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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.



KING ALFRED'S  
ANGLO-SAXON VERSION OF  
BOETHIUS  
DE CONSOLATIONE PHILOSOPHIÆ:  
WITH  
A LITERAL ENGLISH TRANSLATION,  
NOTES, AND GLOSSARY.

BY  
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## PREFACE.

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A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticiana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.



In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the *Metres* for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

Morley Rectory, March, 1864.

## PROÆMIUM.

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ÆLFRED Kuning pær pealhƿitoð ðijre bec. 7 hie of bec Leðene on Engliſc penðe. ſpa hio nu iſ ƿeðon. hƿilum he ſette ƿorð be ƿorðe. hƿilum andƿit of andƿite. ſpa ſpa he hit þa ſƿeotoloſt 7 andƿitfullicoſt ƿereccan mihte for þæm miſtlicum<sup>1</sup> 7 manigfealdum ƿeopulð<sup>2</sup> biſcum þe hine of ægþer ƿe on mode ƿe on lichoman biſƿodan. Ða biſcu uſ ſint ſƿiþe earfoþ ſime<sup>3</sup> þe on hiſ ðaƿum on þa ƿicu becomon þe he underſanƿen hæfðe. 7 þeah þa he þaſ boc hæfðe ƿeleornode 7 of Læðene to Engliſcum ſpelle ƿepende. 7 ƿeƿorhte hi eft to leoþe.<sup>4</sup> ſpa ſpa heo nu ƿeðon iſ. 7 nu biſ 7 for Godes naman halſaþ<sup>5</sup> ælcne þara ðe þaſ boc ƿæðan lýtce. ꝥ he for hine ƿebiððe. 7 him ne ƿite ƿiſ he hit ſihtlicoſ onƿite þonne he mihte.<sup>6</sup> forþæmðe ælc mon ſceal be hiſ andƿiteſ mæðe and be hiſ æmettan ſƿneccan ðæt he ſƿneccþ. 7 ðon ꝥ ꝥ he ðeþ :

<sup>1</sup> Cott. miſlicum.      <sup>2</sup> Bod. ƿorðum 7.      <sup>3</sup> Cott. ſimu.      <sup>4</sup> Cott. þa ƿeƿorhte he hi eft eſt leoþe.      <sup>5</sup> Cott. healſað.      <sup>6</sup> Cott. meahce.

## PREFACE.

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KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

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## TITULI CAPITUM.

### I.

Ærfeƿt hu Eotan Ʒeƿunnon Romana ƿice. Ʒ hu Boetiuſ hi ƿolde beƿiæðan. Ʒ ðeoðƿic þa þ̅ anſunde. and hine het on carceƿne Ʒebƿingan :· p. 2.

### II.

ðu Boetiuſ on ðam carceƿne hiſ Ʒap Ʒeoƿienðe ƿæſ :· p. 4.

### III.

ðu Ʒe Ʒiſðom com to Boetie ærfeƿt inne on þam carceƿne. Ʒ hine onƷan ƿfeſſian :· p. 4.

### IV.

ðu Boetiuſ hine ƿinƷenðe Ʒebæð. Ʒ hiſ earfoðu to Eode mænðe :· p. 6.

### V.

ðu Ʒe Ʒiſðom hine eſt ƿete Ʒ ƿihte. mið hiſ andƿorðum :· p. 8.

### VI.

ðu he him ƿehte biſpell bi þære ƿunnan. Ʒ bi oþrum tunƷlum. Ʒ bi ƿolcnum :· p. 14.

### VII.

ðu Ʒe Ʒiſðom Ʒæðe þam Mode þ̅ him naht ƿƿiþor nære þonne hit ƿoſloren hæfðe þa ƿoƿulð Ʒælþa þe hit ær to Ʒeƿunod hæfðe. Ʒ Ʒæðe him biſpell hu he hit macian Ʒceolde Ʒiſ he heora þegen beon Ʒceolde. Ʒ be þæſ Ʒciƿeſ Ʒegele. Ʒ hu hiſ Ʒoðena ƿeoƿca ealra ƿolde heſ on ƿoƿulðe habban lean :· p. 16.

### VIII.

ðu þ̅ Mod andƿoƿeðe þære Eſceaðƿiſneſſe. Ʒ Ʒæðe þ̅ hit hit æƷliƿonan onƷeate ƷeƷlðiƷ. eac Ʒæðe þ̅ hit þære oſſeten mið ðæſ laſeſ Ʒape þ̅ hit ne mihte him Ʒeandƿoƿian. Ða cƿæþ Ʒe Ʒiſðom. þ̅ iſ nu Ʒit þinne unƿihtƿiſneſſe þ̅ þu earþ Ʒulneah ƿoſþoht. tele nu þa Ʒeſælþa ƿiþ þam ƷoƿƷum :· p. 24.

## TITLES OF THE CHAPTERS.

### I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

### II.

How Boethius in the prison was lamenting his hard lot. p. 5.

### III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

### IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

### V.

How Wisdom again comforted and instructed him with his answers. p. 9.

### VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

### VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

### VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

## IX.

Ða ongan ƿe ƿiſdom eft ƿecgan biſpell be ƿære ƿunnan. hu heo ofeſliht ealle oþre ſceoran. 7 Ʒeþioſtƿaþ mid hipe leohte. 7 hu þone ſmýltan ƿæ ƿæſ ƿinðeſ ƿit :· p. 26.

## X.

Ðu Boetiuſ ƿæðe he ƿſýtole ongiſten hæfðe ꝥ hit eall ƿoþ ƿære ꝥ ƿe ƿiſdom ƿæðe. 7 ƿeo oſſoſhneſ. 7 ða ƿælþa ƿe he ær ƿenðe ƿæt Ʒeſælþa beon ſceoldan nauhtas næſan. 7 hu ƿe ƿiſdom. ꝥ he mihte Ʒeſceccan ꝥ he [Ʒeſæliz]<sup>1</sup> ƿære. ƿæðe ꝥ hiſ ancoſi ƿære ða Ʒit ƿæſt on eoſþan :· p. 26.

## XI.

Ðu ƿeo ƿeſceaðſiſneſ him andſƿoſeðe and cƿæþ. ꝥ heo ƿenðe ꝥ heo hine hƿæthſeƷnungeſ upahaſen hæfðe 7 ſulneah Ʒeþioht æt þam ilcan ƿeoþſiſciſe ðe he ær hæfðe. and acſode hine hƿa haſðe eall ꝥ he ƿolðe on þiſſe ƿoſulðe. ſume habbaþ æþelo 7 nabbap aſe :· p. 30.

## XII.

Ðu ƿe ƿiſdom hine læſðe. Ʒiſ he ƿæſt huſ timbſian ƿolðe. ꝥ he hit ne ƿette up on þone hehſtan cnoll :· p. 36.

## XIII.

Ðu ƿe ƿiſdom ƿæðe ꝥ hie meahſtan ða ſmealiſoſ ſƿiecan. ſoſþamþe ƿeo laſi hƿæthſeƷnungeſ eoðe on hiſ andƷit :· p. 36.

## XIV.

Ðu ƿæt Moð cƿæþ hſi him ne ſceolðe lician ƿæƷeſ lanð. 7 hu ƿe ƿiſdom aſode hƿæt him belumpe to hſia ƿæƷeſneſſe :· p. 40.

## XV.

Ðu ƿeo ƿeſceaðſiſneſ ƿæðe hu Ʒeſæliz ƿeo ſoſme elð ƿæſ :· p. 48.

## XVI.

Ðu ƿe ƿiſdom ƿæðe ꝥ hi hi ƿolðon ahebban ſoſþam anpealðe oþ þone heoſen. and be ðeoðſiceſ anpealð 7 Neſoneſ :· p. 48.

## XVII.

Ðu ꝥ Moð ƿæðe ꝥ him næſſe ƿeo mæƷþ 7 ƿeo Ʒitſung ſoſpel ne hicoðe. buton to lape he tilaðe :· p. 58.

<sup>1</sup> Bod. unƷeſæliz.

## IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

## X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

## XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

## XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

## XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

## XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

## XV.

How Reason said, how happy the first age was! p. 49.

## XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

## XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

## XVIII. XIX.

Be hlýran :·

pp. 60—68.

## XX.

Be þære riþerþearðan rýrðe. 7 be þære orþorþan :· p. 70.

## XXI.

Be ðær ælmihtigan Godes anpealde. hu he pelt eallum hýr  
geŕceafum :· p. 72.

## XXII.

Ðu je 7ýrðom 7 jeo Geŕceadrýner hæfðon þæt Moð aŕet  
æþþer 7e mið ŕmealiŕe 7ŕiæce. 7e mið rýnruman 7ange :·  
p. 76.

## XXIII.

Ðu je 7ýrðom lærðe þone þe he polðe 7æŕtmbæŕelands 7apan.  
þ he atuh7e of æneŕt þa þorþaŕ. 7 þa 7ýrŕaŕ. 7 þa unnýttaŕ  
ŕeoð. 7 hu he 7æðe 7if hŕa biŕeŕeŕ hŕeŕ on beŕeðe. þ him  
ŕuhte beoþþeað þi 7ŕetŕe :· p. 78.

## XXIV.

Ðu menn 7ilnaþ ðurh ungelice 7eapnunga cuman to anŕe  
eaði7neŕŕe :· p. 80.

## XXV.

Ðu Goð pelt ealpa 7eŕceafta mið þam bŕiðlum hýr anpealdeŕ.  
7 hu ælc 7eŕceaf 7ŕi7aþ 7iþ hýre 7ecýnðeŕ. 7 7ilnaþ þ hýt cume  
riðer þonan þe hýt æŕi com :· p. 88.

## XXVI.

Ðu je 7ýrðom 7æðe þ men mihton be Gode 7ŕelce hý mæte.  
7 hŕæþer je 7ela mihte þone mon 7eðon 7ŕa 7eline þ he maŕan  
ne þorŕte. 7 hŕæþer Boetie eall hýr 7oŕuðs licode þa he 7e-  
ŕæl7oŕt 7æŕ :· p. 90.

## XXVII.

Ðu je 7eoŕþŕeŕe mæ7 7eðon tu þin7 þone ðýŕegan þam  
oþrum ðýŕezum 7eoŕþne. 7 hu Noniur 7æŕ 7oŕceðen 7oŕ þam  
7ýlðenan 7eŕiðŕæne. 7 hu ælceŕ monneŕ ýfel biþ þý oþenŕe 7if  
he anpað hæŕ :· p. 94.

## XXVIII.

Be Neþone þam Laŕeŕe :·

p. 100.



## XVIII. XIX.

Of Fame. pp. 61—69.

## XX.

Of adverse fortune, and of prosperous. p. 71.

## XXI.

Of the power of Almighty God; *and* how he governs all his creatures. p. 73.

## XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song. p. 77.

## XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him. p. 79.

## XXIV.

How men desire, by different means, to arrive at one happiness. p. 81.

## XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came. p. 89.

## XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous. p. 91.

## XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power. p. 95.

## XXVIII.

Of Nero the Cæsar. p. 101.

## XXIX.

Ðræfeþ þær cýnnige neapeft 7 hif fpeonðfcipe mæge ænigne mon peligne 7 palbenðne gedon. 7 hu þa oþre fpienð cumað mið þam pelan. 7 eft mið þam pelan gefitaþ :· p. 102.

## XXX.

Ðu je fceop fang þ ma manna fægnoðon ðýriges folces gedpolan. ðonne hie fægneðon foþpa fpella. þ iſ þ hi penðon hif betepan þonne he pæpe. ðonne fægnaþ hi þær þe hi fceamian fceolde :· p. 106.

## XXXI.

Ðu je fceal fela neapanefra gepolian þe þær lichoman lufar foþlætan fceal. 7 hu mon mæg þý ilcan peopce cpeþan þ netenu fens gefælige. gif man criþ þæt ða men fen gefælige ða heora lichoman lufcum fyligaþ :· p. 110.

## XXXII.

Ðu ðes anpeapða pela meþ þa men þe beoþ arihte to þam foþum gefælþum. 7 hu je firdom iſ an anlipe cpeft þæpe faple. 7 iſ ðeah betepa þonne ealle þær lichoman cpeftar. 7 þeah hpa gegaderie ealle þar andpeapðan god. ðonne ne mæg he no þe paþoþ beon fpa pelig fpa he polde. ne he eft him næfþ ðæt þ he ær penðe :· p. 114.

## XXXIII.

Ðu je Firdom hæfde zetæht þam Mode þa anlicnefpa papa foþena fælpa. polde hi þa felfe zetæcan. 7 bi þam fif gefælþum. þ iſ pela. 7 anpealð. 7 peopþfcipe. 7 foþemæpnef. 7 pillan :· p. 118.

## XXXIV.

Ðu je Firdom hæfde gefelht hpæt þ helifte god pær. polde him þa gereccan hpær hit pær. 7 hu of þam mýcelan gode cumað þa læfpan :· p. 134.

## XXXV.

Ðu je Firdom læpde þ Mod þ hit folhte on innan him þ hit ær ýmbutan hit folhte. 7 foþlæte unnýtte ýmbhogan fpa he fpifoft mihte. 7 hu Eod pealt ealpa gefceafra 7 eallpa goda mið þam fteopioþie hif godneffe :· p. 154.

## XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

## XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

## XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

## XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

## XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

## XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 135.

## XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

## XXXVI.

Du þ þ Mod fæde þam Ʒifdome þ hit ongezate þ him God  
 neahste ðurh hine þ þ he nehte. 7 for hƷy Ʒe Ʒoda God læte  
 ænig Ʒfel beon. 7 hu Ʒeo ƷerƷeaðƷifnes bæd þ þ Mod þ hit fæte  
 on hƷre ƷcƷiðƷæne. 7 heo Ʒceolde beon hƷr laðteap. 7 hu heo  
 fæde ðæt tu þing Ʒænen Ʒilla 7 anƷeald. Ʒif hƷam ðara auðƷer  
 Ʒana Ʒære. þ heora ne mihte naðer buton oðrum nauht  
 don :.

p. 170.

## XXXVII.

Be þam oƷermodan Ʒican 7 unƷihtƷifan. 7 hu mon hehƷ  
 þone heafod beah æt þær ærneƷezet ende. and hu mon  
 Ʒceolde ælcne mon hatan be þam ðeorne þe he ƷelicorƷ Ʒære :.

p. 186.

## XXXVIII.

Be Troia Ʒerinne. hu Eulixet Ʒe cƷynig hæfde tƷa ðeoda  
 under þam Larene. and hu hƷr þeznar Ʒurðan forƷceapene to  
 Ʒilðeorum :.

p. 194.

## XXXIX.

Be ƷyhtƷe Ʒiounge 7 be unƷihtƷe. 7 be Ʒyhtum eadleanne. 7  
 hu [miƷlice Ʒita 7 manigƷealde eapfoða] cumað to þam Ʒodum  
 ƷƷa hi to þam Ʒfelum Ʒceolðan. 7 be Ʒære forƷeohunga Godes  
 7 be ðære Ʒyðde :.

p. 210.

## XL.

Du ælc Ʒyðð beoð Ʒod. þam heo mannum Ʒod þince. þam heo  
 him Ʒfel ðince :.

p. 234.

## XLI.

Du OmeruƷ Ʒe Ʒoda Ʒceop heƷede þa Ʒunnan. 7 be þam  
 ƷƷeodome :.

p. 244.

## XLII.

Du þe Ʒceolðan eallon mægne ƷƷyðuan æfter Gode. ælc be  
 hƷr andƷiter mæþe :.

p. 256.

## XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and *asked*, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

## XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

p. 187.

## XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Cæsar: and how his thanes were transformed into wild beasts.

p. 195.

## XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny.

p. 211.

## XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them.

p. 235.

## XLI.

How Homer the good poet praised the sun: and concerning freedom.

p. 245.

## XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

p. 257.



**BOETHIUS.**

# BOETHIUS.

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## CAPUT I.

ON ðære tide þe Lotan of Sciððiu mæzþe wif Romana rice  
geþin upahofon. 7 miþ heora cýningum. Rædgota and Calle-  
rica wæron hatne. Romane burig abwæcon. and eall Italia  
rice þ̅ is betwux þam muntum 7 Sicilia ðam ealonde in anwald  
gewerhton. 7 þa æfter þam forerwrecenan cýningum ðeodwic  
fenz to þam ilcan rice. se ðeodwic wæs Amulunga. he wæs  
Ewisten. wealh he on þam Arrianiscan gedwolan ðurhwunode.  
þe gehet Romanum his freondscipe. swa þ̅ hi mortan heora  
ealdwita gýrðe beon. Ac he þa gehat wriðe ýfele zelærte.  
7 wriðe swaþe geendode mid manegum mane. þ̅ wæs to  
eacan oþrum unawmedum ýflum. þ̅ he Iohannes þone papan  
het ofwean. Ða wæs sum consul. þ̅ se heretola hatar.  
Boetius wæs haten. se wæs in boccræftum 7 on woruld þearum  
se wihtriferta. Se ða on gear þa manigfealdan ýfel þe se cýning  
ðeodwic wif þam Ewistenandome 7 wif þam Romaniscum ritum  
dýde. he þa gemunde ðara efregra 7 swa ealdwita ðe hi  
under ðam Ewiscum hæfdon heora ealdhlafordum. Ða ongan  
he smeagan 7 leornigan on him selfum hu he þ̅ rice ðam  
unwihtrifan cýninge aserpan mihte. 7 on riht zeleaffulra and  
on wihtrifra anwald gebwungan. Senðe þa digellice ærendgeþwitu  
to þam Ewisc to Constantinopolim. þær is Eweca heah burg  
7 heora cýnertol. for þam se Ewisc wæs heora ealdhlaford  
cýnnes. bædon hine wæt he him to heora Ewistenðome 7 to  
heora ealdwihtrum gefultumede. Ða þ̅ on gear se wælhweora  
cýning ðeodwic. ða het he hine gebwungan on carcerne 7 þær  
inne belucan. Ða hit ða gelomp þ̅ se arwýrða wæs on swa micelwe  
nearianesse becom. þa wæs he swa micel wriðor on his Mode



# BOETHIUS.

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## CHAPTER I.

AT the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

Ʒeðpeseð. ƷƷa hƷ hƷ Moe ær ƷƷiðor to þam Ʒoruld Ʒælþum  
Ʒepunoe þæƷ. Ʒ he ða nanpe ƷƷoƷpe be innan þam carceƷne ne  
Ʒemunde. ac he ƷeƷeoll niƷol of ðune on þa ƷloƷ. Ʒ hine  
aƷƷnehƷe ƷƷiþe unƷoƷ. and oƷmoð hine ƷeƷne onƷan Ʒepan Ʒ  
þƷ ƷinƷenbe cƷæþ.

CAPUT II.<sup>a</sup>

ÐA hoð þe ic ƷƷecca Ʒeo luƷtbærlƷce ƷonƷ. ic Ʒceal nu  
heoƷenbe ƷinƷan. Ʒ mið [ƷƷiþe] unƷerabum Ʒorðum ƷeƷettan.  
þeah ic Ʒeo hƷilum ƷecopƷice Ʒunbe. ac ic nu Ʒepenbe Ʒ ƷƷicƷenbe  
of ƷerabƷa Ʒorða miƷfo. me ablenðan þaƷ unƷetƷeoƷan Ʒoruld  
Ʒælþa. Ʒ me þa ƷoƷletan ƷƷa bliðne on þƷ ðimme hol. Ða  
beƷeaƷodon ælceƷe luƷtbæƷneƷƷe þa ða ic him æƷƷe betƷƷ  
ƷƷuƷobe. ða Ʒenðon hi me heoƷa bæc to and me mið ealle  
ƷromƷeritan. To þon Ʒceolðan la mine ƷƷienð ƷeƷƷan þæt ic  
ƷeƷælƷ mon ƷæƷe. hu mæƷ Ʒe beon ƷeƷælƷ Ʒe ðe on ðam Ʒe-  
Ʒælþum ðuƷhƷunian ne moƷ :

CAPUT III.<sup>b</sup>

§ I. ÐA ic þa ðƷ leoþ. cƷæð BoetiƷ. ƷeomƷenbe aƷunƷen  
hæƷbe. ða com ðæƷ Ʒan in to me heoƷencunð ƷƷƷðom. Ʒ þ  
min miƷnenbe Moe mið hƷ Ʒorðum ƷeƷƷette. Ʒ þƷ cƷæþ. Ðu  
ne eaƷ þu Ʒe mon þe on minƷe Ʒcole ƷæƷe aƷeð<sup>1</sup> Ʒ ƷelæƷeð.  
Æc hƷonon Ʒuðbe þu mið þƷƷumi ƷoƷuld ƷoƷƷum þƷ ƷƷiþe  
ƷeƷƷenceð. buƷon ic ƷaƷ þ þu hæƷƷ ðaƷa ƷæƷna to hƷaþe  
ƷoƷƷiten ðe ic þe ær Ʒealbe. Ða cliƷobe<sup>2</sup> Ʒe ƷƷƷðom Ʒ cƷæþ.  
Ʒeritaþ nu aƷƷƷebe ƷoƷuld ƷoƷƷa of minƷ ƷeƷeneƷ Moe.  
ƷoƷþam Ʒe Ʒunð þa mæƷtan Ʒceapān. Lætāþ hine eƷ hƷeoƷƷan  
to minum laƷum. Ða eode Ʒe ƷƷƷðom neaƷ. cƷæþ BoetiƷ.  
minum hƷeoƷƷenðan ƷeƷohte. Ʒ hit ƷƷa niƷul<sup>3</sup> hƷæt hƷeƷa<sup>4</sup>  
uƷaƷæƷibe. aðƷƷðbe þa minƷ<sup>5</sup> MoeƷ eaƷan. and hit ƷƷian  
bliþum Ʒorðum.<sup>6</sup> hƷæþeƷ hit oncneope hƷ ƷoƷƷerƷmoðor.<sup>7</sup> mið  
ðam þe ða þ Moe Ʒiþ hƷ beƷenbe.<sup>8</sup> ða Ʒecneop hit ƷƷiþe ƷƷeotele  
hƷ aƷne<sup>9</sup> moðor. þ ƷæƷ Ʒe ƷƷƷðom þe hit lanƷe ær ƷƷðbe Ʒ læƷbe.  
ac hit onƷeat hƷ laƷe ƷƷiþe toƷoƷenne Ʒ ƷƷiþe toƷƷocenne<sup>10</sup> mið

<sup>a</sup> Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

<sup>b</sup> Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

<sup>1</sup> Cott. aƷeðeð. <sup>2</sup> Cott. cleopode. <sup>3</sup> Bod. niƷolil. <sup>4</sup> Cott. hƷuƷu.

<sup>5</sup> Bod. mineneƷ. <sup>6</sup> Cott. ƷƷæƷu liþum Ʒorðum. <sup>7</sup> Cott. ƷæƷƷerƷmoðor.

<sup>8</sup> Bod. Ʒið beƷenbe.

<sup>9</sup> Cott. aƷene.

<sup>10</sup> Cott. toƷoƷene Ʒ ƷƷiþe toƷƷoƷðene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity ; and he then thought of no comfort in the prison ; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said :

## CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole ! At that time they bereaved *me* of all happiness, when I ever best trusted in them : at that time they turned their back upon me, and altogether departed from me ! Wherefore should my friends say that I was a prosperous man ? How can he be prosperous, who in prosperity cannot always remain ?

## CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said : How, art not thou the man who was nourished and instructed in my school ? But whence art thou become so greatly afflicted by these worldly cares ? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares, from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

ðýrignā honðum. ⁊ hine þa fpan<sup>1</sup> hu ꝥ ȝerurðe. Ða anðrþýrðe je ſýrðom him ⁊ ræðe. ꝥ hir ȝingran hæfðon hine fpa to-to-penne. þær þær hi teohhoðon ꝥ hi hine eallne habban fceolðon. ac hi ȝeȝaderiað monifeald ðýrign on þære forþurpunȝa. ⁊ on þam ȝilpe. butan heora hþelc eft to hýre<sup>2</sup> bote ȝecirpe :.

§ II.<sup>c</sup> Ða onȝan je ſýrðom hreorþrian for þæs Mober týðerneſſe. ⁊ onȝan þa ȝiððian ⁊ þur cþæþ. Eala on hu ȝrundu-leaſum reaðe ꝥ Mober þringþ.<sup>3</sup> þonne hit berþýrmaþ þýrre porulde unȝeþþærneſſa. ȝif hit ðonne forȝet hir aȝen leoht. ꝥ iſ ece ȝeſea. and þringþ on þa fremðan þýrro. ꝥ rið porulð forȝa. fpa fpa þýr Mober nu ðeþ. nu hit nauht eller nat butan ȝnoþrunȝa :.

§ III. Ða je ſýrðom þa ⁊ reo ſerceanþýrneſ þýr leoþ aſunȝen hæfðon. þa onȝan he eft fprecan ⁊ cþæþ to þam Mober. Ic ȝereof ꝥ ðe iſ nu fþóſſe marie ðearf þonne unrotnereſſe :.

§ IV. Forþam ȝif þu ðe ofſceamian<sup>4</sup> pilc ðiner ȝeðpolan. þonne onȝinne ic þe fona bepan ⁊ þe bþunȝe mið me to heofoðum. Ða anðrþorode him ꝥ unrote Mober ⁊ cþæþ. Þræt la hþæt fint þýr nu þa ȝoð ⁊ ꝥ eðlean.<sup>5</sup> þe ðu ealne þeȝ ȝehete ðam monnum þe ðe heorþumian polðan. iſ þýr nu je criðe þe þu me ȝeo ræðeſt. ꝥ je þýra Plato cþæðe. ꝥ þaſ. þæt nan anpeald næpe riht butan rihtum þearum. ſerihȝt þu nu þæt þa rihtþýran fint lape ⁊ forþþýcte. forþam hi ðinum pillan polðon fulȝan. ⁊ þa unrihtþýran feondan<sup>6</sup> upahafene þurh heora ponðæða ⁊ þurh heora ſelflice. ꝥ hi þý eð mæȝen heora unriht ȝepill forþþringan. hi rið mið ȝifum ⁊ mið ȝerþreo-num<sup>7</sup> ȝerþþroðe. forþam ic nu wille ȝeornlice to Gode cleorpan. Onȝan þa ȝiððien. ⁊ þur rinȝende cþæþ.

#### CAPUT IV.<sup>a</sup>

EALA þu ſcippenð heoroneſ ⁊ eorþan. þu ðe on þam ecan ſetle ſceafſt. þu þe on hþæðum færelde þone heoron ýmb-hreorfeſt. ⁊ ða tunȝlu þu ȝeðeſt þe ȝehýrume. ⁊ þa funnan þu ȝeðeſt ꝥ heo mið heore beorhtan ſeiman þa þeorþe aþrærcþ þære fpearitan nihte. fpa ðeþ eac je mona mið hir blacan leohte þæt þa beorhtan ſceorþian ðunmaþ on þam heorone. ȝe

<sup>c</sup> Boet. lib. i. metrum 2.—Hen, quam præcipiti, &c.

<sup>d</sup> Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

<sup>1</sup> Cott. fpreæn.

<sup>2</sup> Cott. rihtpe.

<sup>3</sup> Bod. ðringð.

<sup>4</sup> Cott.

onſceamian.

<sup>5</sup> Cott. ȝoð and þa eðlean.

<sup>6</sup> Cott. fiendon.

<sup>7</sup> Cott. ȝerþroðum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

## CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hƿilum þa runnan heore leohƿeƿ beƿeaƿaþ þonne he beƿux  
 uƿ 7 hiƿe ƿýrþ. 7e eac hƿilum þone beoƿhtan ƿteorƿan þe ƿe  
 haƿaþ moƿgenƿteorƿa. þone ilcan ƿe haƿaþ oþre nāman æfen-  
 ƿteorƿa. þu þe þam ƿinterþaƿum ƿeleƿt ƿcoƿte tida 7 þæƿ  
 ƿumeƿeƿ ɔahum lanƿan. þu þe þa tƿeoƿa þuƿh þone ƿtearƿan  
 ƿinɔ noƿþan 7 eaƿtan on hæƿƿeƿt tida heoƿa leaƿa beƿeaƿaƿt. 7  
 eƿt on lencten oþru leaƿ ƿelleƿt. þuƿh þone ƿmýltan ƿuþan  
 ƿeƿteƿinan ƿinɔ. Ðƿæt þe ealle 7eƿceaƿta heoƿƿumiaþ 7 þa 7e-  
 ƿetneƿra þinƿa beboɔa heaɔaþ. buƿtan men anum ƿe ðe  
 oƿeƿheoƿð. Eala ðu ælmihtiga ƿciƿpenɔ and ƿihtenɔ ealla  
 7eƿceaƿta. help nu þinum eaƿmum moncýnne. Ðƿý þu la  
 Ðƿihten æƿe ƿoldeƿt þ̅ 7eo ƿýrɔ ƿƿa hƿýrþan ƿceolɔe. heo  
 þƿeaþ þa unƿcildiga 7 nauht ne þƿeaþ þam ƿcildigum. ƿittaþ  
 manfulle on heahƿetlum. 7 halige unɔeƿ heoƿa ƿotum þƿý-  
 caþ. ƿticiaþ 7ehýðbe beoƿhte cƿæƿtaƿ. 7 þa unƿihtƿiƿan tælað  
 þa ƿihtƿiƿan. nauht ne ɔeƿeƿaþ monnum mane aƿaƿ. ne þ̅  
 leaƿe loƿ þe beoþ miɔ þam ƿƿencum beƿƿugen. ƿoƿþam ƿent nu  
 ƿulneah eall moncýn on tƿeonunga 7iƿ 7eo ƿýrɔ ƿƿa hƿeoƿan  
 moƿ on ýƿelƿa manna 7eƿill. 7 þu heore neɔt ƿtiƿan. Eala min  
 Ðƿihten. þu þe ealle 7eƿceaƿta oƿeƿƿiɔht. haƿa nu miɔelice on  
 þaƿ eaƿman eoɔðan. and eac on eall moncýn. ƿoƿþam hiƿ nu  
 eall ƿinþ on ðam ýðum ðiƿƿe ƿoƿulɔe :.

CAPUT V.<sup>c</sup>

§ I. ÐA þ̅ Moð þa þilic ƿaƿ cƿeþenɔe ƿæƿ. 7 þiƿ leoþ ƿin-  
 zenɔe ƿæƿ. 7e ƿiƿɔom þa 7 7eo 7eƿceaðƿiƿneƿ hiƿ bliþum  
 eaƿum on locuɔe.<sup>1</sup> 7 he ƿoƿ þæƿ Moðeƿ 7eomeƿunga<sup>2</sup> næƿ  
 nauht 7eɔƿeƿeɔ. ac cƿæþ to þam Moðe. Sona ƿƿa ic þe æƿeƿt  
 on ðiƿƿe unƿioƿtneƿƿe 7eƿeah ðuƿ muƿicienɔe.<sup>3</sup> ic on7eac þ̅ ðu  
 ƿæƿe utafarien<sup>4</sup> oƿ þineƿ ƿæɔeƿ eƿele. þ̅ iƿ oƿ minum laƿum.  
 þæƿ ðu hiƿ ƿoƿe oƿ ða þu ðine ƿæƿtƿæɔneƿƿe ƿoƿleƿte. 7 ƿen-  
 deƿt þ̅ 7eo ƿeoɔð<sup>5</sup> þaƿ ƿoƿulɔ ƿenɔe heore a7eneƿ þonceƿ buƿon  
 7oðeƿ 7eƿeahƿte. 7 hiƿ ƿaƿunga.<sup>6</sup> 7 monna 7eƿýrhtum. Ic  
 ƿiƿte þ̅ þu utafarien ƿæƿe. ac ic nýƿte hu ƿeoƿ. æƿ þu þe ƿelƿ  
 hiƿ me 7eƿehteƿt miɔ þinum ƿaƿciɔiðum. Ac þeah þu nu ƿieƿ  
 ƿie<sup>7</sup> þonne þu ƿæƿe. ne eaƿt þu þeah ealleƿ oƿ þam eaƿɔe  
 aɔƿiƿen. þeah þu ðæƿ on 7eɔƿolɔe. ne 7eɔƿohte ðe eac

\* Boet. lib. i. prosa 5.—Hæc ubi continuato dolore, &c.

<sup>1</sup> Bod. eahum on locodon.

<sup>2</sup> Cott. 7eompunga.

<sup>3</sup> Cott. muƿe

mende. <sup>4</sup> Cott. utaðƿiƿen.

<sup>5</sup> Cott. ƿio ƿýrɔ.

<sup>6</sup> Cott. 7eþaƿunga

<sup>7</sup> Bod. ƿýƿ 7eo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldst thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world.

## CHAPTER V.

§ I. **WHILST** the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes; and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam ȝeðrolan butan þe ȝylfum. þurh þine  
 aȝene ȝemeleſte.<sup>1</sup> ne ȝceolde þe eac nan man ȝwelceſ to  
 ȝelefan þæſ ðu ȝemunan woldeſt hſylcra ȝebýrða þu ȝæpe ȝ  
 hſylcra burȝſara for populde. oþþe eft ȝaſtlice hſilceſ ȝeſen-  
 ȝceiſeſ ðu ȝæpe on ðinum Moðe. ȝ on þinne<sup>2</sup> ȝeſceadſſneſſe. ꝥ iſ  
 ꝥ þu eaſt an þara ſihtſſenra ȝ þara ſihtſſillenðra. þa beoþ  
 þæpe heoſencunðan Ieruſalem burȝſape. of þæpe næſſe nan.  
 buton<sup>3</sup> he ſelf wolde. ne ȝearþ adſſen. ꝥ iſ of hiſ ȝoðan ȝilla.  
 ȝæpe þær he ȝæpe. ſimle he hæfde þone mið him. þonne he  
 þone mið him hæfde. ȝæpe þær he ȝæpe. þonne ȝæſ<sup>4</sup> he  
 mið hiſ aȝnum cýnne. ȝ mið hiſ aȝnum buhþarum on hiſ  
 aȝnum eaſde þonne he ȝæſ on þaſe ſýhtſſenra ȝemanan.  
 Ðra hſa þonne ȝſa þæſ ȝýrþe biþ ꝥ he on heora ðeoſðome  
 beon moð. þonne bið he on þam hehſtan ȝreodome. Ne  
 onſcunȝe ic no þæſ neoþeran and þæſ unclænana ȝtoſe. ȝiſ ic  
 þe ȝeſaðne ȝemete. Ne me na<sup>5</sup> ne lýſt mið ȝlaſe ȝeſoſhtſra  
 ȝaȝa ne heahſetla<sup>6</sup> mið ȝolde ȝ mið ȝimnum ȝeſeneðra. ne  
 boca mið ȝolde aſſitenra me ȝſa ȝſýþe ne lýſt. ȝſa me lýſt on  
 þe ſihteſ ȝillan. Ne ſece ic no heſ þa bec. ac ꝥ ꝥ þa bec  
 forſtent<sup>7</sup> þæt ic þin<sup>8</sup> ȝeſið ȝſiþe ſihte. þu ȝeoſoðeſt þa þon-  
 ȝýrð<sup>9</sup> æȝþæſ ȝe on þara unſihtſſenra anſealða heaneſſe. ȝe  
 on minne unſuſþneſſe and ſoſeſeupeneſſe. ȝe on þara man-  
 fulra forþſoſlæteneſſe on þaſ populð ȝſeða. Ac forþon þe þe  
 iſ ȝſiþe<sup>10</sup> micel unſoðneſſ nu ȝetenȝe.<sup>11</sup> ȝe of ðinum ýrpe. ȝe  
 of ðinum<sup>12</sup> ȝnoſmunȝa. ic ðe ne mæȝ nu ȝet ȝeandſýrðan æſ  
 ðon ðæſ tith<sup>13</sup> ȝýrð :

§ II.<sup>f</sup> Forþan eall ꝥ mon untidlice onȝimþ.<sup>14</sup> næſþ hit no  
 æltæpe<sup>15</sup> ende. Ðonne þæpe ſunnan ſeima on Auȝuſtuſ  
 monþe haſaſt ſimþ. þonne ðýſeȝaþ ſe þe þonne ȝile hſile ȝæð  
 oþſæſtan þam ðnum<sup>16</sup> ſumum. ȝſa ðeſ eac ſe ðe ȝintſeȝum  
 peðerum ȝile bloſman<sup>17</sup> ſecan. Ne miht þu ȝin ȝſunȝan on  
 miðne ȝintep.<sup>18</sup> ðeah ðe þel lýſte ȝeapmeſ muſteſ :

§ III.<sup>g</sup> Ða cluðe ſe ȝiſðom ȝ cſæþ. Moð ic nu cunman  
 hſon þinne<sup>19</sup> ſæſtſæðneſſe. þæt ic þanon<sup>20</sup> onȝiton mæȝe hſo-  
 nan<sup>21</sup> ic þin tilian ſeýle ȝ hu. Ða andſýrðe ꝥ Moð ȝ cſæþ.

<sup>f</sup> Boet. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

<sup>g</sup> Boet. lib. i. proſa 6.—Primum igitur paterisne, &c.

<sup>1</sup> Cott. ȝemeleſte.

<sup>2</sup> Bod. þinne

<sup>3</sup> Bod. buta.

<sup>4</sup> Bod. ȝæpe.

<sup>5</sup> Cott. no.

<sup>6</sup> Bod. ȝeſhtſra heahſetla.

<sup>7</sup> Bod. forþent.

<sup>8</sup> Cott.

þæt iſ þin.

<sup>9</sup> Cott. þoonſýrð.

<sup>10</sup> Cott. ȝſa.

<sup>11</sup> Cott. ȝet ȝetenȝe.

<sup>12</sup> Cott. þinne.

<sup>13</sup> Cott. tith.

<sup>14</sup> Cott. untidlice onȝýnð.

<sup>15</sup> Bod.

æltæne.

<sup>16</sup> Cott. ðſýȝum.

<sup>17</sup> Cott. bloſtman.

<sup>18</sup> Bod. ȝſunȝan

on medde ȝintep.

<sup>19</sup> Bod. þin.

<sup>20</sup> Cott. þonan.

<sup>21</sup> Cott. hſonon.



man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæþ seo Lefceadwifnes.<sup>1</sup> Lelefrt<sup>2</sup> þu  
 þæt seo wýrð wealde wifre worulde. oððe aht [zoder] swa  
 zereorþan mæze butan þam wýrhtan.<sup>3</sup> Ða andwýrðe þæt Moð  
 7 cwæð. Ne zelýfe<sup>4</sup> ic no þæt hit zereorþan mihte swa ende-  
 býrðlice. ac to soþan<sup>5</sup> ic wæt þæt te God wihtere is his aznes  
 weorces. 7 ic no ne weariþ of þam soþan zelean. Ða and-  
 wýrðe se Wifdom eft 7 cwæþ. Ymbe þæt ilce þu zýddodest nu  
 hrene ær and cwæde. þæt ælc wihc fram Gode wifte<sup>6</sup> his wihc  
 tīman. 7 his wihc zefetnesse fuleode butan menn anum.  
 soþam ic wundrige swiþe ungemeclice hwæt se seo<sup>7</sup> oþþe hwæt  
 þu mæne nu þu þone zelean hæfst. Ac wit weolon þeah zit  
 deoplicor ymbe þæt beon.<sup>8</sup> ic wæt ful gearfe ymbe hwæt þu zýt<sup>9</sup>  
 trefost. zefez me. nu þu cwiht þæt þu naht<sup>10</sup> ne trefoze þæt te God  
 wifre worulde wihtere<sup>11</sup> sie. hu he þonne wolde þæt heo wære.  
 Ða andwýrðe þæt Moð 7 cwæþ. Uneafe ic mæg forstanðan  
 þine acwunga. 7 cwiht þeah þæt ic se andwýrðan seyle. Se Wifdom  
 þa cwæþ. Wenst ðu þæt ic nýte þone wol<sup>12</sup> þinre zedrefednesse ðe  
 ðu mid ýmbranzen earf. ac feze me hwelces endes ælc anzin  
 wilmze. Ða andwýrðe þæt Moð 7 cwæþ. Ic hit gemunde zeo. ac  
 me hæfþ þeos ziworunz wære zemýnde benumen. Ða cwæð  
 se Wifdom. Wast ðu hronan ælc wihc come.<sup>13</sup> Ða andwýrðe  
 þæt Moð 7 cwæþ. Ic wæt ælc wihc fram Gode com. Ða cwæþ se  
 Wifdom. Þu mæg þæt beon. nu þu þæt anzin wast. þæt ðu eac þone  
 ende nýte. soþam seo Ledrefednes mæg þæt Mode onstýrian.<sup>14</sup>  
 ac heo hit ne mæg his zewitces bereafien. Ac ic wolde þæt þu me  
 wæderst hwæþer þu wifert<sup>15</sup> hwæt þu self wære. Nit þa andwýrðe  
 7 cwæþ. Ic wæt þæt ic on libbendum men 7 on zefceadwifum  
 eom 7 þeah on deaðlicum. Ða andwýrðe se Wifdom 7 cwæþ.  
 Wast þu aht<sup>16</sup> oþþes bi þe selfum to reczanne butan<sup>17</sup> þæt þu nu  
 wæderst. Ða cwæþ þæt Moð. Nat ic nauht oþþes. Ða cwæþ se  
 Wifdom. Nu ic habbe<sup>18</sup> onziten ðine ormodnesse. nu ðu self  
 wast hwæt þu self earf. ac ic wæt hu þin man zetilian<sup>19</sup> weal.  
 soþam þu wæderst þæt þu wrecca<sup>20</sup> wære 7 bereafod ælces zoder.  
 soþam þu nestert hwæt þu wære. þa þu cýðdest þæt þu nestert  
 hwelces endes ælc anzin wilmode. þa ðu wendest þæt<sup>21</sup> trefor-

<sup>1</sup> Cott. Sceadwifnes.<sup>2</sup> Bod. nelefrt.<sup>3</sup> Bod. wýrhtum.<sup>4</sup> Bod.

zelýfe.

<sup>5</sup> Cott. soþum.<sup>6</sup> Cott. wifre.<sup>7</sup> Cott. wý.<sup>8</sup> Cott.

beon.

<sup>9</sup> Cott. ziet.<sup>10</sup> Cott. nolht.<sup>11</sup> Cott. wihcwifze.<sup>12</sup> Cott.

dem.

<sup>13</sup> Cott. cume.<sup>14</sup> Cott. arstýrgan.<sup>15</sup> Cott. wifre.<sup>16</sup> Cott.

aht.

<sup>17</sup> Cott. buton.<sup>18</sup> Cott. hæbbe.<sup>19</sup> Cott. tilian.<sup>20</sup> Cott.

wrecca.

<sup>21</sup> Cott. þæt te.

Then said Reason : Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker ? Then answered the Mind, and said : I do not believe that it could be made so full of order ; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said : About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubtest. Tell me, since thou sayest that thou doubtest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said : I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said : Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with ? But tell me, to what end does every beginning tend ? Then answered the Mind, and said : I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom : Dost thou know whence every creature came ? Then answered the Mind, and said : I know that every creature came from God. Then said Wisdom : How can it be, that now thou knowest the beginning, thou knowest not also the end ? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said : I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said : Knowest thou anything else, to say of thyself, besides what thou hast now said ? Then said the Mind : I know nothing else. Then said Wisdom : I have now learned thy mental disease, since thou knowest not what thou thyself art : but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leare men 7 peceleare wæron gefælige 7 wealdendas þisse  
 worulde. 7 þær þu cýðdest eac þ þu nýrdest mid hwílcán<sup>1</sup>  
 gefere God wýlt þisse worulde. oþþe hu he wolde þ heo wære.  
 þa þu fædest þ þu wendest<sup>2</sup> þ þis fliþne wýnd þas woruld wende  
 butan Godes weahthe.<sup>3</sup> ac<sup>4</sup> þ wæs swiþe micel pleoh þ þu swa  
 wendan sceoldest. Nær hit na<sup>5</sup> þ an þ þu on ungemetlicum  
 ungerælþum wære. ac eac þ þu fulneah mid ealle forwunde.  
 Ðanca nu Gode þ he ðe gefultumade þæt ic þin gewit mid  
 ealle ne forlet. 7e habbað nu geot þone mærtan ðæl wære  
 týndran þinre hæle.<sup>6</sup> nu þu geleafst þ seo wýnd ðurh hie  
 selfne butan Godes gefeahthe þas woruld wendan ne mæge. nu  
 þu ne wearfst þe nauht ondrædan. forþam þe of þam lýclan  
 swearcan ðe þu mid wære týndran gefenre lifes leohc þe on-  
 liehte.<sup>7</sup> Ac hit nis gýt se tima þ ic þe healicor mæge onbrýr-  
 dan. forþam hit is ælces modes wifes þ<sup>8</sup> swa swa hit forlæt  
 soþeridas. swa folgaþ hit leasfrellunga. of þæm þonne ongin-  
 nað weaxan þa mýrtas þe þ God gebræfaþ. 7 mid ealle forð-  
 wýlmað þa soþan gefierþe swelce mýrtas swelce nu on ðinum  
 Mode sindan. Ac ic hie sceal ærest gefinnian.<sup>9</sup> þ ic riððan þý  
 ef mæge þæt soþe leohc on þe gebrýngan :

CAPUT VI.<sup>a</sup>

LOLA nu be wære sunnan. 7 eac be oðrum tunglum.  
 þonne sweartan wolcnu him beforan gaþ. ne mazon hi þonne  
 heora leohc fellan. swa eac se swerena win hwílum miclum  
 stornre gebræfeh þa se ðe ær wæs smýlce weðere glæfhlutru  
 on to seonne. þonne heo þonne swa gemenget wýnd mid ðan  
 ýfum. þonne wýrf heo swiþe hraðe ungladu. weah heo ær gladu  
 wære on to locienne. Ðwæt eac se broc. weah he swiþe of his  
 riht wýne. þonne wær micel stan wealpenbe of þam heahan  
 munte on innan wealf. 7 hine toðæld. 7 him his riht wýnes  
 wýrtent. swa doð nu þa weortro þinre gebræfednesse wýrtandan  
 minum leohcum larum. Ac gif þu wýlge on rihtum geleafan þ  
 soþe leohc oncnapan. afýr swam þe þa ýfelan fæla 7 ða un-  
 nettan. 7 eac þa unnettan ungeræla. 7 þone ýflan ege þisse  
 worulde. þ is þæt þu ðe ne anhebbe on ofermetto on þinre  
 gefundfultnesse 7 on þinre onforþnesse. ne eft þe ne geortwýpe

<sup>a</sup> Boet. lib. i. metrum 7.—Nubibus atris, &c.

<sup>1</sup> Cott. hwelcepe.

<sup>2</sup> Cott. wende.

<sup>3</sup> Cott. gefeahthe.

<sup>4</sup> Cott. eac.

<sup>5</sup> Cott. no.

<sup>6</sup> Cott. hælo.

<sup>7</sup> Cott. onlyhte.

<sup>8</sup> Cott. þ se.

<sup>9</sup> Bod.

gefinnigian.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

## CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

nanef ȝoder on nanre riþerpeapðnerre. forðam þæt Moð riemle bið ȝebunden mið ȝeðreƿeðnerre. þær þiſſa tpeȝa ýfela auþer riçrað :-

CAPUT VII.<sup>1</sup>

§ I. ÐA ȝerriȝode ſe Țiſdom ane lýtle hpile. oþþæt he onȝeat þær Moðer inȝerancar. þa he hi þa onȝiten hæfde. ða cƿæð he. Eif ic þine unriotnerre on riht onȝiten hæbbe. þonne niſ þe nauht<sup>1</sup> riþor þonne ꝥ þæt þu forlopen hæfſt. þa forulð ſælða þe þu ær hæfðeſt. ȝ ȝeomriar nu forþam þe heo onhrýrfeð iſ. Ic onȝite ȝenoh riƿeotule ꝥ ða forulð ſælþa mið riþe manȝre riƿetnerre riþe lýtelice oleccaþ þæm Moðum þe hi on laſt ƿillaþ riþorſt beſſican. ȝ þonne æt nihtan. þonne hý læſt ƿænaþ.<sup>2</sup> hi on ofermoðnerre<sup>3</sup> forlætaþ on þam mæſtan ſare. Eif ðu nu ƿitan ƿilt hƿonan hý cumað. þonne miht<sup>4</sup> þu onȝitan<sup>5</sup> ꝥ hi cumað of forulð ȝitſunȝa. Eif þu þonne heora þearaſ ƿitan ƿilt. þonne miht þu onȝýtan ꝥ hie ne beoþ nanum men ȝetſeope.<sup>6</sup> be þæm þu miht<sup>7</sup> onȝitan ꝥ þu þær nane mýrþe on næfðeſt. ða þa þu hie hæfðeſt. ne eſt nane ne forlure. þa þa þu hie forlure. Ic ƿende ꝥ ic þe ȝio ȝelæpeð hæfde ꝥ þu hi onenapan cuþeſt.<sup>8</sup> ȝ ic ƿiſte<sup>9</sup> ꝥ þu hi onſcunedeſt. þa þa þu hie hæfðeſt. þeah þu heora bſuce. Ic ƿiſte<sup>10</sup> ꝥ þu mine cƿiðaſ rið heora ƿillan ofſt jæðeſt. ac ic ƿat ꝥ nan ȝeƿuna ne mæȝ nanum man<sup>11</sup> beon onpendeð. ꝥ þæt Moð ne ſe be ſumum ðæle onſtýpeð. forþam þu eaſt eac nu of þinre riðnerre ahƿorpen :-

§ II.<sup>k</sup> Eala Moð. hƿæt beƿearp þe on þaſ<sup>12</sup> caſe ȝ on þaſ ȝnoſnunȝa. hƿæt hſeȝu unȝeƿuneliceſ<sup>13</sup> ꝥ þe on becumen iſ riſelce oþrum monnum ær ꝥ ilce ne eȝlede. Eif þu þonne ƿenſt ꝥ hiſt on þe ȝelonȝ ſe ꝥ þa forulð ſælþa on þe riſa onpenda ſint. þonne eaſt þu on ȝeðſolan. ac heora þearaſ ſint riſelce. hie beheoldon on þe heora<sup>14</sup> aȝen ȝecýnð. ȝ on heora<sup>15</sup> pañðlunga hie ȝecýþdon heora ƿæſtſæðnerre.<sup>16</sup> riſelce.<sup>17</sup> hý<sup>18</sup>

<sup>1</sup> Boet. lib. ii. proſa 1.—Poſthæc panliſper obſcuiuit, &c.

<sup>k</sup> Boet. lib. ii. proſa 1.—Quid eſt igitur, o homo, &c.

<sup>1</sup> Cott. noht. <sup>2</sup> Cott. penað. <sup>3</sup> Cott. oþmoðnerre. <sup>4</sup> Cott. meahſt.

<sup>5</sup> Cott. onȝetan. <sup>6</sup> Bod. ne tpeope. <sup>7</sup> Cott. meahſt. <sup>8</sup> Cott. cuþe.

<sup>9</sup> Cott. and ic ƿiſte. <sup>10</sup> Cott. ƿiſte. <sup>11</sup> Cott. men. <sup>12</sup> Bod. þa.

<sup>13</sup> Cott. ƿenſt þu ꝥ hiſt hƿæt niſeſ ſe. oððe hƿæt hſeȝu unȝeƿiſelceſ.

<sup>14</sup> Cott. hioþa. <sup>15</sup> Cott. hioþa. <sup>16</sup> Cott. unſæſtſæðnerre. <sup>17</sup> Cott.

riſýlce. <sup>18</sup> Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

## CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurement very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

pæron rihte þa hi ðe mæst geoleccan swilce hi nu findon.  
 þeah þe hý þe oleccan<sup>1</sup> on þa leasan sælpa. Nu þu hæfst ongyten  
 þa ponclan trupa<sup>2</sup> þæs blimban lustes. ða triopa ðe ðe nu  
 findon opene. hi findon gyt mid manegum oþrum behelede.  
 Nu þu fæst hwelce þearf þa woruld sælpa habbaþ 7 hu hi  
 hwearfpaþ. Eif þu þonne heora þegen beon wilt. 7 þe heora  
 þearf hiraþ. to hron mýraht þu swa swife. hwi ne hwearfost ðu  
 eac mid him. gif ðu þonne heora untreowa onscunige. ofer-  
 hoza<sup>3</sup> hi þonne 7 aþurf hi fram þe. forþam<sup>4</sup> hi swanaþ þe to  
 þinre unþearfe : . Ða ilcan þe ðe gedýdon nu þar gnornunga.  
 forþam þe þu hi hæfdest. þa ilcan þe pæron on swilnesse. gif  
 þu hi na ne underfenge : . Ða ilcan þe habbaþ nu heora  
 agher þances forletan. nales þines. þa þe næfre nanne mon  
 buton sorge ne forlætaþ. Ðýncap þe nu swife dýne<sup>5</sup> 7 swife  
 leof þa þing ða þe nauwer ne sint ne getrewe to habbenne.  
 ne eac eðe to forlætanne. ac þonne heo fram from hwear-  
 fende beoð. he hi sceal mid þam mæstan sære his modes  
 forlætan : . Nu ðu hie þonne æfter þinum willan þe getrewe  
 habban ne miht.<sup>6</sup> 7 hý þe willaþ on murnunga<sup>7</sup> gebryngan.  
 þonne hie þe fram hwearfaþ. to hwæm cumað hi þonne elles.  
 butan to tacnunge sorges 7 anfealde sares : . Ne findon þa  
 woruld sælða ana ýmb to þencenne þe mon þonne hæfþ. ac  
 ælc gleap Moð behealt hwelcne ende hi habbaþ. 7 hit ge-  
 wardenað ægher ge riþ heora þreaunga ge riþ olecunga. Ac gif  
 þu wilt beon heora ðegn.<sup>8</sup> þonne scealt þu georne geþolian ge  
 hwæt þæs þe to heora þenungum. 7 to heora þearum. 7 to  
 heora willan belimpp. Eif þu þonne wilraht þæt heo for ðinum  
 þingum oþre þearf nimen. oþre<sup>9</sup> heora willa 7 heora gewuna  
 is. hu ne unweorpaht þu þonne þe selfne. þæt þu riht<sup>10</sup> riþ þam  
 hlafordseife þe þu self gecyrie 7 swa þeah ne meah<sup>11</sup> hiora riðu  
 7 heora gecýnð onpendan. Hwæt þu wæst gif ðu þines seifes  
 segl ongean ðone winð tobrædost. þæt þu þonne læst eal eoper  
 fæweld to þæs winðdome. swa gif þu<sup>12</sup> þe selfne to anfealde  
 þam woruld sælþum gefealdost. hit is riht þæt þu eac heora  
 þearum fulgange. Wenst þu þæt ðu þæt hwearfende hweol. þonne  
 hit on riþne riþþ. mæge oncyrran : . Ne miht þu þon ma  
 swa woruld sælpa hwearfunga onpendan : .

<sup>1</sup> Cott. holcen.<sup>2</sup> Cott. paclan trupa.<sup>3</sup> Cott. owerhige.<sup>4</sup> Wanting in Bod. MS.<sup>5</sup> Cott. diowe.<sup>6</sup> Cott. meahz.<sup>7</sup> Cott.

murnunga a.

<sup>8</sup> Cott. ðegn 7 hiora hiepa.<sup>9</sup> Cott. ower.<sup>10</sup> Bod.

pilt.

<sup>11</sup> ne meah is wanting in Bod. MS.<sup>12</sup> Cott. swa eac gif þu.



of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou chooseth to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldst also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.<sup>1</sup> Ic wolde nu zet þ þit mape<sup>1</sup> rpræcan ýmbe þa populð  
 jælða. to hram ætþite þu me ær þ þu hi forlure for minum  
 ðinȝum :· Ðri mupcar<sup>2</sup> þu rið min. rrilce þu for minum  
 ðinȝum jeo<sup>3</sup> ðiner azner benumen. æzþer ze þinra pelona. ze  
 þiner peorþrciper. æzþer þara þe com ær ffrom me. þa hi þe  
 on lænde pæron :· Ute nu tellan beforan rrilcum deman  
 rrilce þu pille. 7 zif þu zereþan miht þ æniȝ deaplic man rrelceſ  
 hræt azner ahte. ic hit þe eft eal aȝife þ þu zereccan miht þ  
 þiner azner pærie :· Dýrine<sup>4</sup> 7 ungelæpeðne ic þe underfenȝ  
 þa þu ærier to monnum become. 7 þa þe zetýððe. 7 zelæpeð.  
 7 þe þa rnyttro on zebrohte þe þu þa populð aſe mið bezeate.  
 þe þu nu forȝienðe anforlete. þu miht pæſ habban þanc þ<sup>5</sup> þu  
 minra zifa pel bruce. Ne miht þu no zereccan. þ þu þiner  
 auht forlure. Ðræt jeoſar þu riþ me :· Ðabbe ic þe aſer be-  
 numen þinra zifena þara þe þe ffrom me comon :· Ælc for  
 pela. and for peorþrcipe rindon mine azne jeoſar. 7 rra hrær  
 rra ic beo he beoþ mið me. 7ite þu for roð. zif þ þine azne<sup>6</sup>  
 pelan pæron þe þu mænðer þ þu forlure. ne mihter þu hi<sup>7</sup>  
 forleorā. Eala hu ýfele me doþ maneȝe populð menn mið  
 ðam þ ic ne mot pealðan minra aȝenra jeopa.<sup>8</sup> Se heoſen mot  
 brenȝon leohhte ðaȝar. 7 eft þ leohht mið peorþrum behelian.<sup>9</sup>  
 þ zeap mot brenȝan bloſman.<sup>10</sup> 7 þý ilcan zeape eft zeniman.<sup>11</sup>  
 jeo ſæ mot brucean rnylta ýþa. 7 ealle zerceafra motan  
 heopa zepunan and heopa pillan beritȝan butan me anum. Ic  
 ana eom benumen minra þeapa 7 eom zetozen to fremðum  
 þeapum. ðurh ða unȝeýlðan zitrunȝe<sup>12</sup> populð monna. ðurh  
 þa zitrunȝa hi me habbaþ benumen minneſ namān þe ic mið  
 rihte habban rceolðe. þone naman ic rceolðe mið rihte habban.  
 þ ic pæpe pela 7 peorþrcipe. ac hie hine habbaþ on me genu-  
 men. 7 hie<sup>13</sup> me habbað zerealdne<sup>14</sup> heopa plencum 7 zetehhoð  
 to heopa leaſum pelum. þ ic ne mot mið minum ðeapum  
 minra ðenunȝa fulȝanȝan. rra ealla oðra zerceafra moton :·  
 Ða mine jeoſar rindon 7iſdomar. 7 Epraſar. 7 roðe pelan.  
 mið þam þioſum pæſ on rýmbel min pleȝa. mið þam þeopum ic  
 eom ealne þone heoſon ýmbheorþende. 7 þa niþemeſtan ic

<sup>1</sup> Boet. lib. ii. prosa 2.—Vellem autem pauca, &c.

<sup>1</sup> Cott. ma.      <sup>2</sup> Bod. mupcar.      <sup>3</sup> Cott. rie.      <sup>4</sup> Cott. dýrigne 7  
 unlæpeðne.      <sup>5</sup> Bod. þa.      <sup>6</sup> Bod. aȝnan.      <sup>7</sup> Cott. hi na.      <sup>8</sup> Cott.  
 þeapa.      <sup>9</sup> Cott. behelian.      <sup>10</sup> Cott. bloſman.      <sup>11</sup> Bod. zeape zem-  
 man.      <sup>12</sup> Cott. unȝeýlðan zitrunȝa.      <sup>13</sup> Cott. hine.      <sup>14</sup> Bod.  
 geheldene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign *to me*, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

geþpenge æt þam hehrtan. 7 ða hehrtan æt þam niþemeſtan. þæt iſ þ<sup>1</sup> ic geþpenge eaſmoðnerre on heoſonum. 7 þa heoſonlican goð æt þam eaſmedum. Ac þonne ic upgefare mið minum þeopum. þonne foſſeo þe þaſ ſcýmendan worulð. ſpa ſe eaſn þonne he up geſið buſan þa polenu ſcýmendum peðerum þ him ða ſcormaſ ðeſian ne mahan :.<sup>2</sup> Ðpa ic polðe. la Moð. þ þu þe foſe up to uſ. 7iſ ðe lýſte. on þa zerað þ þu eſt mið uſ þa eoſþan ſecan wille foſi goðra manna þearfe :. Ðu ne paſt þu mine þearaſ. hu zeorne ic ſýmble þæſ ýmbe goðra manna þearfe :. Ðaſt þu hu ic zerañð ýmbe Eþeoſoſ þearfe Eþeca cýningeſ. þa þa hine Eþuſ Þæſſa cýningz zerañzen hæfðe 7 hine foſbæſnan polðe. þa hine man on þ ſýn þearp þa alýſðe ic hine mið heoſonlicon wene. Ac þu þe foſtſuſuðeſt foſ þinſe wihtſiſnerre 7 foſ þinum goðan willan þenðeſt þæt þe nan wiht unwihtliceſ on becuman ne wihte. ſpelce ðu polðeſt ða lean eallra þinſia goðena þeopca on þiſſe worulðe habban :. Ðu wihteſt þu ſittan on miððum zemænum wice. þ þu ne ſceolðeſt þ ilce zepolian þ oðre men :. Ðu wihteſt ðu beon on wiðre þiſſe hþearfunza. þ þu eac mið eaſeſope<sup>3</sup> ſum eoſel ne zepelðeſt :. Ðpæt ſinzað þa leopſýhtan oþre be þiſſe worulð. buton wiſlica<sup>4</sup> hþeſfunza þiſſe worulðe :. Ðpæt iſ þe þonne. þ þu þæſi mið ne ne hþearſige :. Ðpæt neſt þu hu ze hþearſian.<sup>5</sup> nu ic ſiemle mið ðe beo :. Ðe þaſ þeoſ hþearfunz beþeſe. foſþam ðe ðiſſa worulð ſælða to wel ne lýſte. and þæt þu þe eac beþe na zelefðe :.<sup>6</sup>

§ IV.<sup>m</sup> Ðeah ðæm ſeohtſeþe cume ſpa ſela pelena. ſpa þapa ſonðeoſna beoþ be þiſum ſæcliſum. oððe þapa ſceopſena þe þeoſtſum nihtum ſcmaþ. ne foſlæt he þeah no þa ſeoſunza. þ he ne ſeoſige hiſ eoſmða. Ðeah nu Eoð zefýlle ðara þelezſa monna willan ze mið zolðe. ze mið zeolſpe. ze mið eallum ðeoſſýſneſſum. ſpa ðeah ne biþ ſe<sup>7</sup> ðuſſt zefýlled heopa zicunza. ac ſeo ziundleare ſpelzenð hæfþ ſwiþe manezu ſeſte holu on to zaðſianne.<sup>8</sup> Ðpa mæz þam peðendan zýtſeþe zenoh foſziſan. ſpa him mon mape ſelþ. ſpa hine ma lýſt :.

§ V.<sup>n</sup> Ðu wiht þu nu andſýðan þæm worulð ſælþum 7iſ hi cpeðan<sup>9</sup> to ðe. Ðpæt ſiſt þu uſ. la Moð. hwi iſpaſt þu wiþ uſ.

<sup>m</sup> Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

<sup>n</sup> Boet. lib. ii. prosa 3.—His igitur, &c.

<sup>1</sup> Bod. þ þæt. <sup>2</sup> Cott. ðeſiſan ne mægon.

<sup>3</sup> Cott. nehþearroðe.

<sup>4</sup> Bod. butan wiſlice.

<sup>5</sup> Cott. hþearſigen.

<sup>6</sup> Bod. hþearfunz ſælþa to wel zelyſte 7 þ þu eac beþeſa ne zelefðeſt.

<sup>7</sup> Bod. he ne beoð.

<sup>8</sup> Bod. maneza ſeſtchola to zaðſienne.

<sup>9</sup> Cott. cpeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulƿon ƿe ðe :• ƿƿæt ðe onƿan lƿrtan uƿe. naƿ uƿ<sup>1</sup>  
 ƿin. ƿu ƿetƿt<sup>2</sup> uƿ on ƿæt ƿetl ƿineƿ ƿceoppenðeƿ. ƿa ƿu ƿilnoðeƿt  
 to uƿ ƿæƿ ƿoðeƿ ƿe ƿu to him ƿceolðeƿt. ƿu cƿiƿt<sup>3</sup> ꝥ ƿe habban  
 ƿe beƿƿicenne. ac ƿe maƿan cƿeƿan ma ꝥ ƿu habbe uƿ beƿƿicen.  
 nu uƿ ƿuƿh ƿine luƿt ƿ ƿuƿh ƿine ƿitƿunƿa onƿcunian ƿceal  
 ealƿa ƿeƿceafƿa ƿcƿppenð :• Nu ƿu eapƿ ƿcƿlðizƿa ƿonne ƿe.  
 æƿƿeƿ ƿe ƿor ƿinum aƿnum unƿiƿht luƿtum. ƿe eac ƿorƿam ƿe  
 ƿe ne moƿon ƿor ƿe fullƿan uƿeƿ ƿcƿppenðeƿ ƿillan. ƿorƿam ðe  
 he uƿe ƿe onlænðe æƿteƿ hiƿ beboðum to bƿucanne. nallaƿ<sup>4</sup>  
 ƿinƿe unƿiƿht ƿitƿunƿa ƿeƿill to fulƿƿemmanne :• Andƿƿiðe  
 unc nu. cƿæð ƿe ƿiƿðom. ƿƿa ƿƿa ƿu ƿille. ƿit ƿeanbiziƿaƿ ƿinƿe  
 onðƿoƿe :•

## CAPUT VIII.º

ÐA cƿæð ꝥ Moð. ic me onƿite æƿhƿonan ƿcƿlðizƿne. ac ic  
 eom mið ƿæƿ laƿeƿ ƿaƿe ƿƿa ƿƿiƿe ofƿƿiƿceð ꝥ ic inc<sup>5</sup> ƿeand-  
 ƿƿiðan ne mæƿ. Ða cƿæð ƿe ƿiƿðom eƿt. Ðæt iƿ nu ƿit ƿinƿe  
 unƿiƿhtƿiƿneƿƿe ꝥ ƿu eapƿ fullneah ƿorƿoht. Ac ic nolðe ꝥ ƿu  
 ƿe ƿorƿohteƿt. ac ic ƿolðe ꝥ ðe ƿceamode ƿƿelceƿ ƿeðƿolan. ƿor-  
 ƿam ƿe ƿe ƿe hine ƿorƿençƿ. ƿe biƿ oƿmoð. Ac ƿe ƿe ƿe hine  
 ƿceamaƿ. ƿe biƿ on hƿeopƿunƿa. Eiƿ ƿu nu ƿemunan ƿilt eallƿa  
 ƿaƿa aƿƿƿiƿneƿƿa ƿe ƿu ƿor ƿiƿƿe ƿorulðe hæƿðeƿt ƿiððan ƿu  
 æƿeƿt ƿeboƿien ƿæƿe oð ƿiƿne ðæƿ. ƿiƿ ðu nu atelan<sup>6</sup> ƿilt ealle  
 ða bliƿneƿƿa ƿiƿ ƿam unƿotneƿƿum. ne meht ƿu fulleapƿe cƿeðan  
 ꝥ ƿu eapƿ ƿe ƿ unƿeƿæliz. ƿorƿam ic ƿe ƿiunƿne<sup>7</sup> unðeƿƿenƿ  
 untƿðne ƿ unƿelæƿeðne. ƿ me to beapƿne ƿenom. ƿ to minum  
 tƿhtum ƿetƿðe. Ðƿa mæƿ ƿonne auht ofƿeƿ cƿeƿan butan ðu  
 ƿæƿe ƿe ƿeƿælizeƿta. ða ƿu me ƿæƿe æƿ leof ƿonne cuƿ. ƿ æƿ  
 ƿon ƿe ƿu cuƿeƿt<sup>8</sup> minne tƿht ƿ mine ƿeapƿaƿ. ƿ ic ðe ƿeonƿne  
 ƿelæƿiðe ƿƿelce ƿiƿtƿo ƿƿiƿce manezum ofƿƿum ielðƿian ƿe-  
 ƿittum ofƿoƿen iƿ. ƿ ic ƿe ƿeƿƿiƿƿieðe mið minum laƿum to  
 ƿon ꝥ ƿe mon to ðomeƿe<sup>9</sup> ƿeceaƿ. Eiƿ ðu nu ƿorƿam cƿiƿt ꝥ  
 ƿu ƿeƿæliz ne ƿie ꝥ ƿu nu næƿt ƿa hƿilendlican aƿƿƿiƿneƿƿa ƿ  
 ƿa bliƿneƿƿa ƿe ƿu æƿ hæƿðeƿt. ƿonne ne eapƿ<sup>10</sup> ƿu ƿealh unƿe-  
 ƿæliz. ƿorƿam ƿe ƿa unƿotneƿƿa. ƿe ƿu nu on eapƿ. ƿƿa ilce<sup>11</sup>  
 ofeƿƿaƿ. ƿƿa ƿu cƿiƿt ꝥ ƿa bliƿƿa æƿ ðƿðon. ƿenƿt ƿu nu ꝥ ƿe  
 anum ƿiƿllie hƿeapƿunƿ. ƿillie<sup>12</sup> unƿotneƿ on becumen. ƿ nanum

º Boet. lib. ii. prosa 3.—Tum ego, speciosa quidem, &c.

<sup>1</sup> Cott. naler.

<sup>2</sup> Cott. ƿetƿeƿ.

<sup>3</sup> Bod. ƿilt.

<sup>4</sup> Cott. naler.

<sup>5</sup> Bod. mc.

<sup>6</sup> Cott. atellan.

<sup>7</sup> Cott. ƿeonene.

<sup>8</sup> Cott. cuƿe.

<sup>9</sup> Bod. me.

<sup>10</sup> Cott. neapƿ.

<sup>11</sup> Bod. ælce.

<sup>12</sup> Cott. bellecu hƿeapƿunƿ  
 ƿ ƿilicu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from him*. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

### CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oþrum mode ſpelc ne onbecome. ne ær þe. ne æfter þe : .  
 Oþþe renſt þu ꝥ on ænigum menniſcum mode mæge aulht  
 fæſtſæðliceſ beon buton hƿearfunga. oþþe ƿiſ hit on æneſum  
 men ænige hƿile fæſtlice punaþ. ƿe ðeaþ hit hƿu aſiſneþ<sup>1</sup> ꝥ  
 hit beon ne mæg þær hit ær ƿær. Ðƿæt ƿýndon ða ƿopulð  
 fælþa oþreſ buton ðeaþeſ tacnuſ. forþam ƿe ðeaþ ne cýmð  
 to nanum oþrum ƿingum butan ꝥ he ꝥ liſ aſýrre.<sup>2</sup> ƿƿa eac þa  
 ƿopulð fælþa cumað to þam<sup>3</sup> Mode to þam þæt hi hit beniman  
 þær þe him leoſaſt biþ þiſſe ƿopulðe. ꝥ beoþ þonne þonne hie  
 him ƿramgeſitaþ. Geſege. la Moð. hƿæþeþ þe betere ðince. nu  
 nauht ƿopulðſiceſ<sup>4</sup> fæſteſ ƿ unhƿearfrienðeſ beon ne mæg.  
 hƿæþeþ þe þu hý forſeo. ƿ þineſ aſeneſ þonceſ hi forlete  
 buton ƿane. þe þu gebiðe hƿonne hi þe forziendne forletan : .

CAPUT IX.<sup>p</sup>

ÐA ongan ƿe ƿiſdom ƿingan and ƿiððode ðuſ. Ðonne ƿeo  
 ƿunne on haðrum heoſone beoþhtort ſcineſ. þonne aðeoſtſiaþ  
 ealle ſteoſpan. forþam ðe heopa beoþhtneſ ne beoð nan  
 beoþhtneſ for hipe. Ðonne ƿmýlte blaþeſ ƿuþan ƿeſtan ƿinð.  
 þonne ƿeaþaþ ƿriþe hƿaþe ſelðeſ bloſman. ac ðonne ƿe ſtearca  
 ƿinð cýmþ noſþan eaſtan. þonne toſeoſiþ he ƿriþe hƿaþe þære  
 noſan ƿlite. ƿƿa oſt þone to ƿmýlton ƿæ ðæſ noſþan ƿinðeſ  
 ýſt onſýneþ. Eala ꝥ nan ƿulht niſ fæſte ſtonðenðeſ ƿeoſceſ a  
 ƿunienðe on ƿopulðe : .

CAPUT X.<sup>a</sup>

ÐA cƿæþ Boetiuf. Eala ƿiſdom. þu þe eaſt moðuſ<sup>5</sup> eallra  
 mægena. ne mæg ic na ƿiþceþan ne andſaciſan ꝥ þe<sup>6</sup> þu me  
 ær ſæðeſt. forþon þe hit iſ eall for. forþam ic nu hæbbe  
 onſiten ꝥ þa mine fælþa ƿ ƿeo oþforziſneſ. ðe ic ær ƿenðe ꝥ  
 ƿeſfælþa beon ſceoldan. nane fælþa ne ƿint. forðam he ƿƿa  
 hƿæðlice ƿeſiteþ. ac ꝥ me hæfþ eallra ƿriþort ƿeðſeð þonne  
 ic ýmbe ſpelc ſmealiſort þence. ꝥ ic nu ſƿeotole onſiten hæbbe.  
 ꝥ þæt iſ ƿeo mæſte unſælð on þiſ andſeapðan liſe. ꝥ mon  
 æreſt ƿeoþe<sup>7</sup> ƿeſfæliſ. ƿ æfter þam unſeſfæliſ. Ða andſƿoſeðe  
 ƿe ƿiſdom ƿ ƿeo Geſceaðſiſneſ ƿ cƿæþ. Ne mealiht þu no mið

<sup>p</sup> Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

<sup>a</sup> Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

<sup>1</sup> Cott. aſeþpeð. <sup>2</sup> Cott. aſeþpe. <sup>3</sup> Cott. to þon. <sup>4</sup> Cott. nan  
 ƿulht ƿopulðliceſ. <sup>5</sup> Cott. moðuſ. <sup>6</sup> Cott. andſaciſian þær þe.

