. þat he nys good. ¶ Certys resoun sheweþ þat god is so goode þat it proueþ by verray force þat perfit goode is in hym. ¶ For yif god ne is swiche. he ne may nat ben prince of alle þinges. for certis som þing possessyng in hym self perfit goode sholde ben more þan god. *and* [it] sholde seme þat þilke þing were first *and* elder þan god. ¶ For we han shewed apertly þat alle þinges þat ben perfit. ben first or þinges þat ben inperfit. ¶ And for þi for as moche as [that] my resoun or my proces ne go nat away wiþoute an ende. we ouzt[e] to graunten þat þe souereyne god is ryzt ful of

The sovereign good does exist, and is the source of all other good. When we say that a thing is *imperfect* we

[fol. 21.] 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 fading 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 excelling him who possesses the supreme good and who must have existed before Him. And we have already shewn 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.

2466 *al þing*—alle thing
2468 *her of comeþ*—ther of comht
2470 *somme*—som
2471 *don*—MS. done, C. don
2473 *token*—took
2475 *hool*—hoole
2476 *doune*—down

2477 *wiþ oute fruyt*—with owten frut
2480 *stedfast*—stydefast
2481 *fermely*—MS. fennely, C. fermely
soþefastly—sothfastly
2486 *[he þat]*—from C.
is bettre—nis bettre

2488-89-91 *goode*—good
2489 *swiche*—swych
2492 *[it]*—from C.
seme—semen
2493 *elder*—eldere
2495 *[that]*—from C.
2496 *proces*—processes
2497 *ouzt[e]*—owen

And as we have seen that the perfect good is true happiness, it follows that the true felicity resides in the Supreme Divinity. But let us see how we can firmly and irrefragably prove that the Supreme God contains in his own nature a plenitude of perfect and consummate good.

If you think that God has received this good from without, then you must believe that the giver of this

2508

good is more excellent than God the receiver.

But we have concluded that there is nothing more excellent than God. But if this supreme good is in Him by nature, and is nevertheless of a different substance, we cannot conceive, since God is the author of all things, what could have united these two substances differing one from another. Lastly, a thing which essentially differs from another cannot be the same with that from which it is supposed to differ. Consequently, what in its nature

2522

differs from the chief good cannot be the supreme good. But it would be impious and profane thus to conceive of God, since nothing can excel Him in goodness and worth.

souereyne perfit goode. and we han establissed þat þe souereyne goode is verrey blisfulnesse. þan mot it nedes ben [þat verray blysfulnesse is] yset in souereyne god.

B. þis take I wel quod .I. ne þis ne may nat be wipseid in no manere. ¶ But I preie þe quod she see now how þou mayst preuen holily and wip-ouen corrupcioun þis þat I haue seid. þat þe souereyne god is ryzt ful of souereyne goode. [In whych manere quod I.] wenest þou ouzt quod she þat þis prince of alle þinges haue ytake þilke souereyne good any where þan of hym self.

¶ of whiche souereyne goode men prouep þat he is ful ryzt as þou myztest þinken. þat god þat hap blisfulnesse in hym self. and þat ilke blisfulnesse þat is in hym were diuers in substaunce. ¶ For yif þou wene þat god haue receyued þilke good oute of hym self. þou mayst wene þat he þat 3af þilke good to god. be more goode þan is god. ¶ But I am byknowen and confesse and þat ryzt dignely þat god is ryzt worþi abouen alle þinges. ¶ And yif so be þat þis good be in hym by nature. but þat it is diuers from [hym] by wenyng resoun. syn we speke of god prince of alle þinges feyne who so feyne may. who was he þat [hath] conioined þise diuers þinges to-gidre. and eke at þe last[e] se wel þat o þing þat is diuers from any þing. þat þilke þing nis nat þat same þing. fro whiche it is vndirstonden to ben diuers. þan folweþ it. þat þilke þing þat by hys nature is dyuers from souereyne good. þat þat þing nys nat souereyne good. but certys þat were a felonous corsednesse to þinken þat of hym. þat no þing nis more worþe. For alwey of alle þinges. þe nature

2498 goode—good

2499 souereyne goode—souereyn good

2500 [þat—is]—from C.

yset—MS. ysette, C. set

2501 be—ben

wipseid — MS. wipseide, C. withseid

2503 wip-ouen—with-owte

2504 seid—MS. seide, C. seyð

2505 souereyne goode—souereyn good

reyn good

2505 [In—I]—from C.

2506 ouzt—awht

2507 þan of—owt of

2508 whiche—whyeh

souereyne goode—souereyn good

2509 hap—MS. hape

2510 þat ilke—thilke

2511 were—weren

2514 goode—worth

2517 from—from

[hym]—from C.

2518 feyne—faigne

2519 feyne—feigne

[hath]—from C.

2520 last[e]—laste

2521 o—a

2522 whiche—whyeh

2524 from—from

2527 nis—is

of hem ne may nat ben better þan his byggyunyng.

¶ For whiche I may concluden by ryzt uerray resoun.

þat pilke þat is byggyunyng of alle þinges. pilke same

þing is good in his substaunce. *B.* þou hast seid ryzt-

fully quod .I. *P.* But we han graunted quod she þat

souereyne good is blysfulnes. þat is soþe quod .I. þan

quod she mote we nedes graunten *and* confessen þat

þilke same souereyne goode be god. ¶ Certys *quod

.I. I ne may nat denye ne wipstonde þe resouns pur-

posed. and I see wel þat it folweþ by strengþe of þe

premisses. ¶ Loke nowe quod she yif þis be proued

[yit] more fermely þus. ¶ þat þer ne mowen nat ben

two souereyne goodes þat ben diuerse amo[n]ges hem

self. þat on is nat þat þat oþer is. þan [ne] mowen

neȝer of hem ben perfit. so as eyþer of hem lakkiþ to

opir. but þat þat nis nat perfit men may seen apertly

þat it nis nat souereyne. þe þinges þan þat ben

souereynely goode ne mowen by no wey ben diuerse.

¶ But I haue wel conclude þat blisfulnesse *and* god ben

[the] souereyne goode. For whiche it mot nedes be þat

souereyne blisfulnesse is souerey[ne] dyuynite. ¶ No

þing quod I nis more soþefast þan þis ne more ferme by

resoun. ne a more worþi þing þan god may nat ben

concluded. *P.* vpon þise þinges þan quod she. ryzt as

þise geometriens whan þei han shewed her proposiciouns

ben wont to bryngen in þinges þat þei clepen porismes

or declaraciouns of forseide þinges. ryzt so wil I ȝeue

þe here as a corolarie or a mede of coroune. For whi.

for as moche as by þe getyng of blisfulnesse men ben

maked blysful. *and* blisfulnesse is diuinite. ¶ þan is

it manifest *and* open þat by þe getyng of diuinite men

ben makid blisful. ryzt as by þe getyng 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!

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; wherefore neither of them

2545

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. - 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 thee something like a corollary as follows:—Because by the attainment of felicity men become happy, and

2523 better—bette
2529 whiche—whyche
2531 seid—MS. seide, C. seyð
2533 soþe—soth
2534 mote—moten
2539 [yit]—from C.
2541 is (1)—nis

2541 oþer—othre
[ne]—from C.
2546 conclude—concluded
2547 [the] from C.
goode—good be—ben
2549 soþefast—sothfast
ferme—MS. forme, C.

ferme
2552 proposiciouns—MS.
proporsciouns, C. propo-
siciouns
2553 porismes—MS. poeis-
mes, C. porysmes
2554 wil—wole

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 Divine essence there may be many gods. But as happiness seems to be an assemblage of many things, ought we not to consider whether these several things constitute jointly the body of

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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?

B. 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 þe getyng of sapience þei ben maked wise. ¶ Ryȝt so nedes by þe semblable resoun whan þei han getyn diuinite þei ben maked goddys. þan is euery blisful man god. ¶ But certis by nature. þer nys but oon god. but by þe participaciouns of diuinite þere ne letteþ ne disturbeþ 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 coroune 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 contenit many þinges. it were forto witen wheþir [þat] alle pise þinges maken or conioignen as a maner body of blyfulnesse by diuersite of parties or [of] membris. Or ellys yif any of alle pilke þingus be swyche þat it acomplise by hym self þe substaunce of blisfulnesse. so þat alle pise oþer 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 vndirstonde what þou seist. and þat þou recordest me þe forseide þinges. ¶ Haue I nat iuged quod she. þat blisfulnesse is goode. ȝis forsoþe quod .I. and þat souereyne goode. ¶ Adde þan quod she pilke goode þat is maked blisfulnes to alle þe forseide þinges. ¶ For pilke same blisfulnesse þat is demed to ben souereyne suffisaunce. pilke self is souereyne power. souereyne reuerence. souereyne clernesne or noblesse and souereyne delit. what seist þou þan of alle pise þinges. þat is to seyne. suffisance power and pise oþer þinges. ben þei þan as membris of blisfulnesse. or ben þei referred and brouȝt to souereyne good. ¶ Ryȝt as alle þinges þat ben brouȝt to þe chief of hem.

2563 oon—o
2564 letteþ—let
2566 faire—fayr
2567 porisme—MS. pousme,
C. porisme
2572 [þat]—from C.
2573 maner—manere
by—be

2574 [of]—from C.
2575 swyche—swych
2576 oþer—oother
2577 seyne—seyn
2578 chief—chef
2581 goode ȝis—good ys
2582 souereyne goode—souereyn good

2583 goode—good
2585 self—selue
2588 pise—C. omits
seyne—seyn
2589 oþer—oother
2591 brouȝt—MS. wrouȝt, C.
browht

b. I vndirstonde wel *quod* .I. what þou *purposest* to seke. but I *desijr[e]* to herkene þat þou shewe it me.
p. Take now þus þe *discressioun* of þis *questioun quod* she. yif al þise þinges *quod* she weren *membris* to felicite. þan weren þei diuerse þat oon fro þat oper.
 ¶ And swiche is þe nature of parties or of *membris*. þat dyuerse *membris* compounen a body. ¶ Certis *quod* I it haþ 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 conioigned *al of one membre alone. but þat is a *ping* þat may nat ben doon. þis *ping quod* .I. nys nat doutous. but I abide to herkene þe remenaunt of þe *questioun*. þis is open and clere *quod* she. þat alle oper þinges ben referred and brouzt to goode. ¶ For þerfore is suffisaunce requered. For it is demed to ben good. and forþi is power requered. for men trowen also þat it be goode. and þis same þing mowe we þinken and coueiten of reuerence and of noblesse and of delit. þan is souereyne good þe soume and þe cause of alle þat auzt[e] be desired. forwhi þilke *ping* þat wiþ-holdeþ no good in it self ne semblaunce of goode it ne may nat wel in no manere be desired ne requered. and þe contrarie. For þouþ þat þinges by hir nature ne ben nat goode algates yif men wene þat þei ben goode 3it ben þei desired as þouþ [þat] þei were verrayly goode. and þerfore is it þat men auzten to wene by ryzt þat bounte 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 wyzt wolde ryde for cause of hele. he ne desireþ nat so mychel þe

B. I see what you are aiming at, and I am desirous to hear your arguments.

P. If all these things were members of felicity, they would differ one from another, for it is the property of diverse parts to compose one body. But it has been well shown that all these things are the same and do not differ—therefore they are not parts, for if they were, happiness might be made up of one member—which is absurd and impossible.

B. This I doubt not, but I desire to hear the sequel.

P. All the things above-mentioned must be tried by

2607 Good, as the rule and square. Sufficiency, power, &c., are all desired, because they are esteemed a good. Good is the cause why all things are desired.

For that which contains no good, either in reality or appearance, can never be desired. On the contrary, things not essentially good are desired because they appear to be real goods. Hence, Good is esteemed as the cause and end of all things that we desire. That which is the cause of our desiring any thing is itself what we chiefly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects.

2593 *desijr[e]* to herkene—desire for to herkene

2594 *Take*—tak

2596 *fro*—from

2597 *swiche*—swhyh

2600 *on þing*—othing

2602 *one*—on

2603 *ben doon*—be don

2604 *herkene*—herknen

2605 *clere*—cler

oper—oothre

2606 *goode*—good

2609 *goode*—good

mowe—mowen

2617 [þat]—from C.

were verrayly — weeren

verraylyche

2618 *þerfore*—therfor

auzten—owhten

2619 *alle*—alle the

2620 *whiche*—whyh

2623 *mychel*—moche

Since all things
are sought after
for the sake of
Good, they cannot
be more desirable
than the good it-
self. 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 happi-
ness are essen-
tially the same.
B. I see no cause
to differ from you.
P. It has been
proved that God
and happiness are
identical and
inseparable.
B. That is true.
Therefore the sub-
stance of God is
also the same as
that of the
Supreme Good.

[The 10th Metur.]
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 gold of
Tagus or of Her-
mus, 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 dark-
ness of the soul.
He who has seen
this light will
confess that the
beams of the sun
are weak and dim.

moeuyng to ryden as þe effect of his heele. Now þan
syn þat alle þinges ben requered for þe grace of good.
þei ne ben [nat] desired of alle folk more þan þe same
good ¶ But we han graunted þat blysfulnesse is þat
þing for whiche þat alle þise oþer þinges ben desired.
þan is it þus þat certis only blisfulnesse is requered *and*
desired ¶ By whiche þing it shewep clerely þat good
and blisfulnesse is al oone *and* þe same substaunce.
¶ I se nat quod I wher fore þat men myzt[en] discorden
in þis. *p. and* we han shewed þat god *and* verrey blys-
fulnesse is al oon þing ¶ þat is soþe quod .I. þan
mowe we conclude sikerly þat þe substaunce of god is
set in þilke same good *and* in noon oþer place. 2636

NUNC OMNES PARITER ETC.

O Comeþ alle to-gidre now 3e þat ben ycau3t *and*
ybounde wiþ wicked[e] cheines by þe deceiuable
delit of erþely þinges inhabytynge in 3oure þou3t. here
shal ben þe reste of 3oure laboures. here is þe hauene
stable in peisible quiete. þis al oone is þe open refut to
wreches. *Glosa.* þis is to seyn. þat 3e þat ben com-
bred *and* deceyued wiþ worldly affeccious comeþ now
to þis souereyne good þat is god. þat is refut to hem þat
wolen come to hym. *Textus.* ¶ Alle þe þinges þat þe
ryuere Tagus 3iueþ 3ow wiþ his golden[e] grauels. or
ellys alle þe þynges þat þe ryuere hermus. 3iueþ wiþ his
rede brynke. or þat yndus 3iueþ þat is nexte þe hote
partie of þe worlde. þat medeleþ þe grene stones
(smaragde) wiþ þe white (margarits). ne sholde nat
cleren þe lokyng of 3oure þo3t. but hiden raþer 3oure
blynde corages wiþ inne hire dirkenesse ¶ Alle þat
likeþ 3ow here *and* excitip *and* moeueþ 3oure þou3tes.

2624 *moeuyng*—moeuyng
2626 [nat]—from C.
2628 *oper*—oothre
2630 *clerely*—clerly
good *and* blisfulnesse—of
good *and* of blysfulnesse
2631 *oone*—oon
2632 *myzt[en]*—myhten
2634 *oon*—oo

2634 *soþe*—soth
2635 *mowe*—mowen
2636 *set*—MS. sette, C. set
2638 *wicked[e]*—wyckyde
2639, 2640 *here*—her
2640 *hauene*—MS. heuene,
C. hauene
2641 *al oone*—allone
2643 *worldly*—worldely

2645 *come*—comyn
2646 *golden[e] grauels*—
goldene grauayles
2647 *þynges*—MS. rynges, C.
þynges
hermus—MS. herinus, C.
herynus
2648 *nexte*—next
2649 *worlde*—world

þe erþe haþ noryshed it in hys lowe caues. but þe shynnyng by þe whiche þe heuene is gouerned *and* whennes þat it haþ hys strengþe þat chaseþ þe derke ouerþrowyng of þe soule. ¶ And who so euer may knowen þilke lyzt of blisfulnesse. he shal wel seine þat þe white bemes of þe sonne ne ben nat cleer. 2659

ASSENCIOR INQUAM CUNCTA. Boice.

I assent[e] me quod .I. For alle þise þinges ben strongly bounden wip ryzt ferme resouns. how mychel wilt þou preisen it quod she. yif þat þou knowe what þilke goode is. I wol preise. it quod I by price wip outhen ende. ¶ yif it shal bytyde me to knowe also to-gidre god þat is good. ¶ certys quod she þat shal I do þe by verray resoun. yif þat þo þinges þat I haue conclude[d] a litel her by *forne dwellen oonly in hir first[e] grauntyng. Boice. þei dwellen graunted to þe quod .I. þis is to seyne as who seiþ .I. graunt þi forseide conclusiouns. ¶ Haue I nat shewed þe quod she þat þe þinges þat ben requered of many folke. ne ben nat verray goodes ne perfit. for þei ben diuerse þat oon fro þat oper. *and* so as eche of hem is lakkyng to oper. þei ne han no power to bryngen a good þat is ful *and* absolute. ¶ But þan atte arst ben þei verray good whan þei ben gadred to-gidre al in to a forme *and* in to oon wirchyng. so þat þilke þing þat is suffisaunce. þilk same be power *and* reuerence. *and* noblesse *and* mirþe. ¶ And forsoþe but alle þise þinges ben alle o same þing þei ne han nat wher by þat þei mowen ben put in þe noumbre of þinges. þat auzten ben requered or desired. b. ¶ It is shewed quod .I. ne her of may þer no man douten. p. þe þinges þan quod she þat ne

B. 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 11 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 b.] pursue are not

2668

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 such a way, that if sufficiency is an attribute of this good, it must at the same time possess

2678

power, reverence, &c. If they be not one and the same, why should they be classed among desirable things?

While these things differ from one another they are not goods;

2654, 2656 *haþ*—MS. *haþe*
2654 *hys*—hyse
2656 *chaseþ þe derke* — es-
chueth the dyrke
2657 *euer*—C. omits
2658 *seine*—seyn
2660 *assent[e]*—assente
2662 *mychel*—mochel

2663 *goode*—good
2664 *price*—prys
2669 *is*—omitted
seyne—seyn
2671 *folke*—folkes
2673 *oper*—oother
eche—ech
2675 *absolute*—absolut

2675 *atte arst*—at erste
2676 *al*—alle
a—O
2677 *to*—omitted
wirchyng—wyrkyng
2678 *þilk*—thilke
2681 *put*—MS. *putte*, C. *put*
auzten—owhten

but as soon
as they become
one then they
are made goods.—
Do not they owe
their being good
to their unity?

B. So it appears.
P. Do you confess
that everything
that is good be-
comes 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 sub-
stance of those
things must be
the same, whose
effects do not nat-
urally differ). *B.* I

cannot gainsay it.
P. Do you not per-
ceive that every-
thing which ex-
ists is permanent
so long as it pre-
serves its unity—
but as soon as it
loses this, it is dis-
solved and anni-
hilated?

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 any-
thing which acts
naturally that for-
goes this desire of
existence and
wishes for death
and corruption?

ben none goodes whan þei ben diuerse. *and* whan þei
bygynnen to ben al o þing. þan ben þei goodes. ne
comiþ it hem nat þan by þe getyng of unite þat þei ben
maked goodes. *b.* so it semeþ quod .I. but alle þing þat
is good quod she graunteþ þou þat it be good by par-
ticipacioun of good or no. ¶ I graunt[e] it quod .I.

¶ þan mayst þou graunt[en] it quod she by sembleable
resoun þat oon *and* good ben o same þing. ¶ For of
þinges [of] whiche þat þe effect nis nat naturely diuerse
nedys þe substaunce mot ben o same þinge. I ne may
nat denye it quod .I. ¶ Hast þou nat knōwen wel quod

she. þat al þing þat is haþ so longe his dwellyng *and*
his substaunce. as longe is it oone. ¶ but whan it
forletip to ben oone it mot nedis dien *and* corruppe to-

gidre. ¶ In whiche manere quod .I. ¶ Ryzt as in
beestes quod she. whan þe soule *and* þe body ben
conioigned in oon *and* dwellen to-gidre it is cleped a

beest. *and* whan hire vnite is destroyed by disseueraunce
þat oon fram þat opir. þan sheweþ it wel þat it is a
dede þing. *and* þat it is no lenger no beste. *and* þe

body of a wyzt while it dwelleþ in oon forme by con-
iunccioun of membris it is wel seyn þat it is a figure of
mankynde. *and* yif þe partyes of þe body ben [so]

diuide[d] *and* disseuered þat oon fro þat opir þat þei
destroien vnite. þe body forletip to ben þat it was by-
forne. ¶ And who so wolde renne in þe same manere

by alle þinges he sholde seen þat wiþ outen doute euery
þinge is in his substaunce as longe as it is oon. *and*
whan it forletip to ben oon it dieþ *and* perissiþ. boice.

whan I considre quod I many þinges I see noon oper.

¶ Is þer any þing þanne quod she þat in as moche as
it lyueþ naturely. þat forletip þe appetit or talent of

2684 none—no

2685 al o—alle oon

2686 comiþ—comth

2689 graunt[e]—graunte

2690 mayst þou graunt[en]

mosthow graunten

2692 [af]—from C.

2695 al—alle

hap—MS. hape

2696, 2697 oone—oon

2698 whiche—which

2703 dede—ded

lenger—lengere

beste—beest

2704 while—whil

oon—oo

2706 [so] diuide[d]—so de-

uydyd

2709 so—omitted

2713 many—manye

hys beynge. *and* desirþ to come to deef *and* to corrupcioun. ¶ yif I considere *quod* I þe beestes þat han any manere nature of willynge or of nillynge I ne fynde no þing. but yif it be constreyned fro wiþ out forþe. þat forletþ or dispiseþ to lyue *and* to duren or þat wole his þankes hasten hym to dien. ¶ For euery beest trauayleþ hym to defende *and* kepe þe sauacioun of lijf. *and* escheweþ deef *and* destruccioun.

b. but certys I doute me of herbes *and* of trees. þat is to seyn þat I am in a doute of swiche þinges as herbes or trees þat ne han no felyng soule. ne no naturel wirchynges seruyng to appetite as beestes han wheþer þei han appetite to dwellen *and* to duren. ¶ Certis *quod* she ne þer of þar þe 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 mowen nat some 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 cleuyn on Roches / *and* soume waxen plentyuous in sondes / *and* yif þat any wyht enforce hym to beryn hem in to oother places / they wexen drye // For nature yeueth to euery thing þat / þat is conuenient to hym *and* tranaylith þat they ne dye nat as longe as they han power to dwellyn *and* to lyuen // what woltow seyn of this / þat they drawen alle hyr norysshynges by hyr rootes / ryht as they haddyn hyr Mowthes I. plounged *with* in the erthes / *and* shedyn by hyr maryes (i. medullas) hyr wode *and* hyr bark / *and* what woltow 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 stidefastnesse of wode // *and* þat the vttereste bark is put ayenis the des-

B. I do not find any creature endowed with volition, which, of itself and without constraint, renounces or despises life and self-preservation or willingly hastens to destruction. But with regard to herbs and trees, I am doubtful whether 2722

ther I ought to have the same opinion of them, for they have no sensitive soul, nor any natural volition like animals. *P.* There is no cause for doubt in respect to these. Herbs and trees first choose a convenient place to grow in, where, agreeably to their respective natures, they are sure to thrive, and are in no danger of perishing; for some grow on plains, some on mountains, &c.; and if you try to transplant them, they forthwith wither and die. To everything that vegetates, nature gives what is needful for its subsistence, and takes care that they should not perish before their time. Need I tell you that plants are nourished by their roots (which are so many months hid in the earth), and diffuse strength throughout the whole plant, as through their marrow? And further, it is admirably contrived that the pith, the most tender part of plants, is hid in the middle of the trunk, surrounded with hard and solid wood, and with an outer coat of bark to ward off the storms and weather.

2718 *willynge*—wylmynge
or—*and*
2719 *þing*—beest
out forþe—owte forth

2720 *lyue*—lyuen
2723 *of lijf*—of hys lyf
2726 *soule*—sowles
2727 *appetite*—appetites

2729 *look*—loke
2730 *waxen firste*—wexen
2733, 2734 *some*—som [fyrrst
2734 *opir*—oothre

Admire, too,
the diligence

2751

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 inanimate 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

2761

(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.

2771

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

2781

implanted in them. For the will, induced by powerful reasons,

temprance of the heuene / as a defendowr myhty to sufren harm / *and* thus certes maystow wel sen / how gret is the diligence of nature / For alle thinges renouelen *and* pupllisen hem with seed. I. - multiplyed / ne ther nis no man þat ne wot wel þat they ne ben ryht as a foundement *and* edyfyce for to duren / nat only for a tyme / but ryht as for to duren perdurablely by generacyoun // *and* the thinges ek þat men wenen ne hauen none sowles / ne desire they nat ech of hem by sem[b]lable resoun to kepyn þat that is hers / þat is to seyn þat is acordynge to hyr nature in conseruacioun of hyr beynge *and* endurynge // 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 moeuynge ben couenable to euerich of hem // *and* forsothe euery thing kepith thilke þat is acordynge *and* propre to hym // ryht as thinges þat ben contraryes *and* enemys corompen hem // *and* yit the harde thinges as stoonen clyuen *and* holden hyr partyes to gydere ryht faste *and* harde / *and* deffenden hem in withstondenge þat they ne departe nat lyhtly a twyne // *and* the thinges þat ben softe *and* fletynge as is water *and* Eyr they departyn lyhtly // *and* yeuen place to hem þat brekyn or deuyden hem // but natheles they retornen sone ayein in to the same thinges fro whennes they ben arraced // but fyr [fleeth] *and* refuseth alle deuysoun / ne I. ne trete nat heere now of weleful moeuynge of the sowle þat is knowynge // but of the naturel entencioun of thinges // As thus ryht as we swolwe the mete þat we resseyuen *and* ne thinke nat on it / *and* as we drawn owre breth in slepynge þat we wite it nat whil we slepyt // For certes in the beestys the loue of hyr lyuynge ne of hyr beeinge ne comth nat of the wilnynges of the sowle // but of the bygynnyngis of nature // For certes thorw constreynynge causes / wil desireth *and* embraceth ful

2753 *pupllisen*—H. publis-
shen)

2755 *edyfyce*—MS. edyfyte

2755 *a tyme*—H. oon) tyme

2758 *that*—H. omits

hirs—H. his

2774 [fleeth]—from H.

2775 *weleful*—H. wilfulle

2779 *slepyt*—H. slepen

ofte tyme / the deth þat nature dredith // 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
þat nature hateth *and* dredeth ful sore // And som tyme
we seeth the contrarye / as thus that the wil of a wight /
destorbeth *and* constreyneth þat þat nature desireth / and
requereth al-vey // that is to seyn the werk of generacioun /
by the whiche generacioun only / dwelleth *and* is sus-
tenyd the longe durablete of mortal thinges // And thus
this charite and this Loue þat euery 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 þat ben creat of hym / this þat is
a ful gret cause / to lyuen *and* to duren / for which they
desiren naturelly hyr lyf as longe as euer they mowen //
For w[h]ych thou maist nat drede by no manere / that
alle the thinges / that ben anywhere / that they ne re-
queren naturelly / the ferme stablenesse of perdurable
dwellynge / and ek the eschuyng of destruccoun // B //
now confesse I. wel *quod* I. that I. see wel now certeynly /
with owte dowtes / the thinges that whylom semeden
vncerteyn to me / P. // but *quod* she thilke thyng þat
desireth to be *and* to dwellyn perdurably / he desireth
to ben oon // For yif þat that oon weere destroyed // 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 for-
sothe *quod* I. // Alle thinges thanne *quod* she requyren
good // And thilke good thanne [pow] maist descryuen
ryht thus // Good is thilke thing þat euery wyht de-
sireth // Ther ne may be thowht *quod* .I. no moore
verray thing / for either alle thinges ben referred *and*
browht to nowht / *and* floteryn with owte gouernour

sometimes
chooses and em-
braces death, al-
though nature
dreads and abhors
it. And, on the
contrary, we see
that concupi-
scence (by which
alone the human
race is perpetu-
ated) is often re-
strained by the
will. Self-love
possessed by every
creature is not the
2791

product of voli-
tion, but proceeds
from a natural im-
pression or inten-
tion of nature.
Providence has
implanted in all
created things an
instinct, for the
purpose of self-
preservation, by
which they desire
to prolong exist-
ence to its utmost
limits. Doubt not,
therefore, that
everything which
2799

exists desires ex-
istence and avoids
dissolution.
B. You have made
those things per-
fectly plain and in-
telligible, which be-
fore were obscure
and doubtful.
P. That which de-
sires to subsist
desires also to
retain its unity
for if this be taken
away it cannot
continue to exist.
2807

B. 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
2813

and the same good
that all creatures
desire.
B. Nothing is
more true. For
either all things
must be reduced
to nothing (or
have no relation

2798 *seeth*—H. seen)
wil—H. wille
2792 *And*—H. as

2796 *hat*—H. haue
2800 *the*—H. þo
2806 *perdurably*—H. per-

durably
2807 *destroyed*—H. destrued
2811 *thilke* (1)—H. ilke

to anything else), and, destitute of a head, float about without control or order; or if there be anything to which all things tend, that must be the supreme good. P. I rejoice greatly, my dear pupil, that you so clearly apprehend this truth, of which but just now you were ignorant.

2825

B. What was that?

P. The *End of all things*. And this is what every one desires; but we have shown that *good* is the thing desired by all, therefore *Good* is the *End of all things*.

2832

despoiled of oon / as of hir propre heued / or elles yif
ther be any thinge / to which þat alle thinges tenden
and hyen / that thing moste ben the souereyn good of
alle goodes / P /. thanne seyde she thus // O my norry
quod she I haue gret gladnesse of the // For thow
hast fischech in thin herte the myddel sothtfastnesse //
that is to seyn the prykke // but this thing hath ben
descouered to the / in that thow seydyst þat thow
wystest nat a lytel her by-forñ // what was that *quod*
I. // That thow ne wystest nat *quod* she whych was
the ende of thinges // and Certes that is the thing þat
euery wiht desireth // and for as mochel as we han
gaderid / *and* comprehendyd that good is thilke thing
that is desired of alle / thanne moten we nedes con-
fessun / that good is the fyn of alle thinges.

QUISQUIS PROFUNDA MENTE.

[The 11. Metrum.]
He who seeks
truth with deep
research and is
unwilling to go
wrong, should
collect his slum-
bering thoughts,
and turn the inner
light upon the
soul itself.

The knowledge
that he seeks
without he will
find treasured up
in the recesses of
the mind.

2841

Who so that sekith soth by a deep thoght And
coueyteth nat to ben deseyuyd by no mys-weyes //
lat hym rollen *and* trenden with Inne hym self / the Lyht
of his inward syhte // And lat hym gadere ayein en-
clynynge in to a compas the longe moeuynges of hys
thowhtes / And lat hym techen his corage that he hath
enclosed *and* hyd / in his tresors / al þat he compaseth or
sekith fro with owte // And thanne thilke thing that the
blake cloude of errour whilom hadde y-couered / shal
lyhten more clerly thanne phebus hym self ne shyneth //
Glosa // who so wole seken the dep[e] grounde / of soth
in his thowht / *and* wol nat be deceyuyd by false pro-
posicionys / that goon amys fro the trouthe // lat hym wel
examine / *and* rolle with inne hym self the nature *and*
the propretes of the thing // and lat hym yit eft sones
examine *and* rollen his thowhtes by good deliberacioun

The light of Truth
will disperse
Error's dark
clouds, and shine
forth brighter
than the sun.
[Chaucer's gloss.]

2818 heued or elles—H. hede
or els

2820 hyen—H. hyen) to
moste—H. must

2838 his—H. þis
that—H. and þat

2841 blake—H. blak

hadde y-couered—H. had

couered

2842 lyhten—H. light

2843 dep[e]—C. dep, H. depe

2847 thing—H. þynges

or that he deme // and lat hym techen his sowle that it 2849
 hat by naturel pryneyplis kyndeliche y-hyd *with* in
 it self alle the trowthe the whiche he ymagynith to ben [Chaucer's gloss]
 in thinges *with* owte // And thanne alle the dyrknesse of
 his mysknowynge shal seen more euydently to [pe]
 syhte of his vndyrstondynge thanne the sonne ne semyth 2854
 to [pe] syhte *with* owte forth / For certes the body
 bryngynge the weyhte of foryetynge / ne hath nat chasyd
 owt of yowre thowhte al the clernessee of yowre knowyng //
 For certeynly the seed of sooth haldith *and* clyueth
with in yowre corage / *and* it is a-waked *and* excited by
 the wynde *and* by the blastes of doctryne // For where
 for elles demen ye of yowre owne wyl the ryhtes whan 2861
 ye ben axed // but yif so were *pat* the norysynges of
 resoun ne lyuede .I.-plowngyd in the depthe of yowre
 herte // this [is] to seyn how sholden men demen *pe*
 sooth of any thing *pat* weere axed / yif ther neere a
 Roote of sothfastnesse *pat* weere yplowngyd *and* hyd in 2866
 the nature[l] pryneyplis / 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 thinges
pat ben foryetyyn. 2872

TUM EGO PLATONI INQUAM.

THanne seide I thus // I acorde me gretly to plato / for
 thow remenbrist *and* recordist me thise thinges yit]
 * *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 þan sayde she þus. ¶ If þou look[e] quod she
 firste *pe* þinges *pat* þou hast graunted it ne shal nat

For when the body enclosed the soul and cast oblivion o'er its powers it did wholly exterminate the heaven-born light. The germs of truth were latent within, and were fanned into action by the gentle breath of learning.

Were not truth implanted in the heart, how could man distinguish right from wrong?

So, if what Plato taught is true, 'to learn is no other than to remember what had been before forgotten.'

[The .12. prose.]

B. I am quite of Plato's opinion, for you have now a second time recalled these things
 *[Addit. MS. 10,340, fol. 23.]
 to my remembrance which had been forgotten, first by the contagious union of soul and body, and afterwards by the pressure of my afflictions.
 P. If you will reflect upon the con-

2863 *depthe*—H. depe
 2864 [is]—from H.
 sholden—H. shulde

2867 *nature*[l]—H. *naturelle*
 2875, 2877 *lost*[e]—loste
 2878 *burden*—burdene

2879 *look*[e]—looke
 2880 *firste*—fyrst

cessions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.

J. What is that?

P. It was, by what power the world is governed.

B. 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?

B. I still cling to this opinion, and will give you my reasons for this belief. The discordant elements of this world

2895

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 these

ben ryzt feer þat þou ne shalt remembren pilke þing þat þou seidest þat þou nistest nat. what þing quod I. ¶ by whiche gouernment quod she þat þis worlde is gouerned. Me remembriþ it wel quod I. and I confesse wel þat I ne wist[e] it nat ¶ But al be it so þat I se now from afer what þou purposest ¶ Al gates I desire zit to herkene it of þe more pleynelly. ¶ þou ne wendest nat quod she a litel here byforne þat men sholden doute þat þis worlde is gouerned by god. ¶ Certys quod I ne zitte doute I it nauzt. ne I nil neuer wene þat it were to doute. as who seiþ. but I wot wel þat god gouerneþ þis worlde. ¶ And I shal shortly answeere þe by what resouns I am brouzt to þis. ¶ þis worlde quod I of so many dyuerse and contrarious parties ne myzten neuer han ben assembled in o forme. but yif þere ne were oon þat conioigned so many[e] diuerse] þinges. ¶ And þe same diuersite of hire natures þat so discordeden þat oon fro þat oþer most[e] departen and vnoignen þe þinges þat ben conioigned. yif þere ne were oon þat contened[e] þat he haþ conioigned and ybounde. ne þe certain ordre of nature ne sholde. nat brynge furþe so ordinee moeuyng. by places. by tymes. by doynges. by spaces. by qualites. yif þere ne were oon þat were ay stedfast dwellynge. þat ordeyned[e] and disposed[e] pise diuersites of moeuynges. ¶ and pilke þinge what so euer it be. by whiche þat alle þinges ben makend and ylad. I clepe hym god þat is a worde þat is vsed to alle folke. þan seide she. syn þou felest þus pise þinges quod she. I trowe þat I haue lytel more to done. þat þou myzty of

2883 *whiche*—which
gouernment—gouernment

worlde—wordly

2885 *wist*[e]—wiste

2887 *pleynely*—pleynly

2888 *here byforne*—her byforne

2889 *worlde is*—world nis

2890 *zitte doute* — yit ne

nil—nel

2892 *wot*—MS. wote, C. wot

2892, 2894 *worlde*—world

2893 *answeere*—answren

2894 *many*—manye

2895 *myzten*—myhte

2896 *þere*—ther

many[e]—manye

2897 [*diuerse*]—from C.

hire—hir

2898 *most*[e]—moste

2900 *þere*—ther

contened[e]—contenede

hap—MS. haþe

2902 *furþe*—forth

ordinee moeuyng—ordene

moeuynges

2904 *þere*—ther

stedfast—stidefast

2905 *ordeyned*[e]—ordeynede

disposed[e]—disponede

2907 *whiche*—which

ben—be

yfad—MS. yladde, C. I-ladd

2908 *worde*—word

folke—foolk

wilfulnesse hool *and* sounde ne se eftsones þi contre.
¶ But lat vs loken þe þinges þat we han purposed her-
byforn. ¶ Haue I nat noumbred *and* seid quod she
þat suffisaunce is in blisfulnesse. *and* we han accorded
þat god is *and* þilke same blisfulnesse. ¶ yis forsoþe quod
I. *and* þat to gouerne þis worlde quod she. ne shal he
neuer han nede of none helpe fro wiþoute. for ellys yif
he had[de] nede of any helpe. he ne sholde not haue
[no] ful suffisaunce. 3is þus it mot nedes be quod I.
¶ þan ordeyneþ he by hym self al oon alle þinges quod
she. þat may nat ben denied quod I. ¶ And I haue
shewed þat god is þe same good. ¶ It remembreþ me
wel quod I. ¶ þan ordeineþ he alle þinges by þilke
goode quod she. Syn he whiche we han accorded to
ben good gouerneþ alle þingus by hym self. *and* he is a
keye *and* a stiere by whiche þat þe edifice of þis worlde
is ykept stable *and* wiþ oute corruppyng. ¶ I accorde
me gretly quod I. *and* I aperceiuede a litel here byforn
þat þou woldest seyne þus. Al be it so þat it were by
a pinne suspeioun. I trowe it wel quod she. ¶ For as
I trowe þou leedest now more ententifly þine eyen to
loken þe verray goodes ¶ but napeles þe þinges þat I
shal telle þe 3it ne sheweþ nat lasse to loken. what is
þat quod I. ¶ So as men trowen quod she *and* þat
ry3tfully þat god gouerneþ alle þinges by þe keye of his
goodnesse. ¶ And alle þise same þinges as I [haue]
tauzt þe. hasten hem by naturel entencioun to comen
to goode þer may no man douten. þat þei ne ben
gouerned uoluntariely. *and* þat þei ne conuertten [hem]
nat of her owen wille to þe wille of hire ordenour. as
þei þat ben accordyng *and* enclinyng to her gouernour

points are so just
I have but little
more to do—for
thou 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 *Sufficiency* 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 not 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, di-
rect 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 ma-
chine of the world
is steadily and se-
curely 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 re-
lating 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
but that they all
voluntarily sub-

2911 *wilfulnesse* — weleful-
nesse

2912 *han*—ha

2913 *seid*—MS. seide, C. seyd

2916 *worlde*—world

2917 *none helpe*—non help

2918 *had[de]*—hadde

helpe—help

2919 [no]—from C.

2920 *al oon*—allone

2921 *ben denied*—be denoyed

2924, 2926 *whiche*—which

2925 *ben*—be

2926 *worlde*—world

2923 *gretly*—gretely

here—her

2929 *seyne*—seye

2931 *nowe*—now

2932 *napeles*—nat[h]les

2935 *ry3tfully*—MS. on ry3t-

fully

2936 [haue]—from C.

2938 *goode*—good

2939 [hem]—from C.

2940 *nat*—omitted

her—hir

owen—owne

wille (both)—wil

hire—hyr

2941 *her*—hyr

[* Fol. 23 b.]
mit to the will
and control
of their ruler?
B. It cannot be
otherwise. There
would be no safety
for those who
obey, if the discord
of a portion were
allowed. P. Is
there anything
that follows the

2948

dictates of nature
that seeks to
counteract the will
of God? B. No.
P. If there should
be any such, it
could not pre-
vail against
him, who is su-
premely happy
and consequently
omnipotent.
Then there is
nothing that
either will or can
withstand this
supreme good?
B. Nothing,
certainly.
P. It is then the
supreme good that

2958

governs and
orders all things
powerfully and
benignly.
B. I am delighted
with your conclu-
sions, but much
more with your
language; so that
fools may be
ashamed of their
objections to the
divine govern-
ment.
[Chaucer's gloss.]
P. You have read
the Poets' fables,

2966

how the Giants
stormed heaven—
how they were re-
pulsed and
punished accord-
ing to their
deserts; but may
we not compare
our reasons to-
gether, for by so
doing some clear
spark of truth may
shine forth: P

2943 *realme*—Reaume
seme—semen

2945 *pere*—ther

2947 *gone a3eyne*—goon ayein

2948 *enforced[e]*—enforcede

my3t[e]—myhte

auayle—auayien

2949 *a3eyns*—a-yeinis

2951 *outerly*—owtrely

my3t[e]—myhte

auaylen—MS. aualcyne,

C. auaylen

hym—hem

pere—ther

2952 *wol*—wole

wipstonde—with-stondyn

his souereyne—his soue-

2955 *softly*—softtely [reyn

2957 *sommes*—somme

[the]—froin C.

2959 *last[e]*—laste

2960 *greet[e]*—grete

2960, 2963 *au3ten*—owhten

2961 *seyne*—seyn

2965 *of hem*—of it

herd—MS. herde, C. herd

2967 *disposed[e]*—de-posede

2968 *seyne distroied[e]*—seyn

destroyede

2971 *swiche*—swych

some—som

2972 *soþe*—soth

list—liste

and her kyng. ¶ It mot nedys be so quod. I. * ¶ For þe realme ne sholde not seme blisful 3if þere were a 3ok of mysdrawynges in diuerse parties ne þe sauynge of obedient þinges ne sholde nat be. þan is þere no þing quod she þat kepib hys nature: þat enforceþ hym to gone a3eyne god. ¶ No quod. I. ¶ And if þat any þing enforced[e] hym to wipstonde god. my3t[e] it auayle at þe laste a3eyns hym þat we han graunted to ben al my3ty by þe ry3t of blisfulnesse. ¶ Certis quod I al outerly it ne my3t[e] nat auaylen hym. þan is þere no þing quod she þat eyþer wol or may wipstonde to þis souereyne good. ¶ I trowe nat quod. I. ¶ þan is þilke þe souereyne good quod she þat alle þingus gouerneþ strongly and ordeyneþ hem softly. þan seide I þus. I delite me quod I nat oonly in þe endes or in þe sommes of [the] resouns þat þou hast concludid and proued. ¶ But þilke wordes þat þou vset deliten me moche more. ¶ So at þe last[e] fooles þat somtyme renden greet[e] þinges au3ten ben asshamed of hem self. ¶ þat is to seyne þat we fooles þat reprehenden wickedly þe þingus þat touchen goddes gouernaunce we au3ten ben asshamed of oure self. As I þat seide god refuseþ oonly þe werkes of men. and ne entremetiþ nat of hem. p. þou hast wel herd quod she þe fables of þe poetes. how þe geauntes assailden þe heuene wip þe goddes. but for soþe þe debonaire force of god disposed[e] hem so as it was worþi. þat is to seyne distroied[e] þe geauntes. as it was worþi. ¶ But wilt þou þat we ioynnen togedre þilke same resouns. for perauenture of swiche coniunccioun may sterten vp some faire sperkele of soþe ¶ Do quod I as þe list. wenest þou quod she

þat god ne is almyȝty. no man is in doute of it. Certys quod I no wyȝt ne defendiþ it if he be in hys mynde. but he quod she þat is al myȝty þere nis no þing þat he ne may do. þat is soþe quod I. May god done yuel quod she. nay for soþe quod. I. ¶ þan is yuel no þing quod she. ¶ Syn þat he ne may not done yuel þat may done alle þinges. scornest þou me quod. I. or ellys pleyest þou or deceiuest þou me. þat hast so wouen me wiþ þi resouns. þe house of didalus so entrelaced. þat it is vnable to ben vnlaced. þou þat oper while entrest þere þou issest and oper while issest þere þou entrest. ne fooldest þou nat to gidre by replicacioun of wordes a maner wondirful cercle or enviroynge of symplicite deuyne. ¶ For certys a litel her byforne whan þou bygunne atte blisfulnesse þou seidest þat it is souereyne good. and seidest þat it is set in souereyne god. and þat god is þe ful[le] blisfulnesse. for whiche þou ȝaf[e] me as a couenable ȝifte. þat is to seyne þat no wyȝt nis blisful. but yif he be good al so þer wiþ and seidest eke þat þe forme of goode is þe substaunce of god. and of blisfulnesse. and seidest þat þilke same oone is þilke same goode þat is requered and desired of al þe kynde of þinges. and þou proenedest in disputynge þat god gouerneþ alle [the] þinges of þe worlde by þe gouernementys of bountee. and seydest þat alle þinges wolen ybeyen to hym. and seidest þat þe nature of yuel nis no þing. and þise þinges ne shewedest þou nat wiþ no resouns ytake fro wiþoute but by proues in cercles and homelyche knowen. ¶ þe whiche proeues drawn to hem self hir feiþ and hir accorde eueriche [of] hem of oper. þan seide she þus. I ne scorne þe nat ne pleye ne desseyue

B. As you please.
P. Is God omnipotent?
B. No one doubt's it.
P. If he is almighty, there are, then, no limits to his power?
B. He can doubtless do all things.
P. May God do evil? B. No.
P. Is evil nothing, since God, who is almighty, cannot do it?
B. Dost thou mock me or play with me, leading me with thy arguments into an inextricable labyrinth, and enclosing me in a wonderful circle of Divine Simplicity? For thou didst first begin with happiness, and didst say that it was the sovereign good, and that it resided in God; then, that God was that Good and the
2989

perfection of happiness; and, hence, thou didst infer that nobody could be happy unless he became likewise a God. Again, thou saidst that the very form of good was the substance whereof God and happiness were composed, and that it was the object and desire of all things in nature. Thou didst prove that God rules the world by his goodness, and that all things willingly obeyed him; and that evil has no existence. These truths you established by forcible and natural arguments, and by no strained and far-fetched reasons.

2973 is (1)—be
man—omitted
is (2)—nis
2974 defendiþ—dowteth
2975 þere—ther
2976 do—C. omits
soþe—soth
done—don
2978, 2979 done—don
2980 wouen—MS. wonnen, C.

wouen
2981 house—hows
2983 þere (both)—ther
2987 atte—at
2988 set—MS. sette, C. set
2989 ful[le]—fulle
whiche—which
ȝaf[e]—yaue
2990 ȝifte—yift
seyne—seyyn

2992, 2994 goode—good
2993 oone—oon
2994 al—alle
2996 [the]—from C.
2998 ybeyen—obeyen
2999 no (2)—none
3000 ytake—I-taken
3001 homelyche—hoornlich
3002 eueriche—euerich
[of]—from C.

P. I have not deduced you, for by the Divine aid we have accomplished 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. Parmenides says of the Delty that *God is like a well-rounded sphere.*

3012

[* fol. 24.]

He causes the moving globe to revolve, but is himself immovable. If I have chosen my arguments from the subjects within range of our discussion, do not let that surprise you, for, as Plato has taught us, there ought to be an alliance between the words and the subject of discourse.

þe. but I haue shewed to þe þinge þat is grettest ouer alle þinges by þe ȝifte of god þat we some tyme prayden ¶ For þis is þe forme of [the] deuyne substaunce. þat is swiche þat it ne slydeþ nat in to outereſt foreine þinges. ne ne rec[e]yueþ no ſtrange þinges in hym. but ryȝt as parmaynws ſeide in grek of þilke deuyne ſubſtaunce. he ſeide þus þat þilke deuyne ſubſtaunce torneþ þe worlde *and* þilke cercle moeueable of þinges while þilke dyuyne ſubſtaunce kepiþ it ſelf wiþ outen moeuyng. þat * is to ſeyne þat it ne moeuþ neuere mo. *and* ȝitte it moeueþ alle oþer þinges. but na-þeles yif I [haue] ſtered reſouns þat ne ben nat taken fro wiþ oute þe compas of þe þinge of whiche we treten. but reſouns þat ben byſtowed wiþ inne þat compas þere nis nat whi þat þou ſholde[ſt] merueylen. ſen þou haſt lerned by þe ſentence of plato þat nedes þe wordes moten ben coſynes to þo þinges of whiche þei ſpeken. 3020

FELIX QUI POTERIT. ET CETERA.

[The .12. Metur.]

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 hound. But the

Blisful is þat man þat may ſeen þe clere welle of good. Blisful is he þat may vnbynde hym fro þe bonde of heuy erþe. ¶ þe poete of *trace* [orpheus] þat ſomtyme hadde ryȝt greet ſorowe for þe deeþ of hys wiȝf. aftir þat he hadde maked by hys wepely ſonges þe wodes meneable to rennen. *and* hadde ymaked þe ryueres to ſtonden ſtille. *and* maked þe hertys *and* hyndes to ioignen dredles hir ſides to cruel lyouns to herkene his ſonge. *and* had[de] maked þat þe hare was nat agaſt of þe hounde whiche þat was plesed by hys ſonge. ſo þat whane þe moſt[e] ardaunt loue of hys wiȝf brende þe

3004 *þe þinge*—the the thing
3005 *ȝifte*—yift
 some tyme prayden —
 whilom preyeden
3006 [the]—from C.
3007 *swiche*—ſwich
3009 *parmaynws* — a par-
 manides
3011 *worlde*—world
3012 *while*—whil
 wiþ outen—with owte

3013 *seyne*—ſeyn
3014 *ȝitte*—yit
 oþer—oother
3015 [haue]—from C.
3016 *whiche*—which
3017 *wiþ inne*—with in
3020 *coſynes*—MS.conceyued,
 C. coſynes
 þo—þe
 whiche—which
3022 *vnbynde*—vnbyndyn

3022 *bonde*—bondes
3023 [orpheus]—from C.
 ſomtyme—whilom
3024 *ſorowe*—ſorwe
3028 *dredles*—dredeles
 to herkene—forto herknen
3029 *had[de]*—hadde
3030 *þat* (2)—omitted
3031 *moſt[e]*—moſte

entrailes of his brest. ne þe songes þat hadde ouer comen alle þinges ne myȝten nat assuage hir lorde orpheus. ¶ He pleynd[e] hym of þe godes þat weren cruel to hym. he wente hym to þe houses of helle and þere he tempred[e] hys blaundissyng songes by resounyng of hys strenges. ¶ And spak and song in wepyng alle þat euer he hadde reseeyued and laued oute of þe noble welles of hys modir calliope þe goddesse. and he song wiþ as mychel as he myȝt[e] of wepyng. and wiþ as myche as loue þat doubled[e] his sorwe myȝt[e] ȝeuen hym and teche hym in his seke herte. ¶ And he commoeuede þe helle and requered[e] and souȝte by swete preiere þe lordes of soules in helle of relesynge. þat is to seyne to ȝelden hym hys wif. ¶ Cerberus þe porter of helle wiþ his þre heuedes was cauȝt and al abaist for þe new[e] songe. and þe þre goddeses furijs and vengerisse of felonies þat tourmenten and agasten þe soules by anoye wexen sorweful and sory and wepen teres for pitee. þan was nat þe heued of Ixione ytourmented by þe ouerþrowing whele. ¶ And tantalus þat was destroyed by þe woodnesse of longe þrust dispiseþ þe flodes to drynke. þe fowel þat hyȝt voltor þat etip þe stomak or þe giser of ticius is so fulfilled of his songe þat it nil etyn ne tyren no more. ¶ Atte þe laste þe lorde and Iuge of soules was moeued to misericordes and cried[e] we ben ouer comen quod he. yif[e] we to orpheus his wiȝf to bere hym compaignye he haȝ welle I-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, exhausting 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, despised the stream; and the greedy vulture did cease to eat and tear the growing liver of Tityus. At length Pluto himself relented, 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 pleynd[e]—pleynede
godes—heuene goodes
3035 wente—MS. wenten, C.
wente
3036 tempred[e] hys—temprede hise
3037 of hys—C. omits
spak—MS. spakke, C. spak
song—MS. songe, C. soonge
3038 alle—al
3039 oute—owt
goddesse—goddles
3040 song—MS. songe, C.

soonge
mychel—mochel
3041 myche—moche
doubled[e]—dowblede
3042 myȝt[e]—myhte
ȝeuen—yeue
teche—thechen
in—herte—omitted
3043 commoeuede—MS. commounded, C. commoeuede
3044 souȝte—by-sowhte
3045 ȝelden—yilden
3046 his—hise
3047 cauȝt—MS. cauȝte, C.
cawht
new[e] songe—newe song

3049 anoye — sorweful —
anoy woxen sorful
3050 þan—tho ne
3051 whele—wheel
3053 þrust—thurst
hyȝt—hinte
3054 fulfilled—fulfyld
3055 songe—song
3056 Atte—At
lorde—lord
3057 cried[e]—cryde
3058 yif[e]—yiue
3059 haȝ—MS. haȝe
welle—wel
faire—C. omits
songe—song

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 you, whose minds would view the Sovereign Good.

his ditee. but we wil putten a lawe in þis. *and* couen-
aunt in þe ȝifte. þat is to seyne. þat til he be out of
helle yif he loke byhynden hym [þat] hys wijf shal
comen aȝeine to vs ¶ but what is he þat may ȝeue a
lawe to loueres. loue is a gretter lawe *and* a strengere to
hym self þan any lawe þat men may ȝeuen. ¶ Allas
whan Orpheus *and* his wijf were al most at þe termes of
þe nyȝt. þat is to seyne at þe last[e] boundes of helle.
Orpheus loked[e] abakwarde on Erudice his wijf *and*
lost[e] hir *and* was deed. ¶ þis fable apperteineþ to
ȝow alle who so euer desireþ or sekiþ to lede his þouȝte

3071 in to þe souereyne day. þat is to seyne to clerenes[se]
of souereyne goode. ¶ For who so þat euere be so ouer
comen þat he fycche hys eyen in to þe put[te] of helle.
þat is to seyne who so setteþ his þouȝtes in erpely
þinges. al þat euer he haþ drawn of þe noble good
3076 celestial he lesiþ it whan he lokeþ þe helles. þat is to
seyne to lowe þinges of þe erpe.