<sup>7</sup> Cott. ƿý.



happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

## CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

## CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ƿoƿe ȝetælan þine ƿýrð and þine ȝerælfra ſƿa ſƿa þu ƿenȝt. ƿor  
 þam leaſum unȝerælfum<sup>1</sup> þe ðu þrioparȝ. hit iſ leaſunȝ ꝥ þu  
 ƿenȝt þæt þu ſeo unȝerælfȝ: . Ac ȝif ðe nu ꝥ ſƿa ſƿiþe  
 ȝedriƿeð ȝ ȝeunƿotſað hæfþ. ꝥ te þu ƿorlupre þa leaſan ȝe-  
 rælfra. þonne mæȝ ic ðe openlice ȝeƿeccan. ꝥ þu ſƿutole  
 onȝitȝt þæt te þu ȝit hæfȝt þone mærtan ðæl þinra<sup>2</sup> ȝerælfra  
 þe þu ær hæfðeȝt: . Seȝe me nu hƿæþer þu mið rihte mæȝe  
 ȝeoſian<sup>3</sup> þina unȝerælfra. ſƿelce þu eallunȝa hæbbe ƿorlopen þina  
 ȝerælfra. ac þu hæfȝt ȝit ȝerunð ȝehealðen eall ꝥ ðeorþýrþoſte  
 þæt te þu þe beſorȝoð hæfðeȝt: . Ðu miht þu þonne mænan  
 ꝥ ƿýrre ȝ ꝥ laſſe. nu þu ꝥ leorſe hæfȝt ȝehealðen: . Ðræt  
 þu ƿarȝt ꝥ ſeo ðuȝuþ ealler moncýnner. ȝ þe ſe mærtæ ƿeorþ-  
 ȝcipe. ȝit leofaþ. ꝥ iſ Simmachuſ þin ſƿeor.<sup>4</sup> Ðræt he iſ ȝit  
 hal ȝ ȝerunð. ȝ hæfþ ælceſ ȝodeſ ȝenoh. ƿorþon ic ƿat ꝥ þu  
 naht<sup>5</sup> ne ƿorſlapodeȝt ꝥ þu þin aȝen ƿeorþ ƿor hine ne ȝeal-  
 ðeȝt. ȝif þu hine ȝeſape on hƿilcum earfoſum. ƿorþam ſe ƿer  
 iſ ƿýrðomeſ ȝ Eriæſta full. ȝ ȝenoh oſſorȝ nu ȝit ælceſ  
 eorþliceſ eȝeſ. ſe iſ ſƿiþe ſarȝ ƿor þinum earfoſum ȝ ƿor  
 þinum ƿræcſiþe: . Ðu ne leofaþ þin ƿiſ eac. þæſ ilcan Sim-  
 machuſeſ<sup>6</sup> ðohter. ȝ io iſ ſƿiþe ƿel ȝeƿað ȝ ſƿiþe ȝemetſæȝt.  
 ſeo hæfð ealle oþru ƿiſ oſerþunȝen mið clænneſſe. eall heore  
 ȝoð ic ðe mæȝ mið ſeaum ƿorðum aſeccan. ꝥ iſ ꝥ heo iſ on  
 eallum þearum hiepe fæðer ȝelic. ſeo hoſaþ nu þe. þe anum.  
 ƿorþam ðe hio nanpuht eller ne luſað butan þe. ælceſ ȝodeſ  
 heo hæfþ ȝenoh on þiſ andƿearðan liſe. ac heo hit hæfþ  
 eall ƿorþeren oſer þe anne.<sup>7</sup> eall heo hit onſcunaþ. ƿor-  
 þam þe heo þe ænne næfþ. þæſ aner hiſe iſ nu ƿana. ƿor  
 þinre æſƿearðneſſe heore þincð eall nauht<sup>8</sup> ꝥ heo hæfþ. ƿor-  
 þam heo iſ ƿor þinum luſum cƿinoð<sup>9</sup> ȝ fulneah ðeað ƿor  
 teapum ȝ ƿor unƿioðneſſe: . Ðræt ƿille þe cƿeþan be þinum  
 tƿam<sup>10</sup> ſunum. þa ſint ealðorpen ȝ ȝeþeahtereſ. on þam iſ  
 ſƿioſol io ȝifu ȝ ealla þa ðuȝuþa hioſa fæðer ȝ heora collðan<sup>11</sup>  
 fæðer. ſƿa ſƿa ȝeonȝe<sup>12</sup> men maȝon ȝelicoſte beon ealðum  
 monnum. Ðý ic ƿunðriȝe hƿi þu ne mæȝe onȝitan þæt þu earȝ  
 nu ȝit ſƿiþe ȝerehȝ. nu þu ȝit hofoſt and earȝ hal: . Ðræt  
 þæt iſ io meſte ær ðeaðlicra manna þæt hie libban and ſien  
 hale. ȝ þu hæfȝt nu ȝet to eacan eall ꝥ ic þe ær tealde: .  
 Ðræt ic ƿat ꝥ ꝥ iſ ȝit ðeorþýrþe þonne monneſ liſ. ƿorþam  
 manezum men iſ leorſe ðæt he ær ſelf ſƿelte ær he ȝeſeo hiſ

<sup>1</sup> Cott. unȝerælfum.<sup>2</sup> Cott. þara.<sup>3</sup> Cott. ƿorſan.<sup>4</sup> Cott. ƿriop.<sup>5</sup> Cott. auht.<sup>6</sup> Cott. Simacher.<sup>7</sup> Cott. ænne.<sup>8</sup> Cott. noht.<sup>9</sup> Cott. opmoð.<sup>10</sup> Cott. tƿam.<sup>11</sup> Cott. elðan.<sup>12</sup> Cott. ȝunȝe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned.

riƿ 7 hiƿ beapn ƿpeltende: . Ac hƿi tilarƿ<sup>1</sup> þu þonne to  
 ƿepenne buton andƿeorce: . Ne meahƿ þu nu ƿit þinƿe ƿýrðe  
 nauht oþƿitan ne þin liƿ no ƿetælan. ne earƿ þu no eallunga  
 to nauhte ƿedon ƿƿa ƿƿa þu ƿenƿt. niƿ þe nu ƿit nan una-  
 berendlic bƿoc ƿetenƿe. ƿorþam þe þin ancoƿ<sup>2</sup> iƿ ƿit on eoƿ-  
 þan ƿæƿt. ðæt ƿint ða ealðorƿen. ðe ƿe æƿ ýmbe ƿƿiæcon. þa  
 þe ne lætaþ ƿeorƿiurian be þiƿ andƿearðan liƿe. 7 eƿt ƿina  
 aƿna tƿeopa. 7 ƿeo ƿoðcunðe luƿu. 7 ƿe tohopa. þa þƿeo þe ne  
 lætaþ ƿeorƿƿeƿan be þam ecan liƿe. Ða andƿorðode þ̅ unƿote  
 Moð 7 cƿæþ. Eala ƿæƿan þa ancƿaƿ ƿƿa tƿume<sup>3</sup> 7 ƿƿa þƿi-  
 ƿunienðe ƿe ƿor Eode ƿe ƿor ƿorulðe. ƿƿa ƿƿa þu ƿeƿt. þonne  
 mihte ƿe micle þý eþ<sup>4</sup> ƿeƿolian ƿƿa hƿæt earƿfoþneƿƿa ƿƿa uƿ on  
 become. eall hie uƿ þýncað þý leohƿian ða hƿile þe þa ancƿaƿ<sup>5</sup>  
 ƿæƿte beoƿ. ac þu miht þeah onƿiton hu þa mine<sup>6</sup> ƿælþa and  
 ƿe min ƿeorðƿice heƿ ƿor ƿorulðe iƿ onceƿneð: .

## CAPUT XI.\*

§ I. Ðæt andƿorðode ƿe ƿiƿðom 7 ƿeo Eerceaðƿiƿneƿ 7 cƿæþ.  
 Ic ƿene þeah þ̅ ic hƿæt hƿeƿanunƿer<sup>7</sup> þe upahoƿe of þæƿe un-  
 ƿotneƿƿe 7 ƿulneah ƿebƿohte æt ðam ilcan ƿeorþƿice ðe þu  
 æƿ hæƿðeƿt. buton þu ƿit to full ƿý þæƿ þe þe læƿeð<sup>8</sup> iƿ. þ̅ þe  
 ƿor þý ƿlatiƿe. Ac ic ne mæƿ aðƿeoħan<sup>9</sup> þine ƿeoƿunga ƿor þam  
 lýtlan þe þu ƿorluƿe. ƿorþam þu ƿimle mið ƿope 7 mið un-  
 ƿotneƿƿe mænƿt ƿiƿ þe æniƿ ƿillan ƿana biƿ. ðeah hit lýtler  
 hƿæt ƿie. Ðƿa ƿæƿ æƿƿe on ðiƿ andƿearðan liƿe. oþþe hƿa iƿ nu.  
 oððe hƿa ƿýrþ ƿet æƿter uƿ on þiƿƿe ƿorulðe. þ̅ him nanƿulht  
 ƿið hiƿ ƿillan ne ƿie. ne lýtler ne micleƿ. Ðƿiþe neaƿeƿe ƿenƿ<sup>10</sup>  
 7 ƿiþe heanlice<sup>11</sup> þa menniƿcan ƿeƿælþa. ƿorþam oþƿi tƿeƿa.  
 oððe hie næƿƿe to nanum men ne becumaþ. oððe hi þæƿ  
 næƿƿe ƿæƿtlice ne þƿiþƿunnaþ ƿelca ƿelce hi æƿ to coman.  
 Ðæt ic ƿille heƿ be æƿtan ƿƿeotolor ƿeƿeccan. ƿe ƿiton þ̅  
 ƿume mæƿon habban æller ƿorulð ƿelan ƿenog.<sup>12</sup> ac hi habbað  
 þeah ƿceame þæƿ ƿelan. ƿiƿ hi ne beoð ƿƿa æðele on ƿebýrðum  
 ƿƿa hi ƿoðon: . Sume beoþ ƿiþe æƿele 7 ƿiðcuþe on heopa  
 ƿebýrðum. ac hi beoþ mið ƿæðle 7 mið henþe<sup>13</sup> ofþƿýcte. 7

<sup>1</sup> Boet. lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

<sup>1</sup> Cott. tilarƿt. <sup>2</sup> Cott. ƿorþon þin anceƿ. <sup>3</sup> Bod. ƿume. <sup>4</sup> Cott. ied. <sup>5</sup> Cott. oncƿaƿ. <sup>6</sup> Cott. mina. <sup>7</sup> Cott. hƿæt hƿuƿununƿer. <sup>8</sup> Cott. alýƿeð. <sup>9</sup> Cott. aðƿeoħan. <sup>10</sup> Cott. neaƿƿa ƿint. <sup>11</sup> Cott. heanlice. <sup>12</sup> Cott. þ̅ moniƿe habbað ælceƿ ƿorulð ƿillan ƿenog. <sup>13</sup> Cott. hæneþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

## CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

γευνοτροδε. ꝥ him pæpe leofpe ꝥ hi pæpan unæpele þonne  
 ppa eapme. gif hit on heopa anpealbe pæpe :. Manege beoþ  
 þeah ægþer ge full æpele ge full pelize. 7 beoþ þeah full  
 unrode. þonne hi ofer tpeza oððe pif habbaþ him gemæc. oþpe  
 him gemece nabbap :.<sup>1</sup> Manege habbaþ zenog zerælice<sup>2</sup> ze-  
 pifod. ac for beapnlepte. eallne þone pelan ðe hi zegaderizaþ  
 hi læfað<sup>3</sup> fræmdum to brucanne. and hi beoþ forþam un-  
 rode :. Sume habbað beapn zenoge. ac ða beoþ hplum unhale.  
 oþpe yfele 7 unpeop.<sup>4</sup> oððe hraþe zerapap. ꝥ ða elþpan for-  
 þam gnorniaþ ealle heopa populð :. Forþam ne mæg nan mon  
 on þifpe andpeapðan lif eallunga zepað beon pif hif pýpð. þeah  
 he nu nanpuht ealles næbbe ymbe to forzienne. ꝥ him mæg  
 to forize. ðæt he nat hraet him topeapð biþ. hraþer þe zod þe  
 yfel. þon ma þe þu pifteft. 7 eac þæt ꝥ he þonne zerælice  
 brýcþ. he onðræt ꝥ he rcýle forlætan. Getæc me nu gumne  
 mann þapa þe ðe zeræleγοft pince. 7 on hif reþpille jy pþofot  
 zepiten. ic þe zeprece pþipe hraþe ꝥ ðu onzifte ꝥ he biþ for  
 pþipe lýtlum þingum ofc pþipe ungemetlice zedpefed. gif him  
 æniz puht bið pif hif pillan. oþpe pif hif gepunan. þeah hit nu  
 lýtleþ hraet reo buton he to ælcum men mæge zebeacnian ꝥ  
 he ipne on<sup>5</sup> hif pillan :. Fundrum lýtel mæg zedon þone  
 eallpa zeræligeftan mon her for<sup>6</sup> populðe. ꝥ he penþ þæt hif  
 zerælpia sien oððe pþipe zepanode oððe mid ealle forlovene :.  
 Du penft nu ꝥ þu reo pþipe unzerælig. 7 ic pat ꝥ manegum  
 men ðuhte ꝥ he pæpe to heofonum ahafen gif he ænigne<sup>7</sup> dæl  
 hæfde þapa þinpa zerælpia þe ðu nu zet hæft :.<sup>8</sup> Ge fup-  
 þum reo ftop þe þu nu on hæft eapft. 7 þu cpift ꝥ þin pæc-  
 ftop jy heo if þam monnum eþel þe þær on zebopene pæpan.  
 7 eac þam ðe heopa pillum þær on eapðizaþ :. Ne nanpuht  
 ne býð yfel. ær mon pene ꝥ hit yfel reo. 7 þeah hit nu heftz  
 reo and pþerpeapð. þeah hit biþ zerælp gif hit mon luflice  
 deð and geðýðlice apæfnþ :. Feapa fient to þam zerceapþipe.  
 gif he pýpþ on unzerýlðe. ꝥ he ne pilnize<sup>9</sup> ꝥ hif rælpia peopþan  
 onpenðe :. Fip pþipe mænize bitepnefte if zemenzed reo  
 ppetneþ þifpe populðe. þeah heo hram pýnrum<sup>10</sup> ðýnce. ne mæg  
 he hie no habban<sup>11</sup> gif heo hime fleon onzinþ :. Du ne if hit  
 þær pþipe ppeotol hu hþerþlice þar populðrælpia fint. nu hi ne

<sup>1</sup> Cott. nabbað oðpe him gemæc oðpe gemede nabbað. <sup>2</sup> Cott. zerælice. <sup>3</sup> Bod. lætað. <sup>4</sup> Bod. unpeope. <sup>5</sup> Cott. zebecnan ꝥ he iepne on. <sup>6</sup> Cott. on. <sup>7</sup> Bod. ænne. <sup>8</sup> Cott. gehæft. <sup>9</sup> Bod. hepnlize. <sup>10</sup> Cott. pýnruma. <sup>11</sup> Cott. gehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

maƷon ðone eapman ƷeƷýllan. forþam he rimle pilnað hƷæƷ hƷuƷu<sup>1</sup> þæƷ þe he þonne næƷt. ne hie þam ƷeƷýlðeƷum Ʒ þam ƷemetƷæƷtum rimble ne puniaþ :.

§ II.<sup>s</sup> ÐƷi rece Ʒe þonne ýmbutan eop þa ƷeƷælþa ðe Ʒe on innan eop<sup>2</sup> habbaþ þuƷh þa Ʒoðcundan miht ƷeƷet :. Ac Ʒe nýton hƷæt Ʒe ðoþ. Ʒe Ʒint on ƷeðƷolan :. Ac ic eop mæƷ mið feapum Ʒoððum ƷeƷiecan<sup>3</sup> hƷæt Ʒe hƷoƷ iƷ eallþa ƷeƷælþa Ʒiþ þæƷ ic Ʒat þu Ʒilt hiƷian þon æƷ þe þu hine onƷiteƷt þ̅i iƷ þonne Ʒoð :.<sup>4</sup> Miht þu nu onƷitan hƷæþeƷ þu auht þe ðeoppýriþƷe habbe þonne ðe ƷýlƷne :. Ic Ʒene þeah þ̅i þu Ʒille cƷeþan þ̅i þu nauht ðeoppýriþƷe næbbe. Ic Ʒat ƷiƷ þu nu hæƷðe<sup>5</sup> fullne anƷealð ðineƷ ƷeƷeƷ. ðonne hæƷðeƷt ðu hƷæt hƷeƷa<sup>6</sup> on þe ƷeƷum ðæƷ þe ðu næƷƷe þinum Ʒillum alætan ƷoðeƷt.<sup>7</sup> ne Ʒeo Ʒýrið þe on Ʒeniman ne mihte :. Forðam ic ðe minðƷiƷe þ̅i þu onƷite ðætte nan ƷeƷælþ̅i niƷ on þiƷƷe andƷeapian liƷe. Ac onƷet þæt nauht niƷ beteƷe on þiƷƷe andƷeapian liƷe. þonne Ʒeo ƷeƷceaðƷiƷneƷ. forþam þe heo þuƷh nan ðing ne mæƷ þam men loƷian. fori þý iƷ beteƷe þæt feoh þæt te næƷƷe loƷian ne mæƷ. þonne þ̅i þe mæƷ Ʒ Ʒceal. Ðu ne iƷ þe nu Ʒenoh ƷƷeotole ƷeƷað þæt Ʒeo Ʒýrið þe ne mæƷ nane ƷeƷælþa Ʒellan. forþam þe æƷþeƷ iƷ unfæƷt Ʒe Ʒeo Ʒýrið. Ʒe Ʒeo ƷeƷælþ̅i. forþam Ʒint ƷƷiþe teðƷe Ʒ ƷƷiþe hƷeƷeƷenðe þaƷ ƷeƷælþa :. ÐƷæt ælc þapa þe þaƷ ƷoƷulð ƷeƷælþa hæƷþ. oþeƷ cƷeƷa oþþe he Ʒat þæt he him ƷƷomƷeapðe beoþ. oððe he hit nat. ƷiƷ he hit þonne nat. hƷelce ƷeƷælþa hæƷþ he æt þam Ʒelan. ƷiƷ he biþ ƷƷa ðýriƷ Ʒ ƷƷa unƷeƷiƷƷ.<sup>8</sup> þ̅i he þæt Ʒitan ne mæƷ. ƷiƷ he hit ðonne Ʒat. þonne onðƷæt he him þ̅i heo loƷian. Ʒ eac Ʒeapa Ʒat þ̅i he hi alætan Ʒceal. Se ƷiƷƷala eƷe ne læt nænne<sup>9</sup> mon ƷeƷælizne beon :. EƷi þonne hƷa ne ƷeƷþ hƷæþeƷ he þa ƷeƷælða hæbbe. þe he nabbe þe he ðonne hæƷþ. hƷæt þæt ðonne beoþ for lýtla Ʒælþa. oððe nane. þæt mon ƷƷa eapƷe forlætan mæƷ :. Ic Ʒene nu þ̅i ic þe hæƷðe æƷ Ʒenoz ƷƷeotole ƷeƷeht be manezum tacnum þ̅i te monna ƷaƷla Ʒint undeaplice Ʒ ece.<sup>10</sup> Ʒ þ̅i iƷ Ʒenoz ƷƷeotol þ̅i te nanne mon ðæƷ cƷeozan ne þeapƷ þ̅i ealle men Ʒeenðiaþ on þam ðeapƷe. Ʒ eac heopra Ʒelan. þý ic ƷunðƷiƷe hƷi men Ʒien ƷƷa unƷeƷceaðƷiƷe þ̅i hie þenan þ̅i þiƷ andƷeapðe hiƷ mæƷe þone monnan ðon ƷeƷælizne þa hƷile þe he leoƷað. þonne

<sup>s</sup> Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

<sup>1</sup> Bod. hƷæt hƷeƷ. <sup>2</sup> Cott. iop. <sup>3</sup> Cott. ƷeƷeccan. <sup>4</sup> Bod. onƷiteƷt þe iƷ þone Ʒoð. <sup>5</sup> Bod. næƷðeƷt. <sup>6</sup> Cott. hƷuƷu. <sup>7</sup> Cott. nolðeƷ. <sup>8</sup> Cott. unƷiƷ. <sup>9</sup> Bod. none. <sup>10</sup> Cott. undeaplica Ʒ eca.



worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate.

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæz æfter þýr life eapmne<sup>1</sup> zesdon :. Þræt pe zeswyllice witon unrim ðara monna þe ða ecan zeswelda sohtan nallas ðurh þ an þæt hi wilnodon ðær lichomlican deaðes. ac eac maneþra swellice wita hie zeswilonodon wið ðan ecan life. þ wæron ealle þa haligan Marcyras :.

CAPUT XII.<sup>†</sup>

ÐA ongan se Swiðdom ghwian. 7 zesodode þur. ecte þæt swið mib leofe. þ he ær sæde 7 cwæþ. Se se wille swið hys timbrian. ne sceall he hit no settan upon þone hehtan cnol. 7 se ðe wille zodcundne Swiðdom recan. ne mæz he hine swið ofermetta. 7 eft se se wille swið hys timbrian. ne sette he hit on sonðbeorþas. Swa eac gif þu Swiðdom timbrian wille. ne sete ðu hine uppan þa giterunga. forðam swa swa rizenðe sonð þonne ren swið. swa swið seo giterung þa dweorðan pelan swið midðanwearðes. forðam hio hiora swið bið ðurhtege. ne mæz hys naht lange standan on ðam hean munte. gif hit full unzemetlic winð swið. næst þæt þ te on ðam rizenðan sonðe stent for swið pene. swa eac þ mennisce Mod bið undereten 7 apegð of hys stede. þonne hit se winð stonþra zeswincas astýroð. oððe se ren unzemetlicer ymbhozan :. Ac se se wille habban þa ecan zeswelda. he sceal fleon þone swiðan plite swið midðanearðes. 7 timbrian þ hys Modes on þam swiðan stane eadmetta. forþam ðe Lwst earðað on þære bene eadmodnesse. 7 on þam zemýnde Swiðomes. forþam swið se swið mon eall hys lif læt on zefean unonpendenlice 7 onswið. þonne he forswið æzðes ze þas eorþlican zod ze eac þa yflu. 7 hwar to þam toearðam. þ swið þa ecan. forþam ðe God. hine gehelt æghwian. swiðlice punende. on hys Modes zesweldum. ðeah þe se winð. þara earþa. 7 seo swiðale zemen. þara woruld swið. him onblape :.

CAPUT XIII.<sup>‡</sup>

ÐA se Swiðdom þa 7 seo Lwstearþes swið leoð þur arungen hæfðon. ða ongan he eft reczan<sup>2</sup> swið 7 þur cwæþ. Me ðinc nu þ swið mæzen swiðlicor swiðcan 7 dwoðlian worðum. forþam ic onzite þ min lara hwæt hwuðu mæz on þin onzite. 7

<sup>†</sup> Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

<sup>‡</sup> Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

<sup>1</sup> Bod. eapm. <sup>2</sup> Cott. recgan.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

## CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

## CHAPTER XIII.

WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu ȝenoh þel underſtenteſt ꝥ ic þe to ſppeece. Feðenc nu hƿæt  
 þineȝ aȝneȝ ȝeo ealȝa þiȝra populð æhta ȝ pelena. oððe hƿæt  
 þu þæp on aȝe unanðerȝilðeȝ. ȝiȝ þu him ȝceaðſiȝlice<sup>1</sup> æftep-  
 riȝpaȝt. Ðƿæt hæfſt ðu æt þam ȝiȝum þe ðu cƿiȝt ꝥ ȝeo ȝȝið  
 eop ȝiȝe. and æt þam pelum.<sup>2</sup> ðeah hi nu ece ƿæpion. Seȝe<sup>3</sup> me  
 nu hƿæþeȝ ȝe þin ƿela ðineȝ þanceȝ ſƿa ðeopie ȝeo þe ƿop hiȝ  
 aȝenȝie ȝecȝnðe. hƿæþeȝ ic ðe ȝecȝe þeah ꝥ hit iȝ of hiȝ aȝenȝie  
 ȝecȝnðe naȝ of þinȝie. ȝiȝ hit þonne hiȝ aȝenȝie ȝecȝnðe iȝ naȝ  
 of ðinne. hƿi eaȝt ðu þonne a þȝ betepa ƿop hiȝ ȝode.<sup>4</sup> Seȝe  
 me nu hƿæt hiȝ þe ðeopaȝt<sup>5</sup> þince. hƿæþeȝ þe ȝolð þe hƿæt ic  
 ƿat þeah ȝolð. Ac þeah hit nu ȝoð<sup>6</sup> ȝeo ȝ ðeopie.<sup>7</sup> þeah biȝ  
 hliȝeaðiȝra ȝ leoppendra ȝe ðe hit ȝelȝ. ðonne ȝe þe hit ȝaðepaȝ  
 ȝ on opȝum ƿeaȝaȝ. ȝe eac þa ƿelan beoȝ hliȝeaðiȝpan ȝ  
 leopſæliȝan þonne þonne hie mon ȝelȝ. þonne hie beon þonne  
 hi mon ȝaðȝiaȝ ȝ healt.<sup>8</sup> Ðƿæt ȝeo ȝitȝunȝ ȝeðeȝ heopie ȝit-  
 ȝeȝiaȝ laȝe æȝþeȝ ȝe Eode ȝe monnum. ȝ þa cȝȝta ȝeðoȝ þa  
 ȝimle leoȝ tæle ȝ hliȝeaðiȝe ȝ ȝeopȝe æȝþeȝ ȝe Eode ȝe mon-  
 num ðe hie luȝiaȝ. Nu ꝥ ȝeoh þonne æȝþeȝ ne mæȝ beon ȝe  
 m'ð þam ðe hit ȝelð ȝe mið þam þe hit numȝ.<sup>9</sup> nu iȝ ƿopþæm  
 ælc ȝeoh betepie ȝ ðeopȝȝiȝȝe ȝeȝealð þonne ȝehealðen. Eȝ nu  
 eall þiȝeȝ miððaneapðeȝ ƿela come to anum men. hu ne ƿæpion  
 þonne ealle opȝie men ƿæðlan butan anum.<sup>10</sup> Enoh ſƿeotol  
 ðæt iȝ. ꝥ te ȝoð ƿoȝð ȝ ȝoð hliȝa ælceȝ monneȝ biȝ betepa ȝ  
 ðeopȝia.<sup>11</sup> þonne æniȝ ƿela. hƿæt ꝥ ƿoȝð ȝeȝȝly eallȝa<sup>12</sup> þaȝa  
 eapian þe hit ȝeheȝȝ. ȝ ne biȝ þeah no ðȝ læȝȝe mið þam þe hit  
 ſƿiȝcȝ. hiȝ heopȝan ðieȝelneȝȝe hit ȝeopenað.<sup>13</sup> ȝ þæȝ oðȝeȝ  
 heopȝan belocene<sup>14</sup> hit þuȝiȝæȝȝ. ȝ on þam ƿæpelðe þæȝ be-  
 tȝȝ ne bið hit no ȝepanod. ne mæȝ hit mon mið ſƿeopȝe  
 opȝlean. ne mið þaȝe ȝebinðan. ne hit næȝȝe ne acȝiðð. Ac þa  
 eopȝie ƿelan. þeah hi ealne ƿeȝ eopȝie ſin.<sup>15</sup> ne þiȝcȝ eop no þȝ  
 ƿaȝop<sup>16</sup> heopa ȝenoh. ȝ þeah ȝe hie þonne opȝum monnum  
 ȝellan ne maȝon. ȝe no þe ma mið þam heopa ƿæðle ȝ heopa  
 ȝitȝunȝe ȝeȝȝllan. ðeah þu hie ſȝmale<sup>17</sup> toðæle ſƿa ðuȝt. ne  
 miht þu þeah ealle men emlice<sup>18</sup> mið ȝehealðan. ȝ ðonne þu  
 ealle ȝeðæðe hæfſt. þonne biȝt ðu ðe ȝelȝ ƿæðla. Siȝt ƿæt  
 ƿepulice<sup>19</sup> ƿelan þiȝeȝ miððanȝeapðeȝ. ðonne hi nan mon ƿullice  
 habban ne mæȝ. ne hie nanne mon ȝepeliȝian ne maȝon. buton

<sup>1</sup> Cott. ȝeȝceaðſiȝlice. <sup>2</sup> Cott. ƿelan. <sup>3</sup> Cott. sæȝe. <sup>4</sup> Cott. ȝoode.

<sup>5</sup> Cott. ðeopaȝt. <sup>6</sup> Bod. ȝolð. <sup>7</sup> Cott. ðeopie. <sup>8</sup> Cott. hit. <sup>9</sup> Cott. mon  
 ȝelð. <sup>10</sup> Cott. buton him anum. <sup>11</sup> Cott. ðeopȝia. <sup>12</sup> Cott. ælceȝ.

<sup>13</sup> Bod. ðelneȝȝe hit openað. <sup>14</sup> Cott. belocena. <sup>15</sup> Cott. mið eop ſin.

<sup>16</sup> Cott. hƿaȝop. <sup>17</sup> Cott. ſƿa ſȝmeahce. <sup>18</sup> Cott. emlice. <sup>19</sup> Cott. ƿepelice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne gedon to pæblan. Ðræþer<sup>1</sup> nu gímma plite eorpe eazan to him zetio. heopa to pundrianne. ꝥa ic pat ꝥ hie<sup>2</sup> ðoþ. hþæt reo<sup>3</sup> ðuꝥuð þonne þær pliteꝥ þe on þam<sup>4</sup> gímmum bið. biþ heopa næꝥ eorpe.<sup>5</sup> þý ic eom ꝥriþe ungemetlice ofpundriod hꝥi eop þince þære ungerceadriþan Ƴerceanfte Ƴoð<sup>6</sup> betere þonne eoreþi aƳen Ƴoð. hꝥi Ƴe ꝥa ungemetlice pundriþen þara gímma. oððe æniƳer þara ðeaðlicena ðinƳa ðe Ƴerceanfriþnerre næꝥþ. forðam hie mið nanum rýhte ne maƳon ƳearniƳan ꝥ Ƴe heopa pundriþen. þeah hie Eodeꝥ Ƴerceanfta rien. ne riht hi no riþ eop to metanne. forþam þe oðer tpeƳa oþþe hit nan Ƴoð niꝥ for eop reþfe. oððe þeah for lýtel Ƴoð riþ eop to metanne. to ꝥriþe þe heþeriar<sup>7</sup> uꝥ reþfe. þonne þe marie ꝥ luþiar<sup>8</sup> ꝥ þe under uꝥ iꝥ on urum<sup>9</sup> anpealde. þonne uꝥ reþfe. oððe ðone Ðrihten ðe uꝥ Ƴercean. Ƴ uꝥ ealle ða Ƴoð forƳear. Ðræþer ðe nu licƳen<sup>10</sup> fæƳeriu lonð :-

## CAPUT XIV. v

§ I. ÐA andriþorode ꝥ Moe þære Eerceanfriþnerre Ƴ cꝥæð. Ðꝥi ne reolde me lician fæƳer land. hu ne iꝥ þæt re fæƳerierfa ðæl Eodeꝥ Ƴerceanfta. Ƴe full oft þe fæƳniar<sup>11</sup> rmylþre fæ. Ƴ eac pundriar þær pliteꝥ þære riunnan and þær monan Ƴ eallra þara reorriena. Ða andriþorode re Þiꝥdom and reo Eerceanfriþner þam Moe Ƴ þuꝥ cꝥæþ. Ðræt belimþþ þe heopa fæƳerierre.<sup>12</sup> hþæþer<sup>13</sup> ðu ðurpe Ƴilpan ꝥ heopa fæƳerier þin rie. neþe neþe. hu ne paꝥt þu ꝥ þu heopa nanne ne Ƴerophþeꝥt.<sup>14</sup> ac Ƴiꝥ ðu Ƴilpan pille. Ƴilp Eodeꝥ. Ðræþer þu nu fæƳerpa bloꝥtmaena fæƳniƳe on earþian rielle þu hie Ƴercean. hþæþer þu nu rielleþ auiht rýrcan mæƳe, oððe Ƴerophþeꝥt habbe. neþe neþe. ne ðo þu ꝥa.<sup>15</sup> hþæþer hit nu ðiner Ƴepealdeꝥ rie ꝥ re hæriþeꝥt rie ꝥa rehiƳ on þærctum. hu ne pat ic ꝥ hit iꝥ no þiner Ƴepealdeꝥ. Ðꝥi earþ þu ðonne onæleð mið ꝥa iðele Ƴeþean. oððe hꝥi luþaꝥt ðu þa friemðan Ƴoð ꝥa ungemetlice. rielle hi rien þin aƳnu.<sup>16</sup> Feþeꝥt þu mæƳe reo rýꝥð þe Ƴedon þæt þa þinƳ ðine aƳene<sup>17</sup> rien þa þe heopa aƳene<sup>18</sup> Ƴeꝥýnde þe Ƴeðýdon<sup>19</sup> friemðe. neþe neþe. niꝥ hit no þe Ƴeꝥýnde ꝥ te þu hi aƳe. ne him niꝥ Ƴeðýnde ꝥ hi ðe folƳien. ac þa heofencundan þinƳ þe riht<sup>20</sup> Ƴe-

v Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

<sup>1</sup> Bod. Ðræþ. <sup>2</sup> Cott. hi. <sup>3</sup> Cott. ri. <sup>4</sup> Cott. þæm. <sup>5</sup> Cott. eoreþi. <sup>6</sup> Cott. Ƴoð peþ. <sup>7</sup> Cott. heþpað. <sup>8</sup> Cott. þ ma luþað. <sup>9</sup> Cott. urum. <sup>10</sup> Cott. licien. <sup>11</sup> Cott. fæƳemað. <sup>12</sup> Cott. to huopa fæƳerierre. <sup>13</sup> Bod. hþæþ. <sup>14</sup> Cott. nan ne poþþeꝥt. <sup>15</sup> Cott. no ꝥa. <sup>16</sup> Bod. ren þine Ƴeꝥ nu. <sup>17</sup> Cott. aƳnu. <sup>18</sup> Cott. aƳnu. <sup>19</sup> Bod. Ƴedon. <sup>20</sup> Cott. riendan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

#### CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnde. næf þæf eorþlican. Ðaſ eorþlican pærtmaſ ſint geſcea-  
pene ne tenum<sup>1</sup> to andlifen. 7 þa worulð pelan ſýnt geſceapene  
to biſſice þam monnum þe beoþ neatenum<sup>2</sup> zelice. ꝥ beoþ un-  
rihtſige 7 ungemetfærte. to þam hi eac becumaf oſtoſt. Eif  
þu þonne ðæt gemet habban wille. 7 ða nýð þearfe witan wille.  
þonne iſ þæt mete 7 ðrýnc 7 clafar and tol to ſpelcum  
crafte ſpelce þu cunne ꝥ ðe iſ gecýnde 7 ꝥ ðe iſ riht to  
habbenne. Wpelc ſſemu iſ ðe ꝥ þæt þu wilnize þiſſa andþear-  
ðena geſælpa oſer gemet. þonne hie naþer<sup>3</sup> ne maſon ne þin  
gehelpan. ne heora ſelfra. On ſſiþe lýclon hiepa hæfþ ſeo ge-  
cýnd genog. on ſſa miclum heo hæfþ genog ſſa þe ær ſſræcon.  
Eif þu heore mape ſeleſt. oþer tſeſa oððe hit þe ðeap. oððe  
hit þe þeah unſýnſum biþ. oððe ungeteſe.<sup>4</sup> oððe ſſecenlic eall  
ꝥ þu nu oſer gemet ðeſt. Eif þu nu oſer gemet itſt. oþþe  
ðrinſt. oððe clapa þe ma on hæfſt<sup>5</sup> þonne þu wupfe. ſeo  
oſerwng<sup>6</sup> þe wupþ oþþe to ſaſe. oððe to plættan. oþþe to un-  
geſenenum. oþþe to wlio. Eif þu nu wenſt ꝥ te wunðorlice  
geſela<sup>7</sup> hwelc weorþmýnd ſie. ðonne telle ic þa weorþmýnd  
þæm<sup>8</sup> wýrhtan þe hie worhte. næf na þe.<sup>9</sup> ſe wýrhta iſ Eoð.  
þæf crafſt ic þæſ heuſe on. Wenſt þu þæt ſeo menſio þinra  
monna þe mæſe ðon geſæligne. neſe neſe. ac ſif hie ýfele ſint  
ðonne ſint hie þe pleolicpan 7 geſſicnefulpan ge hæfð þonne ge  
næfð.<sup>10</sup> forþam ýfele þeſnar beoþ wýmle heora hlaforðer ſienð.  
Eif hi þonne goðe beoþ 7 hlaforð holðe 7 untſſealðe hu ne  
beoþ ꝥ þonne heora goðer. næf þiner. hu miht þu þonne þe  
aſnian heora goð. ſif þu nu þæf ſilſt. hu ne ſilſt þu þonne  
heora goðer. næf þiner :

§ II.<sup>w</sup> Nu þe iſ genoh openlice gecýþeð þæt te nan þara  
goða þin niſ. þe þe ær ýmbe ſſræcon. 7 þu teohhodeſt<sup>11</sup> ꝥ hi  
þine beon ſceoldan. Eif þonne þiſſe worulðe wlite 7 wela to  
wilnienne niſ. hwæt wunnaſt þu þonne æfter þam þe þu for-  
lupe. oððe to hſon faſnaſt ðu þæf þe þu ær hæfðeſt.<sup>12</sup> ſif hit  
fæſer iſ. ꝥ iſ of heora aſnum gecýnde. næf of ðinum. heora  
fæſer hit iſ. næf þin. hwæt fæſnaſt<sup>13</sup> þu þonne heora fæſer.  
hwæt belimþ hif to þe. ne þu hit ne geſceope. ne hi þine aſene  
ne ſent. Eif hi nu goðe ſint 7 fæſeſe. þonne wæron hi ſſa ge-

<sup>w</sup> Boet. lib. ii. proſa 5.—Ex quibus omnibus, &c.

<sup>1</sup> Cott. nýtenum. <sup>2</sup> Cott. bioð neatum. <sup>3</sup> Cott. naþer. <sup>4</sup> Cott. ungeteſe. <sup>5</sup> Cott. clape ma on hehſt. <sup>6</sup> Cott. wio oſerwnc. <sup>7</sup> Cott. geſepela. <sup>8</sup> Bod. þa. <sup>9</sup> Cott. nealler þe. <sup>10</sup> Cott. and lýtize þonne ſint hi þe pholicpan 7 geſſicnefulpan hæfð þonne næfð. <sup>11</sup> Cott. teoh-  
hodeſt. <sup>12</sup> Cott. þæſ hæfſt. <sup>13</sup> Bod. faſnar.



These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

ſceapene. ⁊ ſwælcce hi wolðan beon þeah þu hi næfre nahterſt.   
 Feaſt ðu þ̅ hi aþe ðeowfýrþþan ſeon.<sup>1</sup> þe hi to þinre note ge-   
 lænde wæron. Ac forþam þe heora ðýrge men wafiaþ. ⁊ hi   
 him þincaþ ðeore. forþam þu hi gaderiaſt ⁊ helcſt on þinum   
 hordre. Ðwæt wilnaſt þu þonne þ̅ þu hæbbe æt ſwelcere gerefli-   
 neſſe.<sup>2</sup> Feleþ<sup>3</sup> me nu ic hit ðe ſecge. næfre ðu þær nauht æt   
 buton þ̅ þu tiliaſt<sup>4</sup> wæðle to flionne. ⁊ for þý gaderiaſt marre   
 þonne þu þurfe.<sup>5</sup> Ac ic wac ðeah ſwiþe gearre. þ̅ te eall þ̅ ic hea   
 ſwreccce iſ wiþ þinum willan. Ac eowra gerefliða ne ſint no þ̅ ge   
 wenaþ wæt hi ſien. forþam ſe þe micel inefre<sup>6</sup> ⁊ miſlic aȝan   
 wile. he beþearf eac micel ſultumef. Se ealða cwiðe iſ ſwiþe for   
 þe mon gefýrn cwæþ. wæt te þa<sup>7</sup> micel beþurfon. þe micel   
 aȝan willaþ. ⁊ þa þurfon ſwiþe lýtler. þe maran ne williaþ þonne   
 genogef. butan he wilnigen mid oferwinge hiora giterunga ge-   
 fýllan. þ̅ hi næfre ne gedof. Ic wac þ̅ ge wenaþ wæt ge nan   
 gecundlice<sup>8</sup> god ne gerefliða on innan eow ſelfum nabbaf.<sup>9</sup> for-   
 þam ge hi ſecaþ butan eow to fremðum gefceafum. ſwa hit iſ   
 miſþweorfeð þ̅ þæm men ðineþ. þeah he ſe godcundlice ge-   
 ſceadwiſ. þ̅ he on him ſelfum næbbe felfa genoge. buton he   
 marre gegaderige þara ungerceadwifena gefcefta þonne he   
 beþurfe. oððe him gemetlic ſeo. ⁊ þa ungerceadwifan neotena<sup>10</sup>   
 ne wiliaþ nanef oþwer ſeow.<sup>11</sup> ac þinceþ him genog on þam þe hi   
 binnan heora ægenre hýðe hæbbaf to eacan þam forðre þe him   
 gecýndelic biþ. Ðwæt ge þonne þeah hwæthweza godcundliceſ   
 on eowre ſaule hæbbaf. wæt iſ andȝit. ⁊ gemýnd. and ſe ge-   
 ſceadwiflica willa þ̅ hine þara trega lýrte. ſe þe þonne þaſ ðreo   
 hæfþ. þonne hæfþ he hiſ geowpenðef onlicneſſe ſwa forþ ſwa   
 ſwa ænezu gefceaf fýrmeſt<sup>12</sup> mæg hiepe geowpenðef onlicneſſe   
 habban. Ac ge ſecaþ þære hean gecýnde gerefliða and heore   
 weorþſcipe to þam niþerlicum ⁊ to ðam hweorðlicum<sup>13</sup> ſin-   
 gum. Ac ge ne onȝitað hu micelne teonan ge dof Eode eowrum   
 geowpenðe. forþam þe he wolde wæt te ealle men wæran ealra   
 oþra<sup>14</sup> gefceafta wealdanðar. Ac ge underwiðaþ eowre helſtan   
 meðemneſſe under þa eallra nýfemeſtan gefceafta. ⁊ mid þam   
 ge hæbbaf gecýðeð þ̅ te æfter eowrum aȝnum dome ge dof   
 eow ſelfe wýrðan þonne eowre aȝne<sup>15</sup> æhta. nu ge wenaþ þ̅ eowre   
 nauht<sup>16</sup> wean ſien eowra gerefliða. ⁊ teohhwaþ þ̅ eall eowre

<sup>1</sup> Cott. aþý ðeowpan ſien. <sup>2</sup> Bod. gelicneſſe. <sup>3</sup> Bod. Feleþ. <sup>4</sup> Cott.   
 tiliaſt. <sup>5</sup> Cott. þýrre. <sup>6</sup> Cott. inneſſe. <sup>7</sup> Bod. þ̅ þa þe. <sup>8</sup> Cott. gecýn-   
 delic. <sup>9</sup> Cott. næbben. <sup>10</sup> Cott. neaz. <sup>11</sup> Cott. ſwor. <sup>12</sup> Bod. fupemeſt.   
<sup>13</sup> Bod. hweorðum. <sup>14</sup> Cott. oþerra. <sup>15</sup> Cott. eowra aȝna. <sup>16</sup> Cott. noht.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populð Ʒoð Ʒien ærpan<sup>1</sup> Ʒe Ʒelfe. ƷƷa hit eac Ʒýrþ þonne Ʒe ƷƷa Ʒillaþ :

§ III.\* Ðær mennrƷcan lifer Ʒecýnð iƷ ꝥ hi ðý anan Ʒeon<sup>2</sup> beforan eallum oþrum ƷerƷearfum. ðý hi hie Ʒelfe onƷiton hræt hie Ʒenð.<sup>3</sup> Ʒ hƷonan hi Ʒenð.<sup>4</sup> Ʒ þi hi Ʒenð<sup>5</sup> Ʒýrpan þonne nýtenu. þý hi nellap Ʒitan hræt hi Ʒint. oððe hƷonan hi Ʒint. Ðam neatum iƷ Ʒecýnðe ꝥ hi nýton hræt hi Ʒenð.<sup>6</sup> Ac ꝥ iƷ þapa monna unþear þæt hi nýton hræt hie Ʒien. Nu þe iƷ Ʒriþe Ʒreotol þæt Ʒe beoþ on ƷedƷolan. þonne Ʒe Ʒenaþ ꝥ ænig mæƷ mið Ʒræmðum Ʒelum beon Ʒereorþoð. Eif hƷa nu biþ mið hƷelcum Ʒelum Ʒereorþoð Ʒ mið hƷelcum ðeorƷýrþum æhtum ƷeƷýreþoð.<sup>7</sup> hu ne belimþ Ʒe ƷeorþrƷipe þonne to þam þe hine Ʒereorðað. þæt iƷ to heƷianne hƷene Ʒihtlicor. Ne ðæt ne beoð on þý ƷæƷerƷie þæt mið elleƷ hƷam Ʒerenð biþ. þeah þa Ʒerenu ƷæƷru Ʒien. þe hit mið Ʒerenð bið. Ʒif hit ær Ʒceonðlic Ʒær. ne biþ hit on þý ƷæƷerƷie. Ʒite þu ƷorƷoþ ꝥ nan Ʒoð ne ðeap. þam þe hit ah. Ðræt ðu ƷarƷ nu ꝥ ic þe ne leoƷe. Ʒ eac ƷarƷ þæt þa Ʒelan oƷt ðeap. þam þe hie aƷan on manegum þingum. Ʒ on þam ƷriþoƷt þæt te men Ʒeorþað ƷƷa upahafene Ʒor þam Ʒelan. ꝥ oƷt Ʒe eallra ƷýrreƷta Ʒ Ʒe eallra unƷeorþeƷta mon Ʒenþ ꝥ he Ʒie ealleƷ þæƷ Ʒelan Ʒýrþe ðe on þiƷƷe Ʒopulðe iƷ. Ʒif he ƷiƷte<sup>8</sup> hu he him tocumā mihte. ðe þe micle Ʒelan hæƷþ. he him onðræt monigne Ʒeonð.<sup>9</sup> Ʒif he nane æhta næfðe. ne þorƷte he him nanne<sup>10</sup> onðrædon. Eif þu nu Ʒære ƷeƷƷerenðe. Ʒ hæƷeƷt micel Ʒoð on þe. Ʒ þu þonne become on þeoƷ Ʒceole.<sup>11</sup> þonne ne ƷenðeƷt þu þe ðiner ƷeoƷeƷ. Ʒif ðu þonne ƷƷelceƷ nanƷuht næƷeƷt. þonne ne þorƷteƷt ðu ðe nanƷuht onðræðan. ac meahƷeƷt þe Ʒan ƷinƷenðe þone ealðan cƷiðe þe mon ƷeƷýrin ƷanƷ. þæt Ʒe naƷoða ƷeƷƷerenð him nanƷuht ne onðƷeðe. þonne ðu ðonne oƷƷorƷƷ Ʒære. Ʒ ða þeoƷaƷ ðe Ʒrom ƷerƷten ƷæƷion. þonne mihteƷt þu biƷƷerƷian þaƷ andƷeapðan Ʒelan. Ʒ mihteƷt cƷeþan. Eala ꝥ hit iƷ Ʒoð Ʒ Ʒýnŷum ꝥ mon micelne Ʒelan aƷe.<sup>12</sup> nu Ʒe næƷƷe ne Ʒýrþ oƷƷorƷƷ ðe hine undeƷƷeþ :

\* Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

<sup>1</sup> Cott. diorpan. <sup>2</sup> Cott. Ʒie. <sup>3</sup> Cott. Ʒien. <sup>4</sup> Cott. Ʒien. <sup>5</sup> Cott. Ʒint. <sup>6</sup> Cott. Ʒien. <sup>7</sup> Cott. Ʒeapoth. <sup>8</sup> Cott. ƷiƷte. <sup>9</sup> Cott. Ʒýnð. <sup>10</sup> Cott. nænne. <sup>11</sup> Cott. þioƷ Ʒceole. <sup>12</sup> Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.<sup>7</sup>

ÐA reo Ærceabpīrner ða þīr ſpell aſæð hæfde. þa ongan heo ſingan 7 þur cƿæþ. Eala hu ƿeræliȝ reo ſorpe eld ƿar þīrer miððan ȝearðer. þa ælcum men ſulhte ȝenog on þære eorþan ƿærctmum. Næron þa ƿeliȝe hamar. ne miſtlice ſƿotmettar. ne ðrincar. ne ðiorpȝrþra hræȝla hi ne ȝirndan. ſorþam hi þa ȝit næpan. ne hio nanſulht ne ȝerapon. ne ne ȝeherdon. Ne ȝemdon hie naner ſȝrenluſter. buton ſrīþe ȝemetlice þa ȝecȳnd beeoðan. ealne ƿeȝ hi æton æne on ðæȝ. and þ̅ ƿær to æſenner. Treora ƿærctmar hi æton 7 pȝrta. naller ſcīr pīn hi ne ðruncan. ne nanne ƿætan hi ne cuþon rið hunȝe menȝan. ne ſeolocenra hræȝla mið miſtlicum bleorum hi ne ȝimdon. Ealne ƿeȝ hi ſlepon ute on tīora ſceadum. hluterra ƿella ƿæter hi ðruncan. ne ȝereah nan cerra ealand. ne ƿerorþ. ne ȝeherde non mon þa ȝet nanne ſcīpherie. ne ſurþon ŷmbe nan ȝereohƿt ſƿrecan. ne reo eorþe þa ȝet bermiten mið ofſreȝener monner blode. ne mon ſurðum ȝerundod. ne monn ne ȝereah ða ȝet ŷfel pillende men. nænne ƿeorþſcipe næfdon. ne hi non mon ne luſude. Eala þ̅ ure tīða nu ne mihtan ƿeorðan ſƿilce. Ac nu manna ȝitſunȝ iſ ſƿa bȝrnenðe. ſƿa þ̅ ſȝr on þære helle. reo iſ on þam munte ðe Ætne hatte. on þam ieglande þe Sicilia hatte. ſe munt bið ſimle ſƿeſle bīrnenðe. 7 ealla þa neah ſƿora þær ŷmbutan ſoribærnð. Eala hræt ſe ſorpa ȝitſere ƿære. þe æreſt þa eorþan ongan ðeſan æfter ȝolde. 7 æfter ȝimmum. 7 þa ſƿecnan ðeorpſrþneſſa ſunde ðe ær behȝð ƿær 7 beheloð mið ðære eorþan :.

CAPUT XVI.<sup>2</sup>

§ I. ÐA ſe ſiȝdom þa þīr leoð aſunȝen hæfde. þa ongan he eſt ſpellian 7 þur cƿæþ. Ðræt mæȝ ic ðe nu marie ſecȝan be þam ƿeorþſcipe 7 be ðan anpealde þīre ƿorulde. ſor þam anpealde ȝe eor ƿoldon ahebban up oð ðone heoſen. ȝiſ ȝe mihton.<sup>1</sup> þ̅ iſ ſorþam þe ȝe ne ȝemunon ne eac ne onȝitað þone heoſoncundan anpeald 7 þone ƿeorþſcipe ſe iſ eorep aȝen. 7 þonan ȝe comon.<sup>2</sup> hræt ſe eorep ƿela þonne 7 ſe eorep anpeald þe ȝe nu ƿeorþſcipe hatað. ȝiſ he becȳmþ to þam eallra pȝrreſtan men. 7 to ðam þe hiſ ealra unƿeorþorȝt biþ. ſƿa he nu ðȝde to þīr ilcan ðeoðrice. 7 eac<sup>3</sup> ær to Nepone

<sup>7</sup> Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

<sup>2</sup> Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.

<sup>1</sup> Cott. meahcen.

<sup>2</sup> Bod. noman.

<sup>3</sup> Cott. iu.

## CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

## CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Larene. 7 oft eac to manegum heopa gelicum. Ðu ne pile he þonne ðon gpa gpa hý dýðon 7 gít ðoþ. ealle<sup>1</sup> þa wicu þe him unðer beoð oððe aperi on neaperte forplean 7 forþenezian gpa gpa fýner liz ðeð ðryne<sup>2</sup> hæþ felð. oððe eft re býrnenða rpefl ðone munt bærnþ ðe re haþaþ Ætne. re ri on þam ealonðe Sicilia. rpiþe onlice þam micelan floðe ðe giu on Noer ðagum pær. Ic pene þæt ðu mæze gemunan þ te eoppe eolþpan giu<sup>3</sup> Romana ritan on Torcþiner ðagum þær oferimodan cýningeþ. for hir ofermettum. ðone cýnelican naman of Rome býriþ æreft aþýðon. Onð eft gpa ilce þa heretohan. þe hi<sup>4</sup> ær utaðriþon. hi wolðon eft utaðriþan for hiora ofermettum. Ac hi ne mihtan. forþam þe re æfterre anpealð þara heretogena þam Romaniscum ritum git rýr licode þonne re æppa ðara cýninga. Eri hit ðonne æfre zeruriþ. gpa hit rpiðe felðan<sup>5</sup> zerýrþ. þæt re anpealð 7 re peorþþe becuþe to goðum men anð to riþum. hþæt biþ ðær þonne licýrþer buton hir goð 7 hir peorþþe. þær goðan cýningeþ. naþ ðær anpealðeþ. forþam ðe re anpealð næfre ne biþ goð.<sup>6</sup> buton re goð<sup>7</sup> rie þe hine hæbbe. þý<sup>8</sup> hit biþ ðær monneþ goð.<sup>9</sup> naþ<sup>10</sup> ðær anpealðeþ. gif re anpealð goð<sup>11</sup> biþ. forþam hit bið. þæt te nan man for hir riþe ne cýmð to cþæftum 7 to meðenneþe. Ac for hir cþæftum 7 for hir meðenneþe he cýmþ to riþe 7 to anpealðe. ðý ne biþ nan mon for hir anpealðe na þe betere. ac for hir cþæftum he beoþ goð<sup>12</sup> iþ he goð<sup>13</sup> biþ. 7 for hir cþæftum he bið anpealðeþ peorþe. gif he hir peorþe biþ. Leorniaþ forþam Þiþðom. 7 þonne ze hine zeleanoð hæbben. ne forhoziaþ<sup>14</sup> hine þonne. Ðonne reze ic eop buton ælcum tpeon. þ ze maþon þuph hine becuþan to anpealðe. þeah ze no þær anpealðeþ ne rilniþan. Ne þurþon ze no hogian<sup>15</sup> on ðam anpealðe. ne him æfteri þriþan. gif ze riþe biþ 7 goðe. he pile folgian eop. þeah ze hir no ne rilnian. Ac reze me nu hþæt eoppe ðeoriþþeþta pela 7 anpealð rie. þe ze riþoþt giþnaþ. Ic pat þeah þæt hit iþ þiþ anðþearða lif 7 þeþ þriþnienda pela þe re ær ýmbe gþæcon :

§ II.<sup>a</sup> Eala hþæþer ze netelican<sup>16</sup> men ongiþon hþelc re pela rie. 7 re anpealð. 7 þa populð zerælþa.<sup>17</sup> Ða rint eoppe hlaþorðar

<sup>a</sup> Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.

<sup>1</sup> Bod. eall. <sup>2</sup> Cott. leg ðeð ðryne. <sup>3</sup> Cott. ealþpan gio. <sup>4</sup> Cott.

hine. <sup>5</sup> Cott. relðon. <sup>6</sup> Cott. gooð. <sup>7</sup> Cott. gooð. <sup>8</sup> Bod. þeah.

<sup>9</sup> Cott. gooð. <sup>10</sup> Cott. næþ. <sup>11</sup> Cott. gooð. <sup>12</sup> Cott. gooð. <sup>13</sup> Cott.

gooð. <sup>14</sup> Cott. forþýcgað. <sup>15</sup> Cott. hongian. <sup>16</sup> Cott. netenlican.

<sup>17</sup> Cott. rælþa.



and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætna*, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe wealdanðar. næf 7e heopa. 7if 7e nu 7erapen hwelce  
 mu7 þæt wære hlaforð ofer oþre mýr. 7 fetter him domar. 7  
 niððe<sup>1</sup> hie æfter 7afole. hu punðerlic wolde eow þæt ſincan.  
 hwelce cehhetun7e 7e wolðon þæf habban. and mið hwelcum  
 hleahtre 7e wolðon beon aſtýned. hu miccle mare iſ þonne þæf  
 monnef lichoma to metenne wið þ Mod. þonne 7eo mu7 wiþ  
 þone mon. Ðræt 7e þonne ma7on eafe 7erencan. 7if 7e hit 7e-  
 orne ýmbe ſmeagan willaþ 7 æfterſýrian. þ<sup>2</sup> nanre puhte  
 lichoma ne beoð þonne teðerwa þonne þæf monnef. Ðam  
 ma7on ðerian þa læſtan fleo7an. 7 þa 7nættaf mið ſwiþe  
 lýclum ſitelum him ðerian. 7 eac þa ſmalan ſýrmar. þa ðone  
 mon 7e innan 7e utoſ weriðar.<sup>3</sup> 7 hwilum fulneah ðeaðne 7e-  
 doð. 7e ſurþum þeow lýtle loppe hine hwilum ðeaðne 7eðer.  
 ſwiþa puhta him ðerian æ7þer 7e innan 7e utoſ. On hwæm  
 mæ7 æni7 man oþrum ðerian buton on hiſ lichoman. oððe  
 eft on heopa welum. þe 7e haðaþ 7erælfra. ne nan mon ne mæ7  
 þam 7eræaðriſan Mode 7eðerian. ne him 7edon þ hit ne ſie þ  
 þ hit biþ.<sup>4</sup> Ðæt iſ ſwiþe ſweotol to on7itanne be ſumum  
 Romanſcum æðelingre. ſe wæf haſen Liberiuſ.<sup>5</sup> ſe waf to  
 manegum wicum 7erorht. forþam þe he nolde melðian on hiſ  
 7erewan þe mið him ſieredon<sup>6</sup> ýmbe þone cýning þe hie ær  
 mið unrihte 7erunnen hæfðe.<sup>7</sup> þa he þa beforan þone 7riaman  
 cýning 7elæð wæf. 7 he hine het ſec7an hwæt hiſ 7erewan  
 wæron þe mið him ýmbe ſieredon.<sup>8</sup> þa forceap he hiſ a7ene  
 tun7an. and wearþ hine ðær mið on ðæt neþ foran. forþam  
 hit 7erewarð þ ðam wian men com to lofe and to wýrðſcipe þ  
 ſe unrihtwiga cýning him teohhode<sup>9</sup> to wite. Ðræt iſ þ þe ma  
 þ æni7 man mæ7e oþrum ðon. þat he ne mæ7e him ðon þ  
 ilce. 7 7if he ne mæ7. ofer man mæ7. 7e leornodon eac be  
 þam wælfheowan Biſiuidem. ſe wæf on Æ7iptum. wæf leod-  
 haſan 7eruna waf þ he wolde ælcne cuman ſwiþe aſlice  
 underfon. 7 ſwiþe ſwærlce wiþ 7ebæran þonne he him æreſt  
 to com. Ac eft ær he him from cerðe. he ſceolde beon of-  
 ſlegen. 7 þa 7etýððe<sup>10</sup> hit þ Erculeſ Iober ſunu com to him.  
 þa wolde he ðon ýmbe hine ſwa ſwa he ýmbe manigne cuman  
 ær dýðe. wolde hine aðrencan on wære ea þe Niluſ haſte. þa  
 wearþ he ſtren7ra 7 aðrencete hine. ſwiðe wýhte be Goder  
 dome. ſwa ſwa he manigne oðerne ær dýðe. Ðræt eac Regulur.  
 ſe forwæra hereto7a. ða he feaht wið Africanar. he hæfðe

<sup>1</sup> Cott. neððe.    <sup>2</sup> Cott. þæt te.    <sup>3</sup> Cott. wýrðað.    <sup>4</sup> Cott. hit ſie  
 þæt þæt hit ne bið.    <sup>5</sup> Cott. Tibertiuſ.    <sup>6</sup> Cott. ſieredon.    <sup>7</sup> Bod.  
 hæfðon.    <sup>8</sup> Cott. hine ſieredon.    <sup>9</sup> Cott. teohhode.    <sup>10</sup> Cott. 7ebereðe.

- rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unafeczenðlicne riȝe ofer þa Afrīcanas. Ða he hi þa rriðorȝ forrlagen hæfde. þa het he hi bindan 7 on balcan leȝan.<sup>1</sup> þa ȝebýrpede hit rriþe hraþe ꝥ he pearþ ȝebunden mið hira pacentum. Ðræt penȝt ðu þonne hræt ȝoðer ȝe<sup>2</sup> anpealb ȝie. þonne he on nane rriȝan hiȝ aȝner cræfȝer ne mæȝ forbuȝan ꝥ he þæt ilce ýfel ne ȝeƿarȝe oþrum monnum. ȝe<sup>3</sup> he ær oþrum ðýðe. hu ne iȝ ȝe anpealb þonne þær nauht :

§ III.<sup>b</sup> Ðræt penȝt þu. ȝiȝ ȝe ȝeorþȝcipe 7 ȝe anpealb aȝner ðoncer ȝoð ȝære and hiȝ ȝelfer anpealb hæfde. hræðer he ȝolde þam forcuþerȝtum mannum ȝolȝian ȝƿa he nu hƿilum<sup>4</sup> ðeð. Ðu ne ȝarȝt þu ꝥ hit niȝ nauht ȝecýnde ne nauht ȝeƿunelic ꝥ æniȝ riþerpearð ðinȝ bion ȝemenȝed riþ oðrum riþerpearðum. oððe æniȝe ȝeferpæðenne rið habban. Ac ȝeo ȝecýnd hit onȝcunað þæt hie<sup>5</sup> maȝon ȝeorþan toȝæðere ȝemenȝed. ȝe ma<sup>6</sup> þe þæt ȝoð<sup>7</sup> 7 þæt ýfel maȝon ætȝæðere bion. Nu ðe iȝ rriðe openlice ȝecýþeð ꝥ þiȝ andpearðe riȝe. and þaȝ ȝeƿulð ȝeƿælþa. 7 þeȝ anpealb of heora<sup>8</sup> aȝnum ȝecýnde 7 heora aȝner ȝeƿealðer nauht ȝoðe ne riȝent. ne hiora ȝelfra nanne anpealb nabbað. nu hi ȝillap cliȝian<sup>9</sup> on þæm rȝýȝtan monnum 7 him ȝeƿariap þæt hi bioð heora hlaȝorðas. Niȝ ðær nu nan tȝeo. ꝥ ofȝt þa<sup>10</sup> eallra forcuþerȝtan men cumað to þam anpealde 7 to þam ȝeorþȝcipe. Eȝiȝ ȝe anpealb þonne of hiȝ aȝenre ȝecýnde 7 of hiȝ aȝner ȝeƿealðer ȝoð ȝære. ne unðerſenȝe he næfpe þa ýfelan ac þa ȝoðan. Ðær ilcan iȝ to penanne to eallum ðam ȝeƿælðum þe ȝeo rȝýrð bȝienȝð riȝter andpearðan liȝer ȝe on cræfȝtum ȝe on æhtum. forþam hie hƿilum becumað to þæm forcuþerȝtum. Ðræt ȝe ȝenoz ȝeopne riȝton ðæt nanne mon þær ne tȝeoþ ðæt ȝe ȝeo<sup>11</sup> rȝronȝ on hiȝ mæȝene. ðe mon ȝe-rihð ðæt rȝronȝlic ȝeoȝe rȝýrð. Ne þonne ma. ȝiȝ he hræt bið. ne tȝeoþ nænne mon ꝥ he hræt ne ȝie. Ðra ȝeðeð<sup>12</sup> eac ȝe ðȝeam cræfȝt ꝥ ȝe mon biþ ðȝeamere. 7 ȝe læce cræfȝt þæt he biþ læce. 7 ȝeo riȝcu ðeð<sup>13</sup> ꝥ he biþ ȝecccere. Ðra ðeð eac ȝe ȝecýnda cræfȝt ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon rið ꝥ ýfel ȝemenȝed. ne ꝥ ýfel rið ꝥ ȝoð. ðeah he butu on anum men riȝen. þeah biþ æȝþer him on riȝnðron. ꝥ ȝecýnd nýle næfpe nanriht riþerpearðer lætan ȝemenȝan. forþam heora æȝþer

<sup>b</sup> Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

<sup>1</sup> Cott. leogan. <sup>2</sup> Bod. ȝe Loðer. <sup>3</sup> Cott. þæt. <sup>4</sup> Bod. hƿilcum.  
<sup>5</sup> Bod. hi. <sup>6</sup> Cott. þon ma. <sup>7</sup> Cott. ȝoð. <sup>8</sup> Cott. þær anpealðer  
 hiora. <sup>9</sup> Cott. clorjan. <sup>10</sup> Bod. of þam. <sup>11</sup> Cott. ȝie. <sup>12</sup> Cott. mæȝ.  
<sup>13</sup> Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onſcunað oþer. and ætþer pile beon ꝥ ꝥ hit biþ. ne mæg je pela gedon ꝥ je zitſere ne je zitſere. ne þa ʒrunduſean ʒit-  
runʒa ʒeſýllan. ne je anpealð ne mæg gedon hiſ pealðenð peal-  
ðenðne. Nu þonne nu ælc ʒerceaft onſcunað ꝥ ꝥ hiſe wiþer-  
peaſð bið. and ſwið ʒeoſine tiolaþ ꝥ hit him ꝥ from aſcuſe.  
hpelce tpa ſýnð þonne wiþerpeaſðian betpuh him þonne ʒoð ʒ  
ýfel. ne peorþað hi næfre to ſomne ʒeſeʒeð. Be þæm þu miht  
onʒitan. ʒif þa ʒeſælða ðiſer andpeaſðan hiſer þurh hie ſeſe  
heopa ſeſpa ʒepealð ahton. ʒ of heopa aʒnum ʒecýnðe ʒoðe  
pæron. þonne wolðon hi ſimle on ðam cliſian.<sup>1</sup> ðe him ʒoð mið  
porhte. nalæſ<sup>2</sup> ýfel. Ac þæſ þaſ hi ʒoðe beoð. þonne beoð hi  
þurh þæſ ʒoðan monner ʒoð ʒoðe þe him ʒoð mið pýſiþ. ʒ je  
bið þurh Eoð ʒoð. Eſ hie þonne ýfel mon hæfþ. þonne biþ  
he ýfel ðurh þæſ monner ýfel þe him ýfel mið ðeþ. ʒ þurh  
ðeoſel.<sup>3</sup> Ðræt ʒoðer iſ je pela þonne. þonne he ne mæg þa  
ʒrunduſean ʒitrunʒa aſýllan þæſ zitſereſ. oððe je anpealð.  
þonne he ne mæg hiſ pealðenð pealðenðne gedon. Ac hie ʒe-  
binðað þa pon pilnunʒa<sup>4</sup> mið heopa unabinðenðlicum pacentum.  
peah mon nu ýfelum men anpealð ſelle. ne ʒeðeð je anpealð  
hie ʒoðne ne meoðumne.<sup>5</sup> ʒif he ær næſ. ac ʒeoſenað hiſ  
ýfel. ʒif he ær ýfel pæſ. ʒ ʒeðeð hit þonne ſpeotol. ʒif hit ær  
næſ. forþam peah he ær ýfel wolde. þonne nýſte he hu he hit  
ſpa fullice ʒecýrðe.<sup>6</sup> ær he fullne anpealð hæfðe. Ðæt ʒeſýſþ  
forþam ðýſiʒe þe ʒe fæʒniað þæt ʒe mozon ſceppan þone<sup>7</sup>  
naman. hačan ꝥ ſælþa ꝥ nane ne beoð. ʒ þæt meoðumneſ ne  
beoþ.<sup>8</sup> forþam hi ʒecýðað on heopa endunʒe þonne hie endiaþ.  
ꝥ hie naþþer ne bioð. forþæm naþþer ne je pela.<sup>9</sup> ne je anpealð.  
ne je peorþſcipe ne beoþ to penanne ꝥ hit ſeo ſoþe ʒeſælþ je.  
ſpa hit iſ nu hſæðoſt to ſecʒanne be eallum þæm populð ʒe-  
ſælþum<sup>10</sup> þe ſeo pýſið brenʒþ. ꝥ þæſ nan puht on niſ þæſ to  
pilnianne ſeo. forþam ðe ðæſ nan puht ʒecýnðeliceſ ʒoðer on  
niſ ðæſ ðe of him cume. ꝥ iſ on þam ſpeotol ꝥ hi hie ſimle to  
ðam ʒoðum ne ðeoðað. ne ða ýfelan ʒoðe ne ʒeðoð þe hi hie  
oſtoſt toʒeðeoðaþ:.

§ IV.<sup>c</sup> Ða je ſwiðom þa þiſ ſpell þuſ aſieht<sup>11</sup> hæfðe. þa  
onʒean he eſt ʒiððiʒan ʒ þuſ cſæþ. Ðræt þe piſon hpelce

<sup>c</sup> Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

<sup>1</sup> Cott. cleorian.

<sup>2</sup> Cott. naller.

<sup>3</sup> Cott. diorul.

<sup>4</sup> Cott. pelnuʒa.

<sup>5</sup> Cott. meoðumne.

<sup>6</sup> Bod. acýððe.

<sup>7</sup> Cott. pone.

<sup>8</sup> Cott. nane ꝥ nan

meoðumneſ ne bið.

<sup>9</sup> Bod. ꝥ hie naþþer ne je pela.

<sup>10</sup> Cott. ſælþum.

<sup>11</sup> Cott. aſeahc.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

ƿællhriopnerra. 7 hƿilce hƿýnar. hƿilce unrihtc hæmedu. 7 hƿile man. 7 hƿilce aplearnerre ƿe unrihtƿira Karene Nepon ƿeophhte. ƿe het æt sumum cýrre forbærnan ealle Rome burh on anne rið æfter þære biſene ƿe ƿio Troia burz barn. hine lýrte eac zereon hu ƿeo burne. 7 hu lange. 7 hu leolhte be þære oþerre. 7 eft he het ofſlean ealle þa ƿireſtan ƿitan Romana. ze furþon hiſ azene modor. 7 hiſ azene broðer. ze furðon hiſ azen ƿif he ofſlæz mid ſƿeorðe. 7 for ðýllecum næſ he napuht ze-unrotrorð. Ac ƿær þý bliþra 7 fazenode ƿær. Onð ƿeah betruh ðýllecum unrihtum næſ him no þý læſ underðeod eall ƿer miððan zeapð ffrom eaſteƿearðum oð ƿeſteƿearðne. and eft ffrom ſuðeƿearðum oð norðeƿearðne. eall he ƿær on hiſ anpealde. ſenr þu þ ƿe ƿodcunða anpeald ne mihte afýrran þone anpeald þam unrihtƿiran Karene. and him þære ruhhunze zeſteoran. ƿif he ƿolde. Liſe la zere. ic ƿat þ he mihte ƿif he ƿolde. Eala eap hu hefz zeoc he beſlepte on ealle þa ƿe on hiſ tidum libbenðe ƿæron on eorðan. 7 hu ofr hiſ ſƿeorð ƿære beſýled on unſcýldigum bloðe. þu ne ƿar þær zenoz ſƿeotol þ ƿe anpeald hiſ azenes ðoncer ƿod næſ. þa ƿe ƿod næſ ƿe he to com :-

CAPUT XVII.<sup>a</sup>

ÐA ƿe ſiðdom þa þiſ leor<sup>1</sup> arunzen hæfðe. ða zeſƿiðode<sup>2</sup> he. 7 þa andſƿoreðe þæt Mod and þiſ cræþ. Eala Geſceadþirner. hƿæt ðu ƿarþ þ me næſſe ƿeo ƿitunz 7 ƿeo zemæzþ ðirreſ eorðlican anpealdeſ for ƿel ne licode. ne ic ealles for ſƿiþe ne ƿirnde þirreſ eorðlican ƿiceſ. buton la<sup>3</sup> ic ƿilnode ƿeah and-ƿeorceſ to þam ƿeorce ƿe me beboden ƿær to ƿýrcanne. þ ƿar þ ic unſƿacodlice<sup>4</sup> 7 zeſiſenlice mihte ſteoran 7 peccan þone anpeald ƿe me beſærþ ƿær. Ðræt ðu ƿarþ þ nan mon ne mæz nænne cræft cýðan. ne nænne anpeald peccan ne ſteoran butan<sup>5</sup> tolum 7 andƿeorce. þ bið ælceſ cræfteſ andƿeorc þ mon ðone cræft buton<sup>6</sup> ƿýrcan ne mæz. þ biþ þonne cýningeſ andƿeorc<sup>7</sup> 7 hiſ tol mid to ƿicſianne. þ he hæbbe hiſ land full mannoð.<sup>8</sup> he ſceal hæbban zebedmen. 7 fýrðmen.<sup>9</sup> 7 ƿeorc-

<sup>a</sup> Boet. lib. ii. prosa 7.—Tum ego, scio, inquam, &c.

<sup>1</sup> Cott. hoð.      <sup>2</sup> Cott. zeſƿiðode.      <sup>3</sup> Cott. butan tola.      <sup>4</sup> Cott. un-  
ſƿacodlice.      <sup>5</sup> Bod. butum.      <sup>6</sup> Cott. butan.      <sup>7</sup> Bod. ƿeorc andƿeorc.  
<sup>8</sup> Cott. monnað.      <sup>9</sup> Cott. ƿeðmen.



ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

## CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þaræt þætte butan ðinum tolum<sup>1</sup> nan cýning hīr cræft ne mæz cýðan. Ðæt iſ eac hīr andþeorc. ꝥ he habban ſceal to þam tolum þam þrim zefepſcipum biſiſte. ꝥ iſ þonne heopa biſiſt. land to buzianne. 7 ziſta.<sup>2</sup> 7 wæpnu. 7 mete. 7 ealo.<sup>3</sup> 7 clapaſ. 7 ze hræt þær þe þa þre zefepſcipaſ behofiaſ.<sup>4</sup> ne mæz he butan þinum þaſ tol zehealðan. ne butan þinum tolum nan þara ſinga wýrcan þe him beboden iſ to wýrcenne. for þý ic wilnoðe andþeorceſ þone anweald mid to zereccenne. ꝥ mine cræftaſ 7 anweald ne wurðen forziene 7 forholene.<sup>5</sup> forþam ælc cræft 7 ælc anweald biſ ſona forwealdod 7 forwuzod.<sup>6</sup> ziſ he biſ butan Wiðome. forþam ne mæz non mon nænne cræft forþþingzan butan Wiðome. forþam þe ſwa hræt ſwa þurh ðýrige zedon bið. ne mæz hit mon næfre to cræfte zerecan.<sup>7</sup> ꝥ iſ nu hwaðor to reczanne. ꝥ ic wilnoðe weorþfullice to libbanne þa hwiðe þe ic hſede.<sup>8</sup> 7 æfter minum hſe þam monnum to læſanne. þe æfter me wæren min zemýnd on zodum weorcum :.<sup>9</sup>

CAPUT XVIII.<sup>e</sup>

§ I. ÐA ðiſ þa zepſecen waſ. þa zepwiðode<sup>10</sup> ꝥ Moð. 7 weo Lercæadwigeſ onzan ſpſecan 7 þur cræþ. Eala Moð eala<sup>11</sup> an ýfel iſ ſwiðe to anſcunianne.<sup>12</sup> ꝥ iſ ꝥ ꝥ te ſwiðe ſingallice<sup>13</sup> 7 ſwiðe heſiglice beſwið ealra þara monna Moð þe beoð<sup>14</sup> on heopa zecýnde zecorene 7 weah ne beoþ to þam hrofe þonne zi cumen fulſnemeðra mæzena. ꝥ iſ þonne wilnung leaſer zilper 7 unwiðteſ anwealdeſ 7 ungemetliceſ hliſan zodra weorca ofer eall folc. forþam<sup>15</sup> wilniðaþ monige men<sup>16</sup> anwealdeſ. ðe hie wolðon habban zodne hliſan. weah hi hī unwýrðe ſien. ze ſurþum þe ealra forweſta wilnað wæſ ýlcen. Ac ſe þe wiðlice 7 zeornlice æfter þam hliſan ſpýman. þonne onzi he ſwiðe hwaþe hu lýtel he bið. 7 hu læne. 7 hu tedre. 7 hu beðæleð ælceſ zodreſ. Liſ þu nu zeornlice ſmeagan wið and witan wið ýmbe ealre ðiſſe eorþan ýmbhwiðteſ from eaſte weardan ðiſſe

<sup>e</sup> Boet. lib. ii. proſa 7.—Et illa: Atqui hoc unum eſt, &c.