EXPLICIT LIBER TERTIUS.

[* fol. 24 b.]

* INCIPIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE VULTUS.

[The 1st prose.]
When P. with
grace and dignity
had poured forth
her songs, I, not
quite quit of my
load of grief, in-
terrupted her as
she was continu-
ing her discourse.

Whanne philosophie hadde songen softly *and* delita-
bly þe forseide þinges kepynge þe dignitee of hir
choere in þe weyȝte of hir wordes. I þan þat ne hadde
nat al outerly forȝeten þe wepyng *and* mournyng
þat was set in myne herte for-brek þe entencioun of hir
3082 þat entended[e] ȝitte to seyne oper þinges. ¶ Se quod
I. þou þat art gideresse of verray lyȝte þe þinges þat þou

All your dis-
courses, O my
conductress to the

3060 wil putten—wol putte
3062 byhynden—by-hynde
[þat]—from C.
3063 to—vn-to
3064 gretter—gret
3066 were al most—weren
almost
3067 last[e]—laste
3068 loked[e] abakwarde—

lookede abacward
3069 lost[e]—loste
3070 þouȝte—thowht
3071 clerenes[se]—clernesse
3072 souereyne goode—soue-
reyn god
3073 put[te]—putte
3074 setteþ—sette
3075 haþ—MS. haþe

3078 softly—softely
3080 choere in—cheere *and*
3082 set—MS. sette, C. set
myne—Myn
for-brek—MS. for-breke, C.
Forbrak
3083 entended[e]—entendede
3084 lyȝte—lyht

hast seid [me] hider to ben to me so clere *and* so shew-
yng by þe deuyne loking of hem *and* by þi resouns þat
þei ne mowe nat ben ouercomen. ¶ And þilke þingus
þat þou toldest me. al be it so þat I hadde som tyme
fo[r]geten hem for [the] sorwe of þe wronge þat hap ben
don to me. ȝit nabeles þei ne were nat alouterly vn-
knownen to me. but þis same is namly a gret cause of
my sorwe. þat so as þe gouernoure of þinges is goode.
yif þat yuelys mowen ben by any weyes. or ellys yif
þat yuelys passen wiþ outen punyssheinge. þe whiche
þinge oonly how worþi it is to ben wondred vpon. þou
considerest it weel þi self certeynly. but ȝitte to þis
þing þere is an oþer þing y-ioigned more to ben ywon-
dred vpon. ¶ For felonie is emperisse *and* flowreþ ful of
rychesse. and vertues nis nat al oonly wiþ outen medes.
but it is cast vndir *and* fortroden vndir þe feet of fe-
lonous folk. *and* it abieþ þe tourmentes in sted of
wicked felouns ¶ Of al[le] whiche þing þer nis no wyzt
þat [may] merueyllen ynouȝ ne compleyne þat swiche
þinges ben don in þe regne of god þat alle þinges woot.
and alle þinges may *and* ne wool nat but only goode
þinges. ¶ þan seide she þus. certys *quod* she þat were
a grete meruayle *and* an enbaissynge wiþouten ende.
and wel more horrible þan alle monstres yif it were as
þou wenest. þat is to sein. þat in þe ryȝt ordeyne house
of so mochel a fader *and* an ordenour of meyne. þat þe
vesseles þat ben foule *and* vyle sholde ben honoured
and heried. and þe precious uesteles sholde ben de-
fouled *and* vyle. but it nis nat so. For yif þe þinges

true light! have been very clear and unanswerable, both by the divine testimony which they carry along with them, and by thy irrefragable arguments. Through the oppression of grief 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 good—neess itself, evil exists and is allowed to pass unpunished. This, to say the least, is astonishing.

3097

Moreover, while vice flourishes virtue is not only unrewarded, but trampled under foot by base and profligate men, and suffers the punishment due to impiety. Here is cause for wonderment, 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 *þi*—the
3097 *mowe*—mowen
3098 *som tyme*—whilom
3099 [*the*]*—from C.*
wronge—wrong
hap—MS. hape
3090 *don*—MS. done, C. don
were—weeren
3091 *namly*—namely
3092 *goode*—good
3093 *wiþ outen*—with owte

3095 *þinge*—thing
3097 *þere*—ther
ben ywondred—be won-
dryd
3098 *flowreþ*—MS. folwep,
C. flowrith
3099 *rychesse*—Rychesses
vertues—vertu
wiþ outen—with owte
3101 *in sted*—in stide
3102 *wicked*—wikkede
al[le]—alle
þing—thinges

3103 [*may*]*—from C.*
3104 *don*—MS. done, C. doon
3105 *wool*—wole
goode—good
3107 *grete*—gret
enbaissynge—enbasshinge
3108 *alle*—al
3109 *ordeyne house*—ordenee
hows
3111, 3113 *vyle*—vyl
3112 *heried*—he heryed
sholde—sholden
3113 *þe*—tho

the conclusions we have come to, be sound and irrefragable, 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 tribulation being removed, you may, under my guiding, by my road, and with my vehicle, return whole and sound into your own country.

[The fyrste metur.]
I have nimble wings that enable the mind to rise from earth to heaven, to leave the clouds behind, to pass the region of perpetual flame, and to reach the starry mansion, journeying either by Phœbus'

þat I haue concluded a litel here byforne ben kept hoolle and vnaced. þou shalt wel knowe by þe auctorite of god. of þe whos regne I speke þat certys þe good[e] folk ben alwey myzty. and shrewes ben alwey yuel and feble. ne þe vices ben neuere mo wiþ outen peyne: ne þe vertues ne ben nat wiþ outen mede. and þat blisfulnesses comen alwey to goode folke. and infortune comen alwey to wicked folke. ¶ And þou shalt wel knowe many[e] þinges of þis kynde þat sholle cessen þi pleyntes. and stedfast þe wiþ stedfast saddenesse. ¶ And for þou hast seyn þe forme of þe verray blisfulnesse by me þat [haue] somtyme I-shewed it þe. And þou hast knowen in whom blysfulnesse is set. alle þinges I treted þat I trowe ben nessessarie to put[te] furþe ¶ I shal shewe þe. þe weye þat shal brynge þe azeine vnto þi house and I shal ficche feþeres in þi þouzt by whiche it may arysen in heyzte. so þat al tribulacioun don away. þou by my gidyng & by my pape and by my sledes shalt mowen retourne hool and sounde in to þi contre. 3132

SUNT ETENIM PENNE. ET CETERA.

I Haue for soþe swifte feþeres þat surmounten þe heyzt of þe heuene whan þe swifte þouzt hap cloped it self. in þo feþeres it dispiseþ þe hat[e]ful erþes. and surmounteþ þe heyzenesse of þe greet[e] eyir. and it seiþ þe cloudes by-hynde hir bak and passeþ þe heyzt of þe regioun of þe fire þat eschaufiþ by þe swifte moeuynge of
3139 þe firmament. til þat she a-reisip hir in til þe houses þat

3114 *here byforne*—her by-forne
kept—MS. kepte, C. kept
3116 *good[e]*—goode
3117 *alwey* (2)—*feble*—alwey owt cast and feble
3118, 3119 *wiþ outen*—with owte
3119 *vertues*—vertuuns
3122 *many[e]*—manye
sholle cessen—shollen cesen
3123 *stedfast*—*stedfast*—strengthyn the with stidfast

3124 *seyn*—MS. seyne, C. seyn
3125 [*haue*]—from C. *somtyme*—whilom
3126 *set*—MS. sette, C. I-set
3127 *put[te] furþe*—putten forth
3128 *weye*—wey
brynge—bryngen
þi house—thin hows
3129 *ficche*—fycchen
3130 *arysen*—areysen
don—MS. done, C. ydoñ
3131 *pape*—paath
shalt mowen—shal mowe

3132 *sounde*—sownd
3133 *heyzt of þe heuene*—heyhte of heuene
3134 *hap*—MS. hape
3136 *heyzenesse*—*eyir*—Roundnesse of the grete ayr
seiþ—seth
3137 *hir*—his
3138 *fire*—Fyr
eschaufiþ—MS. eschaufiþe
3139 *she*—he
hir—hym

beren þe sterres. *and* ioygneþ hir weyes wiþ þe sonne phebus. *and* felawshiþeþ þe weye of þe olde colde saturnus. *and* she ymaked a knyzt of þe clere sterre. þat is to seyne þat þe soule is maked goddys knyzt by þe sekyng of treuþe to comen to þe verray knowlege of god. *and* þilke soule renne[þ] by þe cercle *of þe sterres in alle þe places þere as þe shynyng nyzt is depeynted. þat is to seyne þe nyzt þat is cloudeles. for on nyztes þat ben cloudeles it semeþ as þe heuene were peynted wiþ dyuerse ymages of sterres. *and* whan þe soule haþ gon ynouȝ she shal forleten þe last[e] poynt of þe heuene. *and* she shal pressen *and* wenden on þe bak of þe swifte firmament. *and* she shal ben maked perfit of þe dredefulle clerenesse of god. ¶ þere haldeþ þe lorde of kynges þe ceptre of his myzt *and* attempereþ þe gouernementes of þis worlde. *and* þe shynyng iuge of þinges stable in hym self gouerneþ þe swifte carte. þat is to seyne þe circuler moeyng of [the] sonne. *and* yif þi weye ledeþ þe aȝeyne so þat þou be brouȝt þider. þan wilt þou seye now þat þat is þe contre 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-leten. þan shalt þou seen þat þise felonous tyrauntes þat þe wrecched[e] poeple dredeþ now shule ben exiled from þilke faire contre.

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 most cloudless and where the sky is decked with stars, until she reaches the heaven's 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.

3161

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

3140 *hir*—his
3141 *weye*—wey
 þe—*saturnus*—MS. *sa-*
 turnus þe olde colde
3142 *saturnus*—*saturnis*
 she—he
3143 *soule*—thowght
3144 *treuþe*—trowthe
 knowlege—knoledge
3145 *soule*—thoght
3146 *depeynted*—painted
3149-50 *and whan*—*she* *saal*

—*and* whanne he hath
I-doon there I-nowh he
shal
3149 *haþ*—MS. *hape*
3150 *þe last[e]*—*heuene*—
 the laste heuene
3151-2 *she*—he
3152-3 *of þe*—*of god*—of the
 worshipful lyht of god
3153 *þere haldeþ*—ther halt
3155 *þis worlde*—the world
3156 *carte*—cart or wayn

3157 [*the*]—from C.
3159 *whiche*—which
3161 *here* (1, 2, 3)—her
 born—MS. *borne*, C. *born*
 wil (1)—wol
 wil (2)—wole
3162 *lyke*—liketh
 derkenesse—dyrknesses
3164 *wrecched[e]*—wrecch-
 ede
3165 *shule*—shollen
 from—fro

TUNC EGO PAPE INQUAM. ET CETERA.

[The 2^e prose.]

B. Ah! thou promistest me great things indeed!—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 destitute of strength. These assertions do

3173

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 strength and stability 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

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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

P Anne seide I þus. [owh] I wondre me þat þou byhetest me so grete þinges. ne I ne doute nat þat þou ne mayst wel performe þat þou by-hetest. but I preie þe oonly þis. þat þou ne tarie nat to telle me þilke þinges þat þou hast meoued. first quod she þou most nedes knowen. þat good[e] folk ben al wey strong[e] and myzty. and þe shrewes ben feble and desert and naked of alle strengþes. and of þise þinges certys eueryche of hem is declared and shewed by oper. ¶ For so as good and yuel ben two contraries. yif so be þat goode be stedfast. þan sheweþ þe fieblesse of yuel al openly. and yif þou knowe clerely þe freelnesse of yuel. þe stedfastnesse of goode is knowen. but for as moche as þe fey of my sentence shal be þe more ferme and haboundaunt. I wil goon by þat oon wey and by þat oper and I wil conferme þe þinges þat ben purposed now on þis side and now on þat syde. ¶ Two þinges þer ben in whiche þe effect of alle þe dedes of man kynde standip. þat is to seyn. wil and power. and yif þat oon of þise two fayleþ þere nis no þing þat may be don. for yif þat wil lakkeþ þere nys no wyzt þat yndirtakeþ to done þat he wol not don. and yif power fayleþ þe wille nis but in ydel and stant for nauzt. and þer of comeþ it þat yif þou se a wyzt þat wolde geten þat he may nat geten. þou mayst nat douten þat power ne fayleþ hym to hauen þat he wolde. ¶ þis is open and clere quod I. ne it may nat ben denyed in no manere. and yif þou se a wyzt quod she. þat haþ don þat he wolde don þou nilt nat douten þat he ne haþ had power to done it. no quod. I. and in þat. þat euery wyzt may. in þat þat men may holden

3166 [owh]—from C.

3171 good[e]—goode

strong[e]—stronge

3172 desert—dishert

3173 eueryche—euerich

3175 goode—good

3176 stedfast—stidefast

3177 freelnesse—frelenesse

stedfastnesse — stidefast-

nesse

3178 goode—good

3180 oon—oo

wil (2)—wole

3185-6 þere—ther

3185 don—MS. done, C. don

3186 done—don

3187 wille—wil

3188 comeþ—comht

3189 mayst—MS. mayste, C. mayst

3191 clere—cler

3192 denyed—denoyrd

3193-4 haþ—MS. hape

3193 don (both)—MS. done, C. doon

3194 had—MS. hadde, C. had done—doon

hym myzty. as who seiþ in as moche as a man is myzty
to done a þing. in so moche men halden hym myzty.
and in þat þat he ne may. in þat men demen hym to
ben feble. I confesse it wel quod I. Remembriþ þe quod
she þat I. haue gadred *and* shewed by forseide resouns
þat al þe entencioun of þe wil of mankynde whiche þat
is lad by diuerse studies hastiþ to comen to blisfulnesse.
¶ It remembreþ me wel quod I þat it hath ben shewed.
and recorderþ þe nat þan quod she. þat blisfulnesse is
þilke same goode þat men requeren. so þat whan þat
blisfulnesse is required *of alle. þat goode [also] is re-
quired *and* desired of al. It recorderþ me wel quod I.
for haue it gretly alwey ficche[d] in my memorie. alle
folk þan quod she goode *and* eke badde enforcen hem
wip oute difference of entencioun to comen to goode.
þat is a uerray consequence quod I. and certeyne is quod
she þat by þe getyng of goode ben men ymaked goode.
þis is certeyne 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 oon *and* þat oper [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 myzty *and* þe
wicked folk ben feble. ¶ who so þat euer quod I
douten of þis. he ne may nat considre þe nature of
þinges. ne þe consequence of resoun. and ouer þis quod
she. ¶ yif þat þer ben two þinges þat han o same
purpos by kynde. *and* þat one of hem pursueþ *and* per-
formeþ þilke same þinge by naturel office. *and* þat oper
ne may nat done þilk naturel office. but folweþ by
oper manere þan is couenable to nature ¶ Hym þat

that he had the
power to do it?
B. No, surely.
P. A man, then,
is esteemed
powerful in re-
spect of what he
is able to do, and
weak in relation
to what he is un-
able to perform.
B. That is true.
P. Do you re-
member that I
proved that the
will of man,
following different
pursuits, seeks
happiness only?
Do you recol-
lect 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
obtain good they
become good?

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B. It is most
certain.
P. Do good men,
then, get what
they desire?
B. It seems so.
P. If evil men ob-
tain 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. None can
doubt this, save
such as either
consider not
rightly the nature
of things, or are
incapable of com-
prehending the
force of any
reasoning.
P. If two beings
have the same
end in view—

3196 *as moche*—so moche3197 *done*—doon*moche*—mochel*halden*—halt3201 *whiche*—which3202 *lad*—MS. ladde, C. lad3203 *it hath ben*—MS. I herde

þe, C. it hath ben

3205-6 *goode*—good

3206 [also]—from C.

3207 *al*—alle*It*—I—it nerecordeth me

nat quod I

3210-12(1)-15 *goode*—good3214 *wicked*[e]—wikkede

3215 [ne]—from C.

3216 *mowen*—mowe

3217 [quod she]—from C.

3218 *wicked*—wikke (? wikke)3220 *wicked*—wikkede3226 *þilk*—þilke

and one of them accomplishes 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

3243

cannot.

P. The good and bad seek the supreme good: the good by the natural means of virtue—the wicked by gratifying divers 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-

acomplisþ hys purpos kyndely. and 3it he ne acomplisþ nat hys owen purpos. wheþer of þise two demest þou for more myzty. ¶ yif þat I coniecte quod .I. þat þou wilt seye algates. 3it I desire to herkene it more pleyuely of þe. þou nilt nat þan denye quod she þat þe moeuement3 of goynge nis in men by kynde. no for soþe quod I. ne þou ne doutest nat quod she þat þilke naturel office of goynge ne be þe office of feet. I ne doute it nat quod .I. þan quod she yif þat a wyzt be myzty to moeue and goþ vpon hys feet. and anoþer to whom þilke naturel office of feet lakkeþ. enforceþ hym to gone crepynge vpon hys handes. ¶ whiche of þise two auzte to ben holden more myzty by ryzt. knyrt furþe þe remenaunt quod I. ¶ For no wyzt ne douteþ þat he þat may gone by naturel office of feet. ne be more myzty þan he þat ne may nat ¶ but þe souereyne good quod she þat is euenlyche purposed to þe good folk and to badde. þe good folke seken it by naturel office of uertues. and þe shrewes enforcen hem to geten it by dyuerse couetise of erþely þinges. whiche þat nis no naturel office to geten þilke same souereyne goode. trowest þou þat it be any oþer wyse. nay quod .I. for þe consequence is open and shewynge of þinges þat I haue graunted. ¶ þat nedes goode folk moten ben myzty. and shrewes feble and vnmyzty. ¶ þou rennest aryzt byfore me quod she. and þis is þe iugement þat is to seyn. ¶ I iuge of þe ryzt as þise leches ben wont forto hopen of seke folk whan þei aperceyuen þat nature is redressed and wiþstondeþ to þe maladie. ¶ But for I see þe now al redy to þe vndirstandyng I shal shewe þe more þilke and continuel resouns. ¶ For loke now

3229 *owen*—owne

3231 *wilt*—wolt

herkene—herkne

3232 *pleynely*—pleynly

denye—denoye

3233 *moeuement3*—Moeue-

ment

3237 *goþ*—MS. goþe

hys—hise

3238 *gone*—goon

3239 *hys*—hise

whiche—which

3240 *more*—the Moore

furþe—forth

3242 *gone*—gon

3245 *good*—goode

3246 *uertues*—vertuus

3247 *whiche*—which

3248 *goode*—good

3253 *byfore*—by-forn

3254 *forto*—to

3255 *seke*—sike

how gretly shewiþ þe feblesse *and* infirmite of wicked folke. þat ne mowen nat come to þat hire naturel entencioun ledeþ hem. *and* 3itte almost þilke naturel entencioun constreineþ hem. ¶ *¶* and what were to deme þan of shrewes. yif þilke naturel helpe hadde for-leten hem. ¶ þe whiche naturel helpe of entencioun goþ al-
 wey byforne hem. *and* is so grete þat vnneþ it may be ouercomen. ¶ Considre þan how gret defaute of power *and* how gret feblesse þere is in grete felonous folk as who seiþ þe gretter þinges þat ben coueited *and* þe desire nat accomplissed of þe lasse myzt is he þat coueiteþ it *and* may nat acomplisse. ¶ And forþi philosophie seiþ þus by souereyne good. ¶ Sherewes ne requere nat lyzt[e] medes ne veyne gaines whiche þei ne may nat folwen ne holden. but þei faylen of þilke some of þe heyzte of þinges þat is to seyne souereyne good. ne þise wrecches ne comen nat to þe effect of souereyne good. * þe whiche þei enforecen hem oonly to geten by nyztes *and* by dayes. ¶ In þe getyn[g] of whiche goode þe strengþe of good folk. is ful wel ysen. For ryzt so as þou myztest demen hym myzty of goynge þat goþ on hys feet til he myzt[e] come to þilke place fro þe whiche place þere ne lay no wey forþer to be gon. Ryzt so most þou nedes demen hym for ryzt myzty þat getiþ *and* atteiniþ to þe ende of alle þinges þat ben to desire. by-3onde þe whiche ende þat þer nis no þing to desire. ¶ Of whiche power of good folk men may conclude þat wicked men semen to ben bareyne *and* naked of alle strengþe. For whi forleten þei vertues *and* folwen vices. nis it nat for þat þei ne knowen nat þe goodes.

henson, 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 prompting, so powerful and irresistible? Consider how great is the impotence of the wicked. (The greater the things desired, but unaccomplished, 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 sovereign good, which they endeavour [* fol. 26.] day and night to obtain. The good attain the end of their desires, 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?

3259 *wicked*—wikkede
 3260 *come*—comyn
 3261 *þilke*—þilke
 3262 *deme*—demen
 3263-4 *helpe*—help
 3264 *whiche*—which
 3265 *goþ*—MS. goþe
 3265 *grete*—gret
 3266 *vnneþ*—vnnethe
 3267 *be ouercomen*—ben ouercome
 3267 *þere*—ther

grete—wikkede
 3268 *þinges*—þing
 3268 *ben*—is
 3271 *Sherewes ne requere*—ne shrewes ne requeren
 3272 *lyzt[e]*—lyhte
 3272 *veyne*—veyn
 3272 *nat*—omitted
 3276 *whiche*—which
 3277 *getyn[g]*—getinge
 3277 *whiche goode*—which good
 3278 *ysen*—MS. and C. yseue

3279 *goþ*—MS. goþe
 3280 *myzt[e]*—myhte
 3281 *þere*—ther
 3281 *lay*—laye
 3281 *forþer*—forthere
 3281 *be*—ben
 3283 *desire*—desired
 3284 *pat*—omitted
 3285 *whiche*—the which
 3285 *pat*—þat the
 3286 *ben*—be

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 þing is more feble *and* more caitif þan is þe blyndenesse of ignoraunce. or ellys þei knowen ful wel whiche þinges þat þei auzten to folwen ¶ but lecherye *and* couetise ouerþroweþ hem mysturned. ¶ *and* certis so dop distemperaunce to feble men. þat ne mowen nat wrastle azeins þe vices ¶ Ne knowen þei nat þan wel þat þei foreleten þe good wilfully. *and* turnen hem vilfully to vices. ¶ *And* in pis wise þei ne forleten nat oonly to ben myzty. but þei forleten al outerly in any wise forto ben ¶ For þei þat forleten þe comune fyn of alle þinges þat ben. þei for-leten also þerwiþ al forto ben. *and* peraenture it sholde semen to som folk þat pis were a merueile to seyne þat shrewes whiche þat contienen þe more partie of men ne ben nat. ne han no beynge. ¶ but napeles it is so. *and* þus stant pis þing for þei þat ben shrewes I denye nat þat þei ben shrewes. but I denye *and* sey[e] symplely *and* pleynly þat þei [ne] ben nat. ne han no beynge. for ryzt as þou myztest seyn of þe careyne of a man þat it were a ded man. ¶ but þou ne myztest nat symplely callen it a man. ¶ So graunt[e] I wel for soþe þat vicious folk ben wicked. but I ne may nat graunten absolutely *and* symplely þat þei ben. ¶ For þilk þing þat wiþ holdeþ ordre *and* kepiþ nature. þilk þing is *and* hap beynge. but þat þing þat faileþ of þat. þat is to seyne he þat forletip naturel ordre he for-letip þilk beyng þat is set in hys nature. but þou wolt sein þat shrewes mowen. ¶ Certys þat ne denye I nat. ¶ but certys hir power ne descendep nat of strengþe but of feblesse. for þei mowen don wickednesses. þe whiche þei ne myzten nat don yif þei myzten dwelle in þe forme *and*

3291 *auzten to folwen* —
owhten folwe

3293 *dop*—MS. doþe, C. doth

3294 *wrastle*—wrastlen

3295 *vilfully*—wilsfully

3297 *outerly*—owtrely

3301 *seyne*—seyen

3304-5 *denye*—denoye

3305 *sey[e] symplely*—seye
sympeli

3306 [*ne*]—from C.

3307 *seyne*—seyen

3309 *graunt[e]*—graunte

3311-12 *þilk*—þilke

3312 *hap*—MS. haþe

3313 *þat* (1)—what

3313 *seyne*—seyen

3314 *þilk*—þilke

3315 *set*—MS. sette, C. set

3316 *denye*—denoye

3318 *don*—MS. done, C. don

3319 *myzten* (1)—myhte

dwelle—dwellin

in þe doynge of goode folke. ¶ And þilke power sheweþ ful euydently þat þei ne mowen ryȝt nauȝt. ¶ For so as I haue gadered *and* proued a lytel her byforn þat yuel is nauȝt. *and* so as shrewes mowen onoly but shrewednesse. þis conclusioun is al clere. þat shrewes ne mowen ryȝt nat to han power. and for as moche as þou vndirstonde whiche is þe strengþe þat is power of shrewes. I haue diffinised a lytel here byforn þat no þing nis so myȝty as souereyne good ¶ þat is soþe quod .I. [*and* thilke same souereyn good may don non yuel // Certes no quod I] ¶ Is þer any wyȝt þan quod she þat wenip þat men mowen don alle þinges. No man quod .I. but yif he be out of hys witte. ¶ but certys shrewes mowen don yuel quod she. ¶ ȝe wolde god quod I þat þei ne myȝten don none. þat quod she so as he þat is myȝty to done onoly but good[e] þinges may don alle þinges. and þei 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 ȝitte to proue þis conclusioun þere helpeþ me þis þat I haue shewed here byforn. þat al power is to be noumbred amonge þinges þat men auȝten requere. *and* haue shewed þat alle þinges þat auȝten ben desired ben referred to good ryȝt as to a manere heyȝte 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* requered. ¶ þan is it open *and* cler þat þe power ne þe moeuyng of shrewes nis no powere. *and* of alle þise þinges it sheweþ wel þat

not do, if they retained the power of doing good. This power, then, clearly shows their impotence. For as evil is nothing, it is clear that while the wicked can only do evil they can do nothing. That you may understand the force of this power, I have proved that nothing is more powerful than the sovereign good. B. That is true. P. And that supreme good can do no evil? B. Certainly not. P. Is there any one who thinks that man can do all things? B. No sane man can think so. P. But men may do evil. B. I would to God they could not. P. Since he that can do good, can

3336 do all things, and he that has power to do evil cannot do all things, therefore the evil-doers are less powerful. Let me add too that power is one of the things to be desired, and that all such things are to be referred to the chief good (the perfection of their nature). But the power of doing evil has no relation to that Good, therefore it is not desirable; but as
[* fol. 26 b.] all power is desirable, it is clear that the ability to do evil is not power. It clearly follows from this reasoning,

3320 *goode*—good
3324 *shrewednesse*—shrew-
ednesses
clere—cleer
3325 *nat*—power—nawht
ne han no power
3326 *whiche*—which
þat is—of this
3327 *here*—her
3328 *nis*—is
3329 *soþe*—soth

3329, 3330 [*and thilke* —
quod I]—from C..
3334 *don*—MS. done, C. don
none þat—non thanne
3335 *done*—doon
good[e]—goode
3336 *don*—MS. done, C. don
done—don
3337 *yuel[e]*—yuele
þis—it
3338 *don*—MS. done, C. don

3339 *ȝitte*—ȝit
þere—ther
3340 *shewed here byforn*—
Ishewed her by-forn
al—alle
3341 *amonge*—among
3344 *don*—MS. done, C. don
3346 *auȝten be*—owhte ben
3347 *al*—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 *ij^{de}* Metur.]
Whosoever might strip of their purple coverings, proud kings, who, surrounded by their guards,

3364 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.

þe goode folk ben certeynly myzty. *and* þe shrewes ben douteles vnmyzty ¶ And it is clere *and* open þat þilke sentence of plato is uerray *and* soþe. þat seyþ þat oonly wisemen may [doon] þat þei desiren. *and* shrewes mowen haunten þat hem lykeþ. but þat þei desiren þat is to seyne to comen to souereyne good þei ne han no power to acomplissen þat. ¶ For shrewes don þat hem list whan by þo þinges in whiche þei deliten þei wenen to atteyne to þilke good þat þei desiren. but þei ne geten ne atteynen nat þer to. ¶ for vices ne comen nat to blisfulnesse.

3360

QUOS UIDES SEDERE CELSOS.

Who so þat þe couertures of her veyn apparails myzt[e] strepen of þise proude kynges þat þou seest sitten on heyze in her chayeres glyteryng in shynynge purple envyrone wip sorweful armures manasyng wip cruel mouþe. blowyng by woodnesse of herte. ¶ He sholde se þan þat ilke lordes beren wip inne hir corages ful streyte cheynes for leccherye tormentiþ hem on þat oon syde wip gredy venyms *and* troublable Ire þat ariseþ in hem þe floodes of troublinges tourmentiþ vpon þat oper side hir þouzt. or sorwe halt hem wery or ycauzt. or slidyng *and* disseyuyng hope tourmentiþ hem. And þerfore syn þou seest on heed. þat is to seyne oon tyraunt bere so many[e] tyrauntis. þan ne doþ þilk tyraunt nat þat he desiriþ. syn he is cast doune wip so many[e] wicked lordes. þat is to seyn wip so many[e] vices. þat han so wicked lordshipes ouer hym.

3377

3351 *clere*—cler
3352 *soþe*—soth
 þat seyþ—MS. but siþe, C.
 þat seyth
3353 [*doon*]—from C.
3355 *seyne*—seyn
3357 *whiche*—which
3361-63 *her*—hir
3362 *myzt[e]*—myhte

3363 *heyze*—heygh
3364 *sorweful*—sorwful
3365 *mouþe*—Mowth
3366 *se*—seen
 ilke—thilke
3368 *on*—in
3369 *hem*—hym
3371 *disseyuyng*—deceyu-
 yng

3373 *seyne*—seyn
 bere—beeren
3373-75-76 *many[e]*—manye
3373 *tyrauntis*—tyranyes
3374 *doþ*—MS. doþe
 þilk—thilke
3375 *doune*—down
 wicked—wikkede
3376 *wicked*—wikkedly

VIDES NE IGITUR QUANTO.

Seest pou nat þan in how gret filþe þise shrewes ben
 ywrapped. *and* wiþ whiche cleernesse þise good
 folk shynen. In þis shewep it wel þat to good folk ne
 lakkeþ neuer mo hir medes. ne shrewes ne lakken
 neuer mo *tourmentis*. for of alle þinges þat ben ydon
 pilke þing for whiche any þing is doon. it semeþ as by
 ryzt þat pilke þing be þe mede of þat. as þus. ¶ yif a
 man renneþ in þe stadie or in þe forlonge for þe corone.
 þan lieþ þe mede in þe corone for whiche he renneþ.
 ¶ And I haue shewed þat blisfulnesse is pilke same
 good for whiche þat alle þingus ben don. þan is pilke
 same good purposed to þe werkes of mankynde ryzt as
 a comune mede. whiche mede ne may ben disseuered
 fro good folk. for no wyzt as by ryzt fro þennes forþe
 þat hym lakkiþ goodnesse ne shal ben cleped good.
 For whiche þing folk of good[e] maneres her medes ne
 forsaken hem neuer mo. For al be it so þat sherewes
 waxen as wood as hem list azeynes good[e] folk. zitte
 neuer þe les þe corone of wise men ne shal nat fallen
 ne faden. ¶ For foreine shrewednesse ne bynymeþ
 nat fro þe corages of good[e] folk hire propre honoure.
 but yif þat any wyzt reioiseþ hem of goodnesse þat þei
 had[de] taken fro wiþoute. as who seiþ yif [þat] any
 wyzt had[de] hys goodnesse of any oþer man þan of
 hym self. certys he þat 3af hym pilke goodnesse or
 ellys som oþer wyzt myzt[e] bynym[e] it hym. but for
 as moche as to euery wyzt hys owen propre bounte
 zeueþ hym hys mede. þan at arst shal he faylen of
 mede whan he forletip to ben good. *and* at þe laste so
 as alle medes ben requered for men wenen þat þei ben

[The iij.^{de} prose.]

See you not
 in how great and
 filthy a mire the
 wicked wallow?
 This is a proof
 that good folks
 do not go unre-
 warded, nor do
 the evil-doers
 escape punish-
 ment. Every ac-
 tion is done for a
 certain end, and
 that end is the re-
 ward of the action.
 But Happiness is
 that good for
 which all things
 are done. There-
 fore happiness is
 the reward which
 all the human
 race seek as the
 reward of their
 actions. This
 good is insepar-
 able from the vir-
 tuous, therefore
 virtue can never
 want its reward.
 Evil men may
 rage as they
 3392

please against the
 good, but the
 crown of the wise
 shall not fall nor
 fade. The wicked-
 ness of another
 cannot deprive a
 virtuous soul of
 its own honour.
 If a man pride
 himself on the
 possession of an
 advantage re-
 ceived from
 another, he may
 be deprived of it,
 either by the
 giver or by others.
 But, as the re-
 ward 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 because it
 is supposed to be
 a good, can we be-
 lieve that he who
 is capable of good
 is deprived of the
 recompence?

3379 *whiche*—which
 3390 *good*—goode
 3381 *ne* (2)—omitted
 3383 *whiche*—which
 3385 *forlonge*—forlong
 3386-88-90 *whiche*—which
 3391 *forþe*—forth
 3393 *whiche*—which

3393 *good[e]*—goode
 3395 *wood*—woode
good[e]—goode
 3396 *les*—leese
ne—omitted
 3398 *good[e]*—goode
 3399 *reioiseþ*—reioyse
hem—hym

3399 *þei had[de]*—he hadde
 3400 [*þat*]—from C.
 3401 *had[de]*—hadde
 3402 *self*—M.S. selk
 3403 *myzt[e]* *bynym[e]*—
 myhte be-nyme
 3404 *owen*—owue
 3406 *laste*—last

What reward
shall he receive?
Certainly the

[* fol. 27.]

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 re-
ward (*i. e.* divin-
ity) of the right-
eous is such that
no time can im-
pair it, no power
can diminish it,
nor can any
wickedness ob-
scure it. Since,
then, happiness
belongs to good
men, punishment
inseparably at-
tends the wicked.
For since *good*
and *evil* are con-

3424

traries, so are
rewards and
punishments. It
is evident that
rewards follow
good actions, and
punishments at-
tend evil actions;
then as virtue it-
self is the reward
of the virtuous,
so vice is the
punishment of
the vicious. He
who is punished
with pain and
uneasiness knows
that he is afflicted
with evil. If,
then, the wicked
did rightly under-
stand themselves
they would per-
ceive that they
are not exempted
from punishment.
Since vice, the
extreme and
worst kind of evil,
not only afflicts
them, but infects
and entirely

good[e]. who is he þat wolde deme þat he þat is ryzt
myzty of goode were partles of mede. *and of what
mede shal he be gerdoned. certys of ryzt faire mede
and ryzt greet abouen alle medes. ¶ Remembre þe of
pilk noble corolarie þat I 3af þe a lytel here byforne.
and gadre it to gidre in þis manere. so as god hym self
is blisfulnesse. þan is it clere and certeyn. þat alle good
folk ben makid blisful for þei ben good[e]. and þilke
folk þat ben blisful it accordiþ and is couenable to ben
godde[s]. þan is þe mede of goode folk swiche. þat no
day [ne] shal enpeyren it. ne no wickednesse shal en-
dirken it. ne power of no wyzt ne shal nat amenusen it
þat is to seyn to ben maked goddes. ¶ and syn it is
þus þat goode men ne faylen neuer mo of hire medes.
¶ certys no wise man ne may doute of þe vndepartable
peyne of shrewes. ¶ þat is to seyn þat þe peyne of
shrewes ne departiþ nat from hem self neuer mo.
¶ For so as goode and yuel and peyne and medes ben
contrarie it mot nedes ben þat ryzt as we seen by-tiden
in gerdoun of goode. þat also mot þe peyne of yuel
answere by þe contrarie partye to shrewes. now þan so
as bounte and prowessse ben þe medes to goode folk.
also is shrewednesse it self torment to shrewes ¶ þan
who so þat euer is entecched and defouled wiþ yuel.
yif shrewes wolen þan preisen hem self may it semen
to hem þat þei ben wiþ outhen partye of tourment. syn
þei ben swiche þat þe [ytteriste wikkednesse / þat is to
seyn wikkede thewes / which þat is the] outereste and
þe w[or]ste kynde of shrewednesse ne defouliþ nat ne
entecehiþ nat hem oonly but infectiþ and enuenemyþ
hem gretely ¶ And al so loke on shrewes þat ben þe

3408 *good[e]*—goode
wolde—nolde

3409 *goode*—good
of (2)—of the

3411 *greet*—grete

3412 *here byforne*—her by-
forn

3413 *god*—good

3414 *is* (1)—his

3414 *clere*—cleer

3415 *good[e]*—goode

3417 *godde[s]*—goddes

swiche—swich

3418 [ne]—from C.

endirken—derken

3422 *wise man*—wysman

þe—omitted

vndepartable—MS. vndir-

partable, C. vndepart-
able

3423 *of* (1)—of the

3428 *answere*—answery

þe—omitted

3434 [ytteriste]—is the]—
from C.

3438 *gretely*—gretly

contrarie partye of goode men. how grete peyne felaw-
shiþeþ *and* folweþ hem. ¶ For þou hast lerned a litel
here byforn þat al þing þat is *and* haþ beynge is oon.
and pilke same oon is good. þan is þis consequence þat
it semeþ wel. þat al þat is *and* haþ beynge is good. þis
is to seyne. as who seiþ þat beynge *and* vnite *and*
goodnesse is al oon. *and* in þis manere it folweþ þan.
þat al þing þat faileþ to ben good. it styntiþ forto be.
and forto haue any beynge. wher fore it is þat shrewes
stynten forto ben þat þei weren. but pilke oþer forme
of mankynde. þat is to seyne þe forme of þe body wiþ
oute. shewiþ þit þat þise shrewes were somtyme men.
¶ wher fore whan þei ben peruerted *and* torned in to
malice. certys þan han þei forlorn þe nature of man-
kynde. but so as oonly bounte *and* prowesse may en-
hawnse euery man ouer oþer men. þan mot it nedes be
þat shrewes whiche þat shrewednesse haþ cast out of þe
condicioun of mankynde ben put vndir þe merite *and*
þe deserte of men. þan bitidiþ it þat yif þou seest a
wyȝt þat be transformed in to vices. þou ne mayst nat
wene þat he be a man. ¶ For ȝif he [be] ardaunt in
auarice. *and* þat he be a raunour by violence of
foreine rychesse. þou shalt seyn þat he is lyke to a
wolf. *and* yif he be felonous *and* wiþ out reste *and*
exercise hys tonge 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* quakiþ for ire men shal wene þat he bereþ
þe corage of a lyoun. *and* yif he be dredeful *and* fleynge
and dredeþ þinges þat ne auȝten nat ben dred. men

pollutes them.
But contemplate
the punishment
of the wicked.
You have been
taught that
unity is essential
to being and is
good—and all that
3443

have this unity
are good; what-
soever, then, fails
to be good ceases
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 re-
mains, clearly
testifies. Where-
fore, when they
degenerate into
wickedness they
3452

lose their human
nature. But as
virtue alone ex-
alts 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 trans-
formed by his
vices. The greedy
robber, you will
say, is like a wolf.
3461

He who gives no
rest to his abusive
tongue, you may
liken to a hound.
Does he delight
in fraud and trick-
ery? then is he
like young foxes.
Is he intemperate
in his anger?
then men will
compare him to a
raging lion. If he
3468

be a coward, he
will be likened to

3439 *grete*—gret
3441 *al*—alle
 haþ—MS. haþe
3443 *al*—alle
 haþ—MS. haþe
3446 *al*—alle
3447 *haue*—han
3448 *stynten*—MS. styntent

3450 *were somtyme*—weeren
 whilom
3452 *forlorn*—MS. forlorne,
 C. forlorn
3453 *as*—omitted
 enhawnse—enhawsen
3455 *whiche*—which
 haþ—MS. haþe

3459 [be]—from C.
3461 *yhid*—MS. yhidde, C.
 I-hidd
3465 *seyne*—seyn
3468 *dredeful*—dredful
3469 *ben*—to ben
 dred — MS. dredde, C.
 dredd

a hart. If he be slow, dull, and lazy, then is he like an *ass*. Is he fickle and inconstant? Then is he like a *bird*. Doth he wallow in filthy lusts? Then doth he roll himself in the mire like a nasty *sow*. It follows, then, that he who ceases to be virtuous, ceases to be a man; and, since he cannot attain divinity, he is turned into a beast.

shal holde hym lyke to þe herte. *and* yif he be slowe *and* astoned *and* lache. he lyueþ as an asse. *and* yif he be lyzt *and* vnstedfast of corage *and* chaungeþ ay his studies. he is lickened to briddes. ¶ *and* yif he be plounged in foule *and* vnclene luxuries. he is wipholden in þe foule delices of þe foule soowe. ¶ þan folweþ it þat he þat forletip bountee *and* prowesse. he forletip to ben a man. syn he ne may nat passe in to þe condicioun of god. he is tourned in to a beest. 3478

[* fol. 27 b.]

* v[E]LA NARICII DUCIS.

[The 3rd Met.]

Ulysses was driven by the eastern winds upon the shores of that isle where Circe dwelt, who, having entertained her guests with magic draughts, transformed them into divers shapes—one into a boar, another into a lion;

EVIUS þe wynde aryueþ 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 douzter of þe sonne dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched *and* maked wip enchauntmentz. *and* after þat hir hande myzty of þe herbes had[de] chaunged hir gestes in to dyuerse maneres. þat 3486 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* his nayles *and* his teþe wexen. ¶ þat oper of hem is newliche chaunged in to a wolf. *and* howeliþ whan he 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 haþ had mercie of þe duc vlixes bysegged wip diuerse yueles *and* haþ vnbounden hym fro þe pestilence of hys oosteresse algates þe rowers *and* þe maryners hadden by 3496 þis ydrawen in to hir mouþes *and* dronken þe wicked[e]

some into howling wolves, and others into Indian tigers.

But Mercury, the Arcadian god, rescued Ulysses from the Circean charms. Yet his mariners, having drunk of her infected drinks, were changed to swine, and fed on acorns.

3470 holde—holden

lyke—lyk

herte—hert

slowe—slowh

3472 vnstedfast—vnstidefast

his—hise

3475 þan—MS. pat, C. than-

ne

3477 passe—passen

3479 aryueþ—aryuede

vlixes—MS. vluxies, C.

vlixes

3481 Circe—Circus

3483 enchauntmentz—en-

chauntmentz

3484 hande—hand

of—ouer

3485 had[de]—hadde

gestes—MS. goostes, C.

gestes

3486 boor—boere

3488 his (l)—hise

his teþe—hise teth

3489 newliche—neweliche

3490 goþ—MS. goþe

3491 house—hows

3492 bride—bryd

haþ—MS. haþe

3493 mercie—MS. mercurie,

C. mercy

3494 haþ—MS. haþe

3495 oosteresse—oostesse

3496 wicked[e]—wikkede

drynkes þei þat were woxen swyne hadden by þis
chaunged hire mete of brede forto ete acorns of ookes. 3498

non of hir lymes ne dwelliþ wiþ hem hoole. but
þei han lost þe voys *and* þe body. Oonly hire þouzt
dwelleþ wiþ hem stable þat wepiþ *and* bywailiþ þe
monstruous chaungynge þat þei suffren. ¶ O ouer lyzt

All traces of the human form were lost, and they were bereft of speech. Their souls, unchanged, bewailed their dreadful fate.

hand. as who seiþ. ¶ O feble *and* lyzt is þe hand of
Circes þe enchaunteresse þat chaungeþ þe bodies of folk
in to bestes to regarde *and* to comparisoun of mutacioun
þat is makid by vices. ne þe herbes of circes ne ben nat
myzty. for al be it so þat þei may chaungen þe lymes
of þe body. ¶ algates ȝit þei may nat chaunge þe
hertes. for wiþ inne is yhid þe strengþe *and* þe vigour

O most weak, are Circe's powers compared with the potency of vice, to transform the human shape!

Circe's herbs may change the body, but cannot touch the mind, the inward strength of man.

of men in þe secre toure of hire hertys. þat is to seyn
þe strengþe of resoun. but þilke uenyms of vices to-
drawen a man to hem more myztily þan þe venym of
circes. ¶ For vices ben so cruel þat þei percen *and*

3509

But vice is more potent than Circe's poisonous charms.

þoruȝ passen þe corage wiþ inne. *and* þouȝ þei ne anoye
nat þe body. ȝitte vices wooden to distroien men by
wounde of þouȝt. 3516

Though it leaves the body whole, it pierces the inner man, and inflicts a deadly wound upon the soul.

TUNC EGO FATEOR INQUAM.

þan seide I þus I confesse *and* am aknowe quod I. ne

I ne se nat þat men may seyn as by ryȝt. þat
shrewes ne ben nat chaunged in to beestes by þe
qualite of hir soules. ¶ Al be it so þat þei kepen ȝitte
þe forme of þe body of mankynde. but I nolde nat of
shrewes of whiche þe þouȝt cruel woodeþ alwey in to
destruuccioun of good[e] men. þat it were leueful to hem
to done þat. ¶ Certys quod she ne it nis nat leueful
to hem as I shal wel shewen þe in couenable place.

[The ferthe prose.]

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.

¶ But napeles yif so were þat þilke þat men wenen ben 3526

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

3497 were woxen swyne —
weeren wexen swyn
3498 chaunged—Ichaunged
brede—bred
for to—MS. *and* for to
ete acorns—eten akkornes
3499 hoole—hool

3501 wepiþ—MS. kepiþ, C.
weepith
3502 monstruous—MS. mon-
stronous, C. Monstruous
3504 Circes—MS. Cirtes
folk—folkys [I-hydd
3509 yhid—MS. yhidde, C.

3515 wooden—MS. wolden,
C. wooden
3517 aknowe—aknowe it
3518 seyn—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 three things (*i. e.* the will, the power, and the accomplishment of evil) hath its misery, therefore a three-fold wretchedness afflicts those who both will, can, and do commit sin.

3544

B. I grant it—but still I wish the vicious were without this misfortune.

[* fol. 28.]

P. They shall be despoiled 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

leueful for shrewes were bynomen hem. so þat þei ne myȝten nat anoyen or don harme to goode men. ¶ Certys a gret party of þe peyne to shrewes shulde ben allegged and releued. ¶ For al be it so þat þis ne seme nat credible þing peraunture to somme folk ȝit mot it nedes be þat shrewes ben more wrecches and vnsely. whan þei may don and performe. þat þei coueiten [than yif they myhte nat complyssen þat they coueyten]. ¶ For yif so be þat it be wrecchednesse to wilne to don yuel. þan is it more wrecchednesse to mowen don yuel. wiþ oute whiche moeuyng þe wrecched wille sholde languisshe wiþ oute effecte. ¶ þan syn þat eueryche of þise þinges haþ hys wrecchednesse. þat is to seyne wil to done yuel. and moeuyng to done yuel. it mot nedes be. þat þei (shrewes) ben constreyned by þre vnselynesses þat wolen and mowen and performen felonyes and shrewednesses. ¶ I accorde me quod I. but I desire gretely þat shrewes losten sone þilke vnselynesses. þat is to seyne þat shrewes were despoyled of moeuyng to don yuel. ¶ so shullen þei quod she. sonnere peraunture þen þou woldest *or sonnere þen þei hem self wenen to lakken mowyng to done yuel. ¶ For þere nis no þing so late in so short boundes of þis lijf þat is longe to abide. namelyche to a corage inmortal. Of whiche shrewes þe grete hope and þe heye compassyngus of shrewednesse is often destroyed by a sodeyne ende or þei ben war. and þat þing establiþ to shrewes þe ende of hir shrewednesse. ¶ For yif þat shrewednesse make wrecches. þan mot he nedes be most wrecched þat lengest is a shrewe. þe whiche wicked shrewes wolde ydemen aldirmost vnsely and

3527 for—to

3528 myȝten—myhte

don—MS. done, C. doon

harme—harm

3529 gret—MS. grete, C. gret

3533-36 don—MS. done, C.

doon

3533-34 [than—coueyten]—

from C.

3537 moeuyng—mowyng

3537 wille—wil

3539 haþ—MS. haþe

seyne—seyn

3540 done (1)—doon

moeuyng to done—Mow-

yng to don

mot—MS. mote, C. mot

3544 gretely—gretly

3545 seyne—seyn

were—weeren

3545 moeuyng—mowyng

3548 wenen—weene

to lakken — yuel—omit-

ted

3549 þere—ther

so (2)—the

3550 longe—long

3552 shrewednesse — shrew-

ednesses

often—ofte

caytifs yif þat hir shrewednes ne were yfynished. at þe leste weye by þe outerest[e] deef. for [yif] I haue concluded soþe of þe vnselynesse of shrewednesse. þan sheweþ it clerely þat pilke shrewednesse is wiþ outen ende þe whiche is certeyne to ben perdurable. ¶ Certys quod I þis [conclusion] is harde *and* wonderful to graunte. ¶ But I knowe wel þat it accordeþ moche to [the] þinges þat I haue graunted her byforne. ¶ þou hast quod she þe ryzt estimacioun of þis. but who so euere wene þat it be an harde þing to acorde hym to a conclusioun. it is ryzt þat he shewe þat somme of þe premisses ben fals. or ellys he mot shewe þat þe colasioun of preposiciouns nis nat spedful to a necessarie conclusioun. ¶ and yif it be nat so. but þat þe premisses ben ygranted þer nis nat whi he sholde blame þe argument. for þis þing þat I shal telle þe nowe ne shal not seme lasse wondirful. but of þe þinges þat ben taken al so it is necessarie as who so seiþ it folweþ of þat whiche þat is purposed byform. what is þat quod I. ¶ certys quod she þat is þat þat þise wicked shrewes ben more blysfyl or ellys lasse wrecches. þat byen þe tourmentes þat þei han deserued. þan yif no payne of Iustice ne chastied[e] hem. ne þis ne seye I nat now for þat any man myzt[e] þenk[e] þat þe maneres of shrewes ben coriged *and* chastised by veniaunce. *and* þat þei ben brouzt to þe ryzt wey by þe drede of þe tourment. ne for þat þei zeuen to oþer folk ensample to fleyen from vices. ¶ But I vndirstonde zitte [in] an oþer manere þat shrewes ben more vnsely whan þei ne ben nat punissed al be it so þat þere ne ben had no resoun or lawe of correccioun. ne none ensample of lokyng. ¶ And what manere

men wretched, the longer they are vicious the longer must they be miserable. And they would be infinitely wretched if death did not put an end to their crimes. It is clear, as I have already shown, that eternal misery is infinite. B. This consequence appears to be just, but difficult to assent to. P. 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 deduced; for if the premises be granted, you cannot reject the inferences from them. What I am about to say is not less wonderful, and it follows

3574

necessarily from the same premises.

B. What is that? P. That the wicked who have been punished for their crimes, are happier than if justice had allowed them to go unpunished. I do not appeal to popular arguments, that punishment corrects vice, that the fear of chastisement leads them to take the right path, and that the sufferings of evil-doers deter others from vice, but I believe that guilty men, unpunished, become much more unhappy in another way.

3588

3558 *shrewednes*—shrewednesse
 yfynished—fynished
 3559 *weye*—wey
outerest[e]—owtteryste
 [yif]—from C.
 3560 *soþe*—soth
 3561 *clerely*—cleerly
 3563 [conclusion]—from C.

3563 *harde*—hard
 3564 [the]—from C.
 3567 *harde*—hard
 3568 *fals*—false
 3573 *nowe*—now
 3575 *who so seiþ*—ho seyth
whiche—which
 3578 *byen*—a-byen
 3579 *chastied[e]*—chastysede

3580 *myzt[e]*—myhte
 3581 *þenk[e]*—thinke
 3584 *zeuen*—MS. zeuene, C. yeuen
fleyen—flen
 3585 *zitte*—yif
 [in]—from C.
 3588 *none*—non

B. In what way do you mean?

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

B. Yes.

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

B. 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.

[* fol. 28 b.]

B. Nobody denies that.

P. Everything, too, which is just

shal þat ben quod I. ouper þan haþ ben told here byforþ ¶ Hauē we nat graunted þan quod she þat good[e] folk ben blysful. and shrewes ben wrecches. ȝis quod I. [thanne quod she] ȝif þat any good were added to þe wrecchenesse of any wyȝt. nis he nat more blisful þan he þat ne haþ no medelyng of goode in hys solitarie wrecchednesse. so semeþ it quod I. and what seyst þou þan quod she of pilke wrecche þat lakkeþ alle goodes. so þat no goode nis medeled in hys wrecchednesse. and ȝitte ouer alle hys wickednesse for whiche he is a wrecche þat þer be ȝitte anoþer yuel anexid and knyȝt to hym. shal not men demen hym more vnsely þan pilke 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 punissed somewhat of good anexid to hir wrecchednesse. þat is to seyne þe same peyne þat þei suffren whiche þat is good by þe resoun of Iustice. And whan pilke same shrewes ascapen wiþ outen tourment. þan han þei somewhat more of yuel ȝit ouer þe wickednesse 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 whan þei ben wrongfully delyuered fro peyne. þan whan þei beþ punissed by ryȝtful vengeaunce. but þis is open þing and clere þat it is ryȝt þat shrewes ben punissed. and it is wickednesse and wrong þat þei escapin vnpunissed. ¶ who myȝt[e] denye *þat quod I. but quod she may any man denye. þat al þat is ryȝt nis good. and also þe contrarie. þat alle þat is wrong nis

3589 ouper—oother

haþ—MS. haþe

ben—be

told—MS. tolde, C. told

3591 good[e]—goode

3592 [thanne—she]—from

C.

3594 blisful—wefeful

haþ—MS. haþe

3594-97 goode—good

3598 alle—al

whiche—which

3600 knyȝt—knytte

3601 re[le]ued—releued

3602 goode—good

3605 seyne—seyn

3606 whiche—which

3607 outen—owte

3609 don—MS. done

seye—seyn

3610 whiche—which

3611 desert—deserte

3614 beþ—MS. beþe, C. ben

3615 clere—cler

3617 myȝt[e]—myhte

3618 is ryȝt nis—MS. nis

ryȝt is

3619 alle—al

nis wicked—is wykke

wicked. certys quod I pise pinges ben clere ynouȝ. and
 þat we han concludid a litel here byforne. but I preye
 þe þat þou telle me yif þou accordest to leten no tour-
 ment to þe soules aftir þat þe body is dedid by þe deþe.
 þis [is] to seyn. vndirstondest þou ouȝt þat soules han
 any tourment after þe deþe of þe body. ¶ Certis quod
 she ȝe and þat ryȝt grete. of whiche soules quod she I
 trowe þat somme ben tourmentid by asprenesse of
 peyne. and somme soules I trowe be excercised by a
 purging mekenesse. but my conseil nys nat to deter-
 myne of þis peyne. but I haue trauayled and told it
 hider to. ¶ For þou sholdest knowe þat þe mowynge
 [.i. myght] of shrewes whiche mowynge þe semeþ to
 ben. vnworpi nis no mowynge. and eke of shrewes of
 whiche þou pleynedest þat þei ne were nat punissid.
 þat þou woldest seen þat þei ne weren neuer mo wip
 outen þe torment of hire wickednesse. and of þe licence
 of mowynge to done yuel. þat þou preidest þat it
 myȝt[e] sone ben endid. and þat þou woldest fayne
 lerne. þat it ne sholde nat longe endure. and þat
 shrewes ben more vnsely yif þei were of lenger duryng.
 and most vnsely yif þei weren perdurable. and after
 þis I haue shewed þe þat more vnsely ben shrewes
 whan þei escapen wip oute ryȝtful peyne. þan whan þei
 ben punissid by ryȝtful uengeaunce. and of þis sentence
 folweþ it þat þan ben shrewes constreyned atte laste wip
 most greuous tourment. whan men wene þat þei ne ben
 nat ypunissid. whan I considre þi resouns quod I. I.
 ne trowe nat þat men seyn any þing more verrelly. and
 yif I tourne aȝeyn to þe studies of men. who is [he] to
 whom it sholde seme þat [he] ne sholde nat only leuen
 pise pinges. but eke gladly herkene hem. Certys quod

is good; and, on the contrary, whatsoever is unjust is evil.

B. These are just inferences from our former premises. But is there any punishment for the soul after death of the body?

P. 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 infinitely 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 *dedid*—endyd
deþe—deth
 3624 *[is]*—from C.
ouȝt—awht
 3625 *deþe*—deth
 3626 *grete*—gret
 3628 *be*—ben

3629 *determyne*—determenye
 3630 *peyne*—peynes
told—MS. tolde
 3632 *[.i. myght]*—from C.
 3632-34 *whiche*—which
 3633 *eke*—ek
 3635 *seen*—seyn
 3637 *done*—don

3638 *myȝt[e]*—myhte
fayne lerne—fayn lernen
 3639 *endure*—dure
 3645 *atte*—at the
laste—MS. past. C. laste
 3647 *resouns*—resonn
 3649-50 *[he]*—from C.
 3651 *eke*—ek

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 night 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.* virtue). 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 þei han hire eyen so wont to derkenesse of erþely þinges. þat þei may nat liften hem vp to þe lyzt of elere soþefastnes. ¶ But þei ben lyke to briddes of whiche þe nyzt lyztneþ hyre lookyng. and þe day blyndeþ hem. for whan men loken nat þe ordre of þinges but hire lustes and talentz. þei wene þat opir þe leue or þe mowynge to done wickednesse or ellys þe escapynge wiþ oute peyne be weleful. but considere þe iugement of þe perdurable lawe. for if þou conferme pi corage to þe beste þinges. þou ne hast no nede to no iuge to ziuen þe pris or meede. for þou hast ioigned pi self to þe most excellent þing. and yif þou haue enclined pi studies to þe wicked þinges. ne seek no foreyn wrekeres out of pi self. for þou pi self hast prest þe in to wicked þinges. ryzt as þou myztest loken by dyuerse tymes þe foule erþe and þe heuene. and þat alle opir þinges stynten fro wiþ oute. so þat þou [nere neyther in heuene ne in erthe] ne say[e] no þing more. þan sholde it semen to þe as by only resoun of lokyng. þat þou were in þe sterres. and now in þe erþe. but þe poeple ne lokeþ nat on þise þinges. what þan shal we þan approchen vs to hem þat I haue shewed þat þei ben lyke to þe bestes. (q. d. non) ¶ And what wilt þou seyne of þis ¶ yif þat a man hadde al forlorn hys syzt. and had[de] forȝeten þat he euer saw and wende þat no þing ne fayled[e] hym of perfeccioun of mankynde. now we þat myzten sen þe same þing wolde we nat wene þat he were blynde (q. d. sic). ne also ne accordeþ nat þe poeple to þat I shal seyne. þe whiche þing is susteyned by a stronge foundement of resouns. þat is to seyn þat more vnsely ben þei

3653 *derkenesse*—derkenesse
3654 *clere soþefastnes*—cleer soþfastnesse
3655 *whiche*—which
3658 *opir*—eyther
done—don
3659 *escapynge*—schapyng
3662 *to* (1)—of
3665 *foreyn*—foreyne
3666 *prest*—thyrst

3666 *wicked*—wikke
3669 [*nere*—*erthe*]*—*from C.
heuene—C. heuenene
say[e]*—*C. saye
3672 *on*—in
3674 *lyke*—lyk
q. d.—MS. quod
3675 *wilt þou seyne*—woltow
seyn
3676 *forlorn*—MS. forlorne,

C. for-lorn
syzt—syhte
had[de]*—*hadde
3677 *saw*—MS. sawe, C. sawh
fayled[e]*—*faylede
3678 *sen*—MS. sene, C. sen
3679 *þing*—thinges
q. d.—MS. quod
3681 *whiche*—which

pat don wrong to oþer folk. þen þei þat þe wrong
suffren. ¶ I wolde heren þilke *same resouns quod I
¶ Deniest þou quod she þat alle shrewes ne ben worþi
to han tourment. nay quod I. but quod she I am cer-
teyne by many resouns þat shrewes ben vnsely. it ac-
cordeþ quod I. þan [ne] dowtest þou nat quod she þat
þilke folk þat ben worþi of tourment þat þei ne ben
wrecches. It accordeþ wel quod I. yif þou were þan
quod she yset a Iuge or a knower of þinges. wheþer
trowest þou þat men sholde tourment[e] hym þat hap
don þe wronge. or hym þat hap suffred þe wronge. I
ne doute nat quod I. þat I nolde don suffissaunt satis-
faccioun to hym þat had[de] suffred þe wrong by þe
sorwe of hym þat had[de] don þe wronge. ¶ þan
semeþ it quod she þat þe doar of wrong is more wrecche
þan he þat hap suffred þe wrong. þat folweþ wel quod
[I]. þan quod she by pise causes *and* by oþer causes
þat ben enforced by þe same roate þat filþe or synne by
þe propre nature of it makeþ men wrecches. *and* it
sheweþ wel þat þe wrong þat men don nis nat þe
wrecchenesse of hym þat receyueþ þe wrong. but þe
wrecchednesse of hym þat doþ þe wronge ¶ but certys
quod she pise oratours or aduocatȝ don al þe contrarie
for þei enforecen hem to commoeue þe iuges to han pite
of hem þat han suffred *and* resceyued þe þinges þat ben
greuous *and* aspre. *and* ȝitte men sholden more ryȝt-
fully han pitee on hem þat don þe greuaunces *and* þe
wronges. þe whiche shrewes it were a more couenable
þing þat þe accusours or aduocatȝ not wroþe but pitous
and debonaire ladden þe shrewes þat han don wrong to
þe Iugement. ryȝt as men leden seke folk to þe leche.
for þat þei sholden seken out þe 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 impious men
are in many ways
miserable.

B. They are so.

P. Then those
that deserve
punishment are
miserable.

B. I admit it.

P. If you were a
judge, upon whom
would you inflict
punishment?
upon 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 ob-
tain pity for those
that have suffered
cruelty and op-
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,

3683 *don*—MS. done, C. don

oþer—oother

3688 [ne]—from C.

3691 *yset*—MS. ysette, C.
yset

wheþer—omitted

3692 *tourment*[e]—torment-

3692-3 *hap*—MS. haþe [eu]

3693 *wronge* (2)—wrong

3695 *had*[de]—hadde

3696 *had*[de]—hadden

wronge—wrong

3697 *doar*—doere

3698 *hap*—MS. haþe

3699 [I]—from C.

3700 *ben*—ben of

3700 *roate*—Roote

3703-4 *but*—*wronge*—omit-
ted

3704 *doþ*—MS. doþe

3711 *wroþe*—wroth

3712 *þe*—tho

don—MS. done, C. don

3713 *seke*—syke

by the ply ic of chastisement, they may be cured of their vices. I would not have the guilty defrauded by their advocates. Their duty is to accuse, and not to excuse offenders. Were

3720

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

3727

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 as irrational to hate the wicked. Vice is a sickness of the soul, and needs our com-

3734

passion, 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.

3740

[The ferthe
Metur.]

What frenzy causes man to hasten on his fate, that is, by war or by strife. If death is desired he de-

tourment₃. and by þis couenaunt eyþer þe entent of þe defendours or aduocat₃ sholde fayle *and* cesen in al. or ellys yif þe office of aduocat₃ wolde bettre profiten to men. it sholde be tourned in to þe habit of accusacioun. þat is [to] s[e]yn þei sholden accuse shrewes. *and* nat excuse hem. *and* eke þe shrewes hem self. 3it it were leueful to hem to seen at any clifte þe vertue þat þei han forleten. *and* sawen þat þei sholde putten adoun þe filþes of hire vices by [the] tourment₃ of peynes. þei ne auzten nat ryzt for þe recompensacioun forto geten hem bounte *and* prowesse whiche þat þei han lost demene holden þat þilke peynes weren tourmentes to hem. *and* eke þei wolden refuse þe attendaunce of hir aduocat₃ *and* taken hem self to hire iuges *and* to hir accusours. for whiche it bytideþ [þat] as to þe wise folk þer nis no place ylete to hate. þat is to seyn. þat hate ne haþ no place amonges wise men. ¶ For no wyzt wolde haten gode men. but yif he were ouer moche a fole. ¶ *and* forto haten shrewes it nis no resoun. ¶ For ryzt so as languissing is maladie of body. ryzt so ben vices *and* synne maladies of corage. ¶ *and* so as we ne deme nat þat þei þat ben seek of hire body ben worþi to ben hated. but raper worþi of pite. wel more worþi nat to ben hated. but forto ben had in pite ben þei of whiche þe þouztes ben constreined by felonous wickednesse. þat is more cruel þan any languissinge of body.

QUID TANTOS IUUAT.

What deliteþ it 3ow to exciten so grete moewynges of hatredes *and* to hasten *and* bisien [the] fatal disposicioun of 3oure deef wiþ 3oure propre handes. þat is to seyn by batailes or [by] kontek. for yif 3e axen þe

3745

3715 *tourment₃*—torment
þe (2)—omitted
3719 [to] s[e]yn—to seyn
3722 *sawen*—sawh
sholde—sholden
3723 [the]—from C.
3724 *auzten*—owhte

3725-29 *whiche*—which
3729 *bytideþ*—MS. byndeþ,
C. bytidith
[þat]—from C.
3730 *ylete*—I-leten
3731 *haþ*—MS. haþe
3732 *wolde*—nyl

3732 *moche*—mochel
3733 *fole*—fool
3736 *seek*—syke
3743 [the]—from C.
3745 [by]—from C.

deep it hastisiþ hym of hys owen wille. ne deep ne
tarieþ nat hys swifte hors. and [the] men þat þe ser-
pentz *and* þe lyouns. *and* þe tigre. *and* þe beere *and* þe
boore seken to sleen wiþ her teþe. 3it þilke same men
seken to sleen eueryche of hem oþer wiþ swerde. loo for
her maners ben * diuerse *and* discordaunt ¶ þei
moeuen vnryztful oostes *and* cruel batailes. *and* wilne
to perisse by enterchaungynge of dartes. but þe resoun
of cruelte nis nat ynouȝ ryztful. wilt þou þan ȝelden a
couenable gerdoun to þe desertes of men ¶ Loue ryzt-
fully goode folk: *and* haue pite on shrewes. 3756

HING EGO VIDEO INQUAM. ET CETERA.

þus see I wel quod I. eyþer what blisfulnesse or ellys
what vnselinessse is estab[li]ssed in þe desertys of
goode men *and* of shrewes. ¶ but in þis ilke fortune
of poeple I see somewhat of goode. *and* somewhat of
yuel. for no wise man haþ nat leuer ben exiled pore
and nedy *and* nameles. þan forto dwellen in hys Citee
and flouren of rycheesses. *and* be redoutable by honoure.
and stronge of power for in þis wise more clerely *and*
more witnesfully is þe office of wise men ytretid whan
þe blisfulnes *and* [the] pouste of gouernours is as it
were yshad amonges poeples þat ben neyȝboures *and*
subgitȝ. syn þat namely prisoun lawe *and* þise oþer
tourmentȝ of lawful peynes ben raper owed to felonous
Citeȝeins. for þe whiche felonous Citeȝeins þo peynes
ben establissed. þan for goode folk. ¶ þan I merueile
me gretly quod I. whi [þat] þe þinges ben so mys en-
trechaunged. þat tourmentȝ of felounes pressen *and*
confounden goode folk. *and* shrewes rauyssen medes of

lays not to come.
Why do they who
are exposed to the
assaults of beasts
of prey and
venomous reptiles
seek to slay each
other with the
sword. Lo! their
manners and
opinions do not
[* fol. 29 b.]
accord, wherefore
they engage in
unjust wars, and
fiercely urge on
each other's des-
tiny. But this is
no just reason for
shedding blood.
Wouldst thou re-
ward each as he
deserves? Then
love the good as
they deserve, and
have pity upon
the wicked.

[The fyfthe prose.]

B. I see plainly
the nature of that
fellicity which at-
tends the virtues
of the good, and of
the misery that
follows the vices of
the wicked. But
in Fortune I see a
mixture of good
and evil. The
wise man prefers
riches, &c., to

poverty, &c. And
wisdom appears
more illustrious,
when wise men
are governors and
impart their
felicity to their
subjects; and
when imprison-
ment, torture, &c.,
are inflicted only
upon bad citizens.

3770

Why, then,
should things
undergo so un-
natural a change?

Why should the
worthy suffer and
the vicious re-

3746 *hastisiþ*—hasteth
owen wille—owne wyl
3747 [*the*]*—*from C.
3749 *boore*—boor
teþe—teth
3750 *swerde*—sword
3751 *her*—hir
3752 *wilne*—wynlen
3753 *enterchaungynge*—en-

trechaungynge
3760 *goode*—good
3761 *haþ*—MS. hape
nat—omitted
leuer—leuere
3762 *þan*—MS. þat, C. than
3763 *redoutable*—MS. re-
dentable, C. redowtable
3764 *stronge*—strong

3764 *clerely*—clerly
3766 [*the*]*—*from C.
3767 *neyȝboures*—nesshe-
bors
3769 *lawful*—laweful
3771 *goode*—good
3772 [*þat*]*—*from C.

ceive the reward of virtue? I should like to hear the reason of so unjust a distribution. I should not marvel so much if *Chance* were the cause of all this confusion. But I am overwhelmed with astonishment when I reflect, that God the director of all things thus unequally distributes rewards and punishments. What difference is there, then, unless we know the cause, between God's proceedings and the operations of Chance? *P.* It is not at all surprising that you think you see irregularities, when you are ignorant of that order by which God proceeds. But, forasmuch as God, the good governor, presides over all, rest assured that all things are done rightly and as they ought to be done.

[* MS. aritur]

[The fyfthe
Metur.]

He who knows not that the Bear is seen near the Pole, nor has observed the path of Boötes, will marvel at their appearance.

3798

The vulgar are alarmed when shadows terrestrial obscure the moon's brightness, causing the stars to be displayed.

3775 *grete*—gret
3776 *to witen*—forto weten
3778 *trowed[e]*—trowede
alle—al
3779 *were*—weeren
fortuouse—fortunous
3780 *myne*—myn
3781 *good[e]*—goode
3782 *yuel*—yuelis
3783 *hardnesse*—hardnesses

vertue *and* ben in honours. *and* in grete estatiss. *and* I desire eke to witen of þe. what semep þe to ben þe resoun of þis so wrongful a confusioun ¶ For I wolde wondre wel þe lasse yif I trowed[e] þat alle þise þinges were medeled by fortuouse hap. ¶ But now hepeþ *and* encreseþ myne astonyenge god gouvernour of þinges. þat so as god ȝeueþ ofte tymes to good[e] men goodes *and* myrþes. *and* to shrewes yuel *and* aspre þinges. *and* ȝeueþ aȝeynewarde to goode folk hardnesse. *and* to shrewes [he] graunteþ hem her wille *and* þat þei desiren. what difference þan may þer be bitwixen þat þat god doþ. *and* þe hap of fortune. yif men ne knowe nat þe cause whi þat [it] is. it nis no merueile quod she þouȝ þat men wenen þat þer be somewhat folysche *and* confus whan þe resoun of þe order is vnknowe. ¶ But alle þouȝ þou ne know nat þe cause of so gret a disposicioun. napeles for as moche as god þe good[e] gouvernour attempred *and* gouerneþ þe world. ne doute þe nat þat alle þinges ne ben doon aryȝt.

3793.

SI QUIS ARCTURI * SYDERA.

Who so þat ne knowe nat þe sterres of arctour ytourned neye to þe souereyne contre or point. þat is to seyne ytourned neye to þe souereyne pool of þe firmament *and* woot nat whi þe sterre boetes passeþ or gaderip his wey[n]es. *and* drenchep his late flaumbes in þe see. *and* whi þat boetes þe sterre vnfoldip his ouer swifte arisynges. þan shal he wondren of þe lawe of þe heye eyre. *and* eke if þat he ne knowe nat why þat þe hornes of þe ful[le] moene waxen pale *and* infect by þe boundes of þe derke nyȝt ¶ *and* how þe moene dirk

3784 [he]—from C.
wille—wyl
3785 difference—MS. differ-
3786 doþ—MS. dope [ence
hap—happe
3787 [it]—from C.
it—ne it
3788 confus—confuse
3789 alle—al
3791 good[e]—goode

3793 ne—omitted
3794 arctour—MS. aritour
3795 neye—neygh
3796 seyne—seyn
neye—nygh
3797-99 boetes—MS. boeces,
C. boetes
3798 his (1)—hise
wey[n]es—weynes
3902 ful[le]—fulle

and confuse discouereþ þe sterres. þat she had[de] ycouered by hir clere visage. þe commune errour moeueþ folk and makip wery hir bacines of bras by pikke strookes. þat is to seyne þat þer is a maner poeple þat hyzt[e] coribandes þat wenen þat whan þe moone is in þe eclips þat it be enchauntid. and þerfore forto rescowe þe moone þei betyn hire basines wiþ pikke strokes.

¶ Ne no man ne wondreþ whan þe blastes of þe wynde chorus betyn þe strondes of þe see by quakyng floodes. ne no man ne wondreþ whan þe wey3te of þe snowe yhardid by þe colde. is resolved by þe brennyng hete of phebus þe sonne. ¶ For here seen men redyly þe causes. but þe * causes yhid þat is to seye in heuene trouble þe brestes of men. ¶ þe moeueable poeple is a-stoned of alle þinges þat comen selde and sodeynely in oure age. but yif þe troubyl error of oure ignorance departid[e] from vs. so þat we wisten þe causes whi þat swiche þinges bitiden. certys þei sholden cesse to seme wondres.

3822

ITA EST INQUAM.

þ vs is it quod I. but so as þou hast 3euen or byhyzt me to vnwrappen þe hidde causes of þinges ¶ and to discoueren me þe resouns couered with dirknesses I preye þe þat þou diuise and Iuge me of þis matere. and þat þou do me to vndrestonden it. ¶ For þis miracle or þis wondre troubleþ me ryzt gretely. and þan she a litel [what] smylyng seide. ¶ þou clepest me quod she to telle þing. þat is grettest of alle þinges þat mowen ben axed. ¶ And to þe whiche questioun vnneþ[e]s is þere auzt ynow to lauen it. as who seiþ. vnneþes is þer suffisauntly any þing to answere perfitly to þi questioun.

Thinking the eclipse the result of enchantment, they sought to destroy the charms by the tinkling of brazen vessels or cymbals. Yet none marvel when the north-west wind renders the sea tempestuous; nor when vast heaps of congealed snow are melted by the warm rays of the sun, because the causes are apparent.

3813

Things whose causes are unknown disquiet the human mind.

[* fol. 30.]

The fickle mob stands amazed at every rare or sudden phenomenon. Fear and wonder, however, soon cease when ignorance gives place to certain knowledge.

[The sxyte prose.]
B. So it is. But as thou hast promised to unfold the hidden causes of things, and unveil things wrapt up in darkness: I pray thee deliver me from my present perplexity, and explain the mystery I mentioned to you.
P. You ask me to declare to you the most intricate of all questions, which I am afraid can scarce be answered.

3833

3304 had[de]—hadde
3306 bacines—MS. batines
pikke—MS. pilke, C. thilke
3307 seyne—seyn
3308 hyzt[e]—hihte
3309 eclips—eclypse
3312 chorus—MS. thoros, C.
chorus
3313 snowe—sonwh = snowh

3815 here—her
redyly—redely
3816 yhid—MS. yhidde, C.
I-hid
seye—seyn
3817 trouble—trowblen
3820 departid[e] from — de-
partede fro
3823 byhyzt—by-hylite

3824 hidde—hyd
3826 preye—precy
diuise—deuyse
3827 do—don
3828 gretely—gretly
3829 [what]—from C.
3832 þere auzt—ther awht

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,

3849

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 þe matere of it is swiche þat whan oon doute is determined *and* kut away þer wexen oþer doutes wiþouten noumbre. ryzt as þe heuedes waxen of ydre þe serpent þat hercules slou3. ¶ Ne þere ne were no manere ne noon ende. but yif þat a wyzt constrained[e] þo doutes. by a ryzt lyuely *and* a quik fire of þouzt. þat is to seyn by vigour *and* strengþe of witte. ¶ For in þis matere men weren wont to maken questiouns of þe simplicitie of þe purueaunce of god *and* of þe ordre of destine. *and* of sodeyne hap. *and* of þe knowyng *and* predestinacioun deuine *and* of þe lyberte of fre wille. þe whiche þing þou pi self aperceiust wel of what weyzt þei ben. but for as mochel as þe knowynge of þise þinges is a manere porcioun to þe medicine to þe. al be it so þat I haue lytel tyme to don it. 3it napeles I wole enforcen me to shewe somwhat of it. ¶ but al þou3 þe norissinges of dite of musike deliteþ þe þow most suffren. *and* forberen a litel of þilk delite while þat I weue (contexo) to þe resouns yknyt by ordre ¶ As it likeþ to þe quod I so do. ¶ þo spak she ryzt a[s] by an oþer bygynnyn[ge] *and* seide þus. ¶ þe engendrynge of alle þinges quod she *and* alle þe progressiouns of muuable nature. *and* alle þat moeueþ in any manere takip hys causes. hys ordre. *and* hys formes. of þe stablenesse of þe deuyne þouzt [*and* thilke deuyne thowht] þat is yset *and* put in þe toure. þat is to seyne in þe heyzt of þe simpliceite of god. stablisip many manere gyses to þinges þat ben to don. ¶ þe whiche manere whan þat men loken it in þilke pure clerenesse of þe deuyne intelligence. it is yelepud purueaunce ¶ but whan þilke manere is re-

3834 swiche—swych

oon—o

3835 wiþouten noumbre —
with-owte nowmbyr

3836 waxen—wexen

3837 þere—ther

3838 constrained[e] — con-

streynede

3839 lyuely—lyfly

3840 witte—wit

3843 hap—happe

3845 weyzt—wyht

3848 wole—wol

3850 þow—MS. now, C. þou

most suffren—MS. moste

to souereyne; C. most

suffren

3851 þilk—thilke

3853 þo—so

spak—MS. spake, C. spak

3853 a[s]—as

3856 alle—al

3858 [*and*—*thowht*]—from
C.

yset—MS. ysette, C. yset

3859 toure—towr

seyne—seyn

heyzt—heyhte

3861 don—done

3862 clerenesse—klennesse

ferred by men to þinges þat it moeueþ *and* disponeþ þan of olde men. it was cleped destine. ¶ þe whiche þinges yif þat any wyzt lokeþ wel in his þouzt. þe strengþe of þat oon *and* of þat oþer he shal lyztly mowen seen þat þise two þinges ben diuers. ¶ For purueaunce is pilke deuyne resoun þat is establissed in þe souereyne prince of þinges. þe whiche purueaunce disponiþ alle þinges. but destine is þe disposicioun *and* ordenaunce cleuyng to moeuable þinges. by þe whiche disposicioun þe purueaunce knyteþ alle þinges in hire ordres. ¶ For purueaunce embraceþ alle þinges to hepe. al þouz þat þei ben dyuerse *and* al þouz þei ben wiþ outen fyn. but destynie departeþ *and* ordeyneþ alle þinges singlerly *and* diuideþ. in moeuynges. in places. in formes. in tymes. departiþ [as] þus. so þat þe vnfolding of temporel ordenaunce assembled *and* ooned in þe lokyng of þe deuyne þouzt ¶ Is purueaunce *and* pilke same assemblynge. *and* oonyng diuided *and* vnfolden by tymes. lat þat ben called destine. *and* al be * it so þat þise þinges ben dyuerse. zitte napeles hangeþ þat oon on þat oþer. forwhi þe ordre destinal procediþ of þe simplicitie of purueaunce. for ryzt as a werkman þat aperceiueþ in hys þouzt þe forme of þe þing þat he wil make moeueþ þe effect of þe werke. *and* lediþ þat he had[de] looked byforne in hys þouzt symply *and* presently by temporel þouzt. ¶ Certys ryzt so god disponiþ in hys purueaunce singlerly *and* stably þe þinges þat ben to done. but he amynistreþ in many maneres *and* in dyuerse tymes by destyne. pilke same þinges þat he haþ disponed þan whepir þat destine be excercised. eyþer by somme dyuyne spirites seruantez to þe deuyne purueaunce. or ellys by somme soule (anima

cause us to see their difference. Providence is the divine intelligence manifested in the disposition of worldly affairs. Destiny or Fate is that inherent state or condition of movable things by means whereof Providence retains them in the order in which she has placed them. Providence embraces all things, although diverse and infinite; but Fate gives motion to every individual thing, and in the place and under the form appropriated to it. So that the explication of this order of things wrapt up in the divine intelligence is Providence; and being unfolded according to time and other circum-

3880

stances, may be called Fate.

Though these

[* fol. 30 b.]

things appear to differ, yet one of them depends on the other, for the order of Fate proceeds from the unity of Providence. For as a workman, who has formed in his head the plan of a work which he is desirous to finish, executes it afterwards, and produces after a time all the different parts of the model which he has conceived; so God in the plan of his Providence disposes everything to be brought about in a certain order and in a proper time; and afterwards, by the ministry of Fate,

3872 *cleuyng*—cluyng
3875 *wiþ outen fyn*—Infy-
nyte
3876 *singlerly*—syngulerly
3877 *in* (3)—MS. *and*, C. in
3878 *departiþ*—omitted
[as]—from C.

3878 *so þat*—lat
3884 *on*—of
3886 *wil*—wol
3888 *had[de]*—hadde
3889 *symply*—symplely
3889 *þouzt*—ordinaunce
3890 *singlerly*—syngulerly

3890 *stably*—stablye
3893 *haþ*—MS. *habe*
3894 *eyþer*—owther
3894 *seruauntez*—MS. *seru-
aunce*;
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 outward 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 parity 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.

mundi). or ellys by al nature seruyng to god. or ellys by þe celestial moeuynge of sterres. or ellys by þe vertue of aungels. or ellys by þe dyuerse subtilite of deueles. or ellys by any of hem. or ellys by hem alle þe destynal ordynaunce is ywouen or accomplissed. certys it is open ping þat þe purueaunce is an vnmoeueable *and* symple forme of pinges to done. *and* þe moeueable bonde *and* þe temporel ordynaunce of pinges whiche þat þe deuyne simplicitie of purueaunce haþ ordeyned to done. þat is destine. For whiche it is þat alle pinges þat ben put vndir destine ben certys subgitȝ to purueaunce. to whiche purueaunce destine it self is subgit *and* vndir.

¶ But somme pinges ben put vndir purueaunce þat sourmounten þe ordinaunce of destine. *and* þo ben pilke þat stably ben yficched ney to þe first godhed þei sourmounten þe ordre of destinal moeuablite. ¶ For ryȝt as cerceles þat tournen aboute a same Centre or about a poynt. pilke cercele þat is inrest or moost wiȝynne ioineþ to þe symplesse of þe myddel *and* is as it were a Centre or a poynt to þat oper cerceles þat tournen abouten hym. ¶ *and* pilke þat is outerest compased by larger envyrnnyng is vnfolden by larger spaces in so mochel as it is forþest fro þe mydel symplicitie of þe poynt. *and* yif þer be any ping þat knytteþ *and* felawshippeþ hym selfe to pilke mydel poynt it is constreyned in to symplicitie. þat is to seyn in to [vn]moeueablete. *and* it ceseth to ben shad *and* to fletin dyuersly. ¶ Ryȝt so by semblable resoun. pilke ping þat departiþ firþest fro þe first pouȝt of god. it is vnfolden *and* summittid to grettere bondes of destine. *and* in so moche is þe ping more free *and* lovs fro destyne as it axeþ *and*

3996 *al*—alle3997 *moeuynge*—moeuynge3900 *ywouen*—MS. ywonnen,
C. ywouen*or—and*3902 *bonde*—bond3904 *haþ*—MS. haþe3905 *whiche*—which3912 *as*—as of3913 *about*—a-bowte*inrest*—innerest3917 *larger* (1)—a large3918 *mochel*—moche*forþest*—ferthre3920 *selfe*—self3921 [*vn*]moeueablete — vn-

moeueablete

3922 *ceseth* — MS. fleþe, C.
cesith3923 *pinge*—thing3924 *of*—MS. to, C. of3926 *lovs*—laus

holdeþ hym ner to pilke Centre of pinges. þat is to
seyne god. ¶ and if þe ping cleueþ to þe stedfastnesse
of þe þouzt of god. *and* be wip oute moeuynge certys it
sourmounteþ þe necessite of destyne. þan ryzt swiche
comparisoun as [it] is of skilynge to vndirstondyng *and*
of ping þat is engendred to ping þat is. *and* of tyme to
eternite. *and* of þe cercle to þe Centre. ryzt so is þe
ordre of moeueable destine to þe stable symplite of
purueaunce. ¶ pilke ordinaunce moeueþ þe heuene
and þe sterres *and* attempreþ þe elymentz to gider
amonges hem self. *and* transformeþ hem by enter-
chaungable mutacioun. ¶ and pilke same ordre neweþ
aȝein alle pinges growyng *and* fallyng a-doune by sem-
bleables progressiouns of seedes *and* of sexes. þat is
to sein. male *and* female. and þis ilke ordre constreyneth
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
wel ygouerned. yif þat þe symplite dwellynge* in þe
deuyne þouzt sheweþ furþe þe ordre of causes. vnable to
be I-bowed. *and* þis ordre constreyneth 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 ordinaunce. ¶ Napeles þe propre manere of
euery ping dressyng hem to goode disponit hem alle.
for þere nis no ping don for cause of yuel. ne pilke
ping þat is don by wicked[e] folk nis nat don for yuel
þe whiche shrewes as I haue shewed [ful] plentiuously

And if we suppose that the thing in question is joined to the stability of the supreme mind, it then becomes immovable, and is beyond the necessity and power of destiny. As reasoning is to the understanding, as that which is produced to that which exists of itself, as time to eternity, as the circle to the centre, so is the movable order of Fate to the stable simplicity of Providence. Destiny rules nature. It controls the actions of men by an indissoluble chain of causes, and is, like their

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origin, immutable. Thus, then, are all things well conducted, since that invariable order of cause has its origin in the simplicity of the Divine mind, and by its inherent immutability ex-

[* fol. 31.]

ercises a restraint upon mutable things, and preserves them from irregularity. To those who understand not this order, things appear confused—nevertheless, the proper condition of all things directs and inclines it to their true good. For there is nothing done for the sake of evil, not ere by the wicked, who, in seeking for felicity, are led astray by crooked error.

3927 *ner*—*ners*3928 *seyne*—*seyn**pinge cleueþ* — thing
cleyeth*stedfastnesse* — *stedefast-*
*nesse*3930 *swiche*—*swych*

3931 [it]—from C.

3932 to (2)—MS. of, C. to

3937 *enterchaungable*—MS.
enterchaungyngable, C.*entrechaungeable*3939 *a-doune*—*a-down**sembleables*—*semblable*3942 *bondo*—*bond*3943 *ben vnbounden*—*be vn-*
*bounde*3944 *oute*—*owt*3948 *furþe*—*forth*3949 *I-bowed*—MS. *vnbound-*
en, C. *I-bowed*3950 *sholde*—*sholden*3951 *whiche*—*which*3952 *mowe*—*mowen*3956 *wicked*[e]—*wykkede*

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 prosperous 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

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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, but goodness? And what are its maladies, but vice? Who is the preserver of good,

seken goode. but wicked errour mystournip hem. ¶ Ne þe ordre comynge fro þe poynt of souereyne goode ne declineþ nat fro hys bygynnyng. but þou mayst sein what vnreste may ben a wors confusioun þan þat goode men han somme tyme aduersite. *and* somtyme prosperite. ¶ *and* shrewes also han now þinges þat þei desiren. *and* now þinges þat þei haten ¶ wheþer men lyuen now in swiche hoolnesse of þouȝt. as who seiþ. ben men now so wise. þat swiche folk as þei demen to ben goode folk or shrewes þat it mot nedes ben þat folk ben swiche as þei wenen. but in þis manere þe domes of men discorden. þat pilke men þat somme folk demen worpi of mede. oþer folk demen hem worpi of tourment. but lat vs graunt[e] I pose þat som man may wel demen or knowen þe goode folk *and* þe badde. May he þan knowen *and* seen pilke inrest attemperaunce of corages. as it haþ ben wont to be said of bodyes. as who saiþ may a man speken *and* determine of attemperaunce in corages. as men were wont to demen or speken of complexiouns *and* attemperaunces of bodies (q' non). ne it [ne] is nat a[n] vnlyke miracle to hem þat ne knowen it nat. ¶ As who seiþ. but is lyke a merueil or a miracle to hem þat ne knowen it nat. whi þat swete þinges [ben] couenable to some bodies þat ben hool *and* to some bodies bittre þinges ben couenable. *and* also whi þat some seke folk ben holpen with lyȝt medicines [*and* some folk ben holpen with sharppe medicynes] but napeles þe leche þat knoweþ þe manere *and* þe attemperaunce of heele *and* of maladie ne merueileþ of it no þing. but what oþer þing semeþ hele of corages but bounte *and* prowessse. *and* what oþer þing semeþ maladie of corages but vices. who is ellys kepere of good or

3958-9 *goode*—good
3960 *declineþ*—MS. *enclineþ*,
C. *declynyth*
3961 *wors*—worse
3962 *somme tyme*—sometyme
3965 *swiche*—swych
3967 *goode*—good

3967 *mot*—moste
3971 *graunt[e]*—graunte
3973 *inrest*—Inneryste
3974 *haþ*—MS. *habe*
said—MS. *saide*, C. *seyd*
3975 *determine*—determinen
3978 [ne]—from C.

3978 *vnlyke*—vn-lyk
3979 *lyke*—lik
3981 [ben]—from C.
hool—hoole
3984 [*and* — *medicynes*]—
from C.

dryuere away of yuel but god *gouernour and* leecher of
pouztes. þe *whiche* god whan he hap by-holden from þe
 heye toure of hys *purueaunce* he knoweþ what is
 couenable to euery wyȝt. *and* lenep hem þat he wot
 [þat] is couenable to hem. Loo here of comeþ *and*
 here of is don þis noble miracle of þe ordre *destinal*.
 whan god þat alle knoweþ doþ swiche þing. of *whiche*
 þing [þat] vnknowyng folk ben astoned but forto con-
 streine as who seiþ ¶ But forto *comprehende and* telle
 a fewe þinges of þe *deuyne depnesse* þe *whiche* þat mans
 resoun may vnderstonde. ¶ þilk man þat þou wenest
 to ben ryȝt *Iuste and* ryȝt kepyng of equite. þe contrarie
 of þat semeþ to þe *deuyne purueaunce* þat al woot.
 ¶ And *lucan* my *familier* telleþ þat þe *victories* cause
 liked[e] to þe *goddess and* causes ouercomen liked[e] to
 catoun. þan what so euer þou mayst seen þat is don in
 þis [world] vn hoped or vnwened. certys it is þe ryȝt[e]
 ordre of þinges. but as to þi wicked[e] oppinioun it is a
 confusioun. but I suppose þat som man be so wel yþewed.
 þat þe *deuyne Iugement and* þe *Iugement* of mankynde
 accorden hem to gidre of hym. but he is so vnstedfast
 of corage [þat] yif any aduersite come to hym he wolde
 for-leten *perauenture* to continue *innocence* by þe
whiche he ne may nat wipholden fortune. ¶ þan þe
 wise dispensacioun of god spareþ hym þe *whiche*
 manere aduersite *myȝt[e] enpeyren. ¶ For þat god
 wil nat suffren hym to trauaile. to whom þat trauayl
 nis nat couenable. ¶ An oþer man is perfit in alle
 uertues. *and* is an holy man *and* neye to god so þat þe
purueaunce of god wolde demen þat it were a felony
 þat he were touched wip any aduersites. so þat 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 spring
 that great marvel
 —the order of
 destiny— wrought
 by the wisdom of
 God, and marvel-
 ed at by ignorant
 men. But, now
 let us notice a
 few things con-
 cerning 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 irregu-
 larities—unex-
 pected and un-
 4004

wished for—deem
 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.]
 adversity 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 in-
 justice to oppress by
 adversity, and
 therefore exempts

3991 *hap*—MS. *habe*
 3993 *wot*—MS. *wote*, C. *wot*
 3994 [þat]—from C.
 3995 *don*—MS. *done*, C. *don*
miracle—MS. *mirache*, C.
miracle
ordre—MS. *ordre* of
 3996 *aile*—al
dop—MS. *dope*

3996 *whiche*—which
 3997 [þat]—from C.
 3999 *mans*—mannes
 4000 *pilk*—thilke
 4004 *liked[e]* (*both*)—lykede
 4005 *is don*—MS. *is to don*
 4006—[world]—from C.
ryȝt[e]—ryhte
 4007 *wicked[e]*—wykkede

4010 *vnstedfast*—vnstydefast
 4011 [þat]—from C.
wolde—wol
 4015 *manere*—man
myȝt[e]—myhte
 4016 *wil*—wol
 4018 *neye*—negh

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 despise

4036

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 surprised to see bad men afflicted—they get

wil nat suffre þat swiche a man be moeued wip any manere maladic. ¶ But so as seide a philosophre [the moore excellent by me]. þe aduersites comen nat (he seide in grec!) pere þat uertues han edified þe bodie of þe holy man. and ofte tyme it bitideþ þat þe somme of þinges þat ben to don is taken to good folk to gouerne. for þat þe malice habundaunt of shrewes sholde ben abatid. and god zeueþ and departiþ to oþer folk prosp[er]ites and aduersites ymedeled to hepe aftir þe qualite of hire corages and remordip som folk by aduersites. for þei ne sholden nat wexen proude by longe welefulnesse. and oþer folk he suffreþ to ben trauayled wip harde þinges. ¶ For þat þei sholden conferme þe vertues of corage by þe vsage and exercitacioun of pacience. and oþer folke dreden more þen þei auȝten þe wiche þei myȝt[en] wel beren. and þilke folk god ledip in to experience of hem self by aspre and sorweful þinges. ¶ And many oþer folk han bouȝt honorable renoune of þis worlde by þe pris of glorious deef. and som men þat ne mowen nat ben ouer-comen by tourment han ȝeuen ensample to oþer folk þat vertue ne may nat be ouer-comen by aduersites. ¶ and of alle þise þinges þer nis no doute þat þei ne ben don ryȝtfully and ordeinly to þe profit of hem to whom we seen þise þinges bitide. ¶ For certys þat aduersite comeþ some tyme to shrewes. and some tyme þat þei desiren it comeþ of þise forseide causes and of sorweful þinges þat bytyden to shrewes. Certys no man ne wondreþ. For alle men wenen þat þei han wel deserued it. and þei ben of wicked merite of whiche

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4021 wil—wol
swiche—swych
4022 manere—bodily
4022-3 [the—me]—from C.
4023 þe aduersites—nat
—omitted
4024 pere—omitted
4026 don—done
to (2)—MS. so
to good—gouerne—to
gouerne to goode folk

4028 oþer—oother
4030 som—some
4031 sholden—sholde
4033 conferme—confermen
4034 corage—corages
4036 myȝt[en]—myhten
4037 hem—hym
sorweful—sorwful
4038 oþer—oother
4039 worlde—world
of (2)—of the

4041 oþer—oother
4046 comeþ—comth
some (both)—som
þat þei—MS. þei þat, C.
þat that they
4047 comeþ—comth
sorweful—sorwful
4050 wicked—wykkede
merite—MS. uerite, C.
meryte

shrewes þe tourment som tyme agastep oþer to done folies. *and* som tyme it amendeþ hem þat suffren þe tourmentis. ¶ And þe prosperite þat is 3euen to shrewes shewep a grete argument to good[e] folk what ping þei sholde demen of pilk wilfulnesse þe whiche prosperite men seen ofte serue to shrewes. in þe whiche ping I trowe þat god dispensip. for perauenture þe nature of som man is so ouerprowyng to yuel *and* so vnconuenable þat þe nedy pouerte of hys house-hold myzt[e] raper egren hym to done felonies. and to þe maladie of hym god puttip remedie to 3iuen hym rychesse. *and* som oþer man byholdip hys conscience defouled wip synnes *and* makip comparisoun of his fortune *and* of hym self ¶ *and* dredip perauenture þat hys blisfulnesse of whiche þe vsage is ioyful to hym þat þe lesynge of pilke blisfulnesse ne be nat sorweful to hym. *and* þefore he wol chaunge hys maneres. and for he dredip to lese hys fortune. he forletip hys wickednesse. to oþer folk is welefulnesse y3euen vnworpyly þe whiche ouerprowep hem in to destruccioun þat þei han deserued. and to som oþer folk is 3euen power to punissen. for þat it shal be cause of continuacioun *and* exercisinge to good[e] folk. *and* cause of tourment to shrewes. ¶ For so as þer nis none alyaunce bytwixe good[e] folke *and* shrewes. ne shrewes ne mowen nat accorden amonges hem self *and* whi nat. for shrewes discorden of hem self by her vices þe whiche vices al to renden her consciences. *and* don oft[e] tyme pinges þe whiche pinges whan þei han don hem. þei demen þat þo pinges ne sholde nat han ben don. for whiche ping pilke souereyne purueaunce hap maked oft[e] tyme

what they deserve. Their punishment, too, may cause amendment, 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 rapacious 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

4066 through their crimes. Upon others unmerted happiness is conferred, which at last precipitates them into deserved 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 alliance between good and bad, so neither can the vicious agree together. And how should they? Their vices make them at war with themselves, rending and tearing their consciences, and there is scarce anything they do, but what afterwards they disap-

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4051 oþer—oother
done—don
4052 folies—felonies
4054 grcte—gret
good[e]—goode
4055 sholde—sholden
pilk—thilko
4056 serue—seruen
whiche—which
4057 dispensip—MS. dispis-

ip, C. dispensith
4059 myzt[e]—myhte
4060 done—don
4061 rychesse—Rychesses
4065 whiche—which
4068 MS. wrongly inserts
welefulnesse after wickednesse
4069-71 oþer—oother
4073 good[e]—goode

4074 none—non
4075 good[e]—goode
4076 accorden—acordy
4078 don—MS. done, C. don
oft[e]—ofte
4079 don—MS. done, C. don
4080 sholde—sholden
whiche ping—whiche thing
4081 hap—MS. hupe
oft[e]—ofte

prove of. Hence arises a signal miracle brought about by Providence—that evil

[* fol. 32.] men have often made wicked men good.

For these latter having suffered injuries from the former, have become virtuous.

4088 ons, in order that they might not resemble those whom they so detested. It is only the Divine power that can turn evil to good, overruling it for his own purposes.

Nothing occurs by the caprice of chance in the realms of Divine Providence.

Since God is the governor of all things, it is not lawful to man to attempt to comprehend the whole of the Divine economy, or to explain it in words. Let it suffice to know that God orders all things for the best.

4102 And while he retains things created after his own likeness conformably to his goodness, he banishes evil by the cause of destiny out of his empire.

So that those evils which you seem to see are only imaginary.

But you are exhausted and weary with the prolixity of my reasoning, and look for relief from the harmony of my verse.

[faire] miracle so þat shrewes han maked oftyme shrewes to ben good[e] men. for whan þat som shrewes * seen þat þei suffren wrongfully felonies of oper shrewes þei wexen eschaufed in to hat[e] of hem þat aneien hem. and retournen to þe fruit of uertue. when þei studien to ben vnlyke to hem þat þei han hated.

¶ Certys þis only is þe deuyne myȝt to þe whiche' myȝt yueles ben þan good. whan it vseþ þo yueles couenably and draweþ out þe effect of any good. as who seiþ þat yuel is good oonly by þe myȝt of god. for þe myȝt of god ordeyneþ pilk yuel to good. For oon ordre embrasiþ alle þinges. so þat what wyȝt [þat] departiþ fro þe resoun of þe ordre whiche þat is assigned to hym. algates ȝit he slideþ in to an oper ordre. so þat noþing nis leueful to folye in þe realme of þe deuyne purueaunce. as who seiþ no þing nis wiþouten ordinaunce in þe realme of þe deuyne purueaunce. ¶ Syn þat þe ryȝt strong[e] god gouerniþ alle þinges in þis worlde for it nis nat leueful to no man to comprehend by witte ne vnfolden by worde alle þe subtil ordinaunces and disposiciouns of þe deuyne entent. for oonly it auȝt[e]

4102 suffice to han loked þat god hym self makere of alle natures ordeyniþ and dressiþ alle þinges to good. while þat he hastiþ to wiþhalden þe þinges þat he haþ maked in to hys semblaunce. þat is to seyn forto wiþholden þinges in to good. for he hym self is good he chaseþ oute al yuel of þe boundes of hys communalite by þe ordre of necessite destinable. For whiche it folweþ þat yif þou loke þe purueaunce ordeynynge þe þinges þat men wenen ben haboundaunt in erþes. þou ne shalt not seen in no place no þing of yuel. ¶ but I se now þat

4082 [faire]—from C.
oftyme—omitted

4083 good[e]—goode

4085 hat[e]—hate

aneien—anoeyden

4087 studien—omitted

vnlyke—vnlyk

4089-90 good—goode

4092 pilk—thilko

4093 [þat]—from C.

4094 þe (2)—thilke

whiche—which

4096 realme—Reame

4099 strong[e]—stronge

worlds—world

4100 no—omitted

witte—wit

4101 worde alle—word al

4102 auȝt[e]—owhte

4104 good while—goode wyl

4105 haþ—MS. hape

4108 of (1)—fro

4109 whiche—which

4111 ben haboundaunt—ben
outraious / or habownd-
ant

pou art charged wiþ þe weyhte of þe questiou[n] and
wery wiþ lengþe of my resoun. and þat þou abidest som
swetnesse of songe. tak þan þis drauht and whan þou
art wel refreshed and refet þou shalt ben more stedfast
to styte in, to heyere questiouns. 4117

SI UIS CELSI IURA.