<sup>1</sup> Cott. hīſſan tolan. <sup>2</sup> Cott. gīſa. <sup>3</sup> Cott. ealu. <sup>4</sup> Cott. behorſgen. <sup>5</sup> Bod. wurðe forziſen 7 forholen. <sup>6</sup> Cott. forwuzod. <sup>7</sup> Cott. zereccan. <sup>8</sup> Cott. hſede. <sup>9</sup> Cott. þe æfter me wæren min zemýndig on zodum weorcum. Bod. æfter me wæren zemýnd on zodum weorcum. <sup>10</sup> Cott. zeruðode. <sup>11</sup> Cott. ea. <sup>12</sup> Bod. ýfel iſ ſwiðe to anſcunianne. <sup>13</sup> Bod. ſingallice. <sup>14</sup> Bod. oð. <sup>15</sup> Cott. forþon. <sup>16</sup> Cott. worulð men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

## CHAPTER XVIII.

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

miððanġearðeſ oð peſtepeaſðne. 7 fram ſuðepeaſdum oð<sup>1</sup> norðepeaſðne. ſpa ſpa þu leornodeſt on þæne bec þe Aſtolo-  
gium haſte. þonne miht ðu onġitan ꝥ he iſ eall wið ðone  
heoſon to mettanne ſwiſce an lýteliſ pwiſcu<sup>2</sup> on bſaðan bſede.  
oþþe þonð beah on ſeilde. æfteſi piſſa monna<sup>3</sup> ðome. Ðu ne  
paſt þu þæt þu leornodeſt on Ptolomeuſ bocum. ſe ppaſ  
ealleſ þiſeſ miððanġearðeſ ġemet on anſe bec. ðæſi þu miht  
on ġeſeon ꝥ eall moncýnn 7 ealle netenu ne notigað naſeſ<sup>4</sup>  
neah ſeoſþan ðæleſ ðiſſe eoſþan þæſ þe men ġeſapan<sup>5</sup> maġon.  
ſoſþam þe hý hit ne maġon eall ġebuġian. ſum ſoſi hæto. ſum  
ſoſi cýle. 7 þone mæſtan ðæl hiſ hæſþi ſæ oſeſſeten. Do nu oſ  
ðam ſeoſþan ðeale on þinum Mode eall þæt ſeo ſæ hiſ oſſeten  
hæſþi. 7 eall ða ſceapð ðe heo him onġenumen hæſþi. 7 eall ꝥ  
hiſ ſennar 7 moſar ġenumen habbað. 7 eall ꝥ on eallum  
ðeodum peſteſ liġeſ. ðonne miht ðu onġitan þætte þæſ ealleſ  
niſ monnum þonne maſe læſeð to buġianne. buzon ſſelce an  
lýteliſ caſeſtum.<sup>6</sup> Iſ ꝥ þonne ſoſi ðýſiliſ ġeſſine ꝥ ġe pinnar  
eoſſe poſulð to ðon ꝥ ġe piſniar eoſeſne hliſan unġemetlice  
to ġebſaðanne<sup>7</sup> oſeſi ſſelcne caſeſtum<sup>8</sup> ſſelce þæt iſ þætte  
men buġiaſ þiſſe poſulðe ſulneah ſwiſce an pwiſcu<sup>9</sup> ſoſi þæt  
oðeſi. Ac hſæt pmeðliceſ oððe<sup>10</sup> miſelliceſ oððe ſeoſþulliceſ  
hæſþi ſe eoſeſi ġilp þe ġe þæſi buġiaſ<sup>10</sup> on þam ſiſtan ðæle  
healſum lonðeſ 7 unlonðeſ. mið ſæ. mið ſænne. 7 mið ealle.  
ſpa hit iſ<sup>11</sup> ġeſeappeð. To hſon piſniġe ġe ðonne to unġe-  
metlice þæt ġe eoſeſne naman toſbſaðan oſeſi ðone teoſan  
ðæl. nu hiſ maſe niſ mið ſæ. mið ſænne. mið ealle :

§ II.<sup>f</sup> ġeſencaþ eac ꝥ on<sup>12</sup> ðiſum lýtliſum peapnoce. þe þe  
æſi ýmbe ſſſæcon. buġiaſ ſſiſe maneġa ðeoda. 7 miſtlica.<sup>13</sup> 7  
ſſiſe unġelica æġþeſi ġe on ſſſæce. ġe on ðeapum. ġe on  
eallum ſiðum. eallſa þapa þeoda þe ġe nu piſniar ſſiſe unġe-  
metlice ꝥ ġe ſeýlon eoſeſne naman oſeſi toſbſaðan. ꝥ ġe  
næſſe ġeðon ne maġon. ſoſþam<sup>14</sup> heoſa ſſſæc iſ toðæleð on  
tſa 7 hunð ſeoſontig.<sup>15</sup> 7 ælc þapa ſſſæca iſ toðæleð on  
maneġa ðeoda.<sup>16</sup> 7 þa ſint toleġena 7 toðælda mið ſæ. 7 mið  
puðum. 7 mið muntum. 7 mið ſænnum. 7 mið moneġum 7 mið  
miſtlicum<sup>17</sup> peſtenum. 7 unġeſæpum lonðum. ꝥ hit ſiſðum

<sup>f</sup> Boet. lib. ii. proſa 7.—Adde quod hoc ipſum, &c.

<sup>1</sup> Bod. oſ. <sup>2</sup> Cott. lýtliſ pwiſce. <sup>3</sup> Bod. þiſſa mona. <sup>4</sup> Cott. notiað  
ſiſþum naſeſ. <sup>5</sup> Cott. ġeſapan. <sup>6</sup> Cott. caueſtum. <sup>7</sup> Cott. toſbſe-  
ðanne. <sup>8</sup> Cott. caueſtum. <sup>9</sup> Cott. pwiſce. <sup>10</sup> Bod. hogiað. <sup>11</sup> Bod. hiſ.  
<sup>12</sup> Cott. þæt te. <sup>13</sup> Cott. ſſiſe miſtlica. <sup>14</sup> Cott. ſoſþon. <sup>15</sup> Bod. on  
hun-ſeoſontig. <sup>16</sup> Cott. þioð. <sup>17</sup> Cott. miſtlicum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepmen ne gefaraþ. Ac hu mæz þær þonne rýnderlice aner  
 riceſ monneſ nama cuman þonne ðær mon fupðum þære  
 burze naman ne zeheorð. ne þære þeode ðe he on hamfærte  
 biþ. Ðý ic nat for hþilcon ðýrige ze zeornað<sup>1</sup> þ ze wolbon  
 eoperne naman tobrædan zeonð eallne eorþan, þ ze ðon ne  
 maƷon.<sup>2</sup> ne fupþum naper neah. Ðræt ðu paſt hu micel  
 Romana rice pær on Marcureſ ðazum pær heſetozan. je pær  
 oþpe naman haten Tulliuſ. 7 þriððan Licerio. hræt he cýpðe  
 on ſumpe hý boca. þ te ða zet Romane nama ne com ofeſ ða  
 muntaſ þe Laucarear þe hatar. ne þa Sciððear þe on oþpe  
 healfe þara munta buziar fupþum þære burze naman ne pær  
 folceſ ne zeheorðon. Ac ða he com æpeſt to Paþþum. 7 pær  
 þær rýpe nipe. Ac he pær ðeah ðær ýmbutan manezum folce  
 rýpe ezeſfull. Ðu ne onzite ze nu hu neapa<sup>3</sup> je eoper hlyra  
 beon pýle þe ze þær ýmbe rýncar 7 unrihtlice tiliad<sup>4</sup> to ze-  
 brædenne. Ðræt penſt ðu hu micelne hlyran 7 hu micelne  
 peopþſcipe an Romanýc man mæze habban on ðam lande.  
 ðær mon fupðum ðære burze naman ne zehepðe. ne ealler  
 ðær folceſ hlyra ne com. Ðeah nu hþelc mon ungemetlice 7  
 ungeðafenlice pýlize þ he ſeile hý hlyran tobrædan ofeſ ealle  
 eorþan. he ne mæz þ fopþþrenzan. fopþam þe þara ðeoda  
 þeapaf ſint rýpe ungelica. 7 heopa zeſetneſſa rýpe miſlica.<sup>5</sup>  
 ſpa þ te pæt on oðrum lande betſt licar.<sup>6</sup> pætte þ biþ hþilum  
 on þam oþrum tælþýſlicofe. 7 eac miceler piteſ pýþe. fop-  
 þam ne mæz nan mon habban zelc lof on ælcum londe. fop-  
 þon þe on ælcum lande ne licad þ on oþrum licar:.

§ III.<sup>8</sup> For ði ſceolðe ælc mon beon on ðam pæl zehealðen.  
 þ he on hý azenum earðe licode. þeah he nu mapan pýlize.  
 he ne mæz fupþum þ fopþþrinzan. fopþam ðe ſelðþronne biþ  
 þ te ahte manezum monnum aner hræt licize. fop þý pýþ  
 ofe zodeſ monneſ lof alezen inne on<sup>7</sup> ðære ilcan þeode þe he  
 on hamfærte biþ. 7 eac fopþam ðe hit ofe fþiþe ſarlice zebýneðe  
 þurh þa hearðſælþa þara pþutera þ hi fop heopa ſlæpþe. 7 fop  
 zimelerſte. 7 fop þecceleſte fopleton unþriten ðara monna  
 þeapaf 7 hýopa ðæða. þe on hýopa ðazum fopemæpoſte 7  
 peopþzeopneſte pæron. 7 þeah hi nu eall hýopa hý 7 hýopa ðæða  
 aþriten hæfðon. ſpa ſpa hi ſceolðon zif hi ðohton. hu ne fop-  
 eallðodon ða zeppitu þeah 7 loſodon ðonecan þe hit pære. ſpa

<sup>8</sup> Boet. lib. ii. proſa 7.—Erit igitur pervagatâ, &c.

<sup>1</sup> Cott. nat hþelce ðýrige ze gýnað. <sup>2</sup> Cott. næſpe gedon. <sup>3</sup> Cott. neapo. <sup>4</sup> Cott. tiliad. <sup>5</sup> Bod. miſcle. <sup>6</sup> Cott. licode. <sup>7</sup> Cott. in.

do not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

rome swa þa swuteras dydon. 7 eac ða þe hi ymbe switon. And eor ðinceþ þeah ꝥ ge hæbban ece afe. 7if ge mægen on eallre eorþre worulde 7eeapnian ꝥ ge habban 7odne hliran æfter eorrum ðagum. Eif þu nu 7etæle7c ða hwile<sup>1</sup> þif7er andþearðan lifes 7 ðif7er hwilenðlican<sup>2</sup> wið ðæs un7eenðodan lifes hwila. hwæt bið hit þonne :. Tele nu þa lenge<sup>3</sup> þære hwile þe þu ðin eaze on beppenan<sup>4</sup> mæge wiþ ten þurenð rintea. þonne habbaþ þa hwila hwæt hwugu onlice7. þeah hit lýtcl rie. ꝥ if þonne þæt heopa æ7þer hæfþ ende. Tele nu þonne ꝥ ten þurenð 7eara. ge þeah þu ma wille. wið ꝥ ece 7 þæt un7eenðode lif. þonne ne fin7c þu þær nauht angelice7.<sup>5</sup> forþam ꝥ ten ðurenð 7eara. þeah hit lang þince. arcorcaþ. 7 þær oþ7er ne cymþ næfre nan ende. forþam hit ni7 no to metanne ꝥ 7eenðodlice wiþ ꝥ un7eenðodlice. Deah ðu nu telle from þif7er midðaneap7es fruman oð þone ende. and mete þonne þa 7ear wiþ ꝥ þe nænne ende næfþ. þonne ne biþ þær nauht anlice7. Swa biþ eac 7e hlira þara foriemæpena<sup>6</sup> monna. ðeah he hwilum lang rie. 7 7ela 7eara þurhpuni7e. he bið þeah swiþe rcort to metanne wiþ þone þe næfre ne 7eenðað :.

§ IV.<sup>h</sup> And ge ne weccaþ þeah hweþer ge aulc to 7ode ðon wiþ ænegum oþrum þingum buton wið þam lýclan lofe þæs folces. 7 wiþ þam rcortan hliran. þe we ær ymbe swræcon. earuizab<sup>7</sup> þæs 7 forweof þa cwear7as eorpes ingeponces. 7 eorpes and7iter. 7 eorpe 7erceaðwi7nerre. and wolðon habban eorþra 7odena weorca mebe æt framðra monna cwiððun7e. wluizað<sup>8</sup> þær to þære mebe ðe ge to Eode sceoldon. Hwæt þu 7ehýrðe7c þæt te 7io ðagum 7elomp. ꝥ an swiþe wir mon 7 swiþe wice onzan fandizan<sup>9</sup> anes uppitan 7 hine bi7merode. forþam he hine swa ori7ellice upahof and bodode ðæs ꝥ he uðwita wære. ne cýððe he hit mid nanum cwear7um. ac mid lea7um and ofermodlicum 7ilpe.<sup>10</sup> ða wolde 7e wira mon hir fandizan.<sup>11</sup> hwæðer he swa wir wære swa he 7elf wende ꝥ he wære. Onzan<sup>12</sup> hine þa hyrpan. 7 hearum cwiððizan.<sup>13</sup> Ða 7eherðe 7e uppita swiþe 7e7ýðelice þæs wiran monnes worð 7ume hwile. Ac riððan he hir hýppin7e 7eheweð hwæðe. þa 7eýlde<sup>14</sup> he

<sup>h</sup> Boet. lib. ii. prosa 7.—Vos autem, nisi ad populares auras, &c.

<sup>1</sup> Cott. 7etæle7c þa hwila. <sup>2</sup> Bod. þif7er hwilenðlican. <sup>3</sup> Cott. lenga.

<sup>4</sup> Cott. beppenan. <sup>5</sup> Cott. anlice7. <sup>6</sup> Cott. forwæpa. <sup>7</sup> Cott. earuizab.

<sup>8</sup> Cott. wluizab. <sup>9</sup> Cott. fandian. <sup>10</sup> Cott. 7elpe. <sup>11</sup> Cott. fandian.

<sup>12</sup> Cott. onzan. <sup>13</sup> Cott. cwiðian. <sup>14</sup> Bod. 7ealde.



And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onġean ſpibe unġeþýlbelice.<sup>1</sup> þeah he ær licette ꝥ he uþpita  
 pære. Acrode hine ða eft hƿæper him þuhte ꝥ he uþpita pære  
 ðe næpe. Ða andƿopode je ƿiſa mon him 7 cƿæþ. Ic ƿolde  
 cƿeþan ꝥ þu uþpita pære. 7iſ þu 7eþýlbiȝ pære 7 7eppuzian  
 mihteſt.<sup>2</sup> Ðu langſum pæſ him je hliſa. þe he ær mið leaſun-  
 ſum ƿilnode. Ðu ne forþæriȝt he þa pær ihte forþam anum  
 andþýrde. Ðræt forſtod þonne þam beteſtum mannum. ðe  
 ær uſ pæron. ꝥ hi ſpa ſpibe ƿilnodon ðær idelan 7ilpeſ<sup>3</sup> 7 þæſ  
 hliſan æfter heopa deaþe. oððe hƿæt forſtent hit þam þe nu  
 ſindon. Ðý pære ælcum men marie ðearf ꝥ he ƿilnode ȝodra  
 cƿæfta. þonne leaſeſ hliſan. Ðræt hæfð he æt þam hliſan.  
 æfter þæſ lichoman ȝeðale 7 pære ſaple. Ðu ne ƿiton pe ꝥ  
 ealle men lichomlice ſpeltap. 7 þeah 7eo ſapl bið libbenðe. Ac  
 7eo ſapl færiþ ſpibe ſpeolice<sup>4</sup> to heoſonum. riþpan heo ontȝeð  
 biþ 7 of þam capcerne þæſ lichoman onheȝeð biþ. heo forſeoþ<sup>5</sup>  
 þonne ealle þaſ eoſðlican ƿinȝ. 7 fægenap<sup>6</sup> þæſ ꝥ heo mot  
 bƿucan þæſ heoſenlican. riþpan heo<sup>7</sup> biþ abriȝðen from þæm  
 eoſþlican. þonne ꝥ Moð him ſelfum 7eſita biþ Loðeſ ƿillan :

## CAPUT XIX.†

ÐA je 7iſdom ða þiſ ſpell apeht<sup>8</sup> hæfðe. ða onȝan he ȝiððian  
 7 þuſ ſinȝenðe cƿæð. Ðpa hƿa ſpa ƿilniȝe to habbenne ðone  
 idelan hliſan 7 þone unnýttaſ 7ilp. behealde he on feoſep-  
 healfe hiſ hu ƿiðȝille ðær heoſoneſ hƿealfa biþ. 7 hu neaſa pære  
 eoſþan ſteðe iſ. þeah heo uſ ƿum þince. þonne mæȝ hine  
 ſeamian pære bƿæðniȝe hiſ hliſan. forþam he hine ne mæȝ  
 ſuſþum tobræðan ofeſ þa neappan eoſþan ane. Eala ofeſ-  
 modan. hƿi ȝe ƿilniȝen ꝥ ȝe underlutan mið eoſþum ſpian ꝥ  
 deaplicne ȝeoc. ofþe hƿi ȝe 7eon on ſpa idelan 7eppince. ꝥ ȝe  
 ƿolðon eoſepne hliſan tobræðan ofeſ ſpa maneȝa ðeoda. Ðeah  
 hit nu ȝeþýrȝe ꝥ ða utemeſtan ðioða eoſepne naman upa-  
 hebban 7 on manȝ þeodriȝ eoſ heſiȝen. 7 þeah hƿa pexe mið  
 micelpe æþelcunðneſſe hiſ ȝeþýrða. 7 þeo on eallum þelum 7  
 on eallum plencum. ne je ðeað þeah ſpelceſ ne pecþ. Ac he for-  
 ſieþ þa æþelo. 7 þone ƿican ȝelice 7 þone heanan ofſpelȝþ. 7  
 ſpa ȝeemnet þa ƿican 7 þa heanan. Ðræt ſint nu þæſ forþemæ-

<sup>1</sup> Boet. lib. ii. metrum 7.—Quicumque solam mente, &c.

<sup>1</sup> Bod. þýlbelic. <sup>2</sup> Cott. 7eppuzian meahȝe. <sup>3</sup> Cott. 7elpeſ. <sup>4</sup> Cott. ſpeolice. <sup>5</sup> Cott. forſrið. <sup>6</sup> Cott. fæȝnað. <sup>7</sup> Bod. riþæſ heo.

<sup>8</sup> Cott. apeahȝ.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

## CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

nan and þær wisan godelmides ban welondes. for þý ic cwæð þær  
 wisan. for þý þam cwæftegum ne mæg næfre his cwæf lorigan.  
 ne hine mon ne mæg ðonne eþ on him zeniman þe mon mæg  
 þa sunnan awendan of hiepe ftebe. Ðær sint nu þær welondes  
ban. oððe hwa wac nu hwær hi wæron. oððe hwær is nu se  
 forwæra 7 se awæda Romwara heretoga. se wæs hatan  
 Brutus. oþre naman Cæsius. oððe se wra 7 fæftræda Cato.  
 se wæs eac Romana heretoga. se wæs openlice uprita. Ðu ne  
 wæran þas gefyrin forfgetene. 7 nan mon nac hwær hi nu  
 sint. Ðæt is heora nu to lafe. butan se lýtla hlira 7 se nama  
 mid feaum ftafum awriten. 7 þæt wýrre is. þæt se witon manige  
 forwære 7 gemýndwyrre wear forfgetene þe wíre feara  
 manna a ongit. Ac manige licggað deaðe mid ealle forgitene.  
 þæt se hlira hie furdum cupe ne gedep. Deah ge nu wenen 7  
 wírian þæt ge lange libban fcyran her on worulde. hwæt bið eow  
 þonne ðý bet. hu ne cýmð se deað. þeah ðe<sup>1</sup> he late cume. 7  
 adeð eow of þýre worulde. 7 hwæt forfotent eow þonne se gýr.  
 hwa þam þe se æfterra deað gefwýrþ 7 on ecefre gehæft :-

CAPUT XX.<sup>k</sup>

ÐA se fýrdom þa wýr leow arungen hæfde. þa ongan he  
 frellen<sup>2</sup> 7 þas cwæþ. Ne wen þu no þæt ic to awýlllice wíne wý  
 þa wýrð. forþam ic hit no selfe nauht ne ondræde. forþam  
 hit oft gebýrað þæt seo leafe wýrð nauwer ne mæg þam men don  
 ne fultum. ne eac nænne dem. forþam heo nis naner lofer  
 wýrre. forþam heo hie self gecýr þæt heo nanuht ne býr. Ac  
 heo onwýrð hie æwel. þonne heo geopenað hie deaþas. Ic  
 wene þeah þæt þu ne forftande nu git hwæt ic ðe to cwæpe. for-  
 þam hit is wundorlic wæt ic fecgan wille. 7 ic hit mæg uneape  
 mid worðum gereccan.<sup>3</sup> fwa fwa ic wolde. þæt is wæt ic wac þæt te  
 seo wírewearde wýrð býr ælcum men nýtwýrre þonne seo  
 onwýrge. forþam seo onwýrge fimle lihþ and licet. þæt mon fcyle  
 wenan þæt heo seo<sup>4</sup> fio sofe gefæld. ac fio wírewearde is fio sofe  
 gefælf. þeah hwæm<sup>5</sup> fwa ne wínce. forþam heo is fæftræd 7  
 gehæft fimle þæt te soþ býr. Sio oþur<sup>6</sup> is lea 7 berwýr ealle hie  
 geferan. forþam hio hit gecýr self mid hie hwurffulnefre  
 wæt hio býr wíre pancol. Ac seo wírewearde gebet and ge-  
 læwed ælcne þara ðe hio hi togetret. Sio oþer<sup>7</sup> gebint ælc þara

<sup>k</sup> Boet. lib. ii. proga 8.—Sed ne me inexorabile, &c.<sup>1</sup> Bod. þeah. <sup>2</sup> Cott. fyllhan. <sup>3</sup> Cott. awreccan. <sup>4</sup> Cott. is. <sup>5</sup> Bod. hwa.<sup>6</sup> Cott. oðru.<sup>7</sup> Cott. oðru

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

## CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moda þe hipe<sup>1</sup> brycþ mid þære hƿunga ðe hio licet þ̅ hio ƿie  
 zod. ƿeo ƿiðerƿearðe þonne anbint<sup>2</sup> 7 ƿerƿeoþ ælc þara þe hio  
 togeƿieð. mid þam þ̅ hio him zeopenaþ hu tædre<sup>3</sup> þær and-  
 ƿearðan ƿerælþa ƿint. Ac ƿeo oƿroƿhner ƿær ƿcýrmælum [ƿra  
 þær ƿinðer ýr.]<sup>4</sup> ðio ƿiðerƿearðner þonne biþ ƿimle untælu. 7  
 ƿracu aƿcƿreð<sup>5</sup> mid þære ƿcýringe hipe aƿenre ƿrecenneƿre.  
 Ac ƿio leaƿe ƿerælþ hio tihþ on laƿt neaðingza þa þe hiepe toge-  
 ƿeoðað ƿrom þæm ƿoþum<sup>6</sup> ƿerælþum mid hiepe olecunze.<sup>7</sup> Seo  
 ƿiðerƿearðner þonne full oft ealle þa þe hiepe underƿeoððe  
 bioþ. neaðingza ƿetihþ to þam ƿoþum ƿerælþum. ƿra ƿra mid  
 angle ƿirc ƿerangen biþ. Ðincþ þe nu þ̅ lýtel ƿerƿeon 7 lýtel  
 eaca þinra ƿerælþa. þætte þeoƿ ƿeþe and þeoƿ eƿerlice ƿiðer-  
 ƿearðner þe bƿingþ. þ̅ iƿ þæt heo ƿriþe hƿaþe þa Moð. þe ze-  
 openaþ ðinra ƿerƿeoƿra ƿreonda. and eac þinra ƿeonda. þæt þu  
 hie miht ƿriðe ƿrutele<sup>8</sup> tocnapan. Ac þær leaƿan ƿerælþa þonne  
 hi þe ƿrom ƿeritaþ. ðonne nimað hi heora men mid him. 7  
 lætaþ þine ƿearan ƿerƿeoƿan mid þe. Ðu ƿolðerƿ þu nu ƿebýc-  
 zan. þa þu ƿerælzorƿ æpe 7 þe ƿulhte þ̅ ƿeo ƿýrð ƿriþofƿ on  
 ðinne ƿillan ƿoðe. mid hu micelan<sup>9</sup> ƿeo ƿolðerƿ þu þa habban  
 ƿeboht þ̅ þu ƿrutele mihterƿ tocnapan þine ƿrinð<sup>10</sup> 7 þine  
 ƿýnð.<sup>11</sup> Ic ƿat þeah þ̅ þu hit ƿolðerƿ habban mid miclan ƿeo<sup>12</sup>  
 ƿeboht þ̅ þu hi cuþerƿ pel toƿcaðan. Ðeah þe nu þince þ̅ þu  
 ðeoƿƿýrþe ƿeoh<sup>13</sup> ƿoplonen hadde. þu hæƿƿt þeah micle ðioƿ-  
 ƿýrþe mid ƿeboht. þ̅ ƿint ƿerƿeoƿe ƿrienð. þa þu miht nu  
 tocnapan. 7 ƿarƿt hƿæt þu hioƿa hæƿƿt. Ðræt þ̅ iƿ þ̅ eallra  
 ðeoƿƿeoƿiþerƿe ƿeoh :

CAPUT XXI.<sup>1</sup>

ÐA ƿe ƿiſðom þa þiƿ ƿpell aƿæð hæƿðe. þa onzan he ƿiððigan<sup>14</sup>  
 7 ðuƿ ƿinzenðe cƿær. An ƿceppend iƿ buton ælcum tƿeon. 7 ƿe  
 iƿ eac ƿealðenð heoƿner 7 eoƿþan 7 ealra ƿerƿeaƿta ƿerƿen-  
 licpa 7 eac unƿerƿenlicpa. þ̅ iƿ Ðoð ælmihtiz. ðam þeoƿiaþ  
 ealle þa þe þeoƿiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa  
 þe hit ƿiton þ̅ hie him þeoƿiaþ. ze þa þe hit nýton. Se ilca ƿe-

<sup>1</sup> Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

<sup>1</sup> Bod. hepe.    <sup>2</sup> Cott. onbint.    <sup>3</sup> Cott. tædra.    <sup>4</sup> Cott. ƿra þær  
 ƿinðer þýr, and Bod. ƿræþer ƿinðer þýr. The reading within the brackets  
 is a suggestion of the late Mr. Cardale's, in which I fully concur.    <sup>5</sup> Cott.  
 ƿæpu aƿcepped.    <sup>6</sup> Cott. ƿoþan.    <sup>7</sup> Cott. þæpe ohcunze.    <sup>8</sup> Cott.  
 ƿreotele.    <sup>9</sup> Cott. micle.    <sup>10</sup> Cott. ƿrienð.    <sup>11</sup> Cott. ƿienð.    <sup>12</sup> Cott.  
 micle ƿio.    <sup>13</sup> Cott. ƿeoh.    <sup>14</sup> Cott. ƿiððian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

## CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

sette unapendenðlicne riðo. 7 þearf. 7 eac gecýnðelice riðbe  
 eallum hir zerceaftum þa þa he wolde. 7 swa lange swa he wolde.  
 þa nu fculon ftandan to worulde. Ðara unftillena zerceafta  
 ftýring ne mæg no weorþan zerftilled. ne eac onwende of ðam  
 rýne 7 of þære endebýrðnerre þe him zeret is. ac fe anwealða  
 hæfþ ealle hir zerceafta swa mid hir bryðle befangene. 7 zet-  
 gene. 7 gemanode swa þ hi nauferi ne zerftillan ne moton. ne  
 eac fwiþor ftýman. þonne he him þæt zerum hir wealðeðer  
 toforlæt. Ða hæfþ fe ælmihtiga God geheaworade ealle hir ze-  
 rceafta mid hir anwealde. þæt heora ælc winð wif oþer. and  
 þeah wraþeð oþer þ hie ne moton toflupan. ac bið zereftere  
 eft to þam ilcan rýne þe hie ær unnon. 7 swa weorþa eft  
 zeeðwiraðe. swa hi hit faðra þ ða wiferwearda zerceafta æðer  
 ze hie betwux him winnaþ. ze eac fæfte riðbe betwux him heal-  
 ðaþ. Ða nu fýr ðeþ 7 wæter. 7 fæ 7 eorþe. 7 manega oþra ze-  
 rceafta. þe beoþ a swa unzedeþra betwux him swa swa hi beoþ.  
 7 þeah he beoþ swa zerwæra þætte no þ an þ hi mazon zeferan  
 beon. ac þý fwiþor þ heora fwiþum nan buton oþrum beon  
 ne mæg. Ac a fceal þæt wiferwearda þ oðer wiferwearda ze-  
 metgian. swa nu hæfð fe ælmihtiga God fwiþe zerceawrylice 7  
 fwiðe limlice zeret þ zerwuxle eallum hir zerceaftum. Ða nu  
 lencten 7 hærfert. on lencten hit znerð. and on hærfert hit  
 fealpaþ. 7 eft fumer 7 winter. on fumer hit biþ wearm. and  
 on winter ceald. Ða eac fwo funne bringþ leohte ðagar. 7 fe  
 mona liht on niht. furiþ þæf ilcan Godef miht. Ðe ilca for-  
 wýrnþ þæra fæ þ heo ne mot þone weorwold oferftæppan  
 þære eorþan. Ac he hæfþ heora wearce swa zetette. þ hie ne  
 mot heore wearce zebraðan ofer þa ftillan eorþan. Mid þam  
 ilcan zerece is zereahc fwiþe anlic zerwuxle þæf fodeþ 7 þæf  
 ebban. þa zeteneþ þa he læt ftandan þa hwile þe he wile. Ac  
 þonne ær þe he þ zewealðeþer forlæt þara bryðla. þe he þa  
 zerceafta nu mid zebryðle hæfþ. þ feo wiferwearda. þe fe  
 ær ýmbe fwiþecon. zif he ða læt toflupan. þonne forlætþ hi  
 þa riðbe þe hi nu healðaþ. 7 winþ heora ælc on oþer æfter hir  
 azenum willan. 7 forlætþ heora zefernæðenne. 7 forðoð  
 ealne þýrne midðaneard. 7 weorþa him felfe to nauhte. Ðe  
 ilca God zefegþ mid fweorðæðenne folc tozæðere. 7 fm hif-  
 fipaf gefamnaþ mid clænlicre lufe. Ðe zezæðerþ fmund 7 ze-  
 fferian þ hie zetweorlice heora riðbe 7 heora fweorðæðenne  
 healðaþ. Eala þ te ðif moncýn wære zefælig. zif heora Mod



changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pære ƿra mihc 7 ƿra ƿerƿateloð. 7 ƿra ƿeenðebýrð. ƿra ƿra þa oþre ƿerƿearƿta ƿindon :. Ðer enðaþ nu ƿeo æftere ƿrofer boc Boetiufer.<sup>1</sup> 7 onzinh ƿeo þriððe. Ðe Boetiufer ƿæf oþre naman ƿehaten<sup>2</sup> Ðeuerinufer. ƿe ƿæf heperozga Romana :.

CAPUT XXII.<sup>m</sup>

§ I. ÐA ƿe ƿiſdom ða þiſ leoþ aſunzen hæfðe. ða hæfðe he me ƿebunden<sup>3</sup> mid þære ƿýnnſumnerre hiſ ƿanzer. þ̅ ic hiſ ƿæf ƿriþe ƿaſiende 7 ƿriþe luſtþære hine to ƿehýpanne mid inne- ƿearðum Mode. 7 þa fulþaþe<sup>4</sup> þæf ic cleoðe<sup>5</sup> to him 7 ðuſ cƿæþ. Eala ƿiſdom. þu þe earƿ ƿio heherte ƿrofer eallra ƿerizra moda.<sup>6</sup> hu þu me hæfſt aſſeſroðne æzþer ƿe mid þinre ƿmea- lican ƿƿræce. ƿe mid þære<sup>7</sup> ƿýnnſumnerre þiner ƿanzer. to þam þu me hæfſt nu ƿerietne<sup>8</sup> 7 oſerſumenne mid þinre ƿerƿeað- ƿiſnerre. þ̅ me nu þýncþ þætte no þ̅ an þæt ic ðaſ unþýrð aƿæſnan mæg. þe me on becumen iſ. Ac þeah me ƿet mare ƿſecenner on becume. ne cƿiþe ic<sup>9</sup> næfre ma þ̅ hit buton ƿe- ƿýrhtum<sup>10</sup> ƿie. ƿorþam ic ƿat þ̅ ic maran 7 heſizran ƿýrþe ƿære. Ac ic ƿolðe ýmbe þone læcedom ƿara ðinra lara hƿene mare ƿehýpan. þeah ðu nu hƿene ær ƿæðeſt<sup>11</sup> þ̅ þu ƿendeſt<sup>12</sup> þ̅ hi ƿolðon me ƿriþe biſere þincan. ne onðræðe ic hi me nauht nu. Ac ic heoſra eom ƿriþe ziſſe æzþer ƿe to ƿeherenne ƿe eac to ƿehealdanne. 7 ðe ƿriþe ƿeorne biððe þ̅ þu hi me ƿelæſte. ƿra ƿra þu me nu lýtle ær ƿehete. Ða cƿæð ƿe ƿiſdom. Ic on- ƿeat ƿona þa ðu ƿra ƿel ƿerpuðeſt. and ƿra luſtlice ƿehereðeſt mine lare.<sup>13</sup> þ̅ þu ƿoldeſt mid inneƿearðan Mode hi onziton. 7 ƿmeazean. ƿorþam ic ƿeanbiððe ƿriþe ƿel oþ ic ƿiſte<sup>14</sup> hƿæt þu ƿoldeſt. 7 hu þu hit underſtandan ƿoldeſt. 7 eac þý ƿurþon ic toloðe ƿriþe ƿeornfullice. þ̅ ðu hit ƿorſtandan mihteſt.<sup>15</sup> Ac ic þe ƿille nu ƿeczan hƿelc ƿe læcecræft iſ minre lare ðe ðu me nu biſte. Ðe iſ ƿriðe biſer on muþe 7 he þe tiſþ on ða þrotan þonne ðu hiſ æreſt ƿandaſt. Ac he ƿerodaþ<sup>16</sup> ƿýðþan he innað. 7 biþ ƿriþe liþe on ðam innoþe. 7 ƿriþe ƿſete to bealcetenne :.<sup>17</sup>

<sup>m</sup> Boet. lib. iii. prosa 1.—Jam cantum illa finierat, &c.

<sup>1</sup> Cott. æftere ƿroſu boc Boetier. <sup>2</sup> Cott. haten. <sup>3</sup> Cott. ƿebun- ðenne. <sup>4</sup> Cott. fulþaþe. <sup>5</sup> Cott. cleoðe. <sup>6</sup> Bod. ðoma. <sup>7</sup> Bod. þinre. <sup>8</sup> Cott. aſetne. <sup>9</sup> Bod. iſ. <sup>10</sup> Bod. ƿerýrþum. <sup>11</sup> Cott. ƿæðe. <sup>12</sup> Cott. ƿende. <sup>13</sup> Cott. mina lara. <sup>14</sup> Cott. ƿiſte. <sup>15</sup> Cott. meahte. <sup>16</sup> Cott. þe ƿepedað. <sup>17</sup> Bod. bealcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

## CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.<sup>n</sup> Ac ðær ðu ongezate hwiðre ic þe nu teohhie to lædenne.<sup>1</sup> ic wāt þ̅ þu woldest riþe georne ðider fundian. ⁊ riþe riþlice beon onæled mid ðære ziturunge. forþam ic geherde þ̅ þu ær fæderst þ̅ þu riþe geornfull wære hit to gehyrpanne. Ða cwæþ þ̅ Moð. Hwiþer wilt þu me nu riþorst lædan. Ða andwyrde seo Lerceadriþner and cwæþ. To þæm soþum gefælpum ic tiohhie<sup>2</sup> þ̅ ic þe læde. þe<sup>3</sup> þin Moð oft ymbe wærper ⁊ earmer.<sup>4</sup> ⁊ ðu<sup>5</sup> ne mihtest gyt fulrihtne wez awebian to ðam soþum gefælpum. forþam þin Moð wæs abyrzod mid wære anrime ðirra learena gefælda. Ða cwæþ þ̅ Moð. Ic ðe healgige þ̅ þu me oþere buton ælcum tpeon hwæt io soþe gefælp sie. Ða cwæþ io Lerceadriþner. Ic wille forlurlice for þinum lufum. Ac ic sceal be sumere biwene sume anlicnesse wære wisan þe getæcan. of þe þ̅ þinȝ curre sie. to þam þ̅ þu þa biwne sƿeotole zercearige. ⁊ þonne be wære anlicnesse þara soþena gefælp þu mæge ongitan þa soþan gefælda. ⁊ forlætan<sup>6</sup> þætte him riþerpearð biþ. þ̅ rint þa learan gefælp. and þonne mid ealles moðes geornfullan inȝeƿance hige<sup>7</sup> þ̅ þu mæge becuman to þam gefælpum þe ece þurhƿuniar:.

## CAPUT XXIII.º

ÐA se ƿirðom þa þis sƿell aƿeht<sup>8</sup> hæfde. þa onȝan he eft ziddian. ⁊ þis cwæþ. Sƿa hƿa sƿa wille sƿan ƿermbære land. atio æƿerst of þa soþnar. ⁊ þa fýrƿar. ⁊ þ̅ fearn. ⁊ ealle þa ƿeod þe he zerio þ̅ þam æcerum ðerigen. þ̅ se hwæte mæge ðȳ bet ƿeaxan. Eac is ðeor biwen to zepencenne. þ̅ is þ̅ ælcum men ƿincð hunȝes bio breað þȳ ƿeorodra. zif he hwene ær biwepes onbiwȝ. and eft smýlte ƿeder biþ þȳ ƿancwýrþe. zif hit hwene ær biþ ftearce ftopmar. ⁊ norðan ƿindar. ⁊ micle ƿenar ⁊ rnarar. And ƿancwýrþe biþ eac wæs dæzef leohc for wære egerlican ƿiofrio wære nihte. þonne hit wære zif nan niht nære. Sƿa biþ eac micle þe ƿinsume io soþe gefæld to habbenne æfter þam eorsum þisses andƿearðan lifes. And eac micle ðȳ ef þu miht þa soþan gefælp zecnanan and to huora cýrþe becuman. zif ðu æƿerst aƿýrtƿalart of ðinum Moðe

<sup>n</sup> Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.

<sup>o</sup> Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet, &c.

<sup>1</sup> Cott. tiorhige to læðanne. <sup>2</sup> Cott. tiorhige. <sup>3</sup> Cott. wær. <sup>4</sup> Cott. hwærpeð ⁊ eac mæz. <sup>5</sup> Cott. Ac þu. <sup>6</sup> Bod. forlæz. <sup>7</sup> Cott. hige.

<sup>8</sup> Cott. aƿæð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

## CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða learan Ʒerælp̃a. Ʒ hi ofat̃ihƷt of<sup>1</sup> ðone Ʒr̃und. Siððan þu hi þonne Ʒecnapan miht. þonne Ʒat ic þ̃ ðu ne ƷilnaƷt naner ofþer ƷinƷer ofeƷ þa:

CAPUT XXIV.<sup>p</sup>

§ I. ÐA he þa þiƷ leoð aƷunƷen hæfde. þa foƷlet he þone ranƷ. Ʒ ƷerƷuƷode ane hƷile. Ʒ onƷann Ʒmealice þencan on hiƷ modeƷ inƷeþance. and ðuƷ<sup>2</sup> cƷæþ. Ælc deaplic man ƷƷencþ hine Ʒelfne mið miƷtlicum<sup>3</sup> Ʒ manƷƷealdum ƷmbhoƷum. Ʒ þeah Ʒillmað ealle þuƷh miƷtlice<sup>4</sup> ƷaþaƷ cuman to anum ende. þ̃ iƷ þ̃ hi Ʒilniap þuƷh unƷelice eapnunƷa cuman to anre eadiƷneƷƷe. þ̃ iƷ þonne Looð. Ʒe iƷ ƷƷuma Ʒ ende ælceƷ ƷodeƷ.<sup>5</sup> Ʒ he iƷ Ʒio hehƷte Ʒerælp̃.<sup>6</sup> Ða cƷæþ þ̃ Moð. Ðæt me ðƷncþ Ʒe þ̃ hehƷte Ʒooð.<sup>7</sup> þætƷte man ne ðuƷƷe naner ofþer ƷodeƷ. ne eac ne Ʒecce ofeƷ þ̃. Ʒiððan he þ̃ hæbbe. þ̃ iƷ hƷof<sup>8</sup> eallƷa ofeƷƷa Ʒooða.<sup>9</sup> foƷþam hiƷ eall oðƷu Ʒooð<sup>10</sup> utan beƷeþ̃. Ʒ eall on innan him hæfþ. Næpe hiƷ no þ̃ hehƷte Ʒooð.<sup>11</sup> ƷiƷ him æniƷ butan ƷæƷe. foƷþam hiƷ hæfde ðonne to Ʒilnianne ƷumeƷ ƷodeƷ<sup>12</sup> þe hiƷ Ʒelf næfde. Ða andƷƷaƷioðe Ʒio LefceaðƷiƷneƷ Ʒ cƷæþ. Ðæt iƷ ƷƷiþe ƷƷeoƷol þ̃ þæt iƷ Ʒio hehƷte Ʒerælp̃. foƷþam hiƷ iƷ æƷþeƷ Ʒe hƷof Ʒe floƷ ealler ƷodeƷ.<sup>13</sup> hƷæt iƷ þ̃ þonne buton Ʒeo ƷeleƷte Ʒerælp̃. þe þa ofþa Ʒerælp̃a ealle<sup>14</sup> on innan him ƷeƷaðeƷiað. Ʒ hi utan Ʒmbhæfþ.<sup>15</sup> Ʒ on innan him Ʒehelt. Ʒ him naner ne bið Ʒana. ne he naner neooðeapƷe næfþ. Ac hi cumaþ ealle of him. Ʒ eft ealle to him. ƷƷa ƷƷa ealle ƷæƷeƷu cumað of ðæpe Ʒæ. Ʒ eft ealle cumað to ðæpe Ʒæ. NiƷ nan to þæƷ lƷtel æƷelm.<sup>16</sup> þ̃ he þa Ʒæ ne ƷeƷece. and eft of þæpe Ʒæ he Ʒelent in on þa eoƷþan. Ʒ ƷƷa he biþ ƷmuƷenðe Ʒeooð þa eoƷðan. oð he eft cƷmþ to ðam ilcan æƷelme þe he æƷi ut fleop. Ʒ ƷƷa eft to ðæpe Ʒæ:

§ II.<sup>q</sup> ÐiƷ iƷ nu biƷen þaƷa Ʒoþena Ʒerælp̃ða. þaƷa Ʒilniap ealle deaplice men to beƷitanne. ðeah he ðuƷh miƷtlice<sup>17</sup> ƷeƷaƷ ðencan to cumanne. foƷþam æƷhƷelec man hæfþ ƷecƷnðelic Ʒooð<sup>18</sup> on him Ʒelfum. foƷþam ælc Moð Ʒilnaþ ƷoþeƷ ƷodeƷ to

<sup>p</sup> Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

<sup>q</sup> Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

<sup>1</sup> Bod. of at̃ihð oð. <sup>2</sup> Cott. þa. <sup>3</sup> Cott. miƷtlicum. <sup>4</sup> Cott. miƷlice.

<sup>5</sup> Cott. ƷooðeƷ. <sup>6</sup> Bod. Ʒerælp̃a. <sup>7</sup> Cott. Ʒooð. <sup>8</sup> Cott. ƷƷoƷƷ. <sup>9</sup> Cott. Ʒooða. <sup>10</sup> Cott. Ʒooð. <sup>11</sup> Cott. Ʒooð. <sup>12</sup> Cott. ƷooðeƷ. <sup>13</sup> Cott. ƷooðeƷ.

<sup>14</sup> Cott. ealla. <sup>15</sup> Cott. ƷmbƷelið. <sup>16</sup> Cott. æƷƷilm. <sup>17</sup> Cott. miƷlice.

<sup>18</sup> Cott. Ʒooð.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

## CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

bezitanne. Ac hit biþ amernieð mid ðam lænum ȝodum.<sup>1</sup> forþam hit bið [orðælpe]<sup>2</sup> þærto. forþam ȝume menn penaþ ꝥ þæt ȝie ȝeo ȝelerȝe ȝerælþ. ꝥ mon ȝie ȝpa pelȝ ꝥ he naner þinȝer marian ne þurȝe. ȝ pilniað<sup>3</sup> hiora worulð æfter þæm. Sume men penaþ ꝥ ꝥ ȝie þæt hehte ȝoð.<sup>4</sup> ꝥ he ȝie hiȝ ȝeferum hiȝ ȝeferena weorþorȝ. ȝ eallon mæzene ðær tilaþ. Sume penaþ ꝥ ꝥ hehte ȝoð<sup>5</sup> ȝie on ðam hehtan anwealde. þa pilniað oðer tveȝa. oððe him ȝelfe wicȝian. oððe hi to ðara wicena freondȝcipe ȝeþeodan. Sume teohhlaþ ꝥ ꝥ betȝr ȝȝ þæt mon ȝeo forwære. ȝ riðwære. ȝ hæbbe ȝoðne<sup>6</sup> hliȝan. tiliað ðonne þær æȝþer ȝe on riðbe. ȝe on ȝewinne. Maneȝe tellað ꝥ to mærtum ȝoðe<sup>7</sup> ȝ to mærtene ȝerælþe ꝥ mon ȝie ȝimle bliðe on ðiȝre andweardan life. ȝ fulȝa eallum hiȝ lufum. Sume ðonne ða ðe þaȝ wean pilniað. hi hiȝ pilniað forþam ðæt hi wolðon ðȝ marian anweald habban. ꝥ he mihton<sup>8</sup> þȝ orforȝlicor þiȝra worulð lufra brucan. ȝ eac þaȝ wean. Maneȝæ ȝint þara þe for ðȝ pilniaþ anwealde. ðe hie wolðon orwære feoh<sup>9</sup> ȝeȝaderian. oððe eft þone hliȝan heora naman hi pilniað þæt hi ȝeþweaðan :

§ III.<sup>r</sup> On ſpelcum. ȝ on oþrum ſpelcum lænum. and hweorrendum<sup>10</sup> weorþȝcipum ælceȝ menniȝceȝ modeȝ inȝewanc biþ ȝewenceð mid þære ȝeorwulneȝre and mid þære tiolunga.<sup>11</sup> weanþ þonne ꝥ hit hæbbe ȝum heale ȝoð<sup>12</sup> ȝetȝwneð. ðonne hit hæfþ ȝewunnen<sup>13</sup> þær folceȝ oledunga. Onð me winð ꝥ hit hæbbe ȝeboht ȝume ȝwiþe leaȝlice mæwiþe. Sume tiliað mid micelpe ȝeorwulneȝre riða. forþam ꝥ hi þurh ꝥ mæȝe mæwt bearna bezitan. ȝ eac ȝwunlice libban. Ða ȝetweoran freond.<sup>14</sup> þonne ic wecȝe ȝeo<sup>15</sup> þæt ðeorweorðerȝe ðȝȝ eallra þiȝra worulð ȝerælþa. þa ne ȝint furiþon<sup>16</sup> to worulð ȝoðum to tellanne. ac to ȝoðcundum. forþam ȝeo leaȝe ȝȝ hi na forþ ne brinȝþ. Ac ȝe Eoð þe hi ȝecȝndelice ȝerweor to ȝemazum. forþam ðe ælceȝ oþer þinȝer on þiȝre worulðe mon pilnað; oððe forþam þe he mæȝ ðurh ꝥ to anwealde cuman. oððe to ȝumum worulð lufte. buton ðær ȝetweoran freondes. þone mon lufað hwilum for lufum ȝ for tveorum. ðeah he him nanra

<sup>r</sup> Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

<sup>1</sup> Cott. ȝoðum. <sup>2</sup> Cott. orȝ þælpe. Bod. of þælpe. <sup>3</sup> Cott. pinnað. <sup>4</sup> Cott. ȝoð. <sup>5</sup> Cott. ȝoð. <sup>6</sup> Bod. heah be ȝoðe. <sup>7</sup> Cott. ȝoðe. <sup>8</sup> Cott. meahȝe. <sup>9</sup> Cott. rið. <sup>10</sup> Bod. hi weorrendum. <sup>11</sup> Cott. tilunga. <sup>12</sup> Cott. ȝoð. <sup>13</sup> Cott. ȝewunnen. <sup>14</sup> Cott. ȝetweoran freond. <sup>15</sup> Cott. ȝe. <sup>16</sup> Cott. furiþum.



but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more : and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame ; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money : or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people ; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine : for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust : except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oferpa læna<sup>1</sup> ne pene. ꝥ zecýnð zefehþ 7 zelimp ða frienð to-  
 zæðere mid untodæledlicre lufe. Ac mid ðýrrum populð ze-  
 jælþum 7 mid ðýr andþearðan pelan mon pýncep oftor feonð  
 ðonne fpeonð. Be þýran<sup>2</sup> 7 be manezum þýllecum mæz beon  
 eallum monnum cup. ꝥ te ealle þa lichamlican zod bið<sup>3</sup> for-  
 cupþan ðonne ðære faple cpæftar. Ðræt pe penað ꝥ mon beo  
 þý fcpængra<sup>4</sup> þe he bið micel on hýr lichoman. reo fæzerneþ  
 þonne 7 reo hþætneþ þæf lichoman zeblyfap þone mon. 7 apet.  
 7 rio hælu hine zedeþ lyftbærne :. On eallum þýrum licham-  
 licum<sup>5</sup> zerjælyzneþrum men jecap anfealde eadýznerre þæf þe  
 him ðinceþ. forþam þe æzhpelc man fpa hþæt fpa he ofer ealle  
 oppre þing fþiþort lufap. ꝥ he teohhap<sup>6</sup> ꝥ him rie betft 7 ꝥ biþ  
 hýr hehjte zod.<sup>7</sup> þonne he ꝥ þonne bezitan hæfþ. þonne tihhap<sup>8</sup>  
 he ꝥ he mæze beon fwiðe zerjælyz. Ne onfæce ic nauht ꝥ þa ze-  
 jælpa 7 þeo eadýzner rie þæt hehjte zod<sup>9</sup> þýer andþearðan lifer.  
 forþam ðe<sup>10</sup> æzhpilc mann telhap<sup>11</sup> ꝥ ꝥ ðing betft rie ꝥ he  
 fþiþort ofer ofru þing lufap. 7 þonne he tihhap ꝥ he rie fwiþe  
 zerjælyz. gif he ꝥ bezitan mæze. ꝥ he þonne fþiþort pillnað :.  
 Ðu ne iver þe<sup>12</sup> nu zenoz openlice zeeopað þapa learena zerjælpa  
 anlicneþ. ꝥ iver þonne ælita. 7 peorðfciþe. 7 anpealð. and zelp<sup>13</sup>  
 7 populðlyft. Be þam populðlyfte Epcupur fe uprita ræde. þa  
 he ýmbe ealle þar oðra zerjælpa fmeade. þe pe æri nemdon. þa  
 ræde he ꝥ fe lyft rære ꝥ hehjte zod.<sup>14</sup> forþam ealle þa ofru  
 zod. þe pe æri nemdon. oleccap þam Mode 7 hit pet.<sup>15</sup> fe lyft  
 ðonne ana olecþ þam lichoman anum fþiþort :.

§ IV.<sup>s</sup> Ac pe pillað nu zet fpprecan ýmbe manna zecýnð 7  
 ýmbe heopa tilunga. þa nu þeah heopa Mod 7 heopa zecýnð  
 rie aþimmað. 7 hi rien on ꝥ ofðæle arizen to ýfele 7 wiðer  
 healde. þeah hi pilniað. þæf þe hi cunnon 7 mazon. þæf hehrtan  
 zoder.<sup>16</sup> Ðpa fpa oferþriuncen man pat ꝥ he fceolde to hýr hýre  
 and to hýr rærte. 7 ne mæz þeah ðiðer ariedian. fpa biþ eac  
 þam Mode ðonne hit bið ahefzad mid ðæm ýmbhogum ðýrre  
 populde. hit biþ mid ðam hþilum oferþriunced 7 zedþelod. to  
 þam<sup>17</sup> ꝥ hit ne mæz fullþýht ariedian to zode. Ne þýnceþ þeah

<sup>s</sup> Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

<sup>1</sup> Cott. leana. <sup>2</sup> Cott. þýr. <sup>3</sup> Cott. licumlican good bioð. <sup>4</sup> Cott. fcpencpa. <sup>5</sup> Cott. licumlicum. <sup>6</sup> Cott. tlohhað. <sup>7</sup> Cott. zod. <sup>8</sup> Cott. tlohhað. <sup>9</sup> Cott. zod. <sup>10</sup> Cott. þý. <sup>11</sup> Cott. tlohhað. <sup>12</sup> Cott. þ. <sup>13</sup> Cott. zelp. <sup>14</sup> Cott. zod. <sup>15</sup> Bod. jetað. <sup>16</sup> Cott. zoodeþ. <sup>17</sup> Cott. zedþealð to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapwigen þe þær<sup>1</sup> pilniap to be-  
 zittanne ꝥ hi mapan ne þurfon tilian. Ac penap ꝥ hi mægen eall<sup>2</sup>  
 þar Ʒoð<sup>3</sup> Ʒezaderian toƷæðeie. þætte nan buton þære Ʒe-  
 romnunƷa ne ie. nƷton þonne nan [oþer]<sup>4</sup> Ʒoð<sup>5</sup> ðonne eallra  
 ðara ðeopwƷrðerƷena ðinƷa ƷezaderunƷa to heopa anpealde. ꝥ  
 he naner ðinƷer buton þæm ne þurfe. Ac ꝥ niƷ nan man ꝥ te  
 rumer eacan ne þurfe buton Gode anum. Ðe hæfþ on hiƷ  
 aƷenum Ʒenoh. ne ðearf he naner þinƷer buton þær þe he on  
 him ŷelfum hæfð. ÞenƷt þu nu ꝥ þa ðƷrienðe<sup>6</sup> penað ꝥ te ꝥ  
 ðinƷ ie ælceƷ peopƷƷceƷer betƷt ƷƷrþe þæt te hi<sup>7</sup> meðemærte  
 onƷiton maƷon. neƷe neƷe. ic Ʒæt ꝥ hit niƷ no to ƷoƷƷeonne.  
 Ðu mæƷ ꝥ Ʒfel beon ꝥ te ælceƷ monner inƷeþanc þenþ ꝥ te  
 Ʒoð<sup>8</sup> ie. Ʒ æfter hiƷap. Ʒ pilniap to beƷittanne. neƷe niƷ hit na  
 Ʒfel. ꝥ iƷ ꝥ hehƷte Ʒoð.<sup>9</sup> ÐƷi niƷ nu anpealð to tellanne to  
 ŷumum ðara hehƷtana Ʒoða ðiƷƷer andƷearðan liƷer. ÐƷæþer  
 þæt nu ie to talianne Ʒaclic Ʒ unnƷt ꝥ te nƷtƷƷrþoƷt iƷ eallra  
 ðiƷra Ʒopulð þinƷa. ꝥ iƷ anpealð. hƷæþer nu Ʒoð<sup>10</sup> hliƷa Ʒ ƷoƷe-  
 mæƷneƷ ie<sup>11</sup> ƷoƷ nauht to tellenne. neƷe neƷe. NiƷ hit nan  
 cƷn<sup>12</sup> ꝥ mon ꝥ ƷoƷ nauht telle. ƷoƷþam þe ælc mon þenþ ꝥ ꝥ  
 betƷt ie ꝥ he ƷƷiƷoƷt luƷap. Ðu ne Ʒiton þe ꝥ nan neapneƷer.  
 ne nan earƷoþu. ne nan unƷoƷneƷ. ne nan Ʒap. ne nan heƷiƷneƷ.  
 niƷ nan Ʒerælð. ÐƷæt ðuƷƷon<sup>13</sup> þe nu ma Ʒmbe ða Ʒerælða  
 ƷƷecan. Ðu ne Ʒæt ælc man hƷæt þa beop. Ʒ eac Ʒæt ꝥ þa<sup>14</sup>  
 beoð ꝥ hehƷte Ʒoð.<sup>15</sup> Ʒ ðeah ƷeƷ Ʒulneah ælc mon on ƷƷrþe  
 lƷtluƷ ðinƷum ða ƷeleƷtan Ʒerælþa. ƷoƷþam he þenþ ꝥ he hie  
 þonne ealle hæbbe. ƷiƷ he hæfð ꝥ ꝥ he ðonne ƷƷiƷoƷt pilniap  
 to beƷittanne. Ðæt iƷ þonne ꝥ hi ƷƷiðoƷt pilniap to beƷittanne.  
 þela. Ʒ peopƷƷceƷe. Ʒ Ʒice. Ʒ þiƷƷe Ʒopulðe Ʒulðop. Ʒ ƷilƷ. Ʒ  
 Ʒopulð luƷt. ÐiƷƷer ealles hi pilniap. ƷoƷþam ðe hi þenap ꝥ hie  
 þurh þa þinƷ ƷeƷlon beƷitan ꝥ him ne ie<sup>16</sup> naner Ʒillan þana.  
 naþeƷ<sup>17</sup> ne peopƷƷceƷer. ne anpealðer. ne ƷoƷemæƷneƷƷe. ne  
 bliƷƷe. þær ealles hi pilniap. Ʒ þel ðop ꝥ hi þær pilniað. ðeah hi  
 miƷtlice<sup>18</sup> hiƷ pilniƷen. Be ðam ðinƷum mon mæƷ ƷƷeoƷole on-  
 Ʒitan ꝥ ælc mon ðær pilniap ꝥ he mæƷe ꝥ hehƷte Ʒoð beƷitan  
 ðær hi hit Ʒecnapan mihtan. oððe on Ʒiht Ʒecan cuðon. Ac hi  
 hit ne Ʒeoað on ðone ƷihterƷan<sup>19</sup> ƷeƷ. hit niƷ on ðiƷƷe Ʒopulðe :

<sup>1</sup> Bod. meapwende þær. <sup>2</sup> Bod. him aƷen ealle. <sup>3</sup> Cott. Ʒoð. <sup>4</sup> Bod. heopa. Cott. heopa.

<sup>5</sup> Cott. Ʒoð. <sup>6</sup> Bod. ðƷreƷian þe. <sup>7</sup> Bod. ꝥ. <sup>8</sup> Cott. Ʒoð. <sup>9</sup> Cott. Ʒoð. <sup>10</sup> Cott. Ʒoð. <sup>11</sup> Bod. Ʒeo. <sup>12</sup> Cott. hit cƷn.

<sup>13</sup> Bod. þurfe. <sup>14</sup> Cott. hi. <sup>15</sup> Cott. Ʒoð. <sup>16</sup> Bod. Ʒeo. <sup>17</sup> Cott. nauþer. <sup>18</sup> Cott. miƷlice. <sup>19</sup> Bod. ƷƷhtorƷon.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.<sup>t</sup>

ÐA se ƿiſdom þa ðiſ ſpell aſæd hefeðe. þa ongan he eft  
 ſiſgan 7 ðuſ cƿæþ. Ic ƿille nu mið ƿiðdum ƿecýþan hu ƿun-  
 doþlice Ðrihten ƿelt eallra ƿerſceafra mið ðam bƿiðlum hiſ  
 anƿealðeſ. 7 mið hƿilceſe endebyrdneſſe he geſtaþolaþ 7 ge-  
 metgað ealle ƿerſceafra. 7 hu he hi hæfð geheaporaðe 7 gehæfte  
 mið hiſ unanbinðenðlicum ƿacentum. ꝥ ælc ƿerſceaf biþ healð  
 on locen ƿiþ hiſe ƿecýnde. þæne ƿecýnde ðe heo to ƿerſceapen  
 ƿæſ. buton monnum. 7 ſumum englum. ða ƿeorþaþ hƿilum of  
 hioſa ƿecýnde. Ðƿæt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿærte  
 ƿacentan hæbbe. 7 hiſe maƿiſter ſƿiðe luſiſe. and eac onð-  
 ƿæðe. ƿiþ hit æſpe gebýneþ ꝥ heo blodeſ onbimzð. heo ſorziſt  
 ſona hiſe niſan taman. 7 gemonð þæſ ƿiððan ƿepunan hiſe  
 elþana. onzið þonne ƿýn 7 hiſe ƿacentan bƿecan. 7 abit  
 æpeſt hiſe laðteop. and ſiððan æghƿæt ðæſ þe heo geſon mæg.  
 ge monna. ge neata. Ðƿa doþ eac ƿuðu ſuſlaſ. ðeah hi beon ƿel  
 atemeðe. ƿiþ hi on ðam ƿuða ƿeorþaþ. hi ſorſeoð heopa lape-  
 oſaſ 7 ƿuniaþ on heopa ƿecýnde. þeah heopa lapeoſaſ him  
 ðonne biððan þa ilcan mettaſ ðe hi ær tame mið ƿepeneðon.  
 þonne ne ƿeccaþ hi þa ƿa metta. ƿiþ hi þæſ ƿuða benuſon. Ac  
 þineþ him ƿýnſumpe ꝥ him ſe ƿealð on cƿeþe. and hi gehiſan  
 oſeppa ſuſela ſtemne. Ðƿa bið eac þam tƿeoſum ðe him ƿe-  
 cýnde biþ up heah to ſtanðanne. þeah ðu teo hƿelene boh of  
 ðune to þæne eorþan. ſƿelce þu beſan mæge. ſƿa þu hine  
 alæteſt. ſƿa ſƿiſneþ he up. 7 ƿiſgað ƿiþ hiſ ƿecýndeſ. Ðƿa ðeð  
 eac ſeo ſunne. þeah heo oſeþ miðne ðæg onſiſe 7 lute to þæne  
 eorþan. eft heo ſeþ hiſe ƿecýnde. 7 ſeizþ on þa ðæglan ƿeſaſ  
 ƿiþ hiſe uppiſnæſ. 7 ſƿa hie ufoſ 7 ufoſ. oððe hio cýmþ ſƿa up  
 ſƿa hiſe ýſemeſt ƿecýnde bið. Ðƿa ðeþ ælc ƿerſceaf. ƿiſgaþ ƿiþ  
 hiſ ƿecýndeſ. 7 gefaſen biþ ƿiþ hit æſpe to cuman mæg. Niſ  
 nan ƿerſceaf ƿerſceapen þa ƿa þe ne ƿilniſe ꝥ hit ƿiðeþ cuman  
 mæge þonan þe hit ær com. ꝥ iſ to ƿærte 7 to oſſoſneſſe.  
 Ðeo ƿæſt iſ mið God. 7 þæt iſ God. Ac ælc ƿerſceaf hƿearfað  
 on hiſe ſeſſe ſƿa ſƿa hƿeol. 7 to þam heo ſƿa hƿearfaþ ꝥ heo  
 eft cume þæſ heo ær ƿæſ. 7 beo ꝥ ilce ꝥ heo ær ƿæſ. ðonecan  
 þe heo utan behƿeſeð ſe. ꝥ ꝥ hio ær ƿæſ. 7 ðo ꝥ ꝥ heo ær  
 ðýðe.

<sup>t</sup> Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

## CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.<sup>u</sup>

§ I. ÐA je Ƴirðom þe ðir leop arungen<sup>1</sup> hæfðe. Ða ongan he eft Ƴpellian Ƴ þur cræþ. Eala hræt ze eorþlican men.<sup>2</sup> þeah ze eor ſelfe nu ðon neatum zelice for eorpe dýrize. hræt ze þeah maƳon hræt hƳeƳo<sup>3</sup> onƳitan Ƴpelce eor mæte be eorþum Ƴrum-Ƴceafte. ꝥ iƳ Eod. þone roþan Ƴruman and þone roþan ende ælcpe Ƴerælpæ ze onƳitaþ ðeah ze hine fullice ne Ƴecnapan.<sup>4</sup> Ƴ Ƴra þeah Ƴio Ƴecýnð eor tihð to þam anƳite. ac eor tihþ<sup>5</sup> Ƴriþe manizfeald Ƴeðpola of þam andƳite. Gefencað nu hræþer men mægen cuman to þam roþum Ƴerælpum ðurh þa<sup>6</sup> andƳearðan Ƴerælpæ. forþam ðe fullneah ealle men cƳeþaþ ꝥ re reo<sup>7</sup> re Ƴerælgortæ. re þe þaƳ eorþlican Ƴerelþa ealle<sup>8</sup> hæfþ. hƳeþer nu micel feoh. oððe ƳeopþƳcipe. oððe eall þeƳ andƳearða Ƴela. mæge ænizne mon ðon Ƴra Ƴeræline ꝥ he nanef þinƳer mapan ne þurfe.<sup>9</sup> neƳe neƳe. ic ƳaƳ ꝥ ꝥ hi ne maƳon. Ðri nif hit þonne on þý Ƴriþe ƳƳeotol ꝥ ðaƳ andƳearðan Ƴoð<sup>10</sup> ne Ƴint na þa roþan Ƴoð.<sup>10</sup> forþam ðe hi ne maƳon Ƴellan ꝥ hi Ƴehataþ. Ac licettaþ ꝥ hi ƳelæƳtan ne maƳon. þonne hi Ƴehataþ þam þe hi luƳian Ƴillaþ þa roþan Ƴerælpæ. Ƴ aleoƳaþ him þeah ma þonne hi him ƳelæƳtan. forþam þe hi heoƳa nabbap ma þonne hi heoƳa habban. Gefenc ðu nu be ðe ſelfum. la Boetiur hræðer ðu æƳƳe auht unroƳ ƳæƳe ða þa þu Ƴerælgort ƳæƳe.<sup>11</sup> oððe hræðer ðe æƳƳe ænizet ƳillaƳ pana ƳæƳe ða ðu mæƳtne Ƴelan hæfðeƳ. oððe hræþer ðin Ƴoruld þa eall ƳæƳe æƳƳer ðinum ƳillaƳ. Ða andƳƳoƳoðe Boetiur and cƳæð. NeƳe la neƳe. NæƳ ic næƳƳe Ƴit nane hƳile Ƴra emneƳ moðer. þæƳ þe ic Ƴemunan mæge. þæt ic eallunƳa ƳæƳe oƳƳoƳƳ. ꝥ ic Ƴra oƳƳoƳƳ ƳæƳe ꝥ ic nane ƳeðƳe-ƳeðneƳƳe næfðe. ne me næƳƳe Ƴit ne licode eall ꝥ ic ƳiƳƳe.<sup>12</sup> ne me næƳƳe næƳ ealler Ƴra ic Ƴolðe. þeah ic hiƳ miþe. Ða andƳƳoƳoðe re Ƴirðom Ƴ cƳæþ. Ðri næƳe þu þonne ƳenoƳ eapm. Ƴ ƳenoƳ unhiþý.<sup>13</sup> þeah þe þuhte ꝥ ðu ƳeliƳ ƳæƳe. ðonne þu oþer cƳeƳa. oððe hæfðeƳ ꝥ þu nolðeƳ. oððe næfðeƳ ꝥ þu ƳolðeƳ. Ða andƳƳaƳoðe Boetiur Ƴ cƳæþ. Eall me ƳæƳ Ƴra Ƴra þu ƳæðeƳ.

<sup>u</sup> Boet. lib. iii. prosa 3.—Vos quoque, O terrena, &c.

<sup>1</sup> Cott. arungen. <sup>2</sup> Bod. hpæ þæƳ Ƴeopðlican men. <sup>3</sup> Cott. hƳuƳu.

<sup>4</sup> Cott. oncnapan. <sup>5</sup> Bod. tƳeohð. <sup>6</sup> Cott. þaƳ. <sup>7</sup> Cott. Ƴie. <sup>8</sup> Cott. ealla. <sup>9</sup> Cott. þýƳƳe. <sup>10</sup> Cott. Ƴoðð. <sup>11</sup> þa þa þu Ƴerælgort ƳæƳe, deest in MS. Bod. <sup>12</sup> Cott. ƳiƳƳe. <sup>13</sup> Cott. unhiþýƳ.



## CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to do what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Ða cƿæþ ƿe ƿiſdom. Ðu ne biþ ælc mon ƿenoz eapm þæſ ðe he næfþ. ðonne hit hine lýt habban. Ðæt iſ ƿop. cƿæþ Boetiur. Ða cƿæþ ƿe ƿiſdom. Eif he þonne eapm bið. ne he þonne ne bið eadiȝ. ƿop þý he ƿilnað þ he habbe þ he næfð. þý he ƿolde ƿenoz habban. Ða cƿæð Boetiur. Ðæt iſ eall ƿop þ þu ƿeȝſt. Ða cƿæð ƿe ƿiſdom. Ðu ne hæfdeſt þu ðonne ða eapmþe.<sup>1</sup> þa þa þu ƿeleȝoſt ƿæpe. Ða andſƿapode ic and cƿæþ. Ic ƿat þ þu ƿop ƿeȝſt. þ ic hi hæfde. Ða cƿæþ ƿe ƿiſdom. Ðu ne þincſt me þonne nu þ ealle þa ƿelan þiſes miððaneapdeſ ne maȝon ȝedon ænne mon ƿeliȝne. ſƿa ƿeliȝne þ he ƿenoz habbe and no mapan ne þurfe.<sup>2</sup> ȝ ſƿa þeah hi hit ȝehataþ ælcum þapa þe hi hæfð. Ða cƿæð ic. Niſ nan ðinȝ<sup>3</sup> ƿoppe þonne þ þu ƿeȝſt.

§ II.<sup>v</sup> Ða cƿæþ ƿe ƿiſdom. Ac hƿi ne eapst þu ðonne hiȝ ȝe-þapa. Ðu ne miht ðu ȝeſeon ælce ðæȝ þ ða ſcƿenȝpan nimaþ þa ƿelan of<sup>4</sup> þam unſcƿenȝpam. Ðƿi biþ elles ælce ðæȝ ſƿelc ƿeoſunȝ. ȝ ſƿelce ȝefliu. ȝ ȝemot. ȝ ðomaſ. buton þ ælc bið ðæſ meafliceſ ðe him on ȝenumen biþ. oððe eft oþpeſ ȝiſtaþ. Ða andſƿapode<sup>5</sup> ic. ȝ cƿæþ. Genoh ȝýhte þu ſƿýpaſt. ſƿa hit iſ ſƿa þu ƿeȝſt. Ða cƿæþ he. ƿop þiſum þinȝum beþearf ælc mon fultumeſ to eacan him ſelfum þ he mæȝe ȝehealdan hiȝ ƿelan. Ða cƿæþ ic. Ðƿa oðſæcð þæſ. Ða cƿæþ he. Eif he nauht næfde þæſ þe he onðpede þ he ƿopleoſan þopſte. þonne ne ðopſte he na mapan fultumeſ þonne hiȝ ſelfeſ. Ða cƿæþ ic. Sop þu ƿeȝſt. Ða onſac ƿe ƿiſdom ſaplice. ȝ cƿæþ. Eala þ me þincſt ƿiþer-þeapð þinȝ ælceſ monneſ ȝepunan ȝ ælceſ monneſ ƿillan þ<sup>6</sup> ic nu ƿeȝan ƿille. þ iſ. þætte þonan ðe hi teohhiaþ þ hi ſcýlan eadiȝpan ƿeoþan. þ hi ƿeoþaþ ðonan eapmpan ȝ eapȝpan.<sup>7</sup> ƿopðam ȝif hi lýtleſ hƿæt habbaþ. þonne beþurfon hi þ hi oleccan þæm æfteſ ƿiþe þe æniȝpe ƿuhte maſe habbað. ſam hi þýpfon. ſam hi ne þurpfon. hi ƿillaþ þeah. Ðƿæp iſ ðonne ƿeo ȝemetȝunȝ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. þ heo mæȝe adriſan þa eopmþo<sup>8</sup> ƿam þæm ƿeleȝum eallunȝa. ſƿa he maſe hæfþ. ſƿa he ma monna<sup>9</sup> oleccan ſceal. Ðƿæþeþ þa ƿelȝan nu næfpe ne hinȝriȝe.<sup>10</sup> ne ne þýpſte. ne ne cale.<sup>11</sup> ic ƿene þeah þ þu ƿille nu cƿeþan þ þa ƿelȝan habban mið hƿam hi mæȝen þæt eall ȝebetan. Ac þeah þu nu ſƿa cƿeþe. hit ne maȝon þa ƿelan eallunȝa ȝebetan. þeah hi ȝume hƿile mæȝen.

<sup>v</sup> Boet. lib. iii. prosa 3.—Atqui hoc quoque, &c.

<sup>1</sup> Cott. ȝpmþe. <sup>2</sup> Cott. þýpſe. <sup>3</sup> Cott. þapa. <sup>4</sup> Cott. on. <sup>5</sup> Cott. andþýpde. <sup>6</sup> Cott. þe. <sup>7</sup> Bod. eapþpan. <sup>8</sup> Cott. ȝpmþa. <sup>9</sup> Bod. mapan. <sup>10</sup> Cott. hinȝpe. <sup>11</sup> Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan<sup>1</sup> ꝥ mon ælce ðæg panap. forþam þe ſeo menniſce wæb. þe næfre gefýlled ne biþ. wilnaþ ælce ðæg hwæt hweþ þiſer<sup>2</sup> woruld welan. æghen ge wægler. ge meter. ge dſyncer. ge manegra þinga to eacan þam. forþam niſ nan mon gpa welig. ꝥ he mapan ne þýrfe. Ac ſeo giterung ne cann<sup>3</sup> gemet. ne næfre ne biþ gehealpen on þære niþbearfe. ac wilnaþ ſunle mapan þonne he þurfe. Ic nat hwi<sup>4</sup> ge fulcrupiaþ þam hweorendan welan. nu hi ne mazon eorpe wædle eop fram abon. Ac ge ecap eorpe ermdæ<sup>5</sup> mid þam þe hi eop to cumap :.

§ III.<sup>w</sup> Ða ſe Wiſdom þa þiſ ſpell aſæd hæfde. þa ongan he eft giððian.<sup>6</sup> 7 þiſ ſingenðe cwæp. Ðwælc fremu býþ þam welgan giterene ꝥ he gegaderige ungerim þiſra welenan 7 ælcer gimcýnner genog begite. 7 þeah he egiſe hiſ land mid ðurenð ſula. 7 þeah eall þeſ midðanearð ſie hiſ anwealde underweodeð. ne læt he hiſ nanpuht of þiſ midðanearðe mid him mare þonne he brohte hiðer :.

## CAPUT XXVII.\*

§ I. TWA<sup>7</sup> ðing mæg ſe weorþſcipe 7 ſe anweald geþon. giſ he becýmþ to þam dýrigan. he mæg hine geþon weorþne. 7 andſýrn eorþum dýrgum. Ac þonecan<sup>8</sup> þe he þone anweald forlæt. oððe ſe anweald hine. þonne ne biþ he nauþer þam dýreþan ne weorþ. ne andſýrne. Ðwæþer nu ſe anweald hæbbe þone weap ꝥ he aſtſiſige<sup>9</sup> unweapap. 7 aſtſiſalige<sup>10</sup> of ſiſra manna Wode. 7 plantige ðær cwætaſ on. Ic wac þeah ꝥ ſe weorþlica anweald næfre ne wæpþ þa cwætaſ. ac hiſ and gaderap unweapap. 7 ðonne hi gegaderap hæfþ.<sup>11</sup> þonne eopap<sup>12</sup> he hi naller ne hið. forþam þara ſiſra manna unweapap manige men geſeop. forþam þe hi manige cunnon. and manige him mid beoð. forþam ſe ſunle weorþap ýmbe þone anweald. 7 hine eac weorþeop. ðonne ſe geſeod ꝥ he cýmð to ðam wýrperþan. 7 to þam þe uſ unweorþoſte bioþ. for þam þingum wæg gið ꝥ ſe wiſa Catulur hine gebealg. 7 gpa ungeſwægllice forcwæð Nonium ðone wican. for-

<sup>w</sup> Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

<sup>x</sup> Boet. lib. iii. prosa 4.—Sed dignitates honorabilem, &c.

<sup>1</sup> Cott. ýcan.

<sup>2</sup> Cott. hwæp hwægu þýrſer.

<sup>3</sup> Cott. con.

<sup>4</sup> Bod.

hu. <sup>5</sup> Cott. wædle. <sup>6</sup> Cott. giððigan. <sup>7</sup> Cott. tu. <sup>8</sup> Bod. þanecan.

<sup>9</sup> Bod. aſtýſe cige.

<sup>10</sup> Bod. wýrperþalige.

<sup>11</sup> ac hiſ and gaderap unweapap 7 þonne hi gegaderap hæfð, deest in MS. Bod.

<sup>12</sup> Bod. and þonne eopap.

remedy it, though they somehow may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

## CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on ȝepenedum ȝeribþæne. micel riðo mid Romparum ƿær ꝥ þær nane oþre on ne ȝettan.<sup>1</sup> buton þa ƿeorþertan. Ða forþeah ȝe Latulur hine for þi he þær on sittan ȝceolde. forþam he hine ƿiſte ȝriþe unȝercean- ƿiſne ȝ ȝriþe unȝemetfæſtne. Ða onȝan ȝe Latulur him ȝri- ȝettan on. ȝe Latulur ƿær heſetoga on Rome. ȝriþe ȝerceanþiſ man. ne forþape he no þone oþerne ȝra ȝriþe. ȝiſ he nan ȝice ne nænne anpealð næfde :

§ II.<sup>v</sup> Ðreþer þu nu mæȝe onȝitan hu micelne unpeorþſcipe ȝe anpalð<sup>2</sup> brenȝþ þam unmedeman. ȝiſ he hine underfegþ. for- þam ælceſ monner ýfel biþ ðý openre. ȝiſ he anpealð hæfþ. Ac ȝereȝe me nu. ic aſciȝe þe þu Boetiur. hƿi þu ȝra manigfealð ýfel hæfdeſt ȝ ȝra micle unepnerȝe on þam ȝice þa hƿile þe ðu hit hæfdeſt. oððe forþƿi þu hit eft ƿinum unpillan<sup>3</sup> forlete. Ðu ne ƿarþ þu ꝥ hit næf fori nanum oþrum þingum. buton forþam ðe ðu noldeſt on eallum ðingum beon ȝeppæpe þær unrihtſiſan cýningeſ<sup>4</sup> pillan Ðeodriuceſ. forþam þe þu hine on- ȝeate on eallum þingum unpeorþne þær anpealdeſ. ȝriþe ȝceam- leaſne ȝ unȝeppæpine.<sup>5</sup> buton ælcum ȝodum<sup>6</sup> þeape. forþam ȝe ne maȝon nauht eaþe ȝecȝan ꝥ þa ýfelan ȝien ȝode.<sup>7</sup> þeah hi anpealð habban. Ne ƿurde þu þeah na adriſen from Ðeodriuce. ne he ðe na ne forþape. ȝiſ ðe licode hiſ dýriȝ ȝ hiſ unrihtſiſner ȝra ƿel ȝra hiſ dýſegum deorlingum dýde. Eſ þu nu ȝeape ȝumne ȝriþe ƿiſne man. þe hæfde ȝriþe ȝoda<sup>8</sup> oſerhýða. and ƿæpe þeah ȝriþe eaſum ȝ ȝriþe unȝeælhiȝ. hƿæþer ðu ƿoldeſt cƿeþan ꝥ he ƿæpe unſýriþe anpealdeſ ȝ peorþſcipeſ. Ða and- ȝroſede Boetiur ȝ cƿæþ. Neſe la neſe. ȝiſ ic hine ȝſelene ȝemete.<sup>9</sup> ne cƿæþe ic næfpe ꝥ he ȝie unpeorþe anpealdeſ ȝ peorþſcipeſ. Ac ælceſ me þincþ ꝥ he ȝie ƿýriþe þe on ƿiſſe ƿorulde iſ. Ða cƿæþ ȝe ȝiſdom. Ælc cƿæft hæfþ hiſ ȝun- ðoriȝiſe. ȝ þa ȝiſe ȝ þone<sup>10</sup> peorþſcipe þe he hæfþ. he forȝiſþ ȝriþe hƿape ælcum þapa<sup>11</sup> ðe hine luſað. ȝra ȝra ȝiſdom iſ ȝe hehſta cƿæft. ȝ ȝe<sup>12</sup> hæfþ on him ȝeopeſi oþre cƿæftaſ. þapa iſ an ƿæriſcipe. oþer metȝunȝ.<sup>13</sup> þriðde iſ ellen. feorþe riht-

<sup>v</sup> Boet. lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

<sup>1</sup> Cott. for þam hit ƿær þa ȝriþe micel riðo mid Romparum ꝥ þær nane oðre an ne ȝetton. <sup>2</sup> Bod. an. <sup>3</sup> Cott. unpillum. <sup>4</sup> Bod. þner.

<sup>5</sup> Bod. unȝeppæpine. <sup>6</sup> Cott. ȝodum.

<sup>7</sup> Cott. ȝoode.

<sup>8</sup> Cott. ȝoda.

<sup>9</sup> Cott. mette.

<sup>10</sup> Bod. þariȝe þone.

<sup>11</sup> Cott. þæme þe.

<sup>12</sup> Cott.

he. <sup>13</sup> Cott. ȝemetȝunȝ.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

ƿiſneſ. Se ƿiſdom ƿeðeþ hiſ luſienðar ƿiſe. ⁊ ƿæpe.<sup>1</sup> ⁊ ƿemet-  
færte. ⁊ ƿeþſýlðige. ⁊ ƿihtƿiſe. ⁊ ælceſ ƿodeſ<sup>2</sup> þeara he ƿeſýllþ  
ðone ðe hine luſað. ꝥ ne maƿon ðon þa þe þone anpealð habbaþ  
þiſſe ƿopulðe. ne maƿon hi nænne cƿæft ƿorƿiſan þam þe hi<sup>3</sup>  
luſað of hiopa pelan. ƿiſ hi hine on heopa ƿecýnðe nabbað. Be  
þam iſ ƿiſe ƿreotol ꝥ þa ƿiſcan on ðam ƿopulðpelan nabbaþ  
nænne ƿunðon cƿæft. Ac him biþ ſe pela utane cumen. ⁊ he  
ne mæƿ utane nauht aƿneſ habban. Ēþenc nu hƿæpeþ æniƿ  
mon beo aƿý<sup>4</sup> unpeorþſſa þe hine manige men ƿorþioþ.<sup>5</sup> ƿiſ  
þonne æniƿ mon aƿý unpeorþſſa biþ. þonne biþ ælc ðýri man  
þe<sup>6</sup> unpeorþſſa. þe he mape ƿice hæfþ ælcum ƿiſum men. Be  
þam iſ ƿenoz ƿreotol. ꝥ ſe anpealð ⁊ ſe pela ne mæƿ hiſ  
pealðenð<sup>7</sup> ƿeðon no þý peorþſſon.<sup>8</sup> Ac he hine ƿeðeþ þý unpe-  
orþſſan<sup>9</sup> þe he him ƿocýmþ. ƿiſ he ær ne ðohte. ſpa biþ eac ſe  
pela ⁊ ſe anpealð þý ƿýriſa. ƿiſ ſe ne ðeah þe hine ah. æƿþer  
hiopa biþ ðý ƿorcþſſa ƿiſ hi hi ƿemetar :-

§ III.<sup>z</sup> Ac ic þe mæƿ eape ƿepeccan be ſumere biſne. ꝥ þu  
miht ƿenoz ƿreotole onƿiton ꝥ þiſ anðearðe hiſ iſ ƿiſe anlic  
ſceade. ⁊ on þære ſceade nan mon<sup>10</sup> ne mæƿ beƿitan þa ſoþan  
ƿeſælþa. Ðu ƿenſt þu nu. ƿiſ hƿelc ƿiſe ƿice mon ƿýriþ aðriſen  
of hiſ earðe. oþþe on hiſ hlaſorðeſ ærenðe færiþ. cýmþ ðonne  
on ælþeodig folc. þær þær hine nan man ne can. ne he nænne<sup>11</sup>  
mon. ne ſupþum ꝥ ƿeðeode ne can. ƿenſt ðu mæƿe hiſ<sup>12</sup> ƿice  
hine þær on lande ƿýriþne ƿeðon. Ac ic ƿat ꝥ he ne mæƿ. Ēiſ  
þonne ſe peorþſſe þam pelan ƿecýnðe ƿære. ⁊ hiſ aƿen ƿære.  
oþþe eft ſe pela þær pelegan aƿen ƿære. þonne ne mihte he hine  
na<sup>13</sup> ƿop lætan. ƿære ſe man on ſpelcum lande ſpelce he ƿære  
þe he ahte. þonne ƿære hiſ pela anð hiſ peorþſſe mid him.  
Ac ƿorþam þe ſe pela ⁊ ſe anpealð hiſ aƿene ne beoþ. ƿor þý  
hi hine ƿop lætað.<sup>14</sup> ⁊ ƿorþý þe hi nan ƿecýnðelic ƿoð<sup>15</sup> on him  
ſelfum nabbaþ. ƿor ðý hi loſiaþ ſpa ſpa ſceadu. oþþe ſmec. þeah  
ſe leaſa pena anð ſio ƿæðelſe þaia ðýriƿena monna tiohhie ꝥ  
ſe anpealð ſe<sup>16</sup> ꝥ hehiſte ƿoð.<sup>17</sup> Ac hit biþ eall oþer. þonne þa  
ƿiſcan beoþ oþer tƿeƿa. oþþe on ælþeode.<sup>18</sup> oððe on hiopa

<sup>z</sup> Boet. lib. iii. proſa 4.—Atque ut agnoſcas veram, &c.

<sup>1</sup> Bod. peopþe. <sup>2</sup> Cott. ƿoodeſ. <sup>3</sup> Bod. hine. <sup>4</sup> Cott. aþe. <sup>5</sup> Bod.  
ƿopreon. <sup>6</sup> Cott. ðýriſ mon þý. <sup>7</sup> Bod. anpealð. <sup>8</sup> Cott. peorþſſan.  
<sup>9</sup> Bod. ƿýriſan. <sup>10</sup> Cott. ƿorþæm on þæm nan mon. <sup>11</sup> Bod. ne ænne.  
<sup>12</sup> Cott. hiſ pela ⁊ hiſ. <sup>13</sup> Cott. no. <sup>14</sup> Bod. ƿop lætan. <sup>15</sup> Cott.  
ƿoð. <sup>16</sup> Cott. ⁊ ſe pela ſe. <sup>17</sup> Cott. ƿoð. <sup>18</sup> Cott. ellende.



prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

aſenre ƒecýſſe<sup>1</sup> mið ƒerƒeaðriſum monnum. þonne biþ æƒþeri ƒe þam riſan. ƒe þam ælþeodeƒan hiſ ƒela ƒori nauht. riððan hi onƒitan þ̅ hi nærion ƒori nanum cƒæfte ƒecopene.<sup>2</sup> buton ƒori ðýreƒer ƒolceſ heſinƒe. Ac þæri hi æniƒe ƒuht aƒner oððe ƒecýnðeliƒeſ ƒodeſ an<sup>3</sup> heora anƒealde hæfðon. þonne hæfðen hi þ̅ mið him. þeah he þæt riƒe ƒorleten. ne ƒorleton hi no þ̅ ƒecýnðeliƒe ƒod.<sup>4</sup> Ac riñle him ƒolde þ̅ ƒýlƒean ƒ hi riñle ƒeoriþe ƒeðon. ƒærion hi on riñelcum lanðe riñelce hi ƒærion :.

§ IV.<sup>a</sup> Nu þu miht onƒitan þ̅ re ƒela ƒ re anƒeald nænne mon ne maƒan on ellende ƒeoriþne ƒeðon. ic ƒæt þeah þu ƒene þæt hi on heora aſenre cýþſe ealne ƒeƒ maƒen. Ac þeah þu hiſ ƒene. ic ƒæt þ̅ hi ne maƒon. Hiſ ƒæſ ƒeo<sup>5</sup> ƒeond ealle Romana meariƒe þ̅ heſetoƒan. ƒ ðomeſaſ. ƒ þa maſmhýrðaſ. ðe þ̅ ƒeoh heolðon. þe mon ðam ƒeſðmonnum on ƒeape riellan riƒeolde. and ða riſerƒan<sup>6</sup> riƒan hæfðon maſtne ƒeoriþſciƒe. Nu þonne oþer ƒŕeƒa. oððe þaſa nan niſ. oþſe hi nanne ƒeoriþſciƒe nabbaþ. ƒiſ hiſa æniƒ iſ. Sƒa hiſ biþ be ælcum þaſa riñƒa þe aſen ƒod<sup>7</sup> ƒ ƒecýnðeliƒ nabbaþ on him riſſum. oþſe hƒile hiſ biþ to tælenne. oþſe hƒile hiſ biþ to heſiƒanne. Ac hƒæt riñcþ þe þonne on þam ƒelan ƒ on þæm anƒealde riñſumeſ oððe niſŕýriþeſ. nu hi naner ðinƒer ƒenoz nabbaþ. ne hi nauht aƒner ƒodeſ<sup>8</sup> nabbaþ. ne nauht þuſiþſumendeſ heora ƒealðendum riellan na maƒon :.

CAPUT XXVIII.<sup>b</sup>

ÐA re riſðom þa riſ riñell aſað hæfðe. þa onƒan he eſt ƒiððriƒan<sup>9</sup> ƒ þuſ cƒæþ. Ðeah nu re unrihtŕiſa cýniñƒ Neſion hine ƒerƒcýſſe mið eallum þam ƒliteƒerƒum ƒæðum. ƒ mið ælceſ cýnneſ ƒimmm ƒeƒlenƒðe. hu ne ƒæſ he þeah ælcum riƒum laþ ƒ unƒeoriþ. ƒ ælceſ unƒeapeſ ƒ riſenliſteſ full. Ðƒæt he þeah ƒeoriþode hiſ ðeoriñƒaſ mið niñlum ƒelum. Ac hƒæt ƒæſ him þý bet. Ðŕelc ƒerƒeaðriſ mon mihte cƒeþan þæt he aþý ƒeoriþſa ƒæſe þeah he hine ƒeoriþode :.

<sup>a</sup> Boet. lib. iii. prosa 4.—Sed hoc apud exteras nationes, &c.

<sup>b</sup> Boet. lib. iii. metrum 4.—Quamvis se Tyrus superbus ostro, &c.

<sup>1</sup> Cott. cýðſe.      <sup>2</sup> Cott. ƒecopenne.      <sup>3</sup> Cott. ƒodeſ on.      <sup>4</sup> Cott. ƒood.      <sup>5</sup> Cott. ƒio.      <sup>6</sup> Bod. riſƒan.      <sup>7</sup> Cott. ƒood.      <sup>8</sup> Cott. ƒodeſ:

<sup>9</sup> Cott. ƒieððian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

## CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.<sup>c</sup>

§ I. ÐA se ƿiſdom þa ƿiſ leof arungen hæfde. Ða ongan he eft ſpelligan<sup>1</sup> 7 þuſ cƿæþ. Ðræþer þu nu ſene ꝥ þær cýninges zeferræden. 7 ſe pela. 7 ſe anpealð. þe he zif þiſ ðeoplingum. mæze ænigne mon zebon ƿeligne oððe ƿealðenðne. Ða andſƿorede ic 7 cƿæþ. forþi ne mazon hi: . Ðræt iſ on ðiſſe andſƿearðan liſe ƿýnſumpe 7 beſere ðonne þær cýninges folgaþ. 7 hiſ neaſeſc. 7 riððan pela 7 anpealð: . Ða andſƿorede ſe ƿiſdom and cƿæð. Seze me nu. hræþer þu æſſe zehýrðeſc ꝥ he anzum þara. þe ær uſ ƿære. eallunza ſurhpunode. oððe ƿenſc ðu hræþer hine ænig þara ealne ƿez habban mæze þe hine nu hæfð. Ðu ne ƿarſc ðu ꝥ te ealle bec riht fulle<sup>2</sup> þara biſna þara monna þe ær uſ ƿæran. and ælc mon ƿat þara ðe nu leofor ꝥ manezum cýninge onhƿearf ſe anpealð 7 ſe pela. oð þæt<sup>3</sup> he eft ƿearf ƿæðla. Eala ea iſ ꝥ þonne forƿeorþfullic pela þe nauþer ne mæg ne hine ſelfne zehæaldan. ne hiſ hlaforð. to ðon ꝥ he ne ſurſe<sup>4</sup> mapan ſultumer. oððe hi beorþ bezen forhealden. Ðu ne iſ ꝥ þeah ſeo eorpe hehſce zefæliþ þara cýninga anpealð. 7 þeah zif þam cýninge æniges ƿillan ƿana biþ. þonne lýclap ꝥ hiſ anpealð. 7 ecþ hiſ ermba. for þý biþ ſimle ða eorpe zefæliþa on ſumum þingum unzeræliþa.<sup>5</sup> Ðræt þa cýningaſ. þeah hi manezra<sup>6</sup> ðeoda<sup>7</sup> ƿealðan.<sup>8</sup> ne ƿealðap hi þeah eallra þara þe hi ƿealðan ƿolðon. Ac beorþ forþam ſriþe<sup>9</sup> earime on heora Mode. forþý hi nabbap ſume þara þe hi habban ƿolðon. forþam ic ƿat ꝥ ſe cýning þe zicſere biþ. ꝥ he hæfþ mapan<sup>10</sup> ermba þonne anpealð. forþam cƿæþ zeo ſum cýning þe unrihtlice ſenſc to riht. Eala hræt ꝥ bið zefæliſ mon ðe him ealneſc ne hanzað nacod ſƿeorð ofer þam heafde be ſmalan þræde. ſpa ſpa me<sup>11</sup> ſimle zic<sup>12</sup> ðýðe. Ðu riht þe nu hu þe ſe pela 7 ſe anpealð heige. nu hý næſſe ne biþ butan ege. 7 earforum. 7 forzum. Ðræt þu ƿarſc þæt ælc cýning ƿolde beon<sup>13</sup> butan ðiſum. 7 habban ðeah anpealð zif he mihte.

<sup>c</sup> Boet. lib. iii. proſa 5.—An vero regna Regumque, &c.

<sup>1</sup> Cott. ſpellhan.

<sup>2</sup> Cott. fulla.

<sup>3</sup> Bod. oðþe þ.

<sup>4</sup> Cott. þýpre.

<sup>5</sup> Cott. unſæliþa.

<sup>6</sup> Cott. mæmz ſep.

<sup>7</sup> Cott. þioda.

<sup>8</sup> Cott. ƿealðen.

<sup>9</sup> Bod. ſpa.

<sup>10</sup> Cott. mapon.

<sup>11</sup> Bod. næ.

<sup>12</sup> Cott. zic ſýmle.

<sup>13</sup> Cott. bion.

## CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæc þæt he ne mæg. Ðy ic wunðrige. forþær hi gylpan  
 gylces anwealdes. Ðreþer ðe nu ðince þæt ge man micelne anweald  
 hæbbe 7 ge riþe gefælig. ge rimle wilnað ðæs ðe he bezitan ne  
 mæg. oððe wenst ðu þæt ge geol<sup>1</sup> riþe gefælig. ge rimle mid  
 micelum<sup>2</sup> weode færþ. oððe eft ge ge ægþer ondræc. ge ðone  
 ðe hine ondræc. ge ðone ge hine na<sup>3</sup> ne ondræc. Ðræþer ge  
 nu wince þæt ge mon micelne anweald hæbbe. ðe him selfum  
 winc þæt he nænne næbbe. swa swa nu manegum men winc þæt he  
 nænne næbbe buton he hæbbe manigne man ge him here.<sup>4</sup>  
 Ðræt wille ge nu mare<sup>5</sup> swiðcan be þam cýninge 7 be his fol-  
 gendum. buton<sup>6</sup> þæt ælc gefceadwyr man mæg witan þæt hi beoþ full  
 earme 7 full unmihtige. Ðu magan þa cýningas ofswican oððe  
 forhelan hiopa<sup>7</sup> unmihte. þonne hi ne magan<sup>8</sup> nænne weorþ-  
 rice forþbringan buton heora wezna fultume : .

§ II.<sup>d</sup> Ðræt wille ge nu elles recgan be ðam<sup>9</sup> ðegnum. buton  
 þæt þæt wæs oft gebyrd þæt hi weorþað befearede ælcge are. ge  
 swiðum þæs feores. fram heora<sup>10</sup> leasum<sup>11</sup> cýninge. Ðræt ge  
 witon þæt ge unrihtwiga cýning Nepon wolde hatan his azenne  
 mæghtra. 7 his forterfæder acwellan. þæs nama wæs Seneca.  
 ge wæs uðwita. Ða he ða onfunde þæt he deað beon sceolde. Ða  
 beað he ealle<sup>12</sup> his æhta wif his feore. þa wolde ge cýning þæs  
 onfon. ne him his feores geunnan. Ða he þa þæt ongear. þa ge-  
 ceas he him þone deað þæt him<sup>13</sup> mon oflete bloðes on þam<sup>14</sup>  
 earme. 7 þa ðyde mon swa. Ðræt ge eac geherdon þæt Papinianus  
 wæs Antoninus ðam Kære ealra his deorlinga<sup>15</sup> beforworc.  
 7 ealles his folces mæstne anweald<sup>16</sup> hæfde. Ac he hine het ge-  
 bindan and riððan oflean. Ðræt ealle men witon þæt ge Seneca  
 wæs Nepon. 7 Papinianus Antonie þa weorþeatan. 7 þa leo-  
 feratan. 7 mæstne anweald<sup>17</sup> hæfdon. ge on hiopa hirede. ge  
 buton. 7 ðeah buton ælcge scylde wurdon fordone. Ðræt hi  
 wilodon bezen eallon mægene<sup>18</sup> þæt þa hlafordas naman swa  
 hræt swa hi hæfdon 7 leton hi libban. ac hi ne mihton<sup>19</sup> þæt  
 bezitan. forþam þara cýninga wælhweorpes wæs to þam heard  
 þæt heora<sup>20</sup> earmes to ne mihton nahlit forwitan. ne hysu

<sup>d</sup> Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

<sup>1</sup> Cott. rie.    <sup>2</sup> Cott. micle.    <sup>3</sup> Cott. no.    <sup>4</sup> Bod. hipe.    <sup>5</sup> Cott.  
 ma nu.    <sup>6</sup> Cott. butan.    <sup>7</sup> Cott. heopa.    <sup>8</sup> Cott. magon.    <sup>9</sup> Cott.  
 þam.    <sup>10</sup> Cott. fram hiopa.    <sup>11</sup> Bod. leasan.    <sup>12</sup> Cott. ealla.    <sup>13</sup> Cott.  
 hine.    <sup>14</sup> Cott. þam.    <sup>15</sup> Cott. dýplinga.    <sup>16</sup> Cott. mæstu anweald.  
<sup>17</sup> Cott. anweald.    <sup>18</sup> eallon mægene, desunt in MS. Cott.    <sup>19</sup> Cott.  
 mihten.    <sup>20</sup> Cott. hiopa.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dýðon swa hræfer swa hý<sup>1</sup> dýðon. ne dohte him ða napper ðeah hi sceoldon þæt seorh alætan. forþan<sup>2</sup> ge þe hir ær tīde ne tīolaþ. ðonne biþ hir on tīd untīlað.<sup>3</sup> Ðu līcaþ ðe nu ge anpealð<sup>4</sup> 7 ge pela. nu ðu gehýrpeð hæfste þæt hine man<sup>5</sup> napper<sup>6</sup> buton<sup>7</sup> ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hræt forstod seo menigra þara fpeonða þam deorlingum<sup>8</sup> þara cýninga. oððe hræt forstent heo ængum men. forþam<sup>9</sup> ða ffriend cumað mid ðam<sup>10</sup> pelan. 7 eft mid þam pelan gemitað. buton swiþe feara. Ac þa frýnð<sup>11</sup> þe hine ær for þam<sup>12</sup> pelan lufiaþ. þa gemitað eft mid þam pelan. 7 weorþað ðonne to feondum. buton þa fearan þe hine ær for lufum<sup>13</sup> 7 for treowum lufedon þa hine woldon ðeah lufien þeah he earmwære. þa him puniaþ. Ðwelc is wýrðra wol oððe ængum men mape ðaru þonne he hæbbe on his geseppæðenne and on his neperste feond on fpeonðes anlicnesse :

§ III.<sup>e</sup> Ða ge Wýrðom þis spell afeht<sup>14</sup> hæfde. þa ongan he eft ringan 7 þus cwæþ. Ðe ge wille fullice anpealð agan. he sceal tīlian ærste þ he hæbbe anpealð his agenes modes. 7 ne wile to ungeriwenlice underweoð his unweapum. 7 ado of his Mode ungeriwenlice ýmbhogan. forlæte þa seofunga his eorwpa. Ðeah he nu wicrige ofer eallne middan gearð. from easterweardum oð westweardne. from Indum. þ is ge swearst ende þisses middaneardes. oþ þæt iland þe ge hatað Thýle. þæt is on þam norþwest ende ðisses middaneardes. wær ne biþ napper ne on sumra niht. ne on wintra dæg. þeah he nu wæg ealles wealde. næfþ he no þe maran anpealð. gif he his ingewancas anpealð næfþ. and gif he hine ne wæpenaþ wiþ þa unweapas þe ge ær ýmbgriwæcon :

### CAPUT XXX.<sup>f</sup>

§ I. ÐA ge Wýrðom þa þas fette arungen hæfde. þa ongan he eft secgan spell 7 cwæþ. Is þ ungeriwenlic wuldor ðisse worulde 7 swiþe leafr. be þam<sup>15</sup> wæg ge<sup>16</sup> ringende sum sceop. ða he

<sup>e</sup> Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

<sup>f</sup> Boet. lib. iii. prosa 6.—Gloria uero quam fallax saepe, &c.

<sup>1</sup> Cott. hi. <sup>2</sup> Cott. forþæm <sup>3</sup> Bod. unlod. <sup>4</sup> Cott. anpealð. <sup>5</sup> Cott. mon. <sup>6</sup> Cott. napper ne. <sup>7</sup> Cott. butan. <sup>8</sup> Cott. diorlingum. <sup>9</sup> Cott. forþon. <sup>10</sup> Cott. þæm. <sup>11</sup> Cott. ffriend. <sup>12</sup> Cott. þæm. <sup>13</sup> Bod. luum. <sup>14</sup> Cott. afeht. <sup>15</sup> Cott. þæm. <sup>16</sup> Cott. gio.



have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

## CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forþreah þiſ anpearþe liſ. he cƿæþ.<sup>1</sup> Eala pulþor<sup>2</sup> þiſſe ƿoruldæ.  
 ea. forþhƿi<sup>3</sup> ðe haƿan<sup>4</sup> ðýſige men mið leaſſe ſtemne pulþor. nu  
 þu nane eaƿt.<sup>5</sup> forþam<sup>6</sup> þe ma manna hæfþ micelne ȝilp.<sup>7</sup> ȝ  
 micelne<sup>8</sup> pulþor. ȝ micelne ƿeorþſcipe. for ðýſigeſ folceſ ƿenan.  
 þonne he hæbbe for hiſ ȝeſýrhtum. Ac ȝeſeðe<sup>9</sup> me nu hƿæt  
 unȝeſiſenlicſe ſie þonne þ. oððe forþhƿi<sup>10</sup> hi ne<sup>11</sup> maȝan heora<sup>12</sup>  
 ma ſceamȝan ðonne fæȝnian.<sup>13</sup> ðonne hi ȝeheoraþ þ him man  
 on liþ. ðeah mon nu hƿone ȝoðra<sup>14</sup> mið ſihtte heſige. ne ſceal  
 he na ðe ƿaþor<sup>15</sup> to unȝemetlice fæȝnian þæſ folceſ ƿorða. Ac  
 þæſ he ſceal fæȝnian.<sup>16</sup> þ hi him ſoð on ſecȝȝaþ. ðeah he nu  
 þæſ fæȝniȝe þ hi hiſ naman bſæðan. ne biþ he no þe ƿaþor<sup>17</sup>  
 ſƿa bſað ſƿa<sup>18</sup> he teohȝaþ.<sup>19</sup> forþæm hi hine ne maȝon to-  
 bſæðan ȝeond ealle eorþan. þeah hi on ſumum lande mæȝen.  
 forþam þeah he ſeo<sup>20</sup> anum ȝehereð. ðonne biþ he oþrum  
 unhereð. þeah he on ðam lande ſeo mæſe. ðonne biþ he on  
 oþrum unmæſe.<sup>21</sup> forþæm iſ ðæſ folceſ hliſa ælcum men for  
 nauht to habbenne. forþæm hi<sup>22</sup> to ælcum mien<sup>23</sup> ne cýmþ  
 be hiſ ȝeſýrhtum. ne hupu nanum ealne ƿeȝ ne ƿuniap.<sup>24</sup>  
 Ēeſenc nu æſeſt be ðam ȝebýrdum. ȝiſ hƿa þæſ ȝilp.<sup>25</sup> hu  
 iðel ȝ hu unnýt ſe ȝilp<sup>26</sup> biþ. forþam ðe ælc mon ƿat þ ealle  
 men of anum fæðeſ comon ȝ of anſe medeſ. Oððe eft be  
 ðæſ folceſ hliſan ȝ be heora heſiȝe.<sup>27</sup> ic nat<sup>28</sup> hƿæt þe ðæſ  
 fæȝniap.<sup>29</sup> ðeah ða nu foræmæſe ſeon.<sup>30</sup> ðe folciſce men  
 heſiȝað. ðeah beoþ<sup>31</sup> þa foræmæſſan<sup>32</sup> ȝ ſihtlicſan to he-  
 ſiȝenne. þa ðe beoþ<sup>33</sup> mið cſæſtum ȝeſýrþode.<sup>34</sup> forþam<sup>35</sup> ðe  
 nan mon ne biþ mið ſihtte for oþſeſ ȝode. ne for hiſ cſæſtum  
 no ðý mæſſa ne no ðý ȝehereðra<sup>36</sup> ȝiſ he hine ſelf næſþ :  
 Þſæſeþ ðu nu beo aþý fæȝeſſa for oþſeſ manneſ fæȝeſe. biþ  
 men ſul lýtle þý bet þeah he ȝoðne fæðeſ hæbbe. ȝiſ he ſelf  
 to nauhtte ne mæȝ. forþam ic læſe þ ðu fæȝeniȝe oþeſſa  
 manna ȝodeſ<sup>37</sup> ȝ heora æſelo to þon ſſiþe þ ðu ne tihiȝe ðe

<sup>1</sup> Cott. þa cƿæð he.    <sup>2</sup> Cott. pulþup.    <sup>3</sup> Cott. forþhƿi.    <sup>4</sup> Cott. haƿen.    <sup>5</sup> Cott. nan neap.    <sup>6</sup> Cott. forþæm.    <sup>7</sup> Cott. ȝilp.    <sup>8</sup> Cott. micel.    <sup>9</sup> Cott. ſeȝe.    <sup>10</sup> Cott. forþhƿi.    <sup>11</sup> Bod. hine.    <sup>12</sup> Cott. hi.    <sup>13</sup> Cott. hioſa.    <sup>14</sup> Cott. fæȝnian.    <sup>15</sup> Cott. no þý hƿæþor.    <sup>16</sup> Cott. fæȝnian.    <sup>17</sup> Cott. þý hƿæþor.    <sup>18</sup> ſƿa, deest in MS. Cott.    <sup>19</sup> Cott. tihihað.    <sup>20</sup> Cott. ſe.    <sup>21</sup> Bod. læſſe.    <sup>22</sup> Bod. hi. Cott. he.    <sup>23</sup> men, deest in MS. Cott.    <sup>24</sup> Cott. ſunað.    <sup>25</sup> Bod. ȝelþð.    <sup>26</sup> Cott. ȝýlp.    <sup>27</sup> Bod. heſiȝe.    <sup>28</sup> Bod. ƿat.    <sup>29</sup> Bod. fæȝnað.    <sup>30</sup> Cott. ſien.    <sup>31</sup> Cott. hioð.    <sup>32</sup> Bod. foræmæſſan.    <sup>33</sup> Cott. hioð.    <sup>34</sup> Cott. ȝeſuþþode.    <sup>35</sup> Cott. forþæm.    <sup>36</sup> Cott. hepeðra.    <sup>37</sup> Cott. ȝoodeſ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

ſelfum azner. forþam<sup>1</sup> ðe ælceſ monner zoð<sup>2</sup> 7 hiſ æþelo biop  
ma on ðam Mode. ðonne on þam<sup>3</sup> flærce. Ðæt an ic pat þeah  
zoder<sup>4</sup> on þam æþelo. ꝥ manizne mon ſceamaþ ꝥ he peoppe<sup>5</sup>  
pýpſa ðonne hiſ elþrian pæron. 7 forþæm hiſaþ ealle<sup>6</sup> mæzne  
ꝥ he wolde þara betſtena ſumer ðeapeſ 7 hiſ cſæftaſ zeſon :.<sup>7</sup>

§ II.<sup>8</sup> Ða ſe ſiſdom ða ðiſ ſpell aſeht<sup>8</sup> hæfde. ða ongan he  
ſiſzan ymbe ꝥ ilce 7 cſæþ. Ðſæt ealle men hæfðon zelicne  
ſſuman. forþam hi ealle coman of anum fæder 7 of anpe  
meder. ealle hi beop 7iſ zelice acennede. niſ ꝥ nan punþor.  
forþam ðe an God iſ fæder eallra zeſceafſa. forþam he hi  
ealle zeſceop 7 ealra pelt. Se ſelf þæſe ſunnan leoht. 7 ðam  
monan. 7 ealle tunzla zeſet. Ðe zeſceop men on eorþan. ze-  
zaðerode ða ſaula 7 ðone lichoman mið hiſ þam anpealde. 7  
ealle menn zeſceop emn æþele on ðæſe ſſuman zecýnde. Ðſi  
ofeſimodiſe ze ðonne ofeſ ofpe men for eorþum zebýpðum  
buton anpeopce. nu ze nanne ne maſon metan unæþelne. ac  
ealle ſiſt emn æðele. 7iſ ze pillað þone ſſuman ſceafſ ze-  
þencan. 7 ðone ſciſpenð. 7 ſiþþan eopeſ<sup>9</sup> ælceſ acennedneſſe.  
Ac þa pýht æþelo bið on þam Mode. næſ on þam flærce. ſſa  
ſſa pe æſi fædon. Ac ælc mon ðe allunza undeſpeodeð bið  
unþearum. forlæt hiſ ſceppenð. 7 hiſ ſſuman ſceafſ. 7 hiſ  
æþelo. 7 ðonan pýpþ anæþelað of ꝥ he pýpþ unæþele :.

### CAPUT XXXI.<sup>h</sup>

§ I. ÐA ſe ſiſdom ða ðiſ leop<sup>10</sup> aſunzen hæfde. þa ongan he  
eſt ſeczan ſpell. 7 þiſ cſæþ. Ðſæt zoder<sup>11</sup> maſan pe ſeczan on  
þa flærchican unþearaſ. forþam ſſa hſa ſſa hi forlætān pīle. he  
ſceal zepolian miccle neapaneſſe 7 manize zeapfoþu. forþam  
ſeo ofeſfýll ſimle ſet unþearaſ. 7 ða unþearaſ habbaþ ofeſ-  
þearſe hſeopſunza. 7 ſeo hſeopſunz ne beop na butan forze 7  
buton neaponeſſe. Eala eap hu maniza abla. 7 hu micel ſap. 7  
hu micle<sup>12</sup> pæccan. 7 hu micle unpotneſſe ſe hæfþ. ðe þone  
ponpīllan hæfþ on ðiſſe populde. 7 hu micle ma penſt ðu ꝥ hi

<sup>8</sup> Boet. lib. iii. metrum 6.—Omne hominum genus, &c.

<sup>h</sup> Boet. lib. iii. proſa 7.—Quid autem de corporis voluptatibus, &c.

<sup>1</sup> Cott. forþæm. <sup>2</sup> Cott. zoðð. <sup>3</sup> Cott. þæm. <sup>4</sup> Cott. zoðer.

<sup>5</sup> Cott. poppe. <sup>6</sup> Bod. eallon. <sup>7</sup> Bod. zeþeon. <sup>8</sup> Cott. aſeahz.

<sup>9</sup> Bod. et Cott. eoppeſ. <sup>10</sup> Cott. hoð. <sup>11</sup> Cott. zoðer. <sup>12</sup> Cott.

micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

## CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

reýlon habban æfter þisse worulde eðlean heora geeapnunga.<sup>1</sup> swa swa swa acenþ bearn 7 þrowaþ<sup>2</sup> micel earfoðu. æfter þam ðe heo ær micelne lust þurh teah. for þý ic nat<sup>3</sup> hræt þa woruld lustar mýrgeþ<sup>4</sup> brenzaþ heora<sup>5</sup> lufizendum. Eif nu hwa<sup>6</sup> cwiþ þæt se reo<sup>7</sup> zerælig. se ðe his woruld lustum<sup>8</sup> eallum fulzæp. hwi nýle<sup>9</sup> he cweþan eac þæt ða nýtenu reon zerælige.<sup>10</sup> forþam<sup>11</sup> ðe heora<sup>12</sup> willa to nanum oþrum þingum nis aþenod. buton to ziferneþre 7 to wænneþre. driþe zerunum<sup>13</sup> hit biþ þæt mon swa hæbbe<sup>14</sup> 7 bearn. Ac seah manize bearn beoþ zertrýned<sup>15</sup> to heora<sup>16</sup> elðrena forwýrde. forþam se maniz swa rrelc<sup>17</sup> for his bearnne ær heo hit forþbrynzan<sup>18</sup> mæge. 7 se leornodon eac þæt hwilum gebýrde driþe unzepunelic 7 unzecýndelic ýfel. þæt ða bearn zetweoredon betruh him 7 riwedon ýmbe ðone fæder. ze furþon.<sup>19</sup> þæt wýrre wæs. se zeheorðon<sup>20</sup> zeo zeapa on ealðum rrellum. þæt sum sunu ofgloze his fæder. ic nat humeta. buton se witon þæt hit unmenriçlic<sup>21</sup> dæd wæs. Ðræt ælc mon mæg witan hu hefiz forz men beoþ reo zemen his bearna. ne ðearf ic ðe ðeah þæt reczan. forþam ðu hit hæfst astand be<sup>22</sup> se selfum. Be wære hæfegan<sup>23</sup> zemenne bearna. cwæþ min mægister Ewupides. þæt hwilum gebýrde ðam hearðrælegum.<sup>24</sup> þæt him wære betere þæt he bearn næfde ðonne he hæfde :

§ II.<sup>1</sup> Ða se Wifdom ða swa rrell aþeht hæfde. ða onzan he eft ziddian.<sup>25</sup> 7 þur ringende cwæþ. Ðræt se ýfela willa unrihthæmedes zedrefð fulneah ælces libbenðes monnes Mod. swa swa reo beo sceal lorian. þonne heo hræt ýppunga rtingþ. swa sceal ælce swa forweorðan æfter ðam unrihthæmede. buton se mon hweorfe to gode :

<sup>1</sup> Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

<sup>1</sup> Cott. eapnunga.

<sup>2</sup> Cott. beapneacen swa þrowað.

<sup>3</sup> Bod. pat.

<sup>4</sup> Cott. mýrgeþ.

<sup>5</sup> Cott. hwa.

<sup>6</sup> hwa, deest in MS. Cott.

<sup>7</sup> Cott.

re.

<sup>8</sup> Bod. lustar.

<sup>9</sup> Cott. nele.

<sup>10</sup> Cott. ne tenu sien zerælegu.

<sup>11</sup> Cott. forþam.

<sup>12</sup> Cott. hwa.

<sup>13</sup> Cott. wýnum.

<sup>14</sup> Cott. habbe.

<sup>15</sup> Cott. zertrýned.

<sup>16</sup> Cott. hwa.

<sup>17</sup> Cott. forwýrde.

<sup>18</sup> Cott.

brenzan.

<sup>19</sup> Cott. furþon.

<sup>20</sup> Cott. heorðon.

<sup>21</sup> Cott. unmen-

riçlicu.

<sup>22</sup> Bod. astand bi.

<sup>23</sup> Cott. hæfegan.

<sup>24</sup> Cott. hearð-

rælgan.

<sup>25</sup> Bod. zeddian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.<sup>k</sup>

§ I. ÐA ƿe ƿiſdom ða ƿiſ leof aſunzen hæfde. ƿa onzan he eft ſpelligan<sup>1</sup> 7 ðuſ cƿæþ. Forþam niſ nan tƿeo ꝥ þær and-ƿearþa ƿela aƿerþ 7 læt<sup>2</sup> ða men ðe beoþ aƿiht to þam ƿorþum ƿeræþum. 7 he nænne ne mæg ƿebriſſan<sup>3</sup> þær he him ƿehez. ꝥ iſ æt ðam hehſtan ƿode.<sup>4</sup> Ac ic ðe mæg mið feaum ƿorþum ƿeræcſan hu manegra yfela ða ƿelan ſint ƿerfýlde. Ðræt þu ðonne mæne mið þære ƿiſſunze þær feoſ. nu þu hit na hu eller beſitan ne miht. buton þu hit forſtele. oððe ƿeræfize. oððe aberecize. 7 þær þær hit ðe ƿexþ<sup>5</sup> þonne ƿanaþ hit oppum. Ðu ƿoldeſt nu beon<sup>6</sup> forþemære on ƿeorþſcipe. ac ƿiſ þu ꝥ habban ƿilt. þonne ſcealt þu oleccan ſƿiþe earmlice and ſƿiþe eadmodlice þam<sup>7</sup> þe þe to þam ƿerfuldumian mæge. Eif þu ðe ƿilt ðon manegra beteran 7 ƿeorþþan. ðonne ſcealt þu ðe lætan aneſ ƿýrþan. Ðu ne iſ ꝥ ðonne ſum ðæl erimþa.<sup>8</sup> þæt mon ſƿa ƿerelice<sup>9</sup> ſcýle culþian to ðam<sup>10</sup> þe him ƿiſan ſcýle. Anrealdre þu ƿilnaſt. ac ðu hine næfpe orþorſne ne be-ſiſt. for ælpeodegum. 7 ƿet<sup>11</sup> ma for ðinum azenum monnum 7 maſum.<sup>12</sup> Gilpe þu ƿiſneſt. ac þu hine ne miht habban orþorſne. forþam ðu ſcealt habban ſimle hræt hƿeſ<sup>13</sup> ƿiþer-ƿearþe 7 ungetereſ.<sup>14</sup> Ðu ƿoldeſt nu brucan ungemetlice ƿrænneſſe. ac ðe ƿillap ðonne forþeon Eodeſ<sup>15</sup> ƿeoƿaſ. forþam þe þin ƿerize<sup>16</sup> flæſc haſaþ þin anreald. na læſ þu hiſ. Ðu mæg mon earmlicor ƿebæron. þonne mon hine underþeode<sup>17</sup> hiſ ƿeræſan flæſce. 7 nelle hiſ ƿeræadþiſan ſaule. Ðræþe ƿe nu ſeon<sup>18</sup> maran on eorþum lichoman ðonne elpenð. oððe ſcienſan<sup>19</sup> ðonne leo oððe ſeari. oððe ſƿiſþan þonne tiſiſ ꝥ deor. 7 ðeah þu ƿære eallra monna fægriſt on ƿlite. and þonne ƿoldeſt ƿeorþlice æfteri ƿiſdome ſƿýriſan. orþæt þu fullice ƿiht onſeate. ðonne mihtreſt<sup>20</sup> þu ſƿeotole onſiton ꝥ ealle ða

<sup>k</sup> Boet. lib. iii. proſa 8.—Nihil igitur dubium eſt, &c.

<sup>1</sup> Cott. ſpellhan. <sup>2</sup> Cott. mýrð 7 læt. <sup>3</sup> Cott. mæge bpiſſan. <sup>4</sup> Cott. ƿode. <sup>5</sup> Bod. ƿeax. <sup>6</sup> Cott. bion. <sup>7</sup> Cott. þæm. <sup>8</sup> Cott. ýrniþa. <sup>9</sup> Cott. ƿerelice. <sup>10</sup> Cott. þæm. <sup>11</sup> Cott. ƿiſ. <sup>12</sup> Cott. mægum. <sup>13</sup> Cott. hƿiſu. <sup>14</sup> Cott. ungetereſ. <sup>15</sup> Cott. ƿode Eodeſ. <sup>16</sup> Cott. ƿerpe. <sup>17</sup> Cott. underþeode. <sup>18</sup> Cott. ſien. <sup>19</sup> Bod. ſcienſa. <sup>20</sup> Cott. meahreſt.



## CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said : Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities ; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money ; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid : and wheresoever it increases to thee, it decreases to others ? Thou wouldest, then, be illustrious in dignity ? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him ? Of power thou art desirous ? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous ? But thou canst not have it without care : for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust ? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul ? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast ; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it ; then mightest thou clearly perceive

mæġno 7 þa cræfta. ðe pe ær ymbe ġrpræcon. ne ġint to riþmetanne<sup>1</sup> riþ ðære ġaple cræfta ænne. Ðræt nu 7iřdom iř an anlepe cræft þære ġaple. 7 ðeah pe riġon ealle þ he ġie<sup>2</sup> betera þonne ealle ða oþpe cræfta. ðe pe ær ymbe ġrpræcon :

§ II.<sup>1</sup> Behealðaþ nu ða riðġilneřre. 7 þa fæřtneřre. 7 ða hřæðfeřneřre riřreř heořeneř. ðonne maġan ġe onġiġon þ he iř ealler nauht riþ hiř ġceoppend to metenne 7 riþ hiř pealðend. Ac hři ne læte ġe eoř þonne aþneotan. þ ġe ne punðrien 7 ne heřiġen þ te unnyġtre iř. þ iř þeř eořþlica pela. ġra ġra ġe heořon iř betera and healicra 7 fæġeřra ðonne eall hiř innunġ. buton monnum anum. ġra iř þæř monneř lichoma betera 7 ðeořpýřþra ðonne ealle hiř æhta. Ac hu micle þincþ þe ðonne ġeo ġapl betere 7 ðeořpýřþre ðonne ġe lichoma. Ælc ġeřceafġ iř to ariuanne be hiře andeřne.<sup>3</sup> 7 ġymle riō hehřte ġriþořġ fořþæm<sup>4</sup> iř ġe ġoðcunða anpealð<sup>5</sup> to ariuanne. 7 to řýndriuanne. 7 to peořþiuanne ořeř ealle<sup>6</sup> oþra ġeřceafġa. Se plite þæř lichoman iř ġriþe řlionðe.<sup>7</sup> 7 ġriþe teðne. and ġriþe anlic eořþan blořtmum. ðeah nu hřa ġeo<sup>8</sup> ġra fæġeř. ġra ġra Alcibiadeř ġe æðeliġ þæř. ġiř hřa biþ ġra ġceapřene<sup>9</sup> þ he mæġe hine ðurihřeon. ġra ġra Ariřtoteleř ġe uðriġa ġæðe þæt ðeoř þære. þ mihte ælc puht þurihřeon. ġe treořa. ġe řuřþum řtanar. þæt ðeoř þe hatað lox. ġiř ðonne hřa þære ġra ġceapřiene þ he mihte ðone cniht ðurihřeon<sup>10</sup> ðe pe ær ymbe ġrpræcon. ðonne ne řulhte he him no innon<sup>11</sup> ġra fæġeř ġra he utan řulhte. þeah ðu nu hřam'fæġeř řince. ne biþ hiġ no řý řaþoř<sup>12</sup> ġra. ac ġeo unġeřceaðriņeř heořa eaġena hi mýřþ<sup>13</sup> þ hi ne maġon onġiġon þ hi þe ġceapiar utan. næř innan. Ac ġeřencap nu řriþe ġeořnlice 7 ġeřceaðriņlice řmeap<sup>14</sup> hřelc þæř řlæřclican ġoð<sup>15</sup> řien. 7 ða ġeřælþa þe ġe nu unġemetlice řilniar. ðonne maġon ġe řpeotole onġeotan þ þæř lichoman fæġeř 7 hiř řtreon ða maġon beon afeořped<sup>16</sup> mid řreořa ðaġa řeřpe. Fořþam ic þe řeġce eall þ ic þe ær řehte.<sup>17</sup> fořþam ic polðe þe openlice ġeřeġcan on ðam ende ðiřeř capitulan. þte ealle þař andþeapřan ġoð<sup>18</sup> ne maġon ġelæřtan heořa luřienðum þ

<sup>1</sup> Boet. lib. iii. prosa 8.—Respicite cœli spatium, &c.

<sup>1</sup> Cott. metanne. <sup>2</sup> Cott. iř. <sup>3</sup> Bod. and eřne. <sup>4</sup> řymle riō hehřte řriþořġ fořþæm, desunt in MS. Bod. <sup>5</sup> Cott. anpalð. <sup>6</sup> Cott. ealla. <sup>7</sup> Bod. řlopende. <sup>8</sup> Cott. řie. <sup>9</sup> Cott. řceapřiene. <sup>10</sup> Cott. þuřþriōn. <sup>11</sup> Cott. innan. <sup>12</sup> Cott. hřæþoř. <sup>13</sup> Bod. eaġan hi ameřpað. <sup>14</sup> Cott. řmeaġeað. <sup>15</sup> Cott. ġoðð. <sup>16</sup> Cott. řtrengo mæġ hion ařýppeð. <sup>17</sup> Cott. peahhte. <sup>18</sup> Cott. ġoðð.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iſ ꝥ hehſte ƿoð<sup>1</sup> ꝥ hi him gehataþ. Ðeah hi nu ƿeƿaðeƿiſen ealle þaſ anðƿeaſðan ƿoð.<sup>2</sup> nabbap hi no ðe ƿaþoſ fullſnemoð ƿoð<sup>3</sup> on þam. ne hi ne maƿon ƿeðon heopa luſienðap ſƿa ƿeliƿe ſƿa ſƿa hi ƿoðdon :

§ III.<sup>m</sup> Ða ſe ƿiſdom ða þiſ ſpell aƿeht hæfðe. þa onƿan he eft ƿiððiſen. ƿ þiſ ſinƿenðe cƿæþ. Eala þa. hu heſiƿ ƿ hu ſƿe-cenðlic ꝥ ðýſiƿ iſ ðe ða eaſman men ƿeðƿelaþ ƿ alæt of þam ſihtan ƿeƿe. ſe ƿeƿ iſ Eoð. Ðƿæþeſi ƿe nu ſecan ƿoð on tƿeoſum. ic ƿat ðeah ꝥ ƿe hit þæſ ne ſecaþ. ne ſinðe ƿe hit no. ſoſþam ðe ealle men ƿiðon ꝥ hit þæſ ne ƿeaht. ðe ma þe ƿimmar ƿeahtaþ on ƿinƿeaſðum. Ðƿæþeſi ƿe nu ſettan eoſeſ nett on ða hehſtan ðune. ðonne ƿe ſiſcian ƿillaþ. ic ƿat ðeah ꝥ ƿe hit þæſ ne ſettaþ. Ðƿæþeſi ƿe nu eoſeſ hunðap anð eoſeſ net ut on ða ſe lædon. ðonne ƿe hunſian ƿillaþ. ic ƿene þeah ꝥ ƿe hi ðonne ſetton up on ðunum. ƿ innon ƿuðum. Ðƿæt ꝥ iſ ƿunðoſlic þæt ƿeoſnfulle men ƿiðon ꝥ hi ſeulon ſecan be ſe ƿaſoþe. ƿ be æa ofſum æƿþeſi ƿe hƿite ƿimmar. ƿe ƿeaðe. ƿ ælceſ cýnneſ ƿimcýn. ƿ hi ƿiðon eac on hƿelcum ƿæteſum ƿ on æƿhƿelcra ea muſum hi ſeulun ſecan ſiſcaþ. ƿ ealne þiſne anðƿeaſðan ƿelan hi ƿiðon hƿæſ hi ſecan ſeulun. ƿ þone ſiſþe unapƿotenlice ſecaþ. Ac hit iſ ſiſþe eaſmlic ðinƿ ꝥ ða ðýſeƿan men ſint ælceſ ðomeſ ſƿa bliðe. ꝥ hi nýton hƿæſi ða ſoþan ƿeſælþa ſint ƿehýððe. ne ſiſþum nane luſt-bæſmeſſe nabbað hi to ſecanne. ac ƿenaþ ꝥ hi mæƿon on þiſſum lænan ƿ on ðiſum ðeaðlicum ðinƿum ſinðan ða ſoþan ƿeſælþa. ꝥ iſ Eoð. Ic nat nu hu ic mæƿe heopa ðýſiƿ eall ſƿa ſƿeoðole aƿeccan ƿ ſƿa ſiſþe ƿetælan ſƿa ic ƿoðe. ſoſþam hi ſint eaſmſan ƿ ðýſiƿſan ƿ unƿeſælſƿan ðonne ic hit aƿecan mæƿe. ƿelan ƿ ƿeoſþſeſeſ hi ƿillniap. ƿ ðonne hi hine habbaþ. ðonne ƿenað hi ſƿa unƿeſiſfulle þæt hi habban ða ſoþan ƿeſælþa :

### CAPUT XXXIII.<sup>n</sup>

§ I. LENOL ic ðe hæbbe nu ƿeſeht<sup>4</sup> ýmbe þa anlicneſſa ƿ ýmbe ða ſceaðra þæſe ſoþan ƿeſælþe. Ac ƿiſ þu nu ſƿeoðole ƿecnapan miht ða anlicneſſa þæſe ſoþan ƿeſælþe. ðonne ſiþþan

<sup>m</sup> Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

<sup>n</sup> Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

<sup>1</sup> Cott. ƿoðð.

<sup>2</sup> Cott. ƿoðð.

<sup>3</sup> Cott. ƿoðð.

<sup>4</sup> Cott. ƿeſehta.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

### CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

17 þearf þ̅ ic þe h̅i ſelfe ȝetece.<sup>1</sup> Ða andſp̅r̅iðe ic ȝ cƿæþ. Nu  
 ic onȝite openlice þætte ælceſ ȝodeſ<sup>2</sup> ȝenoȝ niſ on ðiſum  
 populð þelan. ne æltæpe anpealð niſ on nanum populð riçe. ne  
 ſe ȝoþa peopþſcipe niſ on ðiſſe populðe. ne þa mæſtan mæriþa  
 ne ſint on þ̅iſſe populð ȝylpe. ne ȝeo hehſte bliſ niſ on þam  
 flæſchlicum luſtum. Ða andſp̅oðe ſe ſiſdom ȝ cƿæþ. Ðræþer  
 þu nu fullice onȝite foþh̅i hit þonne ſpa ȝeo.<sup>3</sup> Ða andſp̅aðe  
 ic ȝ cƿæþ. Ðeah ic hiſ nu hƿæt hƿeȝ<sup>4</sup> onȝite. ic polðe ðeah hit  
 fullicor ȝ openlicor of ðe onȝitan. Ða andſp̅oðe ſe ſiſdom  
 ȝ cƿæþ. Ġenoȝ ſp̅eotol hit iſ þætte ȝod<sup>5</sup> iſ anpealð ȝ unto-  
 dæliðlic. þeah hine ð̅yriȝe men on manig dælan.<sup>6</sup> ðonne hi  
 d̅peliȝende<sup>7</sup> ſecap þ̅ hehſte ȝod on ða ſampan<sup>8</sup> ȝerceafta.  
 Ðræþer þu nu pene þ̅ ſe nahter<sup>9</sup> mapan ne ðurfe. ſe ðe  
 mæſtne anpealð hæfþ þiſſe populðe Ða andſp̅aðe ic eft ȝ  
 cƿæþ. Ne ſecȝe ic no þ̅ he nahter<sup>10</sup> mapan ne ðurfe. foþam  
 ic pat þ̅ nan niſ ſpa<sup>11</sup> peliȝ þ̅ he ſumer eacan ne þurfe. Ða  
 andſp̅oðe ſe ſiſdom and cƿæþ. Ġenoȝ riht ðu ſeȝſt. ðeah hƿa  
 anpealð hæbbe. ȝiſ oþer hæfþ mapan. beþearf ſe unſt̅enȝia  
 þæſ ſt̅enȝian fultumer. Ða cƿæþ ic. Eall hit iſ ſpa ðu ſeȝſt.  
 Ða cƿæþ ſe ſiſdom. Ðeah mon nu anpealð ȝ ȝen̅iht to tƿæm  
 þinȝum nemne. ðeah hit iſ an. Ða cƿæþ ic. Ðpa me ðincþ. Ða  
 he cƿæþ. ſenſt þu nu þ̅ ſe anpealð ȝ þ̅ ȝen̅iht ȝeo<sup>12</sup> to foþ-  
 ſeonne. oððe eft ſp̅iþor to peopþianne ðonne oþre ȝod.<sup>13</sup> Ða  
 cƿæþ ic. Ne mæȝ nænne mon þæſ tƿeoȝan þ̅ te anpealð ȝ ȝe-  
 niht iſ to peopþianne. Ða cƿæþ he. Uton nu. ȝiſ þe ſpa þince.  
 ȝeacan<sup>14</sup> þone anpealð ȝ þ̅ ȝen̅iht. ðon þæri peopþſcipe to. ȝ  
 ȝeſeccan þonne þa þ̅eo to anum. Ða andſp̅oðe ic and cƿæþ.  
 Uton þæſ foþam hit iſ ȝoþ. Ða cƿæþ he. Ðræþer þe þonne  
 þ̅ince unpeoriþ ȝ unmæſlic ȝeo ȝeȝaderunȝ ðara þ̅eoſa þinȝa.  
 ðonne þa þ̅eo biþ to anum ȝeðon. oþre hƿæþer hit ðe eft  
 þince eallia þinȝa peopþlicorȝ ȝ mæſlicorȝ. ȝiſ þu æniȝne mon  
 cuþeſt ðara þe hæfðe ælceſ þinȝe<sup>15</sup> anpealð. ȝ ælcne peopþ-  
 ſcipe hæfðe. ſpa foþ þ̅ he na mapan ne þoriſte. ȝeþenc nu hu  
 peopþlic ȝ hu foþemæſlic ðe polðe ſe mon þincean. and ðeah he  
 nu þa þ̅eo hæfðe. ȝiſ he næpe hliſeadig.<sup>16</sup> ðonne pæpe him

<sup>1</sup> Cott. ȝetece.<sup>2</sup> Cott. ȝoðeſ.<sup>3</sup> Cott. ſe.<sup>4</sup> Cott. hƿuȝu.<sup>5</sup> Bod. et Cott. Ġod.<sup>6</sup> Cott. toðælan.<sup>7</sup> Cott. d̅peliende.<sup>8</sup> Cott.

ſampan.

<sup>9</sup> Cott. nahter.<sup>10</sup> Cott. nahter.<sup>11</sup> Cott. þæſ.<sup>12</sup> Cott.

ſe.

<sup>13</sup> Cott. oðru ȝoð.<sup>14</sup> Cott. ecan.<sup>15</sup> Cott. þinceſ.<sup>16</sup> Bod.

hliſ ȝeadiȝ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah sumes weorðscipes pana. Ða cwæp ic. Ne mæg ic þæs oþracan. Ða cwæp he. Ðu ne is þ þ ðonne genoz gweotol. þ we weolon ðon ða hlifeadignesse to ðam þrim. 7 ðon þa weoper to anum. Ða cwæp ic. Ðæt is cýn. Ða cwæp he. Wæþer þu nu wene þ we aht blipe we ðe ealle þas weoper hæfþ. fiste beoþ we bliþ. 7 mæg ðon eall þ þ he wile. and naner ðinges maran ne befeap<sup>1</sup> ðonne he hæfþ. Ða cwæp ic. Ne mæg ic næfre gefencan gif he wealc wære. 7 þ eall hæfðe. hronon him ænig unrotnes cuman weolde. Ða cwæp he. Swa weah is to gefencenne. þ þa we feng ðe we ær ymbe gwaeron. weah hi tonemde weon<sup>2</sup> mid wordum. þ hit is eall an ðing. ðonne hi gefaderode beoþ. þ is anweald. 7 genýht. 7 fore mæwne. 7 weorðscipe. 7 bliþ :

§ II.<sup>o</sup> Ða we ðing. ðonne hi ealle gefaderode beoð. ðonne. biþ þ God. forþam ða we ealle nan mennisc man fullice habban ne mæg ða hwile ðe he on þisse wordde biþ. Ac þonne ða we feng. swa we ær cwædon. ealle<sup>3</sup> gefaderode beoþ.<sup>4</sup> ðonne beoþ hit eall an ðing. 7 þ an feng biþ God. 7 he biþ anweald untodæled. weah hi ær on manig tonemned wære. Ða andforode ic 7 cwæp. Ðises ic eom ealles gefara. Ða cwæp he. Ðeah nu God anweald weo<sup>5</sup> and untodæled. swa swa he is. we mennisc gefwola hine toðælþ on monig mid heora unnyttum wordum. Ælc mon tohhaþ him þ to welestum goode ðæt þ he<sup>6</sup> gwiort lufað. ðonne lufað sum wæt. sum elles hwæt. þ biþ þonne his god þ he wæs gwiort lufað. ðonne hi ðonne heora god on swa manige<sup>7</sup> dælas toðælþ. ðonne metað hi nauwer ne god wefne. ne þone dæl goðes ðe hi gwiort lufað. ðonne hi hine wefne ðon ealne ætweðere. nabbaþ ðonne nauwer ne hine ealne. ne ðone dæl ðe hi wæs of dydon. For ði ne sint ælc mon þ he wecþ. for dy he hit on riht ne wecþ. ge wecaþ wæs ge findan ne magan. ðonne ge wecaþ eall god on anum gode.<sup>8</sup> Ða cwæp ic. Ðæt is soþ. Ða cwæp he. Ðonne we mon wæola biþ. ne willað he naner anwealdes. ac willað<sup>9</sup> wean. 7 fliþ ða wæle. Ne gwiort he nauht æfter ðam.<sup>10</sup> hu he foremæwost weo.<sup>11</sup> ne nan mon eac ne begit wæt he æfter ne gwiort.<sup>12</sup> he ðonne gwiort ealle<sup>13</sup>

<sup>o</sup> Boet. lib. iii. prosa 9.—Hoc igitur, quod est unum, &c.

<sup>1</sup> Cott. weap. <sup>2</sup> Cott. wen. <sup>3</sup> Cott. eall. <sup>4</sup> Cott. bioð. <sup>5</sup> Cott. we. <sup>6</sup> Cott. gefæstum þ þ he. <sup>7</sup> Cott. monige. <sup>8</sup> Cott. goode on anum goode. <sup>9</sup> Cott. he willað. <sup>10</sup> Cott. wæs. <sup>11</sup> Cott. we. <sup>12</sup> Cott. winð. <sup>13</sup> Cott. winð ealla.



theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

his woruld æfter þam<sup>1</sup> pelan. and forlæt manigne woruld luf  
 riþ þam<sup>2</sup> ðe he þone pelan bezite ⁊ gehealde. forþam<sup>3</sup> þe his  
 hine lýrt ofer ealle oþre<sup>4</sup> ðing. Euf he hine ðonne bezit. ðonne  
 þyncþ him ꝥ he næbbe zenog. buton he hæbbe eac anweald<sup>5</sup>  
 þær to. forþam<sup>6</sup> þe him þincþ ꝥ he ne mæge ðone pelan buton  
 anwealde<sup>7</sup> gehealdan. Ne him eac næfre zenog ne þincþ ær he  
 hæbbe eall ꝥ hine lýrt. forþam<sup>8</sup> ðe ðone pelan<sup>9</sup> lýrt anwealde<sup>10</sup>.  
 ⁊ ðone anwealde<sup>11</sup> lýrt weorþcipe. ⁊ þone weorþcipe lýrt  
 mæriþa. Siððan he þær pelan full biþ. þonne þincþ him ꝥ he  
 hæbbe ælcne willan. gif he hæbbe anweald. ⁊ gefeþ<sup>12</sup> eallne  
 ðone pelan æfter ðam anwealde. buton he hine mid læfpan  
 bezitan mæge. ⁊ forlæt ælcne oþerne weorþcipe riþ ðam þe  
 he mæge to þam anwealde cuman. ⁊ ðonne zetideþ<sup>13</sup> of. þonne  
 he eall riþ anwealde gefeald hæfþ ꝥ ꝥ he hæfde. ꝥ he næfþ  
 nauþer ne ðone anweald. ne eac ꝥ þæt he riþ fealde. ac riþ  
 ðonne fpa eafum ꝥ he næfþ fupþon<sup>14</sup> þa neod þearfe ane. ꝥ iþ  
 riþ. ⁊ pæða. wilnaþ ðeah þonne þære neaðþearfe. næf ðær an-  
 wealde. Fe fpreacon ær be ðam fife gefeþum. ꝥ iþ pela. ⁊  
 anweald. ⁊ weorþcipe. ⁊ foremæpner. ⁊ willa. Nu hæbbe þe ge-  
 feht<sup>15</sup> be pelan. ⁊ be anwealde. and ꝥ ilce þe mazon peccan be  
 þam þum þe þe unweht<sup>16</sup> habbaþ. ꝥ iþ weorþcipe. ⁊ fore-  
 mæpner. ⁊ willa. Ða<sup>17</sup> þreo þing. ⁊ ða tpa.<sup>18</sup> ðe þe ær nemdon.  
 þeah hpa pene<sup>19</sup> ꝥ he on heora anpa hpylcum mæge habban  
 fulle<sup>20</sup> gefeþa. ne býþ hit no ðy hpaþop fpa. ðeah hi his  
 wilnigen. buton hi þa fife ealle habban. Ða andfporode ic ⁊  
 cpæþ. Ðæt feulon þe ðonne don. nu þu cpift ꝥ þe ne mazon  
 on ðæpa<sup>21</sup> anpa hpylcum ꝥ hehte zod<sup>22</sup> habban and ða fullan  
 gefeþa. ne þe hupu ne penaf ꝥ upe anpa hpele ða fife ealle  
 ætææþe bezite. Ða andfporode he ⁊ cpæþ. Euf hpa wilnaþ ꝥ  
 he ða fife ealle hæbbe. ðonne wilnaþ he þapa hehtana gefeþa.  
 Ac he ne mæg ða fullice bezitan on þiffe worulde. forþam  
 ðeah he ealle ða fife gefeþa bezite. ðonne ne biþ hit ðeah ꝥ  
 hehte zod.<sup>23</sup> ne ða felektan gefeþa. forþam he ne beoþ ece.  
 Ða andfporode ic ⁊ cpæþ. Nu ic onzite zenog fpeotole ꝥ ða  
 felektan gefeþa ne find on ðiffe worulde. Ða cpæþ he. Ne

<sup>1</sup> Cott. þæm.<sup>2</sup> Cott. þæm.<sup>3</sup> Cott. forþæm.<sup>4</sup> Cott. eal oþru.<sup>5</sup> anwald. eac, deest in MS. Cott.<sup>6</sup> Cott. forþæm.<sup>7</sup> Cott. an-<sup>8</sup> wald. <sup>9</sup> Cott. forþon. <sup>10</sup> Cott. pelegan. <sup>11</sup> Cott. anwald. <sup>12</sup> Cott. gefeald.<sup>13</sup> Cott. gehýpeð. <sup>14</sup> fupþum. <sup>15</sup> Cott. gefeht.<sup>16</sup> Cott. unweht. <sup>17</sup> Cott. Ða. <sup>18</sup> Cott. tu. <sup>19</sup> Bod.<sup>20</sup> Cott. fulla. <sup>21</sup> Bod. þæpe. <sup>22</sup> Cott. zod. <sup>23</sup> Cott.

zod.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse andþearðan life gþýrian æfter ðam  
 ƿorðum ƿerælpum. ne þær ƿenan ꝥ he her mæge ƿod<sup>1</sup> zenog  
 ƿindan. Ða cƿæþ ic. Soþ ðu ƿegst :

§ III.<sup>p</sup> Ða cƿæþ he. Ic ƿene nu ꝥ ic ðe habbe zenog ƿeræð  
 ýmbe þa leaſan ƿerælpā. Ac ic ƿolde nu ꝥ ðu ƿendeſt þin inſe-  
 þanc fram þam leaſan ƿerælpum. þonne ongiſt þu ƿiþe ƿaþe<sup>2</sup>  
 ða ƿorðan ƿerælpā þe ic þe ær zehet ꝥ ic ðe eorpan ƿolde. Ða  
 cƿæþ ic. Ge fupþum ða dýrge<sup>3</sup> men ongiſaþ þatte fulla ƿe-  
 rælpā ƿint. ðeah he þær ne ƿien þær he heora ƿenap. Ðu me  
 zehete nu lýtle ær ꝥ þu hi ƿoldeſt me zetæcan. Ac þær me  
 ðincþ ꝥ ꝥ beo ƿeo ƿoþe 7 ƿeo fullſremede ƿerælp. ðe mæg  
 ælcum hine folƿera ƿellan þurhpunigenðne ƿelan.<sup>4</sup> 7 ecne an-  
 ƿeald. 7 ƿinſalne ƿeorþſcipe. 7 ece mæriþe.<sup>5</sup> 7 fulle zenýht. ze  
 fupþum ꝥ ic cƿeþe ƿie ƿeo ƿoþe ƿerælp ðe an þiſſa ƿiſa mæg  
 fullice ƿorziſan. þorþam ðe on ælcum anum hi ƿint ealle.  
 þorþam ic ſecge þaſ ƿorð ðe. ƿor þý ic ƿille ꝥ þu ƿite  
 ꝥ ƿe cƿiþe ƿiþe fæſt iſ on minum Mode. ƿpa fæſt ꝥ hiſ  
 me nan man geðƿeligan<sup>6</sup> ne mæg. Ða cƿæþ he. Eala cniht.  
 hƿæt<sup>7</sup> þu eart ƿerælig ꝥ þu hit ƿpa ongiſten hæſt. Ac ic ƿolde  
 ꝥ ƿit gþýredon ƿit æfter ðam þe þe ƿana iſ. Ða cƿæþ ic. Ðƿæt  
 iſ ꝥ þonne. Ða cƿæþ he. ƿenſt þu hƿaþer ænig þiſſa andþear-  
 ðana ƿoðða þe mæge ƿellan fulle ƿerælpā. Ða andſƿarode ic.  
 7 cƿæþ. Nat ic nan ƿiht on þýr andþearðan life þe ƿelc ƿiſan  
 mæge. Ða cƿæþ he. Ðaſ andþearðan ƿod<sup>8</sup> ƿint anlicneſſa ðær  
 ecan ƿoðer.<sup>9</sup> næſ full ƿod.<sup>10</sup> þorþam hi ne maƿon ƿoþ ƿod<sup>11</sup> 7  
 full ƿod<sup>12</sup> ƿorziſan heora folƿerum. Ða cƿæþ ic. Ic eom zenog  
 ƿel ƿeƿaſa ðær þe þu ƿægſt. Ða cƿæþ he. Nu þu ðonne ƿaſt  
 hƿæt ða leaſan ƿerælpā ƿint. and hƿæt þa ƿorðan ƿerælpā ƿint.  
 nu ic ƿolde ꝥ þu leornodeſt hu þu mihteſt becoman to ðam  
 ƿorðum ƿerælpum. Ða cƿæþ ic. Ðu ne zehete þu me zefýrin ær  
 ꝥ þu hit ƿoldeſt me zetæcan. 7 me lýſte nu ꝥ ƿiþe zeorine ze-  
 heoran.<sup>13</sup> Ða cƿæþ he. Ðƿæt ſculon ƿe nu ðon to þam<sup>14</sup> ꝥ ƿe  
 mægdon cumon to ðam ƿorðum ƿerælpum. Ðƿæþer ƿe ſcýlon  
 biððan ðone ƿoðcundan fulcum. æzþer ze on læſſan. ze on  
 maſian. ƿpa ƿpa upe uppiſa ƿæðe Plato. Ða cƿæþ ic. Ic ƿene ꝥ  
 ƿe ſcýlon biððan ðone fæðer eallra ƿinſa. þorþam ƿe ðe hine

<sup>p</sup> Boet. lib. iii. proſa 9.—Habet igitur, inquit, et formam, &c.

<sup>1</sup> Cott. ær mæge ƿoð. <sup>2</sup> Cott. hƿæþe. <sup>3</sup> Cott. dýreſan. <sup>4</sup> þurp-  
 hpunigenðne ƿelan, deſunt in MS. Bod. <sup>5</sup> Cott. mæriþa. <sup>6</sup> Cott.  
 geðƿellan. <sup>7</sup> Cott. þý. <sup>8</sup> Cott. ƿoð. <sup>9</sup> Cott. ƿoðer. <sup>10</sup> Cott.  
 ƿoð. <sup>11</sup> Cott. ƿoð. <sup>12</sup> Cott. ƿoð. <sup>13</sup> Cott. zehenan. <sup>14</sup> Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

biddan nýle. ðonne ne gemet he hine. ne furþon<sup>1</sup> rihtne peƷ riþ hir ne aƷeðar. Ða cƷæþ he. Ðriþe riht<sup>2</sup> ðu reƷƷt. and onƷan þa riƷƷan and ður cƷæþ.

§ IV.<sup>a</sup> Eala Ðrihten. hu micel Ʒ hu punðerlic þu eapþ. ðu þe ealle þine ƷerƷeafta. Ʒerepenlice Ʒ eac unƷerepenlice. punðerlice ƷerƷeoƷe Ʒ ƷerƷeaðriþlice heora ƷeltƷt. ðu þe tiða fram miððaneapðeƷ fruman oþ ðone ende endebyrdlice ƷerettetƷt. ſƷa þ̅ te hi æƷþer Ʒe forð Ʒaraþ. Ʒe eftcumaþ. þu þe ealle ða unſtillan ƷerƷeafta to þinum Ʒillan aſtýmaſt. Ʒ ðu ſelf ſimle ſtille and unapenðeðlic ðurhƷunaſt. forþamþe nan mihtƷƷa þe niſ. ne nan þin Ʒelica. ne þe nan neodðearf ne lærðe to Ʒýricanne þ̅ þ̅ ðu ƷorhƷetƷt. ac mið þinum aƷenum Ʒillan. Ʒ mið þinum aƷenum anƷealde þu ealle ðinƷ ƷerophƷetƷt. ðeah ðu heora nanef ne beƷorſte. Ðriþe punðerlic iſ þ̅ Ʒecýnð þineƷ ƷoðeƷ. forþamþe hiƷ iſ eall an. ðu Ʒ ðin ƷoðneƷ. þ̅ Ʒoð na utoƷ cumen to þe. ac hiƷ iſ ðin aƷen. ac eall þ̅ þe ƷoðeƷ habbaþ on þiſſe Ʒoruld. þ̅ uſ iſ utoƷ cumen. þ̅ iſ from þe. næƷt þu nanne andan to nanum þinƷe. forþamþe nan cƷæftƷƷa iſ ðonne þu. ne nan þin Ʒelica. forþam þu ealle Ʒoð mið þineƷ anef ƷeþeahƷe ƷeƷohƷetƷt Ʒ ƷerophƷetƷt. Ne biƷnode þe nan man. forþam ðe nan ær þe næf. þaia þe auht oððe nauht ƷorhƷte. Ac þu ealle þinƷ ƷerophƷetƷt ſriþe Ʒoðe Ʒ ſriþe ƷæƷere. Ʒ þu ſelf eapþ þ̅ hehƷte Ʒoð Ʒ þ̅ ƷæƷereſte. ſƷa ſƷa þu ſelf ƷeƷohƷetƷt. þu ƷerophƷetƷt þiſne miððan Ʒearð. Ʒ hiſ Ʒelt ſƷa ſƷa ðu Ʒilt. Ʒ þu ſelf ðælt eall Ʒoð ſƷa ſƷa ðu Ʒilt. Ʒ ealle ƷerƷeafta þu ƷerƷeoƷe him Ʒelice. Ʒ eac on ſumum þinƷum unƷelice. ðeah þu ða ealle ƷerƷeafta ane naman Ʒenemde. ealle þu nemðeƷ toƷæðere and heƷe Ʒoruld. Ʒ þeah ðone anne noman ðu toðæðeƷt on feoreþi ƷerƷeafta. an þæra iſ eorþe. oþer ƷæteƷ. þriððe lýft. feorþþe fýr. ælcum þaia ðu ƷerettetƷt hiſ aƷene ſunðerſtoƷe. Ʒ þeah ælc iſ riþ oþre Ʒenemned. Ʒ riþſumlice Ʒebunden mið þinum beboðe. ſƷa þ̅ heora nan oþreƷ meapce ne ofeƷeoðe. Ʒ þe cýle ƷeþƷoroðe riþ ða hæto. Ʒ þ̅ Ʒæt riþ ðam ðriýƷum. eorþan Ʒecýnð Ʒ ƷæteƷeſ iſ cealb. ri eorþ iſ ðriýƷe Ʒ cealb. Ʒ þ̅ ƷæteƷ Ʒæt Ʒ cealb. ri lýft ðonne iſ Ʒenemned þ̅ hio iſ æƷþer Ʒe cealb. Ʒe Ʒæt. Ʒe Ʒearm. niſ hiƷ nan punðer. forþamþe hio iſ ƷerƷeapen on þam miðle beƷƷux ðæpe ðriýƷan Ʒ þæpe cealðan eorþan. Ʒ þam haƷan fýre. þ̅ fýr iſ fƷemeƷt ofeƷe eallum þiſſum Ʒoruld ƷerƷeaftum. Fúndorlic iſ þ̅ þin ƷeþeahƷ.

<sup>a</sup> Boet. lib. iii. metrum 9. — O qui perpetuâ mundum, &c.

<sup>1</sup> Cott. riþþum.