Yif þou wolt demen in þi pure þouht þe ryztes or þe
lawes of þe heye þund[ere]re. þat is to seyne of god.
loke þou and bihold þe heyztes of souereyne heuene.
¶ þere kepen þe sterres by ryztful alliaunce of þinges
hir olde pees. þe sonne ymoened by hys rody fire. ne
destourbiþ nat þe colde cercle of þe moone. ¶ Ne þe
sterre yclepid þe bere. þat encliniþ hys rauyssynge
courses abouten þe souereyne heyzt of þe worlde. ne þe
same sterre vrsa nis neuer mo wasshen in þe depe
westerne see. ne coueitþ nat to dyzen hys flaumbes in
þe see of [the] occian. al þouȝ he see oper sterres y-
plounded in to þe see. ¶ And hesperus þe sterre
bodip and tellip alwey þe late nyztes. And lucifer þe
sterre bryngeþ azeyne þe clere day. ¶ And þus makip
loue enterchaungeable þe perdurable courses. and þus
is discordable bataile yput oute of þe contre of þe sterres.
þis accordaunce attempreþ by euene-lyke manere[s] þe
elementes. þat þe moyste þinges striuen nat wiþ þe
drye þinges. but ȝiuen place by stoundes. and þat þe
colde þinges ioynen hem by feip to þe hote þinges. and
þat þe lyzt[e] fyre arist in to heyzte. and þe heuy erpes
aualen by her weyhtes. ¶ by þise same cause þe floury
yere ȝeldeþ swote smellys in þe fyrste somer sesoun
warmynge. and þe hote somer dryeþ þe cornes. and

Take, then, this draught, with which when refreshed, you may more strongly proceed to higher matters.

[The syxte Metur.]

If thou wouldest explore the laws of the high Thunderer, behold the lofty heavens, where, bound by fixed laws, the stars keep their ancient peace. There the rosy Sun does not invade the moon's colder sphere. Nor doth the Bear stray from his appointed bounds, to quench his light in the western main. Vesper always makes its wonted appearance at eve.

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Lucifer ushers in the morn. So mutual love moves all things, and from the starry region banishes all strife. This concord in equal measures tempers the elements, so that the moist atoms war no more with the dry, nor heat with cold contends; but the aspiring flame soars aloft, while down the heavy earth descends. By these same causes the flowing year yields sweet smells in the warm spring-tide; the hot summer ripens the corn. Autumn comes crowned

4115 tak—MS. take, C. tak
4116 refet—reflect
shalt ben—shal be
stedfast—stydefast
4118 pou wolt—pou wys wilt
4119 þund[ere]re — thon-
seyne—seyn [derere
4120 bihold—MS. biholde, C.
byhold [rody
4122 rody — MS. redy, C.]

4122 fire—Fyr
4123 cercle—clerke
4125 courses—cours
heyzt—heyhte
4127 western—westrene
dyzen—deeyn
4128 [the]—from C.
he see—MS. it sewe, C. he
see
oper—oothre

4131 azeyne—ayein
4133 oute—owt
4134 euene-lyke manere[s]—
euenelyk maneres
4135 striuen—stryuynge
nat—omitted
4136 but—omitted
4138 lyzt[e] fyre arist—lyhte
fyr arysith
4140 yere—ȝer

with plenty, and winter wets the earth with showers. These changes give life and growth to all that breathe; and at last by death efface whatever has had birth.
[* fol. 32 b.]
Meanwhile the

4148 world's Creator, the Source of all, the Lawgiver, the wise Judge, sits above equitably directing all things. Those 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.

This 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.

[The sequel
prose.]

P. Do you see what follows from our arguments?

B. What is it?

P. That all fortune is good.

B. How can that be?

P. Since all fortune, whether prosperous or adverse, is for the reward of the good or the punishment of

autumpne comeþ azeine heuy of apples. and þe fletyng reyne bydeweþ þe wynter. þis attemperaunce noryssip and brynggeþ furþe al þinge þat brediþ lyfe in þis worlde. ¶ And þilk same attemperaunce rauyssyng hideþ and bynymeþ and drencheþ vndir þe last[e] deþe alle *þinges yborn. ¶ Amonges þise þinges sitteþ þe heye makere kyng and lorde. welle and bygynnyng. lawe and wise Iuge. to don equite and gouerniþ and encliniþ þe bridles of þinges. and þo þinges þat he stireþ to don by moeuyng he wiþdraweþ and arestiþ and affermiþ þe moeueable or wandryng þinges. ¶ For 3if þat he ne clepiþ nat azein þe ryzt goyng of þinges. and 3if þat he ne constreyned[e] hem nat eftesones in to roundenesse enclined þe þinges þat ben now continued by stable ordinaunce. þei sholde deperten from hir welle. þat is

4157 to sein from hir bygynnyng and failen. þat is to sein tournen in to nauzt. ¶ Þis is þe commune loue of alle þinges. and alle þinges axen to be holden by þe fyn of good. For ellys ne myzten þei nat lasten yif þei ne come nat eftesones azeine by loue retourned to þe cause þat haþ zeuen hem beyng. þat is to seyn to god. 4162

IAM NE IGITUR UIDES.

Sest þou nat þan what þing folweþ alle þe þinges þat I haue seid. what þing quod I. ¶ Certys quod she outerly þat al fortune is good. and how may þat be quod .I. ¶ Now vndirstand quod she so as [alle fortune wheyther so it be Ioyeful fortune / or aspre] fortune is 3iuen eiper by cause of gerdonyng or ellys of exercisyng of goode folk or ellys by cause to punissen.

4142 comeþ azeine — comth ayein
4143 reyne — reyn
4144 furþe al þinge — forth alle thing
brediþ lyfe — berith lyf
4145 worlde — world
þilk — thilke
4146 last[e] deþe — laste deth
4147 yborn — MS. yborne, C. I-born
4148 lorde — lord

4149 wise — wys
4150 stireþ — sterith
don — gon
4151 þe — omitted
4153 clepiþ — klepede
4154 constreyned[e] — con- streynede
roundenesse — Rownd- nesses
4156 sholde — sholden
4158 tournen — torne of — to

4150 be — ben
4161 eftesones azeine — eft sones ayein
4162 haþ — MS. haþe
4163 þing — thinge
4165 outerly — al owtrely
al — alle
4166-7 [alle — aspre] — from C.
4169 goode — good

or ellys to chastysen shrewes. ¶ þan is alle fortune good. þe whiche fortune is certeyne þat it be eiper ryztful or profitable. ¶ For soþe þis is a ful verray resoun quod I. and yif I considere þe purueaunce and þe destine þat þou tauztest me a litel here byforne þis sentence is susteyned by stedfast resouns. but yif it like vnto þe lat vs noumbre hem amonges þilk[e] þinges of whiche þou seidest a litel here byforne þat þei ne were nat able to ben ywened to þe poeple. ¶ whi so quod she. for þat þe comune worde of men mysusiþ quod I. þis manere speche of fortune. and sein ofte tymes [þat] þe fortune of som wyzt is wicked. wilt þou þan quod she þat I proche a litel to þe wordes of þe poeple so it seme nat to hem þat I bē ouer moche departid as fro þe vsage of man kynde. as þou wolt quod I. ¶ Demest þou nat quod she þat al þing þat profitiþ is good. 3is quod I. certis þilk þing þat exercisiþ or corrigiþ profitiþ. I confesse it wel quod I. þan is it good quod she. whi nat quod I. but þis is þe fortune [quod she] of hem þat eiper ben put in vertue and batailen azeins aspre þinges. or ellys of hem þat eschewen and declinen fro vices and taken þe weye of vertue. ¶ þis ne may nat I denye quod I. ¶ But what seist þou of þe myrre fortune þat is 3euen to good folk in gerdoun deuiniþ ouzt þe poeples þat it is wicked. nay forsoþe quod I. but þei demen as it soþe is þat it is ryzt good. ¶ And what seist þou of þat oþer fortune quod she. þat al þou3 it be aspre and restreiniþ þe shrewes by ryztful tourment. weniþ ouzt þe poeple þat it be good. nay quod I. ¶ But þe poeple demiþ þat it be most wrecched of alle þinges þat may ben þouzt. war now and loke wel quod she lest þat we in folwyng þe opynioun of poeple haue con-

the bad, all fortune is good which is either just or useful. But let us put this opinion among those positions which thou saidst were not commonly believed by the people.

P. Why so?

B. Because it is a common expression that the fortune of such a one is bad.

P. Do you wish me to conform for awhile to the language of the people, lest we should seem to depart too much from the popular mode of expression?

B. As you plesse.

P. Is everything profitable that is good?

B. Yes, certainly.

P. That which exercises or corrects is profitable?

4186

B. It is.

P. Therefore it is good? B. Yes.

P. This is the fortune of the virtuous who combat with adversity, or of those who, relinquishing vice, pursue the path of virtue?

B. It is.

P. The vulgar regard that prosperity which is bestowed as a reward on the good to be beneficial, and they believe those calamities by which the wicked are punished as the most miserable things that can be imagined. But in following the popular opinion, let us beware of being involved in some new and incredible consequence.

4174 here byforne—her byforne

4175 stedfast—stydefast

4176 noumbre—nowmbren þilk[e]—thilke

4177 here byforne—her byforne

4178 ywened—weened

4179 worde—word

4180 [þat]—from C.

4181 wicked—wykkede

4182 proche—aproche

4185 al—alle

4186 þilk—thilke

4188 [quod she]—from C.

4191 weye—wey

4193 deuiniþ—demyth

4194 ouzt—awht

4195 soþe—soth

4198 ouzt—awht

4199 be—is

B. What is that?
P. We have decided that the fortune of the virtuous or of those growling up in virtue must needs be good—but that the fortune of the wicked must be most wretched.

B. That's true, though none dare acknowledge it.

P. Why so?

The wise man ought not to be cast down, when he has to wage war with Fortune, no more than the valiant man ought to be dismayed on hearing the noise of the

[* fol. 33.] battle. The dangers of war enable the one to acquire more glory, and the difficulties of the other aid him to confirm and im-

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 a thankless felicity. The choice of fortune lies in your own hands, but remember that even adverse fortune, unless it exercises the

fessed *and* concluded þat is vnable to be wened to þe poeple. what is þat quod I ¶ Certys quod she it folweþ or comeþ of þinges þat ben graunted þat alle fortune what so euer it be. of hem þat eyþer ben in possessioun of vertue. [or in the encrees of vertu] or ellys in þe purchasyng of vertue. þat þilke fortune is good.

¶ And þat alle fortune is ryzt wicked to hem þat dwellen in shrewednesse. as who seiþ. *and* þus weneþ nat þe poeple. ¶ þat is soþe quod I. ¶ Al be it so þat noman dar confessen it ne byknowen it. ¶ whi so

quod she. For ryzt as no strong man ne semeþ nat to abassen or disdaignen as *ofte tyme as he hereþ þe noise of þe bataile. ne also it ne semeþ nat to þe wyse man to beren it greuously as oft[e] as he is lad in to þe strif of

fortune. for boþe to þat on man *and* eke to þat oper þilke difficulte is þe matere to þat oon man of encrese of his glorious renoun. *and* to þat oper man to conferme hys sapience. þat is to seine þe asprenesse of hys estat.

¶ For perfore is it called uertue. for þat it sustenip *and* enforceþ by hys strengþes þat it nis nat ouer-comen by aduersites. ¶ Ne certys þou þat art put in þe encrese or in þe heyzt of uertue ne hast nat comen to fleten wip

delices *and* forto welken in bodyly lust. ¶ þou sowest or plauntest a ful egre bataile in þi corage azeins euery fortune. for þat þe sorweful fortune ne confounde þe nat. ne þat þe myrre fortune ne corruppe þe nat. ¶ Occupy

þe mene by stedfast strengþes. for al þat euer is vndir þe mene. or ellys al þat ouer-passeþ þe mene despiseþ welefulnesses. ¶ As who seiþ. it is vicious *and* ne hap no mede of hys trauaile. ¶ For it is set in þoure hand.

as who seiþ it lieþ in þoure power what fortune þow is leuest. þat is to seyne good or yuel. ¶ For alle fortune

4204 *comeþ*—comth

4206 [*or—vertu*] from C.

4208 *wicked*—wykkede

4210 *soþe*—soth

4211 *confessen*—confesse

4212 *no strong*—the stronge

4213 *abassen*—abayssen

4215 *oft[e]*—ofte

4219 *seine*—seyn

4223 *heyzt*—heyhte

4224 *welken*—wellen

4226 *confounde*—MS. con-founded, C. confownde

4227 *Occupy*—Occupy

4228 *stedfast*—stydefast

4230 *hap*—MS. hape

4231 *set*—MS. sette, C. set

4232 *lieþ*—lith

4233 *seyne*—seyn

þat 'semeþ sharpe or aspre yif it ne exercise nat þe good
folk. ne chastisiþ þe wicked folk. it punisseþ.

4235

virtues of the
good or chastises
the wicked, is a
punishment.

BELLA BIS QUENIS. ET CETERA.

ÞE wrekere attrides ¶ þat is to seyne agamenon þat
wrouȝt[e] *and* continued[e] þe batailes by ten ȝere
recovered[e] *and* purged[e] in wrekyng by þe destruc-
cioun of troie þe loste chambres of mariage of hys broþer
pis is to seyn þat [he] agamenon wan aȝein Eleine þat
was Menelaus wif his broþer. In þe mene while þat
þilke agamenon desired[e] to ȝeuen sailles to þe grek-
ysshe nauye *and* bouȝt[e] aȝein þe wyndes by blode. he
vncloped[e] hym of pite as fader. *and* þe sory prest
ȝiueþ in sacrificyng þe wreched kuytting of þrote of þe
douȝter. ¶ þat is to sein þat agamenon lete kuytten þe
þrote of hys douȝter by þe prest. to maken alliaunce wiþ
hys goddes. *and* for to haue wynde wiþ whiche he
myȝt[e] wende to troie. ¶ Itakus þat is to sein vlixies
bywept[e] hys felawes ylorn þe whiche felawes þe
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 ioie
by hys sorowful teres. pis is to seyn þat vlixes smot
oute þe eye of poliphemus þat stod in hys forhede. for
whiche vlixes hadde ioie whan he saw poliphemus
wepyng *and* blynde. ¶ Hercules is celebrable for hys
hard[e] trauaile he dawntede þe proude Centauris half
hors half man. *and* he rafte þe despoilyng fro þe

[The seuende
Metur.]

Atrides carried on
a ten years' war to
punish the licen-
tious Paris.

4239

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.

4247

Ulysses bewailed
his lost mates,
devoured by
Polyphemus,
but, having de-
prived the Cyclop
of his sight, he
rejoiced to hear
the monster's
roar.

4255

Hercules is
renowned for his
many labours, so
successfully over-
come. He over-
threw the proud
Centauris;

4234 *sharpe*—sharp
4236 *seyne*—seyn
4237 *wrouȝt[e]*—wrowhte
4238 *continued[e]*—continuede
4239 *ȝere*—ȝer
4238 *purged[e]*—purgede
4240 [*he*]—from C.
4241 *wan*—MS. wanne, C. wan
4242 *desired[e]*—desirede
4243 *bouȝt[e]*—bowhte
4244 *blode*—blod
4244 *vncloped[e]*—vnclothede
4245 *as*—of
4245 *kuytting*—MS. knyt-

ting, C. kutyng
4246 *lete*—let
4247 *kuytten*—MS. knydden, C.
4248 *haue*—han
4249 *myȝt[e]* *wende*—myhte
4250 *wenden*
4250 *bywept[e]*—by-wepte
4251 *ylorn*—MS. ylorne, C. y-
lorn
4251 *fiers[e]*—feerse
4252 *had[de]*—hadde
4253 *ȝeld*—yald
4254 *sorowful*—sorwful

4254 *smot*—MS. smote, C.
4255 *smot*
4255 *oute*—owt
4256 *stod*—MS. stode, C. stood
4257 *forhede*—forched
4258 *saw*—say
4258 *hard[e]* *trauaile*—harde
4259 *trauayles*
4259 *dawntede*—MS. dawnded,
C. dawntede
4259 *half*—MS. hals
4259 *rafte*—byrafte
4259 *fro*—from

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 Cer-
berus with a
threefold chain;
he gave the body
of proud Diomedes
as food for the
tyrant's horses;

he slew the ser-
pent Hydra;
he caused
Achelous to hide
his blushing
head within
his banks;

he left Antæus
dead upon the
[* fol. 33 b.]
Lybian shore;
he appeased
Evander's wrath
by killing Cacus;

he slew the
Erymanthean
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 þat is to seyne he slouȝ þe lyoun *and*
raſte hym hys skyn. he smot þe brids þat hyȝten
arpijs [in þe palude of lyrne] wiþ certeyne arwes.
he rauyſſed[e] applis fro þe wakyng dragoun. *and*
hys hand was þe more heuy for þe golde[ne]
metal. He drouȝ Cerberus þe hound of helle by
hys treble cheyne. he ouer-comer as it is seid haþ
put an vnmeke lorde fodre to hys cruel hors ¶ þis is
to sein. þat hereules slouȝ diomedes *and* made his hors
to etyn hym. and he hercules slouȝ Idra þe serpent *and*
brend[e] þe venym. and achelaus þe flode defouled[e] in
his forhede dreint[e] his shamefast visage in his
strondes. þis is to sein þat achelaus couþe transfigure

4273 hym self in to dyuerse lykenesse. *and* as he fauȝt wiþ
orcules at þe laste he turnid[e] hym in to a boole. and
hereules brak of oon of hys hornes. *and* achelaus for
shame hidde hym in hys ryuer. ¶ And [he] hereules
*cast[e] adoun Antheus þe geaunt in þe strondes of
libye. *and* kacus apaised[e] þe wrappes of euander. þis
is to sein þat hercules slouȝ þe Monstre kacus *and*
apaished[e] wiþ þat deef þe wrappe of euander. ¶ And
þe bristled[e] boor marked[e] wiþ scomes þe sholdres of
hereules. þe whiche sholdres þe heye cercle of heuene
sholde preste. *and* þe laste of his labours was þat he
sustened[e] þe heuene vpon his nekke vnbowed. *and* he
deserued[e] eftsones þe heuene to ben þe pris of his
laste trauayle ¶ Goþ now þan ȝe stronge men þere as
þe heye weye of þe grete ensample ledeþ ȝou. ¶ O nice
4288 men whi nake ȝe ȝoure bakkes. as who seip. ¶ O ȝe

4260 *seyne*—seyn
4261 *smot*—MS. smote, C.
smot
4262 [*in—lyrne*]*—*from C.
4263 *rauysſed[e]*—rauysſh-
ede
4266 *seid*—MS. seide, C.
sayd
haþ—MS. haþe
4267 *lorde*—lord
4269 *etyn*—freten
4270 *brend[e]*—brende

4270 *flode defouled[e]*—flood
defowlede
4271 *forhede dreint[e]*—for-
hed dreynte
4273 *lykenesse*—lyknesses
4274 *turnid[e]*—tornede
4275 *brak*—MS. brake, C.
brak
hys—hise
4276 [*he*]*—*from C.
4278-80 *apaished[e]*—apay-
sede

4281 *bristled[e]*—brysteledede
marked[e]—markedede
4282 *cercle*—clerke
4283 *preste*—thriste
4285 *deserued[e]*—deseruode
4286 *Goþ*—MS. Gope
þere—ther
4287 *weye*—way
4288 *nake*—MS. make, C.
nake

slowe *and* delicat men whi fley 3e aduersites. *and* ne
fyzten nat azeins hem by vertue to wynnen þe mede of
þe heuene. for þe erþe ouer-comen 3eueþ þe sterres.
¶ þis is to seyne þat whan þat erþely lust is ouer-comen.
a man is maked worþi to þe heuene.

O ye slothful
ones, wherefore
do ye basely fly!

4291

He who conquers
earth doth gain
the heavens.

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

She hadde seid *and* tourned[e] þe cours of hir resoun to
somme oper pinges to ben tretid *and* to ben ysped.
þan seide I. Certys ryztful is þin amonestyng *and* ful
digne by auctorite. but þat þou seidest som tyme þat
þe questioun of þe deuyne purueaunce is enlaced wip
many oper questiouns. I vndir-stonde wel *and* proue it
by þe same þinge. but I axe yif þat þou wenest þat hap
be any þing in any weys. *and* if þou wenest þat hap be
any [thing] what is it. þan quod she. I haste me to
3elden *and* assoilen þe to þe dette of my byheste *and*
to shewen *and* openen þe wey by whiche wey þou maist
come azein to þi contre. ¶ but al be it so þat þe pinges
whiche þat þou axest ben ryzt profitable to knowe.
3itte ben þei diuers somewhat fro þe pape of my purpos.
And it is to douten þat þou ne be maked weery by
mysweys so þat þou ne mayst nat suffise to mesuren þe
ryzt weye. ¶ Ne doute þe þer-of no þing quod I. for
forto knowen þilke pinges to-gidre in þe whiche pinges
I delite me gretly. þat shal ben to me in stede of reste.
Syn it nis nat to douten of þe pinges folwyng whan
euery side of þi disputisoun shal be stedfast to me by
vndoutous feip. þan seide she. þat manere wol I don

[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 hasten 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

4289 *slowe* — MS. slou3, C.
 slowe
 fley—flee
4292 *seyne*—seyn
4291 *seid*—MS. seide, C. seyð
 þe—by
4297 *som tyme*—whilom
4298 *þe* (2)—thy

4300 *þinge*—thing
4302 [*thing*]*—*from C.
4303 *3elden*—vilden
 assoilen—MS. assailen, C.
 assoylen
 byheste—byhest
4304-6 *whiche*—whieh
4306 *ben*—MS. bene

4307 *pape*—paath
4312 *stede*—styd
4314 *disputisoun*—disputa-
 cionn
 be—han ben
 stedfast—stydcfast

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

4331

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

[* fol. 34.] probability.

B. How?

P. So often as a man does anything for the sake of any other thing, and another thing than what he intended to do is produced by other causes, that thing so produced is called Chance. As if a man trench the ground for tillage

pe. and bygan to spoken ryzt þus ¶ Certys quod she yif any wyzt diffinisise hap in þis manere. þat is to seyn. þat hap is bytidynge y-brouzt forþe by foelyshe moeuyng. and by no knyttyng of causes. ¶ I conferme þat hap nis ryzt nauzt in no wise. and I deme al outerly þat hap nis ne dwellip but a voys. ¶ As who seiþ. but an ydel worde wiþ outen any significacioun of þing summittid to þat vois. for what place myzt[e] ben left or dwellynge to folie and to disordinaunce. syn þat god ledip and streynip alle þinges by ordre. ¶ For þis sentence is verray and soþe þat no þinge ne hap his beyng of nouzt. to [the] whiche sentence none of þise olde folk ne wiþseide neuere al be it so þat þei ne vndirstoden ne moeueden it nauzt by god prince and gynner of wirkyng. but þei casten as a manere foundement of subgit material. þat is to seyn of [the] nature of alle resoun. and 3if þat ony þinge is woxen or comen of no causes. þan shal it seme þat pilke þinge is comen or woxen of nouzt. but yif þis ne may nat ben don. þan is it nat possible þat þere hap ben any swiche þing as I haue diffinissid a litel here byforne. ¶ How shal it þan ben quod I. nis þer þan no þing þat by ryzt may be cleped eyþer happe or ellis auenture of fortuné. or is þer ouzt al *be it so þat it is hidd fro þe poeple to whiche þise wordes ben couenable. Myn aristotel quod she. in þe book of his phisik diffinisiseþ þis þing by short resoun and neyze to þe soþe. ¶ In whiche manere quod I. ¶ As ofte quod she as men don any þing for grace of any oþer þing. and an oþer þinge þan pilke þing þat men ententen to doon bytideþ by som[e] causes it is ycleped happe. ¶ Ryzt as a man dalf þe erþe by

4317 seyn—seyng

4318 forþe—forth

4322 worde—word

4323 myzt[e]—myhte

4324 left—lefte

4325 streynip—constreynip

4326 soþe—soth

no þinge—nothing

hap—MS. hape

4327 [the]—from C.

4330 gynner—bygynnere

4331 [the]—from C.

4332 3if—MS. 3it, C. yif

þinge—thing

4335 þat—ben—þat hap be

hap—MS. hape

swiche—swych

4338 happe—hap

4339 hidd—MS. hidde, C. hidd

4340 whiche—which

4342 neyze—nehg

whiche—which

4343 don—MS. done, C. don

4344 þinge—thing

4345 som[e]—some

4346 happe—hap

cause of tylienge of þe felde. *and* fond þere a gobet of golde by-doluen. þan wenen folk þat it is fallen by fortounous bytydyng. but for soþe it nis nat for nauȝt for it haþ hys propre causes of whiche causes þe cours vnforseyn and vnwar semiþ to han maked *happe*. ¶ For yif þe tilier in þe erþe ne delue nat in þe felde. and yif þe hider of þe golde ne hadde hidd þe golde in pilke place. þe golde ne had[de] nat ben founde. piȝe ben þan þe causes of þe abreggyng of fortune hap. þe whiche abreggyng of fortune hap comeþ of causes encountrynge *and* flowyng to-gidre to hem selfe. *and* nat by þe entencioun of þe doer. ¶ For neiþer þe hider of þe gold. ne þe deluer of þe felde ne vndirstanden nat þat þe golde sholde han be founde. but as I seide. it bytidde *and* ran to-gidre þat he dalf þere as þat oþer hadde hidd þe golde. Now may I þus diffinissen *happe*. ¶ *Happe* is an vnwar bytydyng of causes assembled in þinges þat ben don for som oþer þinge. but þilke ordre procedyng by an vneschewable byndyng to-gidre. whiche þat descendeþ fro þe wel of purueaunce þat ordeineþ alle þinges in hire places *and* in hire tymes makeþ þat þe causes rennen *and* assemblen to-gidre.

and find gold, then this is believed to happen by chance, although it is not so. For if the tiller had not ploughed the field, and if the hider of the gold had not concealed it in that spot, the gold had not been found.

These, then, are the causes of a fortuitous acquisition which proceeds from a conflux of encountering causes, and not from the intention of the doer. For neither the hider of the gold nor the husbandman intended or understood that the gold should be found. But it happened by the concurrence of these two causes that the one did dig where the other had hidden the money. Chance, then, is an unexpected event, by a concurrence of causes, following an action designed for a particular purpose. This concurrence of causes proceeds from that order which flows from the fountain of Providence and disposes all things as to place and time.

4368

RUPIS ACHEMENIE.

Tigris [*and*] eufrates resoluen *and* spryngen of a welle in þe kragges of þe roche of þe contre of achemenye þere as þe fleenge [batayle] sicchiþ hire dartes retournid in þe brestes of hem þat folwen hem. ¶ And sone aftre þe same ryueres tigris *and* eufrates vniogyngnen *and* de-

[The fyrste Metur.]

Where the flying Parthian doth pierce his pursuers with his shafts, there from the Achemenian heights flow the Tigris and Euphrates, but soon

4347 of (1)—to
fond — MS. fonde, C.
fownde
4348 golde—gold
fallen—byfalle
4349 for (2)—of
4350 hap—MS. haþe
hys—hise
4351 happe—hap
4352 tilier—tylyere
delue—dolue
4353 hider—hydere
golde—gold
hidd—MS. hidde

4353-4 golde—gold
4354 had[de]—hadde
4355 fortune—fortuit
whiche—which
4356 fortune—fortuit
comeþ—comth
4357 flowyng—MS. folwyng,
C. flowyng
selfe—self
4358 doer—doere
hider—hidere
4359 deluer—deluere
felde—feeld [en
vndirstanden—vndirstod-

4360 golde—gold
4361 hidd—MS. hidde, C.
hyd
4362 happe (both)—hap
4365 whiche—which
4366 descendeþ—MS. defend-
ep, C. descendith
wel—wello
4369 [and]—from C.
a—oo
4371 [batayle]—from C.
4373 þe—tho

their streams divide and flow into separate channels. But should they unite again, in the impetuous stream, boats, ships, 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 2^de. 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.]

parten hire watres. and yif þei comen to-gidre *and* ben assembled *and* clepid to-gidre in to o cours. þan moten pilke þinges fletyn to-gidre whiche þat þe water of þe entrechaungyng flode bryngeþ þe shippes *and* þe stokkes araced wiþ þe flood moten assemble. *and* þe watres ymedlyd wrappiþ or implieþ many fortunel happes or maneres. þe whiche wandryng happes naþeles pilke enclinyng lowenes of þe erþe. *and* þe flowynge ordre of þe slidyng water gouerniþ. ¶ Ryzt so fortune þat semeþ as [þat] it fletiþ wiþ slaked or vngouerned[e] bridles. It suffriþ bridles þat is to seyn to ben gouerned *and* passeþ by pilke lawe. þat is to sein by þe deuyne ordinaunce.

4386

ANIMADUERTO INQUAM.

Pis vndirstonde I wel quod I. *and* accorde wel þat it is ryzt as þou seist. but I axe yif þer be any liberte or fre wil in þis ordre of causes þat cliuen þus to-gidre in hem self. ¶ or ellys I wolde witen yif þat þe destinal cheine constreiniþ þe moeueyng of þe corages of men. yis quod she þer is liberte of fre wille. ne þer ne was neuer no nature of resoun þat it ne hadde liberte of fre wille. ¶ For euery þing þat may naturely vsen resoun. it haþ doom by whiche it discerniþ *and* demip euery þing. ¶ þan knoweþ it by it self þinges þat ben to flee. *and* þinges þat ben to desiren. *and* þilk þing þat any wyzt demeþ to ben desired þat axeþ or desireþ he *and* fleep [þilke] þing þat he troueþ ben to flee. ¶ wherfore in alle þinges þat resoun is. in hem also is libertee of willyng *and* of nillynge. ¶ But I ne ordeyne nat. as who seiþ. I ne graunte nat þat þis libertee be euene like in alle þinges. forwhi in þe souereyns deuynes substaunces. þat is to *seyn in spiritz ¶ Iugement is

4374 *to-gidre*—to-gyderes
4376 *whiche*—which
4377 *flode*—flood
4378 *assemble*—assemblyn
4380 *enclinyng*—declynynge
4381 *lowenes*—lownesse

4333 [þat]—from C.
vngouerned[e]—vngouernede
4385 *þe*—þilke
4389 *or*—of
4390 *hem*—hym

4392 *yis*—MS. yif, C. yis
4392-94 *wille*—wil
4395 *whiche*—which
4397 *þilk*—þilke
4399 [þilke]—from C.

more clere *and* wil nat be corumped. *and* haþ myzt redy to speden þinges þat ben desired. ¶ But þe soules of men moten nedes ben more free whan þei loken hem in þe speculacioun or lokinge of þe deuyne þouzt. *and* lasse free whan þei sliden in to þe bodies. *and* zit lasse free whan þei ben gadred to-gidre *and* comprehendid in erþely membris. but þe last[e] seruage is whan þat þei ben zeuen to vices. *and* han yfalle fro þe possessioun of hire propre resoun ¶ For after þat þei han cast aweye hir eyen fro þe lyzt of þe souereyn soþefastnesse to lowe þinges *and* dirke ¶ Anon þei dirken by þe cloude of ignoraunce *and* ben troubled by felonous talentz. to þe whiche talentz whan þei approchen *and* assenten. þei hepen *and* encreasen þe seruage whiche þei han ioigned to hem self. *and* in þis manere þei ben caitifs fro hire propre libertee. þe whiche þinges napeles þe lokinge of þe deuyne purueaunce seep þat alle þinges byholdep *and* seep fro eterne. *and* ordeyneþ hem eueryche in her merites. as þei ben predestinat. *and* it is seid in grek. þat alle þinges he seep *and* alle þinges he hereþ. 4424

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 less free when enclosed and confined in earthly members; but the most extreme servitude is when they are given over to vice and wholly fallen from their proper reason. For at once they are enveloped by the cloud of ignorance and are troubled by pernicious desires, 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.*

PURO CLARUM LUMINE.

Homer wiþ þe hony mouþe. þat is to seyn. homer wiþ þe swete dities synges þat þe sonne is cleer by pure lyzt. napeles zit ne may it nat by þe inferme lyzt of hys bemes breken or percen þe inwarde entrailes of þe erþe. or ellys of þe see. ¶ so ne seep nat god makere of þe grete worlde to hym þat lokeþ alle þinges from on heye ne wiþstandiþ nat no þinges by heuynesses of erþe. ne þe nyzt ne wiþstondeþ nat to hym by þe blake cloudes. ¶ pilke god seep in o strook of þouzt alle þinges þat ben or weren or schullen come. ¶ *and* pilke

[The .2^{de}. Metur.] 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, beholding 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. *habe*
4411 *last[e]*—laste
4412 *fro*—from
4415 *cloude*—cloudes
4418 *whiche*—which

4423 *seid*—MS. *seide*, C. *seyd*
4425 *mouþe*—Mowth
4428 *percen*—MS. *perten*,
C. *percen*
inwarde—inward

4430 *worlde*—world
on heye—an hegh
4431 *nat*—omitted
4434 *schullen come*—shollen
comyn

God, then, that alone sees all things, may indeed be called the true Sun.

god for he lokeþ *and* seep alle þinges al oon. þou maist seyn þat he is þe verray sonne.

4436

TAMEN EGO EN INQUAM.

[The .34^e. prose.]

B. I am distracted 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

4451

contrary to such foreseeing, and are wrested another way, the pre-science of God in regard to futurity would not be sure and unerring—it would be nothing but an uncertain opinion of them; but I take it 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.

þAn seide I now am I confounded by a more harde doute þan I was. what doute is þat quod she.

¶ For certys I conieete now by whiche þinges þou art troubled. It semeþ quod I to repugnen *and* to contrarien gretly þat god knoweþ byforn alle þinges. *and* þat þer is any fredom of liberte. for yif so be þat god lokeþ alle þinges byforn. ne god ne may nat ben desseiu'd in no manere. þan mot it nedes ben þat alle þinges bytyden þe whiche þat þe purueaunce of god hap sein byforn to comen. ¶ For whiche yif þat god knoweþ by-forn nat oonly þe werkes of men. but also hir conseils *and* hir willes. þan ne shal þer be no liberte of arbitre. ne certys þer ne may ben noon oper dede ne no wille but þilke whiche þe deuyne purueaunce þat ne may nat ben desseiu'd hap feled byforn ¶ For

yif þat þei myȝten wryþen away in oper manere þan þei ben purueyed. þan ne sholde þer ben no stedfast pre-science of þinge to comen but raþer an vncerteyn oppinioun. þe whiche þinge to trowen on god I deme it felonie *and* vnlueful. ¶ Ne I ne proeue nat þilk same resoun. as who seiþ I ne allowe nat. or I ne preise nat þilke same resoun by whiche þat som men wenen þat þei mowen assoilen *and* vnknyttten þe knot of þis questioun. ¶ For certys þei seyn þat þing nis nat to come for þat þe purueaunce of god hap seyn it byforne. þat is to comen but raþer þe contrarie. ¶ And þat is þis þat for þat þe þing is to comen þat þerfore ne may it nat ben hyd fro þe purueaunce of god.

4435 *al oon*—alone
4437 *harde*—hard
4445 *hap*—MS. haþe
4446 *whiche*—which
4450 *wille*—wil
whiche—which þat

4451 *hap*—MS. haþe
4453 *stedfast*—stydefast
4454-55 *þinge*—thing
4455 *on*—of
4456 *þilk*—thilke
4458 *whiche*—which

4459 *knot*—knotte
4461 *come*—comyn
hap—MS. haþe
4464 *hyd*—MS. hydde, C.
hidde

*and in þis manere þis necessite slydiþ aȝein in to þe contrarie partie. ne it ne byhoueþ [nat] nedes þat þinges bytiden þat ben ypurueid. [but it by-houeth nedes / þat thinges þat ben to comyn ben yporueyid] but as it were ytrauailid. as who seiþ. þat þilke answerer procediþ ryȝt as þouȝ men trauailiden or weren bysy to enqueren þe whiche þing is cause of whiche þinges. as wheþer þe prescience is cause of þe necessite of þinges to comen. or ellys þat þe necessite of þinges to comen is cause of þe purueaunce. ¶ But I ne enforce me nat now to shewen it þat þe bytydyng of þinges y-wist byforn is necessarie. how so or in what manere þat þe ordre of causes haþ it self. al þouȝ þat it ne seme nat þat þe prescience brynge in necessite of bytydyng of þinges to comen. ¶ For certys yif þat any wyȝt sitteþ it byhoueþ by necessite þat þe oppinioun be soþe of hym þat coniectiþ þat he sitteþ. and aȝeinward. al so is it of þe contrarie. yif þe oppinioun be soþe of any wyȝt for þat he sitteþ it byhoueþ by necessite þat he sitte ¶ þan is here necessite in þat oon and in þat oþer. for in þat oon is necessite of sittinge. and certys in þat oþer is necessite of soþe but þerfore ne sitteþ nat a wyȝt for þat þe oppinioun of sittinge is soþe. but þe oppinioun is raper soþe for þat a wyȝt sitteþ by-forn. and þus al þouȝ þat þe cause of soþe comeþ of [þe] sytting. and nat of þe trewe oppinioun. Alȝates ȝitte is þer comune necessite in þat oon and in þat oþer. ¶ þus sheweþ it þat I may make semblable skils of þe purueaunce of god and of þinges to come. ¶ For al þouȝ for þat þat þinges ben to comen. þerfore ben þei purueid. nat certys for þei ben purueid. þerfore ne bytide þei nat. ȝit napeles byhoueþ it by necessite þat eiþer þe þinges to comen ben ypurueid of god. or ellys þat þe þinges þat ben

[* fol. 35.]

Now by this reason necessity appears to change sides. For it is not necessary that the things which are foreseen should happen, but it is necessary that the things which are to befall should be foreseen. As if the question was, which was the cause of the other—prescience the cause of the necessity of future events, or the necessity the cause of the prescience of future events? But I will prove that, however the order of causes may stand, the event of things foreseen is necessary, although prescience doth not seem to impose a necessity upon future

4481

things to fall out. For if a man sit—the belief in the sitting is true; and, on the other hand, if the opinion is true of his sitting, he must needs sit. In both cases there is a necessity—in the latter that the person sits—in the former, that the opinion concerning the other is true. But the man does not sit because the opinion of his sitting is true, but the opinion is true because the action of his being seated was antecedent in time. So that although the cause of truth arises from the sitting, there is a common necessity in both. Thus may we reason concerning Providence and future events.

4466 [nat]—from C.

4467-8 [but—yporueyid]—from C.

4471 þinges—thing

4477 haþ—MS. haþe

4480-82 soþe—soth

4486 soþe—sooth

4487 soþe—soth

4488 soþe—sooth

4489 soþe comeþ — sooth

comth

[þe]—from C.

4490 comune—MS. comme, C. comune

4493 come—comyn

4494 to—omitted

4494-95 purueid—MS. purueide, C. purueyid

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 prescience, 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. So

4513

also when I know that an event shall come to pass, it must needs happen. The event, therefore, of a thing foreseen must befall. Lastly, if a person judge a thing to be different to what it is—this is not knowledge, but a false opinion of it, and far from the true knowledge. If, therefore, a thing be so to happen that the event of it is neither necessary nor certain, how can any one foresee what is to happen? For as pure knowledge has no element in it of falsehood, so what is comprehended by true knowledge cannot be otherwise than as comprehended. Hence it is that true

purueied of god bitiden [s.] by necessite. ¶ And þis þing oonly suffiseþ I-nouȝ to distroien þe fredome of oure arbitre. þat is to seyn of oure fre wille ¶ But now [certes] sheweþ it wel how fer fro þe soþe *and* how vp so down is þis þing þat we seyn þat þe bytydinge of temporel þinges is þe cause of þe eterne prescience. ¶ But forto wenen þat god purueiþ [the] þinges to comen. for þei ben to comen. what oþer þing is it but forto wene þat pilke þinges þat bitiden som tyme ben causes of pilke souereyne purueaunce þat is in god. ¶ And her-to I adde ȝitte þis þing þat ryȝt as whan þat I woot þat o þing is it byhoueþ by necessite þat pilke self þing be. *and* eke þat whan I haue knowe þat any þinge shal bitiden so byhoueþ it by necessite þat pilk[e] same þing bytide. so folweþ it þan þat þe bytydyng of þe þinge Iwist by-forn ne may nat ben eschewed. ¶ And at þe last[e] yif þat any wyȝt wene a þing to ben oþer weyes þan it is. it nys nat oonly vnscience. but it is deceiuable oppinioun ful diuerse *and* fer fro þe soþe of science. ¶ wherfore yif any þing be so to comen so þat þe bytydyng of it ne be nat certeyne ne necessarie. ¶ who may weten [byforn] þat pilke þing is to come. ¶ For ryȝt as science ne may nat be medelyd wiþ falsnesse. as who seiþ þat yif I woot a þing. it ne may nat be fals þat I ne woot it. ¶ Ryȝt so pilk þing þat is conceyued by science ne may [nat] ben noon oþer weyes þan [as] it is conceiued. For þat is þe cause whi þat science wantiþ lesyng. as who seiþ. whi þat wityng ne receyueþ nat lesyng of þat it woot. ¶ For it byhoueþ by necessite þat euery þinge [be] ryȝt as science comprehendþ it to be. what shal I þan sein. ¶ In whiche manere knoweþ god byforn þe þinges to comen.

4498 [s.]-from C.
4499 *fredome*-freedom
4500 *uile*-wil
4501 [certes]-from C.
4504 *purueiþ*-MS. *purueiþe*
[the]-from C.
4506 *bitiden*-bytydden
som tyme-whilom

4509 o-a
self-selue
4510 *þinge*-thing
4511 *pilk[e]*-thilke
4513 *þinge*-thing
4514 *last[e]*-laste
4515 *nys*-is
4518 *it*-hit

4519 [byforn]-from C.
4522 *fals*-false
4523 [nat]-from C.
ben-MS. by, C. ben
4524 þan [as] it is-MS. þan
it is be
4527 [be]-from C.
4529 *whiche*-which

¶ yif þei ne be nat certeyne. ¶ For yif þat he deme
þat þei ben to comen vneschewably. *and* so may be þat
it is possible þat þei ne shullen *nat comen. god is
desseiued. but nat only to trowen þat god is desseined.
but for to speke it wiþ mouþe it is a felonous synne.
¶ But yif þat god woot þat ryȝt so as þinges ben to
comen. so shulle þei comen. so þat he wit[e] egaly. as
who seiþ indifferently þat þinges mowen ben don or
ellys nat don. what is þilke prescience þat ne compre-
hendip no certeyne þinge ne stable. or ellys what differ-
ence is þer bytwixe þe prescience. *and* þilke iape-worþi
dyuynynge of Tiresie þe diuinour þat seide. ¶ Al þat
I seie quod he eyþer it shal be. or ellys it ne shal nat
be. Or ellis how moche is worþe þe diuyn prescience
more þan þe oppinioun of mankynde yif so be þat it
demeþ þe þinges vncerteyne as men don. of þe whiche
domes of men þe bytydyng nis nat certeyne. ¶ But
yif so be þat noon vncerteyne þinge may ben in hym
þat is ryȝt certeyne welle of alle þinges. þan is þe
bytydyng certeyne of þilke þinges whiche he haþ wist
byform fermely to comen. For whiche it folweþ þat þe
freedom of þe conseylls *and* of þe werkes of mankynde nis
non syn þat þe þouȝt of god seeþ alle þinges with outen
errour of falsnesse byndeþ *and* constreiniþ hem to a
bitidylng by necessite. *and* yif [this] þing be on-is
grauntid *and* receyued. þat is to seyn. þat þer nis no
fre wille. þan sheweþ it wel how gret destruccion *and*
how grete damages þer folwen of þinges of mankynde.
¶ For in ydel ben þer þan purposed *and* byhyȝt medes
of goode folk. *and* peynes to badde folk. syn. þat no
moeuyng of free corage uoluntarie ne haþ nat deserued
hem. þat is to seyn neiper mede nor peyne. ¶ And it
sholde seme þan þat þilke þinge is alþer worste whiche

knowledge cannot
err, because every-
thing must pre-
cisely be what
true knowledge
[* fol. 85 b.]
perceives it to be.
What follows,
then?

4534

How does God
foreknow these
uncertain con-
tingencies?
For if he thinks
that a thing will
inevitably hap-
pen, which pos-
sibly may not, he
is deceived—but
this is sheer blas-
phemy.

4540

But if God dis-
cerns that just
as things are to
come they shall
come; if he
knows that they
may or may not
come, what sort
of prescience is
this, which com-
prehends nothing
certain, nothing
invariable?
Or how does
divine prescience
differ from human
opinion, if He
hath an uncertain
judgment of
things, whereof
the events are un-
certain and un-
fixed?

4551

But if there can
be no uncer-
tainty in his
knowledge, who
is the source of
all certainty;
the event of all
things which he
foreknows must
be fixed and in-
evitable.
Whence it fol-
lows that men
have no free-
dom in their
designs and ac-
tions; because
the Divine Mind,
endowed with an
infallible fore-
sight, constrains
and binds them
to a certain event.

4562

4534 *mouþe*—Mowth
4536 *shulle*—shullyn
 wit[e]—wite
4538 *don*—MS. done, C. y-
 doon
4543 *moche*—mochel

4543 *worþe*—worth
4549 *haþ*—MS. haþe
4550 *whiche*—which
4551 *mankynde*—man-kynd
4554 [*this*]*—*from C.
4555 *grauntid*—ygraunted

4558 *medes of*—Meedes to
4560 *haþ*—MS. haþe
4562 *alþer worste whiche*—
 alderworst which

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.

4570

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 predestined? Hope and prayer being thus ineffectual, all intercourse is cut off between God and man.

4588

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.

þat is nowe demed. for alþer moste iuste and moste ryȝtful. þat is to seyn þat shrewes ben punyssed. or ellys þat good[e] folk ben ygerdoned. þe whiche folk syn þat þe propre wille [ne] sent hem nat to þat oon ne to þat oþer. þat is to seyn. neþer to good[e] ne to harme. but constreineþ hem certeyne necessite of þinges to comen. ¶ þanne ne shollen þer neuer ben ne neuer weren vice ne vertue. but it sholde rapen ben confusioun of alle desertes medlid wiþoute discrecioun. ¶ And ȝitte þer folweþ an oþer inconuenient of þe whiche þer ne may ben þouȝt ne more felonous ne more wikke. and þat is þis þat so as þe ordre of þinges is yledde and comeþ of þe purueaunce of god. ne þat no þing nis leueful to þe conseils of mankynde. as who seiþ þat men han no power to done no þing. ne wilne no þing. þan folweþ it þat oure vices ben refferred to þe mak[er]e of alle good. as who seiþ þan folweþ it. þat god auȝt[e] han þe blame of oure vices. syn he constreiniþ by necessite to don vices. þan nis þer no resoun to han hopen in god. ne forto preien to god. ¶ For what sholde any wyȝt hopen to god. or whi sholde he preien to god. syn þat þe ordenaunce of destine whiche þat ne may nat ben enclined. knytteþ and streiniþ alle þinges þat men may desiren. ¶ þan sholde þere be don away þilke oonly alliaunce bytwixen god and men. þat is to seien to hopen and to preien. but by þe preis of ryȝtfulnesse and of veray mekenesse we deserue þe gerdoun of þe deuyne grace whiche þat is inestimable. þat is to sein þat it is so grete þat it ne may nat ben ful ypreised. and þis is oonly þe manere. þat is to seyen hope and prayeres. for whiche it semeþ þat [men] mowen speken

4563 *nowe*—MS. newe, C. now
alþer moste iuste—alder
 most lust
moste—most
 4565-67 *good[e]*—goode
 4566 *wille*—wil
 [ne]—from C.
 4571 *wiþoute*—with-owten
 4573 *þouȝt*—thoght

4574 *yledde*—MS. yledde, C.
 yled
 4575 *comeþ*—comth
 4577 *done*—doon
 4578 *mak[er]e*—makers
 4579 *auȝt[e]*—owhte
 4584 *whiche*—which
 4588 *preis*—prys
ryȝtfulnesse—Rihtwesse-

nesse
 4589 *deserue*—desseruyn
 4590 *deuyne*—MS. deuynes,
 C. dyuyne
 4590-93 *whiche*—which
 4591 *grete*—gret
 4593 [men]—from C.
speken—speke

wip god. *and* by resoun of supplicacioun ben conioigned to pilk clernesse þat nis nat approched no raper or þat men byseken it *and* emprenten it. And yif men ne wene [nat] þat [hope] ne preiers ne han no strengþes. by þe necessite of þinges to comen y-resceiued. what þing is þer þan by whiche we mowen be conioygned *and* clyuen to þilke souereyne prince of þinges. ¶ For whiche it byhouep by necessite þat þe lynage of mankynde as *þou songe a litel here byforne ben departed *and* vniointed from hys welle *and* faylen of hys bygynnyng. þat is to seien god.

4604

If men believe that hope and prayer have no power because of the necessity of future events, by what other way can we be united, and hold fast to the sovereign Lord of all things?

4599

Wherefore mankind must be dis-severed and dis-united from the source of its ex-
[* fol. 36.]
istence, and shrink from its beginning.

QUE NAM DISCORS

What discordable cause hap to-rent *and* vniointed þe byndyng or þe alliaunce of þinges. þat is to seyne þe coniunccioun of god *and* of man. ¶ whiche god hap establissed so grete bataille bitwixen þise two soþe-fast or verray þinges. þat is to sein bytwixen þe purueaunce of god *and* fre wille. þat þei ben synguler *and* diuided. ne þat þei ne wolen nat ben medeled ne coupled to-gidre. but þer nis no discorde to [tho] verray þinges. but þei cleuen certeyne al wey to hem self. but þe þouzt of man confounded *and* ouerþrowen by þe dirke membris of þe body ne may nat by fir of his dirk[ed] lokyng. þat is to seyn by þe vigour of hys insyzt while þe soule is in þe body knowen þe þinne subtil knytynges of þinges. ¶ But wherfore eschaufþ it so by so grete loue to fynden þilke note[s] of soþey-couered. (*glosa*) þat is to sein wherfore eschaufþ þe þouzt of man by so grete desir to knowen þilke notificaciouns þat ben yhidd vndir þe couertours of soþe. woot it ouzt þilke þinges

[The .34^e. Metur.]
Say what discordant cause looses the bonds of things?

4607

What power doth make these two great truths (i. e. Providence and Free-will) contend, which when separate are plain and clear, but united appear dark and perplexed?

4613

The mind of man encumbered by the earthly body, can never, with her cloudy sight, discover the subtle and close bonds of things.

4617

But why does man burn with ardour to learn the hidden notes of truth?

Why gropes he for he knows not what?

None seek to know what is known.

4595 *pilk*—thilke
4596 *emprenten*—impetrent
4597 [nat]—from C.
[hope]—from C.
4601 *whiche*—which
4602 *byforne*—by-forne
4605 *hap*—MS. hape
4606 *seyne*—seyn
4607 *whiche*—which

4608 *hap*—MS. hape
grete—gret
soþefast—soothfast
4610 *wille*—wil
4612 *discorde*—discord
[tho]—from C.
4613 *cleuen*—clyuen
4615 *dirk[ed]*—derkyd
4616 *while*—whil

4617 *knowen*—knowe
4619-21 *grete*—gret
note(s)—notes
4619 *soþe*—soth
4621 *yhidd*—MS. yhidde, C.
lyhd
4622 *soþe*—sooth
þinges—thing

If he knows
them not, what
does he so blindly
seek?

þat it anguissous desirēþ to knowe. as who seiþ nay.

¶ For no man ne trauaileþ forto witen þinges þat he woot.

4625 and þerfore þe texte seiþ þus. ¶ [*Glosa*] Si enim anima
ignorat istas subtiles connexiones. responde. unde est
quod desiderat scire cum nil ignotum possit desiderare.

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.