<sup>2</sup> Cott. riht. e.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ þu hæfst ægþer gedon. ge ða zerceafta zemæppode betpux  
 him. ge eac zemenzde. þa ðriȝan eorþan ȝ ða cealðan under  
 þam cealðan pætere ȝ ꝥ pætan. ꝥ þæt hnerce ȝ flogenðe pæter  
 hæbbe floi on þære færtan eorðan. forþamþe hit ne mæg on  
 him ſelfum zerctandan. Ac ſeo eorþe hit helt ȝ be ſumum  
 ðæle ſpilȝ. ȝ for þam fýpe heo biȝ zelehȝ ꝥ hio ȝnerȝ ȝ bleyȝ  
 and peſtmaȝ bningȝ. forþam ȝif ꝥ pæter hi ne ȝeþrænðe. ðonne  
 ðruȝode hio ȝ wurðe toðriſen mið þam winde ſpa ſpa ðurȝ oððe  
 axe. ne mihte nanpuht libbenðeȝ ðære eorþan brucan. ne þær  
 pætereȝ. ne on nauþrum earðȝan for cile. ȝif þu hi hȝæt  
 hpeȝuninga riȝ fýr ne zemenzðeȝ. Ȝundorlice cræfte þu hit  
 hæfst zerceapen ꝥ ꝥ fýr ne forbærniȝ ꝥ pæter ȝ ða eorþan.  
 nu hit zemenzde iȝ riȝ ægþer. ne eȝt ꝥ pæter and ſeo eorþe  
 eallunga ne aþræȝeȝ ꝥ fýr. þær pætereȝ aȝnu cýȝ iȝ on eorþan.  
 ȝ eac on lýfte. ȝ eȝt buȝan þam roðore. ac ðær fýreȝ aȝen  
 ſteðe iȝ oȝer eallum populð zerceaftum zerepenlicum. ȝ þeah  
 hit iȝ zemenzde riȝ ealle zerceafta. ȝ ðeah ne mæg nane þara  
 zerceafta eallunga oȝcuman. forþamþe hit næfȝ leaȝe ðær  
 ælmihtȝan. ſio eorþe ðonne iȝ heȝiȝne ȝ þicceȝ þonne oþra  
 zerceafta. forþam hio iȝ niðor ðonne æniȝ oþru zerceaft  
 buton þam roðore. forþam ſe roðor hine hæfȝ ælce ðæg  
 utane. ðeah he hiȝe napeȝ ne ȝenealæce. on ælcere ſtope he  
 iȝ hiȝe emn neah. ge uȝan. ge neorþon. ælc ðara zerceafta. þe  
 þe ȝefýrn ær ýmbe ſpæræcon. hæfȝ hiȝ aȝenne earð on ſund-  
 ron. ȝ ðeah iȝ ælc riȝ oþer zemenzde. forþamþe nan ðara ze-  
 rceafta ne mæg bion buton oþerre. ðeah hio unſpeotol ſie on  
 ðære oþerre. ſpa ſpa nu pæteȝ ȝ eorþe ſint ſpibe earfoȝe to  
 zereonne oððe to onȝitonne ðýȝum monnum on fýre. ȝ ſpa  
 þeah hi ſint þære riȝ zemenzde. ſpa iȝ eac þære fýr on ðam  
 ſtanum ȝ on þam pætere. ſpibe earfoȝ hape. ac hit iȝ ðeah  
 þara. Ðu ȝebunðe ꝥ fýr mið ſpibe unabindendlicum pacentum.  
 ꝥ hit ne mæg cuman to hiȝ aȝenum earðe. ꝥ iȝ to þam mæſtan  
 fýre ðe oȝer uȝ iȝ. þýlæȝ hit ſoȝlæte þa eorþan. ȝ ealle oþre  
 zerceafta aȝwinðað for unȝemetlicum cýle. ȝif hit eallunga  
 ſrom ȝeȝite. Ðu ȝeſtaþoladeȝt eorþan ſpibe ȝundorlice ȝ  
 fæſtlice ꝥ heo ne helt on nane heaȝe. ne on nanum eorþlic  
 þinȝe ne ſtent. ne nanpuht eorþliceȝ hi ne healt. ꝥ hio ne riȝe.  
 ȝ niȝ hiȝe ðonne eȝpe to ſeallanne of ðune ðonne up. Ðu eac  
 þa þpiefalðan ſapla on ȝeþræȝum limum ſcýneȝt. ſpa ꝥ þære



creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that ✓

ƿaple þý læſſe ne býþ on ðam læſtan ƿinſne. ðe on eallum þam  
 lichoman. ƿon ði ic cƿæþ ꝥ ƿio ƿapul ƿæpe þƿioſealb. ƿoþþamþe  
 uþƿitan ƿecgaþ ꝥ hio hæbbe ðƿio zecýnð. an ðara zecýnða iſ ꝥ  
 heo biþ ƿilnigenðe. oþer ꝥ hio biþ iſſienðe. þƿiððe þæt hio biþ  
 zecceaðƿiſ. cƿa ðara zecýnðu habbaþ netenu. ƿƿa ƿame ƿƿa men.  
 oþer ðara iſ ƿilnunſ. oþer iſ iſſunſ. ac ƿe mon ana hæfþ ze-  
 cceaðƿiſneſſe. naller nan oðru zecceafſ. ƿoþþi he hæfþ oþer-  
 þunſen ealle ða eorþlican zecceafſa mið zeþeahce 7 mið and-  
 ſite. ƿoþþam ƿeo zecceaðƿiſneſ ƿceal ƿealðan æghƿer ze ðære  
 ƿilnunſa ze þæſ ýnneſ. ƿoþþam hio iſ ƿýnðerlic cƿæfſ ðære  
 ƿaple. Sƿa þu zecceope ða ƿaule ꝥ hio ƿceolde ealne ƿez hƿear-  
 ƿian on hipe ƿelfne.<sup>1</sup> ƿƿa ƿƿa eall þeſ ƿoðor hƿeſſþ. oððe ƿƿa ƿƿa  
 hƿeol onhƿeſþ. ƿmeaſenðe ýmb hipe ƿceoppenð. oððe ýmbe hi  
 ƿelfne. oððe ýmbe ðaſ eorþlican zecceafſa. ðonne hio þonne  
 ýmbe hipe ƿcippenð ƿmeaþ. ðonne bið hio oþer hipe ƿelfne. ac  
 þonne hio ýmbe hi ƿelfne ƿmeað. þonne biþ hio on hipe ƿelfne.  
 and unðer hipe ƿelfne hio biþ þonne. ðonne heo luſaþ þaſ  
 eorþlican þinſ. 7 ðara ƿunðraþ. Ðƿæt þu Ðƿihten ƿoſzeafſe  
 þam ƿaplum eaſð on hioſonum. 7 him þæſ zifſſ ƿeorþlice zifſa.  
 ælceſe be hipe zeeapnunſe. 7 zedeſſ ꝥ he ƿcinaþ ƿƿiþe beorhtce.  
 7 ðeah ƿƿiþe miſſlice biþhtu. ƿume beorhtor. ƿume unbýrhtor.  
 ƿƿa ƿƿa ƿceorþan. ælc be hiſ zeeapnunſa. Ðƿæt þu Ðƿihten ze-  
 zæðeſafſ ða hioſonlicon ƿapla 7 ða eorþlican lichoman. 7 hi on  
 ðiſſe ƿoſulde zemenſeſſ. ƿƿa ƿƿa hi ƿƿiom ðe hiðer comon. ƿƿa  
 hi eaç to ðe hionan funðiaþ. Ðu ƿýldeſ þaſ eorþan mið miſſ-  
 licum cýnneum netena. 7 hi ƿiþþan aſeope miſſlicum ƿæðe  
 cƿeopa 7 ƿýſta. Foſziſ nu Ðƿihten upum Moðum ꝥ hi mozon  
 to þe aſtizan þuþh ðaſ eaſfoþu þiſſe ƿoſulde. 7 of þiſſum bi-  
 zezum to þe cuman. 7 openum eazum uper Moðeſ ƿe mozen  
 zeſeon ðone æpelan æpelm ealpa zoða. ꝥ eaſt Ðu. Foſziſ uſ  
 ðonne hale eaſan uper Moðeſ. ꝥ ƿe hi þonne mozon aſæſtnian  
 on þe. 7 toðriſ þone miſſ ðe nu hanzaþ befoſian uper Moðeſ  
 eaſum. 7 onliht þa eaſan mið ðinum leohce. ƿoþþam þu eaſt  
 ƿio biþhtu þæſ ƿoþan leohceſ. 7 þu eaſt ƿeo ƿeſſe ƿæſſ ƿoþ-  
 ƿæſſta. and þu zedeſſ ꝥ hi ƿe zeſeop. þu eaſt ealpa þinſa  
 ƿƿuma 7 enðe. Ðu biſſe ealle þinſ buton zeſſniſce. Ðu eaſt  
 æghƿer ze ƿez. ze laðſeop. zeo ƿio ƿtoſ þe ƿe ƿez to liſþ. þe ealle  
 men to funðiaþ:

<sup>1</sup> Bod. et Cott. ƿelfne.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.<sup>r</sup>

§ I. ÐA se ƿiſdom þa þiſ leoþ and þiſ zebed aſunzen hæfde. þa onzan he eft ſpellian and þuſ cƿæþ. Ic ſene þæt hit ſie nu æpeſt þearf. ꝥ ic þe ſeſecce hƿær ꝥ hehſte ƿod iſ. nu ic þe ær hæfde ſeſeht<sup>1</sup> hƿæt ic ƿær. oððe hƿýlc ꝥ medeme ƿod ƿær. hƿýlc ꝥ immedeme. ac<sup>2</sup> aner þinzer ic ðe ƿolde æpeſt acſian.<sup>3</sup> Ðſeþeſi þu ſene ꝥ æniȝ ðinȝ on þiſſe ƿoſulde ſƿa ƿod ſie ꝥ hit ðe mæȝe ƿorȝiſan fulle ȝeſælþa. ðý<sup>4</sup> ic þe acſiȝe þý ic nolde ꝥ unc beſſice æneȝu leaſ anlicneſ ƿor ƿoþa ȝeſælþa. ƿor þý nan mon ne mæȝ oþſſacan ꝥ ſum ƿod ne ſie ꝥ hehſte. ſƿa ſƿa ſum mical æpelm ȝ ðioſ. ȝ iſnon manȝe bſocaf ȝ ſiþan<sup>5</sup> of. ƿor ðý mon cſiþ be ſumum ƿode ꝥ hit ne ſie full ƿod. ƿorþam him biþ hƿær hƿeȝ<sup>6</sup> pana. and þeah ne biþ ealler butan. ƿorþam ælc þinȝ ƿýſiþ to nauhte ȝiſ hit nauht ƿodeſ on him næfþ. be þý þu miht onȝitan ꝥ of þam mæſtan ƿode cumaf ða læſſan ƿod. næſ of þam læſſan þæt mæſte. ðe<sup>7</sup> ma þe ſeo ea mæȝ ƿeoſþan to æpelme. ac ſe æpelm mæȝ ƿeoſðan to ea. and ðeah ſeo ea cýmð eft to þam æpelme. ſƿa cýmð ælc ƿod of Gode. and eft to him. and he iſ þæt fulle ƿod. ȝ ꝥ fullſmede. ꝥ naner ƿillan pana ne biþ. Nu ðu miht ſſeotole onȝitan ꝥ ꝥ iſ God ſelf. Ðſi ne miht þu ȝeþencan. ȝiſ nan ƿuht full næpe. þonne næpe nan ƿuht pana. ȝ ȝiſ nan ƿuht pana næpe. þonne næpe nan ƿuht<sup>8</sup> full. ƿor þý biþ æniȝ full þinȝ. þe ſum biþ pana. ȝ ƿor þý biþ æniȝ þinȝ pana. ðe ſum biþ full. ælc þinȝ biþ fullorȝ on hiſ aȝenum eaſða. Ðſý ne miht þu ðonne ȝeþencan ȝiſ on æneȝum þiſſa eoſſicena ȝoda æniȝeſ ƿillan ȝ æniȝeſ ƿodeſ pana iſ. ðonne iſ ſum ƿod full ælceſ ƿillan. ȝ niſ naner ƿodeſ pana. Ða andſſoſode ic ȝ cƿæþ. Ðſiþe ſihtlice ȝ ſſiþe ȝeſceadſſiþlice þu hæfſt me ofeſcumen ȝ ȝeſanȝen. ꝥ ic ne mæȝ no ſiþceþan. ne ſuſþum onȝean ꝥ ȝeþencan. buton ꝥ hit iſ eall ſƿa ſƿa ðu ſeȝſt :

§ II.<sup>s</sup> Ða cƿæþ ſe ƿiſdom. Nu ic ƿolde ꝥ þu ƿohteſt ȝeoſſiþlice oþþe ꝥ þu onȝeate hƿær ſeo fulle ȝeſælþ ſie. Ðu ne

<sup>r</sup> Boet. lib. iii. proſa 10.—Quoniam igitur quæ ſit imperfecti, &c.

<sup>s</sup> Boet. lib. iii. proſa 10.—Quo vero, inquit, habitet, &c.

<sup>1</sup> Cott. ȝeſeahȝ. <sup>2</sup> hƿýlc ꝥ immedeme ac, deſunt in MS. Bod. <sup>3</sup> Cott. acſian. <sup>4</sup> Cott. þe. <sup>5</sup> Cott. ſiþa. <sup>6</sup> Cott. hƿuȝu. <sup>7</sup> Cott. þon.

<sup>8</sup> pana ȝ ȝiſ nan ƿuht pana næpe. þonne næpe nan ƿuht, deſunt in MS. Bod.

## CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldst consider studiously until thou discover where the full happi-

part ðu nu þ̅ eall moncýn iſ anmoðlice ȝeþaſa þ̅ Loð iſ fuma ealra ȝoða ȝ realðenð eallra ȝerceafta. he iſ þ̅ hehſte ȝoð.<sup>1</sup> ne nænne monn nu þ̅æſ ne tpeoþ. forþam þe he nauht nýton betere. ne fupþum nauht emn ȝoðeſ. forþam uſ reȝþ ælc ȝerceaþſiſneſ ȝ ealle men þ̅ ilce anbettaþ þ̅ Loð ſie þ̅ hehſte ȝoð. forþam þe hi tæcniap þ̅ eall ȝoð on him ȝý.<sup>2</sup> forþam ȝiſ hit ſpa nære. ðonne nære he þ̅ þ̅ he ȝehaten iſ. oþþe æniȝ þinȝ ær þ̅ære. oþþe æltæppe. ðonne þ̅ære þæt betere ðonne he. Ac forþam þe nan ðinȝ næſ ær þonne he. ne æltæppe ðonne he. ne ðeorpeorþſe ðonne he. forþam he iſ fuma. ȝ æpelm. ȝ hroſ eallra ȝoða. ȝenoȝ ſpeotol hit iſ. þæt þ̅ fulle ȝoð paſ. ærþam þe þ̅ pana. þ̅<sup>3</sup> iſ to ȝeleſanne þ̅ ſe hehſta ȝoð iſ<sup>4</sup> ælceſ ȝoðeſ fullaſt. þ̅ý læſ þe lenȝ ſpneceſ<sup>5</sup> ýmbe ðonne þe þ̅ýpſon.<sup>6</sup> ðe ilca Loð iſ. ſpa ſpa þe ær fædon. þ̅ hehſte ȝoð. ȝ ða ſeleſtan ȝerælp̅a. nu hit iſ openlice cup. þ̅ þa ſeleſtan ȝerælp̅a on nanum oþrum ȝerceaftum ne ȝint. buton on Loðe. Ða cpaþ ic. Ic eom ȝeþaſa :

§ III.<sup>t</sup> Ða cpaþ he. Ic þe heaſȝe þ̅ ðu ȝerceaþſiſlice þ̅ onȝite þ̅ te Loð iſ full ælcne fullſpemeðneſſe. ȝ ælceſ ȝoðeſ. ȝ ælcne ȝerælp̅e. Ða cpaþ ic. Ic ne mæȝ fullice onȝitan. for hri ðu eft reȝſt þ̅ ilce þ̅ þu ær fædeſt. Ða cpaþ he. Forþý ic hit þe ſecȝe eft. þ̅ý ic nolde þ̅ ðu penðeſt þ̅ ſe Loð ðe fæðer iſ ȝ fuma eallra ȝerceafta. þ̅ him ahponan utane come hiſ ſeo heahe ȝoðneſ.<sup>7</sup> ðe he full iſ. Ne ic eac nolde þ̅ þu penðeſt þ̅ te oþer þ̅ære hiſ ȝoð ȝ hiſ ȝerælp̅. oðer he ſelf. forþam ȝiſ þu penſt þ̅ him ahponan utan comon ða ȝoð ðe he hæfþ. ðonne þ̅ære þ̅ þinȝ betere ðe hit him fiam come. ðonne he. ȝiſ hit ſpa þ̅ære. Ac þ̅ iſ ſp̅iþe ðýſlic ȝ ſp̅iþe micel ȝýnn þ̅ mon þ̅æſ penan ſceole<sup>8</sup> be Loðe. oððe eft penan þ̅ æniȝ þinȝ ær him þ̅ære. oððe betere ðonne he. oþþe him ȝelic. Ac þe ſceolon<sup>9</sup> biðn ȝeþaſan<sup>10</sup> þ̅ ſe Loð ſie eallra ðinȝa betſt. Liſ þu nu ȝeleſſt þ̅ Loð ſie<sup>11</sup> ſpa ſpa on monnum biþ. oððer biþ þe mon. þ̅ biþ ſapl ȝ lichoma. oððen biþ hiſ ȝoðneſ. þa ȝeȝæðpaþ Loð ȝ eft ætȝæðne ȝehelt ȝ ȝemetȝaþ.<sup>12</sup> ȝiſ þu ðonne ȝeleſſt þ̅ hit ſpa ſie on Loðe.<sup>12</sup> ðonne ſcealt þu neðe ȝeleoſon<sup>13</sup> þ̅ ſum anpealð<sup>14</sup>

<sup>t</sup> Boet. lib. iii. proſa 10.—Sed quaſo, inquit, &c.

<sup>1</sup> Bod. Loð. <sup>2</sup> Cott. ſien. <sup>3</sup> Bod. ne þene þ̅. <sup>4</sup> Cott. ſie. <sup>5</sup> Bod. ſpneceſ. <sup>6</sup> Cott. ýmb þonne þe ne þ̅ýpſen. <sup>7</sup> Cott. hi ſeo hea ȝoðneſ. <sup>8</sup> Cott. ſceole. <sup>9</sup> Cott. ſceolon. <sup>10</sup> Bod. ȝeþaſa. <sup>11</sup> Cott. ȝelýſſt þ̅ te an Loð ſie. <sup>12</sup> Cott. ȝoðe. <sup>13</sup> Cott. ȝeleoſan. <sup>14</sup> Cott. anpað.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced of it.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ſie mara ðonne hiſ. þæt ðonne hiſ ſpa ƷeromniƷe ſpa he þone urne ðeþ. Ðræt ælc þinƷ ðe toſceaden biþ frum oppum. biþ oþer. oþer ꝥ þinƷ. ðeah hi ætƷæðere ſien. Liſ þonne hƷelc þinƷ toſceaden biþ frum ðam<sup>1</sup> hehſtan Ʒode.<sup>2</sup> ðonne ne biþ ꝥ no ꝥ hehſte Ʒod.<sup>3</sup> ꝥ iſ ðeah micel Ʒyn to Ʒepencenne be Gode. ꝥ æniƷ Ʒod ſie buton on him. oððe æniƷ frum him adæled. forþamþe nan Ʒuht niſ betere ðonne he. ne emn Ʒod him. Ðrile þinƷ mæƷ beon betere þonne hiſ ſceoppenð. Forþam ic ſecƷe mið Ʒuhtre ƷerſceadƷirneſſe. ꝥ ꝥ ſie ꝥ hehſte Ʒod on hiſ aƷenre Ʒecýnde. ꝥ te fruma iſ eallra þinƷa. Ða cƷæþ ic. Nu þu hæfſt me ſƷiþe Ʒuhte oſerpeahte.<sup>4</sup> Ða cƷæþ he. Ðræt ic þonne ær Ʒæde ꝥ ꝥ hehſte Ʒod Ʒ ſio hehſte Ʒerælp an Ʒære. Ða cƷæþ ic. Ðra hit iſ. Ða cƷæþ he. Ðræt Ʒille þe ðonne ſecƷan hƷæt ꝥ ſie elley butan God. Ða cƷæþ ic. Ne mæƷ ic þær oþracan. forþamþe ic hiſ Ʒær ær Ʒeþaſa:.

§ IV.<sup>u</sup> Ða cƷæþ he. Ðræþer ðu hit aſpeotolon onƷiton mæƷe. Ʒiſ ic ðe ſume biſne Ʒet<sup>5</sup> ſecƷe. Liſ nu tƷa Ʒod Ʒærion.<sup>6</sup> ðe ne mihton æt ſomne bion. Ʒ Ʒærion þeah butu Ʒode.<sup>7</sup> hu ne Ʒære hit ðonne Ʒenoh ſpeotol. ꝥ hiopa<sup>8</sup> næpe nauþer ꝥ oþer. for þý ne mæƷ þæt fulle Ʒod bion no toðæled. hu mæƷ hit beon æƷþer Ʒe full. Ʒe pana. forþam þe cƷeþaþ ꝥ ſio fulle Ʒerælp Ʒ Ʒod. ꝥ hi ſien an Ʒod Ʒ ꝥ ſie ꝥ hehſte. ða ne maƷon næſſe Ʒeorþan toðælede. Ðu ne ſceolon<sup>9</sup> þe þonne neðe bion Ʒeþaſan ꝥ ſio hehſte Ʒerælp Ʒ ſio heahe Ʒodcundneſ an ſie. Ða cƷæþ ic. Niſ nan þinƷ ſoþre þonne þæt. ne maƷon þe nanƷuht ſinðan betere<sup>10</sup> þonne God. Ða cƷæþ he. Ac ic Ʒolde Ʒet mið ſumpe biſne þe behƷerþan utan ꝥ þu ne mihtſt nænne ƷeƷ ſinðan oþer. ſpa ſpa uþƷitena Ʒepuna iſ. ꝥ hi Ʒillaþ ſimle hƷæt hƷeƷu niſer Ʒ ſelcƷuþer eorþan. ꝥ hi mæƷen mið ðý aƷeccan ꝥ God þara Ʒeherenðra:.

§ V.<sup>v</sup> Ðu ne hæfðon þe ær Ʒereht<sup>11</sup> ꝥ ða Ʒerælp a and ſio Ʒodcundneſ an Ʒære. þe þe ðonne þa Ʒerælp hæfþ. ðonne hæfþ he æƷþer þe þe ðone æƷþer hæfþ. Ðu ne biþ þe ðonne full eadiƷ. Ðu ne Ʒaſt þu nu hƷæt<sup>12</sup> þe cƷeþaþ ꝥ þe bio Ʒiſ þe ſiðdom hæfþ. Ʒ Ʒuhtſiſ ðe Ʒuhtſirneſſe hæfþ. ſpa þe cƷeþaþ eac

<sup>u</sup> Boet. lib. iii. proſa 10.—Respicce, inquit, an hinc quoque, &c.

<sup>v</sup> Boet. lib. iii. proſa 10.—Nam quoniam beatitudinis, &c.

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. Ʒoode. <sup>3</sup> Cott. Ʒood. <sup>4</sup> Bod. oſerpehtne.

<sup>5</sup> Bod. Ʒeotma. <sup>6</sup> Cott. tu Ʒood Ʒæpen. <sup>7</sup> Cott. buto Ʒoode. <sup>8</sup> ꝥ hiopa, deſunt in MS. Bod. <sup>9</sup> Cott. ſculon. <sup>10</sup> Cott. medempe. <sup>11</sup> Cott.

ƷepeahƷ. <sup>12</sup> Cott. ꝥ.



regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him; because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

þ þ ꝥie ġoð. þe þa ȝoðnerre hæfþ ꝥ ða ȝerælpā. ꝥ ælc ȝerælpig mon biþ ġoð. ꝥ þeah iſ an ġoð.<sup>1</sup> ꝥe iſ ꝥtemn ꝥ ꝥaðol ealpa ȝoða. ꝥ of ðæm cumað eall ȝoð. ꝥ eft hi funðiaþ to him. ꝥ he þelt eallpa. þeah he nu ꝥe ꝥe ꝥuma ꝥ ꝥe ꝥapol eallpa ȝoða þe of him cumað.<sup>2</sup> ꝥpa ꝥpa ealle ꝥteorpan þeopþaþ onlihte ꝥ ȝe-birhte of ðære runnan. ꝥume þeah beorhtor. ꝥume un-beorhtor. ꝥpa eac ꝥe mona. ꝥpa miclum he liht ꝥpa ꝥio runne hine ȝeſcinþ. ðonne hio hine ealne ȝeonðſcinþ ðonne biþ he eall beorht. Ða ic þa þiſ ꝥpell onȝeat. þa þearþ ic aȝelped.<sup>3</sup> ꝥ ꝥiþe aſæped. ꝥ cþæþ. Iſ þiſ la ſunðorlic. ꝥ þinſum. ꝥ ȝerceaþlic<sup>4</sup> ꝥpell þ þu nu reȝſt. Ða cþæþ he. Niſ nan ruht þýnſumpe ne ȝeſiſpe ðonne þ þinȝ þ þiſ<sup>5</sup> ꝥpell ýmbe iſ. ꝥ þe nu ýmbe ꝥꝥiecan willað. ſoþþam me ðincþ ȝoð þ þe hit ȝemenȝen to þam ærpan. Ða cþæþ ic. Ðꝥæt iſ þ la :

§ VI.<sup>w</sup> Ða cþæþ he. Ðꝥæt þu þaſt þ ic ðe ær ȝæde þ ꝥio ȝoðe<sup>6</sup> ȝerælp þære ȝoð. ꝥ of ðære ſoþan ȝerælpæ cumað eall ða oþpe<sup>7</sup> ȝoð ðe þe ær ýmbe ꝥꝥæcon. ꝥ eft to. ꝥpa ꝥpa of ðære ȝæ cýmþ þ þæteſi innon þa eorþan. and þær aſeſſſceap. cýmþ ðonne up æt ðam æpelme. þýſþ ðonne to bꝥoce. ðonne to ea. ðonne andlanȝ ea. oþ hit þýſþ eft to ȝæ. Ac ic polde þe nu acſian hu ðu þiſ ꝥpell unðeſſtanðen hæfðeſt. Ðꝥæþeſi ðu þene þ þa ꝥiſ ȝoð. ðe þe oft ær ýmbe ꝥꝥæcon. þ iſ anpealð. ꝥ þeopþſcipe. ꝥ ſoþemæſneſ.<sup>8</sup> ꝥ ȝenýht. ꝥ bliſ. Ic polde ꝥiton hþæþeſi ðu þenðeſt þ ðaſ ȝoð þæſon limu þære ſoþan ȝerælpæ. ꝥpa ꝥpa moneȝu limu beoþ<sup>9</sup> on anum men. ꝥ þeopþaþ ðeah ealle to anum lichoman. oððe þu þenðeſt þ hþýlc<sup>10</sup> an ðara ꝥiſ ȝoða þoþhte ða ſoþan ȝerælpæ. ꝥ riððan þa þeopeſi ȝoð þæſon hiſe ȝoð. ꝥpa ꝥpa nu ȝaſl ꝥ lichoma þýſcað anne mon. ꝥ ꝥe an mon hæfþ manýȝe lim. ꝥ ðeah to ðam tꝥam.<sup>11</sup> þ iſ to ðære ȝaſle ꝥ to þam lichoman. belimpað ealle þaſ þæſ monneſ ȝoð. ȝe ȝaſtlice. ȝe lichomlice.<sup>12</sup> Ðæt iſ nu þæſ lichoman ȝoð. þ mon ꝥie fæȝeſi. ꝥ tꝥanȝ. ꝥ lanȝ. ꝥ bꝥað. ꝥ maneȝu oþꝥu ȝoð to eac þam.<sup>13</sup> ꝥ ne biþ hit ðeah ꝥe lichoma ȝelf. ſoþþam ðeah he ðara ȝoða hþýlc ſoþleore. ðeah he biþ þ he ær<sup>14</sup> þæſ. þonne iſ ðære ȝaſle ȝoð þæſſcipe. ꝥ ȝemetȝunȝ. ꝥ ȝeþýlð. ꝥ þýhtþiſneſ. ꝥ

<sup>w</sup> Boet. lib. iii. prosa 10.—Cum multa, inquit, beatitudo, &c.

<sup>1</sup> Bod. ꝥ ꝥe þeah iſ ġoð. <sup>2</sup> Cott. ȝoðþa and ealpa ȝoða þeah iſ menýȝ ȝoð þe of him cýmð. <sup>3</sup> Cott. aȝelped. <sup>4</sup> Cott. ȝerceaþſiſlic.

<sup>5</sup> Bod. þin. <sup>6</sup> Bod. þe. <sup>7</sup> Cott. oðþu. <sup>8</sup> Bod. ſoþemæſneſ. <sup>9</sup> Bod. man hund lima bioð. <sup>10</sup> Bod. hþýlc. <sup>11</sup> Cott. þæm tꝥæm. <sup>12</sup> Cott. ȝaſtlicu ȝelichomlicu. <sup>13</sup> Cott. eac þæm. <sup>14</sup> Cott. æroþ.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return to it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ƿiſdom. and manege ſpelce cræftaſ. 7 ſpa ðeah biþ oþer ƿio ſapl. oþer biþ hiſe cræftaſ. Ða cræþ ic. Ic polde ꝥ ðu me ſæðeſt zet ſpeotolon ýmbe ða oþre ƿoð<sup>1</sup> þe to ðære ſoþan ƿe-ſælþe belimpaþ. Ða cræþ he. Ne ſæðe ic þe ær ꝥ ƿio ƿeſælþ ƿoð ƿære. Lýge. cræþ ic. þu<sup>2</sup> ꝥ ſæðeſt ꝥ hio ꝥ hehte ƿoð ƿære. Ða cræð he. Eaſt ðu nu zet ƿeſaþa ꝥ te anpealð. 7 ƿeoþſcipe. 7 ſoſemærneſ. 7 ƿenýht. 7 bliſ. 7 ƿeo eadiƿneſ. 7 ꝥ hehte ƿoð. ꝥ ða ſien ealle<sup>3</sup> an. 7 ꝥ an ðonne ſie ƿoð. Ða cræþ ic. Ðu ƿille ic nu ƿær oþraean. Ða cræþ he. Ðræþeþ ðincþ þe ðonne ꝥ þa ðing ſien. þe þara ſoþena ƿeſælþa limu. ðe ƿio ƿeſælþ ſelf. Ða cræþ ic. Ic ƿat nu hƿæt þu poldeſt ƿitan. ac me lýhte bet ꝥ þu me ſæðeſt ſume hƿile ýmbe ꝥ. ðonne ðu me acſodeſt. Ða cræþ he. Ðu ne miht ðu ƿeþencan. ƿiſ ða ƿoð ƿæron þære ſoþan ƿeſælþe limu. ðonne ƿæron hi hƿæt hƿeƿu<sup>4</sup> toðæleð. ſpa ſpa monneſ lichoman limu biþ hƿæt hƿeƿu<sup>5</sup> toðæleð. ac þæra lima ƿecýnð iſ ꝥ hie ƿeſýncap ænne lichoman. 7 ðeah ne biþ eallunga ƿelice. Ða cræþ ic. Ne ðearfþ þu marie<sup>6</sup> ſƿincan ýmbe ꝥ. ƿeoz ſpeotole ðu hæfſt me ƿeſæð. ꝥ þa ƿoð ne ſint nan ƿuht toðæleð ſrom ðære ſoþan ƿeſælþe. Ða cræþ he. Lenoz ƿihte ðu hit onƿiteſt. nu þu onƿiteſt ꝥ þa ƿoð ealle ſint ꝥ ilce ꝥ ƿeſælþ iſ. 7 ƿio ƿeſælþ iſ ꝥ hehte ƿoð. 7 ꝥ hehte ƿoð iſ God. 7 ƿe God iſ ſimle on anum untodæleð. Ða cræþ ic. Niſ þær<sup>7</sup> nan tƿeo. Ac ic polde nu ꝥ ðu me ſæðeſt hƿæt hƿeƿu<sup>8</sup> uncupet.:

§ VII.<sup>x</sup> Ða cræþ he. Ðæt iſ nu ſpeotol. ꝥ te eall þa ƿoð. ðe ƿe ær ýmbe ſƿræcon. belimpaþ to ðam hehte ƿoðe. 7 þý men ſeap ƿoð ƿeoz. ðe he ƿeap ꝥ ꝥ ſie ꝥ hehte ƿoð. þý<sup>9</sup> hi ſeap anpealð. 7 eac oþru ƿoð. ðe ƿe ær ýmbe ſƿræcon. ðý hi ƿeap ꝥ hit ſie ꝥ hehte ƿoð. be þý ðu miht ƿitan ꝥ ꝥ hehte ƿoð iſ hƿof eallra þara oþra ƿoða þe men ƿilniap. 7 hi lýt. ſoþam ðe nanne mon ne lýt naner ðingeſ buton ƿoðeſ. oððe hƿær hƿeƿu<sup>10</sup> ðær þe ƿoðe ƿelic biþ. manizeſ þingeſ hi ƿilniap ðe full ƿoð ne biþ. ac hit hæfþ ðeah hƿæt hƿeƿu<sup>11</sup> ƿeliceſ ƿoðe. ſoþam ƿe cƿeþap ꝥ ꝥ hehte ƿoð ſie ðe<sup>12</sup> hehta hƿof eallra ƿoða. 7 ƿeo hioþ ðe eall ƿoð on hƿeapfaþ. 7 eac ꝥ þing ðe mon eall ƿoð ſoþe ðeþ. ſoþ þam ðinge men lýt ælcer

<sup>x</sup> Boet. lib. iii. proſa 10.—Huius rei diſcretionem ſic accipe, &c.

<sup>1</sup> Cott. oðru ƿoð.

<sup>2</sup> Cott. ƿe þu.

<sup>3</sup> Bod. eall.

<sup>4</sup> Cott. huƿu.

<sup>5</sup> Cott. huƿu.

<sup>6</sup> Cott. ma.

<sup>7</sup> Bod. ꝥ.

<sup>8</sup> Cott. hƿuƿu.

<sup>9</sup> Bod. þ.

<sup>10</sup> Cott. hƿuƿu.

<sup>11</sup> Cott. hƿuƿu.

<sup>12</sup> Cott. ƿe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhat concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara Ʒoda ðe hi lýrt. ꝥ ðu miht Ʒriþe Ʒpeotole onƷitan be þam. ðe nanne mon ne lýrt þær þinƷer þe hine<sup>1</sup> lýrt. ne þær þe he ðeþ. ac þær þe he mið þam earpaþ. forþamþe he penþ. Ʒif he ðonne luſt beƷite. Ʒ ꝥ þurhtio. ꝥ he ðonne Ʒetihhoð<sup>2</sup> hæfþ. ꝥ he þonne hæbbe fulle Ʒerælpā. Ðu ne Ʒart ðu ꝥ nan mon for þý ne miht. ðe hine miðan lýrte. ac miht for þý þe he mið þære paðe earpaþ Ʒume earpunƷa.<sup>3</sup> Sume mið þære paðe earpnaþ ꝥ hie ſien ðý halpan. Sume earpnaþ ꝥ hie ſien þý caſpan. Sume ꝥ hi Ʒolðon cuman to Ʒumere þara Ʒtopa ðe hi ðonne to funðiaþ. Ðu ne iſ þe nu<sup>4</sup> Ʒenoh Ʒpeotol ꝥ men nane puht<sup>5</sup> Ʒriðor ne luſiaþ. ðonne he ðoþ ꝥ hehƷte Ʒoð. forþamþe ælc puht ðær ðe hi Ʒilniaþ oððe ðoþ. hi ðoþ for þý. ðe hi Ʒolðon habban ꝥ hehƷte Ʒooð on þæm. ac he ðpeliaþ<sup>6</sup> Ʒume on þam ðe hi penaþ ꝥ hie mæƷen habban full Ʒoð Ʒ fulle<sup>7</sup> Ʒerælpā on ðiſum andþearðum Ʒoðum. Ac ða fullan Ʒerælpā Ʒ ꝥ hehƷte Ʒoð iſ Ʒoð<sup>8</sup> ſelf. Ʒpa Ʒpa þe oft ær Ʒædon. Ða cƷæþ ic. Ne mæƷ ic no Ʒepencan hu ic þær ofracan mæƷe. Ða cƷæþ he. Uton lætan þonne bion þar<sup>9</sup> Ʒppæce. Ʒ bion unc þær ofſorƷe. nu ðu Ʒpa fullice onƷiten hæfƷt ꝥ Ʒoð Ʒimle biþ untodaeleðlic Ʒ full Ʒoð. Ʒ ꝥ hiſ Ʒooð Ʒ Ʒio hiſ Ʒerælp him nahƷonan utane ne com. ac Ʒær Ʒimle on him ſelfum. Ʒ nu iſ. Ʒ á biþ :

§ VIII.<sup>y</sup> Ða ſe Ʒiſdom ða ðiſ Ʒpell aƷæð hæfðe. þa onƷan he eft ƷinƷan Ʒ þur cƷæþ. Ʒel la men þel. ælc þara þe Ʒpeo ſie funðige to ðam Ʒooðe. Ʒ to ðam Ʒerælpum. Ʒ ſe þe nu ƷehæfƷt ſie mið ðære unniýttan luſe þiſſe miððan. Ʒearðeſ. ſece him Ʒpeoðom hu he mæƷe becuman to þam Ʒerælpum. forþam ꝥ iſ Ʒio an mæƷt eallra uppa ƷerƷinca. Ʒio an hýþ býþ Ʒimle Ʒmýltu æfƷer eallum ðam ýrtum Ʒ ðam ýpum uppa ƷerƷinca. ꝥ iſ ſeo an ƷriðƷtop Ʒ Ʒio an Ʒroſer erminga æfƷer ðam ermiðum þiſſer andþearðan liſeſ. Ac þa Ʒýlðenan Ʒtanaf. Ʒ þa ſeolſpenan. Ʒ ælceſ cýnner Ʒimmaſ. Ʒ eall þeſ andþearða þela. ne onlihtaþ hi nauht þær moðeſ eaƷan. ne heora ſcearpneſſe nauht Ʒebetap to ðære ſcearpunƷa ðære Ʒoþan Ʒerælpæ. ac Ʒet Ʒriþor he ablenðaþ ðær Moðeſ eaƷan. ðonne hi hi aſcƷpan. Forþam ealle þa þinƷ ðe heþ liciaþ on þiſum andþearðum liſe. ſint eorþlice. for ðý hi ſint fleonde. Ac Ʒio punðorlice beorhtneſ. ðe ealle ðinƷ Ʒebiriht Ʒ eallum þelt. nýle ꝥ þa ſapla

<sup>y</sup> Boet. lib. iii. metrum 10. — Huc omnes pariter venite, &c.

<sup>1</sup> Bod. hiþe. <sup>2</sup> Cott. Ʒetiohhað. <sup>3</sup> Ʒume earpunƷa, deest in MS. Bod. <sup>4</sup> Cott. þonne. <sup>5</sup> Cott. ꝥ te men nan puht. <sup>6</sup> Cott. ðpoliað. <sup>7</sup> Cott. fulla. <sup>8</sup> Cott. Ʒooð iſ Ʒoð. <sup>9</sup> Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeorþan. ac wile hi onlihtan. Eſ þonne hwelc mon mæge  
 geſion ða biþhtu þæſ heoſenlican leohtes mið hluttrum eazum  
 hiſ Moder. ðonne wile he cweþan ꝥ ſio beorhtnes þære ſunnan  
 ſciman ſie. þærterner<sup>1</sup> to metanne wiþ þa ecan biþhtu  
 Godeſ :-

§ IX.<sup>2</sup> Ða ſe ſiſdom ða wiſ leoþ aſungen hæfde. þa cwæþ  
 ic. Ic eom geþaſa ðæſ þe ðu ſegſt. forþamþe ðu hit hæfſt ge-  
 ſeþeð mið geſceadwiſlicne pace. Ða cwæþ he. Mið hu miclan<sup>3</sup>  
 feo woldeſt þu nu habban geboht ꝥ þu mihteſt ongiſtan hwæt  
 ꝥ ſoþe god wære. ⁊ hwelc hit wære. Ða cwæþ ic. Ic wolde  
 fægnian mið ſwiþe ungemetlice geſean. ⁊ ic wolde mið unari-  
 medum feo<sup>3</sup> gebýcgan ꝥ ic hit moſte geſion. Ða cwæþ he. Ic  
 hit þe ðonne wille getæcan. Ac ꝥ an ic þe bebeode. ꝥ þu weah  
 for ðære tæcninge ne forgiſte ꝥ ꝥ ic ær tæhte. Ða cwæþ ic.  
 Neſe. ne forgiſte ic hit no. Ða cwæþ he. Ðu ne ſædon þe þe  
 ær ꝥ wiſ andweaſde liſ ðe þe heſ wiſiaſ. nære no ꝥ hehte  
 god. forþam hit wære miſtlic<sup>4</sup> ⁊ on ſwa manigfeald gedæled.<sup>5</sup>  
 ꝥ hit nan mon ne mæg eall habban ꝥ him ne ſie ſumer ſiſter  
 wana. Ic þe tæhte ða ꝥ te ðær wære ꝥ hehte god. ðær ðær  
 þa god ealle gegæderode biþ. ſwelce hi ſien to anum wege<sup>6</sup> ge-  
 zoten. Ðonne þær biþ full god. ðonne ða god ealle. þe þe ær  
 ymbe ſwaſcon. beoþ to anum gode gegæderod. ðonne ne biþ  
 þær nanes godes wana. ðonne þa god ealle on annere biþ. ⁊  
 ſio annes bið on eſere. Eſ hi on eſere næren.<sup>7</sup> ðonne  
 nære hioſa ſwa ſwiþe to giſnanne. Ða cwæþ ic. Ðæt iſ geſæd.  
 ne mæg ic þær no treogan.<sup>8</sup> Ða cwæþ he. Eſ ic ðe hæfde  
 geſæd ꝥ ꝥ nære full god wæt eall ætgædere nære. forþam iſ  
 ꝥ full god ðæt eall ætgædere iſ untodæled. Ða cwæð ic. Swa  
 me ſiſeþ. Ða cwæþ he. ſenſt þu nu ꝥ ealle ða ſiſ þe gode  
 ſint on þiſſe worulde. for þý gode ſint.<sup>9</sup> þý hi habbaþ<sup>10</sup> hwæt  
 hwegu<sup>11</sup> godes on him. Ða cwæþ ic. Hwær mæg ic elles wena.  
 hu ne iſ hit ſwa. Ða cwæþ he. Ðu ſcealt weah gelyfan ꝥ ſio  
 annes ⁊ ſio godnes an ſiſ ſie. Ða cwæþ ic. Ne mæg ic þær  
 oþſacan. Ða cwæþ he. Ðu ne miht ðu geſencan ꝥ ælc ſiſ  
 mæg bion. ge on ðiſſe worulde. ge on wære toweaſdan. ða hwile  
 þe hit untodæled biþ. þonne ne biþ hit eallunga ſwa ſwa hit ær

<sup>2</sup> Boet. lib. iii. proſa 11.—Assentior, inquam, &c.

<sup>1</sup> Bod. þær ær neſ.

<sup>2</sup> Cott. micla.

<sup>3</sup> Cott. ſio.

<sup>4</sup> Cott. miſtlic.

<sup>5</sup> Cott. todæled

<sup>6</sup> Cott. wege.

<sup>7</sup> Bod. ne ſien.

<sup>8</sup> Cott. treogean.

<sup>9</sup> Cott. ſien.

<sup>10</sup> Cott. hæbben.

<sup>11</sup> Cott. hwugu.



but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

pær. Ða cƿæþ ic. Seze me þ̅ ꝥ ꝥꝥeotolop. ne mæz ic fullice on-  
 zitan æfteri hræm ðu ꝥꝥýmaꝥt. Ða cƿæþ he. ƿaꝥt ðu hræz  
 mon ꝥie. Ða cƿæþ ic. Ic ƿaꝥ þ̅ hit iꝥ<sup>1</sup> ƿaꝥl 7 lichoma. Ða cƿæþ  
 he. Ðꝥæz ðu ƿaꝥt þ̅ hit biþ mon. Ða hƿile ðe ƥeo ƿaꝥl 7 ƥe  
 lichoma undæalde<sup>2</sup> beoꝥ. ne biþ hit nan mon. ƥiððan hi toðælde  
 bioꝥ. ƥꝥa eac ƥe lichoma biþ lichoma. ƥa hƿile ƥe he hiꝥ limu  
 ealle hæꝥþ. zif he ðonne hꝥýlc him ƥoꝥlýꝥt. þonne ne biþ he eall  
 ƥꝥa he æꝥi ƥæꝥ. þ̅ ilce þu miht zepencan be ælcum ðinge. þ̅  
 nan þinꝥ ne biþ ƥꝥelce hit ƥaꝥ ƥiððan hit ƥanian onzinþ. Ða  
 cƿæþ ic. Nu ic hit ƥaꝥ. Ða cƿæð he. ƥenꝥt ðu hræþeꝥ æniꝥ  
 zepceafz ƥeo. ðe hiꝥe ƥillan<sup>3</sup> nýlle ealne ƥeꝥ bion. ac ƥile hiꝥe  
 aꝥnum ƥillan<sup>4</sup> ƥoꝥꝥeoꝥþan :

§ X.<sup>a</sup> Ða cƿæþ ic. Ne mæz ic nane cꝥica ƥuht onzitan ðaꝥa  
 ƥe ƥite hræz hit ƥille. oððe hræz ic nýlle. ðe ungeneð lýꝥte<sup>5</sup>  
 ƥoꝥꝥeoꝥþan. ƥoꝥþam<sup>6</sup> ælc ƥuht ƥolde bion hal 7 libban. ðaꝥa ƥe  
 me cꝥica<sup>7</sup> ðineꝥ. buze ic naꝥ be tꝥeoꝥum. 7 be ƥýꝥtum. 7 be  
 ƥꝥilcum zepceafzum ƥꝥýlce nane ƥaꝥle nabbaþ. Ða ƥmeaꝥcode  
 he 7 cƿæþ. Ne ðeaꝥꝥt þu no be þæm zepceafzum tꝥeoꝥan ƥe<sup>8</sup>  
 ma ƥe be þæm oꝥꝥum. Ðu ne miht þu zepion þ̅ ælc ƥýꝥt 7 ælc  
 ƥuða<sup>9</sup> ƥile ƥeaxan on þæm lande ƥeloꝥt. ðe him betꝥt zepiꝥt. 7  
 him zecýnde biþ 7 zepunelic. and þæꝥi þæꝥi hit zepꝥet þ̅ hit  
 hꝥafoꝥt ƥeaxan mæz. 7 lafoꝥt ƥealoꝥizan.<sup>10</sup> Sumꝥa ƥýꝥta oððe  
 ƥumeꝥ ƥuða eaꝥð biþ on ðunum. ƥumꝥa on meꝥꝥeum. ƥumꝥa  
 on moꝥum. ƥumꝥa on cluðum. ƥumꝥe<sup>11</sup> on baꝥum ƥonðum.  
 Nim þonne ƥꝥa ƥuða.<sup>12</sup> ƥꝥa ƥýꝥt. ƥꝥa hꝥeþeꝥ ƥꝥa ðu ƥille. oꝥ  
 þæꝥe ƥtoꝥe ƥe hiꝥ eaꝥð 7 æþelo biþ on to ƥeaxanne. 7 ƥette on  
 uncýnde<sup>13</sup> ƥtoꝥe him. ðonne ne zezꝥeꝥþ hit ðæꝥ nauht. ac ƥoꝥ-  
 ƥeaꝥiþ. ƥoꝥþam ælceꝥ landeꝥ zecýnd iꝥ. þ̅ hit him zelice ƥýꝥta  
 7 zelicne ƥuðu týðꝥiꝥe.<sup>14</sup> and hit ƥꝥa ðeþ. ƥꝥiþaþ 7 ƥýꝥþiþaþ  
 ƥꝥiþe zeoꝥne. ƥꝥa longe ƥꝥa heoꝥa zecýnd biþ. þ̅ hi zꝥoꝥan  
 mozon. Ðꝥæz ƥenꝥt þu ƥoꝥiþi ælc ƥæð zꝥoꝥe<sup>15</sup> innon ða eoꝥ-  
 þan. 7 to ciꝥum 7 to ƥýꝥtꝥumum ƥeoꝥþe on ðæꝥe eoꝥþan.  
 buzon ƥoꝥ þý ƥe hi tolihiþaþ þ̅ ƥe ƥtemn 7 ƥe helm moze þý  
 ƥæꝥtoꝥi 7 þý lenz ƥtandon. Ðꝥi ne miht þu onzitan. ðeah þu  
 hit zepion ne mæze. þ̅ eall ƥe ðæl. ƥe ƥe þæꝥ tꝥeoꝥeꝥ on tꝥeꝥþ

<sup>a</sup> Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

<sup>1</sup> Cott. bið. <sup>2</sup> Cott. untodælde. <sup>3</sup> Cott. ꝥie. ƥe hiꝥe ƥillum. <sup>4</sup> Cott. ƥillum. <sup>5</sup> Bod. lýꝥt. <sup>6</sup> Cott. ƥoꝥþæm ƥe. <sup>7</sup> Cott. cꝥuco. <sup>8</sup> Cott. þon. <sup>9</sup> Cott. ƥuðu. <sup>10</sup> Cott. ƥealoꝥian. <sup>11</sup> Bod. ƥume. <sup>12</sup> Cott. ƥuðu. <sup>13</sup> Cott. ungezýnde. <sup>14</sup> Cott. týðꝥe. <sup>15</sup> Cott. cꝥeoꝥe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum Ʒepeaxeþ.<sup>1</sup> ꝥ he onƷinþ of ðam Ʒýrtumum. and ſƷa  
upƷearðeſ Ʒreþ ꝥ þone ſtemn. Ʒ riððan andlanƷ ðæſ Ʒiþan. Ʒ  
andlanƷ þære Ʒinðe of ðone helm. and riððan æfter ðam  
boƷum oððe ꝥ hiƷ ut aſƷrinƷþ. on leaƷum. Ʒ on bloſtumum. Ʒ  
on bledum. ÐƷi ne miht þu onƷitan ꝥ te ælc Ʒuht cƷiceſ<sup>2</sup> biþ  
innanƷearð hneſcoſt. Ʒ unbƷoc hearðoſt. ÐƷæt þu miht Ʒe-  
reon hu ꝥ tƷeoſ biþ uton Ʒeſcýppeð<sup>3</sup> Ʒ beƷæfeð<sup>4</sup> mið þære  
Ʒinðe Ʒiþ ðone Ʒinter. Ʒ Ʒiþ þa ſƷearcan ſƷormaſ. Ʒ eac Ʒiþ  
þære ſunnan hæto on ſumere. ÐƷa mæƷ ꝥ he ne ƷunðriƷe  
ſƷýlcra ƷeſceafƷa uƷeſ<sup>5</sup> ſceoppenðeſ.<sup>6</sup> Ʒ huƷu þæſ ſceoppenðeſ.  
and ðeah Ʒe hiſ nu Ʒunðrien. hƷelc uƷe mæƷ aƷeccan me-  
deƷlice uƷeſ ſceppenðeſ Ʒillan Ʒ 'anƷeald. hu hiſ ƷeſceafƷa  
Ʒeaxaþ Ʒ eſt Ʒaniaþ. ðonne ðæſ tīma cýmþ. Ʒ of heora ſæðe  
Ʒeoſþaþ eſt ƷeetnriƷaðe. ſƷýlcce hi þonne Ʒeoſðon to eðſceafƷe.  
hƷæt hi ðonne eſt bioþ. Ʒ eac hƷæt hƷeƷu<sup>7</sup> anlice bioð. ſƷilce  
he á beon.<sup>8</sup> ſoſþam<sup>9</sup> hi ælce Ʒeare Ʒeoſþaþ to æðſceafƷe :

§ XI.<sup>b</sup> ÐƷeþeſ ðu Ʒet onƷite ꝥ ða uncƷeþendan ƷeſceafƷa  
Ʒilnoðon to bionne on ecneſſe ſƷa ilce ſƷa men. Ʒiſ hi mihton.  
ÐƷæþeſ ðu nu onƷite ſoſþþý ꝥ ſýſ funðiƷe up. and ſio eoſþe  
of ðune. ſoſ hþý iſ þæt. buton ſoſ þý ðe God Ʒeſceop hiſ earð  
up. Ʒ hiſe of ðune. ſoſ þý funðiaþ<sup>10</sup> ælc ƷeſceafƷt Ʒiðeſ ſƷiþoſt.  
Ʒiðeſ hiſ earð Ʒ hiſ hælo ſƷiþoſt bioþ. and ſliþ ꝥ te hu m Ʒiþeſ-  
Ʒearið biþ. Ʒ unƷebýðe. Ʒ unƷelic. ÐƷæt þa ſƷanaſ. ſoſþam hi  
ſint ſƷilþe Ʒecýnðe and hearðne. bioþ earfoþe to toðælenne.  
and eac uneaþe to ſomne cumaþ. Ʒiſ hi Ʒeðæleðe<sup>11</sup> Ʒeoſþaþ. Ʒiſ  
þu þonne ænne ſƷan toclifſt. ne Ʒýſþ he næſne ƷeƷaðeſoð ſƷa  
he æri Ʒæſ. Ac ꝥ Ʒæteſ Ʒ ſio lýft bioþ hƷene hneſcƷian Ʒe-  
cýnðe. hi bioþ ſƷiþe eaþe to toðælenne. ac hi biþ eſt ſona æt-  
Ʒæðeſe. Ðæt ſýſ ðonne ne mæƷ næſne Ʒeoſþan toðæleð. Ic  
ſæðe þeah nu hƷene æri. ꝥ te nan Ʒuht hiſ aƷenum Ʒillum  
noðe ſoſƷeoſþan. ac ic eom nu maſe<sup>12</sup> ýmbe ꝥ Ʒecýnð. þonne  
ýmbe þone Ʒillan. ſoſþam hi hƷilum Ʒillaþ on tƷa.<sup>13</sup> þu miht  
Ʒitan<sup>14</sup> be manezum þinƷum ꝥ ꝥ Ʒecýnð iſ ſƷiþe micel. iſ ꝥ ſoſ  
micel Ʒecýnð. ꝥ upum lichoman cýmþ eall hiſ mæƷen of ðam<sup>15</sup>  
mete þe Ʒe þicƷaþ. and ðeah færiþ ſe mete ut þuþh ðone

<sup>b</sup> Boet. lib. iii. proſa 11.—Ea etiam quæ inanimata eſſe, &c.

<sup>1</sup> Cott. Ʒepexð. <sup>2</sup> Cott. cƷiceſ. <sup>3</sup> Cott. utan Ʒeſceppeð. <sup>4</sup> Bod. beƷeƷoð. <sup>5</sup> Bod. uƷeƷeſ. <sup>6</sup> Cott. ſcýppenðeſ. <sup>7</sup> Cott. hƷuƷu. <sup>8</sup> Cott. bion. <sup>9</sup> Cott. ſoſþæm. <sup>10</sup> Bod. funðað. <sup>11</sup> Cott. toðæleðe. <sup>12</sup> Cott. ma. <sup>13</sup> Cott. tƷa. <sup>14</sup> Ʒitan, deeſt in MS. Bod. <sup>15</sup> Cott. þæm.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīȝ ȝwæc<sup>1</sup> ðeah ȝ hīȝ cwæft ȝecȝmþ on ælcere æðre. ȝwa ȝwa mon melo<sup>2</sup> ȝfȝt.<sup>3</sup> ꝥ melo<sup>4</sup> ðurh<sup>5</sup> cwȝpþ ælc þȝnel. ȝ þa ȝiofoþa<sup>6</sup> weorþaþ aȝȝndreð. ȝwa eac ure ȝaȝt biþ ȝwiþe wiðe ȝapenðe urum unpillum ȝ ureȝ unȝepealðeȝ ȝor hīȝ ȝecȝnde. nalleȝ<sup>7</sup> ȝor hīȝ pillan. ꝥ biþ ðonne þonne we ȝlapaþ. Ðwæt ða netenu ðonne. ȝ eac þa oþre ȝeȝceafȝa. ma wilmaþ ðæȝ we hi wilmaþ ȝor ȝecȝnde ðonne ȝor pillan. Unȝecȝndelic iȝ ælcere puhte<sup>8</sup> ꝥ hit wilniȝe ȝƿecenneȝre oððe ðeaþeȝ. ac þeah manȝ þiȝ biþ to þæm ȝeneð ꝥ hit pillnaþ ðara æȝþreȝ. ȝorþam<sup>9</sup> we ȝilla biþ ðonne ȝƿenȝȝa ðonne ꝥ ȝecȝnd. hwiłum biþ we ȝilla ȝwiþȝa þonne ꝥ ȝecȝnd. hwiłum þæt ȝecȝnd oƿercȝmþ þone pillan. ȝwa nu ȝwænneȝ ðeȝ. ȝeo bið ælcum men ȝecȝnde. ȝ hwiłum<sup>10</sup> ðeah hwe biþ ȝorweȝneð hwe. ȝecȝndeȝ ðurh þæȝ monneȝ pillan. eall ȝio lufu ðæȝ hæmed ðiȝȝeȝ biþ ȝor ȝecȝnde. nalleȝ<sup>11</sup> ȝor pillan :

§ XII.<sup>c</sup> Be þam þu miht openlice ȝitan ꝥ we ȝceoppenð eallȝa ȝeȝceafȝa hæfþ ȝorȝiȝen ænne luȝt ȝ an ȝecȝnd eallum hīȝ ȝeȝceafȝum. ꝥ iȝ ꝥ hi ȝolðon á bion. ælcere puhte iȝ ȝecȝnde ꝥ hit ȝillniȝe ꝥ hit á we be þam ðæle ðe hit hīȝ ȝecȝnde<sup>12</sup> healðan mot ȝ mæȝ. Ne þeaȝt ðu no tƿeoȝan ȝmbe ꝥ we ðu æȝ tƿeoðeȝt. ꝥ iȝ be þam ȝeȝceafȝum ðe nane ȝaȝle nabbap. ælc þara ȝeȝceafȝa ðe ȝaȝle hæfþ. ȝe eac ða we nabbap. ȝillmaþ ȝimle to bionne. Ða cwæþ ic. Nu ic onȝite ꝥ ꝥ ic æȝ ȝmbe tƿeoðe. ꝥ iȝ ꝥ ælc ȝeȝceafȝ ȝillnaþ ȝimle to bionne. ꝥ iȝ ȝwiþe ȝƿital<sup>13</sup> on ðære tȝðȝunȝe. Ða cwæþ he. Ðwæþeȝ<sup>14</sup> þu ðonne onȝite þæt ælc þara puhta ðe him beon þenç. ꝥ hit þenç ætȝæðre beon ȝeħal undæleð. ȝorþam ȝiȝ hit toðæleð biþ. þonne ne biþ hit no ħal.<sup>15</sup> Ða cwæþ ic. Ðæt iȝ ȝoþ. Ða cwæþ he. Eall þiȝ ħabbap þeah ænne pillan.<sup>16</sup> ꝥ iȝ ꝥ hi ȝolðon á bion. þurh þone ænne pillan hi ȝillmaþ þæȝ aneȝ ȝoðeȝ<sup>17</sup> ðe á biþ. ꝥ iȝ ħoð.<sup>18</sup> Ða cwæþ ic. Ðwa hit iȝ ȝwa þu ȝæȝȝt.<sup>19</sup> Ða cwæþ he. Ðwæt þu miht openlice onȝiton ꝥ ꝥ iȝ ȝor mlice ȝoð<sup>20</sup> þiȝ ꝥ ealle ȝeȝceafȝa ȝ ealle<sup>21</sup> puhta ȝilmaþ to ħabbenne.

<sup>c</sup> Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

<sup>1</sup> Bod. ȝwæc.

<sup>2</sup> Cott. meolo.

<sup>3</sup> Cott. ȝeȝt.

<sup>4</sup> Cott. meolo.

<sup>5</sup> Cott. þurȝ.

<sup>6</sup> Cott. ȝȝeþa.

<sup>7</sup> Cott. nabelæȝ.

<sup>8</sup> Bod. bið ælcere

ȝȝhte.

<sup>9</sup> Cott. ȝorþæm.

<sup>10</sup> Bod. ȝehwiłcum.

<sup>11</sup> Cott. nalleȝ.

<sup>12</sup> Bod.

hīȝ ȝecȝnd.

<sup>13</sup> Cott. ȝƿeoȝol.

<sup>14</sup> Bod. Ðwæt.

<sup>15</sup> Bod. untodæleð

bið hit ȝeħal.

<sup>16</sup> Bod. Ðæt ealle þiȝ ħabbað anne pillan.

<sup>17</sup> Cott.

ȝoðeȝ.

<sup>18</sup> Cott. ȝoð

<sup>19</sup> ȝwa þu ȝæȝȝt, desunt in MS. Bod.

<sup>20</sup> Cott.

ȝoð.

<sup>21</sup> Cott. ealpa.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cƿæþ ic. Ne mæg nan mon ƿoppe ƿezgan. ƿopðam<sup>1</sup> ic onzite  
 þ̅ ealle Ʒercean̅ta toƿleopon<sup>2</sup> ƿpa ƿpa ƿæter. 7 nane ƿebbe. ne  
 nane endebýrðnerre ne heoldon. ac ƿriþe unƷereclice<sup>3</sup> toƿlupen  
 7 to nauhte ƿurðen. ƿpa ƿpa ƿe ær ƿædon<sup>4</sup> on ƿirre ilcan bec.  
 Ʒif hi næfðon ænne God þe him eallum ƿtorðe. 7 ƿacode. and  
 ƿædde. Ac nu ƿopþamþe ƿe ƿiton þ̅ an ƿealðenð iſ eallra ðinga.  
 ƿe ƿceolon<sup>5</sup> beon neðe Ʒeƿaƿan. ƿam ƿe ƿillan. ƿam ƿe nýllan. þ̅  
 he ƿie ƿe hehſta hroſ eallra Ʒoda. Ða ƿmeƿcode<sup>6</sup> he ƿiþ min 7  
 cƿæþ. Eala<sup>7</sup> min cild ea. hƿæt þu eap̅t ƿriþe Ʒeſæliz. 7 ic ƿriþe  
 bliþe. ƿop ƿinum<sup>8</sup> andzite. ƿriþe neah þu onzeate ða þ̅ ƿiht. 7  
 þ̅ ilce þ̅ þu ær ƿæðert þ̅ þu onziton ne mihtert. ðær þu ƿære  
 nu Ʒeƿaƿa. Ða cƿæþ ic. Hƿæt ƿær þ̅ þ̅ ic ær ƿæðe þ̅ ic nýrte.<sup>9</sup>  
 Ða cƿæþ he. Ðu ƿæðert þ̅ ðu nýrtert<sup>10</sup> ælcne Ʒercean̅te enðe.  
 ac ƿite nu þ̅ þ̅ iſ ælcne Ʒercean̅te enðe. þ̅ þu ƿelf ær nemðert.  
 þ̅ iſ Ʒod.<sup>11</sup> to þam ƿundiaſ ealle<sup>12</sup> Ʒercean̅ta. nabbap hi nan Ʒod  
 oſer þ̅ to ƿecanne. ne hi nan ƿuht ne maƷon ne uſop ne utop  
 ƿindan :

CAPUT XXXV.<sup>1</sup>

§ I. ÐA he ða ƿiſ ƿpell aſæð hæfðe. ða ongan he eſt ƿingan.  
 7 þuſ cƿæþ. Sƿa hƿa ƿpa ƿille ðioƿlice ƿriƿiſan mið inneƿearðan  
 Mode æfter ƿýhte. 7 nýlle þ̅ hine æniſ mon oððe æniſ ðing 20  
 maƷe ameſſan. onginne ðonne ƿecan on innan him ſelfum. þ̅  
 he ær ýmbuton hine ƿoh̅te. 7 ƿoſlæte unnýtte ýmbhozan ƿpa  
 he<sup>13</sup> ƿriþort mæze. 7 ƷeƷæðerize to þam anum. 7 Ʒeſecze  
 ðonne hiſ aƷnum<sup>14</sup> Mode. þ̅ hit mæg ƿindan on innan him  
 ſelfum ealle ða Ʒod þe hit ute ƿeap̅. ðonne mæg he ƿriþe ƿaþe  
 onzitan ealle þ̅ ýfel 7 þ̅ unnet. þ̅ he ær on hiſ Mode hæfðe.  
 ƿpa ƿeotole ƿpa þu miht ða ƿunnan Ʒeſeon. 7 þu onzirt ƿin  
 azen inzeƿanc. þ̅ hit biþ micle beophtre 7 leoh̅tre ðonne ƿeo  
 ƿunne. ƿopþam nan hæfizner ðær lichoman. ne nan unþeap̅ ne  
 mæg eallunza ation oſ hiſ Mode þa ƿihtƿirnerre.<sup>15</sup> ƿpa þ̅ he 30  
 hiþe hƿæt hƿeƷu nabbe on hiſ Mode. ðeah ƿio ƿƿærner þær  
 lichoman. 7 þa unþeap̅ar oſt abizezien þ̅ Mod mið oſerzio-

<sup>1</sup> Boet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.

<sup>1</sup> Cott. ƿopþæm. <sup>2</sup> Cott. ƿlopem. <sup>3</sup> Bod. ungelice. <sup>4</sup> Cott. lange  
 ƿædon. <sup>5</sup> Cott. ƿeolon. <sup>6</sup> Cott. ƿmeapcode. <sup>7</sup> Cott. Ea. <sup>8</sup> Bod.  
 mino. <sup>9</sup> Cott. nerre. <sup>10</sup> Cott. nerre. <sup>11</sup> þ̅ iſ Ʒod, desunt in MS.  
 Bod. <sup>12</sup> Cott. ealla. <sup>13</sup> Bod. hi. <sup>14</sup> Bod. anum. <sup>15</sup> Bod. un-  
 ƿihtƿirnerre.



to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

## CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulnesse 7 mid þam gedpolmiste his forþio þ̅ hit ne mæge swa beophhte scinan swa hit wolde. 7 ðeah biþ rimle coþin ðære soþfæstnesse sæd on þære swaþle punizende. ða hwile þe swa swaþ 7 se lichoma geberode beoþ. þ̅ coþin sceal bion aþeht mid arsunza 7 mid lare. gif hit gnosan sceal. Ðu mæg ðonne ænig man mýhtswiþlice 7 geseaðswiþlice acwigan. gif he nan gnot mýhtswiþnesse on him næfþ. nis nan swa swiþe bedæled mýhtswiþnesse. þ̅ he nan mýht andwýrde nýte. gif mon acwæþ. Forþam hit is swiþe mýht swell þ̅ Plato se uprita sæde. he cwæþ swa hwa swa ungemýndig se mýhtswiþnesse. geseceþe hine to his gemýnde. ðonne finto he ðær þa mýhtswiþnesse gehýrde mid þæs lichoman hæfnesne 7 mid his Modes gedsefnesne 7 birgunza :.

§ II.<sup>e</sup> Ða cwæþ ic. Ic eom gefæfa þ̅ þ̅ swa soð swell þ̅ Plato sæde. Ðu ne mýnezoderst<sup>1</sup> þu me eac nu tupa þære ilcan swaþe. ærest þu cwæþe þ̅ ic hæfde forwiten þ̅ gecýndelic god. þ̅ ic on innan me selfum hæfde. for ðæs lichoman hæfnesne. æt oðrum cepe þu me sæderst þæt ðu hæfderst onwiten þ̅ me selfum swihte þ̅ ic hæfde eallunza forlopen þ̅ gecýndelice god. þ̅ ic on innan me selfum sceolde habban. for ðære ungemetlican unnotnesse ðe ic hæfde forþam forlætenan pelan. Ða cwæþ he. Ðar þu nu gemýnderst ða worð þe ic þe sæde on þære forman bec. ðonne miht<sup>2</sup> ðu be þam worðum genog sƿeotole onwitan þ̅ þ̅ þu ær sæderst þ̅ þu nýrster.<sup>3</sup> Ða cwæþ ic. Hwæt swa þ̅. hwæt sæde ic þ̅ ic nýrte :.<sup>4</sup> Ða cwæþ he. Ðu sæderst on þære ilcan bec. þ̅ þu onzeate þ̅ te God weolde swiþer middan gearde. ac þu sæderst þ̅ þu ne mihte witan humeta he his weolde. oððe hu he his weolde. Ða cwæþ ic. Ic zeman genog geara<sup>5</sup> min azen dýrig. 7 ic his swa ær ðe gefæfa. þeah ic hit þa be sumum dæle onzeate. ic wolde zet his mape æt ðe geheosan. Ða cwæþ he. Ne ðe nauht ær ne tƿeode þ̅ te God sædde 7 weolde ealles middanearde :. Ða cwæþ ic. Ne me zeot<sup>6</sup> nauht ne tƿeoþ. ne nu næfre ne tƿeoþ.<sup>7</sup> ic þe wille eac sƿona seczan be hwæm ic hit æreft<sup>8</sup> onzeat. Ic onzeat þæt ðer middangeard swa of swiðe manegum and mýrlicum<sup>9</sup> ðingum gezaderod. 7 swiþe fæste to sƿonne gelimes 7 gefangod. næren hi gezaderode 7 zeradode. swa swiþesearða geseafta. ðonne ne wurdon he næfre ne zeworhte ne eac gezaderode. 7 gif he hi

<sup>e</sup> Boet. lib. iii. prosa 12.—Tum ego, Platoni, inquam, &c.

<sup>1</sup> Cott. mýndzoderst.

<sup>2</sup> Cott. meahste.

<sup>3</sup> Cott. nesre.

<sup>4</sup> Cott.

nýrre.

<sup>5</sup> Cott. geara.

<sup>6</sup> Cott. zet.

<sup>7</sup> Cott. tƿioð.

<sup>8</sup> Bod. þam

ic æreft.

<sup>9</sup> Cott. mýrlicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunde<sup>1</sup> mid his unabindenðlicum<sup>2</sup> pacentum. ðonne toſlupan hi ealle.<sup>3</sup> ⁊ næron<sup>4</sup> no ſpa Ʒerſlice. ne ſpa enðebýrðlice. ne ſpa Ʒemetlice hiopa ſcðe. ⁊ hiopa rýne funden on hiopa ſtopum. ⁊ on hiopa tðdum. Ʒif an unapendenðlic God næpe. peolde þone Ʒod ꝥ ꝥ he iſ. ꝥ ic hate God ſpa ſpa ealle Ʒerceafta hataþ :

§ III.<sup>f</sup> Ða cræþ he. Nu ðu þæt ſpa openlice onƷiten hæfſt. ne þearfe ic nu nauht ſpiþe ýmbe ꝥ ſpincan. ꝥ ic ðe ma be Ʒode peccce. forþæm ðu earc nu fulneah cumen innon<sup>5</sup> ða ceaſtre þære roþan Ʒerælþe. þe þu lange ær ne mihteſt ariedian. Ac rič ſculon ſpa ðeah ſecan ꝥ ꝥ rič ær mýnton. Ða cræþ ic. Ðræt iſ ꝥ. Ða cræþ he. Ðu ne tealðan rič ær ꝥ te Ʒenýht þære<sup>6</sup> Ʒerælþa. ⁊ ða Ʒerælþa þæron God. Ða cræþ ic. Spa hit iſ ſpa þu reƷſt. Ða cræþ he. God ne beþearf naner oþreſ fultumeſ. buton hiſ ſelfeſ. hiſ Ʒerceafta mid to pealdanne. ðe<sup>7</sup> ma þe he ær þorſte to ðam peorice. forþam<sup>8</sup> Ʒif he ænigeſ fultumeſ on æneƷum ðingum beþorſte. ðonne næfðe he no ſelf Ʒenog. Ða cræþ ic. Spa hit iſ ſpa þu reƷſt. Ða cræþ he. Ðuph<sup>9</sup> hine ſelfne he Ʒerceop ealle<sup>10</sup> ðing. ⁊ eallra pealc.<sup>11</sup> Ða cræþ ic. Ne mæg ic ðæſ oþracan. Ða cræþ he. Ær þe þe hæfðon ꝥ Ʒereht.<sup>12</sup> ꝥ God þære þuph hine ſelfne Ʒod.<sup>13</sup> Ða cræþ ic. Ic Ʒeman ꝥ þu ſpa ræðeſt. Ða cræþ he. Ðuph<sup>14</sup> Ʒood God Ʒerceop ælc<sup>15</sup> þing. forþam<sup>16</sup> he pelc<sup>17</sup> þuph hine ſelfne ealler ðæſ þe pe ær cræðon ꝥ Ʒod þære. ⁊ he iſ ana ſtaþolfeſt pealðenð. ⁊ ſceopa. ⁊ ſceopriþeſ.<sup>18</sup> forþæm he peht<sup>19</sup> ⁊ riæt eallum Ʒerceaftum. ſpa ſpa Ʒod<sup>20</sup> ſceopa<sup>21</sup> anum ſcipe. Ða cræþ ic. Nu ic ðe andette ꝥ ic hæbbe funden dupu. þær ðær ic ær Ʒereah ane lýtle cýnan.<sup>22</sup> ſpa þæt ic ungeape<sup>23</sup> mihte Ʒeſeon<sup>24</sup> ſpiþe lýtellne ſciman leohteſ of þiſum<sup>25</sup> ðeoſtrum. ⁊ ðeah þu me tæhteſt ær þa dupu. ac ic hiþe ne mihte mare ariedian buton ꝥ ic hiþe Ʒrapode ýmbuton ꝥ ðe ic ꝥ lýtle leoht Ʒereah cþinčian. ic ðe ræðe Ʒefýrn ær on ðiſſe ilcan bec.

<sup>f</sup> Boet. lib. iii. proſa 12.—Tum illa, cum hæc, inquit, &c.

<sup>1</sup> Cott. Ʒebunde. <sup>2</sup> Cott. unanbindenðlicum. <sup>3</sup> Cott. ealla. <sup>4</sup> Bod. næpe. <sup>5</sup> Cott. in on. <sup>6</sup> Cott. þæpen. <sup>7</sup> Cott. þon. <sup>8</sup> Cott. forþæm. <sup>9</sup> Cott. Ðupg. <sup>10</sup> Cott. eall. <sup>11</sup> Cott. pýlc. <sup>12</sup> Cott. Ʒereahc. <sup>13</sup> Cott. Ʒood. <sup>14</sup> Cott. Ðupg. <sup>15</sup> Cott. eal. <sup>16</sup> Cott. forþæm. <sup>17</sup> Cott. pýlc. <sup>18</sup> Cott. ſceopriþeſ ⁊ helma. <sup>19</sup> Cott. pihc. <sup>20</sup> Cott. Ʒood. <sup>21</sup> Cott. ſceopa. <sup>22</sup> Cott. eman. <sup>23</sup> Cott. uneape. <sup>24</sup> Cott. Ʒeſeon. <sup>25</sup> Cott. þiſum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldst not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ ic nýrte<sup>1</sup> hræt se fruma þære ealra zerceafta. ða zerehtezt þu me þ<sup>2</sup> hit pær God.<sup>3</sup> þa nýrte<sup>4</sup> ic eft ýmbe þone ende. ær þu me eft zerehtezt þ þ þære eac God.<sup>5</sup> ða ræde ic þe þ ic nýrte<sup>6</sup> hu he ealra þara zerceafta peolde.<sup>7</sup> ac ðu hit me hæfst nu rpiþe rpeotole zereht.<sup>8</sup> rpelce<sup>9</sup> ðu hæbbe ða ðuru abroden þe ic ær rohte. Ða andrporode he me 7 cræþ. Ic pæt þ ic þe ær mýnezode<sup>10</sup> ðære ilcan rpræce. 7 nu me rincþ þ þu onzite rpa rpa lenz rpa bet ýmbe ða roþfærtnesre. ac ic polde zet þe eorpan rume byrne.<sup>11</sup> ac rpa rpeotole rpa rio pær þe ic þe ær ræde. Ða cræþ ic. Ðræt is rio :

§ IV.<sup>5</sup> Ða cræþ he. Ne mæz nænne mon þær tpeozan<sup>12</sup> þ te eallra zerceafta agnum pillan<sup>13</sup> God rrcraf ofer hi. 7 ear-moðlice hiora pillan penðap to hir pillan. Be þæm is rpiþe rpeotol þ te God æghrær pealc mid þæm helman 7 mid þæm rrciorroþpe hir zoðnesre. forþamþe<sup>14</sup> ealle<sup>15</sup> zerceafta zecýnde-lice hiora agnum pillum fundiþ to cumanne to zode. rpa rpa pe of ær rædon on þisse ilcan bec. Ða cræþ ic. Ðri ne mæz ic þær tpeozan.<sup>16</sup> forþamþe Godes anpealb nære full eadiglic. zif þa zerceafta hiora unpillum him herden.<sup>17</sup> 7 eft ða zerceafta næron<sup>18</sup> naner ðoncer ne naner peorþrciper peorþe.<sup>19</sup> zif hi heora unpillum hlaforde herden. Ða cræþ he. Nis nan zerceaft ðe he tiohhize<sup>20</sup> þ hio rcýle rinnan rþ hipe rcippenðer pillan zif hio hipe zecýnd<sup>21</sup> healdan rpe. Ða cræþ ic. Nis nan zerceaft<sup>22</sup> þe rþ hipe rcippenðer pillan rinne. buton ðýriz mon. oððe eft ða rþerprerðan<sup>23</sup> englar. Ða cræþ he. Ðræt penzt þu. zif ænezu zerceaft tiohhode-þ hio rþ hir pillan rceolde rinnan. hræt hio mihte rþ rpa mihtine rpa pe hine zerehtne habbaþ. Ða cræþ ic. Ne mazon hi nauht ðeah hi pillon. Ða pundrode he 7 cræþ. Nis nan puht þe mæze oððe pille rpa heazum<sup>24</sup> Gode rþcpeþan. Ða cræþ ic. Ne pene ic þ æniz puht rie ðe rþrinne. buton þ rit ær rpræcon. Ða rmercode<sup>25</sup> he and cræþ. Fite zeape þ þ is þ hehte zod. þ hit eall rpa mihtiglice

8 Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

<sup>1</sup> Cott. nýrre. <sup>2</sup> Bod. hræt. <sup>3</sup> Bod. et Cott. zod. <sup>4</sup> Cott. nýrre.  
<sup>5</sup> Bod. et Cott. zod. <sup>6</sup> Cott. nýrre. <sup>7</sup> Cott. polde. <sup>8</sup> Cott. zereahz.  
<sup>9</sup> Cott. rpylce. <sup>10</sup> Cott. mýndzode. <sup>11</sup> Cott. býrne. <sup>12</sup> Cott. tpeozan.  
<sup>13</sup> Cott. pillum. <sup>14</sup> Cott. forþamþe. <sup>15</sup> Cott. ealla. <sup>16</sup> Cott. þpone  
mæz þwz tpeozan. <sup>17</sup> Bod. herðerz. <sup>18</sup> Cott. næpen. <sup>19</sup> Cott. rþrþe.  
<sup>20</sup> Cott. tiohhie. <sup>21</sup> Cott. cýnd. <sup>22</sup> Cott. zecýnd. <sup>23</sup> Cott. rþerprerðan.  
<sup>24</sup> Cott. heaum. <sup>25</sup> Cott. rmercode.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macap. 7 eall ðing 7erfeop. 7 eallum 7pa 7erechce pacap. 7 7ap eapelice<sup>1</sup> buton ælcum 7erwine hit eall 7et. Ða c7æþ ic. 7el me licode þ þu ær 7æder7. 7 þi7er me lý7t nu 7et<sup>2</sup> bet. ac me 7ceamaþ nu þ ic hit ær ne on7eat. Ða c7æþ he. Ic pat<sup>3</sup> þ þu 7eherber7 oft 7eccan on ealdum lea7um 7pellum þ te Iob 7a7ur7er 7unu 7ceolde beon<sup>4</sup> 7e heh7ta 7ob ofer ofer 7obas.<sup>5</sup> 7 he 7ceolde bion ðær heofener 7unu. 7 7colde 7ic7ian on heofenum. 7 7colbon 7izantaz bion eorþan 7una. 7 þa 7ceolbon<sup>6</sup> 7ic7ian ofer eorþan. 7 þa 7ceolban<sup>7</sup> hi beon<sup>8</sup> 7pilce<sup>9</sup> hý 7æpon 7er7ý77ena beapn. 7orþæmþe<sup>10</sup> he 7ceolde beon heofener 7unu. 7 hi eorþan. Ða 7ceolde ðam 7izantum oferincan þ he hæfde hiepa<sup>11</sup> 7ice. 7olbon ða tobreacan ðone heofon under him. Ða 7ceolde he 7enban ðun7ap. 7 lý7etu.<sup>12</sup> 7 7inba7. 7 to7ý7pan eall hira 7ereorc mið. 7 hi 7elfe oferlean. Ðýllice<sup>13</sup> lea7unza hi 7orh7ton. 7 mihton eaþe 7eczan 7orþpell. 7i7 him þa lea7unza næpon<sup>14</sup> 7petpan. 7 ðeah 7riþe 7elic þi7um. hi mihton 7eczan h7ýlc ðý7i7 Ne77ob 7e 7izant 7orh7te. 7e Ne77ob 7æ7 Ehur7 7unu. Ehur 7æ7 Ehamer 7unu. Eham<sup>15</sup> No7. 7e Ne77ob he7 7ý7can ænne to7 on ðam<sup>16</sup> 7elða þe 7ennap<sup>17</sup> ha7te. 7 on þæ7e ðioðe þe Deipa ha7te. 7riþe neah þæ7e bý7i7 ðe mon nu hæ7 Babilonia. þ hi ðýðon 7or þæm 7ingum þ<sup>18</sup> hi 7olbon 7iton hu heah hit þæ7e to þæm hefone. 7 hu ðicke<sup>19</sup> 7e hefon þæ7e 7 hu 7æ7t. oððe h7æt þær ofer þæ7e. Ac hit 7ebý7ede. 7pa hit cýnn<sup>20</sup> 7ap. þ 7e 7oðcunða an7ealð<sup>21</sup> hi to7tencte ær hi hit full7ý7can mo7ton.<sup>22</sup> 7 to7eap7 þone to7p.<sup>23</sup> 7 hiopa manizne<sup>24</sup> oferlog. 7 hiopa 7p7æce toðælde on tpa<sup>25</sup> 7 hund 7eo7ontiz 7e7eoda.<sup>26</sup> Ðpa 7ebý7eþ ælcum ðapa þe 7inþ 7iþ þæm 7oðcunðan an7ealðe.<sup>27</sup> ne 7erexþ<sup>28</sup> him nan 7eo7h7cipe on þæm. ac 7ý7iþ 7e 7epanob þe hi ær hæfdon :

§ V.<sup>h</sup> Ac loca nu h7æ7er ðu 7ille þ 7it 7iet 7pý7igen<sup>29</sup> æ77er ænizne 7er7eadri7ne77e 7urþor. nu 7it þ a7unden<sup>30</sup> habbaþ. þ

<sup>1</sup> Boet. lib. iii. prosa 12.—Sed visne rationes ipsas, &c.

<sup>1</sup> Cott. ebelice. <sup>2</sup> Cott. 7iet. <sup>3</sup> Bod. 7pæt ic pat. <sup>4</sup> Cott. bion.  
<sup>5</sup> Cott. oð7u 7obu. <sup>6</sup> Cott. 7ceolben. <sup>7</sup> Cott. 7ceolben. <sup>8</sup> Cott. bion.  
<sup>9</sup> Cott. 7pelce. <sup>10</sup> Cott. 7orþæm þe. <sup>11</sup> Bod. hipe. <sup>12</sup> Cott. lý7eta.  
<sup>13</sup> Cott. Ðýllica. <sup>14</sup> Cott. næpen. <sup>15</sup> Bod. Ehamer 7unu. <sup>16</sup> Cott. Ehaan.  
<sup>17</sup> Cott. þæm. <sup>18</sup> Cott. Nen7ap. <sup>19</sup> Cott. þe. <sup>20</sup> Cott. 7ice.  
<sup>21</sup> Cott. cýn. <sup>22</sup> Cott. 7alð. <sup>23</sup> Cott. mo7ton. <sup>24</sup> Cott. to7p.  
<sup>25</sup> Cott. monizne. <sup>26</sup> Cott. 7u. <sup>27</sup> Cott. 7e7eoda. <sup>28</sup> Cott. an7ealðe.  
<sup>29</sup> Cott. 7epý7ð. <sup>30</sup> Bod. 7er7ý7igen. <sup>31</sup> Cott. 7unden.



powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

ƿit ær ƿohton. ic ƿene þeah ƿit ƿiet<sup>1</sup> uncre ƿorð to ƿomne  
 gleaþ. ꝥ þær arƿrunge ſum ſƿearca up ƿoþfærtnesſe ðara þe  
 ƿit ær ne ƿerapon. Ða cƿæþ ic. Do ſƿa ſƿa ðu ƿille. Ða cƿæþ  
 he. Ðræt nænne mon nu ne tƿeoþ ꝥ God ſý ſƿa mihtig ꝥ he  
 mæge ƿýrcan ꝥ ꝥ he ƿille. Ða cƿæþ ic. Ne tƿeoþ þær nan<sup>2</sup> mon  
 ðe auht ƿat. Ða cƿæþ he. Ðræþer ænig mon ƿene<sup>3</sup> ꝥ auht ſe  
 þær ðe God don ne mæge. Ða cƿæþ ic. Ic hit ƿat ꝥ nauht niſ  
 ðær ðe he don ne mæge. Ða cƿæþ he. ſenſt þu hræþer he  
 mæge ænig<sup>4</sup> ýfel don. Ða cƿæþ ic. Ic ƿat ꝥ he ne mæg. Ða  
 cƿæþ he. Soþ ðu reſt. forþam hit iſ nauht. þær ýfel auht  
 ƿære þonne mihte<sup>5</sup> hit God ƿýrcan. forþý hit iſ nauht. Ða  
 cƿæþ ic. Me ƿincþ ꝥ þu me ðƿelige and ðýðne.<sup>6</sup> ſƿa mon cild  
 ðeþ. lætſt me hiðer 7 ðiðer<sup>7</sup> on ſƿa þicne ƿudu ꝥ ic ne mæg  
 ut aƿedian. forþæm ðu á ýmbe ſtice feht eft on ða ilcan  
 ſƿræce. þe þu ær ſræce<sup>8</sup> 7 forlætſt eft ða ær ðu hi ƿeenðoð  
 habbe.<sup>9</sup> 7 feht on uncuþe. þý ic nat nu<sup>10</sup> hræt þu ƿilt. Me  
 ƿincþ ꝥ ðu hƿerfeſt ýmbuton<sup>11</sup> ſume ƿunðlice 7 ſeldcuþe  
 ſƿræce. ýmbe þa anfealdnesſe þaſe ƿoðcunðnesſe. Ic ƿeman<sup>12</sup>  
 ꝥ þu me ær ƿehteſt ſum ƿunðorlic ſpell. be ðam þa ðu me  
 ƿehteſt ꝥ hit ƿære eall an ƿerælþa 7 ꝥ hehte ƿoð. 7 cƿæðe ꝥ  
 ða ƿerælþa ƿærion<sup>13</sup> on ðam<sup>14</sup> hehtan ƿoðe<sup>15</sup> fæſte. 7 ꝥ hehte  
 ƿoð ƿære God ſelf.<sup>16</sup> 7 he ƿære full ælcne ƿerælþe. and þu  
 cƿæðe ꝥ ælc ƿerælig mon ƿære God. 7 eft ðu ræðeſt ꝥ God  
 ƿoðneſſ<sup>17</sup> 7 hiſ ƿeræligneſſ 7 he ſelf þæt ꝥ ƿære<sup>18</sup> eall an. 7 ꝥ  
 þonne ƿære ſe hehta ƿoð. 7 to þæm ƿoðe ealle þa ƿerceafta  
 fundiaþ ðe heora ƿecýnð healdiaþ. 7 ƿilniaþ ꝥ hi<sup>19</sup> to cumen. 7  
 eac ðu ræðeſt ꝥ te God ƿeolde<sup>20</sup> eallra hiſ ƿerceafta mid þam<sup>21</sup>  
 ſteorƿoþſe<sup>22</sup> hiſ ƿoðneſſe.<sup>23</sup> 7 eac ræðeſt ꝥ ealle<sup>24</sup> ƿerceafta  
 hiora aƿnum ƿillum unſeneððe him ƿærion<sup>25</sup> underþeoððe.<sup>26</sup> 7  
 nu on laſt þu ræðeſt<sup>27</sup> ꝥ ýfel nære nauht. 7 eall ðiſ þu ƿe-  
 nehteſt to ſoþe ſiþe ƿerceaðſiþlice buton ælcne leaſſe ƿæ-  
 delſan. Ða cƿæþ he. Ðu ræðeſt ær ꝥ ic þe ðealde.<sup>28</sup> Ac me

<sup>1</sup> Bod. ƿit ƿit ƿet. <sup>2</sup> Cott. nænne. <sup>3</sup> Bod. ƿære. <sup>4</sup> ænig, deest  
 in MS. Bod. <sup>5</sup> Cott. meahste. <sup>6</sup> Cott. ðelle 7 ðýðne. <sup>7</sup> Cott.  
 lædſt me hiðer 7 þiðer. <sup>8</sup> þe þu ær ſræce, desunt in MS. Bod.  
<sup>9</sup> Cott. hæbbe <sup>10</sup> nu, deest in MS. Cott. <sup>11</sup> Cott. ýmbe utan. <sup>12</sup> Bod.  
 ſenam. <sup>13</sup> Cott. ƿærpen. <sup>14</sup> Cott. þæm. <sup>15</sup> Cott. ƿoode. <sup>16</sup> Cott.  
 ƿoð ƿære God. <sup>17</sup> Cott. ƿoðer. <sup>18</sup> Bod. ꝥ ꝥ he ƿære. <sup>19</sup> Cott.  
 hý. <sup>20</sup> Cott. ƿeolde. <sup>21</sup> Cott. þæm. <sup>22</sup> Cott. ſteorƿoþſe. <sup>23</sup> Cott.  
 ƿoðneſſe. <sup>24</sup> Cott. ealla. <sup>25</sup> Cott. ƿærpen. <sup>26</sup> Cott. underþeoððe.  
<sup>27</sup> Cott. ræðer. <sup>28</sup> Bod. ꝥ þe ðealde.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misleadest and deludest me, as any one does a child: thou leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ȝpelode.<sup>1</sup> ac ſæbe ðe ſwiþe lang  
ſpell 7 punȝorlic ſwiþe<sup>2</sup> ȝerſeablice be ðam Gode ðe wit unc ȝe-  
fýrn toȝebædon. 7 nu ȝet<sup>3</sup> ic teohhie ꝥ ic ðe hƿæt hƿeȝu<sup>4</sup>  
uncuþer ȝerecce be þam ilcan Gode. Nit iſ ȝecýnð ðære ȝod-  
cundneſſe ꝥ hio mæȝ beon unȝemenȝeð wið oþre<sup>5</sup> ȝerſeafta.  
buton oþerſa ȝerſeafta fultume. ſƿa ſƿa nan oþer ȝerſeaft  
ne mæȝ. ne mæȝ nan oþer<sup>6</sup> ȝerſeaft be him ſelfum bion. ſƿa  
ſƿa ȝio<sup>7</sup> Parmenides ȝe ſceop ȝeððode<sup>8</sup> and cƿæþ. Se ælmihtiga<sup>9</sup>  
Gode iſ eallra ðinga reccenð 7 he ana unanpendenðlic<sup>10</sup> ƿuniap. 7  
eallra ðara apendenðlicra<sup>11</sup> pelz. Forþæm ðu ne ðearft nauht  
ſwiþe punȝriȝan ðeah ƿe ſƿiſian<sup>12</sup> æfter ðam<sup>13</sup> þe ƿe onȝunnon.  
ſƿa mið læſ ƿorða. ſƿa mið ma. ſƿæþer þe hit ȝereccan maȝon.  
ðeah ƿe nu ſculon manega 7 miſclice<sup>14</sup> biſna and biſpell  
reccan. ðeah hanȝap ure Gode ealne ƿeȝ on þæm þe ƿe æfter  
ſƿýriap. ne fo ƿe na<sup>15</sup> on ða biſena<sup>16</sup> and on biſpell<sup>17</sup> for ðara  
leaſana ſpella luſan. ac forþampe<sup>18</sup> ƿe ƿolðon mið ȝebeacnian<sup>19</sup>  
ða forſæſterneſſe. 7 ƿolðon ꝥ hit ƿurðe to nýtte ðam ȝe-  
hependum.<sup>20</sup> Ic ȝemunðe nu ƿihte<sup>21</sup> þær ƿiſan Platoneſ lapa  
ſuma. hu he cƿæþ. ꝥ<sup>22</sup> ȝe mon ȝe þe biſpell ȝeȝȝan<sup>23</sup> ƿolðe. ne  
ſceolðe ſon on to unȝelic biſpell ðære ſƿiæce ðe he ðonne  
ſƿpecan ƿolðe. ac ȝeheop<sup>24</sup> nu ȝeþýlðelice hƿæt ic nu ſƿpecan  
pille. ðeah hit þe ȝefýrn ær unnýt ðuhte. hƿæþer þe ȝe enðe  
abet hcan pille :

§ VI.<sup>1</sup> Onȝan ða ſiȝan. 7 cƿæþ. Geſælȝ biſ ȝe mon. þe  
mæȝ ȝeſeon. ðone hluttran æpellm. ðær hehſtan ȝodeſ. 7 of  
him ſelfum. aƿeorpan mæȝ. ða ðioſtro hiſ Godeſ. ƿe ſculon  
ȝet of ealðum leaſum ſpellum ðe ſum biſpell reccan. Nit ȝe-  
lamp ȝio. ꝥ te an heaƿere. ƿær on ðære þeode.<sup>25</sup> þe Thracia  
hatte. ȝio ƿær on Eſſeca riçe. ȝe heaƿere ƿær ſwiþe. unȝe-  
ſiæȝlice ȝod.<sup>26</sup> þær nama ƿær Oſſeuf. he hæfðe an ſwiþe ænlic  
riſ. ȝio ƿær haten Eupýðice. þa onȝann<sup>27</sup> monn reȝȝan. be þam  
heaƿere. ꝥ he mihte heaƿrian ꝥ ȝe ƿuða<sup>28</sup> ƿaȝode. 7 ða ſtanar

<sup>1</sup> Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

<sup>1</sup> Cott. ȝpelle.

<sup>2</sup> Cott. 7 ſwiþe.

<sup>3</sup> Cott. ȝiet.

<sup>4</sup> Cott. hƿeȝu.

<sup>5</sup> Cott. oþra.

<sup>6</sup> Cott. oþru.

<sup>7</sup> ȝio, deest in MS. Cott.

<sup>8</sup> Cott.

ȝeððode.

<sup>9</sup> Cott. ælmihtiga.

<sup>10</sup> Cott. unanpendenðlic.

<sup>11</sup> Cott.

et Bod. anpendenðlicra.

<sup>12</sup> Cott. ſƿýrien.

<sup>13</sup> Cott. þæm.

<sup>14</sup> Cott.

miſlica.

<sup>15</sup> Cott. no.

<sup>16</sup> Cott. biſna.

<sup>17</sup> Cott. on þa biſpel.

<sup>18</sup> Cott.

forþæm þe.

<sup>19</sup> Cott. becnan.

<sup>20</sup> Bod. ȝehendon.

<sup>21</sup> Cott. ƿýhte.

<sup>22</sup> Cott. ꝥ te.

<sup>23</sup> Cott. reȝȝan.

<sup>24</sup> Cott. ȝehep.

<sup>25</sup> Cott. þeode.

<sup>26</sup> Cott. ȝood.

<sup>27</sup> Cott. onȝon.

<sup>28</sup> Cott. ƿuða.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi ƿtýpebon.<sup>1</sup> ƿor þam ƿpege. 7 ƿilð ðeop.<sup>2</sup> þær ƿolðon to ƿnan.  
 7 ƿtanðon.<sup>3</sup> ƿƿilce hi tame<sup>4</sup> ƿæron. ƿƿa ƿtille. ðeah hi men.  
 oððe hunðar. ƿiþ eodon. þ̅ hi hi na ne onƿcuneðon. ða ƿæðon  
 hi. þ̅ ðær hearƿere ƿiþ. ƿceolde acƿelan. 7 hi ƿe ƿaple. mon  
 ƿceolde. lædon<sup>5</sup> to helle. ða ƿceolde ƿe hearƿere. ƿeoþþan ƿƿa  
 ƿariȝ. þ̅ he ne mihte. on ȝemonȝ oþrum mannum bion. ac  
 teah to ƿuða. 7 ƿæt on þæm muntum. æȝþer ȝe ðæȝer. ȝe  
 nihteȝ. ƿeoþ 7 hearƿode. þ̅ þa ƿuðar biƿodon. 7 ða ea ƿtodon. 7  
 nan heort. ne onƿcunode. nænne leon. ne nan hara. nænne  
 hunð. ne nan neat. nȝrte nænne andan. ne nænne eȝe. to  
 oþrum. ƿor þære mihte<sup>6</sup> ðær ƿoneȝ. Ða ðæm hearƿere þa  
 ƿuhete. þ̅ hine þa.<sup>7</sup> naner ðinger ne lȝrte on ðiȝe ƿorulde. ða  
 ƿohete he. þ̅ he ƿolde ȝerecan. helle Eoðu.<sup>8</sup> 7 onȝinnan him.  
 oleccan mið hiȝ hearƿan. 7 biððan þ̅. hi him aȝearan.<sup>9</sup> eft hiȝ  
 ƿiþ. Ða he þa ðiðer com. þa ƿceolde cuman. þære helle hunð.  
 onȝean hine. þær nama ƿær Eƿeuer.<sup>10</sup> ƿe ƿceolde habban.  
 þ̅io hearðu. 7 onȝan ƿæȝenian.<sup>11</sup> mið hiȝ ƿteorte. 7 ƿleȝian<sup>12</sup>  
 ƿiþ hine. ƿor hiȝ hearƿunȝa. Ða ƿær ðær eac. ƿiþe eȝerlic ȝeat-  
 ƿearð. ðær nama ƿceolde beon<sup>13</sup> Eapion. ƿe hæfde eac ð̅io  
 hearðu. 7 ƿe<sup>14</sup> ƿær ƿiþe oƿealð. Ða onȝan<sup>15</sup> ðe<sup>16</sup> hearƿere.  
 hine biððan. þ̅ he hine ȝemunðbȝrde. þa hȝile ðe he þær ƿære.  
 7 hine ȝerunðne. eft þanon bȝrohte. ða ȝehet he him þ̅. ƿor-  
 þæm he ƿær oƿlȝr.<sup>17</sup> ðær ƿelðcuþan ƿoneȝ. Ða eode he ƿurþor  
 oþ he ȝemette.<sup>18</sup> ða ȝraman Eȝðena.<sup>19</sup> ðe ƿolcȝce men. haraþ  
 ƿarcar. ða hi ƿecȝaþ. þ̅ on nanum men. nȝton nane aȝe. ac  
 ælcum menn. ƿƿecan<sup>20</sup> be hiȝ ȝerȝrhtum. ða hi ƿecȝaþ. þ̅  
 ƿealðan.<sup>21</sup> ælceȝ monner ƿȝrde. ða onȝann<sup>22</sup> he biððan. hiopa<sup>23</sup>  
 miltre.<sup>24</sup> þa onȝunnon hi ƿepan mið him. Ða eode he<sup>25</sup> ƿur-  
 þor.<sup>26</sup> 7 him ƿurðon ealle hellƿaran onȝean. 7 læððon hine. to  
 hiopa cȝuninge.<sup>27</sup> 7 onȝunnon ealle ƿƿecan mið him. 7 biððan  
 ðær þe he bæð. And þ̅ unȝtille hȝeol. ðe Ixion ƿær<sup>28</sup> to ȝe-  
 bunden. Lauuta<sup>29</sup> cȝuning ƿor hiȝ ƿeȝlde. þ̅ oþtods. ƿor hiȝ  
 hearƿunȝa. And Tantalus ƿe cȝuning. ðe on þiȝe ƿorulde. un-

<sup>1</sup> Bod. hiȝgeðon. <sup>2</sup> Cott. ƿilðu ðiop. <sup>3</sup> Cott. ƿtandan. <sup>4</sup> Cott. tamu. <sup>5</sup> Cott. læðan. <sup>6</sup> Cott. meȝrþe. <sup>7</sup> þa, deest in MS. Cott. <sup>8</sup> Bod. ȝatu. <sup>9</sup> Cott. aȝeran. <sup>10</sup> Bod. Aƿeuer. Cott. Eƿeuer. <sup>11</sup> Cott. onȝæȝman. <sup>12</sup> Bod. ƿleȝan. <sup>13</sup> Cott. bion. <sup>14</sup> ƿe, deest in MS. Cott. <sup>15</sup> Cott. onȝon. <sup>16</sup> Cott. ƿe. <sup>17</sup> Bod. onlȝr. <sup>18</sup> Cott. mette. <sup>19</sup> Cott. mettena. <sup>20</sup> Cott. ƿƿecan. <sup>21</sup> Cott. ƿalðen. <sup>22</sup> Cott. onȝon. <sup>23</sup> Cott. heopa. <sup>24</sup> Cott. bliȝre. <sup>25</sup> Bod. hi. <sup>26</sup> Cott. ƿurþor. <sup>27</sup> Cott. cȝuninge. <sup>28</sup> ƿær, deest in MS. Bod. <sup>29</sup> Cott. Lauuta.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call *Parcæ*, of whom they say, that they know no respect for any man, but punish every man according to his deeds; *and* of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which *Ixion* the king of the *Lapithæ* was bound to for his guilt; that stood still for his harping. And *Tantalus* the king, who in this world was immoderately

gemetlice ȝifne ƿær. ⁊ him ƿær ꝥ ilce. ýfel fýlȝde.<sup>1</sup> ƿær  
 ȝiferneſſe. he ȝeſtilde. And ſe Uultor.<sup>2</sup> ſceolde forlætan. ꝥ  
 he ne ſlat. ƿa hſſe Týtter. ðær cýningeſ.<sup>3</sup> ƿe hine ær. mið þý  
 ƿitnode. And eall hellƿara. ƿitu ȝeſtildon. ƿa hſle ðe he be-  
 foran þam cýninge hearpode. Ða he ƿa lange. ⁊ lange hear-  
 pode. ƿa clipode.<sup>4</sup> ſe hellƿarana cýning. ⁊ cƿæþ. Uton<sup>5</sup> aȝifan.  
 þæm efne hiſ ƿif. forþam<sup>6</sup> he hi. hæfþ ȝeeapnodb.<sup>7</sup> mið hiſ  
 hearpunȝa. Bebeað him ða. ðæt he ȝeara ƿifte.<sup>8</sup> ꝥ he<sup>9</sup> hine  
 næfne. underbæc ne beſape. riþþan<sup>10</sup> he þononƿearð<sup>11</sup> ƿære. ⁊  
 ræde. ȝif he hine underbæc beſape. ꝥ he ſceolde. forlætan ƿæt  
 ƿif. Ac ða luſe mon mæȝ riþe uneape. oððe na<sup>12</sup> forbeodan.  
 ƿila ƿei.<sup>13</sup> hƿæt Orfeur þa. lædde hiſ ƿif mið him. oþþe he com.  
 on ꝥ ȝemære. leohter ⁊ þeoſtmo. ƿa eode ꝥ ƿif æfter him. ða  
 he forþ<sup>14</sup> on ꝥ leohc com. ða beſeah he hine underbæc. ƿiþ  
 ðær ƿifeſ. ƿa loſede<sup>15</sup> heo<sup>16</sup> him ſona. Ðar leaſan<sup>17</sup> ſpell. læmaþ  
 ȝehƿilcne man. ƿara ƿe ƿilnaþ. helle þioſtma.<sup>18</sup> to ſlonne. ⁊ to  
 ƿær ſoþeſ.<sup>19</sup> ȝoder hohce. to cumenne<sup>20</sup> ꝥ he hine ne beſio. to  
 hiſ ealðum<sup>21</sup> ýfelum. ſƿa ꝥ he hi eft. ſƿa fullice fullſnemme.  
 ſƿa he hi ær dýde. forþam<sup>22</sup> ſƿa hƿa ſƿa. mið fullon<sup>23</sup> ƿillan. hiſ  
 Mod ƿent. to ða ýflum. ƿe he ær forlet. ⁊ hi ðonne fulſnemeþ.  
 and he him þonne. fullice liciþ. ⁊ he hi næfne. forlætan ne  
 þencþ. þonne forlýt he. eall hiſ ærriān ȝod.<sup>24</sup> buton he hit  
 eft ȝebete :· Þer endað nu. ſeo ðriðde boc Boetier. and on-  
 ȝiþ ſeo feorþe :·

CAPUT XXXVI.<sup>k</sup>

§ I. ÐA ſe ſiſdom ða ƿiſ leoþ riþe luſtbæplice ⁊ ȝeſcead-  
 ƿiſlice aſunȝen hæfde. ƿa hæfde ic ƿa ȝet<sup>25</sup> hƿæt<sup>26</sup> hƿeȝa<sup>27</sup> ȝe-  
 mýnd on minum Mode þære unpoſneſſe ƿe ic ær hæfde. ⁊  
 cƿæþ. Eala ſiſdom. þu ƿe eart boda and forþýnel<sup>28</sup> ðær ſoþan  
 leohter. hu ƿundoplic me ðincþ ꝥ ꝥ þu me ƿecſt. forþæm ic

<sup>k</sup> Boet. lib. iv. proſa I.—Hæc cum Philoſophia dignitate, &c.

<sup>1</sup> Cott. ƿiȝde. <sup>2</sup> Cott. ultor. <sup>3</sup> Bod. cýningſ. <sup>4</sup> Cott. cleopode.  
<sup>5</sup> Cott. ƿuton. <sup>6</sup> Cott. forþæm. <sup>7</sup> Cott. ȝeeapnad. <sup>8</sup> Cott. ȝeape  
 ƿifſe. <sup>9</sup> he, deest in MS. Bod. et Cott. <sup>10</sup> Bod. forþam. <sup>11</sup> Cott.  
 þonanƿearð. <sup>12</sup> oðþe na, deſunt in MS. Bod. <sup>13</sup> Cott. ƿeila ƿei.  
<sup>14</sup> Cott. riþþum. <sup>15</sup> Cott. loſade. <sup>16</sup> Cott. hio. <sup>17</sup> leaſan, deest  
 in MS. Cott. <sup>18</sup> Cott. þioſtmo. <sup>19</sup> Cott. ſo þan. <sup>20</sup> Cott. cumanne.  
<sup>21</sup> Cott. ealðan. <sup>22</sup> Cott. forþæm. <sup>23</sup> Cott. fullc. <sup>24</sup> Cott. ȝood.  
<sup>25</sup> Cott. ȝiet. <sup>26</sup> Cott. hƿýlc. <sup>27</sup> Cott. hƿeȝu. <sup>28</sup> Cott. forþýnel.



greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

## CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

onȝite þætte eall þ̅ ðu me ær þeahte<sup>1</sup> me þeahte<sup>1</sup> ƿroð ðurh  
 þe. 7 ic hit riȝte<sup>2</sup> eac ær be ſumum ðæle. ac me hæfde ƿroð  
 unriotnes ameppeðne. þ̅ ic hit hæfde mid ealle forȝiten. 7 þ̅  
 iſ eac minre unriotnesſe ſe mæſta ðæl. þ̅ ic punðriȝe forhry̅  
 ſe ȝoða<sup>3</sup> ƿroð læte æniȝ yfel beon.<sup>4</sup> oððe ȝif hit þeah bion<sup>5</sup>  
 ſcyle. 7 he hit ȝeƿarian ƿile. for hry̅ he hit ðonne<sup>6</sup> ſona ne  
 ƿpece.<sup>7</sup> Ðræt þu miht<sup>8</sup> ðe ſelf onȝitan þ̅ þ̅ iſ to punðrianne.  
 7 eac oþer ðinȝ.<sup>9</sup> me þincþ ȝet<sup>10</sup> marie punðor. þ̅ iſ þ̅ te ðyr̅<sup>11</sup>  
 7 unrihtſignes nu ƿicſaþ oþer ealne<sup>12</sup> midðan earð. 7 ſe ƿiſdom  
 7 eac oþre cræftas næbbas nan lof ne nænne ƿeorþſcipe on  
 ðiſſe ƿoruldre. ac licȝas forȝepene ſpa ſpa meox<sup>13</sup> under ſeltune.  
 7 yfele men on ælcum lande ſindon nu ƿyr̅þe. 7 ða ȝoðan  
 habbas manȝfeald ƿitu. Ðra mæȝ forbæran þ̅ he þ̅ ne ƿorȝe  
 7 ſƿylcere ƿæfte ne punðriȝe. þ̅ te æſſe ſƿylc yfel ȝeȝyrþan  
 ſceolde under ðær ælmihtȝan ƿroðer anpealde. nu ſe ƿiton þ̅  
 he hit ƿat. 7 ælc ȝoð<sup>14</sup> ƿile. Ða cræþ he. ƿiſ hit ſpa iſ ſpa ðu  
 ſeȝt. ðonne iſ þæt eȝerlicre ðonne æniȝ oþer brioȝa. 7 iſ  
 endelear punðor. Ðam<sup>15</sup> ȝelicoſt þe on ſumer cȝnninges hipeðe  
 ſien ȝylðenu faſu 7 ſylfrenu<sup>16</sup> forȝepen. 7 cneopenu mon  
 ƿeorþiȝe. Ðit niſ no<sup>17</sup> ſpa ſpa þu ƿenȝt. ac ȝif ðu eall þ̅ ȝe-  
 munan ƿilt þ̅ þe ær ſƿræcon. mid ðær ƿroðer ſultume. ðe þe  
 nu ymbe<sup>18</sup> ſƿpecaþ. ðonne miht<sup>19</sup> þu onȝitan þ̅ þa ȝoðan bioþ<sup>20</sup>  
 ſimle ƿealðenðe. 7 þa yfelan nabbas nænne anpeald.<sup>21</sup> 7 þ̅ ða  
 cræftas ne bioþ næſſe buton hepinge. ne buton edleane. ne  
 þa unþearas næſſe ne bioþ unrihtode. Ac þa ȝoðan<sup>22</sup> bioþ  
 ſimle ȝeſælȝe. 7 þa yfelan unȝeſælȝe. Ic ðe mæȝ eorpan ðær  
 ſƿiþe manega biſna<sup>23</sup> þa ðe maȝon ȝetſymian.<sup>24</sup> to þam<sup>25</sup> þ̅  
 þu naſt hræt þu lænȝ ƿorȝe. Ac ic ðe ƿille nu ȝiet ȝetæcan  
 ðone ƿeȝ þe ðe ȝelæt to þære heopenlican býriȝ. ðe þu ær of  
 come. riððan þu onȝiteſt þurh mine lare hræt ſio ſoþe ȝeſælþ  
 biþ. 7 hræp hio biþ. Ac ic ſceal æreſt ðin ƿroð ȝeſeþrian.<sup>26</sup>  
 þ̅ hit mæȝe hit þ̅ eþ up ahebban ær ðon hit fleoȝan onȝinne  
 on ða heahneſſe. þ̅ hit mæȝe hal 7 orȝorȝ fleoȝan to hiſ  
 earðe. 7 forlætan ælce þara ȝeðſeðneſſa ðe hit nu þƿorap.

<sup>1</sup> Bod. mihte.<sup>2</sup> Cott. riȝte.<sup>3</sup> Cott. ȝoða.<sup>4</sup> Cott. bion.<sup>5</sup> bion, deest in MS. Bod.<sup>6</sup> þonne, deest in MS. Cott.<sup>7</sup> Cott. ƿpece.<sup>8</sup> Cott. meahȝ.<sup>9</sup> Cott. þineȝ.<sup>10</sup> Cott. ȝiet.<sup>11</sup> Cott. ðyr̅ȝ.<sup>12</sup> Cott. eallne.<sup>13</sup> Cott. miox.<sup>14</sup> Cott. ȝoð.<sup>15</sup> Cott. þam.<sup>16</sup> Cott.<sup>17</sup> relþrenu.<sup>18</sup> Cott. Niſ hit no.<sup>19</sup> Cott. embe.<sup>20</sup> Cott. meahȝ.<sup>21</sup> Cott. beoð.<sup>22</sup> Cott. anpalð.<sup>23</sup> Cott. ȝoðan.<sup>24</sup> Cott. biſna.<sup>25</sup> Bod. ȝetſymian.<sup>26</sup> Cott. to þon.<sup>27</sup> Cott. ȝeſeþrian.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *ones*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

ſitte him on minum hræðræne. þocriȝe him on minne ƿeȝ. ic bio hiȝ lætþioƿ : .<sup>1</sup>

§ II.<sup>1</sup> Ða ȝe ƿiſdom þa ðiȝ ſpell aƿeht<sup>2</sup> hæfðe. þa onȝann he eft ſinȝan ȝ cƿæþ. Ic hæbbe ſƿiþe ſƿiſte ſeþera. ꝥ ic mæȝ flioȝan oſer ðone hean hƿof þæȝ heoſoneȝ. Ac þær ic nu moȝte þin Moð ȝerſeȝuȝan mið þam ſiþerum. ꝥ þu mihteȝt mið me flioȝan. þonne miht ðu oſerſion ealle þaȝ eorþlican þinȝ. Eſ þu mihteȝt ðe flion oſer þam roðore. ðonne mihteȝt þu ȝerſion þa ƿolcnu unðer þe. ȝ mihteȝt þe flioȝan oſer þam fýpe þe iȝ betƿux þam roðore ȝ þære lýfte. ȝ mihteȝt þe ſeþan mið þære ſunnan betƿýx þam tunȝlum. ȝ ðonne ƿeoþan on þam roðore. ȝ riððan to þam cealðan ſtioppan þe ƿe hatap ſaturneȝ ſteopra. ȝe iȝ eall iȝiȝ. ȝe ƿanðraþ oſer oþrum ſteoprum uſor ðonne æniȝ oſer tunȝol. riððon þu ðonne ſorþ oſer þone biȝt aheſoð. ðonne biȝt þu buſan ðam ſƿiſtan roðore. ȝ lætȝt þonne behindan þe þone hehtan heoſon. riððan ðu miht habban ðinne ðæl ðæȝ ſoþan leohteȝ. þær riȝraþ an cýningȝ ȝe hæfþ anpealð eallra oþra cýningȝa. ȝe ȝemetȝaþ ðone bƿiðel. ȝ ꝥ ƿealðleþer ealles ýmbhƿeoƿteȝ heoſeneȝ ȝ eoþan. ȝe an ðema iȝ ȝeſtæþriȝ ȝ beorht. ȝe ſtiopþ þam hræðræne eallra ȝeſceafra. Ac ȝiȝ þu æfpe cýmȝt on þone ƿeȝ ȝ to ðære ſtope þe ðu nu ȝeot ſorȝiten hæfȝt. þonne ƿilt þu cƿeþan. Ðiȝ iȝ min riht eþel. hionan ic ƿaȝ ær cumen. ȝ hionon ic ƿaȝ acenneð. heȝ ic ƿille nu ſtanðan fæȝte. nelle ic nu næfpe hionon. Ic ƿaȝ þeah ȝiȝ ðe æfpe ȝeȝýrþ ꝥ þu ƿilt oððe moȝt eft ſunðian þara þioſtra ðiȝſe ƿopulðe. þonne ȝerihȝt ðu nu þa unrihtƿiȝan cýningȝa ȝ ealle þa oſermodan riȝan bion ſƿiþe unmihtȝe ȝ ſƿiþe eapme ƿƿeccan. þa ilcan ðe þiȝ eapme ſolc nu heaȝoȝt onðræt : .

§ III.<sup>m</sup> Ða cƿæþ ic.<sup>3</sup> Eala ƿiſdom. micel iȝ ꝥ ȝ ƿunðorlic ꝥ þu ȝehæteȝt. ȝ ic eac nauht ne tƿeoȝe ðat ðu hit mæȝe ȝe- læſtan. Ac ic þe halſiȝe ꝥ þu me no lenȝ ne lette.<sup>4</sup> ac ȝetæc me þone ƿeȝ. ſorþæm þu miht onȝitan ꝥ me lýt þæȝ ƿeȝeȝ. Ða cƿæþ he. Ðu ſcealt æreȝt onȝitan ꝥ þa ȝoðan habbaþ ſýmle anpealð. and þa ýfelan næfpe nænne. ne nænne cƿæfe. ſor- þam hiopa nan ne onȝit ꝥ te. ȝoð<sup>5</sup> ȝ ýfel bioþ ſimle ȝeƿinnan.

<sup>1</sup> Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

<sup>m</sup> Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

<sup>1</sup> Cott. ladþeoƿ. <sup>2</sup> Cott. aƿeahȝt. <sup>3</sup> ic, deest in MS. Cott. <sup>4</sup> Bod. læðe. <sup>5</sup> Cott. ȝooð.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

ȝif þa ȝoðan<sup>1</sup> ðonne ȝimle habbaþ anpealð.<sup>2</sup> þonne nabbap þa  
 ýfelan næfre nænne. forþam<sup>3</sup> ꝥ ȝoð and ꝥ ýfel ȝint ȝriþe un-  
 ȝampræde. Ac ic ðe wolde ȝet<sup>4</sup> be æȝþrum ðara hræt hpeȝa<sup>5</sup>  
 ȝpeotolop ȝereccan. ꝥ ðu mæȝe þý bet ȝelyfan<sup>6</sup> ðe ic þe oþre  
 hrile ȝecce be þam<sup>7</sup> oþrum. oþre hrile be þam<sup>8</sup> oðrum. Tpa  
 ðing ȝinðon þe ælceȝ monner inȝeþanc<sup>9</sup> tofundaþ. ꝥ iȝ þonne  
 ȝilla ȝ anpealð.<sup>10</sup> ȝif ðonne hræm þara tpeȝa hræþereȝ<sup>11</sup> pana  
 biþ. ðonne ne mæȝ he mið þam<sup>12</sup> oþrum nan puht ȝnemman.<sup>13</sup>  
 forþam<sup>14</sup> nan nýle onȝinnan ꝥ ꝥ he nele.<sup>15</sup> buton he neðe<sup>16</sup>  
 ȝcýle. ȝ þeah he eall ȝille. he ne mæȝ. ȝif he þæȝ þingȝ an-  
 pealð<sup>17</sup> næfþ. be þæm þu miht<sup>18</sup> ȝpeotole onȝitan. ȝif þu ænine<sup>19</sup>  
 mon ȝerihȝt ȝillman<sup>20</sup> þæȝ þe he næfþ. ꝥ þam biþ anpealð  
 pana.<sup>21</sup> Ða cƿæþ ic. Ðæt iȝ ȝoþ. ne mæȝ ic þæȝ oþracan. Ða  
 cƿæþ he. Eȝif þu þonne hræne<sup>22</sup> ȝerihȝt<sup>23</sup> þe mæȝ don ꝥ ꝥ he  
 don ȝile. ne þe ðonne nauht ne tpeoþ ꝥ ȝe hæbbe anpealð. Ða  
 cƿæþ ic. Ne tpeoþ me þæȝ nauht. Ða cƿæþ he. Ælc mon biþ  
 pealðenð þæȝ þe he pelc. næfþ he nanne anpealð þæȝ þe he ne  
 pelc. Ða cƿæþ ic. Ðæt ic eom ȝeþaȝa. Ða cƿæþ he. Þræþer þu  
 nu ȝet<sup>24</sup> mæȝe ȝemunan ꝥ ic þe ær ȝelhte.<sup>25</sup> ꝥ þaȝ ꝥ te ælceȝ  
 monner inȝeþanc ȝilnaþ to þære ȝoþan ȝerælþe to cumenne.<sup>26</sup>  
 ðeah he unȝelice hiopa eapniȝe.<sup>27</sup> Ða cƿæþ ic. Ðæt ic ȝeman.  
 ȝenog ȝpeotole me iȝ ꝥ ȝeræð. Ða cƿæþ he. ȝemunȝ þu ꝥ ic  
 þe ær<sup>28</sup> ȝæðe ꝥ hiȝ ȝære eall an ȝoð<sup>29</sup> ȝ ȝerælþa. ȝe þe ȝerælþa  
 ȝecð. he ȝecþ ȝoð.<sup>30</sup> Ða cƿæþ ic. Ic hæbbe ȝenog ȝeȝte on ȝe-  
 mýnðe. Ða cƿæþ he. Ealle men ȝe ȝoðe<sup>31</sup> ȝe ýfele ȝilniap to  
 cumanne to ȝoðe.<sup>32</sup> þeah hi hiȝ miȝlice<sup>33</sup> ȝillniȝen.<sup>34</sup> Ða cƿæþ  
 ic. Ðæt iȝ ȝoþ ꝥ þu ȝéȝȝt. Ða cƿæþ he. Lenog ȝpeotol ꝥ iȝ ꝥ  
 te for þý ȝint ȝoðe men ȝoðe.<sup>35</sup> ðe hi ȝoð<sup>36</sup> ȝemetap. Ða cƿæþ  
 ic. Lenog open hiȝ iȝ. Ða cƿæþ he. Ða ȝoðan<sup>37</sup> beȝitaþ ꝥ  
 ȝoð<sup>38</sup> ꝥ hi ȝillniap. Ða cƿæþ ic. Spa me þincþ. Ða cƿæþ he. Ða

<sup>1</sup> Cott. ȝoðan.    <sup>2</sup> Cott. anpalð.    <sup>3</sup> Cott. forþæm.    <sup>4</sup> Cott. ȝiet.

<sup>5</sup> Cott. hpuȝu.    <sup>6</sup> Cott. ȝeleran.    <sup>7</sup> Cott. þæm.    <sup>8</sup> Cott. þæm.    <sup>9</sup> Cott. inȝeþanc.    <sup>10</sup> Cott. anpalð.    <sup>11</sup> Cott. hræðereȝ.    <sup>12</sup> Cott. þæm.

<sup>13</sup> Cott. ȝullyȝnemman.    <sup>14</sup> Cott. forþæm.    <sup>15</sup> Cott. nýle.    <sup>16</sup> Bod. ne.

<sup>17</sup> Cott. anpalð.    <sup>18</sup> Cott. meahȝ.    <sup>19</sup> Cott. æniȝne.    <sup>20</sup> Cott. ȝilman.

<sup>21</sup> Cott. anpalðer pana.    <sup>22</sup> Cott. hþone.    <sup>23</sup> Bod. ȝerihȝt.    <sup>24</sup> Cott. ȝiet.

<sup>25</sup> Cott. peahȝe.    <sup>26</sup> Cott. cumanne.    <sup>27</sup> Cott. eapmen.

<sup>28</sup> ær, deest in MS. Cott.    <sup>29</sup> Cott. ȝoð.    <sup>30</sup> Cott. ȝoð.    <sup>31</sup> Cott.

ȝoð.    <sup>32</sup> Cott. ȝoð.    <sup>33</sup> Cott. miȝlice.    <sup>34</sup> Cott. ȝilmen.    <sup>35</sup> Cott.

ȝoðe.    <sup>36</sup> Bod. ȝoðe.    <sup>37</sup> Cott. ȝoðan.    <sup>38</sup> Cott. ȝoð.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling *to do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ýfelan næpon na<sup>1</sup> ýfele. gif hi gemetan ꝥ Ʒoð<sup>2</sup> ꝥ hi pilnaþ. ac for þý hi rint ýfele þe<sup>3</sup> hi hit ne gemetaþ.<sup>4</sup> Ʒ for þý hi hit ne gemetaþ.<sup>5</sup> ðe hi hit on riht ne recap. Ða cƳæp ic. SƳa hit iƳ ƳƳa ðu ƳeƳƳ. Ða cƳæp he. Forþæm hit iƳ nan tƳeo ꝥ þa Ʒoðan<sup>6</sup> bioþ Ƴimle Ƴalðenðe. Ʒ þa ýfelan nabbaþ nænne anpealð.<sup>7</sup> for þý ða Ʒoðan<sup>8</sup> ꝥ Ʒoð on riht recap. Ʒ ða ýfelan on poð. Ða cƳæp ic. ðe þe Ƴenþ ꝥ þiƳ Ƴoþ ne Ƴie.<sup>9</sup> ðonne ne ƷeleƳþ<sup>10</sup> he naner Ƴoþer :.

Ʒ IV.<sup>11</sup> Ða cƳæp he. ÐƳæþer ƳenƳ þu nu. gif tƳeƷen men Ƴunðiaþ to anpe Ƴtope. Ʒ habbaþ emn micelne Ƴillan to to cumenne. Ʒ oþer hæƳþ hiƳ Ƴota anpealð ꝥ he mæƷ Ʒan þæri he Ƴile<sup>11</sup> ƳƳa ƳƳa eallum monnum Ʒecýnðe Ƴæpe ꝥ hi mihton.<sup>12</sup> oþer næƳþ hiƳ Ƴota Ʒepealð ꝥ he mæƷe Ʒan. Ʒ pilnaþ þeah to Ƴapenne.<sup>13</sup> Ʒ onƷinþ cƳýpan<sup>14</sup> on ðone ilcan ƳeƷ. hƳæþer ðaƳa tƳeƷƳa<sup>15</sup> þincþ þe mihtƳƳa.<sup>16</sup> Ða cƳæp ic. NiƳ ꝥ Ʒelic. Ƴe biþ mihtƳƳa Ƴe ðe Ʒæþ. þonne Ƴe þe cƳýpþ.<sup>17</sup> forþam<sup>18</sup> he mæƷ cuman ep þiðer<sup>19</sup> ðe he Ƴile ðonne Ƴe oþer. ƳeƷe<sup>20</sup> eller ꝥ ðu Ƴille. ꝥ ƳaƳ ælc man.<sup>21</sup> Ða cƳæp he. SƳa Ʒelice<sup>22</sup> beoþ<sup>23</sup> þam Ʒoðum<sup>24</sup> Ʒ ðam<sup>25</sup> ýfelum. æƷþæri hioƳa<sup>26</sup> pilnaþ for Ʒecýnðe þæt he cume to þam hehƳtan Ʒoðe. Ac Ƴe Ʒoða mæƷ cuman þýðer he pilnaþ. forþam he hiƳ on riht pilnaþ. Ʒ Ƴe ýfela ne mæƷ cuman to þam<sup>27</sup> þe he pilnaþ. forþam he hit on poð<sup>28</sup> ƳeƳ. Ic naƳ þeah þe eller hƳæt ðince. Ða cƳæp ic. Ne þincþ me nauht oþer of þinum Ƴpellum. Ða cƳæp he. TenoƷ Ƴýhte þu hit onƷiƳƳ. Ʒ ꝥ iƳ eac taƳn ðinne hæle.<sup>29</sup> ƳƳa ƳƳa læca Ʒepuna iƳ ꝥ he cƳeƳaþ ðonne hio Ƴeocne<sup>30</sup> mon ƷeƳioþ. ƷeƳ he hƳelc<sup>31</sup> unƳæƷlic<sup>32</sup> taƳn him on ƷeƳeoþ. me þincþ nu ꝥ þin Ʒecýnð Ʒ ðin Ʒepuna Ƴlite Ƴriþe Ƴriþlice Ƴiþ ðæm ðýƳe :

Ʒ V.<sup>o</sup> Ic habbe nu onƷiƳen ꝥ ðu eaƳt Ʒeapio to onƷiƳanne mine lape.<sup>33</sup> forþý ic þe poðe ƷeƷæðerƳan manƳu Ƴpell Ʒ

<sup>1</sup> Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

<sup>2</sup> Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

<sup>1</sup> Cott. no. <sup>2</sup> Cott. Ʒoðoð. <sup>3</sup> Bod. þ. <sup>4</sup> Cott. meƳað. <sup>5</sup> Cott. meƳað. <sup>6</sup> Cott. Ʒoðoðan. <sup>7</sup> Cott. anƳalð. <sup>8</sup> Cott. Ʒoðoðan. <sup>9</sup> Cott. Se þe ne Ƴenð ꝥ þiƳ Ƴoð Ƴie. <sup>10</sup> Cott. ƷeliƳƳð. <sup>11</sup> þæp he Ƴile, desunt in MS. Bod. <sup>12</sup> Cott. meahƳen. <sup>13</sup> Cott. Ƴepanne. <sup>14</sup> Cott. cƳeoƳan. <sup>15</sup> Cott. tƳeƷa. <sup>16</sup> Cott. mehtƳƳa. <sup>17</sup> Cott. cƳueƳð. <sup>18</sup> Cott. forþæm. <sup>19</sup> Cott. þýðer. <sup>20</sup> Cott. ƳaƳa. <sup>21</sup> Cott. mon. <sup>22</sup> Cott. ilce. <sup>23</sup> Cott. bið. <sup>24</sup> Cott. Ʒoðoðum. <sup>25</sup> Cott. þæm. <sup>26</sup> Cott. heoƳa. <sup>27</sup> Cott. þæm. <sup>28</sup> Cott. poð. <sup>29</sup> Cott. hælo. <sup>30</sup> Cott. he Ƴieocne. <sup>31</sup> Cott. hi hƳilc. <sup>32</sup> Cott. unƷeƳæƷlic. <sup>33</sup> Cott. mina laƳa.



which they desire ; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I : So it is as thou sayest. Then said he : Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I : He who thinks that this is not true, then believes he no truth.

§ IV. Then said he : Whether dost thou think ? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could ; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful ? Then said I : There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he : In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I : I do not think at all differently from what thou sayest. Then said he : Very rightly thou understandest it : and that is also a token of thy health ; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine : therefore I am desirous to collect for thee many

manega biſna. be þam ꝥ ðu mihteſt<sup>1</sup> þý eð ongitan hƿæt ic  
 recgan wille. Ongit nu hu unmihtige þa ýfelan men beoþ.<sup>2</sup>  
 nu hi ne mazon cuman biðer. ðiðer ða ungerittigan ƿerceanfa  
 pilniar<sup>3</sup> to to cumenne.<sup>4</sup> 7 hu miccle unmihtegnan<sup>5</sup> hi ƿæron.  
 ƿif hi hiſ nan gecýnðe næfðon.<sup>6</sup> beheald nu mið hu hefigre  
 pacentan dýriges 7 ungerælþa hi rint gebundene. Þƿæt þa cýlð.  
 þonne hi fupþum gan mazon. 7 eac ða ealðan ceoplar. ða hƿile  
 þe hi gan mazon. pilniar fumer ƿeorþrcipeſ 7 fumpre mæriþe.  
 Ða cild riðar on heora ſtafum. 7 manigfealdne plegan plegiar.  
 ðæri hi onhýriar<sup>7</sup> ealðum monnum. 7 ða dýregan nan puht  
 nýllar onginnan. ðæſ þe hi<sup>8</sup> him aþþer mægen topanan oððe  
 loſes oððe leana. ac ðoþ ꝥ ƿýrre iſ. iſnaþ hiðer 7 ðiðer<sup>9</sup> ðoli-  
 zenðe unðer þam hrofe eallra ƿerceanfa. 7 ꝥ te þa ungeritte-  
 gan<sup>10</sup> ƿerceanfa ƿiton. ꝥ nýton þa dýregan men. foþþý rint ða  
 cƿæftar betran ðonne ða unþearaſ. foþþam ðe ælc mon ſceal  
 bion ƿeþara. ſam he wille ſam he nýlle. ꝥ ſe ſie anƿalðegort<sup>11</sup>  
 þe mæg becuman to þam hehtan hrofe eallra ƿerceanfa. ꝥ iſ  
 God. ðam niſ nan puht buſan. ne nan puht benýþan. ne  
 ýmbutan. ac ealle ðing rint binnan him on hiſ anpealde. ſe  
 God iſ ſriþe to luſienne. Þu ne cƿæðe þu ær ꝥ ſe ƿæpe an  
 feþe mihtigorſe ſe þe mihte gan. ðeah he ƿolde. oþ þiſſe eorþan  
 enðe. ſƿa þæt te nan ðæl ðiſſe eorþan ofer ꝥ næpe. ꝥ ilce þu  
 miht ƿepencan be Gode. ſƿa ſƿa þe ær cƿædon. ꝥ ſe biþ mihtig-  
 orſe. þe to him cumon mæg. foþþam he no hriðer ofer ꝥ  
 cumon ne mæg:.

§ VI.<sup>p</sup> Be eallum þiſum ƿacum þu miht ongitan ꝥ þa godan  
 bioþ ſimle mihtige. 7 ýfelan bioþ ælceſ mægenes 7 ælceſ  
 cƿæfteſ beðælðe. hƿý ƿenſe þu ðonne ꝥ hi foþlætæn ða cƿæfteſ  
 7 foþgian ðam unþearum. Ic ƿene ðeah ꝥ þu wille recgan ꝥ hiſ  
 ſie foþ dýrige ꝥ hi hi ne cunnon tocnapan. Ac hƿæt reſe ðu  
 ðonne ꝥ ſie foþ cuþpe. ðonne ſio ungerceadriſneſ. hƿi ƿeþariar  
 hi ꝥ hi bioð dýrige. hƿý nýllað hi ſƿýriſan æfteſ cƿæftum 7  
 æfteſ ſiſðome. Ic ƿæt þeah ꝥ ſƿongorineſ hi ofſite 7 hi mið  
 ſlæþe oferceýmþ. 7 ƿitunſ hi ablene. ƿit cƿædon ðeah ær ꝥ  
 nan puht næpe ƿýrre þonne ungerceadriſneſ. Ac hƿæt willaþ  
 þe nu<sup>12</sup> cƿeþan. ƿif ða ƿerceadriſan habbaþ unþearaſ 7 nillaþ

<sup>p</sup> Boet. lib. iv. proſa 2.—Ex quo ſit, quod huic objacet, &c.

<sup>1</sup> Cott. meahte. <sup>2</sup> Cott. bioð. <sup>3</sup> Bod. willað. <sup>4</sup> Cott. cumanne.  
<sup>5</sup> Bod. ungemihtean. <sup>6</sup> Cott. næfðen. <sup>7</sup> Cott. hýmað. <sup>8</sup> Bod. et  
 Cott. hiſ. <sup>9</sup> Cott. hiðer biðer. <sup>10</sup> Cott. ƿerittigan. <sup>11</sup> Bod.  
 anpealde hegorſe. <sup>12</sup> Cott. ƿit nu ƿit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

ƿrýpian<sup>1</sup> æfter ƿiſdome 7 æfter. cƿæftum. Ic ƿat ðeah ꝥ þu ƿilt cƿeþan ꝥ ƿrænner 7 ungemetfærtner hi ofſitte. Ac hƿæt iſ ðonne unſcpenzre<sup>2</sup> ðonne je mon þe bioð<sup>3</sup> to ungemethlice ofeƿrƿiþeð mið þam<sup>4</sup> teðpan flæſce. buton he eft zerrice 7 ƿinne ƿiþ þa unþearƿ ƿƿa he ƿriþort mæge. Ac hƿæt ƿilt ðu þonne cƿeþan. 7iſ hƿa ƿuht nýlle ƿiþ ƿinnan. ac mið fullan<sup>5</sup> ƿillan foſlæt ælc ƿoð 7 fulgæþ þam ýfele. 7 biþ ðeah zerceaðriſe. Ic ſecge ſie unmihtiz 7 eac ealler nauht. foſþam ƿƿa hƿa ƿƿa ðone zemænan ƿoð eallra ƿoða foſlæt. buton tƿeonne biþ je nauht. Ac ƿƿa hƿa ƿƿa ƿillnaþ ꝥ he cƿæftiz ſie. he ƿillnaþ ꝥ he ƿiſ ſie.<sup>6</sup> ƿƿa hƿa ƿƿa þonne cƿæftiz biþ. he biþ ƿiſ. 7 je ðe ƿiſ biþ. he biþ ƿoð.<sup>7</sup> je þe ðonne ƿoð biþ. je biþ zerfæliſ. 7 je ðe zerfæliſ biþ. je biþ eadiſ. 7 je þe eadiſ biþ. je biþ Loð.<sup>8</sup> be þam<sup>9</sup> ðæle ðe þe ær ƿehton<sup>10</sup> on þiſſe ilcan bec. Ac ic ƿene nu hƿonne ꝥ ðýrize men ƿillon ƿundrian þæſ þe ic ær ſæðe. ꝥ ƿaſ ꝥ te ýfele men næron<sup>11</sup> nauhtaſ. foſþæmþe þara iſ ma ðonne þara ofpa. Ac ðeah hi hiſ nu næſſe ne zeleſan. þeah ic iſ ƿƿa. ne maƿon þe næſſe zereccan þone ýfelan mon clænne 7 unſcfealdne. þe<sup>12</sup> ma þe þe maƿon haƿan oððe habban ðeaðne mon foſi cƿucene. ne biþ je cƿuca ðonne nýttſa þe je ðeaða. 7iſ hiſ hiſ ýfel ne hƿeopþ. Ac je þe ungercehllice hoſaþ. 7 hiſ zecýnð nýle healðan. ne biþ je nauht : .

§ VII.<sup>a</sup> Ic ƿene ðeah ꝥ þu ƿille cƿeþan ꝥ hiſ ne ſie ealler ƿƿa zelice. ꝥ je ýfela mæge ðon ýfel ðeah he ƿoð ne mæge. 7 je ðeaða ne mæge nauþer ðon. ac ic ðe ſecge þæt je anƿeald<sup>13</sup> þara ýflena ne cýmþ of nanum cƿæfte. ac of unþearum. ac 7iſ þa ýfelan ƿýmle ƿoðe<sup>14</sup> ƿæron.<sup>15</sup> ðonne ne ðýðon hi nan ýfel. ne biþ<sup>16</sup> ꝥ nane mihta ꝥ mon mæge ýfel ðon. ac<sup>17</sup> beoþ unmihta. 7iſ ꝥ ƿoþ iſ ꝥ þe ær zerfýrn ƿehtan<sup>18</sup> ꝥ ꝥ ýfel nauht ne ſie. þonne ne ƿýrcþ je nauht. je ðe ýfel ƿýrcþ. Ða cƿæþ ic. Genoz ƿoþ ꝥ iſ ꝥ þu ſezgſ.<sup>19</sup> Ða cƿæþ he. Ðu ne ƿehton<sup>20</sup> þe ær ꝥ nan ƿuht nære mihtizra ðonne ꝥ hehſte ƿoð.<sup>21</sup> Ða cƿæþ ic. Sƿa hiſ iſ ƿƿa ðu ſezgſ.<sup>22</sup> Ða cƿæþ he. Ne hiſ þeah ne mæg

<sup>a</sup> Boet. lib. iv. proſa 2.—Sed poſſunt, inquires, mali, &c.

<sup>1</sup> Bod. ƿrýpſan.

<sup>2</sup> Cott. unſcpenzpa.

<sup>3</sup> Cott. bið.

<sup>4</sup> Cott.

þæm.

<sup>5</sup> Cott. fulle.

<sup>6</sup> Bod. ƿiſſige.

<sup>7</sup> Cott. ƿoð.

<sup>8</sup> Bod. ƿoð.

<sup>9</sup> Cott. þæm.

<sup>10</sup> Cott. ƿeahzon.

<sup>11</sup> Cott. næſſen.

<sup>12</sup> Cott. þon.

<sup>13</sup> Cott. anpað.

<sup>14</sup> Cott. ƿoðe.

<sup>15</sup> Cott. ƿæpen.

<sup>16</sup> Cott. bioð.

<sup>17</sup> Bod. j.

<sup>18</sup> Cott. ƿeahzon.

<sup>19</sup> Cott. ſezgſ.

<sup>20</sup> Cott. ƿeahzon.

<sup>21</sup> Cott. ƿoð.

<sup>22</sup> Cott. ſezgſ.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan ýfel don. Ða cƿæþ ic. Ðæt iſ ƿoþ. Ða cƿæþ he. Ðƿæþer æniz mon pene þ æniz mon ƿie ƿƿa mihtiz þ he mæge don eall þ þæt he ƿille. Ða cƿæþ ic. Ne ƿenþ ðæſ nan mon ðe hiſ ƿerit hæfþ. Ða cƿæþ he. Ðƿæt ýfele men maƿon ðeah ýfel don. Ða cƿæþ ic. Eala þ<sup>1</sup> hi ne mihton. Ða cƿæþ he. Ðit iſ ƿreotol þ hi maƿon don ýfel. 7 ne maƿon nan ƿod. þ iſ ƿoþam ðe þ ýfel niſ nauht. ac þa ƿodan.<sup>2</sup> ƿiſ hi fulne anƿeald habbaþ. hi maƿon don to ƿode<sup>3</sup> þ þ hi ƿillaþ. ƿoþþý iſ ƿe fulla anƿeald<sup>4</sup> to tellanne to þam<sup>5</sup> hehſtum ƿodum.<sup>6</sup> ƿoþþam<sup>7</sup> æƿþer ge ƿe anƿeald.<sup>8</sup> ge þa oþru ƿod.<sup>9</sup> and þa cƿæftaſ. þe ƿe longe ær nemdon. ƿindon fæſte on þam hehſtan ƿode.<sup>10</sup> ƿƿa ƿƿa ælceſ huſer ƿah biþ fæſt æƿþer ge on ðære floſe. ge on þæm hrofe. ƿƿa biþ ælc ƿod<sup>11</sup> on Gode fæſt. ƿoþþæm he iſ ælceſ ƿodeſ æƿþer ge hroſ ge floſ. Ðý iſ á to ƿilnianne þæſ anƿealdes. þ mon mæge ƿod<sup>12</sup> don. ƿoþþam þ iſ ƿe betſta anƿeald.<sup>13</sup> þ mon mæge 7 ƿille ƿell<sup>14</sup> don. ƿƿa læſſan ƿreðum ƿƿa maƿan. ƿƿæþer he hæbbe. ƿoþþam ƿƿa hƿa ƿƿa ƿillaþ<sup>15</sup> ƿod<sup>16</sup> to ðonne. he ƿillnaþ ƿod<sup>17</sup> to habbenne.<sup>18</sup> 7 mið ƿode to bionne. ƿoþ þiſ<sup>19</sup> iſ ƿe Platoneſ cƿide ƿenoz ƿoþ. ðe he cƿæþ. Ða ƿiſan ane maƿon don to ƿode<sup>20</sup> þ hi ƿilniap.<sup>21</sup> ða ýfelan maƿon onƿinnon þ hi ƿilniap. Ic nat nu þeah ðu ƿille cƿeþan þ ða ƿodan onƿinnon hƿilum þ hi ne maƿon ƿoþþiunƿan. Ac ic cƿeþe. þ<sup>22</sup> hi hit bƿinƿaþ ƿimle ƿoþþ. þeah hi þ ƿeoſc ne mægen fulſnemman. hi habbaþ ðeah fulne ƿillan. 7 ƿe untƿeoſealða ƿilla biop<sup>23</sup> to tellenne<sup>24</sup> ƿoþ fullſnemod ƿeoſc. ƿoþþam<sup>25</sup> he næfſe ne ƿoþlýſt ðam leanum oððe heſ. oððe þæſ. oððe æƿþær. þeah ƿillaþ ða ýfelan ƿýſcan þ þ hi lýſt. ðeah hit nu ne ƿie<sup>26</sup> nýt. ne ƿoþleoſaþ hi eac þone ƿillan. ac habbaþ hiſ ƿite. oþþe heſ. oððe eller hƿær. oððe æƿþer. ƿe ýfla ƿilla<sup>27</sup> to þonne hiopra ƿelt. ƿoþþý hi ne maƿon beƿitan þ ƿod<sup>28</sup> þ hi ƿillniap.<sup>29</sup> ƿoþ ðý hi hit ðuph<sup>30</sup> ðone ƿillan ƿeaþ. nales þuph ƿihtne ƿeƿ.<sup>31</sup> Se ýfela<sup>32</sup> ƿilla næfþ nænne geƿerſcipe ƿiþ þa ƿeſælþa. Ða ƿe ƿiſdom þa ðiſ ƿpell aƿeht hæfðe. ða onƿan he eft ƿinƿan and ðuſ cƿæþ.

<sup>1</sup> Bod. þap. Cott. þæp. <sup>2</sup> Cott. ƿodan. <sup>3</sup> Cott. ƿode. <sup>4</sup> Cott. anƿald. <sup>5</sup> Cott. þæm. <sup>6</sup> Cott. ƿoodum. <sup>7</sup> Cott. ƿoþþæm. <sup>8</sup> Cott. anƿald. <sup>9</sup> Cott. ƿood. <sup>10</sup> Cott. ƿode. <sup>11</sup> Cott. ƿood. <sup>12</sup> Cott. ƿood. <sup>13</sup> Cott. anƿald. <sup>14</sup> Cott. ƿel. <sup>15</sup> Cott. ƿilnað. <sup>16</sup> Cott. ƿood. <sup>17</sup> Cott. ƿood. <sup>18</sup> Cott. habbanne. <sup>19</sup> Cott. ƿoþþý. <sup>20</sup> Cott. ƿode. <sup>21</sup> Cott. ƿillað. <sup>22</sup> Bod. þeah. <sup>23</sup> Cott. bið. <sup>24</sup> Cott. tellanne. <sup>25</sup> Cott. ƿoþþæm. <sup>26</sup> Cott. hit nýt ne ƿie. <sup>27</sup> Bod. ƿilla ýfel. <sup>28</sup> Cott. ƿood. <sup>29</sup> Cott. ƿilniað. <sup>30</sup> Cott. þupg. <sup>31</sup> Bod. nallaþ þuphtne ƿeƿ. <sup>32</sup> Cott. ýfla. <sup>33</sup> Cott. aƿeah.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.<sup>1</sup>

§ I. LEƆER nu an ƿpell be þam oƿermōdum ꝛ þam unƿiht-  
 ƿiꝛum cýningum. þa ƿe zefioþ ƿittan on þam hehſtan heahſet-  
 lum. þa ƿcinaþ on manezra cýnna hræglum. ꝛ bioþ uton  
 ýmbſtanðenðe mið miclon zefefſciƿe hioƿa þegna. ꝛ þa bioþ  
 mið ſetlum. ꝛ mið zýlðenum hýlc ƿreorðum. ꝛ mið maniz-  
 ſealðum hepezeatzum zehýrſte. ꝛ þſeaciaþ eall moncýnn mið  
 hioƿa þſýmme. ꝛ je ðe hioƿa ƿelt. ne muſnþ nauþer ne ƿſienð  
 ne ƿienð. þe ma ðe ƿeðenðe hund. ac bioð ƿſiþe unzeſſæzlice  
 upahaſen on hiꝛ Mōðe ƿorþam ungemetlican anpealde. Ac zif  
 him mon þonne aƿint of þa clapaꝛ. ꝛ him ofſciþ þa ƿenunza  
 ꝛ þæſ anpealdeꝛ. ðonne miht þu zeſeon ꝥ he bioþ ƿſiþe anlic  
 þa ƿa hiꝛ þegna ſumum ðe him ða ƿeniaþ. buton he ƿorþra ƿie.  
 And zif him nu ƿeaꝛ zebýreþ ꝥ him ƿýnþ ſume hſile þa ƿa  
 þenunza of tohen. ꝛ þa ƿa clapa. ꝛ þæſ anpealdeꝛ. þonne þincþ  
 him ꝥ he ƿie on carceſne zebroht. oððe on ƿacentum. ƿorþam  
 of þam unmetta. ꝛ þam ungemetlican zezepelan. of þam ſſet-  
 mettum. ꝛ of miſclicum ðſýncum þæſ liþeſ. onſæcnaþ ſio  
 ƿoðe þraꝛ þære ƿſænneſſe. ꝛ zebſeþ hioƿa Mōð ƿſiþe ƿſiþlice.  
 þonne ƿeaꝛaþ eac þa oƿermetta ꝛ unzeþſæſneꝛ. ꝛ þonne hi  
 ƿeorþaþ zebolzen. ðonne ƿýnþ ꝥ Mōð beſpunzen mið þam ƿelme  
 þære hatheoſtneſſe. oþþæt hi ƿeorþaþ zepæſte mið þære un-  
 ƿiozneſſe. ꝛ ƿſa zehæſte. Siððan ꝥ ðonne zedon biþ. ðonne  
 onzínþ him leozan je tohopa þære ƿſæce. ꝛ ƿſa hſæſ ƿſa hiꝛ  
 ƿſungz ƿillaþ. ðonne zehet him þæſ hiꝛ ƿeceleſt. Ic þe ƿæðe  
 zefýrn ær on þſſſe ilcan bec. ꝥ ealle zefceafſa ƿillnoðon ſumer  
 zodeꝛ. ƿor þe cýnðe. ac ða unſihtſiꝛan cýnzaꝛ ne mazon nan  
 zob ðon. ƿor þam ic þe nu ƿæðe. niꝛ ꝥ nan ƿunðoꝛ. ƿorþam hi  
 hi underþioðaþ eallum þam unþeapum þe ic ðe ær nemðe. ƿceal  
 ðonne neðe to þa ƿa hlaſorða ðome þe he hine ær underþeodðe.  
 ꝛ ꝥ te ƿýnþe iꝛ. ꝥ he him nýle ſuþþum ƿiþſinnan. þæſ he hiꝛ  
 anzinnaþ ƿoðe. ꝛ ðonne on þam zepinne þuþhpunian mihte.  
 þonne næfðe he hiꝛ nane ſcýlðe :

§ II.<sup>s</sup> Ða je ſſiððom ða þſ leoþ aꝛunzen hæfðe. þa onzan he  
 eft ƿpellian ꝛ þuꝛ cƿæþ. Geſiht ðu nu on hu miclum. ꝛ on hu

<sup>1</sup> Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

<sup>s</sup> Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &c.



## CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ȝiorum. 7 on hu ȝiorȝrum hopareape<sup>1</sup> ȝara unȝeapa ȝa ȝfel-  
 pillendan ȝȝiciap. 7 hu ȝa ȝodan<sup>2</sup> ȝcinap beorhtor ȝonne ȝunne.  
 ȝorȝam<sup>3</sup> ȝa ȝodan<sup>4</sup> næfne ne beoȝ beðælde ȝara eðleana hiora  
 ȝodeȝ.<sup>5</sup> ne ȝa ȝfelan næfne ȝara ȝita ðe hi ȝeeapniap. Ælc ȝinȝ  
 ȝe on ȝirȝe ȝorulde ȝeðon biȝ. hæfȝ eðlean. ȝȝice hȝa ȝ ȝ he  
 ȝȝice. oððe ðo ȝ ȝ he ðo. á he hæfð ȝ ȝ he earinap.<sup>6</sup> Niȝ ȝ  
 eac nauht unȝehte<sup>7</sup> ȝȝa ȝȝa ȝio Romana ȝear ȝær.<sup>8</sup> 7 ȝet<sup>9</sup> iȝ on  
 manegum ðeodum.<sup>10</sup> ȝ mon hehȝ ænne heaȝoðbeah<sup>11</sup> ȝȝlðenne  
 æt ȝumer ȝerneȝeȝe ende. ȝærȝ ȝonne micel ȝolc to. 7 iȝnap<sup>12</sup>  
 ealle endemeȝ.<sup>13</sup> ȝa ȝe hiora æȝinȝe ȝȝeapȝ. 7 ȝȝa hȝilc ȝȝa  
 æȝeȝ to ðam beaȝe cȝmȝ. ȝonne moȝ ȝe hine habban him. ælc  
 ȝilnap ȝ he ȝȝyle æȝeȝ to cuman 7 hine habban. ac anum he  
 ðeah ȝebȝȝap.<sup>14</sup> ȝȝa ðeȝ eall moncȝnn. on ȝȝȝ andȝearȝdan liȝe  
 iȝnap. and onetȝap. and ȝillniað ealler<sup>15</sup> ȝær hehȝtan ȝodeȝ.<sup>16</sup>  
 ac hit iȝ nanum<sup>17</sup> men ȝetiohhod. ac iȝ eallum monnum. ȝorȝ-  
 ȝæm iȝ ælcum ȝearȝ ȝ he hiȝie eallan<sup>18</sup> mæȝne<sup>19</sup> æȝȝeȝ ȝære  
 meðe. ȝære meðe ne ȝȝȝ næfne nan ȝoð<sup>20</sup> man beðæled. ne  
 mæȝ hine mon no mið ȝihte hatan ȝe ȝoðða. ȝiȝ he biȝ ȝær  
 hehȝtan ȝoðeȝ beðæled.<sup>21</sup> ȝorȝæm nan ȝoð<sup>22</sup> ȝeop ne biȝ  
 buton ȝoðum<sup>23</sup> eðleanum. ðon ða ȝfelan ȝ ȝ hi ðon. ȝȝmle biȝ  
 ȝe beah<sup>24</sup> ȝodeȝ<sup>25</sup> eðleaneȝ ȝam ȝoðum<sup>26</sup> ȝehealden on ecneȝȝe.  
 ne mæȝ ȝara ȝfelenena ȝfel ȝam ȝodan<sup>27</sup> beniman heopa ȝoðeȝ  
 7 hiora ȝliȝeȝ. ac ȝiȝ hi ȝ ȝoð buton himȝelfum hæȝden.  
 ðonne meahȝe hi mon hiȝ beniman.<sup>28</sup> oȝeȝ ȝȝeȝa oððe ȝe ðe  
 hit æȝ ȝealðe. oððe oȝeȝ mon.<sup>29</sup> Ac ȝonne ȝorliȝeȝ ȝoð<sup>30</sup> man  
 hiȝ leanum.<sup>31</sup> ðonne he hiȝ ȝoð ȝorliæt. Onȝit nu ȝ te ælcum  
 men hiȝ aȝen ȝoð<sup>32</sup> ȝiȝȝ ȝoð eðlean. ȝ ȝoð ȝ te oninnan him  
 ȝelfum biȝ. Hȝa ȝiȝȝa monna ȝile cȝeȝan ȝ æniȝ ȝoð man ȝie  
 beðæled ðær hehȝtan ȝodeȝ. ȝorȝam he ȝimle æȝȝeȝ ȝam  
 ȝȝinȝ. Ac ȝemun ðu ȝimle ðær miclan 7 ȝær ȝæȝȝan eðleaneȝ.