¶ But who traua[i]leþ to wyten þinges y-knowe. and yif
þat he ne knoweþ hem nat. what sekis þilke blynde
þouzt. what is he þat desirēþ any þinge of whiche he
woot ryzt nat. as who seiþ who so desirēþ any þing
nedis som what he knoweþ of it. or ellys he ne coupe

4633 nat desire it. or who may folwen þinges þat ne ben nat
ywist ¶ and þouzt [þat] he seke þo þinges where shal
he fynden hem. what wyzt þat is al vnknowynge and
ignoraunt may knowe þe forme þat is yfounde. ¶ But
whan þe soule byholdeþ and seeþ þe heye þouzt. þat is
to seyn god. þan knoweþ it to-gidre þe somme and þe
singularites. þat is to seyn þe principles and eueryche
by hym self. ¶ But now while þe soule is hidd in þe
cloude and in þe derknesse of þe membris of þe body.
it ne haþ nat al forzeten it selfe. but it wipholdeþ þe

Yet, though now
hidden in its
fleshy members,
it hath some re-
membrance of its
pure state—it re-
tains the sums of
things, but has
lost their par-
ticulars. He who
seeks truth is not
in either circum-
stance (i.e. seek-
ing for what he
knows or knows
not), he knoweth
not all things,
nor hath he
wholly forgotten
all.

4643 somme of þinges and lesiþ þe singularites. þan who so
þat sekeþ sopenesse. he nis in neiþer nouþir habit. for
he not nat alle ne he ne haþ nat alle for-zeten. ¶ But
zitte hym remembriþ þe somme of þinges þat he wip-
holdeþ and axeþ counseil and tretis depelyche þinges
ysein byforne. [*Glosa*] þat is to sein þe grete somme in
hys mynde. [*textus*] so þat he mowe adden þe parties
þat he haþ forzeten. to þilke þat he haþ wipholden.

But he ponders
on what he
knows, that he
may add those
things that he
hath forgotten to
those that he
retains.

4625 [*Glosa*]-from C.
4630 þinge-thing
whiche-which
4631 woot-not
nat-nawht
4632 coupe-kowde
4634 [þat]-from C.
where-where

4635 what-MS. þat, C. what
vnknowynge-vnkunynge
4639 eueryche-euerych
4640 while-whil
þe-MS. þe þe
hidd-MS. hidde, C. hidde
4641 derknesse-derkenesse
4642 haþ-MS. haþe

selfe-self
4644 nouþir habit - nother
habite
4645 alle (both)-al
haþ-MS. haþe
4648 [*Glosa*]-from C.
4649 [*textus*]-from C.
4650 haþ (both)-MS. haþe

TAMEN ILLA UETUS INQUIT HEC EST.

Panne seide she. þis is quod she þe olde questioun of þe purueaunce of god. and marcus tulius whan he deuided[e] þe deuinaciouns. þat is to sein in hys booke þat he wroot of deuinaciouns. he moeued[e] gretly þis questioun. and þou þi self hast souzt it mochel and outerly and long[e]. but zit ne haþ it nat ben determined ne yspedd fermely and diligently of any of yow. ¶ And þe cause of þis derkenesse and [of this] difficulte is for þat þe moeuyng of þe resoun of mankynde ne may nat moeuen to. þat is to sein applien or ioynen to þe simpliceite of þe deuyne prescience. ¶ þe whiche sympliceite of þe deuyne prescience zif þat men [myhten thinken it in any manere / þat is to seyn / þat yif men] myzte þinken and comprehenden þe þinges as god seep hem. þan ne sholde þer dwellen outerly no doute. þe whiche resoun and cause of difficulte I shal assaie at þe laste to shewen and to speden. ¶ whan I haue *firste [yspendyd / and] answered to þo resouns by whiche þou art ymoewed. ¶ For I axe whi þou wenest þat þilk[e] resouns of hem þat assoilen þis questioun ne ben nat spedeful ynouȝ ne sufficient þe whiche solucioun or þe whiche resoun for þat it demip þat þe prescience nis nat cause of necessite to þinges to comen. þan ne weneþ it nat þat fredom of wille be distourbed or ylett by prescience. for ne drawest þou nat argumentes from ellys where of þe necessite of þinges to comen. As who seip any oþer wey þan þus. but þat þilke þinge[s] þat þe prescience woot byforn [ne] mowen nat vnbitide. þat is to seyn þat þei moten bitide. ¶ But þan yif þat prescience ne putteþ no necessite to þinges to comen. as þou þi self

[The 4th prose.]

P. This is the old objection against Providence, so ably handled by Cicero in his *Book of Divination*; and you yourself have anxiously dis-

4655

cussed it. But neither of you have offered a satisfactory solution of the difficulty. The cause of this mystery is that the human understanding cannot conceive the simplicity of the divine prescience, for if it were possible to comprehend this, every difficulty would at once disappear. I shall, therefore, try to explain and solve this difficult

4665

question. I ask, then, why you do not approve the [* fol. 36 b.] 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 argument of the necessity of future events, from any other topic than this,—that those things which are foreknown must

4675

of necessity happen? If divine prescience imposes no necessity upon future things, must not the issue of things be voluntary, and man's will free and unconstrained?

4653 *deuided[e]*—deuynede
booke—book
4654 *moeued[e]*—moeuened
4655 *souzt*—I-sowht
4656 *long[e]*—longe
4657 *haþ*—MS. haþe
4657 *yspedd*—MS. yspedde,
C. Isped
fermely—MS. feruently,

C. fermely
4658 *derkenesse*—dirknesse
[of this]—from C.
4662-3 [myhten — men]—
from C.
4663 *myzte*—myhten
4667 *firste*—fyrst
4668 [yspendyd and]—from
C.

4668 *þo*—the
whiche—which
4669 *art*—MS. arte
þilk[e]—þilke
4671 *spedeful*—spedful
4672 *whiche*—which
4674 *wille*—wyl
4677 *þinge[s]*—things

For argument sake let us suppose there is no prescience, 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 impose no necessity 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

4695

were no prescience, 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 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 her byforne. ¶ what cause [or what] is it. as who seiþ þere may no cause be. by whiche þat þe endes (exitus) uoluntarie of þinges myzten be constreyned to certeyne bitydyng. ¶ For by grace of possessioun. so þat þou mowe þe better vndirstonde þis þat folweþ. ¶ I pose (impossibile) þat þer ne be no prescience. þan axe I quod she in as moche as appertenip to þat. sholde þan þinges þat comen of frewille ben constreined to bytiden by necessite. *Boicius.* nay quod I. þan azeinward quod she. I suppose þat þere be prescience. but þat ne putteþ no necessite to þinges. þan trowe I þat þilk self fredom of wille shal dwellen al hool *and* absolut *and* vnbounen. but þou wolt sein þat al be it so þat prescience nis nat cause of þe necessite of bitidyng to þinges to comen. ¶ Algate 3itte it is a signe þat þe þinges ben to bytiden by necessite. by þis manere þan al þou3 þe prescience ne hadde neuer yben. 3it algate or at þe lest[e] wey. it is certeyne þing þat þe endys *and* þe bitydynges of þinges to comen sholde ben necessarie. ¶ For euery 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 pilke prescience ne myzt[e] nat ben signe of þinge þat nis nat. ¶ But certys it is nowe certeyne þat þe preue of þis sustenip by stedfast resoun ne shal nat ben ladd ne proued by signes ne by argumentys ytaken fro wiþ oute. but by causes couenable *and* necessarie ¶ But þou mayst sein how may it be þat þe þinges ne bitiden nat

4683 *whiche*—which
4685 *better*—betere
4688 *moche*—mochel
4689 *frewille*—free wyl
4691 *þat ne*—þat is ne
4692 *þat*—MS. þan
þilk self—þilke selue

4693 *wille*—wil
4699 *lest[e]*—leeste
4700 *sholde*—sholden
4703 *whiche*—which
firste—fyrst
4704 [þat — *bytydith*] —
from C.

4707 *myzt[e]*—myhte
þinge—thing
4708 *nowe*—now
4709 *sustenip*—ysustenyd
stedfast—stydefast
ladd—MS. ladde, C. lad

þat ben ypurueyed to comen. but certys ryȝt as we trowen þat þo þinges whiche þat þe purueaunce woot by-forn to comen. ne ben nat to bitiden. but [þat] ne sholde we nat demen. but raper al þouȝ [þat] þei schal bitiden. ȝit ne haue þei no necessite of hire kynde to bitiden. and þis maist þou lyȝtly aperceyuen by þis þat I shal seyn. but we seen many þinges whan þei ben don by-forn oure eyen ryȝt as men seen þe karter worken in þe tournynge and in attemprynge or in adressynge of hys kartes or chariottes. ¶ and by þis manere as who seiþ mayst þou vnderstonde of alle manere opir werkemen. ¶ Is þere þanne any necessite as who seiþ in oure lokynge [þat] constreineþ or compelliþ any of þilke þinges to ben don so. b. nay quod I ¶ For in ydel and in veyne were alle þe effect of .crafte yif þat alle þinges weren moeued by constreynynge. þat is to seyn by constreynynge of oure eyen or of oure syȝt. P. þise þingus þan quod she þat whan men don hem ne han non necessite þat men don hem. eke þo same þinges first or þei be don. þei ben to comen wiþ out necessite. for whi þer ben somme þinges to bytide of whiche þe endys and þe bitidynges of hem ben absolut *and quit of alle necessite. for certys I ne trowe nat þat any man wolde seyn þis. þat þo þinges þat men don now þat þei ne weren to bitiden. first or þei were ydon ¶ and þilk same þinges al þouȝ þat men hadden ywyst hem by-forn. ȝitte þei han fre bitidynges. for ryȝt as science of þinges present ne bryngeþ in no necessite to þinges [þat men doon // Ryht so the prescience of thinges to comen ne bryngeth in no necessite to thinges] to bytiden but þou mayst seyn þat of þilke same it is ydouted. as wheþer þat of þilke þinges þat ne han non endes and

We see many things when they are done before our eyes; such as a charioteer driving his chariot, and other things of like nature. Now, is there any necessity which compels these things to be done? B. No. For if all things were moved by compulsion—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 necessity of coming to pass; wherefore some things happen, the event of which is unconstrained by necessity.

These things therefore, although fore-known, have free events: for as the knowledge

4731 of present things imposes no necessity upon things which are now done, so

[* fol. 37.] neither does the foreknowledge of futurities necessitate the things which are to come. But you may doubt whether there can be any certain prescience of things, of which the event is not necessitated: for here there seems to be an evident contradiction. If things are fore-known, you may contend they must necessarily happen; and if their event is not necessary,

4714 *whiche*—which
4715 [þat]—from C.
sholde—sholden
4716 *demen*—MS. denyen
[þat]—from C.
4717 *necessite*—MS. necessi-
4721 *hys*—hise [tes]

4725 [þat]—from C.
4727 *veyne*—veyn
alle—al
crafte—craft [the
4729 *þise*—MS. þise þise, C.
4732 *wiþ out*—with-owte
4733 *bytide*—bytyden

4733 *whiche*—which
4737 *were*—weeren [I-down
ydon — MS. ydone, C.
þilk—thilke
4741-2 [þat — *things*] —
from C.
4744 *endes*—issues

they cannot be foreseen, because true knowledge can comprehend nothing but what is absolutely certain. And if things uncertain in their events are foreseen as certain, this knowledge is nothing more than a false opinion. For it is very remote from true knowledge to judge of things otherwise than they really are. The cause of this error is that men imagine that their knowledge is wholly derived from the nature of the things known, whereas it is quite the reverse. Things are not known from their inherent properties, but by the faculties of the observer.

4761

The roundness of a body affects the sight in one way, and the touch in another. The eye, from afar, darts its rays upon the object, and by beholding it comprehends its form. But the object is not distinguished by the touch unless the hand comes in contact with it and feels it all round. Man himself is surveyed in divers ways—by the senses, by the imagination, by reason, and by the intelligence (of the Deity). The senses take note of his material figure—the imagination considers the form alone, exclusive of the matter.

bytydynges necessaryes yif þer-of may ben any pre-science ¶ For certys þei seme to discorde. for þou wenest þat yif þat þinges ben yseyn byforn þat necessite folweþ hem. and yif (*et putas*) necessite faileþ hem þei ne myȝten nat ben wist byforn. and þat no þinge ne may ben comprehendid by science but certeyne. and yif þo þinges þat ne han no certeyne bytydynges ben ypurueied as certeyn. it sholde ben dirkenesse of oppinioun nat soþefastnesse of science [*and þou weenyest þat it be diuerse fro the hoolnesse of science / þat any man sholde deme a thing to ben oother weys thanne it is it self*]. and þe cause of þis errour is. þat of alle þe þinges þat enery wyȝt haþ yknowe. þei wenen þat þo þinges ben y-knowe al oonly by þe strengþe and by þe nature of þe þinges þat ben ywyst or yknowe. and it is al þe contrarie. for alle þat euere is yknowe. it is rap̃er comprehendid and yknown nat after his strengþe and hys nature. but after þe faculte þat is to seyn þe power and [the] nature of hem þat knowen. and for þat þis shal mowe shewen by a short ensample þe same roundenes of a body .O. oþer weyes þe syȝt of þe eye knoweþ it. and oþer weyes þe touching. þe lokinge by castynge of his bemes waiteþ and seeþ fro afer alle þe body to-gider wiþ oute mouynge of it self. but þe touchinge cliuþ and conioigneþ to þe rounde body (*orbi*) and moueþ abouten þe environynge. and comprehendþ by parties þe roundenesse. ¶ and þe man hym self oþer weies wyt byholdþ hym. and oþerweyes ymaginacioun and oþer weyes resoun. and oþer weyes intelligence. ¶ For þe wit comprehendþ fro wiþ outen furþe þe figure of þe body of þe man. þat is establissed in þe matere subiect. But þe ymaginacioun [comprehendith only the figure with owte the matere /

4746 *seme*—semyn
discorde—discorden
4749 *þat*—yif
4753-5 [*and* — *self*]—from
C.
4757 *haþ*—MS. *haþe*
4760 *alle*—al

4763 *mowe*—mowen
4764 *roundenes* — Rownd-
nesse
4765 *syȝt*—sihte
4767 *alle*—al
4769 *abouten*—abowte
4770 *roundenesse* — Rownd-

nesse
4774 *fro wiþ outen furþe*—
with owte forth
4776-7 [*comprehendith* —
ymaginacioun]—from C.

Resoun surmounteth ymaginacioun] and comprehendē by an vniuersel lokynge þe commune spece (speciem) þat is in þe singuler peces. ¶ But þe eye of intelligence is heyzer for it surmountēþ þe enviroynynge of þe vniuersite and lookeþ ouer þat by pure subtilite of þouzt. þilk same symple forme of mān þat is perdurably in þe deuyne þouzt. in whiche þis auzt[e] gretely to ben considered þat þe heyest strengþe to comprehendē þinges embraceþ and conteyneþ þe lower[e] strengþe [but the lower strengthe ne arysith nat in no manere to heyere strengthe]. for wit ne may no þinge comprehendē oute of matere. ne þe ymagynacioun ne lokeþ nat þe vniuerseles peces. ne resoun ne takeþ nat þe symple forme. so as intelligence takeþ it. but þe intelligence þat lokeþ al abouen whan it haþ comprehendid þe forme it knoweþ and demeþ alle þe þinges þat ben vndir þat forme. but she knoweþ hem vndir þilke manere in þe whiche it comprehendīþ þilke same symple forme þat ne may neuer be knowen to non of þat oper. þat is to seyn to non of þo þre forseide strengþes of þe soule. for it knoweþ þe vniuersite of resoun and þe figure of þe ymaginacioun. and þe sensible material conseed. and þou wenest þat it be diuerse fro þe hoolnesse of science. þat any man sholde deme a þing to ben operweyes þan it is it self and þe cause of þis errour etc'. vt supra. by wit. ne it ne vseþ nat nor of resoun ne of ymaginacioun ne of wit wiþ oute forþe but it byholdeþ alle þinges so as I shal seye. by a strok of þouzt formely wiþ oute discours or collacioun ¶ Certys resoun whan it lokeþ any þing vniuersel it ne vseþ nat of ymaginacioun nor of wit and algates ȝit [it] comprendīþ þe þinges ymaginable and sensible. for resoun is she þat *diffinnisseþ þe vniuersel

Reason transcends the imaginations, and examining existences in general discovers the particular species, but the eye of Intelligence 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 considered, that the higher power of perception embraces the lower; but the inferior cannot attain to the energy of the superior: for the senses cannot go beyond the perception of matter; the imagination cannot comprehend existences in general, nor can the reason conceive the simple form. But the Intelligence looking down (as from

4794
above) and having conceived the form, discerns all things that are below it, and comprehends what does not fall within the reach of the other faculties of the mind. Without the aid of those faculties Intelligence comprehends things formally (i. e. by beholding their simple forms) by one effort of mind. Reason, without the aid of Imagination and Sense, in considering things in general, comprehends all imaginable and sensible things. For instance, reason defines her general conceptions thus:—

[* fol. 37 b.]

4777 comprehendē — MS.
comprehendynge
4778 an—omitted
4780 heyzer—heyere
4783 whiche—which
auzt[e]—owhte
4784 heyest—heyiste

4785 lower[e]—lowere
4785-7 [but — strengthe]—
from C.
4787 wit—withe
oute—owt
4791 haþ—MS. haþe
4793 whiche—which

4795-6 non—none
4796 strengþes—thinges
4798-4801 and þou—vt supra—omitted
4805 collacioun—MS. callacioun, C. collacioun
4806 wit—withe

Man is a rational two-footed animal, which, though it be a general idea, yet every one knows that man thus defined is perceived both by the imagination and the senses, notwithstanding that in this instance reason does not make use of imagination or the senses, but of her own rational conception. The imagination also, although it derives its power of seeing and forming figures from the senses, yet in the absence and without the use of the senses it considers and comprehends all sensible things by its own imaginative power. Do not you see that

4824

men attain to the knowledge of things more by their own faculties, than by the inherent property of things?

[The 4th Metur.]

Nor is it unreasonable that it should be so—for since every judgment is the act of the person judging; every one must needs do his own work by the help of his own faculties, and not by the aid of foreign power.

Fallacious and obscure was the lore of the Stoics, who taught that images of things obvious to the senses were imprinted on the mind by external objects, and that the soul is at first like a mirror or a clean parchment, free from figures and letters.

of hir conseite ryzt þus. ¶ Man is a resonable t[w]o-footid beest. and how so þat þis knowynge [is] vniuersel. 3it nys þer no wyzt þat ne woot wel. þat a man is [a thing] ymaginable *and* sensible ¶ and þis same considereþ wel resoun. but þat nis nat by ymaginacioun. nor by witte. but it lokiþ it by [a] resonable concepcioun. ¶ Also ymaginacioun al be it so. þat it takeþ of wit þe bygynyngus to seen *and* to formen þe figures. algates al þou3 þat wit ne ware not present. 3it it envirounþ *and* comprehendþ alle þinges sensible. nat by resoun sensible of demynge. but by resoun ymaginatif. ¶ sest þou nat þan þat alle þe þinges in knowynge vsen more of hir faculte or of hir power. þan þei don of [the] faculte or of power of þinges þat ben yknowen. ne þat nis no wronge. for so as euery iugement is þe dede or þe doynge of hym þat demerþ. It byhoueþ þat euery wyzt performe þe werke *and* hys entencioun nat of forein power? but of hys propre power.

QUONDAM PORTICUS ATTULIT.

þE porche þat is to sein a gate of þe toune of athenis þer as philosophres hadde hir congregacioun to dispoiten. *and* pilke porche brouzt[e] somtyme olde men ful derke in hire sentences. þat is to sein philosophers þat hyztenstoiciens. þat wenden þat ymages [*and*] sensibilites þat is to sein sensible ymaginaciouns. or ellys ymaginacioun of sensible þinges weren inprentid in to soules fro bodies wiþ oute forþe. ¶ As who seiþ þat pilke stoiciens 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 wiþ oute in to soules. *and* ben inprentid in to soules. *Textus.* Ryzt as we ben wont some tyme by a swift poyntel to ficchen lettres emprentid in þe smopenesse or in þe plainesse of

4810 [is]—from C.

4813 witte—wit

4821 don—MS. done, C. doon

[the]—from C.

4822 yknowen—Iknowe

4822 no wronge—nat wrong

4824 werke—werk

4825 forein—foreyne

4827 hadde—hadden

dispoiten—desputen

4828 brouzt[e]—browhte

4830 [*and*]—from C.

4837 inprentid—aprentyd

4838 some tyme—somyne

swift—swyfte

þe table of wex. or in parchemyn þat ne haþ no figure
[ne] note in it. *Glosa.* But now arguiþ bocce azeins þat
oppinioun and seiþ þus. but yif þe þriuyng soule ne
vnplitiþ no þing. þat is to sein ne doþ no þing by hys
propre moeuynge. but suffriþ and lieþ subgit to þe
figures and to þe notes of bodyes wiþ oute forþe. and
3eldeþ ymages ydel and veyne in þe manere of a
mirour. whennes þriueþ þan or whennes comeþ þan
þilke knowyng in oure soule. þat discerniþ and by-
holdeþ alle þinges. and whennes is þilke strengþe þat
byholdeþ þe syngulere þinges. or whennes is þe strengþe
þat dyuydeþ þinges yknowe. and þilke strengþe þat
gadereþ to-gidre þe þinges deuided. and þe strengþe þat
cheseþ hys entrechaunged wey. for som tyme it heueþ
vp þe heued. þat is to sein þat it heueþ vp þe enten-
cioun to ryzt heye þinges. and som tyme it discendiþ in
to ryzt lowe þinges. and whan it retourniþ in to hym
self. it repreuiþ and destroieþ þe false þinges by þe
trewe þinges. ¶ Certys þis strengþe is cause more
efficient and mochel more myzty to seen and to knowe
þinges. þan þilke cause þat suffriþ and resceyueþ þe
notes and þe figures inpressed in manere of matere al-
gates þe passioun þat is to seyn þe suffraunce or þe wit
in þe quik[e] body goþ byforne excitynge and moeu-
yng þe strengþes of þe þouzte. ryzt so as whan þat
clerenesse smyteþ þe eyen and moeuiþ hem to seen. or
ryzt so as voys or sounne hurtliþ to þe eres and com-
moeuiþ hem to herkne. þan is þe strengþe of þe þouzt
ymoeuid and excitid and clepeþ furþe þe semblable
moeuyngeþ þe speces þat it halt wiþ inne it self. and
addiþ þo speces to þe notes and to þe þinges wiþ out
forþe. and medeleþ þe ymages of þinges wiþ out forþe
to þe forme[s] yhid wiþ inne hym self.

But if the mind is
passive in receiv-
ing the impres-
sions of outward
objects, whence
proceeds the
knowledge by
which the mind
comprehends all
things?

4845

Whence its force
to conceive indi-
vidual existences,
to separate those
things when
known, to unite
divided things,
and to choose and
change its path,
soaring to the
highest and de-
scending to the
lowest things—
and returning to
itself, to confute
false things by
the true?

4854

This cause is
more efficacious
and powerful to
see and to know
things, than that
cause which re-
ceives the cha-
racters impressed
like servile
matter.

4860

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 ex-
cites hearing.

4866

Then is the force
of thought ex-
cited; it calls
forth the images
withln itself, and
adds to them the
outward forms,
blending external
images with the
counterparts con-
cealed within.

4872

4840 haþ—MS. haþe
4843 vnplitiþ—vnpleyteth
doþ—MS. doþe
4845 þe—tho
4863 quik[e]—qwyke

4863 goþ—MS. goþe
4864 þouzte—thoght
4865 clerenesse—cleernesse
4866 sounne—sown
4868 furþe—forth

4870 out—owte
4871 out forþe—owte forth
4872 forme[s]—formes
yhid—i-aidd

QUOD SI IN CORPORIBUS SENCIENDIS.

[* fol. 88.]

*QUESTIO.

[The 5.th prose.]

Although there are in objects certain qualities which strike externally upon the senses, and put their instruments in motion; although the passive impression upon the body precedes the action of the mind, and although the former rouses the latter to action, yet if in the perception of bodily things, the soul is not by the impression of external things made to know these things, but by its own power judgeth of these bodily impres-

4885

sions, how much more shall those pure spiritual beings (as God or angels) discern things by an act of their understanding alone, without the aid of impressions from external objects? For this reason, then, there are several sorts of knowing distributed among various beings. For sense (or sensation) destitute of all other knowledge is allotted to those creatures that have no motion, as shell-fish. But imagination is given to such brutes capable of motion, and having in some degree the power of desiring or refusing. Reason, however, is the attribute of man alone, as Intelligence is that of God.

4902

But what [yif] þat in bodies to *ben* feelid þat is to sein in þe takynge of knowelechinge of bodyly þinges. and al be it so þat þe qualites of bodies þat ben obiect fro wiþ oute forþe moeuen *and* entalenten þe instrumentes of þe wittes. and al be it so þat þe passioun of þe body þat is to seyn þe witte [or the] suffraunce [goth to-forn the strengthe of the workynge corage / the which passioun or suffraunce] clepiþ furþe þe dede of þe þouzt in hym self. *and* moeueþ *and* exiteþ in þis mene while þe formes þat resten wiþ in forþe. and yif þat in sensible bodies as I haue seid oure corage nis nat ytaut or enprentid by passioun to knowe pise þinges. but demip *and* knowep of hys owen strengþe þe passioun or suffraunce subiect to þe body. Moche more þan þoo þinges þat ben absolut *and* quit fram alle talent; or affeccions of bodies. as god or hys aungels ne folwen nat in discernynge þinges obiect from wiþ oute forþe. but þei accomplissen *and* speden þe dede of hir þouzt by þis resoun. ¶ þan þere comen many manere knowynges to dyuerse *and* differyng substaunces. for þe wit of þe body þe whiche witte is naked *and* despoyled of alle oþer knowynges. pilke witte comeþ to bestes þat ne mowen nat moeuen hem self here ne þere. as oystres *and* muscles *and* oþer swiche shelle fysshe of þe see. þat cliuen *and* ben norissed to roches. but þe ymaginacioun comeþ to remuable bestes þat semen to han talent to fleen or to desiren any þinge. but resoun is al only to þe lynage of mankynde ryzt as intelligence is oonly þe deuyne nature. of whiche it folweþ þat pilke knowyng is more worþe þan [th]is[e] oþer. syn it knowep by hys

4873 [yif]—from C.

4878 [or the]—from C.

suffraunce — MS. suffraunce, C. suffraunce

4870-80 [goth]—suffraunce]—from C.

4883 seid—MS. seide, C. seyð

4887 quit—quite

4888 hys—hise

4889 discernynge — MS. discryuynge, C. discernynge from—fro

4893-94 witte—wit

4895 mowen—mowe

here ne þere—her *and* ther

4901 whiche—which

4902 [th]is[e] oþer — thise oothre

propre nature nat only hys subiect. as who seip it ne knoweþ nat al oonly þat apperteiniþ proprely to hys knowynge. but it knoweþ þe subgitz of alle oþer knowynges. but how shal it þan be yif þat wit *and* ymaginacioun stryuen azeins resonyng *and* sein þat of pilke vniuersel þinges. þat resoun weneþ to seen þat it nis ryzt nauzt. for wit *and* ymaginacioun seyn þat þat. þat is sensible or ymaginable it ne may nat ben vniuersel. þan is eiper þe iugement of resoun [soth]. ne þat þer nis no þinge sensible. or ellys for þat resoun woot wel þat many þinges ben subiect to wit *and* to ymaginacioun. þan is þe concepcioun of resoun veyn *and* fals whiche þat lookeþ *and* comprehendip. þat þat is sensible *and* synguler as uniuersele. and 3if þat resoun wolde answeren azein to þise two þat is to sein to wit *and* to ymaginacioun. *and* sein þat soþely she hir self. þat is to seyn þat resoun lokeþ *and* comprehendip by resoun of vniuersalite. boþe þat þat is sensible *and* þat þat is ymaginable. *and* þat pilke two þat is to seyn wit *and* ymaginacioun ne mowen nat strecchen ne enhaunsen hem self to knowynge of vniuersalite for þat þe knowyng of hem ne may exceeden nor sourmounten þe bodyly figure[s] ¶ Certys of þe knowyng of þinges men auzten raper 3eue credence to þe more stedfast *and* to þe more perfit iugement. In þis manere stryuyng þan we þat han strengþe of resonyng *and* of ymagynge *and* of wit þat is to seyn by resoun *and* by ymaginacioun *and* by wit. [*and*] we sholde raper preise þe cause of resoun. as who seip þan þe cause of wit or ymaginacioun. 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. for þou arguist *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 falls under the cognisance 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 imaginable; but as to the senses and imagination, they cannot attain to the knowledge of what is general, since their know-
4921

ledges confined to material figures; and therefore in all real knowledge of things we must give the greatest credit to that faculty which has a more steadfast and perfect judgment of things. In a controversy of this kind ought not we, who possess faculties of reason, &c., to side with reason and espouse her cause? The case is entirely similar when human reason thinks the Divine Intelligence cannot behold future events in any other way than she herself is capable of perceiving them. For thus you argue:—

4907 *azeins*—ayein
4908 *vniuersel*—vniuersels
4911 [soth]—from C.
4914 *fals whiche*—false which

4917 *wit*—witte
4918 *soþely*—soothly
4923 *knowynge*—knowy
4926 *3eue*—yeuen

4926 *stedfast*—stidefast
4930 [*and*]—from C.
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 [* fol. 38 b.] the Deity, we should then deem it right that

4944

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 Metur.] Various 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 o'er the meads, or seek the shady grove.

yif it ne seme nat to men þat somme þinges han certeyne *and* necessarie bytydynges. þei ne mowen nat ben wist byform certeynely to bytiden. þan nis [ther] no prescience of þilke þinges. *and* yif we trowen þat prescience ben in þise þinges. þan is þer no þinge þat it ne bitidiþ by necessite. but certys yif we myzten han þe iugement of þe deuyne þouzt as we *ben parsoners of resoun. ryzt so as we han demed. it byhoueþ þat ymaginacioun *and* wit ben byneþe resoun. ryzt so wolde we demen þat it were ryztful þing þat mans resoun auzt[e] to summitten it self *and* to ben byneþe þe deuyne þouzt. for whiche þat yif we mowen. as who seip. þat yif þat we mowen I conseil[e] þat we enhanse vs in to þe heyzt of þilke souereyne intelligence. for þere shal resoun wel seen þat þat it ne may nat by-holden in it self. *and* certys þat is þis in what manere þe prescience of god seep alle þinges certains *and* difinissed al þouþ þei ne han no certein issues or by-tydynges. ne þis is non oppinioun but it is rapr þe simplicité of þe souereyn science þat nis nat enclosed nor yshet wiþinneno boundes.

QUAM VARIIS FIGURIS.

ÞE bestes passen by þe erþes by ful dyuerse figures for somme of hem han hir bodies strauzt *and* crepen in þe dust *and* drawen after hem a trais or a forghé contynued. þat is to sein as addres or snakes. *and* oþer bestes by [the] wandryng lyztnesse of hir wenges beten þe wyndes *and* ouer-swymmen þe spaces of þe longe eyer by moist flee[y]nge. *and* oþer bestes gladen hem to diggen her traas or her stappes in þe erþe wiþ hir goynge or wiþ her feet. or to gone eyþe[r] 4965 by þe grene feldes or [elles] to walken vnder þe wodes.

4938 [ther]—from C.
4939 trouen—trowe
4942 parsoners—parsoneres
4945 mans—mannes
4946 auzt[e]—owte
4947 whiche—which
4948 þat yif—yif þat

4949 heyzt—heihte
pere—ther
4952 þouzt—MS. þouzt
4955 no—none
4957 somme—som
4959 forghé contynued —
forwh lkonntynued

4959 addres—nadriss
4960 [the]—from C.
4963 hem—hem self
stappes—steppis
4964 or to gone—and to gon
eyþe[r]—eyther
4965 [elles]—from C.

and al be it so þat þou seest þat þei alle discorden by dyuerse formes. algate hire [faces] enclini[n]g heueþ hire dulle wittes. Onlyche þe lynage of man heueþ heyest hys heyze heued and stondeþ lyzt wiþ hys vpryzt body and byholdeþ þe erþe vndir hym. [and] but-3if þou erþely man wexest yuel oute of þi witte. þis figure amonestep þe þat axest þe heuene wiþ þi ryzt[e] visage. and hast areised þi forhede to beren vp on heye þi corage so þat þi þouzt ne be nat yheuied ne put lowe vndir foot. sen þat þi body is so heye areised.

4975

PROSA VLTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

þErfore þan as I haue shewed a litel her byforne þat al þinge þat is ywist nis nat knowen by hys nature propre. but by þe nature of hem þat comprehend it. ¶ Lat vs loke now in as moche as it is leueful to vs. as who seiþ lat vs loken now as we mowen whiche þat þe estat is of þe deuyne substaunce so þat we mowen [ek] knowen what his science is. þe comune iugement of alle creatures resonables þan is þis þat god is eterne. lat vs considere þan what is eternite. For certys þat shal shewen vs to-gidre þe deuyne nature and þe deuyne science ¶ Eternite þan is perfit possessioun and al togidre of lijf interminable and þat shewep more clerely by þe comparisoun or collacioun of temporel þinges. for al þing þat lyueþ in tyme it is present and procediþ fro preterit3 in to futures. þat is to sein. fro tyme passed in to tyme comynge. ne þer nis no þing establissed in tyme þat may enbracen to-gidre al þe space of hys lijf. for certys 3it ne hap it nat taken þe tyme of þe morwe. and it hap lost þat of 3ister-day. and certys in þe 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 doth raise aloft his noble head; light and erect he spurs the earth. Thou art admonished by this figure then, unless by sense deceived, that whilst taught by thy lofty mien to look above, thou shouldst elevate thy mind lest it sink below its proper level.

[The 6th prose and the laste.]

Since everything which is known is not, as I have shown, perceived by its own inherent properties, but by the faculties of those comprehending them, let us now examine the disposition of the Divine nature. All rational creatures agree in affirming that God is eternal. And eternity 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 existence 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. Having lost yesterday it does not as yet enjoy to-morrow; and as for to-day it consists only in the present transitory moment.

4967 [faces]—from C.
algate—algates
enclini[n]g—enclynynd
4968 Onlyche—Only
heyest—heyeste
4970 erþe—erthes
4971 oute—owt
witte—wit

4972 ryzt[e]—ryhte
hast—MS. hape, C. hast
4973 forhede—foreheuyd
on heye—a heygh
4974 foot sen—foote syn
4977 al þinge—alle thinges
4979 moche—moche
4980 loken—loke

4980 whiche—whiche
4981 [ek]—from C.
4987 clerely—clearly
4989 al—alle
4993-4 hap—MS. hape
4993 þe (2)—to
4994 þat—the tyme

Whatever, therefore, is subjected to a temporal condition, as Aristotle thought of the world, may be without beginning and without end; and although its duration may extend

[* fol. 39.] to an infinity of time, yet it cannot 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

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Plato believed that this world had neither beginning nor end, falsely concluded, that the created universe was coeternal with its Creator. But it is one thing 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 is prior to and more ancient than his creatures by the space of

of þis day 3e ne lyuen no more but ryzt as in þis moeu-
able *and* transitorie moment. þan pilke þinge þat suffriþ
temporel condicioun. a[l]þoughe þat [it] bygan neuer
to be. ne þoughe it neuere cese forto be. as aristotle
demde of þe worlde. and al þou3 þat þe lif of it be
strecchid wiþ infinite of tyme. 3it al*gates nis it no
swiche þing þat men myzten trowen by ryzt þat it is
eterne. for al þou3 þat it comprehende *and* embrace þe
space of life infinite. 3it algates ne [en]braceþ it nat þe
space of þe lif alto-gidre. for it ne haþ nat þe futures
þat ne ben nat 3it. ne it ne haþ no lenger þe preterit3
þat ben ydon or ypassed. but pilke þing þan þat haþ
and comprehendþ to-gidre alle þe plente of þe lif in-
terminable. to whom þere ne failþ nat of þe future.
and to whom þer nis nat of þe preterit escapid nor
ypassed. pilk[e] same is ywitnessed or yproued by ryzt
to ben eterne. and it byhoueþ by necessite þat pilke
þinge be alwey present to hym self *and* compotent. as
who seiþ alwey present to hym self *and* so myzty þat al
by ryzt at hys plesaunce. *and* þat he haue al present
þe infinit of þe moeuable tyme. wherfore som men
trowen wrongefully þat whan þei heren þat it semid[e]
to plato þat þis worlde ne had[de] neuer bygynnyng
of tyme. ne þat it neuere shal haue faylynge. þei wenen
in þis manere þat þis worlde ben maked coeterne wiþ
his makere. as who seiþ. þei wenen þat þis worlde *and*
god ben maked to-gidre eterne. and it is a wrongful
wenyng. for oþer þing is it to ben yladd by lif in-
terminable as plato graunted[e] to þe worlde. *and* oþer
þing is it to embracen to-gidre alle þe presence to þe lif
interminable. þe whiche þing it is clere *and* manifest

4997 a[l]þoughe—al-thogh

[it]—from C.

4999 worlde—world

5001 swiche—swych

5002 eterne— from C., MS.

eternite

5003 life—lyf

5004-5-6 haþ—MS. haþe

5006 ydon—MS. ydone, C. I-

doon

5007 alle—al

5008-9 nat—nawht

5010 pilk[e]—thilko

or—and

5014 by—be

5016 semid[e]—semede

5017 worlde—world

had[de]—hadde

5018 haue—han

5019-20 worlde—world

5022 yladd—MS. yladde, C.

I-lad

5023 worlde—world

5024 embracen—enbrace

alle—al

presence to—present of

5025 clere—cleer

þat it is *propre* to þe deuine þouzt. ne it ne sholde nat
 semen to vs þat god is elder þan þinges þat ben ymaked
 by quantite of tyme. but raþer by þe proprete of hys
 symple nature. for þis ilke infinit[e] moeuyng of temporel
 þinges folwiþ þis presentarie estat of þe lijf inmoeue-
 able. *and* so as it ne may nat contrefeten it ne feynen
 it ne ben euene lyke to it. for þe inmoeueablete. þat is
 to seyn þat is in þe eternite of god. ¶ it faileþ *and*
 falleþ in to moeuyng fro þe simplicitie of [the] pre-
 sence of god. *and* disencresip to þe infinite quantite of
 future *and* of preterit. *and* so as it ne may nat han to-
 gidre al þe plente of þe lif. algates ȝitte for as moche as
 it ne cesip neuere forto ben in som manere it semeþ
 somde[1] to vs þat it folwiþ *and* resemblip þilke þing
 þat it ne may nat attayne to. ne fulfille. *and* byndep it
 self to som manere presence of þis litel *and* swifte
 moment. þe whiche presence of þis lytele *and* swifte
 moment. for þat it bereþ a manere ymage or lykenesse
 of þe ay dwellynge presence of god. it graunteþ to
 swiche manere þinges as it bitidip to þat it semeþ hem
 þat þise þinges han ben *and* ben *and* for [þat] þe pre-
 sence of swiche litel moment ne may nat dwelle þer-for
 [it] rauyssid[e] *and* took þe infinit[e] wey of tyme. þat
 is to seyn by successioun. *and* by þis manere it is ydon.
 for þat it sholde continue þe lif in goynge of þe whiche
 lif it ne myzt[e] nat embrace þe plente in dwellynge.
and for þi yif we willen putte worþi name[s] to þinges
and folwen plato. lat vs seyn þan soþely þat god is
 eterne. *and* þat þe worlde is perpetuel. þan syn þat
 euery iugement knoweþ *and* comprehendip by hys owen
 nature þinges þat ben subiect vnto hym. þere is soþely
 al-wey to god an eterne *and* presentarie estat. *and* þe

time, but rather by the simple and undivided properties of his nature. The infinite progression of temporal things imitates the ever-present condition of an immovable life: and since it cannot 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 cannot possess at once the whole extent of its duration, yet, as it never ceases wholly to be, it faintly emulates that whose perfection it can neither attain nor express, by attaching itself to

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the present fleeting moment, which, because it resembles the durable present time, imparts to those things that partake of it an appearance of existence. But as it cannot stop or abide it pursues its course through infinite time, and by gliding along it continues its duration, the plenitude of which it could not comprehend, by abiding in a permanent state. If we would follow Plato in giving things their right names, let us say that God is *eternal* and the world *perpetual*. His knowledge, surpassing the progression of time, is ever present, containing the infinite space

5032 *lyke*—lyk
 5034 [the]—from C.
 5039 *somde*[7]—somdel
 5040 *fulfille*—fullfyllen
 5041 *litel*—fr-m C., MS. lykly
 5042 *whiche*—which
 lytele—from C., MS. lykly

5043 *ben* (1)—yben
 [þat]—from C.
 5047 *swiche*—swych
 5049 [it]—from C.
 5051 *myzt[e]*—myhte
 5052 *willen putte*—wollen
 putten

5052 *name[s]*—names
 5053 *soþely*—sothly
 5054 *worlde*—world
 5055 *owen*—owne
 5056 *soþely*—sothly
 5057 *al-wey*—al-ways

of past and future times, 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 prescience 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.

science of hym þat ouer-passeþ alle temporel moe[ue]-ment dwelliþ in þe symplicite of hys presence *and* embraceþ *and* considereþ alle þe infinit spaces of tymes preteritȝ *and* futures *and* lokep in þis symple knowynge alle þinges of preterit ryzt as þei weren ydoon presently ryzt now ¶ yif þou wolt þan þenke *and* avisen þe prescience by whiche it knoweþ al[le] þinges *þou ne shalt nat demen it as prescience of þinges to comen. but þou shalt demen [it] more ryztfully þat it is science of presence or of instaunce þat neuer ne fayleþ. for whiche it nis nat ycleped *providence* but it sholde raper be cleped *purueaunce* þat is establissed ful fer fro ryzt lowe þinges. *and* byholdeþ from a-fer alle þinges ryzt as it were fro þe heye heyzte of þinges. whi axest þou þan or why disputest þou þan þat pilke þinges ben don by necessite whiche þat ben yseyen *and* yknownen by þe deuayne syzt. syn þat for soþe men ne maken nat pilke þinges necessarie. whiche þat þe[i] seen be ydoon in hire syzt. for addiþ þi byholdynge any necessite to pilke þinges þat þou byholdest present. ¶ Nay quod I. *p.* Certys þan yif men myzte maken any digne comparisoun or collacioun of þe presence diuine. *and* of þe presence of mankynde. ryzt so as ȝe seen somme þinges in þis temporel presente. ryzt so seeþ god alle þinges by hys eterne present. ¶ wherfore þis dyuyne prescience ne chaungeþ nat þe nature ne þe proprete of þinges but byholdeþ swyche þinges present to hym ward. as þei shollen bytiden to ȝow ward in tyme to come. ne it ne confoundeþ nat þe Iugementȝ of þinges but by of syzt of hys þouzt he knoweþ þe þinges to comen as wel necessarie as nat necessarie. ryzt so as whan ȝe seen togidre a man walke on þe erþe *and* þe sonne aysen in [the] heuene. al be it so þat ȝe seen *and* byholden þat

5058 *alle*—al
moe[ue]ment—moeuement
5063 *þenke*—thinken
avisen—ayse
5064 *whiche*—which
al[le]—alle

5066 *shalt*—shal
[it]—from C.
5068 *whiche*—which
5074-76 *syzt*—syhte
5075 *whiche*—which
þe[i]—they

5085 *come*—comyu
5086 *of syzt*—O syhte
5087 *he knoweþ*—MS. repeats
5090 [the]—from C.

oon *and* þat oper to-gidre. 3it napeles 3e demen *and* discernen þat þat oon is uoluntarie *and* þat oper is necessarie. ¶ Ryzt so þan [the] deuyne lokyng byholdyng alle þinges vndir hym ne troubleþ nat þe qualite of þinges þat ben certeynely present to hym ward. but as to þe condicioun of tyme for soþe þei ben future. for whiche it folwiþ þat þis nis non oppinioun. but raþer a stedfast knowyng ystrenged by soþenes. þat whan þat god knoweþ any þinge to be he ne vnwoot nat þat þilke þinge wanteþ necessite to be. þis is to seyn þat whan þat god knoweþ any þinge to bitide. he woot wel þat it ne haþ no necessite to bitide. *and* yif þou seist here þat þilke þinge þat god seep to bytide it ne may nat vnbytide. as who seiþ it mot bitide. ¶ *and* þilke þinge þat þat ne may nat vnbytide it mot bitide by necessite. *and* þat þou streine me to þis name of necessite. certys I wol wel confessen *and* byknowe a þinge of ful sadde troupe. but vnneþ shal þere any wyzt [mowe] seen it or comen þer-to. but yif þat he be byholder of þe deuyne pouzte. ¶ for I wol answere þe þus. þat þilke þinge þat is future whan it is referred to þe deuyne knowyng þan is it necessarie. but certys whan it is vnderstonden in hys owen kynde men sen it [is] vtterly free *and* absolut from alle necessite. for certys þer ben two maneres of necessites. þat oon necessite is symple as þus. þat it byhoueþ by necessite þat alle men be mortal or dedely. an oper necessite is condicionel as þus. yif þou wost þat a man walkiþ. it byhoueþ by necessite þat he walke. þilke þinge þan þat any wyzt haþ yknowe to be. it ne may ben non oper weyes þan he knoweþ it to be. ¶ but þis condicioun ne draweþ nat wiþ hir þilke necessite symple. For certys þis necessite condicionel.

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 is 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 condition 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

5092 *discerne*—discernen
5093 [*the*]*—*from C.
5097 *whiche*—which
5098 *stedfast*—stidefast
soþenes—sothuesse
5102 *haþ*—MS. haþe
5104 *bitide*—bide

5108 *sadde*—sad
vnneþ—vnnethe
[*mowe*]*—*from C.
5109 *comen*—come
5110 *pouzte*—thoght
answere—answeren
5113 *sen*—MS. sene, C. sen

5113 [*is*]*—*from C.
5117 *dedely*—dedly
5119 *haþ*—MS. haþe
5121 *condicioun*—from C.,
MS. *necessite*

willingly, but it must be necessary that he walk when he does step forward. So everything that is present to the eye of Providence must assuredly be, although there is

[* fol. 40.] nothing in its own nature to constitute that necessity. Since God beholds all future events proceeding from free-will as actually present—these events in relation to Divine sight are necessary—yet in relation to themselves they are absolutely free. All things which God foresees shall surely come to pass; but some of these things proceed from free-will, which although they hap-

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pen, yet do not thereby change their nature, as before they happened they 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 befell, whereas that of the latter was altogether free. E. Then I did not go from the

þe propre nature of it ne makeþ it nauȝt. but þe adieceioun of þe condicioun makip it. for no necessite ne constreynep a man to [gon / þat] gooþ by his propre wille. al be it so þat whan he gooþ þat it is necessarie þat he gooþ. ¶ Ryȝt on þis same manere þan. yif þat þe purueaunce of god seep any þing present. þan mot pilke *þinge be by necessite. al þouȝ þat it ne haue no necessite of hys owen nature. but certys þe futures þat bytyden by freedom of arbitre god seep hem alle to-gidre presentȝ. þise þinges þan [yif] þei ben referred to þe deuyne syȝt. þan ben þei maked necessarie to þe condicioun of þe deuyne knowynge. but eertyȝ yif pilke þinges ben considred by hem self þei ben absolut of necessite. and ne forleten nat ne eesen nat of þe liberte of hire owen nature. þan eertyȝ wiþ outen doute alle þe þingus shollen be doon whiche þat god woot by-form þat þei ben to comen. but somme of hem comen and bitiden of [free] arbitre or of fre wille. þat al be it so þat þei by-tiden. ȝit algates ne lese þei nat hire propre nature ne beynge. by þe whiche first or þat þei were doon þei hadden power nat to han bitidd. Boece. what is þis to seyn þan quod I. þat þinges ne ben nat necessarie by hire propre nature. so as þei comen in alle maneres in þe lykenesse of necessite by þe condicioun of þe deuyne science. Philosophie. þis is þe difference quod she. þat þo þinges þat I purposed[e] þe a litel here byform. þat is to seyn þe sonne arysynge and þe man walkynge þat perwhiles þat pilke þinges ben ydon. þei ne myȝten nat ben vndon. napeles þat oon of hem or it was ydon it byhoued[e] by necessite þat it was ydon. but nat þat oþer. ryȝt so it is here þat þe þinges þat god haþ present.

5123 nauȝt—nat

5125 [gon þat]—from C.
wille—wil

5128 mot—MS. mote, C. mot

5131 presentȝ—present

5132 [yif]—from C.

syȝt—syhte

5137 wiþ outen—with-owte

5138 whiche—which

5139 somme—som

5140 [free]—from C.

5141 ne (2)—C. in

5142 whiche—which

were doon—weeryn Idoon

5143 bitidd—MS. bitidde, C.

bityd

5148 purposed[e] — pur

posede

5150 ydon—MS. ydone, C.
I-doon

myȝten—myhte

5151 vndon—MS. vndone, C.

vndoon

5151-2 ydon—MS. ydone, C.

I-doon

5152 byhoued[e]—houyd

5153 haþ—MS. haþe

wip outhen doute þei shulle ben. but somme of hem descendip of þe nature of þinges as þe sonne arysynge. *and* somme descendip of þe power of þe doers as þe man walkynge. ¶ þan seide I. no wronge þat yif þat þise þinges ben referred to þe deuyne knowynge þan ben þei necessarie. *and* yif þei ben considered by hem selfe þan ben þei absolut from þe bonde of necessite. ryzt so [as] alle þinges þat appiereþ or sheweþ to þe wittes yif þou referre it to resoun it is vniuersel. *and* yif þou referre it or look[e] it to it self. þan is it synguler. but now yif þou seist þus þat yif it be in my power to chaunge my purpose. þan shal I voide þe purueaunce of god. whan þat perauenture I shal han chaunged þo þinges þat he knoweþ byform. þan shal I answeere þe þus ¶ Certys þou maist wel chaungen þi purpos but for as mochel as þe present sobenesse of þe deuyne purueaunce byholdeþ þat þou mayst chaungen þi purpose. *and* whepir þou wolt chaunge it or no. *and* whider-ward þat þou tourne it. þou maist nat eschewen þe deuyne prescience ryzt as þou ne mayst nat fleen þe syzt of þe present eye. al þou3 þat þou tourne þi self by þi fre wille in to dyuerse accioun. ¶ But þou mayst seyn a3eyne how shal it þan be. shal nat þe dyuyne science ben chaunged by my disposicioun whan þat I wol o þing now *and* now an oþer. *and* þilke prescience ne semeþ it nat to enterchaunge stoundes of knowynges. as who seip. ne shal it nat seme to vs þat þe deuyne prescience enterchaungeþ hys dyuers stoundes of knowynge. so þat it knowe somme tyme o þing *and* somme tyme þe contrarie. ¶ No for soþe. [quod I] for þe deuyne syzt renneþ to-forne *and* seep alle futures *and* clepeþ hem a3ein

truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bond of necessity. In the same way everything 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 purpose I can deceive providence by changing that which she hath foreseen I would do.

P. You may perhaps alter your purpose—but as providence takes note of your

5168 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 mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes? No, indeed! 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 imagine, to conform to your caprices, but remaining fixed, at once

5154 wip outhen—with-owte
shulle—shollen
5156 doers—doeres
5157 wronge—wrong
5159 selfe—self
5160 from—fro
bonde—bond
[as]—from C.

5163 look[e]—loke
5166 þo—the
5169 sobenesse—sothnesse
5170 chaungen—chaunge
5173 syzt—syhte
5175 wille—wyl
5177 wol—wole
5179 enterchaunge—MS. en-

terchaungyng, C. entre-
chaunge
5181 hys—hise
5182 somme (1)—sum
somme (2)—som
5183 syzt—syhte
5184 to-forne—to-forn

foresees and comprehends all your changes. This faculty of comprehending and seeing all things as present, God does not receive from the issue of futurities, but from the simplicity of his own nature. Here, then, is an answer to your former objection—that it is folly to think that our future actions and events are the causes of the prescience of God. For the Divine mind, em-

[* fol. 41 b.]

bracing and comprehending all things by a present knowledge, plans and directs all things and is not dependent upon futurity. Since no necessity is imposed

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upon things by the Divine prescience, there remains to men an inviolable freedom of will. And those laws are just which assign rewards and punishments to men possessing free-will. Moreover, God, who sits on high, foreknows all things, and the eternal presence of his knowledge concurs with the future quality of our actions, dispensing rewards to good and punishments to evil men.