<sup>1</sup> Cott. hopo ȝeapȝa.    <sup>2</sup> Cott. ȝoðan.    <sup>3</sup> Cott. ȝorȝæm.    <sup>4</sup> Cott. ȝoðan.  
<sup>5</sup> Cott. ȝoðeȝ.    <sup>6</sup> Cott. ȝeeapniað.    <sup>7</sup> Cott. unȝiht.    <sup>8</sup> Bod. Romana ȝeapȝa iȝ.  
<sup>9</sup> Cott. ȝiet.    <sup>10</sup> Cott. ȝioðum.    <sup>11</sup> Cott. beaȝ.    <sup>12</sup> Cott. ȝȝnap.  
<sup>13</sup> Bod. endemeȝ.    <sup>14</sup> Cott. ȝebȝȝeð.    <sup>15</sup> Cott. ealle.    <sup>16</sup> Cott. ȝoðeȝ.  
<sup>17</sup> Cott. anum.    <sup>18</sup> Cott. ealle.    <sup>19</sup> Cott. mæȝene.    <sup>20</sup> Cott. ȝoð.  
<sup>21</sup> Cott. ne mæȝ hine mon no mið ȝihte hatan ȝe ȝoðða. ȝiȝ he biȝ ȝær hehȝtan ȝoðeȝ beðæled.    <sup>22</sup> Cott. ȝoð.  
<sup>23</sup> Cott. ȝoðum.    <sup>24</sup> Cott. beaȝ.    <sup>25</sup> Cott. ȝoðeȝ.    <sup>26</sup> Cott. ȝoðum.  
<sup>27</sup> Cott. ȝoðan.    <sup>28</sup> Bod. hiora ȝoð. buton himȝelfum næȝden. ȝonne mihte hi mon hi beniman.    <sup>29</sup> Bod. ȝealðe oðȝa oȝeȝ ma.  
<sup>30</sup> Cott. ȝoð.    <sup>31</sup> Bod. ȝeleanȝan.    <sup>32</sup> Cott. ȝoð.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam<sup>1</sup> ꝥ eðlean iſ oſer ealle oþne<sup>2</sup> lean to luſienne.<sup>3</sup> ꝥ ðo þær lean to þam forſpeccenan goðum<sup>4</sup> þe ic ðe ær tealde on ðriððan bec. þonne hi þonne geʒaderuðe<sup>5</sup> bioþ. ðonne miht<sup>6</sup> þu onʒitan ꝥ þa ʒerælþa ꝥ ꝥ hehte goð<sup>7</sup> biþ eall an. ꝥ ꝥ hiþ Loð. ꝥ þonne ðu miht<sup>8</sup> eac onʒitan ꝥ ælc goð<sup>9</sup> man biþ eadiʒ. ꝥ ꝥ ealle ʒeræliʒe men beoþ<sup>10</sup> Loðar. ꝥ habbaþ ecu eðlean hiopa<sup>11</sup> ʒoðer :.<sup>12</sup>

§ III.<sup>1</sup> Forþam<sup>13</sup> ne ðearf nænne ƿiſne mon tƿeoʒan. ꝥ ða Ƴfelan nabban eac ece<sup>14</sup> eðlean heopa Ƴfeleſ. ꝥ biþ ece ƿite. ðeah ðu nu ƿene ꝥ hiopa hƿýlc<sup>15</sup> ʒereliʒ<sup>16</sup> ƿie heſ for ƿopulde. he hæfþ ðeah ƿimle<sup>17</sup> hiſ Ƴfel mid him. ꝥ eac þær Ƴfeleſ<sup>18</sup> eðlean ða hƿile þe hit him liçaþ. Niſ nu nan ƿiſ man ꝥ nýte ꝥ te goð<sup>19</sup> ꝥ Ƴfel bioþ ƿimle<sup>20</sup> unʒeƿƿære betƿux<sup>21</sup> him. ꝥ ƿimle<sup>22</sup> on tƿa<sup>23</sup> ƿillaþ. ꝥ ƿƿa ƿƿa ðær ʒoðan ʒoðneſ biþ hiſ aʒen ʒoð<sup>24</sup> ꝥ hiſ aʒen eðlean. ƿƿa biþ eac þær Ƴfelan Ƴfel hiſ aʒen Ƴfel. ꝥ hiſ eðlean. ꝥ hiſ aʒen ƿite. ne tƿeoþ nænne mon ʒif he ƿite hæfþ. ꝥ he næbbe Ƴfel. Ðƿæt ƿenaþ þa Ƴfelan ꝥ he beon beðælde ðara ƿita ꝥ ƿint fulle ælceſ Ƴfeleſ. nallaſ<sup>25</sup> no ꝥ an ꝥ hi bioþ aſýlde. ac forneah to nauhte ʒeðone. Onʒit nu be þam goðum hu micel ƿite þa Ƴfelan ƿýmle habbaþ. ꝥ ʒehýr ʒýt<sup>26</sup> ƿum biſpell. ꝥ ʒeheald þa ƿel þe ic þe ær ʒæde. Eall ꝥ. ꝥ te annerʒe hæfþ. ꝥ þe recʒaþ þæt te ƿie. ða hƿile þe hit æt ƿomne biþ. ꝥ ða ʒamƿræðneſſe þe haðaþ goð. Sƿa ƿƿa an man biþ man. ða hƿile ðe ƿio ʒaþ ꝥ ʒe lichoma biþ ætƿomne.<sup>27</sup> þonne hi þonne ʒerindƿede bioþ ðonne<sup>28</sup> ne bið he ꝥ ꝥ he ær þær. ꝥ ilce þu miht<sup>29</sup> ʒeƿencan be ðam lichoman ꝥ be hiſ limum. ʒif þaƿa lima hƿilc<sup>30</sup> of biþ. ðonne ne biþ hit no full mon ƿƿa hit ær ƿaſ. ʒif eac hƿýlc goð<sup>31</sup> man ƿrom ʒoðe ʒeƿite. ðonne ne biþ he þe<sup>32</sup> ma fullice goð. ʒif he eallunʒa ƿrom ʒoðe<sup>33</sup> ʒeƿite. þonan hit ʒebýnaþ ꝥ ða Ƴfelan forlætaþ ꝥ ꝥ hi ær biðon<sup>34</sup> ne<sup>35</sup> bioþ

<sup>1</sup> Boet. lib. iv. prosa 3.—Quæ cum ita sint, &c.

<sup>1</sup> Cott. forþæm.

<sup>2</sup> Cott. oðru.

<sup>3</sup> Cott. luſianne.

<sup>4</sup> Cott. goðum.

<sup>5</sup> Cott. ʒeʒaderuðu.

<sup>6</sup> Cott. meahƿ.

<sup>7</sup> Cott. goð.

<sup>8</sup> Cott. meahƿ.

<sup>9</sup> Cott. goð.

<sup>10</sup> Cott. bioð.

<sup>11</sup> Cott. heopa.

<sup>12</sup> Cott. goðer.

<sup>13</sup> Cott. forþæm.

<sup>14</sup> Cott. næbben eac ecu.

<sup>15</sup> hƿýlc, deest in MS. Bod.

<sup>16</sup> Bod. ʒerælþe.

<sup>17</sup> Cott. ƿýmle.

<sup>18</sup> Cott. Ƴfeleſ.

<sup>19</sup> Cott. goð.

<sup>20</sup> Cott. ƿýmle.

<sup>21</sup> Cott. betƿeox.

<sup>22</sup> Cott. ƿýmle.

<sup>23</sup> Cott. tu.

<sup>24</sup> Cott. goð.

<sup>25</sup> Cott. nalleſ.

<sup>26</sup> Cott. ʒeƿ.

<sup>27</sup> Cott. ætƿomne

bioð. <sup>28</sup> hi þonne ʒerindƿede bioð þonne, desunt in MS. Bod.

<sup>29</sup> Cott. meahƿ.

<sup>30</sup> Cott. hƿýlc.

<sup>31</sup> Cott. goð.

<sup>32</sup> Cott. þon.

<sup>33</sup> goðe,

deest in MS. Cott.

<sup>34</sup> Cott. ðýðon.

<sup>35</sup> Cott. ꝥ ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær pæron. Ac þonne hi þ Ʒoð<sup>1</sup> forlætaþ Ʒ peorþaþ  
ýfele. ðonne ne beoþ<sup>2</sup> hi nauhtaþ buton anlicneþ. þ mon mæƷ  
Ʒerion þ hi Ʒio men pæron.<sup>3</sup> ac hi habbaþ þæþ menniŷceþ  
ðonne þone betƷtan ðæl forlopen. Ʒ þone forcuþeƷtan<sup>4</sup> Ʒe-  
healþen. hi forlætaþ þ Ʒecýnðelice Ʒoð. þ<sup>5</sup> Ʒint menniŷchice  
þearaþ. Ʒ habbaþ þeah manneþ anlicneŷŷe ða hƷile þe hi  
libbaþ :

§ IV.<sup>u</sup> Ac Ʒpa Ʒpa<sup>•</sup> manna Ʒoðneþ<sup>6</sup> hi aheþþ oŷeþ þa men-  
niŷcan Ʒecýnð. to þam<sup>7</sup> þ hi beoþ Ʒoðar Ʒenemneþe.<sup>8</sup> Ʒpa eac  
hiopa ýfelneþ aþýppþ hi under ða menniŷcan Ʒecýnð. to þam<sup>9</sup>  
þ hi bioþ ýfele Ʒehatene. þ þe ceþaþ Ʒie nauht. Forþam Ʒiþ  
ðu Ʒpa Ʒeplæatne mon metƷt þ he biþ aheþþeþ Ʒrom Ʒoðe<sup>10</sup> to  
ýfele. ne miht<sup>11</sup> ðu hine na mið Ʒihte nemnan man. ac neaþ.  
Eiþ þu þonne<sup>12</sup> on hƷilcum men onƷiƷtƷ. þ he biþ ƷiƷeþe Ʒ  
þeaþeþe. ne Ʒcealt þu hine na hatan man. ac Ʒulþ. Anð þone  
þeþan þe biþ þpeoƷteme. þu Ʒcealt hatan hunð. nallaþ<sup>13</sup> mann.  
Anð ðone leaþan lýteƷan. þu Ʒcealt hatan fox. næþ mann. Anð  
ðone unƷemetlice moðeƷan Ʒ ýþriendenan.<sup>14</sup> ðe to micelne anðan  
hæþþ. ðu Ʒcealt hatan leo. næþ mann. Anð þone Ʒænan. þe biþ  
to Ʒlap. ðu Ʒcealt hatan aþra ma þonne man. Anð þone unge-  
metlice eaþƷan. þe him onðriæt maþe<sup>15</sup> þonne he þupþe.<sup>16</sup> þu  
miht<sup>17</sup> hatan hapa. ma ðonne man. Anð þam<sup>18</sup> unƷeƷtæþþeƷan  
Ʒ ðam<sup>19</sup> hælƷan.<sup>20</sup> þu miht<sup>21</sup> ƷecƷƷan<sup>22</sup> þ hi biþ Ʒinde Ʒelicþa.  
oððe unƷtillum ƷuƷelum. ðonne ƷemetƷæƷtum monnum. Anð  
þam þe ðu onƷiƷtƷ þ he liþ<sup>23</sup> on hiþ lichaman luƷtum. þ he bið  
anlicorþ Ʒettum ƷƷinum. þe Ʒimle Ʒillnaþ<sup>24</sup> licƷan on Ʒulum  
Ʒolum. Ʒ hi nýllaþ aþþýliƷan<sup>25</sup> on hlutƷum þæteþum.<sup>26</sup> ac  
þeah hi Ʒelðum hþonne beþþemðe peoþþon. ðonne Ʒleaþ he eþt  
on þa Ʒolu Ʒ beþealþiaþ þæþ on. Ða Ʒe Ʒiþðom þa þiþ Ʒpell  
aþeht hæþðe. ða onƷan he ƷinƷan Ʒ þiþ ceþeþ.

<sup>u</sup> Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

<sup>1</sup> Cott. Ʒoðð. <sup>2</sup> Cott. bioð. <sup>3</sup> Cott. pæpen. <sup>4</sup> Bod. forcuþeþan.  
<sup>5</sup> Bod. Ʒ. <sup>6</sup> Cott. Ʒoðneþ. <sup>7</sup> Cott. þon. <sup>8</sup> Cott. Ʒenemþe. <sup>9</sup> Cott.  
þon. <sup>10</sup> Cott. Ʒoððe. <sup>11</sup> Cott. meahƷ. <sup>12</sup> þonne, deest in MS. Cott.  
<sup>13</sup> Cott. naller. <sup>14</sup> Bod. ýþriende. <sup>15</sup> Cott. ma. <sup>16</sup> Cott. þýþþe.  
<sup>17</sup> Cott. meahƷ. <sup>18</sup> Cott. þæm. <sup>19</sup> Cott. þæm. <sup>20</sup> Cott. Ʒalan.  
<sup>21</sup> Cott. meahƷ. <sup>22</sup> Cott. ƷecƷan. <sup>23</sup> Cott. liƷð. <sup>24</sup> Cott. Ʒýmle  
pillað. <sup>25</sup> Cott. næþþe nellað aþþýlian. <sup>26</sup> Cott. þæteþum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

## CAPUT XXXVIII. v

§ I. IL ðe<sup>1</sup> mæz peccan of ealðum leaſum ſpellum ſum  
 ſſiþe anlic ſpell þære ſſræce þe ƿit nu ýmbe ſſræcon. Ðit ze-  
 býreðe ƿio on Troiana ƿerinne ꝥ þær ƿær an cýning þær nama  
 Aulixeſ. ƿe hæfðe ƿra ðioða under þam Karepe. Ða ðioða  
 ƿærion hatene Iƿacize 7 Retie. 7 ðær Karepeſ nama ƿær Aza-  
 meinnon. Ða ƿe Aulixeſ mið þam Karepe to þam ƿerohce ƿor.  
 Ða hæfðe he ſume hundreð ſcipa. Ða ƿærion hi ſume ten ƿearp  
 on þam ƿerinne. Ða ƿe cýning eft ham cepte from þam Karepe.  
 7 hi ꝥ land hæfðon ƿerunnen. Ða næfðe ma ſcipa þonne an. ꝥ  
 ƿær ðeah þre neþre. Ða ƿerod hine heah ƿeder 7 ſtorp ſæ.  
 ƿearþ Ða ƿorðſiſan on an iſlonð ut on<sup>2</sup> ðære ƿenðel ſæ. þa  
 ƿær þær Apollineſ dohtor. Iober ſuna. ƿe Iob ƿær hioſa  
 cýning. 7 licette ꝥ he ſceolde bion ƿe hehta Eoð. 7 ꝥ ðýrize  
 folc him ƿelýfðe. ƿorþamþe he ƿær cýne cýnner. 7 hi nýſton  
 nænne oþerne Eoð on ðæne tīman. buton hioſa cýningaſ hi  
 ƿeorþodon for Eoðaſ. Ða ſceolde þær Iober fæder beon eac  
 Eoð. þær nama ƿær Saturnuſ. 7 hiſ ſpa ilce eal cýn<sup>3</sup> hi hæfðon  
 for Eoð. þa ƿaſ hioſa an ƿe Apollinuſ ðe ƿe ær ýmb ſſræcon.  
 Ðær Apollineſ dohtor ſceolde bion ƿýðene. þære nama ƿær  
 Kipke. ƿio hi fædon ſceolde bion ſſiþe ðrýcſæftizgu. 7 ƿio  
 ƿunode on ðam iſlande þe ƿe cýning on ƿorðſiſen ƿearþ ðe ƿe  
 ær ýmbe ſſræcon. Ðio hæfðe ðær ſſiþe micle ƿerode hiſe  
 ðegna. 7 eac oþerra mæðena. Ðona ſpa hio ƿereah ðone ƿor-  
 ðſiſenan cýning þe ƿe ær ýmbſſræcon. þær nama ƿær Aulixeſ.  
 Ða ongan hio hine luſian. 7 hioſa ægher oþerne ſſiþe unge-  
 mehte. ſpa ꝥ te he ƿor hiſe luſan ƿorlet hiſ ƿice eall. 7 hiſ  
 cýnren. 7 ƿunode mið hiſe of ðone ƿiſſe ꝥ hiſ þegnaſ him ne  
 mihton lenz mið ƿerunian. ac ƿor hioſa eaſiðer luſan 7 ƿor  
 ðære ƿpace tihodon hine to ƿorlætanne. Ða ongunnon leaſe  
 men ƿýrcan ſpell. 7 fædon ꝥ hio ſceolde mið hiſe ðrýcſæft.  
 þa men ƿorþreðan. ð ƿeorpan hi an ƿilðe ðeopa lic. 7 ſiððan  
 ſlean on þa ƿaccentan 7 on corpaſ. Sume hi fædon ꝥ hio  
 ſceolde ƿorſceorpan to leon. 7 ðonne ƿeo ſceolde ſſſiecan.  
 þonne ƿýnðe hio. Sume ſceolðan bion eforaſ. 7 ðonne hi  
 ſceolðan hioſa ſaſ ſioſian. þonne ƿrýmetoðan hi. Sume  
 ƿurðon to ƿulſan. Ða ðuton. ðonne hi ſſræcan ſceolðon.

v Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.

<sup>1</sup> Bod et Cott. þa.

<sup>2</sup> Bod. et Cott. uton.

<sup>3</sup> Bod. et Cott. ælcine.



## CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume wurdon to þam ðeorcýnne þe mon hat tizgriþ. Ðra weorð eall þe geferþeape forþweſeð to miſtlicum ðeorcýnnum. ælc to ſumum ðiope. buton þam cýninge anum. Ælcne mete hi onſcunebon þe men etaþ. 7 wilnodon ðara þe ðeop etaþ. Næfðon hi nane anlicneſſe manna ne on lichoman ne on ſtemme. 7 ælc wiſſte ðeah hiſ geſiþ ſpa ſpa he ær wiſſte. ꝥ geſiþ ſaſ ſwiþe forziende for þam eumþum ðe hi ðrozan. Ðræt þa menn ðe þýrum leaſungum zelefðon. ðeah wiſſton þæt hio mid þam ðrýcſæfte ne mihte ðara manna Mōdon wendan. þeah hio ða lichoman onwende. Eala ꝥ hit iſ micel cſæft ðær Mōdeſ for ðone lichoman. Be ſwiþum 7 be ſwiþum þu miht ongiþan ꝥ þe cſæft þær lichoman biþ on þam Mōde. 7 ꝥ te ælcum men ma ðeſiaþ hiſ Mōdeſ unþearfa. ðær Mōdeſ tioþ eallne þone lichoman to him. 7 þær lichoman mettrumneſ ne mæg ꝥ Mōd eallunga to him geþion:.

§ II.<sup>w</sup> Ða cſæþ ic. Ic eom geþaſa ꝥ ꝥ iſ forþ. ꝥ þu ær ſædeſt. ꝥ þær ꝥ hit nauht unſiht wære þæt mon ða ýfel-pillendan men hete netenu. oððe wilðeop.<sup>1</sup> ðeah hi manneſ onlicneſſe hæbben. Ac ziþ ic hæfðe ſwiþcne anweald.<sup>2</sup> ſwiþce þe ælmihteza God hæfþ. ðonne ne lete ic no ða ýfelan ðeſian ðam<sup>3</sup> godum<sup>4</sup> ſpa ſwiþe ſpa hi nu ðop. Ða cſæþ he. Niſ hit him no ſpa longe alefeð ſpa þe ðýncþ. ac ðu miht ongiþan ꝥ him biþ ſwiþe hræðlice geſtweþeð<sup>5</sup> hioþa onſozneſſe. ſpa ic þe nu wihte ſeczan wille. ðeah ic zet emtan<sup>6</sup> næbbe for oþerwe<sup>7</sup> ſwiþæce. ðær hi ðone unniþtan anweald<sup>8</sup> næfðen þe hi wenaf ꝥ hi habbaþ.<sup>9</sup> ðonne næfðon hi ſpa micel wite ſpa hi habban ſeulon. Ða ýfelan biþ micle<sup>10</sup> ungeræliþan þonne. ðonne<sup>11</sup> hi maþan þurhtion<sup>12</sup> þæt ýfel ꝥ hi lýrt. þonne hi þonne bion. þonne hi hit ðon ne maþon. ðeah ðiſ<sup>13</sup> ðýziþe men ne zelefian.<sup>14</sup> Ðiþ iſ ſwiþe ýfel ꝥ mon<sup>15</sup> ýfel wille. 7 hit<sup>16</sup> iſ þeah micle ſýrre ꝥ hit mon mæg ðon.<sup>17</sup> forþæm<sup>18</sup> þe ýfela<sup>19</sup> willa biþ toſtenceð. ſpa þe wecelþ<sup>20</sup> beforan fýre. ziþ mon ꝥ weorc þurhtion<sup>21</sup> ne<sup>22</sup> mæg. Ac ða ýfelan<sup>23</sup> habbaþ hwilum ðriū ungeræla.<sup>24</sup> an iſ ꝥ hi ýfel willaþ. oþer ꝥ ꝥ hi maþon. þriððe ꝥ hi hit þurhtioþ.<sup>25</sup>

<sup>w</sup> Boet. lib. iv. prosa 4.—Tum ego, Fateor, inquam, &c.

<sup>1</sup> Cott. wilðeop. <sup>2</sup> Cott. anweald. <sup>3</sup> Cott. þæm. <sup>4</sup> Cott. godum.  
<sup>5</sup> Cott. geſtweþeð. <sup>6</sup> Cott. æmettan. <sup>7</sup> Cott. oðre. <sup>8</sup> Cott. unnettan anweald.  
<sup>9</sup> Cott. hæbben. <sup>10</sup> Cott. bioð ſýmle. <sup>11</sup> Bod. þone.  
<sup>12</sup> Cott. maþon þurhtion. <sup>13</sup> Cott. hiſ. <sup>14</sup> Cott. zelefian. <sup>15</sup> Cott. mon ꝥ.  
<sup>16</sup> Bod. he. <sup>17</sup> ðon, deest in MS. Cott. <sup>18</sup> Cott. forþæm forþæm.  
<sup>19</sup> Cott. ýfela. <sup>20</sup> Cott. þær wec. <sup>21</sup> Cott. þurhtion. <sup>22</sup> ne, deest in MS. Bod.  
<sup>23</sup> Cott. ýflan. <sup>24</sup> Cott. ungeræla. <sup>25</sup> Cott. þurhtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþamþe<sup>1</sup> ƿoð hæfþ ȝetiohhooð to ȝellenne<sup>2</sup> ƿitu ȝ ermþa þam ýfelum<sup>3</sup> monnum for hiora ýflum ƿeorcum. Ða cƿæþ ic. Ðra hit iſ ȝƿa ðu ȝeȝȝȝ. ȝ þeah ic ƿolbe ȝeȝȝȝcan. ȝiſ ic mihte.<sup>4</sup> ꝥ hi næfðon þa heaƿðſælþa. ꝥ hi mihton ýfel ðon. Ða cƿæþ he. Ic ƿene þeah ꝥ him loſiȝe ȝe anpealð<sup>5</sup> ær þonne ðu ƿolbeſȝ.<sup>6</sup> oððe hi ƿenen. forþæm nan ƿuht niſ lang<sup>7</sup> færeſ on þiſ and-ƿearðan liſe. þeah monnum þýnce ꝥ hit lang ȝie. Ac ȝiþe ofȝe ȝe micla anpealð<sup>8</sup> ðara ýfelena ȝehƿiȝȝ ȝiþe færlíce. ȝƿa ȝƿa ȝneat beam on ȝýða<sup>9</sup> ȝýrcþ hluðne ðýnt ðonne men læſȝ ƿenaþ. ȝ forþam<sup>10</sup> eȝe hi bioþ<sup>11</sup> ȝimle ȝiþe earme. ƿiſ hi ðonne hiora ýfel earme ȝeðeð. hu ne biþ þonne ȝimle ꝥ lange ýfel ȝýrȝe ðonne ꝥ ȝcorȝe. Ðeah nu þa ýflan næfre ne ƿurðon<sup>12</sup> ðeabe. ðeah ic<sup>13</sup> ƿolbe cƿeþan ꝥ hi ƿæron<sup>14</sup> earmorȝe.<sup>15</sup> ƿiſ þa earmþa ealle<sup>16</sup> ȝoþe<sup>17</sup> ȝint. ðe ƿe lange<sup>18</sup> ær ýmbe ȝehton.<sup>19</sup> ꝥ ða ýfelan<sup>20</sup> heſ on ƿorulðe<sup>21</sup> habban ȝceolðan.<sup>22</sup> þonne iſ þæt ȝƿeotol. ꝥ þa earmþa beoþ<sup>23</sup> enðeleaſe ƿe ece<sup>24</sup> bioþ. Ða cƿæþ ic. Ðæt iſ ƿunðorlic ꝥ ðu ȝeȝȝȝ.<sup>25</sup> ȝ ȝiþe eap-foþlic ðýȝeȝum monnum to onȝitanne. Ac ic onȝite þeah ꝥ hit belimþþ ȝenoz ƿel to þære ȝƿræce ƿe ƿit ær ýmbe ȝƿræcon. Ða cƿæþ he. Ic ne ȝƿrece nu no to ðýȝeȝum monnum. ac ȝƿrece to þam ƿe ƿillniap<sup>26</sup> ȝiſðom onȝitan. forþæm ꝥ biþ tacn ȝiſðomeſ. ꝥ hine mon ƿilniȝe<sup>27</sup> ȝehapan<sup>28</sup> ȝ onȝitan. Ac ȝiſ ðýȝiȝna hƿone tƿeȝe<sup>29</sup> æniȝeſ ðara ȝƿella. ðe ƿe ær ýmbe<sup>30</sup> ȝƿræcon on þiſȝe ilcan bec. ðonne ȝeƿeccc he. ȝiſ he mæȝe. oþer tƿeȝa oððe þara ȝƿella ȝum leaſ oððe unȝelic ðære ȝƿræce ƿe ƿit æfter ȝƿýriap. oððe þiudde ƿenð onȝite ȝ ȝeleſe ꝥ ƿit on ȝiht ȝƿiuen.<sup>31</sup> ȝiſ he þara nan ne ðeþ.<sup>32</sup> ðonne nat he hƿæt<sup>33</sup> he menþ.<sup>34</sup>

§ III.<sup>x</sup> Ac ic ðe mæȝ ȝe<sup>35</sup> tæcan oþer ðing ƿe ðýȝeȝum monnum ƿile ðincan ȝe<sup>36</sup> unȝeleſendlicpe.<sup>37</sup> ȝ iſ ðeah ȝenoz

<sup>x</sup> Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

<sup>1</sup> Cott. forþæmþe. <sup>2</sup> Cott. ȝellanne. <sup>3</sup> Cott. ýflum. <sup>4</sup> Cott. meahȝ.

<sup>5</sup> Cott. anpalð. <sup>6</sup> Cott. ƿolbe. <sup>7</sup> Cott. lang. <sup>8</sup> Cott. anpalð. <sup>9</sup> Cott. ƿuða.

<sup>10</sup> Cott. forþæm. <sup>11</sup> Cott. beoð. <sup>12</sup> Cott. ƿurðen. <sup>13</sup> ic, deest in MS. Cott.

<sup>14</sup> Cott. ƿæpen. <sup>15</sup> Cott. earmorȝe ȝ unȝeræl-ȝorȝe.

<sup>16</sup> Cott. ealla. <sup>17</sup> Cott. ȝoþa. <sup>18</sup> Cott. longe. <sup>19</sup> Cott. ƿeahȝon.

<sup>20</sup> Cott. ýflan. <sup>21</sup> Cott. ƿeorulðe. <sup>22</sup> Cott. ȝceolðen.

<sup>23</sup> Cott. ýmþa bioð. <sup>24</sup> Cott. eac. <sup>25</sup> Cott. fæȝȝȝ. <sup>26</sup> Cott. ƿel ƿilniap.

<sup>27</sup> Cott. ƿelniȝe. <sup>28</sup> Bod. ȝeþan. <sup>29</sup> Cott. tƿeȝe. <sup>30</sup> Cott. ýmb.

<sup>31</sup> Cott. ȝƿýriȝen. <sup>32</sup> Cott. nýte. <sup>33</sup> Cott. nan þara hƿæt.

<sup>34</sup> Cott. mænð. <sup>35</sup> Cott. ȝiet. <sup>36</sup> Cott. ȝiet. <sup>37</sup> Cott. unȝeleſendlicpe.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam ƿelle ðe ƿit æfter ƿrýnaþ. Ða cƿæþ ic. Ðræt iſ þ  
 la ðinga. Ða cƿæþ he. Ðit iſ þ þ ða ýfelan<sup>1</sup> bioþ micle zeræliſ-  
 gan ðe on ðirre ƿopulde<sup>2</sup> habbaþ micelne ƿean 7 manizſealb  
 ƿite<sup>3</sup> for hýna<sup>4</sup> ýfelum.<sup>5</sup> ðonne þa ƿien þe nane ƿræce nabbap.  
 ne nan ƿite on þirre ƿopulde for hioƿa ýfle. Ne ƿene ðeah nan  
 mon þ ic for þæm anum ðýllic ƿrpece. ðe ic ƿolde unþeapap  
 tælan. 7 ƿode heƿian. 7 mið ðære biſne<sup>6</sup> men ðreacian 7  
 tihthan<sup>7</sup> to ƿodum ðeapum. forþam<sup>8</sup> ege ðæs ƿiteſ. ac for  
 oþrum þingum<sup>9</sup> ic hit ƿrpece<sup>10</sup> zet ƿriþor. Ða cƿæþ ic. For  
 hƿilcum<sup>11</sup> oþrum ðingum ƿoldeſt<sup>12</sup> ðu þ ƿrpecan.<sup>13</sup> buton for-  
 þam<sup>14</sup> ðe þu nu rædeſt. Ða cƿæþ he. Gemunſt<sup>15</sup> ðu þ ƿit ær  
 ƿrƿæcon. þ ƿæs þ þa ƿodan<sup>16</sup> hæfden<sup>17</sup> rýmle anpealb<sup>18</sup> 7 ze-  
 rælþa. 7 þa ýfelan<sup>19</sup> næfden næſſe nauþer. Ða cƿæþ ic. Ðæt  
 ic zeman. Ða cƿæþ he. Ðræt ƿenſt ðu nu. ƿiſ þu zerihſt  
 hƿýlcne ƿriþe unzeræliſne mon. 7 onzigtſt ðeah hræt hƿeƿu<sup>20</sup>  
 ƿodeſt<sup>21</sup> on him. hræþer he ƿie ƿra unzeræliſ ƿra ƿe þe nan ƿiht  
 ƿodeſt<sup>22</sup> næfþ. Ða cƿæþ ic. Se me þýncþ zeræliſga. ðe hræt  
 hƿeƿu<sup>23</sup> hæfþ. Ða cƿæþ he. Ac hu þýncþ ðe þonne be þam<sup>24</sup> þe  
 nan ƿiht ƿodeſt<sup>25</sup> næfþ. ƿiſ he hæfþ<sup>26</sup> rumne eacan ýfeleſ. ƿe þu  
 ƿilt reczan þonne zet<sup>27</sup> ƿie unzeræliſga ðonne ƿe oþer. for þæs  
 ýfeleſ<sup>28</sup> eacan. Ða cƿæþ ic. Ðri ne rceolde me ƿra ðincan.<sup>29</sup>  
 Ða cƿæþ he. Telo þonne þ ðe ƿra þincþ.<sup>30</sup> onzigt ðonne mið  
 inneƿearþan<sup>31</sup> Mode þ þa ýfelan<sup>32</sup> habbaþ rýmle<sup>33</sup> hræt hƿeƿu<sup>34</sup>  
 ƿodeſ on zemonz hioƿa ýfel. þ iſ hioƿa ƿite þ mon mæg ƿriþe  
 eaðe zereccan mið ƿihte him to ƿode.<sup>35</sup> Ac þa þe him biþ un-  
 ƿitnode eall hioƿa ýfel on ðirre ƿopulde. habbaþ rum ýfel  
 heſizne 7 ƿrecenðlicre þonne æniſ<sup>36</sup> ƿite ƿie on þirre ƿopulde.  
 þ iſ þ him biþ unzeritnode<sup>37</sup> hioƿa ýfel on þirre ƿopulde.<sup>38</sup> þ  
 iſ þ ƿreotoloſte tacn<sup>39</sup> þæs mæſtan ýfeleſ on þirre ƿopulde.<sup>40</sup>

<sup>1</sup> Cott. ýplan.<sup>2</sup> Cott. ƿeopulde.<sup>3</sup> Cott. ƿitu.<sup>4</sup> Cott. hioƿa.<sup>5</sup> ýfelum, deest in MS. Cott.<sup>6</sup> Cott. býrne.<sup>7</sup> Cott. þreacigan 7<sup>8</sup> týhtan. <sup>9</sup> Cott. forþam. <sup>10</sup> Cott. þingum. <sup>11</sup> Cott. hƿýlcum.<sup>12</sup> Cott. ƿoldeſt.<sup>13</sup> Cott. ƿrƿæcan.<sup>14</sup> Cott. forþam.<sup>15</sup> Cott. zemanſt.<sup>16</sup> Cott. ƿodan.<sup>17</sup> Cott. hæfdon.<sup>18</sup> Cott.

anpald.

<sup>19</sup> Cott. ýplan.<sup>20</sup> Cott. hƿeƿu.<sup>21</sup> Cott. ƿodeſt.<sup>22</sup> Cott.

ƿodeſt.

<sup>23</sup> Cott. hƿeƿu.<sup>24</sup> Cott. þæm.<sup>25</sup> Cott. ƿodeſt.<sup>26</sup> Bod.

næfþ.

<sup>27</sup> Cott. zet.<sup>28</sup> Cott. ýfeleſ.<sup>29</sup> Cott. þýncan.<sup>30</sup> Ðacƿæþ he. Telo þonne þ þe ƿra þincþ, desunt in MS. Cott. <sup>31</sup> Cott. in-

neƿearþre.

<sup>32</sup> Cott. ýplan.<sup>33</sup> Cott. rýmle.<sup>34</sup> Cott. hƿeƿu.<sup>35</sup> Cott.

ƿode.

<sup>36</sup> Bod. ani.<sup>37</sup> Cott. unƿitnod.<sup>38</sup> Cott. ƿeopulde.<sup>39</sup> Cott.

tacen.

<sup>40</sup> Cott. ƿeopulde.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

7 þær pýrrtan<sup>1</sup> edleanes æfter ðigre worulde. Ða cwæð ic. Ne<sup>2</sup> mæg ic ðæs oþracan. Ða cwæp he. Forþæm rint ungeræligran þa ýfelan. forþæm him biþ buton gerýrhtum forziſen hiora ýfel ðonne þa riæn þe him biþ hiora ýfel zeleanoð be heora<sup>3</sup> gerýrhtum. forþæm hit is riht ꝥ mon ýfelize þa ýfelan.<sup>4</sup> 7 hit is poð<sup>5</sup> ꝥ hi mon læte unrihtnode. Ða cwæp ic. Þra oþræcþ þær. Ða cwæp he. Ne mæg nan man oþracan ꝥ hit ne rie eall goð<sup>6</sup> ꝥ te riht biþ.<sup>7</sup> 7 eall ýfel ꝥ te poð biþ. Ða cwæp ic. Ic eom riþe gedrefeð mid ðigre rrræce. 7 punðrige<sup>8</sup> forþri<sup>9</sup> rra rihtrið dema ænize unrihte ziſe wille forziſan. Ða cwæp he. Be hram<sup>10</sup> cweſt þu ꝥ. Ða cwæp ic. Forþamþe<sup>11</sup> ðu ær cwæde ꝥ he unriht dýðe. ꝥ he lete unrihtnode<sup>12</sup> þa ýfelan. Ða cwæp he. Ðæt is hir weorþrice. ꝥ he rra ziſol<sup>13</sup> is. 7 rra rumeðlice ziðð. ꝥ is micel ziſu<sup>14</sup> ꝥ he zebit oððæt ða ýfelan<sup>15</sup> onziſar hýra<sup>16</sup> ýfel 7 zecýrrap<sup>17</sup> to goðe.<sup>18</sup> Ða cwæp ic. Nu ic onziſe ꝥ hit nis ece ziſu ꝥ he ziſþ þam<sup>19</sup> ýrlum. ac is hræt hwezu<sup>20</sup> elðung<sup>21</sup> 7 anbids þær hehrtan deman. Forþam<sup>22</sup> anbide 7 forþam<sup>23</sup> zepýlde me riñcþ ꝥ he rie þe rriþor forrepen. 7 þeah me licar ðis rrell zenoz welle. 7 riñcþ me zenoz zelice<sup>24</sup> þæm þe ðu ær ræðeſt.

§ IV.<sup>y</sup> Ac ic ðe halrige<sup>25</sup> zet<sup>26</sup> ꝥ ðu me reſze<sup>27</sup> hræper ðu wene ꝥ þa ýfelan<sup>28</sup> habban æniz riſe æfter ðigre worulde.<sup>29</sup> oððe þa goðan<sup>30</sup> æniz edlean heora<sup>31</sup> goðeſ.<sup>32</sup> Ða cwæp he. Þu ne ræde ic ðe ær ꝥ þa goðan<sup>33</sup> habbaþ edlean hiora<sup>34</sup> goðeſ.<sup>35</sup> æzþer ze her. ze on ecneſſe. 7 ða ýfelan<sup>36</sup> eac habbaþ edlean heora<sup>37</sup> ýfeleſ.<sup>38</sup> æzþer ze her. ze eft on ecneſſe. Ac ic wille ðælan ða ýfelan<sup>39</sup> ðam ýfelum<sup>40</sup> nu on tpa.<sup>41</sup> forþamþe<sup>42</sup> oþer ðæl þara ýfelena<sup>43</sup> hæfð ece riſe. forþam hi nanne mildheortneſſe ne zeeapnoðon. oþer ðæl rceal beon zeclænroð.<sup>44</sup> and ða

<sup>y</sup> Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

<sup>1</sup> Cott. pýrrtan. <sup>2</sup> Ne, deest in MS. Bod. <sup>3</sup> Cott. hiora. <sup>4</sup> Cott. ýrlize þa ýrlan. <sup>5</sup> Cott. poð. <sup>6</sup> Cott. goð. <sup>7</sup> bið, deest in MS. Cott. <sup>8</sup> Cott. punðrie. <sup>9</sup> Cott. forþri. <sup>10</sup> Cott. hram. <sup>11</sup> cweſt þu ꝥ. Ða cwæð ic forþam, desunt in MS. Cott. <sup>12</sup> Cott. unrihtnode. <sup>13</sup> Cott. ziſul. <sup>14</sup> Cott. ziſo. <sup>15</sup> Cott. ýrlan. <sup>16</sup> Cott. hiora. <sup>17</sup> Cott. zecieppað. <sup>18</sup> Cott. goode. <sup>19</sup> Cott. þæm. <sup>20</sup> Cott. hwile hwezu. <sup>21</sup> Cott. elðung. <sup>22</sup> Cott. forþæm. <sup>23</sup> Cott. forþæm. <sup>24</sup> Cott. zeſongehe. <sup>25</sup> Cott. halrige. <sup>26</sup> Cott. zet. <sup>27</sup> Cott. reſze. <sup>28</sup> Cott. ýrlan. <sup>29</sup> Cott. weorulde. <sup>30</sup> goðan, deest in MS. Cott. <sup>31</sup> Cott. hiora. <sup>32</sup> Cott. goðeſ. <sup>33</sup> Cott. goðan. <sup>34</sup> Cott. heora. <sup>35</sup> Cott. goðeſ. <sup>36</sup> Cott. ýrlan. <sup>37</sup> Cott. hiora. <sup>38</sup> Cott. ýfeleſ. <sup>39</sup> Cott. ýrlan. <sup>40</sup> þam ýfelum, desunt in MS. Cott. <sup>41</sup> Cott. tpa. <sup>42</sup> Cott. forþam þe. <sup>43</sup> Cott. ýfelena. <sup>44</sup> Cott. zeclænroð.



after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of *his* waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

amereð on þam<sup>1</sup> heofonlicon fýre. ꝥa heƿ biþ ſýlfoꝛ.<sup>2</sup> foꝛ-  
þam<sup>3</sup> he hæfþ ſume Ʒeeapnunga ſumeƿe miłðheoꝛtneſſe. foꝛ-  
þam<sup>4</sup> he moƿ cuman æfter þam<sup>5</sup> eaꝛfoꝛum to eceƿe aꝛe. Lit  
ic þe mihte ꝛeccan maƿe.<sup>6</sup> æƷþeꝛ Ʒe be þam<sup>7</sup> Ʒoðum.<sup>8</sup> Ʒe be  
þam<sup>9</sup> ýflum. Ʒif<sup>10</sup> ic nu æmtan<sup>11</sup> hæfðe. Ac ic onðræðe þ  
ic foꝛlete<sup>12</sup> þ ƿit æƿ æfter aꝛſýpeðon.<sup>13</sup> þ ƿæƿ þ ƿit ƿołðon  
Ʒeꝛeccan þ ðu onƷeate þ þa ýflan næfðon<sup>14</sup> nænne anƿealð.<sup>15</sup>  
ne nænne ƿeoꝛþſcipe. ne on ðýſſe ƿoꝛulðe.<sup>16</sup> ne on þæƿe to-  
ƿeaꝛðan. foꝛþæm þe ſuhte æƿ þ eallra ðingra ƿýꝛpeꝛt þ þu  
ƿenðeꝛt<sup>17</sup> þ hi hæfðon<sup>18</sup> to micelne. Ʒ þ ealne ƿeƷ<sup>19</sup> ƿiofoðeꝛt<sup>20</sup>  
þ hi ealne ƿeƷ<sup>21</sup> næƿon on ƿite. Ʒ ic þe ƿæðe ealne<sup>22</sup> ƿeƷ þ hi  
næƿſe ne bioþ buton ƿite. ƿeah ðe ꝥa ne ðince. Ac ic ƿat  
ðeah þ þu ƿilt ƿioſian þ hi ꝥa langne<sup>23</sup> fýꝛt habbaþ leaƿ<sup>24</sup> ýfel  
to ðonne. Ʒ ic þe ƿæðe ealne ƿeƷ þ ƿe fýꝛt biþ ƿꝛiþe lýtle hƿile.  
and ic ðe ƿeƷe Ʒeƿ.<sup>25</sup> ꝥa ꝥa he lenƷra biþ. ꝥa hi bioþ unƷe-  
fæliƷƿan. þ him ƿæƿe ealra mæꝛt unſælþ þ<sup>26</sup> þ ƿe fýꝛt ƿæƿe  
oþ ðomeꝛ ðæƷ. And ic ðe ƿæðe eac þ ða ƿæƿon unƷefæliƷƿan  
ðe him unƿihtlice hiopa ýfel foꝛboꝛen ƿæƿe. þonne þa ƿæƿen  
þe him<sup>27</sup> hiopa<sup>28</sup> ýfel ƿýhtlice onƷeƿƿecen ƿæƿe. Ʒeƿ<sup>29</sup> hit Ʒe-  
býꝛeþ þ ðe þincþ þ þa oꝛfoꝛƷan biþ<sup>30</sup> ƷefæliƷƿan<sup>31</sup> ðonne<sup>32</sup> þa  
Ʒeꝛtƿoðan :

§ V.<sup>2</sup> Ða cƿæþ ic. Ne ðinceþ me næƿſe nanƿuht ꝥa foꝛlic  
ꝥa me þincþ ðin<sup>33</sup> ƿell þæm timum<sup>34</sup> þe ic þa Ʒeheƿe. Ac Ʒif  
ic me ƿenðe to ðýſſe fołceꝛ ðome. þonne niꝛ hit no þ an þ hi  
nýllaþ þýſſe ðinꝛe ƿace Ʒelefan. ac hi hit nellap<sup>35</sup> fupþum Ʒe-  
hiƿan.<sup>36</sup> Ða cƿæþ he. Niꝛ þ nan ƿunðoꝛ. Ðƿæt þu ƿaꝛt þ þa  
men þe habbaþ unhale eaƷan. ne maƷon ful eaƿe locian onƷean  
þa ƿunnað ðonne hio beoꝛhtoꝛt<sup>37</sup> ƿcinþ. ne fupþum on fýre.<sup>38</sup>  
ne on nan ƿuht beoꝛhteꝛ<sup>39</sup> hi ne lýꝛt locian. Ʒif ƿe æppel leƿ

<sup>2</sup> Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c.

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. feolfoꝛ. <sup>3</sup> Cott. foꝛþæm. <sup>4</sup> Cott. foꝛ-  
þæm. <sup>5</sup> Cott. þæm. <sup>6</sup> Cott. meahƿe maƿe ꝛeccan. <sup>7</sup> Cott. þæm.  
<sup>8</sup> Cott. Ʒoðum. <sup>9</sup> Cott. þæm. <sup>10</sup> Cott. þæƿ. <sup>11</sup> Cott. æmettan.  
<sup>12</sup> Cott. foꝛlæte. <sup>13</sup> Cott. ƿſýpeðon. <sup>14</sup> Cott. næƿðen. <sup>15</sup> Cott.  
anƿalð. <sup>16</sup> Cott. ƿeoꝛulðe. <sup>17</sup> Cott. ƿenðeꝛ. <sup>18</sup> Cott. hæƿðen.  
<sup>19</sup> Cott. eall neƷ. <sup>20</sup> Cott. ƿiofoðeꝛ. <sup>21</sup> Cott. eall neƷ. <sup>22</sup> Cott.  
eallne. <sup>23</sup> Cott. langne. <sup>24</sup> Cott. leaƿe. <sup>25</sup> Cott. Ʒeƿ. <sup>26</sup> þ, deest  
in MS. Cott. <sup>27</sup> þe him, desunt in MS. Cott. <sup>28</sup> Cott. heopa. <sup>29</sup> Cott.  
Ʒeƿ. <sup>30</sup> Cott. bioð. <sup>31</sup> Bod. et Cott. unƷefæliƷƿan. <sup>32</sup> Cott. þonne  
þonne. <sup>33</sup> Cott. þincað þine. <sup>34</sup> Cott. timum. <sup>35</sup> Cott. nýllað.  
<sup>36</sup> Cott. Ʒeheƿan. <sup>37</sup> Cott. beoꝛtoꝛt. <sup>38</sup> Cott. oꝛýꝛ. <sup>39</sup> Cott.  
beoꝛteꝛ.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles ✓  
to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple *of the eye* be left. In like manner the sinful minds

biþ. ꝥpa biop<sup>1</sup> þa ȝýnnfullan Mōð ablenð mið hiopa<sup>2</sup> ýfelan<sup>3</sup> pillan. ꝥ hi ne maȝon ȝerion ꝥ lioh<sup>4</sup> þære beorhtan ȝorþær-  
neſſe. ꝥ iſ ȝe hehȝta Ȝiȝdom. Ac him biþ ꝥpa þæm ȝuȝlum. ȝ  
þæm ðiorum. ȝe maȝon<sup>5</sup> bet locian on niht ðonne on ðæg. ȝe  
ðæg blent ȝ ðioȝtaþ hiopa eazan. ȝ ðære nihte þioȝtio hi  
onlihtaþ. Forþý penap ða ablenðan Mōð. ꝥ ꝥ ȝie ȝio mæȝte ȝe-  
rælþ ꝥ men ȝeo alefeð ýfel to ðonne. ȝ ȝio ðæð him mote bion  
unwiȝnod. forþæm hi ne<sup>6</sup> lýt ȝriȝian æfter ælcpe ȝpæce ȝpa  
lange oð he ꝥ ȝýht wiȝon. ac penðaþ on hiopa unwihtan<sup>7</sup> pillan  
ȝ ȝpýriȝaþ æfter þæm. Ðý ic nat hu nýta<sup>8</sup> þu me tæhȝt to  
þæm ðýȝeȝum monnum. ðe næfre æfter me ne ȝpýriap. Ic  
ne ȝppeece næfre to þæm. Ac ic ȝppeece to ðe. forþæm ðu  
teohhtaþ ꝥ ðu ȝpýriȝe æfter me. ȝ ȝwiþor ȝpincȝ on þam  
ȝpope ðonne hi ðon. Ne pecce ic hƿæt hi ðeman. Ic læte nu  
to ðinum dome ma þonne to hiopa. forþam hi ealle lociaþ mið  
bam<sup>9</sup> eazum on þaȝ eorþlican ðing. ȝ hi him liciaþ eallunga.  
æȝþeȝ ȝe on þaȝ Mōðeȝ eazum. ȝe on þaȝ lichoman. Ac ðu  
ana hƿilum beȝcýlȝt mið oþpe eazan on þa heorſenlican þing.  
mið oþpe<sup>10</sup> þu locaȝt nu ȝet on þaȝ eorþlican. forþæm penap  
þa ðýȝan ꝥ ælc mon ȝie blind ȝpa hi ȝint. ȝ ꝥ nan mon ne  
mæȝe ȝeon<sup>11</sup> ꝥ hi ȝerion ne maȝon. Ðæt ðýȝiȝ iſ anliccoȝt ȝe  
ȝum cild ȝie full hal ȝ full æltæpe ȝeboren. ȝ ȝpa fullice ðionðe  
on eallum cýȝtum ȝ cƿæȝtum. þa hƿile ȝe hit on cnihtaðe  
biop.<sup>12</sup> ȝ ȝpa forþ eallne ðonne ȝioȝoþ hað. oþ ȝe he ȝýȝþ ælcet  
cƿæȝteȝ meðeme. ȝ ðonne lýtle æȝ hiȝ miðfeȝhþe ȝeoȝþe<sup>13</sup>  
bæm<sup>14</sup> eazum blind. ȝ eac þaȝ Mōðeȝ eazan ȝeoȝþan ȝpa ab-  
lenðe ꝥ he<sup>15</sup> nanwiht ne ȝemune þaȝ ðe he æfre æȝ ȝeȝeah  
oððe ȝeheȝðe. ȝ pene þeah ꝥ he ȝie ælcet ðinȝet ȝpa meðeme  
ȝpa he æfre meðemaȝt<sup>16</sup> þære. ȝ penþ ꝥ ælcum men ȝie ȝpa ȝpa  
him ȝi. ȝ ælcum men<sup>17</sup> þýnce<sup>18</sup> ȝpa ȝpa him þincþ. þeah þe<sup>19</sup> he  
ðonne ȝpa ðýȝiȝ ȝie ꝥ he þaȝ pene. hƿæþeȝ ȝe ðonne pillon<sup>20</sup>  
ealle penan ðæȝ ȝe he penþ. ic pene þeah ꝥ ȝe nýllen.<sup>21</sup> Ac  
ƿolðe ȝitan hu ȝe þuhte be þam<sup>22</sup> monnum ðe ȝit æȝ cƿæðon

<sup>1</sup> Cott. beoð. <sup>2</sup> Cott. heopa. <sup>3</sup> Cott. ýȝlan. <sup>4</sup> Cott. leoh<sup>t</sup>. <sup>5</sup> Bod. þa maȝ. <sup>6</sup> Bod. et Cott. hine. <sup>7</sup> Cott. unneȝtan. <sup>8</sup> Cott. nýȝt.  
<sup>9</sup> Cott. bæm. <sup>10</sup> mið oðpe, desunt in MS. Cott. <sup>11</sup> Cott. ȝerion.  
<sup>12</sup> Cott. bið. <sup>13</sup> ȝeoȝþe, deest in MS. Bod. <sup>14</sup> Bod. bam. <sup>15</sup> Cott. he.  
<sup>16</sup> Cott. meðomiȝt. <sup>17</sup> ȝie ȝpa ȝpa him ȝi. ȝ ælcum men, desunt in MS. Cott. <sup>18</sup> Cott. þince. <sup>19</sup> þeah þe, desunt in MS. Cott. <sup>20</sup> Cott. pillen.  
<sup>21</sup> Bod. nýllað. <sup>22</sup> Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þ̅ unc puhte þ̅ p̅æron<sup>1</sup> p̅ilb̅iorum g̅elicpan ðonne monnum. hu micelne Ƴifdom þa hæfdon.<sup>2</sup> me þincþ ðeah þ̅ hi næbbæn<sup>3</sup> nænne :.

§ VI.<sup>a</sup> Ic ðe polde zet<sup>4</sup> peccan fume p̅ihtne pace.<sup>5</sup> Ac ic pat þ̅ þ̅r folc h̅r n̅yle<sup>6</sup> zeferan.<sup>7</sup> þ̅ iſ þ̅ þa bioþ zeſæleƳran þe mon p̅itnoþ.<sup>8</sup> ðonne þa bion þe hi p̅itnaþ. Ða punðrode ic þ̅ær Ƴ c̅ræþ. Ic polde þ̅ þu me zepeahhte<sup>9</sup> hu<sup>10</sup> hit Ƴpa bion mihte.<sup>11</sup> Ða c̅ræþ he. Ðr̅æþer þu onƳite þ̅ ælc Ƴfelp̅illende mon Ƴ ælc Ƴfelp̅yncende Ƴe p̅iteſ p̅ýrþe. Ða c̅ræþ ic. Lenoz Ƴreotole ic þ̅ onƳite. Ða c̅ræþ he. Ðu ne iſ Ƴe þonne Ƴfelp̅illende and Ƴfelp̅yncende ðe þone unſc̅ýlðƳan p̅itnoþ.<sup>12</sup> Ða c̅ræþ ic. SƳa hit iſ Ƴpa þu reƳƳt.<sup>13</sup> Ða c̅ræþ he. Ðr̅æþer þu pene þ̅ þa Ƴien eapme Ƴ unƳeælize þe p̅iteſ p̅ýrþe bioþ. Ða c̅ræþ ic. Ne pene ic h̅r no. ac pat Ƴeapa.<sup>14</sup> Ða c̅ræþ he. L̅iſ þu nu ðeman moſte.<sup>15</sup> hr̅æþerne poldeſt<sup>16</sup> þu ðeman p̅iteſ p̅ýrþan. ðe þone unſc̅ýlðƳan<sup>17</sup> p̅itnode. þe ðone þe þ̅ p̅ite þolode.<sup>18</sup> Ða c̅ræþ ic. Niſ þ̅ g̅elic. ic polde helpan þ̅ær þe ðær unſc̅ýlðiz p̅æpe. and h̅enan þone<sup>19</sup> þe h̅ine Ƴfelode.<sup>20</sup> Ða c̅ræþ he. Ðonne þe þincþ Ƴe eapm̅pa Ƴe þ̅ Ƴfel ðeþ. ðonne Ƴe þe hit þaſaþ. Ða c̅ræþ ic. Ðær ic zeleſe þ̅ te ælc unſiht p̅itnunƳ Ƴe þ̅ær Ƴfel þe hit ðeþ. næſ þ̅ær þe hit þaſaþ. forþam<sup>21</sup> h̅r Ƴfel h̅ine Ƴeðeþ eapm̅ne. Ƴ ic onƳite þ̅ þ̅r iſ Ƴr̅iþe<sup>22</sup> niht p̅acu þ̅ þu nu p̅eſt. Ƴ Ƴr̅iþe anlic þ̅æm þe ðu ær p̅ehteſt.<sup>23</sup> ac ic pat þ̅eah þ̅ þ̅ýr<sup>24</sup> folce Ƴpa ne þincþ :.

§ VII.<sup>b</sup> Ða c̅ræþ he. Ƴel þu hit onƳiteſt. Ac þa þingepaſ þingiaþ nu h̅p̅ilum þ̅æm ðe læſſan þearſe ahton. þingiaþ þ̅æm þe<sup>25</sup> þ̅ær man Ƴflaþ. Ƴ ne þingiaþ þam<sup>26</sup> þe þ̅ Ƴfel doþ. þ̅æm p̅æpe mape þearſe. þe þa oþre unſc̅ýlðize Ƴfelap.<sup>27</sup> þ̅ him mon þ̅ýnƳode to þam<sup>28</sup> p̅icum. Ƴ bæðe þ̅ him<sup>29</sup> mon ðýðe Ƴpa micel p̅ite Ƴpa h̅i ðam<sup>30</sup> oþrum unſc̅ýlðezum ðýðon. Ƴpa Ƴpa Ƴe Ƴioca

<sup>a</sup> Boet. lib. iv. prosa 4.—Nam ne illud quidem, &c.

<sup>b</sup> Boet. lib. iv. prosa 4.—Atqui nunc, ait, contra faciunt, &c.

<sup>1</sup> Cott. p̅æpen. <sup>2</sup> Cott. hæfden. <sup>3</sup> Cott. næbben. <sup>4</sup> Cott. zet.

<sup>5</sup> Cott. Ƴr̅iþe p̅ihte p̅aca. <sup>6</sup> Cott. nele. <sup>7</sup> Cott. g̅elyran. <sup>8</sup> Cott.

p̅itnað. <sup>9</sup> Bod. zepehteſt. <sup>10</sup> Bod. h̅i. <sup>11</sup> Cott. meahhte. <sup>12</sup> Cott.

p̅itnað. <sup>13</sup> Cott. p̅æƳt. <sup>14</sup> Cott. Ƴeape. <sup>15</sup> Bod. moſtoſt. <sup>16</sup> Cott.

poldeſt. <sup>17</sup> Bod. nonereſlðƳan. <sup>18</sup> Cott. þolade. <sup>19</sup> Bod. þonne.

<sup>20</sup> Cott. Ƴrlode. <sup>21</sup> Cott. forþæm. <sup>22</sup> Bod. Ƴpa. <sup>23</sup> Cott. peahteſ.

<sup>24</sup> Cott. þ̅r. <sup>25</sup> þe, deest in MS. Cott. <sup>26</sup> Cott. þ̅æm. <sup>27</sup> Cott. Ƴflað.

<sup>28</sup> Cott. þ̅æm. <sup>29</sup> Bod. þam þ̅. <sup>30</sup> Cott. þ̅æm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe ꝥ hine mon læde to þam<sup>1</sup> læce. ꝥ he hir tilige. ꝥa  
 ah je þe<sup>2</sup> ꝥ ýfel ðeꝥ. ꝥ hine mon læde to þam<sup>3</sup> ꝥicum ꝥ mon  
 þær mæge ſniþan ꝥ bæſnan hir unþearꝥ. Ne cꝥeþe ic na ꝥ ꝥ  
 ýfel ſie ꝥ mon helpe þær unſcýlðigan<sup>4</sup> ꝥ him ſoꝥeþingie. Ac ic  
 cꝥeþe ꝥ hit iſ betꝥe<sup>5</sup> ꝥ mon ꝥꝥege þone ſcýlðigan.<sup>6</sup> ꝥ ic ſecge  
 ꝥ ſio ſoꝥeꝥꝥræc ne ðýge<sup>7</sup> nauþeꝥ ne þam<sup>8</sup> ſcýlðigan.<sup>9</sup> ne þam<sup>10</sup>  
 þe him ſoꝥe þingar. 3if hi þær ƿilmaþ ꝥ him hioꝥa<sup>11</sup> ýfel un-  
 ꝥꝥecen ſie be þær 3ýlter andeꝥne. Ac ic ƿat 3if þa ſcýlðigan<sup>12</sup>  
 æni3ne ſꝥearcan ƿiſðomeꝥ hæꝥdon<sup>13</sup> ꝥ be æn3um ðæle on-  
 3itan.<sup>14</sup> ꝥ hi mihtan<sup>15</sup> hioꝥa ſcýlða þurh<sup>16</sup> ƿite<sup>17</sup> 3ebetan. þe  
 him heꝥ on ƿoꝥulðe<sup>18</sup> on become. ðonne nolðon hi na cꝥeþan  
 ꝥ hit ƿæꝥe ƿite. ac ƿolðon cꝥæþan ꝥ hit ƿæꝥe hioꝥa<sup>19</sup> clæn-  
 3un3. ꝥ heoꝥa betꝥun3. ꝥ nolðon nænne þin3eꝥe ſecan.<sup>20</sup> ac  
 luſtlice hi ƿolðon lætan ða ƿican hie tucian æꝥteꝥ hioꝥa  
 agnum ƿillan. ſoꝥþæm ne ſcýle nan ƿiꝥ inan nænne mannan  
 hatian. ne hataþ nan mon þone 3oðan. buðon je ealꝥa<sup>21</sup> ðýge-  
 3oꝥta.<sup>22</sup> ne ꝥ niꝥ nan ƿiht ꝥ mon þone ýfelan hatige. ac hit iſ  
 ƿihtꝥe þæt him mon mildꝥige.<sup>23</sup> ꝥ iſ þonne hioꝥa mildꝥun3. ꝥ  
 mon ƿꝥeꝥe hioꝥa unþearꝥ be hioꝥa 3eꝥýꝥhtum.<sup>24</sup> Ne ſceal<sup>25</sup>  
 nan mon ƿioꝥne monnan<sup>26</sup> 3eꝥar3oðne<sup>27</sup> ſꝥencan. ac hine mon  
 ſceolðe<sup>28</sup> læðan to ðam<sup>29</sup> læce ꝥ he hir tilige. Ða je ƿiſðom  
 þa ðiꝥ ſꝥell aꝥeaht hæꝥðe. ða on3an he eꝥt ſin3an ꝥ þuꝥ  
 cꝥæþ.

## CAPUT XXXIX.º

§ I. FORÐFI ðꝥeꝥe 3e eoꝥꝥu Moð mið unƿihtꝥe ſiounge  
 ꝥꝥa ꝥꝥa ýþa ſoꝥ ƿinðe þa 3æ hꝥeꝥaþ. oððe ſoꝥ hꝥý æꝥꝥite 3e  
 eoꝥeꝥꝥe ƿýꝥðe ꝥ hio nan 3eꝥealð nah. oððe hꝥi ne ma3on 3e  
 3ebidan 3eꝥýnðeliceꝥ ðeaðeꝥ. nu he eoꝥ ælce ðæg toꝥeꝥaꝥeꝥ  
 onet. Ðꝥi ne ma3on 3e 3eꝥion ꝥ he ſꝥýꝥaþ ælce ðæg æꝥteꝥ  
 ƿu3lum. ꝥ æꝥteꝥ ðioꝥum. ꝥ æꝥteꝥ monnum. ꝥ ne ſoꝥlæt nan

º Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

<sup>1</sup> Cott. þæm.    <sup>2</sup> þe, deest in MS. Cott.    <sup>3</sup> Cott. þæm.    <sup>4</sup> Cott.  
 unſcýlðigan.    <sup>5</sup> Cott. beteꝥe.    <sup>6</sup> Cott. ſcýlðigan.    <sup>7</sup> Bod. ðýrige.  
<sup>8</sup> Cott. þæm.    <sup>9</sup> Cott. ſcýlðigan.    <sup>10</sup> Cott. þæm.    <sup>11</sup> Cott. heoꝥa.  
<sup>12</sup> Cott. ſcýlðigan.    <sup>13</sup> Cott. hæꝥden.    <sup>14</sup> Cott. ongeaten.    <sup>15</sup> Cott.  
 meahcen.    <sup>16</sup> Cott. þuꝥi3.    <sup>17</sup> Cott. ꝥ ƿite.    <sup>18</sup> Cott. ƿeoꝥulðe.    <sup>19</sup> Cott.  
 heoꝥa.    <sup>20</sup> Cott. 3eꝥecan.    <sup>21</sup> Cott. eallꝥa.    <sup>22</sup> Cott. ðýꝥoꝥta.    <sup>23</sup> Cott.  
 mildꝥige.    <sup>24</sup> Cott. unƿýꝥhtum.    <sup>25</sup> Cott. ſcýle.    <sup>26</sup> Bod. monna.  
<sup>27</sup> Cott. ꝥ 3eꝥar3oðne.    <sup>28</sup> Cott. ſceal.    <sup>29</sup> Cott. þæm.



lead him to the physician, that he may cure him ; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him ; but I say that it is better that we should accuse the guilty ; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world ; then they would not say that it was punishment, but would say that it was their purification and their amendment ; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked ; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled ; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said :

## CHAPTER XXXIX.

§ I. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea ? Or wherefore upbraid ye your fortune, that she has no power ? Or why cannot ye wait for natural death, when he every day hastens towards you ? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿræþ ær he ƷeƷehþ ꝥ ꝥ he æfter ƿrýneþ. Ʒala ƿa ꝥ ƿa unƷe-  
rælíƷan menn ne maƷon Ʒebíðon hƿonne he him to cume. ac  
ƿorƷceotaþ hine ƿoran. ƿra ƿra ƿíðe ðeor ƿíllnaþ oƿer to ac-  
pellenne. Ac hit nære no manna ƿýht ꝥ hiora æniz oƿerne  
ƿíode. Ac ꝥ ƿære ƿýht. ꝥ hiora ælc Ʒulde oþrum eðlean ælceƷ  
ƿeorceƷ æfter hī Ʒerýrhtum. ꝥ ī ꝥ mon lufode þone Ʒodan.  
ƿra ƿra ƿíht ī ꝥ mon ðo. Ʒ mīlðrize þam ýfelum. ƿra ƿe ær  
cƿædon. lufie þone man. Ʒ haƷize hī unþearƿ. ceorfe him of  
ƿra he ƿrīþorƷ mæg :

§ II.<sup>d</sup> Ða he ƿa ƿīr leoþ aƷunƷen hæfde ƿa ƷerƿeoƷode<sup>1</sup> he  
ane hƿile. Ða cƿæþ ic. Nu ic onƷite openlice ꝥ īo Ʒoþe Ʒe-  
rælþ ƿtent on Ʒodra monna Ʒe earnunƷa. Ʒ īo unƷælþ ƿtent  
on ýfelra monna Ʒe earnunƷum. Ac ic ƿecƷƷe Ʒet ꝥ me ne  
ƿincþ nauht lýtel Ʒoð<sup>2</sup> þīrfe andƿearðan hīfe Ʒerælþa. ne eac  
nauht lýtel ýfel hī unƷerælþa. ƿorþæm ic næfpe ne Ʒereah ne  
Ʒehýrde nænne ƿīrne mon þe ma ƿolde bīon ƿrecca. Ʒ earum. Ʒ  
ælþíodiz.<sup>3</sup> Ʒ ƿorƿeren. ðonne ƿelīƷ. Ʒ ƿeorþ. Ʒ ƿice. Ʒ ƿoremære  
on hī aƷnum earde. ƿorþæm hī ƿecƷaþ<sup>4</sup> ꝥ hī mæƷen<sup>5</sup> þý<sup>6</sup> eƿ  
hiora ƿīrðome ƿulƷan Ʒ hine Ʒehealdan. Ʒīf hiora anƿeald bīþ  
ƿullice oƿer ꝥ ƿolc þe him under bīþ. Ʒ eac on<sup>7</sup> ſumum ðæle  
oƿer ƿa ðe him on neaƿeƷte bīþ ýmbuƷon.<sup>8</sup> ƿorþam<sup>9</sup> ꝥ hī  
maƷen<sup>10</sup> henan ða ýflan. and fýrþƿīan<sup>11</sup> ƿa Ʒodan.<sup>12</sup> ƿorþæm ƿe  
Ʒoða<sup>13</sup> bīþ ſīmlē arƿýrþe. æƷþer Ʒe on ƿīr andƿearðan hīfe. Ʒe<sup>14</sup>  
on ðam<sup>14</sup> toƿearðan. Ʒ ƿe ýfela. þe mon hī ýfel<sup>15</sup> ƷerƷýran ne  
mæg. bīþ ſīmlē ƿīteƷ ƿýrþe. Ʒe on þīrfe ƿorulde. Ʒe on þære  
toƿearðan. Ac ic ƿunðrize ƿrīþe ƿrīþlice ƿor hī hit ƿra ƿent  
ƿra hit nu ofc ðeþ. ꝥ ī ꝥ mīrƷlice ƿīta<sup>16</sup> Ʒ manīƷfealde<sup>17</sup>  
earƿora<sup>18</sup> cumaþ to ðam<sup>19</sup> Ʒoðum ƿra hī to þam<sup>20</sup> ýfelum  
ƿceolðon. Ʒ ða Ʒoð<sup>21</sup> þe ƿceolðon bīon eðlean Ʒoðum monnum  
Ʒodra ƿeorca. cumaþ to ýflum monnum. ƿorþæm ic ƿolde  
ƿītan nu æt þe hī þe hīode ꝥ Ʒerƿīrle. Ic hī ƿunðrode mīcle  
þý læf. Ʒīf ic ƿīrƷte<sup>22</sup> ꝥ hit ƿear Ʒebýreðe buƷon ƷoðeƷ ƿīllan Ʒ  
buƷon hī Ʒerƿīrnerfe. Ac ƿe ælmlīhtīƷa<sup>23</sup> Ʒoð hæfþ Ʒeeced

<sup>d</sup> Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

<sup>1</sup> Cott. ƷerƿuƷode. <sup>2</sup> Cott. Ʒoð. <sup>3</sup> Cott. elþíodiz. <sup>4</sup> Cott. ræƷað.

<sup>5</sup> hī mæƷen, desunt in MS. Bod. <sup>6</sup> Cott. þe. <sup>7</sup> Cott. be. <sup>8</sup> Cott.

bīoð ýmbuƷan. <sup>9</sup> Cott. ƿorþæm. <sup>10</sup> Cott. mæƷen. <sup>11</sup> Cott. fýrþƿīan.

<sup>12</sup> Cott. Ʒoðan. <sup>13</sup> Cott. Ʒoða. <sup>14</sup> Cott. þæm. <sup>15</sup> Bod. ýfel. <sup>16</sup> Cott.

mīrƷeu ƿītu. <sup>17</sup> Cott. manīƷfeald. <sup>18</sup> Cott. earƿora. <sup>19</sup> Cott.

þæm. <sup>20</sup> Cott. þæm. <sup>21</sup> Cott. Ʒoð. <sup>22</sup> Cott. ƿīrƷe. <sup>23</sup> Cott.

ælmehtēƷa.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine paſunza mid ðiſſum þingum. forþæm he hƿilum ſeþ ða Ʒeſælþa ðæm Ʒoðum.<sup>1</sup> 7 þæm ýflum unſælþa. ſƿa hit ſiht ƿæne ꝥ he ſimle<sup>2</sup> dýðe. hƿilum he eft Ʒeƿaƿaþ ꝥ þa Ʒoðan<sup>3</sup> habbaþ unſælþa 7 unƷelimp on mæneƷum þingum. 7 ða ýfelan habbaþ Ʒeſælþa. 7 him Ʒelimpþ<sup>4</sup> ofc æfter hioƿa aƷnum ƿillan. þý ic ne mæƷ nan oþer Ʒeþencan. buton hit ƿear ſƿa Ʒe-býriƷe. buton ðu me Ʒet þý Ʒerceablicor oþer Ʒeƿecce. Ða andſƿapode he ýmbe long 7 cƿæþ. Niſ hit nan punðor ðeah hƿa ƿene ꝥ ſƿýlceſ hƿæt<sup>5</sup> unmýnðlinga ƷebýriƷe.<sup>6</sup> þonne he ne can<sup>7</sup> onƷitan 7 Ʒeƿeccan for hƿi Loð ſƿýlc<sup>8</sup> Ʒeƿaƿaþ. Ac ðu ne ſcalt no tƿeoƷan<sup>9</sup> ꝥ ſƿa Ʒoð<sup>10</sup> ſceoppenð 7 ƿealðenð<sup>11</sup> eallra Ʒe-ſceafca ſihtlice ſceop<sup>12</sup> eall ꝥ he ſceop.<sup>12</sup> 7 ſýhte ðemþ 7 ƿealt<sup>13</sup> ealler. þeah þu nýte for hƿi<sup>14</sup> he ſƿa 7 ſƿa do :

§ III.<sup>c</sup> Ða he ða ſiſ ſpell aƿeht<sup>15</sup> hæfðe. ða onƷan he ſinƷan 7 cƿæþ. Ðƿa unlæƿeðra ne punðraþ þæſ roðeſeſ fæſelðeſ 7 hiſ ſƿiſtneſſe. hu he ælce ðæƷ uƷon ýmbhƿýrþð ealne ðiſne miððaneapð. oððe hƿa ne punðraþ ꝥ te ſume tunƷlu habbaþ ſcýrtƿan hƿýrft ðonne ſume habban. ſƿa ſƿa tunƷlu habbaþ þe þe haƷaþ ƿæneſ ðiſla. for þý hi habbaþ ſƿa ſceopne ýmbh-ƿýrft. forþi hi ſint ſƿa neah ðam norþenðe þæne eaxe. ðe eall þeſ roðor on hƿeſþ. oððe hƿa ne ƿaƿaþ þæſ. buton ða ane þe hit ƿiton. ꝥ ſume tunƷlu habbaþ lenƷran ýmbhƿýrft. þonne ſume habban. 7 ða lenƷertne þe ýmb þa eaxe miððeƿapðe hƿeapfaþ. ſƿa nu Boetieſ ðeþ. 7 Saturnuſ ſe ſceopra. ne cýmþ þæſ ær ýmb þriƷtiƷ ƿintra þæſ he ær ƿæſ. Oððe hƿa ne punðraþ ðæſ ꝥ ſume ſceopran Ʒeƿitaþ under þa ſæ. ſƿa ſƿa ſume men ƿenaþ ꝥ ſio ſunne do ðonne hio to ſetle Ʒæþ. Ac hio ne biþ ðeah þý neap þæne ſæ þe hio biþ on miðne ðæƷ. Ðƿa ne ƿaƿaþ ðæſ ðonne ſe fulla mona ƿýrþ ofeſtoƷen mið þioſtrum. oððe eft ꝥ ða ſceopran ſcinaþ befoſan þam monan. 7 ne ſcinaþ befoſan þæne ſunnan. ðiſeſ hi punðraþ 7 manieſ þýlliceſ. 7 ne punðrað na ꝥ te men 7 ealle cƿica ƿuhta habbaþ ſinƷalne 7 unnýtne andan betƿuh him. Oððe hƿi ne punðraþ hi þæſ ꝥ hit hƿilum punraþ. hƿilum na ne onƷinþ. oððe eft Ʒe-ƿunneſ ſæ. 7 ƿinða. 7 ýþa. 7 lanðeſ. oððe hƿi ꝥ iſ ƿeopþe 7 eft

<sup>o</sup> Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

<sup>1</sup> Cott. goodum. <sup>2</sup> Cott. ſýmle. <sup>3</sup> Cott. Ʒoðan. <sup>4</sup> Cott. hmpð.

<sup>5</sup> Cott. Ʒehƿæt. <sup>6</sup> Cott. ƷeþeſiƷe. <sup>7</sup> Cott. con. <sup>8</sup> Cott. for hƿý

ſƿýlc Loð. <sup>9</sup> Cott. on tƿeoƷan. <sup>10</sup> Cott. Ʒoð. <sup>11</sup> Cott. ƿalðenð.

<sup>12</sup> Cott. Ʒeſceop. <sup>13</sup> Cott. ƿelc. <sup>14</sup> Cott. hƿý. <sup>15</sup> Cott. aƿeahc.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære sunna seiman to his agnum gecýnðe weorðe. Ac þæt ungetæððige folc pundriap þæs þe hit weoldort gefihþ. ðeah hit læsse pundori sie. 7 wenap þæt þæt ne<sup>1</sup> sie eald gefceart. ac sie weap geporden nýpene. Ac ða þe mýpet georne weorðap 7 onzýnnap þonne leornian. gif him God abrit of þam Mode þæt ðýrig þæt hit ær mid oferpprigen wæs. ðonne ne pundriap hi no sefa þæs þe hi nu pundriap :.