Nor are our hopes and prayers reposed in, and addressed to God in vain, which when they are sincere cannot be inefficacious nor unsuccessful. Resist and turn from vice—honour and

and retourniþ hem to þe presence of hys propre knowynge. ne he ne entrechangeþ nat [so] as þou wenest þe stoundes of forknowyng [as] now þis now þat. but he ay dwellynge comiþ byforn and embraceþ at o strook alle þi mutaciouns. and þis presence to comprehenden and to sen alle þinges. god ne haþ nat taken it of þe bitydyng of þinges forto come. but of hys propre symplite. ¶ and her by is assoiled pilke þing þat þou puttest a litel her byforne. þat is to seyne þat it is vnworþi þinge to seyn þat oure futures zeuen cause of þe science of god ¶ For certys *þis strengþe of þe deuyne science whiche þat embraceþ alle þinge by his presentarie knowynge establissep manere to alle þingus and it ne awiþ nat to lattere þinges. and syn þat þise þinges ben þus. þat is to seyn syn þat necessite nis nat in þinges by þe deuyne prescience. þan is þer fredom of arbitre. þat dwelleþ hool and vnwemmed to mortal men. ne þe lawes ne purpose nat wikkedly meedes and peynes to þe willynges of men þat ben vnbounde and quit of alle necessite. ¶ And god byholder and forwiter of alle þinges dwelliþ aboue and þe present eternite of hys syzt renneþ alwey wiþ þe dyuerse qualite of oure dedes dispensyng and ordeynynge medes to good[e] men. and tourmentz to wicked men. ne in ydel ne in veyn ne ben þer nat put in god hope and prayeres. þat ne mowen nat ben vnspedful ne wiþ oute effect whan þei ben ryztful ¶ wiþstond þan and eschewe þou vices. worshippe and loue þou vertus. areise þi corage to ryztful hoopes. zelde þou humble preiers an heyze. grete necessite of prowess and vertue is encharged and comaunded to 3ow yif 3e nil nat dissimulen. ¶ Syn þat 3e worchen and doon. þat is to seyn 3oure dedes and 3oure workes

5186 [so]—from C.

5187 [as]—from C.

5188 comiþ—comth

5190 haþ—MS. haþe

5193 seyne—seyn

5196 whiche—which

5198 awiþ—oweth

5199 þat is to — pre-
science—omitted

5203 vnbounde—vnbownden

quit—quite

5206 syzt—sihte

5207 good[e]—goode

5211 wiþstond—MS. wiþ-

stonde, C. withstond

5213 an heyze—a heygh

grete—Gret

5215 worchen—workyn

5216 and (2)—or

by-fore þe eyen of þe Iuge þat seep *and* demep alle love virtue, exalt
þinges. [To whom be goye *and* worshiþe bi Infynyt your mind to God
tymes / AMEN.] offer up your (the truest hope),
5219 prayers with humility. If you
are sincere you

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-forn5218 [*To whom—Amen*]—
from C.; MS. reads *et*
cetera after 'þinges.' C.ends with the following
rubric:Explicit expliceat ludere
scriptor eatFinito libro sit laus *et*
gloria *Christo*Corpore scribentis sit
gratia cunctipotentis

APPENDIX.

[*Camb. Univ. MS. li. 3. 21, fol. 52 b.*]

Chawcer vp-on this fyfte metur of the second book

- A Blysfyl lyf a paysyble *and* a swete
 Ledden the poeples in the former age
 They helde hem paied of the fructes þat þey ete
 Whiche þat the feldes yaue hem by vsage 4
 They ne weere nat forpampred *with* owtrage
 Onknowyn was þ^e 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 wownded *with* þ^e 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 mortar 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 flessch ne wyste offence of egge or spere
 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-landisshe 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. 53.]
 þat men fyrst dede hir swety bysynesse 28
 To grobbe vp metal lurkyng in dirkenesse
 And in þe Ryuerys fyrst gemmys sowhte
 Allas than sprong' vp al the cursydnesse
 Of coueytyse þat fyrst ovr sorwe browhte 32

¶ Thyse tyraunt; put hem gladly nat in pres
 No places wyldnesse ne no busshes 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 nō synne
 With al hir ost the Cyte forto a-sayle 40

¶ Yit was no paleis chaumbres ne non halles
 In kaues *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 weere al on *with*-owte galles
 Euerych of hem his feith to oother kepte 48

¶ Vnforged was the hawberke *and* the plate
 þ^e lambyssh poeple voyded of alle vyse
 Hadden no fantesye to debate
 But eeche 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
 56

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
 þat fyrst was fadyr of delicacie
 Come in this world ne nembroth desyrous
 To regne had nat maad his towres hye 60
 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 honou
 With-owten ordyr or wis descresyoun
 Gouerned is by fortunes errour 4
 But natheles the lakke of hyr fauowr
 Ne may nat don me syngen thowh I. deye
 Iay tout perdu moun temps *et* moun labour [fol. 53 b.]
 For fynaly fortune .I. the deffye 8

¶ 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 12
 But trewely no fors of thi reddowr
 To hym þat ouer hym self hath the maystrye
 My suffysaunce shal be my socour
 For fynaly fortune I. thee deffye 16

¶ O socrates þou stidfast chaumpyoun
 She neuer myht[e] be thi tormentowr
 Thow neuer dreddest hyr oppressyoun
 Ne in hyr chere fownde thow no sauour 20
 Thow knewe wel the deseyte of hyr colour
 And þat hir most[e] worshipec is to lye
 I knew hir ek a fals dissimulour
 For fynaly fortune .I. the deffye 24

LE RESPOUNCE DE FORTUNE A PLEINTIF.

¶ No man ys wrechchyd but hym self yt wene
And he þat hath hym self hat suffisaunce
 Whi seysthow thanne y am [to] the so kene
 þat hast thy self owt of my gouernaunce 28
 Sey thus graunt mercy of thyn haboundaunce
 That thou hast lent or this why wolt þou stryue
 What woost thou yit how y the wol auauunce
And ek thou 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
 þat cureth eyen derkyd for penaunce 36
 Now se[st] thou cleer þat weere in ignoraunce
 Yit halt thin ancre *and* yit thou mayst aryue
 Ther bownte berth the keye of my substaunce
And ek þou 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 þy quyene
 þat .I. shal ben ay at thy ordynaunce 44
 Thow born art in my regne of varyaunce
 Abowte the wheel *with* oother most thou dryue
 My loore is bet than wikke is thi greuaunce
And ek þou hast thy beste frende a-lyue 48

LE RESPOUNCE DU PLEINTIF COUNTRE FORTUNE.

¶ Thy loore y dempne / it is aduersyte [fol. 54.]
 My frend maysthow nat reuen blynde goddesses
 þat .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 thou 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 . 56

LE RESPOUNCE DE FORTUNE COUNTRE LE PLEINTIF

¶ Thow pynchest at my mutabylyte
For .I. the lente a drope of my rychesse
And now me lykyth to *wit*-drawe me
Whi sholdysthow my realte *apresse* 60
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 64

LE PLEINTIF

¶ Lo excussyoun of the maieste
þat al purueyeth of his ryhtwysnesse
That same thinge fortune clepyn ye
Ye blynde beestys ful of lewednesse 68
The heuene hath proprete 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 72

LENUOY DE FORTUNE

¶ Prynses .I. prey yow of yowre gentilleses
Lat nat this man on me thus crye *and* pleyne
And .I. shal quyte yow yowre bysynesse
At my requeste as thre of yow or tweyne 76
þat but yow lest releue hym of hys peyne
Preyeth hys best frend of his noblesse
That to som betere estat he may attayne

GLOSSARIAL INDEX.

- 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
 Abieþ, suffers, 109/3101
 ABLYNGE, enabling, fitting (*aptans*), 26/624, 38/2440
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 Alouterly, utterly, entirely, 109/3090
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- Alperfirst, first of all, 10/180
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 Apasse, to pass away, go, 46/1195
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 Apparaillement, clothing, ornament, 49/1300
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 Asprenesse, sharpness, 127/3627
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 Astonynge, Astonyenge, astonishment, 9/134, 132/3780
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- Attayne, to reach, 12/227
 Atte, at the, 95/2675
 Attemperaunce, tempering, temperament, 138/3973, 144/4145
 Attempre, to temper, moderate, 8/115, 111/3154; control, 163/4721; (*adj.*) modest, 29/728, 40/1033
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 Avaunte, to boast, 5/26, 19/426
 Auctorité, authority, 7/91
 Aventerouse, fortuitous, 28/697, 40/1018
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 Bacine, basin, 133/3806
 Batailen, to war on, do battle against, 18/412
 Been, bees, 80/2200
 Ber, did bear, 6/61
 Bere, Bear, 143/4124
 Beren on hond, to accuse falsely, 20 449
 Bet, better, 63/1703
 Bibled. covered over with blood, 48/1860
 Bisien, to trouble, 8/112
 Bitake. *See* Bytake.
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 Blaundissinge, flattering, 30/749
 Blaundyshing, flattery, blandishment, 34/866
 Bleched, bleached, 181/45
 Blemisse, to blemish, abuse (*lacero*), 20/472
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 Bode, to foretell, 143/4130
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 Boot, did bite, 53/1400
 Bordure, border, hem, 6/50
 Bosten, to boast, 79/2171
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 Brenne (*pret.* Brende), to burn, 19/437, 106/3031
 Brid, bird, 68/1867
 Bristlede, bristly, 148/4281
 Brode, broadly, plainly, 49/1298
 Brutel, brittle, fragile, 45/1174
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- Bygunne, didst begin, 37/941
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 Byname, an additional name, 84/2333
 Bynepen, beneath, 49/1295
 Bynomen (*p.p.*), taken from, 124/3527
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 Byreft, bereft, 33/837
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 Bysmoked, besmoked, 5/49
 Byspotte, to defile, 73/2009
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 Bytwixen, betwixt, 132/3785
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 Bywepe, to weep for, 26/644
 Byweyle, to bewail, 26/643

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 Cheyn, chain, 8/122
 Chiere, CHERE, CHOERE, 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
 Clifte, fissure, cleft, 130/3721
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 Cloumben = CLOMBEN, climbed, ascended, 57/1533
 Coempcioun, coemption, 15/309
 Coeterne, coeternal, 172/5019
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 Collacioun, comparison, 165/4805
 Combred, troubled, 94/2642
 Commoeve, to move, 107/3043
 Commoevyng, moving (*excitans*), 12/233
 Communalité, commonwealth, 14/271, 142/4108
 Comparisoun, to compare, 58/1567
 Complyssen, to accomplish, 124/3534

- Compotent, having the mastery
 (*compos*), 172/5012
 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, con-
 tract, 5/38
 Consul (CONSEILER), consul, 51/
 1364, 1366
 Consumpt (*consumptus*), con-
 sumed, 60/1632
 Contek, contest, strife, 130/3745
 Contene, Contienen, to contain,
 comprehend, 24/573, 116/3302
 Contrarien, to be opposed to, ad-
 verse to, 154/4440
 Contrarious, adverse, opposite,
 21/488, 53/1420
 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
 Corompe, Corrumpe, to become
 corrupt, 98/2766, 96/2697
 Corone, Coroune, a crown, 119/
 3385. 91/2555
 Corsed, cursed, 181/27
 Corsednesse, cursedness, 90/2526
 Corumpynge, corruption, 103/
 2927
 Cosyne, cousin, 106/3020
 Couche, to lay, set, 35/890
 Coupable, guilty, 10/172
 Couth, known, 25/592
 Coveite, to covet, 51/1365
 Covenable, fit, convenient, 97/
 2731
 Covertour, Coverture, covering,
 118/3361, 159/4622
 Covetise, Coveytyse, covetous-
 ness, 20/451, 181/32
 Covine, deceit, collusion, 21/493
 Coyn, money, 180/20
 Creat, created, 99/2796
 Crike, creek, 82/2260
 Croppe, top, 69/1877
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 632
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 Cure, care, 64/1753
 Dalf (*pret. of delven*), dug, delved,
 51/1349
 Damoisel, damsel, 30/762
 Dampnacioun, condemnation, 16/
 352
 Daunten, Dawnte, to subdue,
 daunt, 77/2115, 147/4258
 Debonairly, mildly, 122/3490
 Deboneire, gentle (*mitis*), 22/519;
 good, 88/2450
 Deceivable, deceptive, 77/2124
 Dede, did, 181/28
 Dedid, made dead, 127/3623
 Deef, deaf, 4/18
 Deere, dear, 37/941
 Deep, death, 4/15

- Defaute, fault, defect, 18/402
 Defende, to forbid, 34/859
 Defetted, enfeebled, weakened 30/735
 Defoule, to defile, 21/491, 68/1873
 Degrees, steps, 6/54
 Delices, delight, delights (*delicæ*), 38/968, 41/1062, 66/1787
 Delitable, delectable, 30/756
 Delitably, delightfully, 108/3078
 Delve, should dig, 151/4352
 Delver, a digger, 151/4359
 Delyé, thin, fine, 5/43. Fr. *délié*.
 Dempne, to condemn, 183/49
 Denoye, to deny, 88/2464
 Departe, to separate, 29/719
 Depelyche, deeply, 160/4647
 Depeynte, to depict, 111/3146
 Depper, deeper, 27/649
 Derke, Derken, to darken, 7/90, 20/448
 Derworpe, Derworpi, precious, 31/787, 41/1046
 Desarmen, disarm, 13/241
 Desceivaunce, deception, 81/2240
 Desceive, Deseive, to deceive, 9/141, 38/967
 Descryven, to describe, 99/2813
 Desmaie, to dismay, 35/896
 Desordene, inordinate, 36/912
 Despoylynge, spoil, prey, 147/4259
 Destempraunce, severity, 97/2749
 Destinal, fatal, 135/3884
 Destourbe, disturb, 143/4123
 Destrat, distracted, 80/2216
 Destreine, to constrain, bind, 54/1441
 Diffinisse, to define, 88/2459, 165/4808
 Digne, worthy, just, 43/1124, 149/4297
 Digneliche, worthily, 53/1427
 Dirke, dark, 83/2306
 Dirke, Dirken, to make dark, darken, 5/48, 49
 Dirkenesse, darkness, 23/535
 Disceyvable, deceptive, 4/23
 Discordable, discordant, 143/4133
 Discorde, to disagree, 94/2632, 102/2898
 Discordyng, disagreeing, discordant, 68/1849
 Discours, judgment, reason, 165/4804
 Discressioun, discretion, 93/2594
 Discussed, dispersed, scattered, 9/149
 Disdaignen, to disdain (*indignari*), 146/4213
 Disencrese, to decrease, 173/5035
 Disordinaunce, disorder, 150/4324
 Dispenden, to spend, expend, 45/1181
 Dispone, to dispose, 135/3864
 Disputisoun, disputation, 149/4314
 Disseveraunce, separation, 96/2701
 Dissimulen, to dissemble, 178/5215
 Distempre, intemperate, 121/3466
 Distingwed, distinguished, 47/1223
 Dité, ditty, 134/3850
 Divinour, diviner, 157/4541
 Domesman, judge, 55/1467
 Doom, judgment, 152/4395
 Doumbe, dumb, 9/138
 Doutous, Downtos, doubtful, 5/37
 Dowblennesse, duplicity, 182/63
 Drede, dread, 21/497

- Dredeful, timid, 121/3468
 Dredles, fearless, 106/3028
 Dreint, Dreynt, drowned,
 drenched, 4/22, 7/99, 148/4271
 Dresse, to direct, order, 137/3954,
 142/4104
 Drouppe, to drop, 20/455
 Drow, drew, 15/300
 Duely, duly, 22/530
 Dulle, to become dull, 7/100
 Dure, Duren, to last, 98/2755
 Duske, to make dusk or dim, 5/
 48
 Dyverses (*pl.*), divers, 8/120
 Dyvynyng, divination, 157/4541
 Echid, increased, 77/2134
 Echynnys, sea-urchins, 82/2266
 Egalité, equality, evenness (of
 mind), 42/1099
 Egaly, equally, evenly, 43/1108,
 157/4536
 Egge, edge, 180/19
 Egre, sharp, 25/610
 Egren, to urge, excite, 141/4060
 Eir, air, 45/1169
 Ek, Eke, also, 40/1040, 181/36
 Elde, old age, 5/48
 Eldefadir, grandfather, 40/1042
 Elder, older, 89/2493
 Embelise, to embellish, 47/1223
 Emperie, government, 51/1363
 Emperisse, empress, 109/3098
 Empoysenyng, poisoning, 11/206
 (*venenum*).
 Emprete, to imprint, 166/4839
 Emprenten, obtain (translates the
 Latin, *impetrent*), 159/4596. Per-
 haps a mistake for *empetren*.
 Emptid, exhausted, 5/34
 Enbaissyng, a debasing, 109/3107
 Enbrase, embrace, 142/4092
 Enchaufen, to make hot, *chafe*,
 73/2020
 Encharge, to impose, 178/5214
 Enchaunteresse, enchantress, 123/
 3504
 Endamagen, to damage, 15/316
 Endirken, to obscure, 120/3418
 Enditen, to indite, 4/4
 Enfourme, to inform, instruct, 11/
 212, 13/263
 Enhaunse, Enhawnse, to raise,
 exalt (*enhance*), 33/825
 Enlace, to bind, entangle, enter-
 twine, perplex, 13/245, 80/2207,
 149/4298
 Enoynte, to anoint, 36/923
 Enpeyren, to impair, 120/3418,
 139/4015
 Ensampl, example, 9/151
 Entalenten, to excite, 168/4876
 Entecche, defile, pollute, 120/
 3431
 Entendyng, intent, looking sted-
 fastly on, 8/126
 Entente, to intend, 150/4345
 Ententes, endeavours, labours, 7/
 79
 Ententif, attentive, intent, 12/
 223, 29/731
 Ententify, attentively, 103/2931
 Enterchaunge, to interchange, 65/
 1785, 131/3753
 Entercomunyng, commerce, com-
 munication, 57/1528
 Entarmedle, to intermix, 54/1436
 Entré (*adytum*), 30/751
 Entrechaunge, to interchange, 39/
 1003
 Entrelaced, intermingled, en-
 tangled, 105/2981
 Entremete, intermeddle, 104/
 2964
 Enveneme, to poison, infect, 120/
 3437

- Enviroun, to surround, 34/848,
 88/2437
 Environynge, circumference, 164/
 4769
 Erpeliche, Erpelyche, earthly, 52/
 1378, 69/1888
 Erye, to plough, ear, 71/1964
 Eschapen, to escape, 41/1054
 Eschaufe, to become hot, to burn,
 22/524
 Eschewen, to avoid, escape, 177/
 5172
 Eschuyng, eschewing, 99/2802
 Establis, to establish, 15/311
 Eterne, eternal; fro eterne = from
 eternity, 153/4422
 Eternité, eternity, 171/4986
 Evenliche, evenly, 25/599
 Everyche, every, 11/190; each,
 181/48
 Evesterre, evening star, 22/510
 Excussyoun, execution, 184/65
 Exercen, to exercise, practise, 52/
 1389
 Exercitacioun, exercise, 140/4034
 Exilyng, banishment, 11/205
 Exite, to excite, 168/4881
 Eyen, eyes, 183/36
 Eyer, air, 170/4962

 Fader, father, 18/414
 Familiarité, familiarity, 30/740
 Familers, familiars, 18/407
 Fantesye, fancy, inclination, 181/
 51
 Fasoun, fashion, 62/1693
 Feffe, (?) 38/966
 Fel, felle, fierce
 Felawschipe, to accompany, 111/
 3141
 Felefold, manifold, 30/738
 Felliche, fiercely, 39/997

 Felnesse, fierceness, 25/618
 Felonous, wicked, depraved, 18/
 405
 Felonye, crime, 124/3542
 Fer, far, 23/554
 Ferm, firm, 78/2148
 Firmely, firmly, 157/4550
 Ferne, fern, 64/1741
 Ferne, distant, 60/1621
 Ferpe, fourth, 56/1509
 Festivaly, gaily, 59/1581
 Festne, to fasten, fix, 10/166
 Fette, fetched, 180/22
 Fey, faith, truth, 112/3178
 Ficchen, to fix, fasten, 45/1164,
 88/2446
 Fieblesse, feebleness, 81/2240,
 112/3176
 Fille, abundance, 48/1269
 Flaumbe, flame, 98/2761
 Fleme, to banish, 29/723
 Fles, fleece, 180/18
 Flete, Fleten, to float, flow, pass
 away, abound, 8/118, 28/690, 146/
 4223, 152/4376
 Fletynge, flowing, 71/1961
 Fley, flee, 149/4289
 Fleyen, to flee, 125/3584
 Flies, fleece, 50/1330
 Flitte, to remove, 68/1853
 Flittyng, changing, fickle, 78/
 2150
 Flityng, flitting, 12/220
 Flotere, to float, 99/2817
 Floterynge, floating, 87/2420
 Flouren, to flourish, 131/3763
 Fodre, fodder, 148/4267
 Foleyn, Folyen, to act foolishly,
 67/1821, 1826
 Folyly, foolishly, 12/220
 Fooldest, foldest, 105/2984

- Forbrek, broke, interrupted, 108/
3082
 Fordoon, to undo, destroy, 62/
1693
 Fordryven, driven about, 12/215
 Foreyne, foreign, 34/851
 Forghe, furrow, 170/4959
 Forheved, forehead, 16/346
 Forknowyng, foreknowledge, 178
/5187
 Forleften, left (*pret.* of *forleve*,
linguo), 9/150
 Forlete, to cease, 96/2697 ; leave,
forsake, 22/525
 Forleten (*p.p.*), neglected, for-
saken, 5/47
 Forliven, degenerate from (*de-*
genero), 78/2163
 Forlorn, lost, 34/858, 121/3452
 Forme, an error for *ferme*, to make
firm, 23/547
 Forpampred, overpampered, 180/5
 Fors, force ; 'no fors,' no matter,
182/13
 Forsweryng, perjury, 23/536
 Forþenke, to be sorry, grieved,
41/1058
 Forþere, to further, promote, 41/
1057
 Forþest, farthest, 136/3918
 Forþi, therefore, 28/689
 Fortroden, trodden upon,
trampled, 109/3100
 Fortunel, fortuitous, 152/4379
 Fortunouse, Fortuouse, fortuitous,
26/639, 38/983, 132/3779
 Forwes, furrows, 180/12
 Forwiter, foreknower, 178/5204
 Foryetyn, forgotten, 101/2872
 Foundement, foundation, 98/2754
 Fowel, bird, 107/3053
 Fram, from, 70/1931
 Freele, frail, 61/1658
 Frete, to eat, devour, 147/4252
 Frounce, flounce, 9/147
 Fructe, fruit, 180/3
 Frutefyng, fructifying, fruitful,
6/72
 Fulfilling, satisfying, 79/2178
 Fycche, fix, 108/3073. *See*
Ficchen.
 Fyn, end, 69/1892
 Gabbe, 'gabbe I?' am I deceived ?
49/1308
 Galentyne, a dish in ancient
cookery made of sopped bread and
spices (*Hulliwel*), 180/16
 Galles, galls, 181/47
 Gapen, to desire, be greedy for,
15/324, 36/910
 Gapinge, desire, 36/910
 Gastnesse, terror, fear, 75/2079
 Geaunt, giant, 104/2966
 Gentillesse, nobility, 78/2154
 Geometrien, geometrician, 91/
2552
 Gerdoned, rewarded, 120/3410
 Gerdoun, reward, 13/265
 Gerner, garner, 15/305
 Gesse, Gessen, to deem, suppose,
estimate, 17/378, 19/416, 65/1782
 Gessinge, opinion, 21/475
 Gest, guest, 38/979
 Gideresse, a female guide, 108/
3084
 Gise, guise, mode, 71/1943
 Giser, gizzard, 107/3054
 Glotonus, greedy, 26/620
 Gnodded, pounded, 180/11
 Gobet, a bit (of gold), 51/1349
 Godhed, divinity, 122/3492
 Goost, spirit, ghost, 40/1036
 Governaille, government (*guber-*
naculum), 27/651

- Governance, control, 32/813
 Goye, joy, 179/5218
 Graybe, to devise, prepare, 19/438
 Grobde up, to grub up, 181/29
 Grond, did grind, 180/15
 Gynne, snare, trap, 82/2256
 Gynner, beginner, 150/4330
 Gyse, guise, mode, 134/3860

 Habitable, habitation, 57/1525
 Habunde, to abound, 41/1073
 Halden, to hold, 41/1053
 Hale, to draw, drag, 61/1665
 Halt, holds, 56/1504
 Hardnesse, hardship, 132/3783
 Hardyly, boldly, 34/857
 Hastise, to hasten, 131/3746
 Haunten, to frequent, 10/168; to
 practise, exercise, 52/1389
 Heeres, hairs, 4/12
 Heet, heat, 28/699
 Hef, raised, heaved, 5/41
 Hele, health, 93/2623
 Henten, to seize, 15/326
 Hepen, to heap up, increase, 153/
 4418
 Herburghden, harboured, lodged,
 53/1409
 Herie, to praise, 109/3112
 Hert, hart, 106/3027
 Herted, hearted, 55/1466
 Heve, to raise, heave, 171/4968
 Heved, head, 4/13
 Hevenelyche, heavenly, 8/105
 Hevie, to make heavy, 171/4967
 Hey, high, 22/523
 Heyere, higher, 143/4117
 Heyze, high, 171/4969
 Hielde, pour, 35/899
 Hizte, to adorn, 8/116

 Hoke, hook, 16/347
 Holily, wholly, entirely, 90/2503
 Homelyche, homely, 105/3001
 Hond, hand, 20/449
 Honter, a hunter, 12/228
 Hool, whole, 46/1191
 Hoolnesse, wholeness, 164/4754
 Hoope, to hope, 17/384
 Hore, hoary, 4/13
 Humblesse, humility, 80/2213
 Hungry tyme, time of famine, 15/
 314
 Hurlten, to rush against, to
 oppose, 30/748, 167/4866
 Hyene, hyæna, 185/35
 Hyzt, is called, 9/154, 25/619
 Hyzten, are called, 77/2126

 Ibouzt, bought, 157/4540
 Ibowed, bent, turned, 137/3949
 Icharged, loaded, 71/1962
 Igete, gotten, 36/908
 Ilorn, lost, 62/1677
 Imperial, august (*imperiosus*), 7/
 91
 Imple, to fold, enclose, 152/4379
 Infortune, misfortune, 79/2197
 Inmoeveable, immovable, 173/
 5030
 Inmoeveableté, immobility, 173/
 5032
 Inorschid, nourished, nurtured, 8
 /128
 I-nowh, enough, 180/11
 Inperfit, imperfect, 83/2291
 Inplitable (*inexplicabilis*), 15/315
 Inprente, to imprint, 166/4832
 Inpressed, impressed, 167/4861
 Inrest, innermost, 136/3913
 Instance (*instantia*), presence,
 174/5067

- Intil, into, 110/3139
 Inwip, within, 32/801
 Issest, issuest, 105/2983
 Iwist, known, 156/4513

 Jangland, chattering, 68/1867
 Jape-worthi, ridiculous, 157/4540
 Jolyté, pleasure, 79/2189
 Jowes, jaws, 15/323
 Joygnen, to join, 54/1455
 Joynture, juncture, joining, 46/1207
 Juge, a judge, 19/431; to judge, 53/1427
 Jugement, judgment, 114/3253

 Karf (*pret.* of Kerven), cut, 50/1337
 Kembd, KEMBED, combed, 23/537
 Kerve, to cut, 64/1740
 Kevere, cover, obscure, 34/861
 Keye, helm (*clavus*), 103/2926
 Knowelechinge, knowledge, 168/4874
 Knyzt, soldier, 111/3142
 Konnyng, knowledge, 16/351
 Korue (*p.p.*), cut, rent, 6/58
 Kuytten, to cut, 147/4246
 Kyd, known, 181/46
 Kyndeliche, Kyndely, naturally, 101/2850, 114/3228
 Kythen, to make known, show, 184/63

 Lache, slow, lazy, 122/3471
 Lad (*p.p.*), led, 35/879
 Laddre, ladder, 6/55
 Lambyssh, lamb-like, 181/50
 Languisse, to languish, 30/734, 130/3740
 Lappe, flap, 9/146

 Largesse, liberality, 45/1183
 Lasse, less, 22/508
 Leche, Leecher, physician, 13/250, 114/3254, 139/3990
 Leef, dear, 37/941
 Leesen, Leese, to lose, 22/509, 43/1133
 Lene, to give, 139/3993
 Lenger, longer, 52/1370
 Lesynge, loss, 141/4066
 Lesynge, leasing, lie, 156/4525
 Leten, to leave, 10/176; to esteem, 61/1666
 Leve, permission, leave, 128/3658
 Leveful, allowable, lawful, 10/176
 Ligge, to lie, 60/1632, 147/4251
 Liifly, lively, lifelike, 5/33
 Likerous, lecherous, 72/1989
 Litargie, lethargy, 9/140
 Litestere, a dyer, 180/17
 Lokyng, sight, 10/167
 Loos, praise
 Loop, loath, 40/1036
 Lorel, a wretch, 21/495
 Lorn, lost, 34/859
 Lous, loose, free, 136/3926
 Lykyng, pleasure, 31/771
 Lymes, limbs, 71/1946
 Lynage, lineage, 41/1070
 Lythnesse, lightness, 98/2761
 Lyzte goodes, temporal goods, 4/21
 Lyztly, easily, 12/220
 Lyztne, to enlighten, 128/3655
 Lyztnesse, light, brightness, 8/106

 Maat, weary, dejected, 40/1037
 Magistrat, magistracy, 72/1985
 Maistresse, mistress, 10/169

- Malice, *nefas*, wickedness, 20/466
 Malyfice, *maleficium*, 20/468
 Manace, menace, 12/232
 Manase, to menace, 118/3365
 Manassyng, threatening, 44/1158
 Mareis, Mareys, marsh, 56/1513, 97/2735
 Margarits, pearls, 94/2650
 Marye, pith, marrow, 97/2744
 Maugré, in spite of, 70/1928
 Mede, meed, reward, 91/2555
 Medle, to mix, *Medelyng*, mixing, mixture, 20/449, 122/3482, 126/3594
 Meenelyche, moderate, 28/706
 Meistresse, mistress, 17/363
 Melle, mill, 180/6
 Mene, the mean or middle path, 146/4228
 Meremaydenes, mermaids, 7/83
 Merken, to mark, 16/346
 Mervaille, Merveile, marvel, 18/403, 132/3787
 Merveilen, to marvel, 46/1205
 Mervelyng, wondering, 10/161
 Mest, most, 42/1081
 Mesuren, to measure, 65/1782
 Meyné, servants, domestics, 47/1243
 Mirie, pleasant, sweet, 4/16
 Mirinesse, pleasure, 66/1793
 Misericorde, mercy, pity, 107/3057
 Mistourne, to misturn, mislead, 69/1894
 Mochel, great, 62/1674, 109/3110
 Moeveable, mobile, fickle, 133/3817
 Moeven, to move, 8/112, 150/4329
 Moewyng, moving, motion, 130/3742
 Mokere, to hoard up, 45/1182
 Mokere, miser, 45/1182. A mistake for *mokerere*.
 Molesté, trouble, grief, 85/2346
 Monstre, prodigy, 18/403
 More, greater, 129/3697
 Morwe, morning, 22/513
 Mosten (*pl.*), must, 166/4836
 Mot, must, 40/1038
 Mowen, be able, 25/608
 Mowynge, ability, power, 124/3548
 Myche, much, 21/475
 Mychel, much, 46/1215
 Myntyng, purposing, endeavouring, 7/101
 Myrie, pleasant, 45/1165
 Myrily, pleasantly, 59/1582
 Myrpes, pleasures, 132/3782
 Mys, badly, wrongly, 131/3772
 Mysese, grievance, trouble, 15/299
 Mysknowynge, ignorant, 61/1659
 Mysweys, wrong paths, 149/4309
 Naie, to refuse, 4/19
 Naked, to make naked, 148/4288
 Nameles, unrenowned, 131/3762
 Namelyche, Namly, especially, 124/3550
 Nare, were not, 10/176
 Nart, art not, 23/556
 Narwe, narrow, 57/1520
 Nas, was not, 180/9
 Napeles, nevertheless, 6/57
 Nat, not, 23/556
 Necesseden, necessitated, 87/2419
 Nedely, of necessity, 84/2334
 Negardye, (*sb.*) misers, 183/53
 Nere, were not, 26/646

- Nepemaste, lowest, nethermost, 6/56
 Nepereste, lowest, 6/50
 Newe, to renew, 137/3938
 Newliche, recently, 122/3489
 Nice, foolish, 148/4287
 Nil, will not, 107/3055
 Nillynge, being unwilling, 97/2718
 Nilt, wilt not, 112/3193
 Nis, is not, 12/218
 Niste, knew not, 102/2882
 Noblesse, nobleness, 37/947
 Noble, nobility, nobleness, 37/945
 Nolden, would not, 52/1369
 Norice, nurse, 10/167
 Norisse, to nourish, 79/2174
 Norry, nursling, pupil, 10/173
 Norssinge, nourishment, support, 47/1231; nutriment, 37/932
 Not, know not (*1st pers.*), 27/649
 Notful, useful, 7/85
 Nounpower, impotence, 75/2074
 Noupir, neither, 160/4644
 Noyse, to make a noise (about a thing), to brag, 79/2171
 Nurry (*see* Norry), 86/2386
 Nys, is not, 45/1175

 O, one, 24/564
 Obeisaunt, obedient, 13/266, 32/814
 Object, presented, 168/4889
 Occuypye, to seize, 146/4227
 Offence, hurt, damage, 180/19
 Offensioun, offence, 20/473
 Olifuntz, elephants, 80/2223
 Onknowyn, unknown, 180/6
 Onlyche, only, 171/4968
 Onone, Onoon, at once, anon, 23/553, 74/2027
 Ony, any, 21/488
 Ooned, united, 135/3879
 Oor, oar, 50/1338
 Oosteresse, hostess, 122/3495
 Or, ere, before, 9/143
 Ordeinly, orderly, 140/4044
 Ordenour, ordainer, 109/3110
 Ordeyne, orderly, 109/3109
 Ordinat, ordered, settled, 12/229
 Ordinee, orderly, 102/2902
 Ordure, filth, 29/716
 Ostelmentz, furniture, goods, 48/1266
 Operweyes, otherwise (*aliter*), 164/4772
 Outerage, excess, 50/1326
 Outerest, extremest, remotest, 55/1469, 89/2476
 Outerly, utterly, 108/3081
 Outraien, do harm (?), 78/2162
 Over-comere, conqueror, 8/109
 Overmaste, highest, uppermost, 6/57
 Overmyche, overmuch, very much, 79/2191
 Overoolde, very old, 11/209
 Overprowen, prostrate, 21/497
 Overprowyng, forward, headstrong, 7/99, 141/4058
 Overtymelyche, untimely, 4/13
 Ow, an exclamation (*papæ*), 112/3166
 Owtrage, excess, 180/5

 Paied, satisfied, 58/1549
 Paleis, pale, 24/574
 Palude, marsh, 148/4262
 Paraventure, peradventure, 18/402
 Parchemyn, parchment, 166/4835

- Parsoners, sharers, partakers, 170/4942
 Partles, without a share, 120/3409
 Pas, paces, 19/442
 Paysyble, peaceable, peaceful, 180/1
 Peisible, quiet, placid, 23/550, 88/2450
 Percen, to pierce, 81/2236
 Perdurable, lasting, perpetual, 5/44, 21/503
 Perdurableté, immortality, 58/1557
 Perfityche, *Perfitly*, perfectly, 87/2426, 133/3833
 Perfourny, to afford, furnish, 67/1823
 Perisse, to perish, 96/2712
 Perturbacioun, perturbation, 7/98
 Perverte, to destroy, 11/201
 Payne, punishment, 121/3439
 Piment, a kind of drink, 50/1329
 Plenté, fulness, 173/5037
 Plentevous, affluent, 67/1824
 Plentivous, yielding abundantly, fertile, 64/1739
 Plentivously, abundantly, 25/592
 Plete, argue, plead, 33/833
 Pletyngus, pleadings, debates (at law), 70/1933
 Pleyne, to complain, 31/777
 Pleynellyche, plainly, 28/681
 Pleynt, complaint, 110/3122
 Plonge, Ploungen, to plunge, 7/89, 65/1784
 Ploungy, wet, rainy (*imbrifer*), 64/1745
 Polute, polluted, 20/450
 Pose, to put a case, cf. put a *poser*, 162/4686
 Pousté, power, 131/3766
 Pownage, pasturage, 180/7
 Poyntel, style, 166/4838
 Preiere, prayer, 107/3044
 Preisen, to estimate, judge, 7/379
 Preisyng, praising, 77/2131
 Preke, to prick, 85/2346
 Prenostik, prognostic, 183/54
 Presentarie, present, 178/5196
 Preterit, preterite, past, 171/4990
 Pretorie, the imperial body-guard, 15/317
 Prevé, secret, 121/3464
 Preven, to prove, 90/2503
 Prie, to pray, 25/600
 Pris, value; 'worpi of *pris*,' precious, 24/583
 Proche, to approach, 145/4182
 Proeve, to approve, 154/4456
 Punisse, to punish, 22/531
 Puplissee, to publish, spread, propagate, 58/1549, 98/2753
 Purper, purple, 25/617
 Purpose, to propose, 176/5148
 Purveaunce, providence, 134/3863
 Purveiable, provident, foreseeing, 68/1854
 Purveie, to ordain, order, 21/478
 Purvyance, providence, 99/2795
 Quereles, complaints, 70/1932
 Quik, living, 134/3839
 Quylene, queen, 183/43
 Quyerne, a mill, 180/6
 Rafte, bereft, 147/4259
 Raper, earlier, former, 30/735
 Raviner, a plunderer, 12/228
 Ravische, to snatch, 11/190
 Ravyne, plunder, rapine, 15/302, 56/909

- Ravynour, plunderer, 121/3460
 Ravysse, to carry off, 131/3774
 Real, royal, 19/420
 Recche, to care, reck, 33/827, 38
 987
 Recompensacioun, recompense,
 130/3724
 Recorde, to recount, recall, 92/
 2580, 101/2871
 Reddowr, severity, rigour, 182/13
 Redenesse, redness, flushing, 7/88
 Redoutable, venerable, 131/3763
 Redoute, to fear, 10/178, 57/1535
 Redy = rody, red, ruddy, 39/995
 Refet, refreshed, 143/4116
 Reft (away), carried off, 22/521
 Refut, refuge, 94/2644
 Regne, kingdom, 67/1843
 Regnen, to reign, rule, 29/726
 Remewe, to remove, 19/441
 Remorde, to vex, trouble, 140/
 4030
 Remuable, able to remove from
 one place to another, 168/4898
 Remuen, to remove, 52/1394
 Renomed, renowned, 41/1070,
 78/2143
 Renovele, to renew, 98/2752
 Replenisse, to replenish, 20/469
 Reprere, to reprove, 167/4857
 Repugnén, to be repugnant to,
 154/4440
 Requérable, desirable, 52/1377
 Requere, to require, 99/2790
 Rescove, to recover, 133/3809
 Rescove, to rescue, 35/881
 Resolve, to loosen, melt, 133/3814
 Resoune, to resound, 107/3036
 Rethoryen, rhetorical, 30/759
 Rewlyche, pitiable, sorrowful,
 35/878
 Risorse = recourse (*recursus*),
 course, 8/108
 Rody, ruddy, 143/4122
 Roos, roes, 82/2258
 Rosene, roseat, 8/117
 Route, company, 47/1243
 Royle, to run, roll, 29/717
 Rynnyng, running, 50/1335
 Ryȝtwisnesse, righteousness,
 equity, 16/331
 Sachel, satchel, sack, 12/223
 Sad, stable, 41/1064
 Saddenesse, stability, 110/3123
 Sarpuler, a sack made of coarse
 cloth (*Sarcinula*), 12/223
 Sauuacioun, safety, salvation,
 97/2723
 Sauȝ, Say, saw, 8/106, 9/137
 Saye, sawest, 37/958
 Schad, shed, 4/13
 Schrew, a wicked person, a
 wretch, 12/217
 Schrewed, wicked, 18/398
 Schrewednesse, wickedness, 18/
 401, 117/3324
 Schronk, shrunk, 5/38
 Schulden (*pl.*), should, 9/132
 Schullen (*pl.*), shall, 25/605
 Scum, foam, froth, 148/4281
 Scripture, writing, 17/382
 Sege, seat, 13/258
 Seien (*pl.*), saw, 51/1344
 Seien (*p.p.*), seen, 6/54
 Selde, seldom, 133/3818
 Seler, cellar, 35/890
 Selily, happily, blissfully, 42/1076
 Selve, very, 5/42
 Semblable, like, 48/1279
 Semblaunce, likeness, 142/4106
 Semblaunt, appearance, counten-
 ance, 5/31

- Senglely, singly, 85/2369
 Sensibilites, sensations, 166/4830
 Servage, servitude, 153/4411
 Sewe, to follow, 88/2441
 Seye, sawest, 37/955
 Seyntuaries, sanctuaries, 16/343
 Shad, divided, spread, 136/3922
 Sholdres, shoulders, 148/4281
 Sich, such, 6/67
 Sikerly, certainly, 94/2635
 Singler, individual, single, 57/1529
 Singlerly, singly, 135/3890
 Sittyng, fitting, becoming, 10/176
 Skilynge, reason, 137/3931
 Slaken, to slake (hunger), 50/1326
 Slade, sledge, 110/3131
 Sleen, Slen, to slay, 53/1409, 55/1460
 Slouz, slew, 55/1461
 Smaragde, emerald, 94/2650
 Smerte, to smart, pain, 39/1011
 Smot, smote, 147/4254
 Smoþe, smooth, 8/112
 Sodeyn, sudden, 10/161
 Somedel, somewhat, 25/606
 Somer, summer, 22/517
 Songen (*p.p.*), sung, 108/3078
 Soory, sorry, grievous, 38/978
 Soþe, true, 17/377, 118/3352
 Soþefastly, truly, 89/2481
 Soþely, truly, 169/4918
 Soþenesse, truth, 26/641
 Sothfast, true, 61/1652
 Soun, sound, 68/1852
 Soune, to sound, 37/929
 Sounyng, sounding, roaring, 8/111
 Sovereyne, supreme, 90/2508
 Sovereynely, supremely, 91/2545
 Sourmounte, to surpass, 80/2223
 Spece, species, 165/4789
 Speculacioun, looking, contemplation, 153/4408
 Spedeful, Spedful, efficacious, conducive, 125/3570, 161/4671
 Speden, to make clear, explain, 161/4667
 Spere, sphere, 8/108
 Sperkele, spark, 104/2971
 Sprad, spread (*p.p.*), 9/156
 Stableté, stability, 137/3950
 Stablise, to establish, 134/3860
 Stably, firmly, 135/3890
 Stappe, step, 170/4963
 Staunche, to satisfy, 71/1948, 1961
 Stere, to move (*agitare*), 106/3015
 Sterre, star, 36/903
 Sterry, starry, 36/904
 Sterten, to start, 104/2971
 Stidefastnesse, stability, strength, 97/2748
 Stidfast, steadfast, 182/17
 Stien, to ascend, 88/2444
 Stiere, *steer*, rudder (*gubernaculum*), 103/2926
 Stiern, stern, 60/1628
 Stoon, stone, 45/1165
 Stormyng, making stormy, 29/712
 Stont, stands, 9/154
 Stoundes, times, 178/5187
 Strauȝt, stretched, extended, 170/4957
 Strengere, stronger, 12/221
 Strenkeþ, strength, 12/240
 Streyhte, stretched, 63/1702
 Streyne, to restrain, 150/4325

- Strond, strand, 51/1339
 Strook, stroke, 153/4433
 Strumpet, 6/66
 Styte, to ascend, 143/4117
 Stynte, to stop, 37/929
 Styntyng, stopping, ceasing, 61/1638
 Suasioun, persuasion (*suadela*), 30/759
 Subgit, subject, 48/1273
 Submytte, to compel, force (*summitto*), 19/434
 Sudeyn, sudden, 30/752
 Suffisaunce, sufficiency, 70/1922
 Suffisaunt, sufficient, 70/1924
 Suffisauntly, sufficiently, 133/3833
 Summitte, Summytte, to submit, 49/1288, 136/3924
 Superfice, surface, 81/2238
 Supplien, to supplicate, 80/2210
 Surté, security, 181/46
 Sustigne, to sustain, 183/41
 Sweighe, whirl, circular motion (*turbo*), 22/504
 Swerd, sword, 19/438
 Swety, sweaty, 181/28
 Sweyes, whirlings, 32/816
 Swich, such, 20/446
 Swolwe, to swallow, 98/2777
 Syker, secure, safe, 12/224, 16/333
 Sykernessee, security, safety, 9/132
 Symplesse, simplicity, 136/3914
 Syn, since, 31/789
 Sypen, since, 32/802
 Talent, affection, desire, will, 6/71, 168/4887
 Taylage, tollage, 181/524
 þar, need, 38/987
 þerwhiles, whilst, 176/5150
 þilke, the same, that, 99/2814
 þo, þoo (*pl.*), the, 11/200, 168/4886
 þondre, thunder, 45/1166
 þoru3, through, 11/202
 þreschefolde, threshold, 7/89
 þrest, thirst, 36/914, 71/1945
 þreste, þresten, thrust, 47/1237, 148/4283
 Throf, throve, flourished, 74/2050
 þrust, thirst, 107/3053
 Til, to, 69/1891
 Tilier, a tiller, 151/4352
 To-breke, break in pieces, 88/2447
 Todrowen (*pl.*), drew asunder, 11/193
 Toforne, before, 177/5184
 Togidres, together, 53/1421
 To hepe, together, 140/4029
 Tokene, to token, 26/624
 Tollen, to draw, 56/1496
 Torenten (*pl.*), rent asunder, 11/194
 To-teren, tear in pieces, 68/1865
 Traas, Trais, trace, track, 170/4958, 4963
 Transporten, throw on (*trans-ferre*), 19/419
 Travaille, labour, toil, 10/174
 Travayle, to toil, labour, 64/1754
 Travayle, labour, 148/4286
 Tregedie, tragedy, 77/2126
 Tregedien, tragedian, 77/2125
 Trenden, to roll, turn, 100/2835
 Troublable, troublesome, 118/3369
 Trouble, turbid, stormy, 29/711
 Troubly, troubled, cloudy (*nubilus*), 133/3819
 Trowen, to trow, believe, 20/468, 152/4399

- Twitre, to twitter, 68/1875
 Twynkel, to wink, 38/971
 Tylienge, tilling, 151/4347
 Tyren, to tear, 107/3055
 Umblesse, humility, 181/55
 Unagreable, unpleasant, disagree-
 able, 4/25
 Unassaieþ, untried, 42/1082
 Unbitide, not to happen, 161/
 4678
 Unbowed, unbent, 148/4284
 Uncovenable, unmeet, importu-
 nate (*importunus*), 141/4058
 Unde fouled, undefiled, 40/1023
 Undepartable, inseparable, 120/
 3422
 Underput, put under, subject,
 28/696
 Understonde, to understand, 30/
 733, 43/1120
 Undigne, unworthy, 54/1444
 Undirneþ, underneath, 75/2074
 Undiscomfited, not discomfited
 (*invictus*), 12/232
 Undoutous, indubitable, 149/
 4315
 Uneschewably, unavoidably, 157/
 4531
 Ungentil, ignoble, 41/1070
 Ungrobbed, ungrubbed, 180/14
 Unhonestee, disreputableness, 24/
 587
 Unhoped, unexpected, 139/4006
 Université, whole, 165/4797
 Unjoynen, Unjoyguen, to separ-
 ate, 151/4373
 Unknowyng, ignorant, 139/3997
 Unknyttē, to unloose (*dissolvere*),
 154/4459
 Unkonnyng, Unkunnyngē, un-
 knowing, ignorant, 7/76, 11/202
 Unkorven, uncut, 180/14
 Unkoup, unknown, foreign, 34/
 870
 Unlace, to disentangle, 105/2982
 Unleveful, illicit, unlawful, 154/
 4456
 Unmeke, fierce, cruel, 148/4267
 Unmoeveable, immovable, 136/
 3901
 Unmoeveableté, immobility, 136/
 3921
 Unmyzty, weak, impotent, 13/
 241
 Unneþ, scarcely, 27/652
 Unparygal, unequal, 63/1708
 Unpitouse, cruel, 4/24
 Unpleyten, to explain, 61/1647
 Unplite, explain, unfold, 167/
 4843
 Unpunished, unpunished, 21/498
 Unpurveyed, unforeseen, 30/743
 Unraced, unbroken, whole, 110/
 3115
 Unryztyful, unjust, 10/185
 Unryztyfully, unrightfully, un-
 justly, 23/533
 Unscience, unreal knowledge, no
 knowledge, 156/4515
 Unsely, wretched, 39/1013
 Unselynesse, wretchedness, 124/
 3544
 Unskilfully, unwisely, improperly,
 18/407
 Unsolempne, not famous, not
 celebrated, 11/210
 Unsowe, unsown, 180/10
 Unspedful, unsuccessful, 178/
 5210
 Unstauncheable, unlimited, in-
 finite, 58/1573
 Unstaunched, uncurbed, unre-
 strained, 54/1439
 Unsuffrable, intolerable, 79/2179
 Unusage, unfrequency, 57/1528

- Untretable, inexorable, implacable, 61/1641
 Unwar, unexpected, 35/886
 Unwarly, unaware, unexpectedly, 4/10
 Unwemmed, inviolate, 40/1023, 178/5201
 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 (*vacuus*), 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, Welful, prosperous, joyful, 4/15
 Welefulnesse, Welfulnesse, 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
 Willyng, 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 forþe, outwardly, 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
 Wode, wood, 39/995
 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
 Woot, knows, 43/1128
 Woep, to weep, 36/905
 Worchen, to work, 178/5215
 Wost, knowest, 19/423
 Woxe, to increase, wax, grow, 25/608
 Woxen (*p.p.*), grown, 25/607
 Wrekere, avenger, 128/3665
 Wrekyng, vengeance, 147/4238
 Wroþely, grieved, sad, 7/87
 Wryþen, twist, turn, wrest, 154/4452
 Wymples, to cover with a veil or wimple, 31/774
 Wyt, sense, 164/4771
 Wyȝt, wight, person, 19/425
 Yave (*pl.*), gave, 180/4
 Yben, been, 162/4698
 Ybeyen, to obey, 105/2998
 Ycauȝt, caught, captured, 118/3371
 Ycleped, called, 150/4346
 Ydel, '*in ydel*,' in vain, 5/43
 Ydred, feared, 33/825
 Yfelawshipped, associated, united, 53/1421
 Yficched, fixed, 136/3910
 Yfinissed, finished, 125/3558
 Yflit, flitted, removed, 8/108
 Ygeten, gotten, 65/1776
 Yhardid, hardened, 133/3814
 Yheuiid, made heavy, 171/4974
 Ylad, led, 37/956, 172/5022
 Ylete, permitted, 130/3730
 Ylett, hindered, 161/4674
 Ylorn, lost, 147/4250
 Ymaginable, possessing imagination, 166/4812
 Ymaked, made, 87/2426
 Ymedeled, mixed, 140/4029
 Ynouȝ, enough, 71/1947
 Yplitid, pleated, folded, 9/147
 YPORVEYID, YPURVEID, foreseen, 155/4467, 4468
 Ysen, seen, 72/1982
 Yshad, shed, scattered, 68/1874
 Yshet, shut, 170/4955
 Ysmyte, smitten, 80/2202
 Yspedd, made clear, determined, 161/4657; despatched, 149/4295
 Yspendyd, examined (*expediero*), 161/4668
 Ysprad, spread, 78/2140
 Yspranid, sprinkled, mixed, 42/1102. *Read yspraind.*
 Ystrengþed, strengthened, 175/5098
 Yþewed, behaved, 139/4008
 Yþrongen, pressed, squeezed, 57/1521
 Ytravailed, laboured, 155/4469
 Ytretid, handled, performed, 131/3765

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|--|--|
| Yvel, evil, 105/2976 | 3elden, to yield, 149/4303 |
| Ywened, believed, 145/4178 | 3eve, to give, 149/4291 |
| Ywist, known, 155/4475 | 3evyng, giving, 45/1188 |
| Ywoven, woven, 6/51 | 3if, if, 9/131 |
| Ywyst, known, 164/4759 | 3is, yes, 103/2919 |
| Y3even, given, 141/4069 | 3isterday, yesterday, 171/4994 |
| | 3itte, yet, 156/4508 |
| 3af, gave, 8/130 | 3ok, 3okke, yoke, 32/802, 60/1620 |
| 3eelde, 3elde, seldom, 39/1002,
52/1372 | 3olde (<i>p.p.</i>), yielded, 25/599 |
| 3eld, yielded, 147/4253 | 3onge, young, 35/889 |
| | 3oupe, youth, 10/168 |

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of the
Cheuelewe Assigne.

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The Romance
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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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P R E F A C E.

THIS short alliterative poem has already been edited by Mr Uttersson, 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 þe 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 it¹—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 :

Beatrice, 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 '*Escoutez seigneurs pour Dieu lespitable
Que Ihus vous garrisse de lamain 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 chancon qui moult fait aloer.*' After the battle with the friends of the prevost, comes, '*Seigneurs or escoutez chancon de grant baronaige ;*' and again, '*Seigneurs or escoutez bonne chancon ;*' and '*Seigneurs oez chancon de bonne enluminee ;*' and '*Seigneurs oyez chancon 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 'mervaylous 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 Francbourek, 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.

Oncq ne sceurent quelle part y fuournes.

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 illustrious Helyas knight of the swanne, with the birth of the excellent knyght Godfrey of Boulyon, 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-Boeveys, Baronets, of Flaxley Abbey, co. Gloucester. It is 8 inches long, $5\frac{2}{3}$ deep, and $5\frac{1}{3}$ 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.
24. Flight of Matabryne.

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 Isenbard, 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 Horæ Subcesivæ*," 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 Cæsar; 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 GODEFFROY DE BOULION ET DE SES CHEUALEREUX FRERES BAUDOUIN ET EUSTACE, YSSUS & DESCENDUS DE LA TRES NOBLE & ILLUSTRE LIGNEE DU VERTUEUX CHEVALIER AU CYNE. AVECQUES AUSSI PLUSIEURS AUTRES CRONIKES HYSTOIRES MIRACULEUSES; TANT DU BON ROY SAINT LOYS COMME DE PLUSIEURS AUTRES 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.

lost. 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.’

‘Sir Martin Crawley-Boevey.’

Mr Way says in another letter that photographs had been taken of the casket. These I have never seen, but a set has been prepared expressly for this edition.

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 *Volksagen* 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
Alsoe 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 '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.

'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 likeness 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 couplets¹ I can discover none at all.

¹ 21, 34, 106, 225, 232, 334-6, 343, 367.

In 22 others¹ 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 sowȝte*

sometimes also supplementing the weakness of one alliteration by adding a second in the same couplet ; as

241. *that styked styffe in her Brestes · þat wolde þe qwene Brezne*

287. *A knyȝte lawȝte Hym by þe Honde · & ladde Hym of þe route.*

The couplets in which there are but two rime-letters are very many ; no less than 143² out of the whole number of 370 ; and there are eight couplets³ 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.

¹ 13-4, 32, 49, 52, 60, 81, 96, 113, 132, 145, 158, 165, 185, 199, 210-1, 218, 272, 281-2, 351.

² 5, 6, 8, 10-1, 16, 24, 30-1, 40-1, 45-6, 54, 58, 63, 65, 75-6, 80, 82, 88, 90, 95, 99, 101, 103-5, 108, 110, 114-5, 120-1, 127-9, 137, 139, 142, 146, 149-50, 154-5, 160-2, 166-7, 172, 174, 181, 184, 189, 191-2, 195-6, 200-1, 208, 222, 227-9, 231, 240-1, 244, 247, 250-3, 256, 258, 264-5, 268-9, 271, 273, 280, 285-6, 290, 292, 294, 296, 299, 300, 302-6, 309, 314-6, 320-1, 323, 325, 327-8, 338, 353-4, 368-70.

³ 2, 35, 42, 91, 152, 183, 239, 360.

⁴ 1, 4, 20, 25-6, 30, 42, 53, 69, 70, 112, 136, 156, 173, 179, 183, 202, 212, 217, 226, 236, 239, 248, 261, 295, 310, 313, 317, 319, 324, 329, 331, 334, 355, 359. (⁵) 22, 37-8, 48, 56, 64, 86, 123, 140, 144, 164, 177, 182, 187-8, 190, 194, 203, 205-6, 207, 214, 236, 238, 246, 254, 308, 312, 363.

⁶ 1, 12, 17, 23, 51, 78-9, 83-4, 107, 119, 135, 138, 141, 151, 159, 169, 170, 175, 198, 209, 223, 233-5, 237, 243, 255, 291, 293, 326, 340-2, 350, 356-7.

⁷ 19, 50, 59, 67, 125, 153, 157, 163, 215, 219, 257, 259, 277, 279, 289, 332, 346-7, 352, 364.

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 styлле · 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 *lcne*;

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.

350-351, }

116, 118, 120, 126-8, 141, 143, 152, 156, 159, 161, 168-9, 175-6, 178, 180, 186, 191, 195, 202, 204, 209, 217, 220-1, 234-5, 250, 256, 261-2, 267, 270, 274, 278, 280, 283-4, 287-8, 292, 294, 337, 341, 343, 347-8, 357.

¹ 55, 75, 96.

² 44, 72, 85, 111, 216, 249, 266, 275, 330, 365.

³ 117, 198, 245, 318, 345, 350, 362.

⁴ 3, 9, 15, 18, 27, 29, 33, 36, 39, 43, 47, 57, 61-2, 71, 74, 87, 89, 91-4, 97-8, 100, 124, 131, 133-4, 147-8, 171, 193, 197, 213, 260, 263, 276, 297-8, 301, 307, 311, 322, 339, 349, 360-1, 366.

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* *mizt* *he* *here* *sowne*·

236-7, *telle* and *wille*

337-8, *speche* and *riche*

404, *as* *euene* *as* *ani* *wizt* · *schuld* *attely* *bi* *sizt*

490-1, *wise* and *nyce*

563-4, *newe* and *shewe* ;

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 Thefe is only once spelt pefe.

The *ȝ* 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 l. 72, 'he^m 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 l. 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 *gere*, 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 *Ik*.

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. 26, the King addresses the Queen as *Ye*. *Hym* is the objective singular, and *Hem*

(in one instance *Ham*, probably for *pam*—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* = *no* 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 [brennynge], 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 brydelle.'

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.

.,. CHEUELERE .;. ASSIGNE .;.

[*Cotton MS. Caligula A. ii., fol. 125 b.*]

¶ Alle weldyngē god · whenne it is his wylle,
Wele he wereth his · werke *with* his owne honde :
For ofte harmes were hente · þat helpe we ne myzte ;
Nere þe hyznes of hym · þat lengeth in heuene. 4

God Almighty
guards us,

For this I saye by a lorde · was lente in an yle,
That was kalled lyor · a londe by hym selfe.

as we see by the
story of King
Oryens,

The kynges hette oryens · as þe booke telleth ;

And his qwene bewtrys · þat bryȝt was & shene : 8

8 and Beatrice his
queen, and his
e; mother
Matabryne.

¶ His moder hyzte Matabryne · þat made moche sorwe ;
For she sette her affye · in Sathanas of helle.

This was chefe of þe kynde · of cheualere assygne ;

And whenne þey sholde in-to a place · it seyth fulle
wele where, 12

Sythen aftur his lykynges · dwellede he þere,

Withe his owne qwene · þat he loue myzte :

But alle in langour he laye · for lofe of here one,

That he hadde no chylde · to cheuene his londis ; 16

He had no child
to succeed him,

¶ But to be lordes of his · whenne he þe lyf lasse :

And þat honged in his herte · I heete þe for sothe.

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 *Bietrix*, and the King's mother *Matebrune*.

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 King and
the Queen, talk-
ing on the wall,
see beneath them
a woman with
her twins,

As þey wente vp-on a walle · pleyng hein one,
Bothe þe kyng & þe qwene · hem selfen to-gedere : 20
The kyng loked a-downe · & by-helde vnder,
And sey3 a pore womman · at þe 3ate Sytte,
Withe two chylderen her by-fore · were borne at a
byrthe ;

whereat he weeps.

And he turned hym þenne · & teres lette he falle. 24

¶ Sythen sykede he on-hy3e · & to þe qwene sayde,
'Se 3e þe 3onder pore womman · how þat she is pyned
Withe twynlenges two · & þat dare I my hedde wedde.'

The Queen says
she disbelieves
in twins. Each
must have a
father.

The qwene nykked hym with nay · & seyde 'it is not
to leue : 28

Oon manne for oon chylde · & two wymmen for
tweyne ;

Or ellis hit were vnsemelye þynge · as me wolde þenke,
But eche chylde hadde a fader · how manye so þer
were.'

The King re-
buked her,

The kyng rebukede here for her worþes ryzte þere ; 32

¶ And whenne it drow3 towarde þe nyzte · þey wenten
to bedde ;

and at night
begets on her
reasonably many
children,

He gette on here þat same nyzte · resonabullye manye.

The kyng was witty · whenne he wysste her with
chylde,

And þanked lowely our lorde · of his loue & his
sonde. 36

19. walle. The French has '*tour*.'

23. Chaucer frequently omits the
relative, as is done here.

26. 'is pyned' must mean 'has
trailed,' or been in pain.

28. it is not to leue. The edition
of 1820 has *lenc*. In the French it is
vous parlez de neant.

29. This means, 'One man can be-
get but one child, nor can one woman
have more than one at a time by the
same man. Two honestly-begotten
children must needs have two mothers.'
Twins were once thought to reflect on
the mother's chastity.

The French poem has

*Sa deux hommes ne sest lreee char-
nellement.*

31. how manye so = howso[ever]
many.

32. ryzte there = On the spot.

33 & 37. drow3 and drow3e. 'The
correct form is *drow*.'—R. Morris.

34. He gette, &c. It is printed
gotte in the Roxb. ed., but the word
is plainly *gette* in the MS. The French
has

*Engendra le seigneur en la dame
vaillant*

*vij enfans celle nuit en ung engen-
drement.*

But whenne it drowȝe to þe tyme · she shulde be de-
lyuered,

Ther moste no womman come her nere · but she þat
was cursed,

His moder matabryne · þat cawsed moche sorowe ;
For she thowȝte to do þat byrthe · to a fowle ende. 40

¶ Whenne god wolde þey were borne · þenne browȝte
she to honde

Sex semelye sonnes · & a dowȝter þe seueneth,

to wit, six sons
and a daughter,

.;. MATABRYNE. .;.

[Fol. 126.]

Alle safe & alle sounde · & a seluer cheyne

with siluer chains
about their necks.

Eche on of hem hadde · a-bowte his swete swyre. 44

And she lefte hem out · & leyde hem in a cowche ;

And þenne she sente aftur a man · þat markus was
called,

But Matabryne
sends for her man
Marcus,

That hadde serued her-selueñ · skylfully longe :

He was trewe of his feyth · & loth for to tryfulle ; 48

¶ She knewe hym for swych · & triste hym þe better ;

And seyde, ‘ þou moste kepe counselle · & helpe what
þou may :

The fyrste grymme watur · þat þou to comeste, 51

and bids him
drown the
children.

Looke þou caste hem þer-In · & lete hym forthe slyppe :

Sythen seche to þe courte · as þou nowȝte hadde sene,

And þou shalt lyke fulle wele · yf þou may lyfe aftur.’

39. ‘þat cawsed moche sorowe.’ These words, and ‘the cursed man in his feyth,’ are, like the Homeric *ποδας* *ωκυς* and *ποιμενα λαων*, applied as a sort of verse-tag to fill up the line, and serve as constant epithets respectively to Matabryne and Malkedras.

40. do . . to a fowle ende. See l. 138. 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 *knew* ; the *e* is superfluous ; but it is so in the MS.

49. swych. Wrongly printed *swyth* in the Roxb. ed.

triste. Wrongly printed *tristed*, in the same, moste ; the *e* is superfluous.

50. kepe counselle = be secret.

52. hym for *hem*.

53. seche = betake thyself. Comp. Ezekiel xiv. 10, ‘him that seeketh unto him.’

54. lyke full wele = be well-liking = prosper. Comp. ‘fat and well-liking,’ Ps. xcii. 13 ; ‘worse-liking,’ Daniel i. 10. ‘I believe the original construction was, “And it shal like þe ful wel” = and it shall please thee full well. See l. 134.’—R. Morris.

Marcus grieves,
but dares not
disobey.

Whenne he herde þat tale · hym rewede þe tyme ;
But he durste not werne · what þe qwene wolde. 56

¶ The kyng lay in langour · sum gladdenes to here ;
But þe fyrste tale þat he herde · were tydynges febulle,
Whenne his moder matabryne · browȝte hym tydynges.
At a chamber dore · as she forthe sowȝte, 60

She takes seven
whelps,

Seuene whelpes she sawe · sowkynges þe damme,
And she kawȝte out a knyfe · & kylled þe bycche ;
She caste her þenne in a pytte · & takeþe þe welpes,
And sythen come byfore þe kynges · & vp on-hyȝe she
seyde, 64

and shows 'em to
the King as the
Queen's offspring,
and bids him
have her burnt.

¶ 'Sone paye þe with þy qwene · & se of her berthe.'
Thenne syketh þe kynges · & gynnȝthe to morne,
And wente wele it were sothe · alle þat she seyde.
Thenne she seyde, 'lette brenne her a-none · for þat is
þe beste.' 68

He refuses.

'Dame, she is my wedded wyfe · fulle trewe as I wene,
As I haue holde her er þis · our lorde so me helpe !'

She vituperates.

'A, kowarde of kynde,' quod she · '& combred wrecche !
Wolt þou werne wrake · to hem þat hit deserueth ?'

He says, 'Stow
her where thou
wilt, so that I
see it not.'

¶ 'Dame, þanne take here þy selfe · & sette her wher þe
lyketh, 73

So þat I se hit noȝte · what may I seye elles ?'
Thenne she wente her forthe · þat god shalle confounde,
To þat febulle þer she laye · & felly she bygynnethe, 76
And seyde, 'a-ryse wrecched qwene · & reste þe her no
lengur ;

She falls foul of
the Queen,

Thow hast by-gylethe my sone · it shalle þe werke
sorowe :

Bothe howndes & men · haue hadde þe 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 brenne her = have her
burnt.

72. deserueth. As to this termina-

tion in *-eth*, see Preface, p. xvi.

75. See note on l. 190.

78. by-gylethe. The final *e* is unnecessary ; but there is a contraction representing it in the MS.

- ¶ Thenne shrykede þe 3onge qwene · & vp on hy3 and, in spite of
cryethe, her moans,
- ‘A, lady,’ she seyde · ‘where ar my lefe chylderen?’
- Whenne she myssede hem þer · grete mone she made.
- By þat come tytlye · tyrauntes tweyne, 84
- And by þe byddyng of matabryne · a-non þey her hente,
- And in a dymme prysoun · þey slongen here deepe, [Fol. 126 b.]
And leyde a lokke on þe dore · & leuen here pere : 87 into prison,
Mete þey caste here a-downe · & more god sendethe. where she lies
eleven years.
- ¶ And þus þe lady lyuede þere · elleuen zere,
- And mony a fayre orysoun · vn-to þe fader made,
- That saued Susanne fro sorowefulle domus · [her] to But God, who
saue als. saved Susanna,
hears her prayer
also.
- Now leue we þis lady in langour & pyne, 92
- And turne a3eyne to our tale · towarde þese chylderen,
- And to þe man markus · þat murther hem sholde ;
- How he wente þorow a foreste · fowre longe myle, Marcus takes the
Thylle he come to a watur · þer he hem shulde in children to drown
drowne ; them. 96
- ¶ And þer he keste vp þe clothe · to knowe hem bettur,
- And þey ley & low3e on hym · louelye alle at ones : But they look on
‘He þat lendethe wit,’ quod he · ‘leyne me wyth sorowe, him in lovely
wise,
If I drowne 3ou to day · thowghe my deth be ny3e.’ 100 and he won’t,
Thenne he leyde hem adowne · lappedde in þe mantelle, but leaves them
And lappede hem, & hylyde hem · & hadde moche all wrapped in a
rewthe, mantle, and
commends them
to Christ.
- That swyche a barmeteme as þat · shulde so be-tyde.
- Thenne he takethe hem to criste · & a3eyne turnethe. 104

81. See note on l. 64.

84. By þat = by that time, then.
tyrauntes. The French poem has
Sers (serfs).86. slongen. Roxb. ed. has *slongen*,
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-bryne’s remark thereon being ‘*ça ne
rault 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 *wth* in the
former edition.

103. swyche. See note on l. 49.

¶ But sone þe mantelle was vn-do · with mengynge of
her legges ;

They cryedde vp on-hyze · with a dolefulle steuenne,

They chyuered for colde · as cheuerynge chyldeñ,

A hermit hears
them sob,

They ȝoskened, & cryde out · & þat a man herde, 108

An holy hermyte was by · & towarde hem comethe :

Whenne he come by-tore hem · on knees þenne he felle,

and cries to
Christ for suc-
cour;

And cryede ofte vpon cryste · for somme sokour hym
to sende,

If any lyfe were hem lente · in þis worlde lengur. 112

a hind comes and
suckles them ;

¶ Thenne an hynde kome fro þe woode · rennyngge fulle
swyfte,

And felle be-fore hem adowñe · þey drowȝe to þe
pappes ;

The heremyte prowde was þer-of · & putte hem to
sowke :

and the hermit
takes them home
and tends them.

Sethen taketh he hem vp · & þe hynde folowethe, 116

And she kepte hem þere · whylle our lorde wolde.

Thus he noryscheth hem vp · & criste hem helpe send-
ethe.

Of sadde leues of þe wode · wrowȝte he hem wedes.

Malkedras the
Forester passes
and sees them,

Malkedras þe fostere · þe fende 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 aȝeyn to þe courte · & tolde of þe chaunce,

tells Matabryne,

And menede byfore matabryne · how many þer were. 124

‘ And more merueyle þenne þat · Dame, a seluere cheyne
Eche on of hem hath · abowte here swyre.’

She seyde, ‘ holde þy wordes in chaste · þat none skape
ferther ;

I wylle soone aske hym · þat hath me betrayed.’ 128

119. sadde leues of þe wode. Fr. *feuilles de loriers*.

120. Malkedras is called in the French MS. *Malquarrez* and *Mau-
quarre*.

124. menede. Wrongly printed *meuede* in the Roxb. ed.

127. holde thy wordes in chaste =
be silent.

¶ Thenne she sente aftur markus · þat murther hem who questions
Marcus,
sholde ;

And askede hym, in good feythe · what felle of þe
chyl dren :

Whenne she hym asked hadde · he seyde, ‘here þe
sothe ;

Dame, on a ryueres banke · lapped in my mantelle, 132 and, hearing the
truth, has his
eyes put out ;

I lafte hem lyyng there · leue þou for sothe :

I myzte not drowne hem for dole · do what þe lykes.’
Thenne she made here alle preste · & (putt) out bothe
hys yen.

Moche mone was therfore · but no man wyte moste. 136

¶ ‘Wende þou azeine malkedras · & gete me þe cheynes, sends Malkedras
to take the chains,
and slay the
children.
And withe þe dynte of þy swerde · do hem to dethe ;
And I shalle do þe swych a turne · & þou þe tyte hyze,

That þe shalle lyke ryzte wele · þe terme of þy lyue.’ 140

Thenne þe hatefulle thefe · hyed hym fulle faste,

The cursede man in his feythe · come þer þey were.

By þenne was þe hermyte go in-to þe wode · & on of He finds but six,
one being away
with the hermit.
þe childreñ,

For to seke mete · for þe other sex, 144

¶ Whyles þe cursed man · asseyelde þe other :

And he out withe his swerde · & smote of þe cheynes. He smites off the
chains ; and the
children change
into swans.

They stoden alle styлле · for stere þey ne durste ;

And whenne þe cheynes felle hem fro · þey floweñ vp
swannes 148

To þe ryuere by-syde · withe a rewfulle steuene.

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
style ; 152

¶ She sente aftur a golde-smyzte · to forge here a cowpe ;

133. leue. Wrongly printed *lene* in of the MS. by the original scribe.
the edition of 1820. 138. do. See note on l. 40.

135. The Roxb. ed. omits *putt*, 140. See note on l. 54.
which has been added in the margin

The old Queen
gives the chains
to a goldsmith to
make a cup of.

And whenne þe man was comen · þenne was þe qwene
blythe,

And delyuered hym his wey3tes · & he from cowrte
wendes :

She badde þe wesselle were made · vpon alle wyse : 156

The goldesmy3th goothe & beetheth hym a fyre · &
brekethe a cheyne,

One chain mul-
tiplies so in the
melting-pot, that
half of one
suffices.

And it wexeth in hys honde · & multiplyethe swyde :

He toke þat opur fyue · & fro þe fyer hem leyde,

And made hollye þe cuppe · of haluendelle þe sixte. 160

¶ And whenne it drow3e to þe ny3te · he wendethe to
bedde,

The goldsmith
tells his wife, and
asks her counsel.

And thus he seythe to his wyfe · in sawe as I telle.

‘The olde qwene at þe courte · hathe me bytaken

Six cheynes in honde · & wolde haue a cowpe ; 164

And I breke me a cheyne · & halfe leyde in þe fyer,

And it wexedde in my honde · & welledde so faste,

That I toke þe opur fyve · & fro þe fyer caste,

And haue made hollye þe cuppe · of haluendele þe
sixte.’ 168

She says, ‘Keep
the rest ! The
Queen has full
weight. What
would she have
more ?’

[Fol. 127 b.]

¶ ‘I rede þe,’ quod his wyfe · ‘to holden hem styлле ;

Hit is þorowe þe werke of god · or þey be wronge
wonnen ;

For whenne here mesure is made · what may she aske
more ?’ 171

And he dedde as she badde · & buskede hym at morwe ;

He gives the old
Queen the cup
and the half
chain.

He come by-fore þe qwene · & bytaketh here þe cowpe,

And she toke it in honde · & kepte hit fulle clene.

‘Nowe lefte ther ony ouur vn-werkethe · by þe better
trowthe ?’

And he recheth her forth · haluendele a cheyne : 176

162. The conversation between the goldsmith and his wife is much longer and more dramatic in our poem than in the French.

170. þorowe. Wrongly printed *Thōwe* in the Roxb. ed.

170. wronge wonnen=wrongly (i. e. wrongfully) acquired.

176. recheth. Misprinted *recketh*. forth. Misprinted *ferth* in the Roxb. ed.

¶ And she rawȝte hit hym aȝeyne · & seyde she ne
rowȝte ; She gives him
the half chain
and his pay.

But delyuered hym his seruyse · & he out of cowrte
wendes.

‘The curteynesse of criste,’ *quod* she · ‘be with þese
opur cheynes ! 179

They be delyuered out of þis worlde · were þe moder eke,

Thenne hadde I þis londe · hollye to myne wyll :

Now alle wyles shalle fayle · but I here dethe werke.’

At morn she come byfore þe kynge · & by ganne fulle
keene ; 183 She scolds the
King for leaving
his Queen so long
unburnt,

‘Moche of þis worlde sonne · wondrethe on þe affone,

¶ That thy qwene is vnbrete · so meruelows longe,

That hath serued þe dethe · if þou here dome wyste :

Lette sommene þy folke · vpon eche a syde,

That þey bene at þy syȝte · þe .xj. day assygned.’ 188 and bids him
summon his folk.

And he here graunted þat · withe a grymme herte ;

And she wendeth here adown · & lette hem a-none

warne.

The nyȝte byfore þe day · þat þe lady shulde brenne,

An Angelle come to þe hermyte · & askede if he slepte :

¶ The angelle seyde, ‘criste sendeth þe worde · of þese
six chyldren ; 193

And for þe sauynge of hem · þanke þou haste seruethe :

They were þe kynges Oriens · wytte þou for sothe,

179. ‘*Puis dist entre ses dens assez
bassetement*

*Bien suis de ceulx delivre alez
sont voirement*

*Se leur mere estoit arse ne me
chauldroit neant.*

And then, she continues, ‘by my en-
chantments 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 *dyserued*.

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 ‘hyȝe’ in l. 141, after the French
s’en *alla*. Comp. Shaksp. 2 Gent. of
Ver. IV. 4 : ‘I . . goes *me* to the fel-
low.’ The phrase in the text seems
to make it more probable that this *me*
is the personal, and not the indeter-
minate pronoun.

194. þanke þou haste seruethe =
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-
perours moder William.

Tells him that the six swan-children are sons of Oryens and Beatrice. By his wyfe Betryce · she bere hem at ones, 196
For a worde on þe walle · þat she wronge seyde ;

And 3onder in þe ryuer · swymmen þey swannes ;
Sythen Malkedras þe forsworn þefe · byrafte hem her
cheynes :

But that Christ formed the other child to fight for his mother. And criste hath formeth þis chylde · to fyzte for his
moder.' 200

¶ 'Oo-lyuynge god þat dwellest in heuene' · quod þe
hermyte þanne,

'How can this be?' 'How sholde he serue for suche a þynge · þat neur
none syze?'

'Take him to Court and have him christened Enyas.' 'Go brynge hym to his fader courte · & loke þat he be
cristened ; 203

And kalle hym Enyas to name · for awzte þat may be-falle,
Ryzte by þe mydday · to redresse his moder ;
For goddes wyll moste be fulfylde · & þou most forthe
wende.'

The heremyte wakyng lay · & thowzte on his wordes :
Soone whenne þe day come · to þe chylde he seyde, 208

¶ 'Criste hath formeth þe sone · to fyzte for þy moder.'
He askede hymm þanne · what was a moder.
[Fol. 128.] 'A womman þat bare þe to man · sonne, & of her reredde:'

'3e, kanste þou, fader, enforme me · how þat I shalle
fyzte?' 212

'Vpon a hors,' seyde þe heremyte · 'as I haue herde seye.'

201. Oo. Wrongly printed *To* in the former edition. Oo-lyuynge = ever-living.

202. þynge. Wrongly printed *ynge* in the former edition.

204. Enyas; not *Aenyas*, as in the old edition. The French poem has *Elyas* or *Helyas*, which latter is the name given him in the English prose Romance.

A line seems to be omitted between 204 and 205, such as

'Let hym cair to þe court · þer þe
kyng dwellethe.'

210. The conversation between 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] *wrouzt me to man* = formed thee so that thou becamest a man, fashioned thee in man's shape; occurs in Piers Plowman, A. Pass. i. l. 80.'—W. W. S.

'*Beau filz cest une femme quen ses
plans te porta.*'

‘What beste is þat?’ *quod* þe chylde · ‘lyonys wylde?’ and what a horse,
Or elles wode? or watur’ · *quod* þe chylde þanne. on which he is to
fight.

‘I seyȝe neuur none,’ *quod* þe hermyte · ‘but by þe mater
of bokes : 216

¶ They seyn he hath a feyre hedde · & fowre lymes hye ;
And also he is a frely beeste · for-thy he man serueth.

‘Go we forthe, fader,’ *quod* þe childe ‘vpon goddes halfe!’ The child is
The grypte eyȝur a staffe in here honde · & on here wey go forth on their
strawȝte. way. 220

Whenne þe heremyte hym lafte · an angelle hym suwethe, The hermit
Euur to rede þe chylde · vpon his ryȝte sholder. leaves the child,
Thenne he seeth in a felde · folke gaderynge faste, and an angel goes
And a hyȝ fyre was þer bette · þat þe qwene sholde in with him and
brenne, counsels him. 224
The child sees a
great crowd and
a fire kindled in a
field,

¶ And noyse was in þe cyte · felly lowde,
With trumpes & tabers · whenne þey here vp token ;
The olde qwene at here bakke · betyng fulle faste ;
The kyng come rydyng a-fore · a forlonge & more ; 228
The chylde stryketh hym to · & toke hym by þe brydelle :
‘What man arte þou?’ *quod* þe chylde · ‘& who is þat
þe svethe?’ and who are
these?’ quoth the
child.

215. Or else [a] wood[-beast], or
[a] water[-beast] ?

219. Comp. William of Palerne, l.
2803, ‘Go we now on goddes halve.’

220. The grypte eyȝur = 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 sauvaigé a merveilles
sembloit*

*Lange a dieu le pere sur les paule
sroit*

*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 fayre
fyre there shalbe *bette*.’

227. *A tant est Matebrune qui
a-maine a grant cris*

*Batant la bonne dame qui eust nom
Bietrix.*

230. Here in the French poem fol-
lows,

‘*Le roy . . .
Foulement 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 Disconius, ll. 25—30 and
62—66. Percy folio, vol. ii. p. 416
and 418.

The King
answers, and tells
the story.

'I am þe kyng of þis lond · & oryens am kalled,
And þe 3ondur is my qwene · betryce she hette, 232
¶ In þe 3ondere balowe fyre · is buskedde to brenne ;
She was sklawnndered on-hyze · þat she hadde taken
howndes ;
And 3yf she hadde so doñ · here harm were not to
charge.'

'Thou dost ill to
be led by Mata-
bryne.

'Thenne were þou nozt ry3[t]lye sworne,' quod þe
chylde · 'vpon ry3te Iuge, 236
Whenne þou tokest þe þy crowne · kyng whenne þou
made were,

She is fell and
false, and shall go
to the fiend.

To done aftur matabryne · for þenne þou shalt mysfare ,
For she is fowle felle & fals · & so she shalle be
fowndeñ,
And byleste with þe fend · at here laste ende, 240
¶ That styked styffe in here brestes · þat wolde þe
qwene brenne :

I am but 12
years old, but I
will fight for the
Queen.'

I am but lytulle & 3onge,' quod þe chylde · 'leeue þou
forsothe,
Not but twelfe 3ere olde · eueñ at þis tyme,
And I wolle putte my body · to better & to worse, 244
To fy3te for þe qwene · with whome þat wronge
seythe.'

The King is con-
tent.

Thenne graunted þe kyng · & Ioye he bygynnethe,
If any helpe were þer-Inne · þat here clensen my3te.

The old Queen
rebukes him.

By þat come þe olde qwene · & badde hym com
þenne : 248

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,

Arsé! Dieu dist lenfant, fait as folle iugement

*Nas pas a droit iuge comme roy loy-
aument.*

vpon ry3te Iuge = [hast not] right-ly judged. These words are evidence that the French poem was the original of the English one; our poet having apparently taken the word *Iuge* 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. þenne = thence.

¶ 'To speke with suche on as he · þou mayste ryȝth
lothe thenke.' 249

'A, dame,' quod þe kyng · 'thowȝte ȝe none synne?
Thow haste for-sette þe ȝonge qwene · þou knoweste
welle þe sothe :

He speaks up for
his Queen, and
[Fol. 128 b.]
tells what the
child says.

This chylde þat I here speke withe · seyth þat he
wolle preue 252

That þou nother þy sawes · certeyne be neyther.'

And þenne she lepte to hym · & kawȝte hym by þe
lokke ;

Matabryne rushes
at the child and
tears his hair.

That þer leued in here honde · heres an hondredde.

'A, by lyuyng god,' quod þe childe · 'þat bydeste in
heuene, 256

¶ Thy hedde shalle lye on þy lappe · for þy false turnes.
I aske a felawe anone · a freshe knyȝte aftur,
For to fyȝte with me · to dryue owte þe ryȝte.'

'Thy head shall
lie in thy lap!'
quoth he. 'Give
me a man to fight
with!'

'A, boy,' quod she, 'wylt þou so · þou shalt sone
myskarye ; 260

254. hym, sc. the child. The passage
in the French poem is curious, the
writer exhibiting the rage of the con-
tending parties by a furious succession
of rimes in -aige, the Norman pronun-
ciation of -age.

*Mere ce dist le roy vous nestes mie
saige*

*Veez a ung enfant qui bien semble
sauvaige*

*Qui dit que peeche faictes et ennuy
et hontaige*

*Que vous la dame a tort vous mettez
sur putaige*

*Quant la vielle lentent a pou quelle
nenrage*

*Aux cheueulx prent lenfant plus de
c. en arrache*

*Dieu aide dist lenfant ci a mal a
comtaige*

*Ceste vielle hideuse a en son corps
la raige*

*Plus fait a redoubter que mil lyon
sauvaige.*

*La glorieuse dame en qui dieu print
umbraige*

*Menroye en cor vengeance de ce
villain hontaige ;*

*Ce ne me faisoit mie mon pere en
lermitaige.*

*Tous ceulx qui lont oy huchent en
leur langaige*

*Ha : roy de orient ne souffrez tel
hontaige ;*

*Li enfant dit assez par les sains de
cartaige.*

*Roy tien a lenfant droit bien pert
de hault paraige,*

*Nulz homs ne puet mieulx dire tant
soit de grant langaige,*

*Dieu te la envoie pour dire cest
messaige.*

256. bydeste. Sic in MS. 'It is
probably thrown in parenthetically,
and addressed to God. So in Havelok,
"Thesu crist, þat made mone,
þine dremes turne to ioie [sone]
þat wite þw that sittes in trone."

It is very abrupt, certainly.'—W. W. S.
In Havelok also, there is a Thou in the
former part of the sentence, but here
there is none.

'Ha! boy! I'll
get me a man
that shall mar
thee.'

I wylle gete me a man · þat shalle þe sone marre.
She turneth her þenne to malkedras · & byddyth hym
take armes,

She sends
Malkedras.

And badde hym bathe his spere · in þe boyes herte :
And he of suche one · gret skorne he þowȝte. 264

An Abbot
christens the
child Enyas.

¶ An holy abbot was þer-by · & he hym þeder bowethe,
For to cristen þe chylde · frely & feyre ;
The abbot maketh hym a fonte · & was his godfader,
The erle of auñthepas · he was another, 268
The countes of salamere · was his godmoder ;
They kallede hym Enyas to name · as þe book tellethe :
Mony was þe ryche ȝyfte · þat þey ȝafe hym aftur :

The bells ring of
themselves all
the fight through,
betokening that
Christ was well
pleased.

Alle þe bellys of þe close · rongen at ones 272
¶ Withe-oute ony mannes helpe · whyle þe fyȝte lasted ;
Wherefore þe wyste welle · þat criste was plesed with
here dede.

The King dubs
Enyas knight.

Whenne he was cristened · frely & feyre,
Aftur, þe kynge dubbede hym knyȝte · as his kynde
wolde : 276

Thenne prestly he prayeth þe kynge · þat he hym lene
wolde

The King lends
him his good
steed Feraunce,
and armour, and
a shield with a
cross on it.

An hors with his harnes · & blethelye he hym graunt-
ethe :

Thenne was feraunce fette forthe · þe kynges price stede,
And out of an hyȝe towre · armour þey halenne ; 280

¶ And a whyte shelde with a crosse · vpon þe posse
hinged,

And hit was wryten þer-vpon · þat to enyas hit sholde :

261. marre. This is written in the MS. with a long *r* in the second place; and the former editor mistook it for a *y*, and wrote the word *marge*. The word 'miscarrye' in the line above might have undeceived him, for it also has the long *r*, followed by a real *y*.

262. þenne. Printed *thence* in the Roxb. ed.

265. An holy abbot. '*L'Abbe Gautier*,' says the French book.

271. ȝyfte. This is misprinted *ȝyste* in the 1820 edition.

274. welle. Misprinted *welt* in the other edition.

279. Feraunce is *Ferrant* in the French poem.

281. posse. Perhaps miswritten for *poste*, as Utterson has printed it: it is, however, so written in the MS. Ayenbyte of Inwytt.

282. hit sholde [belong].

And whenne he was armed · to alle his ryztes, 283

Thenne prayde he þe kynge · þat he hym lene wolde

Oon of his beste menne · þat he moste truste,

To speke with hym but · a speche whyle.

A knyȝte kawȝte hym by þe honde · & ladde hym of
þe rowte : 287

Enyas takes
counsel with a
Knight whom
the King lends
him,

‘What beeste is þis,’ quod þe childe · ‘þat I shalle on
houe ?’

¶ ‘Hit is called an hors,’ quod þe knyȝte · ‘a good & an
abulle.’

and learns what
is a horse,

‘Why etethe he yren ?’ quod þe chylde · ‘wylle he ete
noȝthe elles ?’

And what is þat on his bakke · of byrthe, or on
bounden ?’

a saddle, a bridle,
a hawberk, a
helm, a shield, a
lance, and a
[Fol. 129.]
sword; and how
to use them.

‘Nay, þat in his mowthe · men kallen a brydelle, 292

And that a sadelle on his bakke · þat þou shalt in
sytte.’

‘And what heuy kyrtelle is þis · withe holes so thykke ?
And þis holowe [on] on my hede · I may noȝt wele
here.’

‘An helme men kallen þat on · & an hawberke þat
other.’ 296

¶ ‘But what broode on is þis on my breste · hit bereth
adowñ my nekke.’

‘A bryȝte shelde & a sheene · to shyld þe fro strokes.’

‘And what longe on is þis · that I shalle vp lyfte ?’

‘Take þat launce vp in þyn honde · & loke þou hym
hytte ; 300

‘See thou hit
him.’

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.

291. of byrthe = congenital, born with him, natural.

295. *wel*. This word is added in the margin in a later hand. It is omitted in the edition of 1820.

holowe = hollow one: the *on* has dropped out, because of the preposition following. See ll. 297, 299.

296. *þat other*. Misprinted *þe other* in the 1820 edition.

- And whenne þat shafte is schyuered · take scharpelyc
another.'
- 'and if we come
to ground?' '3e, what yf grace be · we to grownde wenden?'
'A-ryse vp lyztly on þe fete · & reste þe no lengur; 303
And þenne plukke out þy swerde · & pele on hym faste,
¶ Alle-wey eggelynges down · on alle þat þou fyndes;
His ryche helm nor his swerde · rekke þou of neyþur;
Lete þe sharpe of þy swerde · schreden hym smalle.'
- 'Get up again.
Draw thy sword,
smite him with
the edge, snred
him in pieces.'
- 'But won't he
smite again?'
- 'But wolle not he smyte azeine · whenne he feleth
smerte?' 308
- 'That will he!
never mind!
smite off his
head!'
- '3ys, I knowe hym fulle wele · bothe kenely & faste:
Euur folowe þou on þe flesh · tylle þou haste hym
fallethe;
And sythen smyte of his heede · I kan sey þe no
furre.'
- 'Now þou haste tawzte me,' quod þe childe · 'god I þe
beteche: 312
¶ For now I kan of þe crafte · more þenne I kowthe.'
Thenne þey maden Raunges · & roñnen to-gedere,
That þe speres in here hondes · shyuereden to peces;
And for [to] renñene azeyn · men rawzten hem other, 316
Of balowe tymbere & bygge · þat wolde not breste;
And eyther of hem · so smer[t]lye smote other,
That alle fleye in þe felde · þat on hem was fastened,
And eyther of hem topseyle · tumbledde to þe erthe; 320
¶ Thenne here horses ronnen forth · aftur þe raunges,
Euur feraunce by-forne · & þat other aftur;
- They run to-
gether, shiver
their spears,
- smash their
armour, and up-
set each other.
- The horses run
round the lists.

302. 3e. Misprinted *Se* in the edition of 1820.

303. lyztly. Misprinted *lyzt* in 1820.
305. eggelynges = edgewise. With the edge. The contrary of '*flatlings*.'

307. sharpe = sharp edge.

309. 3ys = yes. Its use here instead of 3e, as in l. 302, is due to the negative in the question.

310. fallethe = felled.

316. rennene 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* tombled ouer
þe hacches.'

321. ronnen. Misprinted *rennen* in the Roxb. ed.

322. *Le destrier Elyas va, lautre
poursuivant.*

Feraunce launces vp his fete · & lasschethe out his
yeñ :

The fyrste happe, other hele · was þat · þat þe chylde Feraunce lashes
hadde, 324 out and blinds
the other horse.

Whenne þat þe chylde þat hym bare · blente hadde his
fere :

Thenne thei styrte vp on hy · with staloworth shankes, Enyas and
Pulledde out her swerdes · & smoten to-gedur. Malkedras start
up and draw
their swords.

‘Kepe þy swerde fro my croyse’ · quod cheuelrye ‘Beware my
assygne : 328 cross!’

¶ ‘I charde not þy croyse,’ quod malkedras · ‘þe valwe ‘I don’t care a
of a cherye ; cherry for your
cross!’

For I shalle choppe it fulle smalle · ere þenne þis werke
ende.’

An edder spronge out of his shelde · & in his body An adder strikes
spynnethe ; him from out
the cross ; and a
fire thereont
blinds him.

A fyre fruscheth out of his croys · & [f]rapte out his
yen : 332

Thenne he stryketh a stroke · Cheualere assygne, Enyas cuts him
Eueñ his sholder in twoo · & down in-to þe herte ; down and takes
[Fol. 129 b.]
off his head.

And he bowethe hym down · & 3eldethe vp þe lyfe.

‘I shalle þe 3elde,’ quod þe chylde · ‘ry3te as þe kny3te
me taw3te.’ 336

323. yeñ. 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*.

staloworth. Miswritten for *stal-*
worth.

328. cheuelrye. *Sic* in MS.

330. þenne = the time when.

331. *Ung serpent a deux testes,*
oncques tel ne vit homme

.... saillit

Tout droit a Mauquarre a sa veue
se lance

Les deux testes lui crevent les deux
yeulx sans doubtance.

332. rapte, in MS.; *frapte*, which
is a common word enough, would suit
the alliteration better.

333. Thenne. *Sic* in MS. The Roxb.
ed. has *whenne*.

334. ‘*Schreding*,’ or some such word,
is wanted instead of, or after, *Even*.

336. I shall þe 3elde = I shall render
unto thee = I shall serve thee, I shall
requite thee.

¶ He trussethe his harneys fro þe nekke · & þe hede
wynnethē;

Sythen he toke hit by þe lokkes · & in þe helm leyde;
Thoo thanked he our lorde lowely · þat lente hym þat
grace.

Matabryne flees,
but the child
overtakes her and
has her burnt to
brown ashes.

Thenne sawe þe qwene matabryne · her man so mur-
dered; 340

Turned her brydelle · & towarde þe towne rydethe;
The chylde folowethe here aftur · fersly & faste,
Sythen browȝte here aȝeyne · wo for to drye,
And brente here in þe balowe fyer · alle to browne
askes. 344

The young Queen
is unbound.
Enyas tells his
story to the King
and Queen.

¶ The ȝonge qwene at þe fyre · by þat was vnbounden;
The childe kome byfore þe kynge · & on-hyȝe he seyde,
And tolde hym how he was his sone · ‘& oȝur sex
childeren,

By þe qwene betryce · she bare hem at ones, 348
For a worde on þe walle · þat she wronge scyde;
And ȝonder in a ryuere · swymmen þey swaȝnes;
Sythen þe forsworne thefe Malkadras · byrafte hem her
cheynes.’ 351

‘By god,’ *quod* þe goldsmythe · ‘I knowe þat ryȝth wele;

The goldsmith
says he has five of
the chains at
home.
They all go to
the river and give
the chains to the
swans.
Each choosing
his own, turns to
his human form.
All but one. He,
for want of his
chain, remained
always a swan.

¶ Fyve cheynes I haue · & þey ben fysh hole.
Nowe withe þe goldsmyȝthe · gon alle þese knyȝtes,
Toke þey þe cheynes · & to þe watur turnen, 355
And shoken vp þe cheynes · þer sterten vp þe swannes;
Eche on chese to his · & turnen to her kynde:
But on was alwaye 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, 360

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. turnen. The former edition

has *turneden* in this place; but not in
l. 355.

chese to his = chose his own.

358. alwaye. *Sic* in MS. Edition of
1820 has *always*.

¶ And alle his feyre federes · fomedē vpon blode,
And alle formerknes þe watur · þer þe swanne swym-
methē :

There was ryche ne pore · þat myȝte for rewthe,
Lengere loke on hym · but to þe courte wendeñ. 364

'Twas sad to see
his sorrow.

Thenne þey formed a fonte · & cristene þe childreñ ;

They christen the
children.

And callen Vryens þat on · and Oryens another,

Assakarye þe thrydde · & gadyfere þe fowrthe ;

The fyfte hette rose · for she was a maydeñ ; 368

The sixte was fulwedde · cheuelere assygne.

And þus þe botenyngē of god · browȝte hem to honde. ; .

So by God's help
they were
restored.

. ; . EXPLICIT . ; .

362. formerknes. If this is *v.* land *-en*.
intr., and governed by the *sb.* water,
it should have been by rights *former-*
keneth ; but if it is *pl.* and *tr.* governed
by *federes*, it has borrowed the North-
ern *-es* termination instead of the Mid-

366. The names of the children in
the French poem are *Orions*, *Orient*,
Zacharias, *Jehan*, and *Rosette*.

369. was fulwedde = had been bap-
tized already.

GLOSSARIAL INDEX.

ABBREVIATIONS.

<i>Adj.</i>	= Adjective.
<i>Adv.</i>	= Adverb.
<i>Allit.</i>	= Early Engl. Alliterative Poems.
<i>Art.</i>	= Article.
<i>Comp.</i>	= Comparative.
<i>Conj.</i>	= Conjunction.
<i>Cp.</i>	= Compare.
<i>Dem.</i>	= Demonstrative.
<i>Fem.</i>	= Feminine.
<i>Fr.</i>	= French.
<i>Gen.</i>	= Genesis and Exodus.
<i>Germ.</i>	= German.
<i>Imp.</i>	= Imperative.
<i>Imp. pt.</i>	= Imperfect Participle.
<i>Int.</i>	= Interjection.
<i>Intr.</i>	= Intransitive.

<i>Obj.</i>	= Objective.
<i>O.E.</i>	= Old English, A. D. 500—1200.
<i>Pf.</i>	= Perfect.
<i>Pl.</i>	= Plural.
<i>P. pt.</i>	= Past Participle.
<i>Pers.</i>	= Personal.
<i>Poss.</i>	= Possessive.
<i>Prep.</i>	= Preposition.
<i>Pron.</i>	= Pronoun.
<i>Ref.</i>	= Reflexive.
<i>Rel.</i>	= Relative.
<i>Sb.</i>	= Substantive.
<i>Sc.</i>	= Scottish.
<i>Sing.</i>	= Singular.
<i>Tr.</i>	= Transitive.
<i>V.</i>	= Verb.

Wm. = William of Palerne.

A, interj. = Ah, 71, 82, 250, 255, 260.
A, art. 5, 6, &c. Perhaps as a numeral = one, 157, 165.
A, prep. = in, or on; O.E. & O. Sc. *An.* In l. 79 it means *at*.
Abbot, sb. 265.
Abowte, prep. 44, 126.
Abulle, adj. = fit, proper, able, 289.
Adowne, adv. = down, 21, 88, 101, 114; adown, 190, 297.

Affye, sb. = trust, 10.
Afore, adv. = in front, 228.
Aftur, prep. = along, 321; for, or in quest of, 46, 129, 153, 342; in accordance with, 13, 238; *adv.* = afterwards, 54, 80, 258, 271, 276; behind, 322.
Alle, adj. 43, 67, 98, &c.; *adv.* 15.
Alle-weldinge, adj. = Almighty, 1. O.E. *Eal-wealdende*.
Allewey. See *Alwaye*.
Allone, adj. = alone, 184.

Als, *conj.* = also, 91.

Also, *conj.* 218.

Alwaye, *adv.* 358; allewey, 305.

An, *art.* 5, 331, &c.

And, *conj.* 8, 18, &c. = an, if, 139.

Angelle, *sb.* 192, 193, 221.

Anon, *adv.* 85; anone, 68, 190, 258.

Another, *adj.* 268, 301, 366.

Ar, *3d pl. pres. ind.* of *v.* Be, 82.

Armed, *p. pt.* of arm, *v. tr.* 283.

Armes, *sb. pl.* 262.

Armour, *sb.* 280.

Aryse, *v. intr.* *2d sing. imper.* 77, 303.

As, *conj.* 7, 19, &c. = as though, 53.

Aske, *v. tr.* 128, 171; *3d sing. pf.* askede, 130, 192; askede, 210; *p. pt.* asked, 131.

Askes, *sb. pl.* = ashes, 344.

Asseylde, *3d sing. pf. ind.* of asseyle, *v. tr.* 145.

Assygne = Fr. an cygne, 11, &c.

Assygyned, *p. pt.* of assign, *v. tr.* 188.

At, *prep.* 23, 60, 98.

Awȝte, *sb.* = aught, 204.

Azeyne, *adv.* = again, 93, 104, 137, 177, 343; aȝeyn, 123.

Badde. *See* Bid.

Bakke, *sb.* = back, 291, 293.

Balow, *adj.* O.E. *Bealu*, or *Bealo*; *Balo* or *Balu* = deadly, 233, 344, strong (?) 317.

Banke, *sb.* 132.

Barmeteme, *sb.* 103. This is the O.E. *Bearnteme*, and is miswritten for *barnteme* = brood, progeny, from *barne* = child, *bairn*; and *teme*, or *teem* (O.E. *teman*) = to

produce, bring forth. *See* Gen. 954 and 3903. In Chalmers's Life of James I. (prefixed to his 'Poetic Remains of the Scottish kings,' 1824), p. 15, he writes, "The Act of the former session was renewed in this; requiring the clergy to pray for the king, for the queen, and their *Bairntime*, which is now explained to mean, 'the children produced between them.'"

Bathe, *v. tr.* 263.

Bare, *3d sing. pf. ind.* of bear, *v. tr.* 325, 348.

Be, *v. intr.* 17, 37, 80; *3d pl. pres. subj.* bene (O.E. *beon*), 188; *3d sing. subj.* 100, 302.

Bedde, *sb.* 33, 161.

Beetheth. *See* Bete.

Befalle, *v. intr.* 204.

Bene. *See* Be, *v. intr.*

Bere, *v. tr.* *3d sing. ind.* bereth, 297; *3d sing. pf.* 196. *See also* Bare, *p. pt.* borne, 23, 41.

Berthe. *See* Byrthe.

Beste, *sb.* = beast, 214; beeste, 218, 288.

Beste, *adj.* 68, 285.

Bete, *v. tr.* O.E. *betan* = to prepare, to kindle (said of fire); *3d sing. pres. ind.* beetheth, 157; *p. pt.* bette, 224.

Bete, *v. tr.* = beat; *imp. pt.* betynge, 227.

Beteche, *v. tr.* *See* Bytake, 312.

Bette. *See* Bete.

Better, *adj.* 49, 175; bettur, *adv.* 97.

Betyde, *v. intr.* 103.

Betynge. *See* Bete.

Bid, *v. tr.* *3d sing. pf.* badde, 156, 172, 248, 263; *3d sing. pres.* byddyth, 262.

Bledde, *3d sing. pf.* of bleed, *v. intr.* 360.

- Blente, *p. pt.* of blind, *v. tr.* O.E. *blendian*, 325.
- Blethely, *adv.* = blithely, cheerfully, 278.
- Blode, *sb.* = blood, 361.
- Blythe, *adj.* 154.
- Body, *sb.* 244.
- Book, *sb.* 7, 270.
- Borne. See Bere, *v. tr.*
- Bote, *3d sing. pf.* of bite, *v. tr.* 360.
- Botenning, *sb.* = remedy, succour, 370; from *boten*, *v. tr.* formed from *bote* = remedy, from O.E. *gebetan* = to mend.
- Bothe, *conj.* 20, 79; *adj.* 135.
- Bounden, *p. pt.* of bind, *v. tr.* 291.
- Boy, *sb.* 260; *poss.* boyes, 263.
- Bowethe, *3d sing. pres. ind.* of how, *v. tr.* 335; *bowethe* hym, 265 = turneth him, goeth.
- Breke, *v. tr.* O.E. *brecan*; *3d sing. pres.* brekethe, 157; *1st sing. pf. ind.* breke (now brake, or broke), 165.
- Brenne, *v. tr.* = burn, 68, 241; *pf.* brente, 344; *p. pt.* brente, 80; intransitively, 191, 224.
- Breste, *sb.* 297, 360; *pl.* brestes, 241.
- Breste, *v. inter.* = burst, 317.
- Broode, *adj.* = broad, 297.
- Browne, *adj.* 344.
- Browzte, *3d sing. pf.* of bring, *v. tr.* 41, 49, 343, 370.
- Brydelle, *sb.* 229, 292, 341.
- Brynge, *v. tr.* *2d sing. imp.* 203.
- Bryzt, *adj.* = bright, 8; *bryzte*, 298.
- Busk, *v. tr.* = prepare, make ready; *3d sing. pf. ind.* buskede, 172; *p. pt.* buskedde, 233.
- But, *conj.* 15, 17, &c. = except, 38; only, 242.
- By, *prep.* 196, 348; = of, concerning, 5; at, about, 84, 143, 205; through, 85, 216, *adv.* = near, 109.
- Bycche, *sb.* = bitch, 62.
- Byðeste = abidest, 256, *2d sing. ind.* of hyde, *v. intr.*
- Byddynge, *sb.* = command, 85.
- Byddyth. See Bid.
- Byfore, *prep.* = before, 23, 64, 110, 124, &c., before, 114.
- Byforne, *adv.* = before, 322 (Wm. *biforn*. Gen. *biforen*).
- Bygyleth, *p. pt.* of beguile, *v. tr.* (for beguiled), 78.
- Byginne, *v. tr.* *3d sing. pres. ind.* bygynnethe, 76, 246; *3d sing. pf.* byganne, 183.
- Byhelde, *3d sing. pf.* of byhold = behold; 21.
- Bylefte, *p. pt.* of byleve, or beleave = abandon, 240.
- Bylle, *sb.* = bill, 360.
- Byrafte, *3d sing. pf. ind.* of byreave or bereave. O.E. *bereafian*; 199, 351.
- Byrthe, *sb.* = birth, 23, 40, 291; berthe, 65.
- Byside, *adv.* = beside, 149.
- Bytake (or bitake) = betake, commit, deliver. O.E. *betæcan*; *3d sing. pres. ind.* bytakethe, 151; bytaketh, 173; *p. pt.* bytaken, 163; cp. Gen. 212.
- Call, *v. tr.* *3d pl. pres. indic.* callen, 366; kallen, 292, 296; *3d pl. pf.* called, 46; kallede, 270; *2d sing. imp.* kalle, 204; *p. pt.* called, 289; kalled, 6, 231.
- Caste, *v. tr.* 52; *3d pl. pres. ind.* caste, 88; *1st sing. pf.* caste, 167; *3d sing. caste*, 63.
- Cawsed, *3d sing. pf. ind.* of cause, *v. tr.* 39

- Certeyne, *adj.* = certain, 253.
 Charde, *v. intr.* = care, 329.
 Charge, *sb.* concern, 235.
 Chaste, *sb.* = chest, 127. *See* Note.
 Chaunce, *sb.* 123.
 Chefe, *sb.* = chief, 11.
 Cherye, *sb.* = cherry, 329.
 Chese, *3d sing. pf.* of choose. Used with the *prep.* to, 357.
 Cheualere, *sb.* 11, 333; cheuelere, 369.
 Cheuelrye, *sb.* miswritten for cheuelere, 328.
 Cheuene, *v. tr.* quasi chief = to rule over, 16.
 Cheuerynge, *imp. pt.* of cheuer or chyuer, q. v.
 Cheyne, *sb.* 43, 125, 137, 146, 148, 150, 157, 164, 165, 176, 179, 199, 351.
 Choppe, *v. tr.* 330.
 Chylde, *sb.* = child, 16, 29, &c. With chylde, 35; *pl.* chylderen, 23, 82, 93; chyldren, 107, 122, 130, &c.; children, 143; childrenen, 347.
 Chyuer, *v. intr.* = shiver, *3d pl. pf.* chyuered, 107; *imp. pt.* cheuerynge, 107. Cp. Morte Arthur (Linc.) l. 3392.
 Clene, *adj.* 174.
 Clensen, *v. tr.* = to cleanse, 247.
 Close, *sb.* = an enclosed field, or space of ground, 272.
 Clothe, *sb.* = cloth, 97.
 Colde, *sb.* 107.
 Combred (*p. pt.* of combre (cumber) = to trouble) = miserable, 71.
 Come, *v. intr.* 38; com, 248; *2d sing. pres. indic.* comeste, 51; *3d sing. comethe*, 109; *pf.* come, 64, 110, 142, 151, 173, 183, 208, 228, 248; Kome, 113, 346; *p. pt.* comen, 154.
 Confounde, *v. tr.* 75.
 Countes, *sb.* = countess, 269.
 Counselle, *sb.* 50.
 Courte, *sb.* 53, 123, 163, 203; cowrte, 150, 155, &c.
 Cowche, *sb.* = bed, 45.
 Cowpe, *sb.* = cup, 153, 164, 173, &c.
 Crafte, *sb.* = business, 313.
 Criste, 104; Cryste, 111.
 Cristen, *v. tr.* = christen, 266; *3d pl. pres. ind.* cristene, 365; *p. pt.* cristened, 203, 275.
 Crosse, *sb.* 281.
 Crowne, *sb.* 237.
 Croyse, *sb.* = cross, 328-9; croys, 332.
 Cry, *v. intr.* *3d sing. pres. ind.* cryethe, 81; *3d pl. pf.* cryedde, 106; cryde, 108; cryede, 111.
 Cuppe, *sb.* 160, 168.
 Cursed, *p. pt.* of curse, *v. tr.* 38, 145; used adjectively, cursede, 142; cursedde, 121.
 Curteynesse, *sb.* = courteousness, 179.
 Dame, *sb.* 69, 73, 125, 132, 250.
 Damme, *sb.* = mother, 61.
 Dare, *v. intr.* *1st sing. pres. ind.* 27; *3d sing. pf.* durste, 56; *pl.* 147.
 Day, *sb.* 188, 191, 208.
 Dedde. *See* Done.
 Dede, *sb.* = deed, 274.
 Deepe, *adv.* 86.
 Delyuered, *p. pt.* of delyuer, *v. tr.* 37, 180; *3d sing. pf.* 155, 178.
 Deseruethe, *3d sing. pres.* of deserve, *v. tr.* 72.
 Deth, *sb.* 100; dethe, 138, 182, 186.
 Do, *v. tr.* 139; done, 238; *3d sing. pf.* 172; *2d sing. imper.* do, 138 *p. pt.* don, 235.

Dole, *sb.* = sorrow, compassion, 134; doole, 359.

Dolefulle, *adj.* 106.

Dome, *sb.* = doom, 186; *pl.* domus, 91.

Dore, *sb.* 60, 87.

Down, *adv.* 305, 334, 335.

Dow3ter, *sb.* = daughter, 42.

Draw, *v. tr.* O.E. *dragan* (intransitively used, as in the phrase 'Draw near'); *3d sing.* and *pl.* drow3, 33; and drow3e, 37, 114, 161.

Drow3e = drew (Gen. 1. 2360, *dragen*. O.E. *drog*). See Draw.

Drye, *v. tr.* (O.E. *dreogan*. Gen. *drege*; Allit. *dry3e*) = to dree, to suffer, 343.

Dryue, *v. tr.* dryue out = bring out, ascertain, 259.

Dubbede, *3d sing. pf. ind.* 276.

Durste. See Dare.

Dwellest, *2d sing. pres. ind.* of dwell, *v. intr.* 201; *3d sing. pf.* dwellede, 13.

Dymme, *adj.* = dim, dark, 86.

Dynte, *sb.* 138.

Eche, *adj.* = each, 31, 44, 126; each a, O.E. *ilka* = each, every, 187.

Edder, *sb.* = adder, 331.

Eggelynges, *adv.* = edgelings, edgewise, with the edge (O.E. *Ecg*. = edge), 305.

Eke, *adv.* = also, 180.

Elles, *adv.* = else (Allit. *elle3*), 74, 215, 290; ellis, 30.

Elleven, *adj.* 89.

Ende, *sb.* 40, 240; *v. tr.* 330.

Enforme, *v. tr.* 212.

Er, *prep.* = ere, before, 70.

Erle, *sb.* 268.

Erthe, *sb.* 320.

Etethe, *3d sing. pres. ind.* of ete (eat), 290.

Euen, 243, 334.

Euur = ever, 222, 322.

Eyther = each, 220, 318, 320.

Fader, *sb.* = father, 90, 212, 219; *poss.* fader, 203.

Fallethe, *p. pt.* of fall = falled, 310. Perhaps miswritten for *felled*; which is the more likely, as the *p. pt.* of *fall* ought to be *fallen*; while *fell* would make *felled*. We say, however, sometimes, 'To *fall* timber.'

False, *adj.* 257; fals, 239.

Faste, *adv.* 141, 223, 227, 304, 309, 342.

Fastened, *p. pt.* of fasten, *v. tr.* 319.

Fayre, *adj.* 90; feyre, 217, 266, 275, 361.

Febull, *adj.* = sad, bad, 58; used *substantively*, 76.

Feder, *sb.* = feather; *pl.* federes, 361.

Felawe, *sb.* = fellow, 258.

Felde, *sb.* = field, 223, 319.

Felle, *adj.* = severe, stern, cruel, 239.

Felle, *pf.* of fall, *v. intr.* 110, 114; *3d pl.* 148; = befell, 130.

Felly, *adv.* = sternly, cruelly, fiercely, 76, 225. The word is used by Spenser.

Fende, *sb.* = fiend, devil, 120; fend, 240.

Fere, *sb.* = companion, 325.

Fersly, *adv.* = fiercely, 342.

Ferther, *adv. (comp.)* = further, 127.

Fete, *sb. (pl. of foot)* 303, 323.

Fette, *p. pt.* of fette, *v. tr.* = fetch, 279.

- Feyth, *sb.* 48; feythe, 121, 130, 142.
- Find, *v. ir. p. pt.* fownden, 239; *2d sing. indic.* fyndes, 305.
- Flesh, *sb.* 310.
- Fleye, *3d pl. pf.* of fly, *v. intr.* 319.
- Flowen, *3d pl. pf.* of the same, 148 (Allit. *flowen*; Gen. *flogen*).
- Folke, *sb.* 187, 223.
- Folowe, *v. tr.* *2d sing. imper.* 310; *3d sing. pres. ind.* foloweth, 116, 342.
- Fomede, *3d pl. pf. ind.* of fomo (foam), *v. intr.* 361.
- Fonte, *sb.* 267, 365.
- For, *conj.* 3, 5, &c.; *prep.* 15, 29, 49, &c.
- Foreste, *sb.* 95.
- Forge, *v. tr.* 153.
- Forlonge, *sb.* = furlong, 228.
- Formed, *3d pl. pf.* of form, *v. tr.* 365; *p. pt.* formeth = formed, 200, 209.
- Formerken, *v. intr.* = darken; *3d sing. indic.* formerknes, 362. See Note.
- Forsette, *v. tr.* = beset, entrap, betray, 251. O.E. *forsettan*. Cp. Allit. B. 78.
- Forsothe, *adv.* 18, 195, 242.
- Forsworn, *p. pt.* of forswear, *v. tr.* 199; forsworne, 351.
- Forthe, *adv.* 52, 60, 75, &c.
- Forth, *sb.* 176.
- Forthy, *adv.* = wherefore, 218 (O.E.).
- Fostere, *sb.* = forester, 120.
- Fowle, *adj.* 40, 239.
- Fownden. See Find.
- Fowre, *numeral adj.* = four, 95.
- Fowrth, *adj.* = fourth, 367.
- Frapte, *pf.* of frap = strike, 332.
- Frely, *adj.* = lordly, noble, 218, 266, 275. Cp. Allit. B. 162; Wm. 124.
- Freshe, *adj.* 258.
- Fro, *prep.* 113, 148, 159, 298, 328.
- Frusch, *v. intr.* (properly *tr.* = strike. Fr. *froisser*) but here = rush; *3d sing. ind.* fruscheth, 332.
- Fulfyld, *p. pt.* of fulfyll (fulfil), 206.
- Fulle, *adv.* 12, 54, 69, 113, 141, &c.
- Fulwen, *v. tr.* = baptize. O.E. *fulwian*; *p. pt.* fulwedde, 369.
- Furre, *comp.* of fur = further, 311.
- Fyfte, *adj.* = fifth, 368.
- Fyndes. See Find, *v. tr.*
- Fyre, *sb.* 224, 233, 332, 345; fyer, 159, 165, 167, 344.
- Fyrste, *adj.* 51, 58; *adv.* 80.
- Fysh, *sb.* = fish, 353.
- Fyue, *numeral adj.* 159; fyve, 167.
- Fyzte, *v. intr.* = fight, 200, 209, 212, 245, 259; *sb.* 273.
- Gader, *v. intr.* = gather; *imp. pt.* gaderynge, 223.
- Gete, *v. tr.* = get, 261; *3d sing. pf. ind.* gette (properly *3et* or *3at*), 34; *2d sing. imper.* gete, 137.
- Gladdenes, *sb.* 57.
- Go, *v. intr.* *3d sing. pres. ind.* goothe, 157; *3d pl.* gon, 354; *p. pt.* go, 143.
- God, *sb.* 1, 40, &c.; *poss.* goddes, 206, 219.
- Godfader, *sb.* 267.
- Godmoder, *sb.* 269.
- Goldsmȳte, *sb.* 153, 157, 354; goldsmythe, 352.
- Good, *adj.* 130, 289.
- Grace, *sb.* 302, 339.

- Graunt, *v. tr.* = grant; *2d sing. pf. ind.* grauntethe, 278; *3d sing.* graunted, 189, 246.
- Grete, *adj.* = great, 83; gret, 264.
- Grownde, *sb.* 302.
- Grymme, *adj.* black, dark, 51; sad, 189. Cp. Allit. A. 1069.
- Grypte, *3d sing. pf. of gryp, v. tr.* 220.
- Gynnyth, *3d sing. pres. ind. of gynne, v. (begin),* 66.
- Hadde. *See* Haue.
- Halen, *v. tr.* = to haul; *3d pl. indic.* halenne, 280.
- Halfe, *sb.* 165; = side, behalf, 219.
- Haluendele = half-deal = half, 176; halvendelle, 160.
- Ham, *pers. pron. obj.* = them, 152.
- Happe, *sb.* = hap (good), 324.
- Harm, *sb.* 235; harme, 3.
- Harnes, *sb.* = armour, 278; harnes, 337.
- Hast. *See* Haue.
- Hatefulles, *adj.* 141.
- Hath. *See* Haue.
- Haue, *v. tr.* 120; *1st sing. pres. ind.* 70, 353; *2d sing.* hast, 78; haste, 194, 251, 310; *3d sing.* hath, 128; *3d pl.* haue, 79; *3d sing. pf.* hadde, 16, 44, 47; *1st sing. pf. subj.* 181; *2d sing.* 53; *p. pt.* hadde, 79.
- Hawberke, *sb.* 296.
- He, *pers. pron.* 2, 13, &c.
- Hedde, *sb.* = head, 27, 217, 257; hede, 295; heede, 311.
- Heelde. *See* Holden, *v. tr.*
- Heete (or Hete), *v. tr.* = tell; *1st sing. pres. indic.* 18.
- Hele, *sb.* = pleasure, advantage, 324. O.E. *Hel* = health.
- Helle, *sb.* 10.
- Helme = helmet, *sb.* 296, 306, 338.
- Helpe, *sb.* 118, 247, 273.
- Helpe, *v. tr.* 50; *3d sing. pres. subj.* 70.
- Hem, *pron.* = 'em, them; 19, 20, 44, 45, 52, 83, 96, 97, 101, 102, 104, 109, 110, 112, 114—119, 126, 129, 133, 134, 138, 148, 151, 152, 159, 169, 190, 194, 196, 199, 316, 318—320, 348, 351.
- Hemselfen = themselves, 20.
- Hente, *v. tr.* = seize, take; *3d pl. pf. ind.* hente, 85; *p. pt.* hente, 3.
- Her, *poss. pron. fem.* 10, 32, 340, 341.
- Her, *pers. pron. fem. obj.* 23, 35, 38, 47, 68, 70, 73, 85, 176, 262.
- Her, *adv.* = here, in this place, 77.
- Her = their. *See* Here.
- Here, *poss. pron. fem.* = her, 171, 182, 240, 255.
- Here, *pers. pron. fem. obj.* = her, 15, 32, 34, 86—88, 126, 131, 135, 151, 153, 189, 190, 226, 342—344.
- Here, *poss. pron. pl.* = their, 126, 220, 235, 274, 315, 321; her, 105, 199, 327.
- Here, *v. tr.* = hear, 57; *1st sing. pf. ind.* herde, 213; *3d sing.* 55, 58, 108; *2d sing. imper.* 131.
- Here, *sb.* = hair; *pl.* heres, 255.
- Heremyte, *sb.* 115, 221; hermyte, 109, 192, 201.
- Herseluen = herself, 47.
- Herte, *sb.* (Germ. *herz*) = heart, 18, 189, 263, 334.
- Hette, *3d sing. pres. indic.* = is called, 232; *3d sing. pf.* hette, 7; hyte, 9. (O.E. *hatan* = to be called.)
- His, *poss. pron. masc.* 2, 8, 36, &c.; hys, 135.
- Hit, *pers. pron. neut.* 30, 72, 74, &c.

- Holden, *v. tr.* = to hold, 169 ;
3d sing. pf. ind. heelde, 152 ; *2d sing. imper.* holde, 127 ; *p. pt.* holde = accounted, 70.
- Hole, *sb.* 294.
- Hole, *adj.* = whole, 353.
- Hollye, *adv.* = wholly, 160, 168, 181.
- Holy, *adj.* 109, 265.
- Honde, *sb.* = hand, 2, 41, 152, 153, 164, 166, 174, 220, 255, 287, 300, 315, 370.
- Hondredde = hundred, 255.
- Honged, *3d sing. pf.* of hongen, or hangen = hang, 18.
- Hors, *sb.* = horse, 213, 289 ; *pl.* horses, 321.
- Houe, *v. intr.* = to abide still, to hover, to wait, 288. Cp. Allit. B. 927 ; and Lancelot, 996.
- How, *adv.* 26, 31, &c.
- Hownde, *sb. pl.* howndes, 79, 234.
- Hy, *adj.* = high, 326 ; hyc, 217 ; hy3, 224 ; hy3e, 280 ; on hy3e = aloud.
- Hylyde, *3d sing. pf.* of hylen = hele = cover, 102.
- Hym, *pers. pron. masc. obj.* = him, 4, 24, &c.
- Hym for Hem = them, 52.
- Hynde, *sb.* 113, 116.
- Hytte, *v. tr.* 300.
- Hy3e, *adj.* See Hy.
- Hy3e, *v. intr.* = hie, go, 139 ; *refl. 3d sing. pf.* hyed hym, 141.
- Hy3nes, *sb.* = highness, 4.
- Hy3te = was called. See Hette.
- I, *pers. pron.* 5, 18, &c.
- If, *conj.* 192.
- In, *prep.* 4, 5, &c.
- Is, *3d sing. pres. ind.* of Be, *v. intr.* 1, 26, &c.
- It, *pers. pron. neut.* 1, 12, &c.
- Joye, *sb.* 246.
- Juge = judge, 236. See Note.
- Kalled, &c. See Call.
- Kan, *v. tr.* = can, i. e. know ; *1st sing. pres. ind.* kan, 311, 313 ; *2d sing. kanste*, 212 ; *1st sing. pf.* kowthe = knew, 313.
- Kaw3te, *3d sing. pf. ind.* of catch, 287 ; in l. 62 it = snatched. Cp. 'caught up.'
- Keene, *adj.* 183 ; used *adverbially*.
- Kenely, *adv.* 309.
- Kepe, *v. tr.* = keep, 50 ; *3d sing. pf. ind.* kepte, 117, 174 ; *2d sing. imper.* kepe, 328.
- Keste, *3d sing. pf. indic.* of cast, 97.
- Knee, *sb. pl.* knees, 110.
- Knowe, *v. tr.* 97 ; *1st sing. pres. ind.* 309, 352 ; *2d sing. knoweste*, 251 ; *3d sing. pf.* knewe, 49.
- Knyfe, *sb.* 62.
- Knyzte, *sb.* = knight, 258, 276, 287, 289 ; *pl.* kny3tes, 354.
- Kome. See Come.
- Kowarde, *sb.* 71.
- Kowth. See Kan.
- Kylled, *3d sing. pf.* of kylle (kill) ; *v. tr.* 62.
- Kynde, *sb.* (kind) = nature, condition, 71, 276 ; kin, family. 11. Cp. Gen. 650.
- Kynge, *sb.* 7, 20, &c. ; *poss.* kynges, 195.
- Kyrtelle, *sb.* 294.
- Ladde. See Lead, *v. tr.* Spenser uses this inflection, F. Q., I. i. 4 : 'a milke white lamb she *lad*.'
- Lady, *sb.* 82, 89, 92, 191.
- Lafte. See Leve, *v. tr.*
- Langour, *sb.* = languor, 15, 57, 92.
- Lappe, *sb.* 257.

- Lappe, *v. tr.* = wrap ; *3d sing. pf.* lappede, 102 ; *p. pt.* lapped, 132 ; lappedde, 101.
- Lassche, *v. tr.* = strike (lash out = kiek) ; *3d sing. pres. ind.* lasscheth, 323.
- Laste, *adj.* 240.
- Launce, *sb.* 300.
- Launce, *v. tr.* = launce, dart, throw ; *3d sing. pres. ind.* launces, 323.
- Laye. *See* Lye, *v. intr.*
- Lead, *v. tr.* *3d sing. pf. ind.* ladde, 287.
- Lefe, *adj.* = dear, 82.
- Lefte, *pf.* of leve, q. v.
- Lefte, *3d sing. pf. ind.* of lift (O.E. *Lefan*), 45.
- Lende, *v. intr.* a form of leng = tarry, abide ; *p. pt.* lente, 'was lente,' l. 5 = dwelt. Cp. Allit. B. 1084, 'waȝt lent.'
- Lendeth, *3d sing. pres. ind.* of lend, *v. tr.* 99.
- Lene, *v. tr.* = lend, grant, 277, 284 ; *p. pt.* lente, 112, 339.
- Leng, *v. intr.* = tarry, dwell ; *3d sing. pres. ind.* lengeth, 4.
- Lengur, *adv., comp.* of long, 77, 112, 303 ; lengere, 364.
- Lente. *See* Lende, *v. intr.* ; and Lene, *v. tr.*
- Lepte, *3d sing. pf. ind.* of lepe (leap), *v. intr.* 254.
- Let, *v. tr.* = allow, cause ; *3d sing. pf. ind.* lette, 24, 190 ; *2d sing. imper.* lette, 187 ; lete, 307 ; *2d sing. subj.* lete, 52.
- Leue, *v. tr.* = believe, allow, 28, 133 ; leue, 242.
- Leue, *v. tr.* = leave ; *1st sing. pf. ind.* lafte, 133 ; *3d sing.* 17, 221 ; *1st pl. imper.* leue, 92 ; *3d pl. pres. ind.* leuen, 87. Also *intransitively* = remain ; *3d sing. pf. ind.* lefte, 175 ; leued, 255.
- Leues, *sb. pl.* of lefe (leaf), 119.
- Ley. *See* Lye, *v. intr.*
- Leyde, *1st sing. pf. ind.* of lay ; *v. tr.* 165 ; *3d sing.* 87, 101, 159, 338.
- Leyne, *v. tr.* = grant, requite, reward, 99.
- Lofe, *sb.* = love, 15.
- Loke, *v. intr.* = look, 364 ; *3d sing. pf. ind.* loked, 21 ; *3d sing. imper.* looke, 52 ; loke, 203, 300.
- Lokke, *sb.* of a door, 87 ; of hair, 254 ; *pl.* lokkes, 338.
- Londe, *sb.* = land, 6, 181, 231 ; *pl.* londis, 16.
- Longe, *adj.* 95, 299 ; *adv.* 47, 185.
- Lorde, *sb.* 5, 36, 70, &c.
- Lordes, *adj.* = having no lord, or sovereign, 17.
- Losse, *sb.* 358.
- Lothe, *adj.* 249 ; loth, 48.
- Loue, *sb.* 36.
- Loue, *v. tr.* 14.
- Louely, *adv.* 98.
- Lowde, *adj.* 225.
- Lowely, *adv.* = meekly, humbly, 36, 339.
- Lowze, *3d pl. pf. indic.* of laze, *v. intr.* = laugh, 98.
- Lye, *v. intr.* 257 ; *3d sing. pf. ind.* lay, 57, 207 ; laye, 76 ; *3d pl.* ley, 98 ; *imp. pt.* lyyinge, 133.
- Lyf, *sb.* = life, 17 ; lyfe, 112, 335.
- Lyfe, *v. intr.* = live, 54.
- Lyfte, *v. tr.* 299.
- Lyke, *v.* = like, 54 (*see* Note), 140 ; *3d sing. pres. ind.* lykes, 134 ; lyketh, 73.
- Lykyng, *sb.* = liking, 13.
- Lyme, *sb.* = limb ; *pl.* lymes, 217.
- Lyonys, *pl.* of lyon ; *sb.* 214.

Lytulle, *adj.* 242.

Lyue, *v. intr.* = live; *3d sing. pf. ind.* lyuede, 89.

Lyue, *sb.* = life, 140.

Lyuinge, *adj.* = living, 256.

Lyztly, *adv.* = lightly, 303.

Made. }
Maden. } *See Make.*

Make, *v. tr. 3d sing. pres. ind.* maketh, 267; *3d sing. pf. made*, 9, 83, 90, 135, 359; *3d pl. maden*, 314.

Man, *sb.* 46, 108, &c.; *manne*, 29; *poss. mannes*, 273; *pl. men*, 79, 94; *menne*, 285.

Mantelle, *sb.* 101, 105, 132.

Many, *adj.* 31, 34, &c.

Marre, *sb.* = mar, *v. tr.* 261.

Mater, *sb.* = matter, 216.

May, *1st sing. pres. ind.* of mowe = to be able = can, 74, 295; *2d sing.* 50, 54; also mayste, 249.

Mayden, *sb.* 368.

Me, *indeterm. pron.* (Germ. *man*; Fr. *on*) 30.

Me, *pers. pron. obj.* 70, 261.

Mene, *v. tr.* mention; *3d sing. pf. ind.* menede, 124.

Mengynge, *sb.* = mingling, twisting, 125. From *menge*, *v. tr.*, = mix.

Meruelows, *adj.* (used *adverbially*) 185.

Merueyle, *sb.* 125.

Mesure, *sb.* 171.

Mete, *sb.* = meat, 88, 144.

Moche, *adj.* = much, 9, 39, 102, 136; *substantively*, 184.

Moder, *sb.* = mother, 9, 39, 59, 180, 200, 205, 209, 210.

Mone, *sb.* = moan, 83, 136.

Mony, *adj.* 90, 124, 271.

More, *adj.* 88, 125, 171.

Morn, *sb.* = morning, 183.

Morne, *v. intr.* = mourn, 66.

Morwe, *sb.* = morrow, 172.

Most, *v.* = must, *2d sing. ind.* of mot, 50, 206; *3d sing.* 136, 206. *See Mote.*

Moste, *adv.* 285.

Mote, *3d sing. pres. subj.* of mot, 120. The word has in this phrase an optative force. *See Most.*

Mowthe, *sb.* = mouth, 292.

Multiplyeth, *3d sing. pres. ind.* of multiply; *v. intr.* 158.

Murdered, *p. pt.* of murder, *v. tr.* 340.

Murther, *v. tr.* 94, 129.

My, *poss. pron.* 27, 78, 82, 100, &c.

Mydday, *sb.* 205.

Myle, *sb.* 95.

Myne, *poss. pron.* 181.

Mysfare, *v. intr.* = go wrong, 238.

Myskarye, *v. intr.* = miscarry, 260.

Myssede, *3d sing. pf. ind.* of mysse (miss), *v. tr.* 83.

Myzte = might, *1st sing. pf. ind.* of mowe, or mowen, *v.* 134; *3d sing.* 14, 247, 363; *1st pl.* 3.

Name, *sb.* 204, 270.

Nay, *interj.* 28.

Ne = not, 3, 147.

Nekke, *sb.* 297, 337.

Nere, *prep.* = near, 38.

Nere, *v.* = ne were, 4.

Neur, *adv.* = never, 202, 216.

Neythur, *adv.* 253; *sb.* 306.

No, *adj.* 16, 38, 77.

None = ne one, 127, 216; *adj.* 250.

- Noryscheth, *3d sing. pres. ind.* of norysch (nourish); *v. tr.* 118.
- Not, *adv.* 28.
- Nother, *conj.* = nor, 253.
- Nowe, *adv.* 354.
- Nowzte, *sb.* = nought, 53.
- Noyse, *sb.* 225.
- Nozt, *adv.* = not, 236, 295; nozte, 74.
- Nozthe, *sb.* = nought, 290; nowzte, 53.
- Nykke, *v. tr.* = refuse, contradict; = ne (not), ikke (say); cognate with Latin *Negare*. With *ikke* compare Gothic *Aikan*; Sanskrit *Ah* = to say, to speak; Latin *Ajo* (agjo). Cp. also the Sanskrit *Aham* = I, with the O.E. *ic*.
- Nyze, *adj.* = nigh, 100.
- Nyzte, *sb.* = night, 33, 34, 161, 191.
- Of, *prep.* 4, 10, &c. = from, out of, 237; = *adv.* off, 146, 311.
- Ofte, *adv.* 3, 111.
- Olde, *adj.* 163, 227, 243, &c.
- On, *prep.* 34, 207.
- On, *num.* = one, 44, 126, 143, 249, 295, 297, 299, 357, 358; oon, 29, 285.
- One, *num.* 264.
- One, *adj.* = alone, 15, 19.
- Ones, *adv.* = at ones = at once, 98, 196, 272, 348.
- On-hyze, *adv.* = aloud, 25, 64, 106, 234, 346; on hyz, 81; on-ly = up, 326.
- Ony, *adj.* = any, 175, 273.
- Oo-lyuynge, *adj.* = everliving, eternal, 201.
- Oon. See On.
- Orysoun, *sb.* = prayer, 90.
- Other, *adj.* 144, 145, 296, &c.; othur, 159, 167, 347.
- Other, *conj.* = or (Germ. *oder*), 324.
- Our, *poss. pron.* 36, 70, 93, 117.
- Out, *for* drew, *or* pulled out, 146.
- Ouur, *adv.* = over, 175.
- Owne, 2, 14, &c.
- Pappe, *sb.* = breast, 114.
- Paye, *v. tr.* = please, 65.
- Peces, *pl.* of pece (piece), 315.
- Pele, *v. intr.* smite, 'let drive,' 304. Cp. peal (of bells), *sb.*; also pelt, *v.* Mr Skeat writes, "Perhaps this is an instance of the word *Pelle*, which occurs in Havelok, and nowhere else, unless it is here. In Havelok it = drive forth, go; and seems to be the Lat. *pellere*."
- The line in Havelok is,
'Shal ich neuere lenger dwelle,
'To morwen shall ich forth *pele*.'
ll. 809-10.
['I shall stay here no longer,
I shall start off to-morrow!
It answers to our expression, 'go full drive.' "
- Place, *sb.* 12.
- Plesed, *p. pt.* of plese (please); *v. tr.* 274.
- Plukke, *v. tr.* 2d *sing. imper.* 304.
- Pore, *adj.* = poor, 22, 26, 363.
- Posse, *sb.* Perhaps miswritten for Poste, 281.
- Prayde, 3d *sing. pf. ind.* of pray; *v. tr.* 284; 2d *sing. pres.* prayeth, 277.
- Preste, *adj.* = ready, 135.
- Prestly, *adv.* = readily, quickly, 277.
- Preve, *v. tr.* = prove, 252.
- Price, *adj.* = worthy, noble, 279.
Comp. Wm. l. 411.
- Prisoun, *sb.* 80; prysoun, 86.

- Prowde, *adj.* 115.
- Pulledde, *3d pl. pf.* of pulle; *v. tr.* 327.
- Putte, *v. tr.*, *3d sing. pf. ind.* putte, 115; putt, 135.
- Pyne, *sb.* = suffering, 92. O.E. *pin*; *v. tr.* = to make to suffer, to torment, 26. O.E. *pinan*.
- Pytte, *sb.* = pit, 63.
- Quod or quoth, *3d sing. pf. ind.* = said, 71, 99, 169, 214-216, 219, 230, 236, 242, 250, 256, 260, 288, 289, 290, 312, 323-29, 336, 352. O.E. *cwæð*, of *Cweðan* = to say.
- Qwene, *sb.* = queen, 8, 14, &c.
- Raunges, *sb. pl.* = lists, 314, 321. Cp. 'ringes' in Sir Eglamore, l. 1121, Percy folio, p. 382, vol. 2.
- Rawzte (Raught). See Reche.
- Reasonbullye, *adv.* = reasonably, 34.
- Rebukede, *3d sing. pf.* of rebuke, 32.
- Reche, *v. tr.* = reach; *3d sing. pres. ind.* recheth, 176; *3d pl. pf.* rawzten, 316.
- Recke, *v. intr.* = reckon, care; *3d sing. pf. ind.* rowzte, 177; *2d sing. imper.* rekke, 306.
- Rede, *v. tr.* = advise, 222; *1st sing. pres. ind.* rede, 169.
- Redresse, *v. tr.* 205.
- Rekke. See Recke.
- Rennen, *v. intr.* = run, 316 (?); *imp. pt.* rennynge, 113; *3d pl. pf.* rennen, 314, 321. *Rennene*, 316, may be *sb.* = rennenge or running, but is more likely the verb above.
- Reredde, *p. pt.* of rere (rear); *v. tr.* 211.
- Reste, *v. tr.* 77; *2d sing. imper.* reste, 303.
- Rewede, *3d sing. pf. ind.* of rewe (rue); *v. tr.* = repent, be sorry for; used *impersonally*, 55; hym rewede = he was sorry.
- Rewfulle, *adj.* 149.
- Rewthe, *sb.* = ruth, sorrow, 102, 363.
- Ring, *v. intr.*, *3d pl. pf. ind.* rongen, 272.
- Rongen. See Ring.
- Rowte, *sb.* = crowd, 287.
- Rowzte. See Rekke, *v. intr.*
- Ryche, *adj.* 271, 306, 363.
- Rydethe, *3d sing. pres. ind.* of ryde (ride); *v. intr.* 341; rydinge, *p. pt.* 228.
- Ryuer, *sb.* 198; ryuere, 149, 350; *poss.* ryueres, 132.
- Ryzte, *adj.* = right, 222, 236, 336, 352; *sb.* 259; *pl.* 'his ryztes,' 283; *adv.* 32, 198, 205, 249.
- Ry3[t]lye, *adv.* = rightly, 236.
- Sadde, *adj.* 119. Perhaps = solid, massive (Cp. Wm. 1072); or else, and more probably = shed (O.E. *scaden*, from *scadan*, *v. tr.* Germ. *scheiden*). Cp. Gen. l. 58.
- Sadelle, *sb.* 293.
- Safe, *adj.* 43.
- Same, *adj.* 34.
- Saue, *v. tr.* 91; *3d sing. pf. ind.* saued, 91.
- Sauinge, *sb.* 194.
- Sawe, *sb.* = that which is said, tale, 162, 253. See also Se, *v. tr.*
- Sayde. See Seye.
- Saye. See Se, *v. tr.*
- Scharpelye, *adv.* 301.
- Schreden, *v. tr.* = shred, 307.
- Schyuered. See Shyuer.
- Se, *v. tr.* = see, 359; *3d sing. pres. ind.* seeth, 223; *1st sing. pf.* saye, 5; seyze, 216; *3d sing. sey3.* 22; syze, 202; sawe, 61 340; *3d sing. imper.* se, 26; used with *prep.*

- of, 65; *1st sing. pres. subj.* 74; *p. pt. sene*, 53.
- Seche, *v. tr.* = seek; *2d sing. imper. seche*, 53; *3d sing. pf. ind. sowzte*, 60. Used intransitively in both places, in the sense of To be-take oneself, go.
- Seke, *v. tr.* = seek, 144.
- Selſe, 73.
- Selfen or Selven = self, and selves, 20, 47.
- Seluer = silver, 43; seluere, 125.
- Semelye, *adj.* = seemly, 42.
- Sende, *v. tr.* 111; *3d sing. pres. ind. sendethe*, 88, 118; *sendeth*, 193; *3d sing. pf. sente*, 46, 129, 153.
- Serue, *v. tr., intransitively* = be of use, 202; *3d sing. pres. ind. seruethe*, 218; *p. pt. serned*, 47; = deserve, *p. pt. serued*, 186. *serueth*, 194.
- Seruyse, *sb.* = pay for service, 178.
- Sethen. See Syther.
- Sette, *v. tr.* = set, 73.
- Seueneth, *adj.* = seventh, 42.
- Seuene, *numeral adj.* = seven, 61.
- Sex, *numeral adj.* = six, 42, 144, 347. See also Six.
- Sexte, *adj.* = sixth, 160; *sixte*, 168, 369.
- Seyde. See Seye, *v. tr.*
- Seye, *v. tr.* = say, 74; *sey*, 213; *3d sing. ind. pres. seyth*, 252; *seythe*, 162, 245; *3d pl. seyn*, 217; *3d sing. pf. sayde*, 25; *seyde*, 28, 50, 64, 67-8, 77, 82, 127, 131, 177, 193, 197, 208, 213, 346, 349.
- Sey3 and Sey3e. See Se, *v. tr.*
- Shafte, *sb.* 301.
- Shake, *v. tr.* *3d pl. pf. ind. shoken*, 356.
- Shalle, *v. 1st sing. pres. ind.* 75, 78, 139, 212, 239, 261, 288, 299, 330; *2d sing. shalt*, 54, 80, 238, 260; *3d sing. pf. sholde*, 94, 129, 202, 224, 232; *shulde*, 37, 96, 103, 191; *3d pl. sholde*, 12.
- Shanke, *sb., pl.* shankes, 326.
- She, *pers. pron.* 10, 26, &c.
- Shelde, *sb.* = shield, 281, 298, 331.
- Shene, *adj.* = shining, beautiful, 8; sheene, 298.
- Shoken. See Shake, *v. tr.*
- Sholde = should. See Shalle.
- Sholder, *sb.* 222, 334.
- Shrykede, *3d sing. pf. ind. of shryke (shriek)*, 81.
- Shulde = should. See Shalle.
- Shylde, *v. tr.* = shield, 298.
- Shyuer, *v. tr.* = smash, splinter; *3d pl. pf. ind. shyuereden*, 315; *p. pt. schyuered*, 301.
- Shyuereden. See Shyuer.
- Six, *numeral adj.* 164, 193. See Sex.
- Sixte, *adj.* = sixth, 369. See also Sexte.
- Skape, *v. intr.* = escape, 127.
- Sklawndered, *p. pt. of sklawnder (slander)*; *v. tr.* = defame, accuse, 234.
- Skorne, *sb.* 264.
- Skylfully, *adv.* 47.
- Slepte, *3d sing. pf. ind. of sleep*; *v. intr.* 192.
- Slongen, *3d pl. pf. ind. of sling*; *v. tr.* = to throw, 86; perhaps involving the idea of letting down by ropes; as we *sling* horses in a transport-ship, or as we suspend an arm in a *sling*.
- Slyppe, *v. intr.* = slip, 52.
- Small, *adj.* 307, 330.
- Smerte, *sb.* = smart, 308.
- Smertlye, *adv.* = smartly, sharply, 318. It is miswritten *smertlye* in the MS.

- Smyte, *v. tr.*, 3*d sing. pf. ind.* smote, 146, 313; 3*d pl. smoten*, 327; 2*d sing. imper.* smyte, 311.
- So, *adv.* 31, 70, 74, 103.
- Sokour, *sb.* = succour, 111.
- Somme, *adj.* = some, 111.
- Sommene, *v. tr.* = summon, 187.
- Sonde, *sb.* that which is sent, gift, 36.
- Sone, *sb.* = son, 65, 78, 209, 347; sonne, 184, 211.
- Soone, *adv.* 128, 208; sone, 105, 260-61.
- Sorowefulle, *adj.* 91.
- Sorwe, *sb.* = sorrow, 9; sorowe, 39, 78, 99, 359.
- Sothe, *sb.* = truth, 18, 67, 131, 133, &c.
- Sounde, *adj.* 43.
- Sowke, *v. tr.* = suck, 115; *imp. pt.* sowkyng, 61.
- Sowzte. See Seche, *v.*
- Speche, *sb.* 286.
- Speke, *v. intr.* 249; 3*d sing. pres. ind.* 252.
- Spere, *sb.* = spear, 263, 315.
- Spin, *v. intr.* = rush quickly; 3*d sing. pres. indic.* spynnethe, 331. It is still used colloquially.
- Spring, *v. intr.*, 3*d sing. pf. ind.* spronge, 331.
- Spronge. See Spring.
- Spynnethe. See Spin.
- Staffe, *sb.* 220.
- Stalworth, *adj.* = stalwart, strong, 326.
- Stand, *v. intr.*, 3*d pl. pf. ind.* stoden, 147.
- Stere, *v. intr.* = stir, move, 147.
- Sterte, *v. intr.* = start; 3*d pl. pres. indic.* sterten, 356; 3*d pl. pf.* styrtc, 326.
- Steuenne, *sb.* = voice, 106, 149.
- Stoden. See Stand.
- Strawzte. See Stretch.
- Stretch, *v. intr.*, 3*d pl. pf. ind.* strawzte, 220.
- Strike, *v. tr.*, 3*d sing. pres. ind.* stryketh, 333; also *intransitively* = go; as we say, 'to strike across a field,' 229.
- Stroke, *sb.* 333; *pl.* strokes, 298.
- Stryketh. See Strike.
- Styffe, *adj.* 241.
- Styked, 3*d sing. pf. ind.* of stick; *v. intr.* 241.
- Stylle, *adj.* 147, 169.
- Styrte. See Sterte.
- Suche, *adj.* 202, 249, 264.
- Sue, *v. tr.* = follow; 3*d sing. pres. ind.* suwethe, 221; sueth, 230.
- Sum, *adj.* = some, 57.
- Swanne, *sb.* 148, 198, 350, 356, 358, 362.
- Swerde, *sb.* = sword, 138, 146, 304, 306-7, 327-8.
- Swete, *adj.* 44.
- Sworn, *p. pt.* of swear; *v. tr.* 236.
- Swyche, *adj.* = such, 49, 103, 139.
- Swyde for Swythe, *adv.* = quickly, 158.
- Swyfte, *adv.* 113.
- Swymmen, 3*d pl. pf. ind.* of swym (swim), 198, 350; 2*d sing. pres.* swymmethe, 362.
- Swyre, *sb.* = neck (O.E. *sweora*), 44, 126.
- Syde, *sb.* 187.
- Syken, *v. intr.* = to sigh; 3*d sing. pres. ind.* syketh, 66; 3*d sing. pf.* sykede, 25.
- Syker, *adj.*, used *adverbially* = surely, 122.
- Synne, *sb.* = sin, 250.

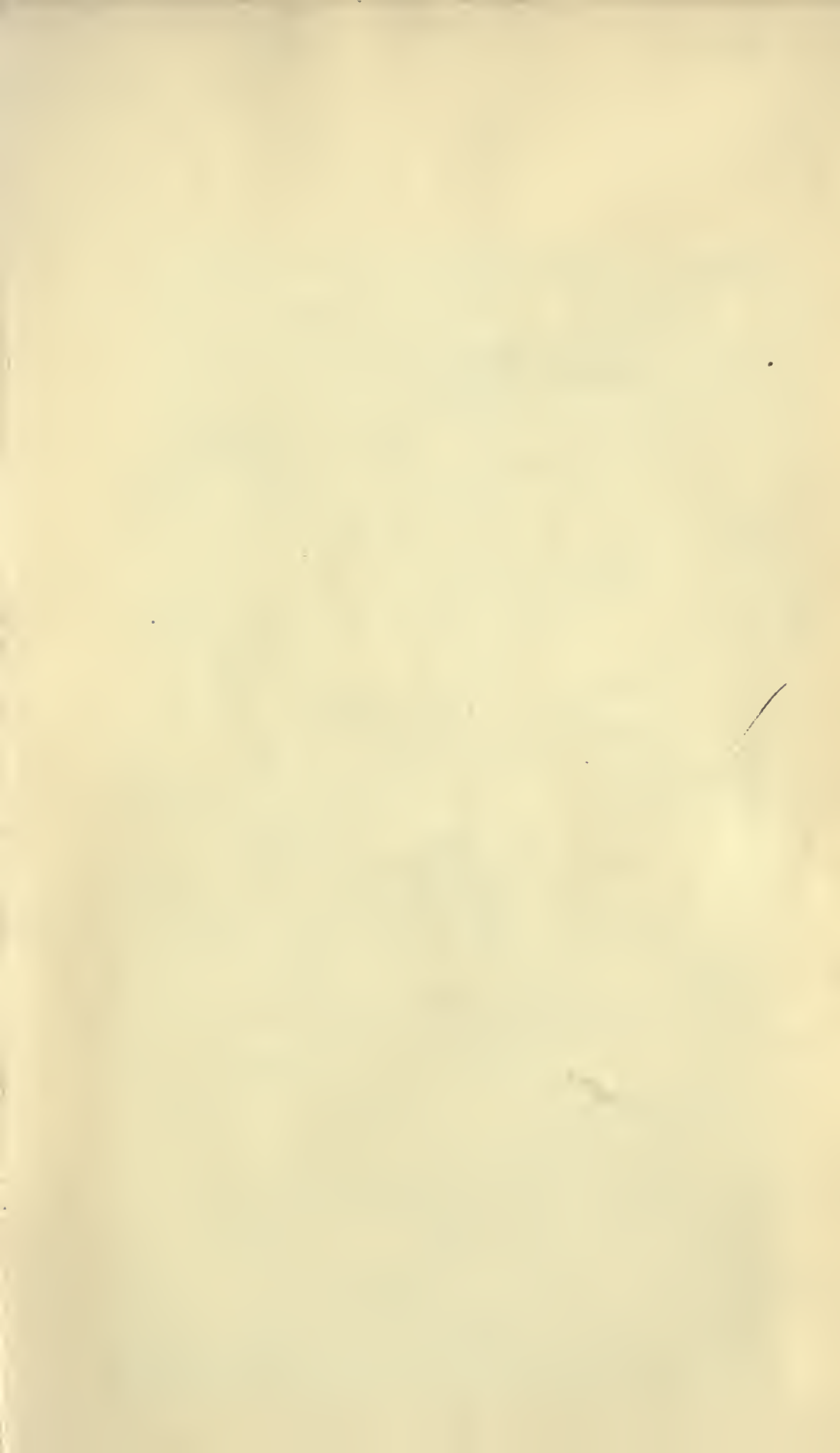
- Sythen (Sithen) = since, then,
13, 25, 53, 64, 199; sethen, 116.
- Sytte, *v. intr.* 22, 293.
- Sy3e. *See* Se, *v. tr.*
- Sy3te, *sb.* = sight, 122, 188.
- Taber, *sb.* = tabor, 226.
- Take, *v. tr.* = betake, commend,
104; also in its usual sense, 262;
2d sing. imper. 300; *3d sing. pres. ind.* taketh, 116; takethe, 63, 150;
1st sing. pf. toke, 167; *2d sing. tokest*, 237; *3d sing. toke*, 159, 173, 229; *3d pl.* 355; token, 226;
p. pt. taken, 234.
- Tale, *sb.* 55.
- Taw3te, *p. pt.* of teche (teach),
312, 336.
- Telle, *v. tr.*, *1st sing. pres. ind.* 162; *3d sing. tellethe*, 7, 270; *3d sing. pf. tolde*, 123, 347.
- Tere, *sb.* = tear; *pl.* teres, 24.
- Terme, *sb.* 140.
- panke, *sb.* = 194.
- Thanke, *v. tr.*, *3d sing. pf. ind.* thanked, 339; pankede, 36.
- panne, *adv.* = then, at that time,
73, 210.
- pat, *art.* = the, 159, 296, 322, 366; *rel. pron.* 3, 4; *dem. pron.* 18, 27, &c.; by pat, 248, 345 = by that time; *conj.* 16, 26, &c.
- The, *art.* 7, 11, 17, &c.
- The, *pers. pron. obj.* = thee, 18, 65, 73, 77—79, 134, 139—40, 169, 184, 230, 237, 261, 311, 312, 336.
- The, *pers. pron.* = they, 220, 274.
- peder, *adv.* = thither, 265.
- Thefe, *sb.* 141, 199, 351.
- Thei, *pers. pron.* *See* They.
- Thenke, *v.* = think, 30, 249 (Cp. Wm. 4908); Germ. *denken*; *2d sing. pf. ind.* thow3te, 40, 207, 250, 264.
- henne, *conj.* = than, 125; *adv.* = when, 143; = at that time, 24, 41, 63, 67, &c.; ere thenne, 330 = before the time when; by thenne, 143 = by that time; = thence, 248.
- berby, *adv.* = near there, 265.
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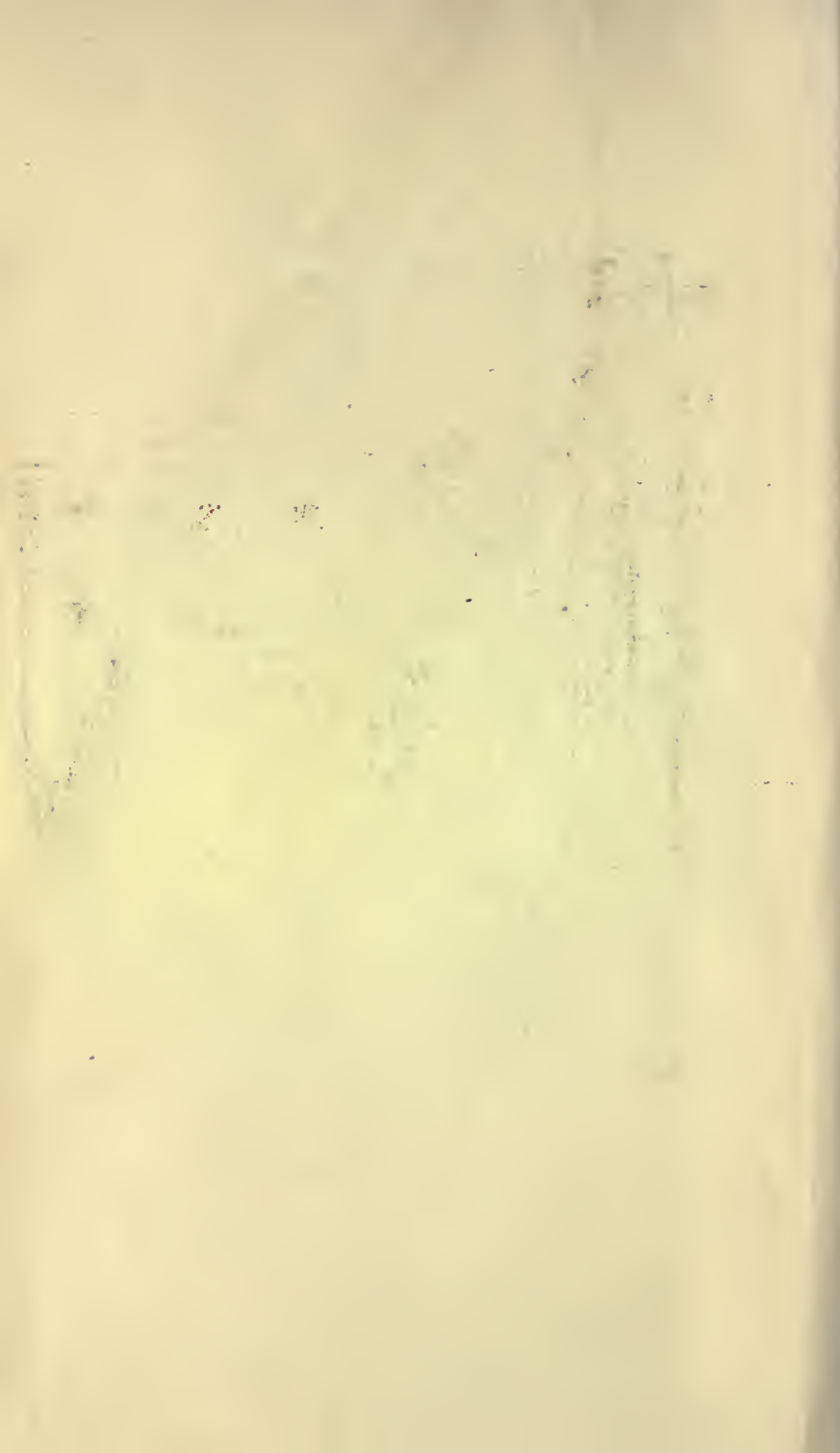
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