§ IV.<sup>f</sup> Ða se Wýrdom þa his leof arungen hæfde. Ða gefrýgode he ane lýcle hwile. Ða cwæþ ic. Sýa hit is swa ðu segrst.<sup>2</sup> Ac ic wolde get þæt þu me hwæt hwegu<sup>3</sup> openlicor gereahste<sup>4</sup> be þære wýran þe min Mod wýrort gedrefed hæfþ. þæt is þæt ic ðe ær ýmb acraðe. forþam hit wæs wýmble<sup>5</sup> get þin weuna þæt ðu woldest ælcum Mode siglu ðing tæcan 7 weolduþe :.<sup>6</sup> Ða ongan he smeapcian 7 cwæþ to me. Ðu wrenst<sup>7</sup> me on ða mæstan. swýpæce 7 on ða earfoðstan to gereccenne. þa wace sohton ealle upritan 7 wýse wýplice ýmbwuncon. 7 uneape ænig com to ende þære swýpæce. forþam<sup>8</sup> hit is weap þære swýpæce 7 ðære arcunge.<sup>9</sup> þæt te wýmle<sup>10</sup> þonne ðær an tpeo ofaðon biþ. þonne biþ ðær unrim astýred. swa swa mon on eald wýllum segrþ<sup>11</sup> þæt an næðre wære ðe hæfde nýgan<sup>12</sup> hearðu. 7 wýmle.<sup>13</sup> gif mon anra hwile ofslah.<sup>14</sup> þonne weoxon wæs wýson of þam<sup>15</sup> anum hearðe. Ða gebýrede<sup>16</sup> hit wæt wæs com se forwæra Erculur to. se wæs Iober sunu. þa ne mihte he gepencan hu he hi mid ænige cwæste ofercoman sceolde. ær he hi bewæg mid wuda utan. 7 forbernde<sup>17</sup> Ða mid fýre. Sýa is ðisse swýpæce þe ðu me æfter ascast.<sup>18</sup> uneape hýre cýmþ ænig mon of. gif he ærse on cýmþ.<sup>19</sup> ne cýmþ he næfre to openum ende. buton he hæbbe swa scearp andget<sup>20</sup> swa þæt fýr. forþam se ðe ýmb þæt ascian wile. he sceal ærse witan hwæt sie wý anfealde forseapung Lodes. 7 hwæt wýrd sie. 7 hwæt weap gebýrige. 7 hwæt sie godcund andgít. 7 godcund foretiohhung. and hwæt monna weodum sie. Nu ðu miht onzitan. hu hefig 7 hu gearfope<sup>21</sup> his is eall to gereccanne. Ac ic sceal weah

<sup>f</sup> Boet. lib. iv. prosa 6.—Ita est, inquam, &c.

<sup>1</sup> ne, deest in MS. Bod. et Cott.

<sup>2</sup> Cott. sægrst.

<sup>3</sup> Cott. hwegu.

<sup>4</sup> Bod. geprehtst.

<sup>5</sup> Cott. wýmle.

<sup>6</sup> Cott. weolduþ.

<sup>7</sup> Cott. wrenst.

<sup>8</sup> Cott. forþæm.

<sup>9</sup> Cott. arcungæ.

<sup>10</sup> Cott. wýmle.

<sup>11</sup> Cott. sægð.

<sup>12</sup> Cott. wýson.

<sup>13</sup> Cott. wýmle.

<sup>14</sup> Cott. hwelc ofaslog.

<sup>15</sup> Cott.

<sup>16</sup> Cott. gebepede.

<sup>17</sup> Cott. forwæpnde.

<sup>18</sup> Cott. acrast.

<sup>19</sup> Cott. cemð.

<sup>20</sup> Cott. andgít.

<sup>21</sup> Cott. earfope.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hƿæt hƿeƷa<sup>1</sup> hiſ onƷinnan þe to tæcanne. forþam<sup>2</sup> ic habbe on-  
 Ʒiten þ̅ hit iſ ſƿiþe micel læcedom ðinre forƷe: Ʒiſ þu þiſer  
 auht onƷiſt. ðeah hit me lang to lærenne ſie. forþæm hit iſ  
 neah þære tīde ðe ic Ʒetiohhod hæfde on oðer ƿeopſe to ſonne.  
 Ʒ Ʒet næbbe ðiſ Ʒedon. Ʒ me ðincþ eac þ̅ þu ſaðige hƿæt  
 hƿeƷnunƷer<sup>3</sup> and þe þincen to ælenge þaſ langan ſpell. ſpelce  
 ðe nu lȳſte leopa.<sup>4</sup> ic ƿat eac þ̅ ðe heopa<sup>5</sup> lȳſt. Ac ðu ſcealt  
 þeah Ʒeþolian ſume hƿile. ic ne mæƷ hit nu ſƿa hƿaþe aſinƷan.  
 ne æmtan<sup>6</sup> nabbe. forþæm hit iſ ſƿiþe long ſpell. Ða cƿæþ ic.  
 Do ſƿæþer þu ƿille :.<sup>7</sup>

§ V.<sup>8</sup> Ða onƷon he ſƿpecan ſƿiþe ſeopƿian ſymbuton. ſƿilce  
 he na þa ſƿpæce ne mænde. Ʒ tiohhode hit þeah þiderſƿearðer  
 Ʒ cƿæþ. Ealle<sup>9</sup> Ʒerceafta. Ʒerepenlice and unƷerepenlice.<sup>9</sup> ſtillu  
 Ʒ unſtillu<sup>10</sup> onfoþ æt þæm ſtillan.<sup>11</sup> Ʒ æt þam ƷeræaþþiƷan. Ʒ  
 æt þam<sup>12</sup> anſealdan Gode. endebȳrdneſſe. Ʒ andþlitan. Ʒ Ʒe-  
 metƷunƷe. Ʒ forþæm hit ſƿa Ʒerceanen ƿæſ. forþæm he ƿat  
 þȳ<sup>13</sup> he Ʒercean eall þ̅ he Ʒercean. niſ him nan ƿuht<sup>14</sup> unnȳt  
 þæſ ðe he Ʒercean. Se God ƿunaþ ſimle<sup>15</sup> on þære hean ceaftriþe  
 hiſ anſealdneſſe Ʒ bileſitneſſe. ðonan he ðælþ maneƷa Ʒ miſt-  
 lice<sup>16</sup> ƷemetƷunƷa eallum hiſ Ʒerceaftum. and þonon<sup>17</sup> he ƿelt  
 eallra. Ac þ̅. þ̅ te ƿe hataþ Godeſ ſoneþonc Ʒ hiſ ſoneſceanunƷ.  
 þ̅ biþ. Ða hƿile þe hit ƿæſ mið him biþ. on hiſ Mode. ærþam<sup>18</sup>  
 þe hit Ʒefremed ƿeopþe. Ða hƿile þe hit Ʒeþoht biþ. Ac ſiððan  
 hit fullſremed biþ. ðonne hataþ þe hit ƿȳrd. Be þȳ mæƷ ælc  
 mon ƿitan þ̅ hi<sup>19</sup> ſint æƷþer Ʒe tƿegen naman. Ʒe tƿa ðinƷ.<sup>20</sup>  
 ſoneþonc Ʒ ƿȳrd. Se ſoneþonc iſ ſio Ʒodcunðe Ʒerceanþriſneſ.  
 ſio iſ fæſt on þam hean ſceoppende<sup>21</sup> þe eall ſoneƿat hu hit  
 Ʒeƿeopþan ſceal ær ær hit Ʒeƿeopþe. Ac þ̅ þ̅ ƿe ƿȳrd hataþ. þ̅  
 biþ Godeſ ƿeopſe þe he ælce ðæƷ ƿȳrd. æƷþer Ʒe þæſ þe ƿe Ʒe-  
 ceoþ. Ʒe þæſ þe iſ unƷerepenlic biþ. Ac ſe Ʒodcunða ſoneþonc.  
 heaþeſaþ ealle Ʒerceafta þ̅ hi ne moton toſlupan of heopa  
 endebȳrdneſſe.<sup>22</sup> Ðio ƿȳrd ðonne ðælþ eallum Ʒerceaftum and-  
 þlitan. Ʒ ſtopa. Ʒ tīða. Ʒ ƷemetƷunƷa. Ac ſio ƿȳrd cȳmþ of

<sup>8</sup> Boet. lib. iv. proſa 6.—Tum velut ab alio orſa principio, &c.

<sup>1</sup> Cott. hƿuƷu. <sup>2</sup> Cott. forþæm. <sup>3</sup> Cott. hƿuƷununƷer. <sup>4</sup> Cott.  
 hoþa. <sup>5</sup> Cott. hiopa. <sup>6</sup> Cott. æmettan. <sup>7</sup> Cott. polde. <sup>8</sup> Cott.  
 Calla. <sup>9</sup> Cott. Ʒerepenlice and unƷerepenlice. <sup>10</sup> Bod. þille Ʒ unþille.  
<sup>11</sup> Bod. unſtillan. <sup>12</sup> Cott. þæm. <sup>13</sup> Cott. hȳ. <sup>14</sup> Cott. ƿiht.  
<sup>15</sup> Cott. ſȳmle. <sup>16</sup> Cott. miſleca. <sup>17</sup> Cott. þonan. <sup>18</sup> Cott. ærþæm.  
<sup>19</sup> Bod. et Cott. hit. <sup>20</sup> Cott. þinƷ. <sup>21</sup> Cott. ſceppende. <sup>22</sup> Bod.  
 ƿȳrdneſſe.



teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam<sup>1</sup> ȝeritte ȝ of þam<sup>1</sup> forþonce þæs ælmihtigan<sup>2</sup> Lodes. ȝe  
pýrcþ æfter þiſ unarecȝendlicum forþonce þonne<sup>3</sup> ȝra hræt  
ȝra he<sup>4</sup> pile :

§ VI.<sup>h</sup> Spa ȝra ælc cræfteȝa þencþ ȝ meapcaþ hiȝ peorſe on  
hiȝ Mode ær ær he it pýrce. ȝ pýrcþ riððan eall. þioȝ pand-  
riende pýrð þe ȝe pýrð hataþ. færþ æfter hiȝ forþonce. ȝ  
æfter hiȝ ȝeþeahce. ȝra ȝra he tiohhap þ̅ hit ȝie. þeah hit uȝ  
manȝfealdlic ðince. ſum ȝod.<sup>5</sup> ſum ȝfel. hit iȝ þeah him anfeald  
ȝod.<sup>5</sup> forþam<sup>6</sup> he hit eall to ȝodum ende bȝinȝþ.<sup>7</sup> ȝ for ȝode<sup>8</sup>  
ðer eall þ̅ þ̅ he ðer. Siþþan ȝe hit hataþ pýrð. riððan hit ȝe-  
porht biþ. ær hit þæs Lodes<sup>9</sup> forþonc ȝ hiȝ foretiohhunȝ. Ða  
pýrð he ðonne pýrcþ. oððe þurh ða ȝodan<sup>10</sup> enȝlar. oððe þurh  
monna ȝapla. oððe þurh oþerra ȝerceafta liȝ. oððe þurh heo-  
fener tunȝl. oþþe þurh ðara ȝuccena<sup>11</sup> miȝlice lotpencar.  
hlilum þurh an þara. hlilum þurh eall ða. Ac þ̅ iȝ openlice  
cuþ. þ̅ rið ȝodcunde forie teohhunȝ iȝ anfeald ȝ unarendendlic.<sup>12</sup>  
ȝ pelt ælceȝ þinȝer endebýrðlice. and eall þinȝ ȝehiȝap. Sume<sup>13</sup>  
þinȝ þonne on ðiȝre poȝulde<sup>14</sup> riȝt underþieð þære pýrðe. ſume  
hiȝe nane<sup>15</sup> puht underþieðe<sup>16</sup> ne riȝt. ac rið pýrð. ȝ eall þa  
ðinȝ þe hiȝe underþieð riȝt. riȝt underþieð þam<sup>17</sup> ȝodcundan  
forþonce. be þam<sup>17</sup> ic þe mæȝ ſum biȝpell recȝan. þ̅ ðu miht<sup>18</sup>  
ðý ȝreotolop onȝitan hȝýlce men bioþ underþieð þære pýrðe.  
hȝýlce<sup>19</sup> ne bioþ. Eall<sup>20</sup> ðioȝ unȝtille ȝerceaft ȝ þeoȝ<sup>21</sup> hpear-  
riende hpeapfaþ<sup>22</sup> on ðam<sup>23</sup> ȝtillan Lode. ȝ on þam ȝertæððe-  
ȝan. ȝ on þam<sup>23</sup> anfealdan. ȝ he pelt eallra ȝerceafta ȝra ȝra  
he æt ſpuman ȝetihhod hæfðe ȝ ȝet hæfþ :

§ VII.<sup>1</sup> Spa ȝra on pæner eaxe hpeapfaþ<sup>24</sup> þa hpeol. ȝ rið eax  
ȝteut ȝtille. ȝ býrþ þeah eallne<sup>25</sup> ðone pæn. and pelt ealles þæs  
fæpeldes.<sup>26</sup> þ̅ hpeol hperþ. ȝmbuȝon.<sup>27</sup> ȝ rið naȝa<sup>28</sup> nehȝt ðære  
eaxe. rið færþ micle færhticop ȝ opȝoȝhticop ðonne þa ſelȝan<sup>29</sup>  
don. ȝpelce rið eax ȝie þ̅ hehȝte ȝod. þe ȝe nemnaþ Lode. ȝ

<sup>h</sup> Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

<sup>1</sup> Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

<sup>1</sup> Cott. þam. <sup>2</sup> Cott. ælmehtigan. <sup>3</sup> þonne, deest in MS. Cott.

<sup>4</sup> Cott. hpa. <sup>5</sup> Cott. ȝood. <sup>6</sup> Cott. forþam. <sup>7</sup> Cott. bpenȝð. <sup>8</sup> Cott. ȝoode.

<sup>9</sup> Cott. Looder. <sup>10</sup> Cott. ȝoodan. <sup>11</sup> Bod. ȝuccena lot.

<sup>12</sup> Cott. unarendendlic. <sup>13</sup> Cott. Sumu. <sup>14</sup> Cott. peopulde. <sup>15</sup> Cott. nan.

<sup>16</sup> Cott. underþieð. <sup>17</sup> Cott. þam. <sup>18</sup> Cott. meehȝ. <sup>19</sup> hȝýlce, deest in MS. Bod.

<sup>20</sup> Bod. eal. <sup>21</sup> Cott. þioȝ. <sup>22</sup> Bod. hpeapfod.

<sup>23</sup> Cott. þam. <sup>24</sup> Cott. hpeapfað. <sup>25</sup> Cott. ælne. <sup>26</sup> Cott. fæpelter.

<sup>27</sup> Cott. ȝmbuȝan. <sup>28</sup> Cott. naȝu. <sup>29</sup> Cott. ſelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes *it* all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

ða feleſtan men ſapan nehſt Gode. ꝥa ꝥa ƿio naƿu ſeþ nehſt<sup>1</sup>  
 þære eaxe. and þa miðmeſtan ꝥa ꝥa ꝥpacan. ƿoþþamþe<sup>2</sup> ælceſ  
 ꝥpacan biþ oþeꝛ ende fæſt on þære nafe. oþeꝛ on ðære ſelge.  
 ꝥa biþ þam<sup>3</sup> miðleſtan monnum. oþeꝛ hƿile he ƿmeaþ on hiꝛ  
 Gode ýmb þiꝛ eorþlice liƿ.<sup>4</sup> oþeꝛ hƿile ýmb ꝥ. goðcunðlice.  
 ƿelce<sup>5</sup> he locie mið oþeꝛ eazan to heoƿonum. mið oþeꝛ to  
 eorþan. ꝥa ꝥa þa<sup>6</sup> ꝥpacan ƿticip<sup>7</sup> oþeꝛ ende on þære ſelge.  
 oþeꝛ on þære nafe. miðdepeaꝛð ſe ƿpaca<sup>8</sup> bið ægðrum emn  
 neah. þeah oþeꝛ ende bio fæſt on þære nafe. oþeꝛ on þære  
 ſelge. ꝥa bioþ ða miðmeſtan<sup>9</sup> men on miððan þam ƿpacan. ƿ  
 þa betpan<sup>10</sup> neaꝛ þære nafe. ƿ þa mæſtan<sup>11</sup> neaꝛ þam<sup>12</sup> ſelgum.  
 bioþ þeah fæſte. on þære nafe.<sup>13</sup> ƿ ſe nafa on þære eaxe.  
 Ðræt ða ſelga ðeah hanziap<sup>14</sup> on ðam ƿpacan. þeah hi eallunga  
 pealopiſen on þære eorþan. ꝥa doþ þa mæſtan men on þam  
 miðmeſtum. ƿ þa miðmeſtan<sup>15</sup> on þam betſtan. ƿ ða betſtan  
 on Gode. Ðeah þa mæſtan ealle hiopa luſe penðen to ðiſſe  
 populðe. hi ne maƿon þæꝛ onpuman. ne to nauhte ne peoꝛþaþ.  
 ziƿ hi be nanum dæle ne bioþ geƿæſtnode to Gode. ƿon ma ſe  
 þæꝛ hƿeohtle<sup>16</sup> ſelga maƿon bio on<sup>17</sup> þam fæpelðe.<sup>18</sup> ziƿ hi ne  
 bioþ fæſte on þam<sup>19</sup> ƿpacum.<sup>20</sup> ƿ ða ƿpacan on ðære eaxe. Ða  
 ſelga<sup>21</sup> bioþ fýꝛpeſt þære eaxe. ƿoððæm hi ƿapað ungerýðe-  
 licorſt.<sup>22</sup> ƿio naƿu fæþi nehſt ðære eaxe. ƿoþþý hio fæþi ge-  
 rundfullicorſt.<sup>23</sup> ꝥa doþ ða feleſtan men. ꝥa hi hiopa luſe neaꝛ  
 Gode lætaþ. and ƿriþoꝛ þaꝛ eorþlican ðing ƿoꝛpeoþ.<sup>24</sup> ꝥa hi bioþ  
 oꝛpꝛoꝛgꝛu.<sup>25</sup> ƿ læſ peccaþ. hu ƿio ƿýꝛð ƿanðꝛize. oððe hƿæt  
 hio<sup>26</sup> bꝛenze. ꝥa ꝥa ƿio naƿu bið ƿimle<sup>27</sup> ꝥa geſund. hnæppen  
 ða ſelga on ꝥ. ðe hi hnæppen. ƿ ðeah biþ ƿio naƿu hƿæt hƿuꝛu  
 toðæleð ƿrom þære eaxe. Be þý ðu miht<sup>28</sup> onziſtan ꝥ. ſe<sup>29</sup> ƿæn  
 biþ micle lenz geſund ſe læſ biþ toðæleð ƿrom þære eaxe. ꝥa  
 bioþ ða men eallra oꝛpꝛoꝛzoꝛte<sup>30</sup> ægþeꝛ ge ðiſeꝛ andpeaꝛðan  
 liſeꝛ eaꝛfoða.<sup>31</sup> ze ðæꝛ topeaꝛðan. þa ðe fæſte bioþ on Gode.  
 ac ꝥa hi ƿriþoꝛ<sup>32</sup> bioþ aſýnðꝛode<sup>33</sup> ƿram Gode. ꝥa hi ƿriþoꝛ<sup>34</sup>

<sup>1</sup> Cott. neahſt. <sup>2</sup> Cott. ƿoþþamþe. <sup>3</sup> Cott. þæm. <sup>4</sup> hi, deest in MS. Cott. <sup>5</sup> Cott. ƿelce. <sup>6</sup> Bod. þæꝛ. <sup>7</sup> Cott. ƿticipað. <sup>8</sup> Bod. miðdepeaꝛðpe ƿpaca. <sup>9</sup> Bod. mæſtan. <sup>10</sup> Bod. bepan. <sup>11</sup> Bod. et Cott. mæſtan. <sup>12</sup> Cott. þæm. <sup>13</sup> Cott. næfe. <sup>14</sup> Cott. hongiað. <sup>15</sup> Cott. mæteſtan. <sup>16</sup> Cott. hƿeohtle. <sup>17</sup> on, deest in MS. Bod. <sup>18</sup> Cott. þæm fæpelte. <sup>19</sup> Cott. þæm. <sup>20</sup> Bod. ƿpacanum. <sup>21</sup> Cott. ſelgea. <sup>22</sup> Cott. ungerpedelicorſt. <sup>23</sup> Cott. geſundlicorſt. <sup>24</sup> and ƿriþoꝛ þaꝛ eorðlican þing ƿoꝛpeoð, desunt in MS. Cott. <sup>25</sup> Cott. oꝛpꝛoꝛgꝛan. <sup>26</sup> Cott. hi. <sup>27</sup> Cott. ƿimle. <sup>28</sup> Cott. meahſt. <sup>29</sup> Cott. þe. <sup>30</sup> Cott. oꝛpꝛoꝛze. <sup>31</sup> Cott. eaꝛfoða. <sup>32</sup> Cott. ƿriþuꝛ. <sup>33</sup> Cott. aſýnðpeða. <sup>34</sup> Cott. ƿriþuꝛ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God; any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

bioþ Ʒeðnefðe Ʒ Ʒerpencte. æƷþeþ Ʒe on Mode Ʒe on lichoman. SƷýlc iſ þæt þ̅ þe Ʒýrð haƷaþ. . . .

§ VIII.<sup>k</sup> . . . Be þam<sup>1</sup> Ʒoðcunðan Ʒoreþonce ſƷýlce ſio ſmeaunƷ Ʒ ſio ƷerƷeaðſiſneſ iſ to metanne Ʒiþ þone Ʒeaſoſitan<sup>2</sup> and ſpelce þ̅ hƷeol biþ to metanne Ʒiþ ða eaƷe. Ʒoþþæm ſio eaƷ Ʒelt ealler þæſ Ʒæneſ. ſƷa ðeþ ſe Ʒoðcunða Ʒoreþonc. he ſƷýrþ<sup>3</sup> ðone ſoðoſi Ʒ ða tunƷlu. Ʒ ða eoſþan Ʒeðeþ ſcille. Ʒ ƷemetƷaþ þa Ʒeoſeþ ƷerƷeafta. þ̅ iſ Ʒæteþ. Ʒ eoſþe. Ʒ Ʒýr. Ʒ lýft. ða he þƷapaþ Ʒ ƷepliteƷaþ.<sup>4</sup> hƷilum eft unƷliteƷaþ Ʒ on oþrum hiſe Ʒebneſþ Ʒ eft Ʒeeðniſaþ. Ʒ týðneþ<sup>5</sup> ælc tuðoſi. and hiſ<sup>6</sup> eft Ʒehýt Ʒ Ʒehelt. ðonne hiſ Ʒoreaððoð biþ. and Ʒoſſeaſoð. Ʒ eft Ʒeeoþþ Ʒ Ʒeeðniſaþ þonne þonne he Ʒile.<sup>7</sup> Sume uþſitan<sup>8</sup> þeaƷ ſecƷaþ þ̅ ſio Ʒýrð Ʒeałðe<sup>9</sup> æƷþeþ Ʒe Ʒeſælþa Ʒe unƷeſælþa ælceſ monneſ. Ic ðonne ſecƷe. ſƷa ſƷa ealle Ēriſtene men ſecƷaþ. þ̅ ſio Ʒoðcunðe ƷoſetiohhunƷ hiſ Ʒeałðe. næſ ſio Ʒýrð. Ʒ ic Ʒæt þ̅ hiſ ðeþþ eal þinƷ ſƷiþe ſihte. ðeaƷ unƷeſeaðſiſum monnum<sup>10</sup> ſƷa ne þince. Ði Ʒenaþ þ̅ ðaſa ælc ſie Ēoð. ðe hiſoſa Ʒillan ſulƷæþ. Niſ hiſ nan þunðoſi. Ʒoþþæm hi bioþ ałenðe mið ðam<sup>11</sup> þioſtſum hiſoſa<sup>12</sup> ſcýłða. Ac ſe Ʒoðcunða Ʒoreþonc hiſ unðeſſtent eall ſƷiþe Ʒýhte.<sup>13</sup> ðeaƷ uſ þince. Ʒoþ uſum ðýſiƷe. þ̅ ic on ƷoƷ ſaſe. Ʒoþþam<sup>14</sup> Ʒe ne cunnon þ̅ ſihte unðeſſtanðan. Ðe ðeþþ ðeaƷ eall ſƷiþe Ʒýhte. ðeaƷ uſ hƷilum ſƷa ne ðince :

§ IX.<sup>1</sup> Ealle men ſƷýrþaþ<sup>15</sup> æfteþ þam hehſtan Ʒoðe.<sup>16</sup> Ʒe Ʒoðe<sup>16</sup> Ʒe ýfele. Ac Ʒoþý ne maƷon ða<sup>17</sup> ýfelan cuman to þam<sup>18</sup> hean hƷoſe eallſa Ʒoða.<sup>19</sup> Ʒoþþam<sup>20</sup> hi ne ſƷýrþaþ on ſihte æfteþ. Ic Ʒæt<sup>21</sup> ðeaƷ ðu cƷeþe<sup>22</sup> nu hƷonne to me. Ðſýlc unſýhte mæƷ bioð<sup>23</sup> maſe ðonne he<sup>24</sup> ƷeþaſiƷe þ̅ hiſ Ʒeſýrþe.<sup>25</sup> ſƷa hiſ hƷilum Ʒeſýrþ. þ̅ þæm Ʒoðum<sup>26</sup> becýmþ anfealð ýfel on þiſſe Ʒoþulðe.<sup>27</sup> Ʒ þam ýflum anfealð Ʒoð. Ʒ oþþe<sup>28</sup> hƷile æƷþeþ ƷemenƷeð. æƷþeþ Ʒe þæm Ʒoðum.<sup>29</sup> Ʒe þæm ýflum. Ac ic þe

<sup>k</sup> Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum, &c.

<sup>1</sup> Boet. lib. iv. prosa 6.—Nihil est enim quod mali causâ, &c.

<sup>1</sup> Cott. þæm. <sup>2</sup> Bod. Ʒeaſeſitan. Cott. Ʒeaſoſitan Ʒ ſƷýlce þaſ lænan þinƷ bioð to metanne mið þa ecan Ʒ ſƷýlce þ̅ hƷeol. <sup>3</sup> Cott. aſteþeð.

<sup>4</sup> Cott. Ʒeðſaþað Ʒ ƷiteƷað. <sup>5</sup> Cott. tidþeð. <sup>6</sup> Bod. et Cott. hi.

<sup>7</sup> he Ʒile, desunt in MS. Cott. <sup>8</sup> Cott. uðſiozan. <sup>9</sup> Cott. Ʒołð.

<sup>10</sup> Cott. men. <sup>11</sup> Cott. þæm. <sup>12</sup> Cott. heoſa. <sup>13</sup> Cott. ſihte.

<sup>14</sup> Cott. Ʒoþþæm. <sup>15</sup> Cott. ſƷiſiað. <sup>16</sup> Cott. Ʒoð. <sup>17</sup> Cott. þ̅.

<sup>18</sup> Cott. þæm. <sup>19</sup> Cott. Ʒoða. <sup>20</sup> Cott. Ʒoþþæm. <sup>21</sup> Cott. naſ.

<sup>22</sup> Cott. cƷaþe. <sup>23</sup> Cott. heon. <sup>24</sup> Cott. Ʒe. <sup>25</sup> Cott. Ʒeſeoþþe.

<sup>26</sup> Cott. Ʒoðum. <sup>27</sup> Cott. Ʒeoþulðe. <sup>28</sup> Cott. oðþe. <sup>29</sup> Cott. Ʒoðum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arceize hræþer þu pene þ ænig mon rie swa andzetrull<sup>1</sup> þ he mæge onzitan ælcne mon on nýht hwelc he rie. þ he nauþer ne rie ne betera ne wýrpa ðonne he hir pene. Ic wac ðeah þ hi ne mazon. Ac weorþaþ swiþe of on won se riðo. ðe sume men reczaþ þ rie meðe wýrþe. sume men reczaþ þ he rie wýter wýrþe. ðeah hwa mæge onzitan hwæt ofer ðo. he ne mæg witan hwæt he ðencþ. ðeah he mæge sume hir willan onzitan. þonne ne mæg he eallne. Ic se mæg eac weccan sum biwpeall be þæm þ þu miht ðý swetolop onzitan. ðeah hit ungerceadwýre men onzitan ne mægen. þ is for hwi se goda læce selle ðam halum men seftne ðwenc 7 swetne. 7 oþrum halum biwpealle 7 swangne. 7 hwilum eft þæm unhalum. sumum hwýne. sumum swangne. sumum swetne. sumum biwpealle. Ic wac þ ælc swa þe ðone cwæft ne can. wile þær wunðrian for hwý hi swa ðon. Ac hir ne wunðriaþ ða læcas nauht. forþæm hi witon þ þa oþre nýton. forþæm hi cunnon ælces hwora meðsumnesse onzitan 7 tocnapan.<sup>2</sup> 7 eac ða cwæftas þe þær wi seolon. Hwæt is swa hælo. bute swiþer. oððe hwæt is hwora unswýmnes. bute unweaþas. Hwa is þonne betera læce þære swale. þonne he<sup>3</sup> ðe hi zerceop. þ is God. he arisaþ þa godan.<sup>4</sup> 7 witaþ ða wýlan. he wac hwær ælc wýrþe biþ. nis hit nan wunðor. forþæm he of þæm hean hrofe hit eall zerihþ. and wonan mýcaþ and metzaþ ælcum be hir zerýhtum :-

§ X.<sup>m</sup> Wac se ðonne hataþ wýrð. ðonne se zerceadwýra God. ðe ælces monnes ðearfe wac. hwæt wýrcþ oððe zepaþas þær ðe se ne weaþ.<sup>5</sup> And zet<sup>6</sup> ic se mæg sume biwne weapum worðum reczan be þam<sup>7</sup> dæle þe wi mennýrce zerceadwýrnes mæg onzitan ða godcunðnesse. þ is ðonne þ se onzitaþ hwilum<sup>8</sup> mon<sup>9</sup> on oþre wýran. on oþre hine God onzit.<sup>10</sup> Hwilum se twiðhwaþ þ he rie se betra.<sup>11</sup> 7 þonne wac God þ hit swa ne biþ. Wonne hwæm hwæt cýmþ oððe zoder<sup>12</sup> oððe wýfeles mape þonne se wýrcþ þ he wýrþe rie. ne biþ wi unswýhter nes no on Gode. ac wi ungleaþnes biþ on ðe welfum. þ ðu hit ne canst on miht zecnan. Of zebýres þeah þ te men onzitaþ man on þa ilcan wýran. ðe hine God onzit. Of hit zebýres þ te manize men bioþ swa unzetrume.<sup>13</sup> æzþer ze on Gode ze on lichoman. þ

<sup>m</sup> Boet. lib. iv. proza 6.—Hinc jam fit illud fatalis ordinis, &c.

<sup>1</sup> Cott. andzetrull. <sup>2</sup> Cott. oncnapan. <sup>3</sup> Cott. se. <sup>4</sup> Cott. þæm goodan. <sup>5</sup> Cott. nað. <sup>6</sup> Cott. zit. <sup>7</sup> Cott. þæm. <sup>8</sup> Cott. hwilum. <sup>9</sup> mon, deest in MS. Cott. <sup>10</sup> Cott. andzit. <sup>11</sup> Cott. betra. <sup>12</sup> Cott. zoder. <sup>13</sup> Cott. unzetrume.



thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know *man* in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the *injustice* is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so *infirm*, both in mind and in body, that they cannot of their own accord do

hi ne maƷon ne nan Ʒoð<sup>1</sup> ðon. ne nan ýfel nýllap unneðige. Ʒ biop eac Ʒpa unƷýlðige<sup>2</sup> þ hi ne maƷon nan earfoða<sup>3</sup> Ʒeþýlðelice abepan. forþæm hiƷ Ʒebýneþ ofƷ þ Ʒoð nýle<sup>4</sup> for hiƷ mildheortneƷƷe nan unabepenðlice<sup>5</sup> bƷoc him anƷettan. ðý læƷ hi forlætæn<sup>6</sup> hiopa unƷceapfulneƷƷe.<sup>7</sup> Ʒ peopþan<sup>8</sup> ƷýrƷan. Ʒif hi aƷtýneðe<sup>9</sup> biop Ʒ ƷeƷƷenceð.<sup>10</sup> Sume men biop<sup>11</sup> ælceƷ cƷæƷteƷ full cƷæƷtize and full halize ƷeƷaƷ Ʒ rihtƷƷe. ðonne Ʒincþ þ Ʒoðe unriht þ he ƷƷelce<sup>12</sup> ƷƷence. Ʒe Ʒurþum þone<sup>13</sup> ðeap. þe eallum monnum Ʒecýnðe iƷ<sup>14</sup> to þolienne.<sup>15</sup> he him ƷeðeƷ ƷeƷƷan ðonne oþrum monnum. ƷƷa ƷƷa Ʒio Ʒum<sup>16</sup> Ʒif man<sup>17</sup> cƷæþ. þ Ʒe Ʒoðcunða anpealð ƷeƷƷiobode hiƷ ðioƷlingaƷ<sup>18</sup> unðeƷ hiƷ<sup>19</sup> ƷiþeƷa Ʒceaðe.<sup>20</sup> Ʒ hi Ʒcilde ƷƷa Ʒeopnlice. ƷƷa ƷƷa<sup>21</sup> man ðeþ ðone æƷl<sup>22</sup> on hiƷ eaƷan. ManegƷ tiliƷaþ<sup>23</sup> Ʒoðe to cƷe-manne to ðon Ʒeopne þ hi Ʒillniap. hiopa anum Ʒillum. man-Ʒealð earfoðe<sup>24</sup> to þƷoƷianne. forþam þe hi Ʒillniap maƷan aƷe. Ʒ maƷan hliƷan. Ʒ maƷan peopþƷcƷe mið Ʒoðe to habbanne. þonne þa habbaþ<sup>25</sup> þe ƷoƷƷon libbaþ :

§ XI.<sup>n</sup> OfƷ eac becýmð Ʒe anpealð<sup>26</sup> ðifƷe ƷoƷulðe to ƷƷiþe Ʒoðum<sup>27</sup> monnum. forþæm Ʒe anpealð<sup>28</sup> þaƷa ýƷlana<sup>29</sup> peopþe toƷoƷƷen. Sumum monnum Ʒoð Ʒelleþ<sup>30</sup> æƷþeƷ Ʒe Ʒoð<sup>31</sup> Ʒe ýfel ƷemenƷeð. forþæm hi æƷþƷeƷ earniap. Sume he beƷeafaþ hiopa Ʒelan ƷƷiþe hƷaþe. þæƷ ðe hi æƷeƷƷ ƷeƷælize peopþaþ. þý læƷ hi for longum ƷeƷælþum hi to up ahæbben. Ʒ ðonan on oƷeƷƷettum peopþen. Sume he<sup>32</sup> let þƷeazaƷ mið heapðum bƷoce. þæt hi leopniƷen ðone cƷæƷƷ Ʒeþýlðe<sup>33</sup> on ðam<sup>34</sup> langan ƷeƷƷince. Sume him onðƷæðap earfoða ƷƷiþon þonne hy þýƷƷen. ðeap hi hi eape aðƷeoƷan mæƷen. Sume hi ƷebýcƷaþ peopþlicne hliƷan ðifƷeƷ andƷeapðan hiƷeƷ mið hiopa aƷnum ðeape. forþæm hi ƷeƷaþ þ hi næbben nan oþeƷ Ʒioh ðæƷ hliƷan<sup>35</sup> ƷýƷiþe buton

<sup>n</sup> Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

<sup>1</sup> Cott. Ʒoðð. <sup>2</sup> Cott. ungeþýlðige. <sup>3</sup> Cott. earfoða. <sup>4</sup> Cott. nýlle. <sup>5</sup> Bod. nanum abepenðlic. <sup>6</sup> Cott. forlætæn. <sup>7</sup> Cott. unƷceðfulneƷƷe. <sup>8</sup> Cott. peopþen. <sup>9</sup> Cott. aƷƷeðeð. <sup>10</sup> Cott. ƷeƷƷenceƷe. <sup>11</sup> Cott. beoð. <sup>12</sup> Cott. ƷƷýlce. <sup>13</sup> Bod. þonne. <sup>14</sup> Cott. iƷ Ʒecýnðe. <sup>15</sup> Cott. þolianne. <sup>16</sup> Ʒum, deest in MS. Cott. <sup>17</sup> Cott. mon. <sup>18</sup> Cott. ƷeƷƷiobode hiƷðeoplingaƷ. <sup>19</sup> hiƷ, deest in MS. Cott. <sup>20</sup> Cott. Ʒceate. <sup>21</sup> ƷƷa, deest in MS. Cott. <sup>22</sup> Cott. æƷƷel. <sup>23</sup> Cott. ManigƷ tilið. <sup>24</sup> Cott. earfoða. <sup>25</sup> Cott. hæbben. <sup>26</sup> Cott. anpałd. <sup>27</sup> Cott. Ʒoðum. <sup>28</sup> Cott. anpałd. <sup>29</sup> Cott. ýƷelana. <sup>30</sup> Cott. Ʒeleð. <sup>31</sup> Cott. Ʒoðð. <sup>32</sup> hi to up ahæbben Ʒ þonan on oƷeƷƷettum peopþen. Sume he, desunt in MS. Bod. <sup>33</sup> Cott. Ʒeþýlðelice. <sup>34</sup> Cott. þæm. <sup>35</sup> Bod. habben nan oþeƷƷioð þæƷ hliƷan.

any good, or avoid any evil ; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such ; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men : as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles ; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death ; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa aȝnum fiope. Sume men ƿæron ȝio unoferfƿiþeðlice. ȝƿa  
 ꝥ hi nan ne mihte<sup>1</sup> mið nanum ƿite oferfƿiþan. Ða biȝnobon  
 hiopa æfter ȝenȝum ꝥ hi nærien mið ƿitum oferfƿiþe. on  
 ðæm ƿæf ȝƿeotol ꝥ hi ƿor heopa ȝodum ƿeorcum hæfðon ðone  
 cƿæft ꝥ hi<sup>2</sup> mon ne mihte oferfƿiþon.<sup>3</sup> Ac ƿa ýfelan<sup>4</sup> ƿor  
 hiopa ýflum ƿeorcum ƿæron ȝeƿitnobe ofer ȝƿiþe.<sup>5</sup> ƿorþæm ꝥ  
 ða ƿitū ȝeƿitðon<sup>6</sup> oþrum ꝥ hi ȝƿa ðon<sup>7</sup> ne ðorȝten. ȝ eac ða  
 ȝebetan ƿe hi ðonne biociaþ. ꝥ iȝ ȝƿiþe ȝƿeotol tacn ðam<sup>8</sup> ƿiȝan  
 ꝥ he ne ȝceal luȝian to unȝemetlice ðaȝ ƿopulð ȝeȝælpa. ƿor-  
 þæm hi ofc cumaþ to ðæm ƿýȝtan<sup>9</sup> monnum. Ac hƿæt ƿille  
 ƿe cƿeþan be ðam<sup>10</sup> andƿearðan ƿelan. ðe ofc cýmþ to þæm  
 ȝodum.<sup>11</sup> hƿæt he elles ȝe butan tacn ðæf toƿearðan ƿelan ȝ  
 ðæf eðleanef anȝin ðe him Eoð ȝetiħhoð<sup>12</sup> hæfþ ƿor hiȝ ȝoðan<sup>13</sup>  
 ƿillan. Ic ƿene eac ꝥ te Eoð ȝelle manezum ýflum<sup>14</sup> monnum  
 ȝeȝælpa ƿorþæm ƿe<sup>15</sup> he ƿat heopa<sup>16</sup> ȝecýnð and heopa<sup>16</sup> ƿillan  
 ȝƿa ȝeȝaðne. ꝥ hi ƿor nanum eapmþum<sup>17</sup> ne biþ<sup>18</sup> no ðý  
 betƿan.<sup>19</sup> ac ðý<sup>20</sup> ƿýȝan. ac ȝe ȝoða læce. ꝥ iȝ Eoð. lacnaþ  
 hiopa Moð mið ðam<sup>21</sup> ƿelan. ƿile ꝥ hi onȝiten hƿonan him ȝe  
 ƿela come and olecce ðæm ƿýlæf he him þone ƿelan aƿeƿe<sup>22</sup>  
 oððe hine þam ƿelan. ȝ ƿenðe hiȝ ðeapaf to ȝoðe. ȝ ƿorlæte ða  
 unþeapaf ȝ þa ýfel ðe he ær ƿor hiȝ eapmþum ðýðe. Sume  
 beoþ<sup>23</sup> ðeah þý ƿýȝon ȝiȝ hi ƿelan habbaþ. ƿorþæm hi<sup>24</sup> ofer-  
 modizap<sup>25</sup> ƿor ðæm ƿelan ȝ hiȝ unȝemetlice bƿucað :

§ XII.<sup>c</sup> Manezum men bioþ eac ƿorȝifene ƿorþam<sup>26</sup> ƿaf  
 ƿopulð<sup>27</sup> ȝeȝælpa. ꝥ hi ȝeýle ðam<sup>28</sup> ȝodum<sup>29</sup> leanian hiopa ȝoð.<sup>30</sup>  
 ȝ ðam<sup>31</sup> ýflum hiopa ýfel. ƿorþam<sup>32</sup> ȝimle bioþ þa ȝoðan<sup>33</sup> ȝ ða  
 ýflan unȝeþƿæpe betƿýh<sup>34</sup> him. ȝe eac hƿilum ða ýflan bioþ un-  
 ȝeȝaðe betƿuh him ȝelfum. ȝe ƿuȝum an ýfel man bið hƿilum<sup>35</sup>  
 unȝeþƿæpe him ȝelfum. ƿorþamþe<sup>36</sup> he ƿat ꝥ he untela ðeð. ȝ

<sup>o</sup> Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

<sup>1</sup> Cott. meahc. <sup>2</sup> Cott. him. <sup>3</sup> Cott. meahce oferfƿiþan. <sup>4</sup> Cott.  
 ýflan. <sup>5</sup> Cott. ƿiðþe. <sup>6</sup> Cott. ȝeƿitðen. <sup>7</sup> Cott. ȝeðon. <sup>8</sup> Cott.  
 þæm. <sup>9</sup> Cott. ƿýȝetum. <sup>10</sup> Cott. þæm. <sup>11</sup> Cott. ȝoodum. <sup>12</sup> Cott.  
 tiolihod. <sup>13</sup> Cott. ȝoodan. <sup>14</sup> Cott. mænezum ýflum. <sup>15</sup> Bod.  
 þeah. <sup>16</sup> Cott. hiopa. <sup>17</sup> Cott. eapmþum. <sup>18</sup> Cott. býoð. <sup>19</sup> Cott.  
 betƿan. <sup>20</sup> Bod. ne na þý. <sup>21</sup> Cott. þæm. <sup>22</sup> Cott. aȝýppe. <sup>23</sup> Cott.  
 bioð. <sup>24</sup> hi, deest in MS. Bod. <sup>25</sup> Bod. ofermodiziam. <sup>26</sup> Cott.  
 ƿorþæm. <sup>27</sup> Cott. ƿeopulð. <sup>28</sup> Cott. þæm. <sup>29</sup> Cott. ȝoodum. <sup>30</sup> Cott.  
 ȝoð. <sup>31</sup> Cott. þæm. <sup>32</sup> Cott. ƿorþæm. <sup>33</sup> Cott. ȝoodan. <sup>34</sup> Cott.  
 betƿuh. <sup>35</sup> Cott. ȝimle. <sup>36</sup> Cott. ƿorþæmþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

penð him þapa<sup>1</sup> leana. 7 nele<sup>2</sup> ðeah þær Ʒeppican. ne hit fur-  
pum him ne læt hreopan. 7 ðonne for ðam ringalan<sup>3</sup> ege ne  
mæz no weorþan Ʒeþpære on him ſelfum. Of̃ hit eac<sup>4</sup> Ʒebýrpeð  
þ̃ re ýfla forlæt hiŷ ýfel for ſumer oþreŷ ýfleŷ monneŷ<sup>5</sup> andan.  
forþam<sup>6</sup> he wolde mið þý tælan<sup>7</sup> þone oþerne þ̃ he onſcunede  
hiŷ þeapaf. Ʒwincþ ðonne ýmb þ̃ Ʒpa he Ʒwiþof̃t mæz. þ̃ he tiolar  
unƷelic to bion þam<sup>8</sup> oþrum. forþam<sup>9</sup> hit iŷ þær Ʒoðcundan  
anwealdeŷ Ʒepuna þ̃ he Ʒýncþ of ýfle Ʒoð. Ac hit niŷ nanum  
men alefeð þ̃ he mæze Ʒiton eall þ̃ God Ʒetiohhod hæfð. ne  
eac aſecan þ̃ þ̃ he ƷeƷorht hæfþ. Ac on ðæm hi habbaþ  
Ʒenoz. to onƷitanne þ̃ re Ʒceoppenð<sup>10</sup> 7 re wealdeð eallra Ʒe-  
Ʒeafta wełt. 7 nýhte Ʒeſceop eall þ̃ he Ʒeſceop. 7 nan ýfel ne  
Ʒorhte. ne Ʒet ne Ʒýncð. ac ælc ýfel he adriþf of eallum hiŷ  
Ʒice. Ac Ʒif ðu æfter ðam hean<sup>11</sup> anwealde ƷƷýrian<sup>12</sup> Ʒilt ðær  
æłmihtizan<sup>13</sup> Godeŷ. þonne ne onƷitŷt þu nan ýfel on nanum  
þinge. þeah ðe nu þince þ̃ heŷ micel on ðiŷ<sup>14</sup> miððanƷeapde ſie.  
forþæm hit iŷ riht þ̃ þa Ʒoðan habban Ʒoð<sup>15</sup> eblean hiopa  
Ʒodeŷ. 7 ða ýflan habban<sup>16</sup> Ʒite hiopa ýfleŷ. ne biþ þ̃ nan ýfel.  
þ̃ te nýht biþ. ac biþ Ʒoð. Ac ic onƷite þ̃ ic re hæbbe aþƷiet  
nu mið þiŷ langan Ʒpelle.<sup>17</sup> forðæm re lýrt nu hiopa.<sup>18</sup> Ac  
onfoh hiopa nu. forþam<sup>19</sup> hit iŷ re læcedom and re dƷenc ðe  
ðu lange Ʒilnoðeŷt. þæt ðu þý eð mæze ðære<sup>20</sup> lape onfoŷ :

§ XIII.<sup>p</sup> Ða re Ʒiŷdom ða þiŷ Ʒpell aƷeht<sup>21</sup> hæfde. þa onƷan  
he eft ringan. 7 þur cƷæþ. Eif þu ƷillniƷe mið hlutrum mode  
onƷitan ðone hean anweald. beheald þa tunƷlu þær hean  
heofneŷ. Dealdar þa tunƷlu þa ealdan Ʒebbe ðe hi on Ʒeſceapne  
Ʒæron. Ʒpa þ̃ ſio Ʒýpene ſunne ne onhƷinþ no ðær dæleŷ þær  
heofneŷ ðe re mona oninþ. ne re mona no ne onhƷinþ þær  
dæleŷ ðe ſio ſunne oninþ. ða hƷile re hio þær on biþ. ne re  
Ʒteorpa. ðe re hatar Uppa. ne cýmþ næfre on þam wełdæle.  
þeah ealle oþre Ʒteorpan faſen mið þam Ʒoðore æfter þære  
ſunnan on þa eorþan. niŷ hit nan Ʒundor. forþam he iŷ Ʒwiþe  
neah þam up ende þære eaxe. Ac re Ʒteorpa ðe re hatar  
æfenƷteorpa. ðonne he biþ wełt Ʒeſepen. þonne tacnaþ he

<sup>p</sup> Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

<sup>1</sup> Bod. mapan.

<sup>2</sup> Cott. nýle.

<sup>3</sup> Cott. þæm ringalum.

<sup>4</sup> eac,

deest in MS. Cott.

<sup>5</sup> Cott. manneŷ.

<sup>6</sup> Cott. forþæm.

<sup>7</sup> Bod. lætan.

<sup>8</sup> Cott. bionne þæm.

<sup>9</sup> Cott. forþæm.

<sup>10</sup> Cott. Ʒeppenð.

<sup>11</sup> hean,

deest in MS. Bod.

<sup>12</sup> Bod. anwealde Ʒeýrian.

<sup>13</sup> Cott. æłmehtizan.

<sup>14</sup> Cott. þýr.

<sup>15</sup> Cott. Ʒoðan hæbben Ʒoð.

<sup>16</sup> Cott. hæbban.

<sup>17</sup> Cott.

aƷetne mið þý langan Ʒpell.

<sup>18</sup> Cott. leopa.

<sup>19</sup> Cott. forþæm.

<sup>20</sup> þære, deest in MS. Cott.

<sup>21</sup> Cott. aƷeaht.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call Ursa ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, then betokens it the evening. It then goes after the sun

æfen. færþ he þonne æfter þære runnan on þære eorþan  
 ſceade. of he ofirniþ þa runnan himðan. 7 cýmþ niþ foran þa  
 runnan up. þonne haten we hine morzenſceorpa. forþam he  
 cýmþ eaſtan up. bodar þære runnan cýme. Ðio runne 7 we  
 mona habbaþ toðæleð butruht him þone ðæg and þa niht ſwiþe  
 emne 7 ſwiþe 7eppærellice ſicriar þurh 7oðcunðan forſcea-  
 punza 7 unaþrotenlice þiopiaþ þam ælmihtigan Eode of domeſ  
 ðæg. for þý hi ne læt Eod on ane healfe þæſ heofoneſ bion.  
 Ðý læſ hi forðon oþra 7eſceafta. Ac 7eſibſuma Eod 7emetzaþ  
 ealla 7eſceafta 7 7eppæraþ þa he betruh him puniaþ. hwi-  
 lum fliht we wæta þ̅ ðriþze. hwi-  
 lum he 7emenzeþ þ̅ fýr biþ þam cile.  
 hwi-  
 lum þ̅ leohte fýr 7 þ̅ beorhte up 7erit. 7 ſio heſize eorþe  
 rit þær niþere be þæſ cýningeſ 7ebode. brenzð eorþe ælcne  
 weſtm 7 ælc tuðor ælce 7eape. 7 we hata ſumor ðriþz 7  
 7eappar fæð 7 bleða. 7 weſtm bæra hæpſeſt bſiþnz ſiþa bleða.  
 hæzlar and ſnapar 7 we oft wæða wen leccaþ ða eorþan on  
 wintra. forþam underfeþ ſio eorþe þ̅ fæð 7 7eðeþ þ̅ hit  
 7repaþ on lenzten. Ac we metod eallra 7eſceafta we on  
 eorþan ealle 7roþende weſtmar 7 ealle forþbrenzþ. 7 7ehýt  
 þonne he wýle. 7 eorþa ðonne he wile. 7 niþ þonne he wile. Ða  
 hwi-  
 le ðe þa 7eſceafta þiopiaþ. rit we hehſta ſceoppenn on hwi-  
 heah wele. þanon he wele þam 7eþealdeþeſum ealle 7eſceaftu.  
 Niþ nan wunðor. forðamþe he iſ cýning. 7 ðriþhten. 7 æþeln.  
 7 ſuma. 7 æ. 7 wiðom. 7 wihtwið ðema. he wele ealla 7e-  
 ſceaftu on hwi æþenda. 7 he hele ealle eft cuman. Ðæt we an  
 7eſtæððeza cýning ne ſtæþelode ealla 7eſceafta. ðonne wunðon  
 hi ealle toſloþene 7 toſtencete. and to nauhte wunðon ealle 7e-  
 ſceafta. ðeah habbaþ 7emænlice ða ane lufe. þ̅ hi weorpan  
 ſwi-  
 lum hlaforðe. and fæzmaþ þæſ þ̅ he heora wealt. niþ þ̅ nan  
 wunðor. forþam hi ne mihton elleſ bion. 7iþ he ne wiþeodon  
 hiora ſuman. Ða forlet we ſwiðom þ̅ hwi.<sup>1</sup> and cweþ to me.

CAPUT XL.<sup>a</sup>

§ I. **WÆDER** Ðu nu onziþe hwiðer wið ſwaþce wille. Ða  
 cweþ ic. Seze me hwiðer hwi wille. Ða cweþ he. Ic wille wezan  
 wele ælc wýrð bio 7oð.<sup>2</sup> ſam hwi monnum 7oð<sup>3</sup> wince. ſam hwi  
 him wýfel wince. Ða cweþ ic. Ic wene þ̅ hit eape ſwa bion mæze.  
 weah wi hwi-  
 lum oþer wince. Ða cweþ he. Niþ þæſ nan weþ<sup>4</sup> þ̅

<sup>a</sup> Boet. lib. iv. prosa 7.—Jamne igitur vides, quid hæc omnia, &c.

<sup>1</sup> Cott. leoð.

<sup>2</sup> Cott. 7oðð.

<sup>3</sup> Cott. 7oðð.

<sup>4</sup> Cott. weþ.



into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

## CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc pýrð bioþ Ʒod.<sup>1</sup> ðara þe riht Ʒ nýtrýrþe bioþ.<sup>2</sup> forþæm ælc pýrð. ram hio rie pýnŕum. ram hio rie unpýnŕum. for þý cýmþ to þæm Ʒodum<sup>3</sup> þ hio oþer tpeƷa do. oððe hine þreatiƷe to ðon þ he bet do. þonne he ær ðýðe. oððe him leaniƷe þ he ær tela ðýðe. And eft ælc pýrð þara þe to ðam<sup>4</sup> ýflum cýmþ. cýmþ<sup>5</sup> forþam tpeam<sup>6</sup> þingum ram hio rie meþe. ram hio rie<sup>7</sup> pýnŕum. Ʒif to ðam<sup>8</sup> ýflum cýmþ meþu pýrð. þonne cýmþ he to eðleane hiƷ ýfla. oððe to þreatunƷe<sup>9</sup> Ʒ to lape þ he eft<sup>10</sup> Ʒra ne do. Ða onƷann ic punðriƷan and cpeþ. IƷ þ for inpearðlice riht riacu þ ðu þæp neƷt. Ða cpeþ he. Ðpa hiƷ iƷ Ʒra þu meƷt. Ac ic polðe. Ʒif ðu polðeƷt. þ riƷ unc penðon<sup>11</sup> Ʒume hpile to þiƷeƷ folceƷ Ʒpæce. þýlæƷ hi cpeþon<sup>12</sup> þ riƷ Ʒpæcon<sup>13</sup> oþer monneƷ andƷet.<sup>14</sup> Ða cpeþ ic. ÐpneƷ þ ðu wille :-

§ II.<sup>r</sup> Ða cpeþ he. ƷenƷt ðu þ þ ne rie Ʒod.<sup>15</sup> þ nýt<sup>16</sup> biƷ. Ða cpeþ ic. Ic pene þæt hiƷ rie. Ða cpeþ he. Ælc pýrð<sup>17</sup> iƷ nýt þara ðe auþer ðeƷ.<sup>18</sup> oððe lærþ. oððe Ʒpucþ.<sup>19</sup> Ða cpeþ ic. Ðæt iƷ Ʒoþ. Ða cpeþ he. Ðio þiƷeƷpearðe pýrð iƷ þæm Ʒod<sup>20</sup> þe Ʒinnaþ Ʒiþ unþeapƷ Ʒ penðap hi to Ʒode.<sup>21</sup> Ða cpeþ ic. Ne mæƷ ic þæƷ oþracan. Ða cpeþ he. Ðpæt penƷt þu be ðære Ʒodan<sup>22</sup> pýrðe. ðe oft cýmþ to Ʒodum<sup>23</sup> monnum on ðiƷƷe Ʒopulðe.<sup>24</sup> Ʒpílce<sup>25</sup> hiƷ rie ƷoƷetacn eƷpa Ʒoda.<sup>26</sup> hpeþeƷ þiƷ folc mæƷe cpeþan þ hiƷ rie ýfel pýrð. Ða ƷmeƷcode<sup>27</sup> ic<sup>28</sup> Ʒ cpeþ. Ne cƷiþ þ nan mon. ac cpeþ<sup>29</sup> þ hio rie Ʒpife Ʒod.<sup>30</sup> Ʒpa hio eac biƷ. Ða cpeþ he. Ðpæt penƷt þu be þære unƷepenlicpan<sup>31</sup> pýrðe. þe oft þprietap<sup>32</sup> ða ýflan to Ʒitnianne. hpeþeƷ þiƷ folc pene þ þ Ʒod<sup>33</sup> pýrð rie. Ða cpeþ ic. Ne penap hi no þ þ Ʒod pýrð rie. ac penap þ hio rie Ʒpife eapmlico. Ða cpeþ he. Utan healdan unc þ riƷ ne penan Ʒpa Ʒpa þiƷ folc penþ. LiƷ riƷ ðæƷ penap þe ðiƷ folc penþ. þonne Ʒoþlæte riƷ ælce ƷeƷceapƷiƷneƷƷe and ælce rihtƷiƷneƷƷe. Ða cpeþ ic. Ðpi Ʒoþlæte riƷ hi a<sup>34</sup> þý<sup>35</sup>

<sup>r</sup> Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

<sup>1</sup> Cott. Ʒood. <sup>2</sup> Cott. bið. <sup>3</sup> Cott. Ʒoodan. <sup>4</sup> Cott. þæm. <sup>5</sup> cýmð, deest in MS. Bod. <sup>6</sup> Cott. forþæm tpeam. <sup>7</sup> Cott. Ʒý. <sup>8</sup> Cott. þæm. <sup>9</sup> Cott. þpeunƷe. <sup>10</sup> Bod. Ʒet. <sup>11</sup> Cott. penðen. <sup>12</sup> Cott. cpeþon. <sup>13</sup> Cott. Ʒpæcon. <sup>14</sup> Cott. Ʒemet. <sup>15</sup> Cott. Ʒood. <sup>16</sup> Cott. nýt. <sup>17</sup> pýrð, deest in MS. Cott. <sup>18</sup> Bod. apepðeð. <sup>19</sup> Cott. pýpð. <sup>20</sup> Cott. Ʒood. <sup>21</sup> Cott. Ʒoode. <sup>22</sup> Cott. Ʒoodan. <sup>23</sup> Cott. Ʒoodum. <sup>24</sup> Cott. peopulðe. <sup>25</sup> Cott. Ʒpýlce. <sup>26</sup> Cott. ælƷpa Ʒooda. <sup>27</sup> Cott. Ʒmeapcode. <sup>28</sup> ic, deest in MS. Cott. <sup>29</sup> Cott. cƷið. <sup>30</sup> Cott. Ʒood. <sup>31</sup> Cott. unpenlicpan. <sup>32</sup> Cott. þpeatað. <sup>33</sup> Cott. Ʒood. <sup>34</sup> a, deest in MS. Cott. <sup>35</sup> Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; *that* it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe *or* whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of *two things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cƿæþ he. Forþþý<sup>1</sup> folcſcƿe men recgaþ ꝥ ælce<sup>2</sup> ƿeþu ƿýrð 7 unƿýnrumu ſie ýfel. Ac ƿe ne ſculon ðæſ zelefan. forþæm ƿæt<sup>3</sup> ælc ƿýrð biþ zodb.<sup>4</sup> ſƿa ƿe ær ſƿræcon. ſam hio ſie ƿeþu.<sup>5</sup> ſam hio ſie ƿýnrum. Ða ƿearþ ic afæneð 7 cƿæþ. Ðæt iſ ƿoþ ꝥ ðu ſezt. Ic nat ðeah hƿa hit ðurpe<sup>6</sup> reczan ðýre gum monnum. forþam<sup>7</sup> hiſ ne mæg nan ðýr man zelefan :.<sup>8</sup>

§ III.<sup>s</sup> Ða onſac ſe ƿiſdom ſaplice 7 cƿæþ. Forþý ne ſcýle nan ƿiſ monn forhtigan ne znornian<sup>9</sup> to hƿæm hiſ ƿiſe ƿeoþe. oððe hƿæþe him cume ƿe ƿeþu ƿýrð ðe liþu.<sup>10</sup> ðon ma ƿe ſe hƿata efne ſcýle ýmb ꝥ znornian. hu oft he ſeohtan ſcule.<sup>11</sup> ne biþ hiſ<sup>12</sup> lof na ðý læſſe. ac iſ ƿen ꝥ hit ſie ðý mare. ſƿa biþ eac þæſ ƿiſan með þý mare. ƿe him ƿræþne ƿýrð 7 ƿeþne to becýmþ. Ðý ne ſceolde<sup>13</sup> nan ƿiſ man ƿillian<sup>14</sup> ſeſter liſeſ. 7 iſ he ænizra cƿæfta ƿeþ. oððe ænizeſ ƿeoþſcƿeſ heſ for ƿorulde.<sup>15</sup> oððe eceſ liſeſ æfter ðiſſe ƿorulde.<sup>15</sup> Ac ælc ƿiſ mon ſcýle aƿinnan æzþeſ ze ƿiþ þa ƿeþan ƿýrðe ze ƿiþ ða ƿinruman. þý læſ he hine for ðæne ƿýnruman ƿýrðe fortrurize. oððe for ðæne ƿeþan forþence.<sup>16</sup> Ac him iſ ƿearþ ꝥ he aƿeðize<sup>17</sup> þone midmeſtan ƿez betƿýhſ<sup>18</sup> ðæne ƿeþan ƿýrðe 7 ðæne liþan. ꝥ he ne ƿilnize ƿýnrumpan ƿýrðe 7 maran onſorhneſſe ðonne hit zemetlic ſie. ne eft to<sup>19</sup> ƿeþne. forþæm he ne mæg naþpeſ<sup>20</sup> unzemet adriohan.<sup>21</sup> Ac hit iſ on hioſa azenum<sup>22</sup> anpealde hƿæþne<sup>23</sup> ðara hi zeceoran.<sup>24</sup> Eſ hi þonne þone midmeſtan ƿez aƿedian ƿillap. ðonne ſcýlan<sup>25</sup> hi ſeſe him ſeſum zemetzian þa ƿinruman ƿýrðe. 7 ða onſorzan. þonne zemetzaþ him God þa ƿeþan ƿýrðe ze on þiſſe ƿorulde.<sup>26</sup> ze on þæne toƿearðan. ſƿa ſƿa hi eaþe adreogan<sup>27</sup> magan :.

§ IV.<sup>t</sup> Fel la ƿiſan menn ƿell. zaþ ealle on þone ƿez ƿe eop læriap ða foremæran biſna þara zodenazumena 7 þæra ƿeoþzeornena ƿeþa ðe ær eop ƿæron. Eala ze eaſizan 7 iðelzeornan. hƿý ze ſƿa unnýtte ſion<sup>28</sup> 7 ſƿa arpunðene.<sup>29</sup> hƿý ze nellan<sup>30</sup>

<sup>a</sup> Boet. lib. iv. proſa 7.—Quare, inquit, ita vir ſapiens, &c.

<sup>t</sup> Boet. lib. iv. metrum 7.—Bella bis quiniſ operatus anniſ, &c.

<sup>1</sup> Cott. forþþe. <sup>2</sup> ælce, deest in MS. Cott. <sup>3</sup> Cott. þe. <sup>4</sup> Cott. zodb. <sup>5</sup> Cott. ſý ƿeþe. <sup>6</sup> Cott. ðýrpe. <sup>7</sup> Cott. forþæm. <sup>8</sup> Bod. nele nan ðýrſ mon. <sup>9</sup> Cott. to ſiþe ýmb ꝥ znornian. <sup>10</sup> Bod. ƿýþan ſcýle hƿæþ him cume þæpe hu ƿýrð þe liþu. <sup>11</sup> Cott. ſcýle. <sup>12</sup> hiſ, deest in MS. Cott. <sup>13</sup> Cott. ſcýle. <sup>14</sup> Cott. ƿilman. <sup>15</sup> Cott. ƿeopulde. <sup>16</sup> Cott. forþence. <sup>17</sup> Cott. aƿeðie. <sup>18</sup> Cott. betƿeoh. <sup>19</sup> to, deest in MS. Cott. <sup>20</sup> Cott. nauþpeſ. <sup>21</sup> Cott. adriogan. <sup>22</sup> Cott. azenum. <sup>23</sup> Cott. hƿæþne. <sup>24</sup> Cott. zeceoren. <sup>25</sup> Cott. ſculon. <sup>26</sup> Cott. ƿeopulde. <sup>27</sup> Bod. ze adriýzan. <sup>28</sup> Cott. ſien. <sup>29</sup> Cott. arpunðene. <sup>30</sup> Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear *it*.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acrien æfter þam<sup>1</sup> riȝum monnum and æfter þam<sup>1</sup> peopþ-  
geornum. hwiȝce<sup>2</sup> hi ƿæron ða ðe ær eor ƿæron. and hwi<sup>3</sup> ȝe  
ðonne nellon.<sup>4</sup> riȝþan ȝe hiora ƿeara ȝeacroð habben.<sup>5</sup> him  
onhȝrian.<sup>6</sup> ȝƿa ȝe riȝroȝt mæȝen. forþæm hi punnon æfter  
riȝriȝcipe<sup>7</sup> on ðirre ƿorulde. ȝ tildon<sup>8</sup> ȝoðer<sup>9</sup> hliȝan mið  
ȝoðum<sup>10</sup> peorcum. ȝ ƿorhton ȝoðe<sup>11</sup> biȝne þam<sup>12</sup> ðe æfter him  
ƿæron. forþæm hi puniaþ nu ofer þæm tunȝlum. on ecre  
eadiȝneſſe. for heora<sup>13</sup> ȝoðum peorcum : . Þer endað þio  
feorþe<sup>14</sup> boc Boetier. and onȝinnð<sup>15</sup> ȝeo riȝte : .

§ V.<sup>u</sup> Ða ȝe ȝriȝdom ða ðir riȝell aȝehte<sup>16</sup> hæfde. ða cƿæþ ic.  
ȝriȝe riȝht<sup>17</sup> iȝ þin lap. Ac ic ƿolde ðe nu mȝnȝian<sup>18</sup> þære  
manȝrealdan<sup>19</sup> lape þe ðu me ær ȝehete be þære ȝoðer  
foȝetiohhunȝe. Ac ic ƿolde æreȝt riȝtan æt þe hƿæþer þ̅ auht<sup>20</sup>  
ȝie þ̅ ȝe ȝehioraþ þ̅ men cƿeaþ be riȝum riȝȝum þ̅ hit  
ȝeȝle ƿear ȝebȝrian. Ða cƿæþ he. Me ƿære hioſpe<sup>21</sup> þ̅ ic onette  
riȝ þ̅ ȝe ic ðe moȝte ȝelæȝtan þ̅ ic ðe ær ȝehet. ȝ þe moȝte  
ȝetæcan ȝƿa riȝeoȝtne<sup>22</sup> ƿeȝ. ȝƿa ic riȝeoȝtne riȝndan mihte<sup>23</sup>  
to þinre cȝððe. Ac hit iȝ ȝƿa riȝriȝ<sup>24</sup> of unciȝum ƿeȝe. of þæm  
ƿeȝe þe riȝ ȝetiohhod habbaþ on to ƿarenne. þ̅ þæt ðu me ær  
bæde. hit<sup>25</sup> ƿære ðeah nȝtȝe to ȝeciȝrienne<sup>26</sup> ȝ to<sup>27</sup> on-  
ȝitanne. Ac ic onðræde þ̅ ic ðe læde hiðer riðer on þa ƿaraȝ  
of þinum ƿeȝe. þ̅ ðu ne mæȝe eft þinne ƿeȝ aȝebian. Niȝ hit  
nan riȝndor ðeah þu ȝeciȝriȝe.<sup>28</sup> ȝiȝ ic þe læde be þam<sup>29</sup> ƿeȝe.  
Ða cƿæþ ic. Ne ƿearft þu no þ̅ onðrædon.<sup>30</sup> Ac ic bio riȝiȝe  
fæȝn<sup>31</sup> ȝiȝ ðu me lædeȝt riðer ic ðe biðde. Ða cƿæþ he. Ic þe  
riȝle læpan bi riȝellum. ȝƿa ic ðe eallne ƿeȝ dȝðe. ȝ ðe ƿeah  
ȝeȝan riȝle. þ̅ hit niȝ nauht þæt mon cƿiþ þ̅ æniȝ ðinȝ ƿear  
ȝebȝriȝe. forþam<sup>32</sup> ælc riȝȝ cȝmþ<sup>33</sup> of riȝum ðinȝum. for dȝ  
hit ne biȝ ƿear ȝebȝreð. ac þær hit of nauhte ne come þonne  
ƿære hit ƿear ȝebȝreð : .

<sup>u</sup> Boet. lib. v. prosa 1.—Tum ego, Recta quidem, inquam, &c.

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. hwiȝce. <sup>3</sup> Cott. hwi. <sup>4</sup> Cott. nellen. <sup>5</sup> Cott. hæbben. <sup>6</sup> Cott. onhȝrian. <sup>7</sup> Cott. peopþȝcipe. <sup>8</sup> Cott. tildon. <sup>9</sup> Cott. ȝoðer. <sup>10</sup> Cott. ȝoðum. <sup>11</sup> Cott. ȝoðe. <sup>12</sup> Cott. þæm. <sup>13</sup> Cott. hiora. <sup>14</sup> Cott. feorþe. <sup>15</sup> Cott. onȝinnð. <sup>16</sup> Cott. aȝehte. <sup>17</sup> Cott. riȝht. <sup>18</sup> Cott. mȝnȝian. <sup>19</sup> Cott. manȝrealdan. <sup>20</sup> Bod. auht. <sup>21</sup> Cott. leorpe. <sup>22</sup> Cott. riȝeoȝtne. <sup>23</sup> Cott. meahȝe. <sup>24</sup> Cott. riȝiȝe ƿeop. <sup>25</sup> hit, deest in MS. Cott. <sup>26</sup> Cott. ȝeciȝanne. <sup>27</sup> to, deest in MS. Cott. <sup>28</sup> Cott. ȝetioȝie. <sup>29</sup> Cott. bi þæm. <sup>30</sup> Cott. onðrædan. <sup>31</sup> Cott. ȝeȝæȝen. <sup>32</sup> Cott. forþæm. <sup>33</sup> Cott. cimð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me whither I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.<sup>v</sup> Ða cƿæð ic. Ac hƿonan com ƿe nama<sup>1</sup> æƿeƿt. Ða cƿæþ he. Aƿuƿtoteles min ðeoplingc hit ƿeƿehte on ƿære bec ƿe Fyrica hatte. Ða cƿæþ ic. Ðu ƿehte he hit. Ða cƿæð he. Men cƿædon ƿio ðonne him hƿæt unƿenunƿa<sup>2</sup> ƿebýƿede. ꝥ ꝥ ƿære ƿear ƿebýƿed. ƿƿelce hƿa nu ðelƿe eorþan. 7 ƿinde ƿær ðonne ƿoldhƿorð. 7 ƿecƿe ƿonne ꝥ ꝥ ƿie ƿear ƿebýƿed. Ic ƿat ƿeah ƿiƿ ƿe ðelƿene ða eorþan no ne ðulƿe. ne nan mon ær ꝥ ƿold ƿær ne hýðde. ƿonne ne ƿinde he hit no. ƿorþý hit næƿ na ƿear ƿunden. Ac ƿio ƿodcunðe ƿoretiohhunƿ lærðe ðone ƿe he ƿolde ꝥ ƿe ƿold hýðde. 7 eft ƿone ƿe he ƿolde ꝥ he hit ƿunde :-

§ VII.<sup>w</sup> Ða cƿæþ ic. Ðæt ic onƿite ꝥ hit iƿ ƿƿa ƿƿa ƿu ƿeƿt. Ac ic ƿolde ðe acƿian hƿæƿer ƿe ænigne ƿrýðom<sup>3</sup> habban oððe ænigne anƿealð hƿæt ƿe ðon. hƿæt ƿe ne ne ðon. ðe ƿio ƿodcunðe ƿoretiohhunƿ oþƿe ƿio ƿrýðuƿ neðe to ðam ƿe hi<sup>4</sup> ƿillen :- Ða cƿæþ he. ƿe habbaþ miðelne anƿealð. niƿ nan ƿeƿceadƿiƿ ƿeƿceafƿ ꝥ næbbe ƿƿeodom. ƿe ƿe ƿeƿceadƿiƿneƿƿe hæƿþ. ƿe mæƿ ðeman 7 toƿceaban hƿæt<sup>5</sup> he ƿilnian ƿceal 7 hƿæt he onƿcunian ƿceal. 7 ælc mon hæƿþ ðone ƿƿeodom. ꝥ he ƿat hƿæt he ƿile hƿæt he nele. and ðeah nabbaþ<sup>6</sup> ealle ƿeƿceadƿiƿe<sup>7</sup> ƿeƿceafƿa ƿelice ƿrýðom. Englaƿ habbaþ ƿihte ðomaƿ 7 ƿodne<sup>8</sup> ƿillan. 7 eall hƿæt<sup>9</sup> hi ƿillniap<sup>10</sup> hi beƿiƿtaþ ƿƿiƿe eape. ƿorþæm ƿe hi naner ƿoƿer<sup>11</sup> ne ƿillniap.<sup>12</sup> Niƿ nan ƿeƿceafƿ ƿe hæbbe ƿrýðom<sup>13</sup> 7 ƿeƿceadƿiƿneƿƿe buƿon englum 7 mannum. Ða men habbaþ ƿimle ƿrýðom.<sup>14</sup> ƿý maƿan ƿe hi heora Moð neap ƿodcunðum ðingum lætaþ. 7 habbaþ ðær ƿý læſſan ƿrýðom.<sup>15</sup> ƿe hi heora Moðer ƿillan<sup>16</sup> neap ðiƿƿe ƿopulð<sup>17</sup> ape lætaþ. Nabbaþ hi nænne ƿrýðom<sup>18</sup> ðonne hi hiopa<sup>19</sup> aƿnum ƿillum hi ƿýlƿe unƿearum underƿeodaþ.<sup>20</sup> Ac ƿona ƿƿa hi heora<sup>21</sup> Moð apenðaþ<sup>22</sup> ƿrom ƿode. ƿƿa ƿeopraþ he<sup>23</sup> ablenðe mið unƿiƿðome. Ðƿa ƿeah iƿ an ælmihtig. God on hiƿ ƿære hean cæƿƿe.<sup>24</sup> ƿe ƿeƿýhþ<sup>25</sup> ælcƿ monner ƿeƿanc.<sup>26</sup> 7 hiƿ ƿopð.

<sup>v</sup> Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

<sup>w</sup> Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.

<sup>1</sup> nama, deest in MS. Cott. <sup>2</sup> Bod. hƿeƿnunƿa. <sup>3</sup> Cott. ƿƿeodom.

<sup>4</sup> Bod. ƿe. <sup>5</sup> Cott. hƿæƿ. <sup>6</sup> Bod. habbað. <sup>7</sup> Cott. ealla ƿeƿceadƿiƿa.

<sup>8</sup> Cott. ƿodne. <sup>9</sup> Cott. bæƿ. <sup>10</sup> Cott. ƿilniap. <sup>11</sup> Cott. ƿor. <sup>12</sup> Cott.

ƿilniap. <sup>13</sup> Cott. ƿƿeodom. <sup>14</sup> Cott. ƿƿeodom. <sup>15</sup> Cott. ƿƿeodom.

<sup>16</sup> Cott. ƿilla. <sup>17</sup> Cott. ƿeopulð. <sup>18</sup> Cott. ƿƿeodom. <sup>19</sup> Cott. heopa.

<sup>20</sup> Cott. underƿeodað. <sup>21</sup> Cott. hiopa. <sup>22</sup> Cott. onpenðað. <sup>23</sup> Cott.

hi. <sup>24</sup> Cott. cæƿƿe. <sup>25</sup> Cott. ƿeƿihþ. <sup>26</sup> Cott. ƿeƿohƿ.



§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

ƿ ƿiſ dæda toſcæc. ƿ ƿýlc<sup>1</sup> ælcum æfter ƿiſ ƿerþſhtum. Ða ſe ƿiſdom þa þiſ ſpell aſæð hæfðe. þa onƿann he ſinƿan ƿ þiſ cƿæþ.

## CAPUT XLI.\*

§ I. ÐEAD Omeruſ ſe ƿoda ſceop. þe mið Epecum ſeleſc ƿæſ. ſe ƿaſ Fipſiliſ lapeop. ſe Fipſiliuſ ƿæſ mið Læden ƿapum ſeleſc. þeah Omeruſ on ƿiſ leopum ſƿiþe heſeðe þæpe ſunnan ƿecýnð. ƿ ƿiope cƿæftaſ. ƿ ƿiope biophto. ne mæƿ heo þeah ealle ƿerſceafca ƿerſcinan. ne þa ƿerſceafca. þe heo ƿerſcinan mæƿ. ne mæƿ ƿio ealle endemeſc ƿerſcinan. ne ealle innan ƿeondſcinan. Ac niſ þam ælmihtigan Eode ſƿa. þe iſ ſcýppenð ealſa ƿerſceafca. he ƿereop ƿ þurþheop ealle ƿiſ ƿerſceafca ændemeſc. ðone mon mæƿ hatan buton leaſe ſoþe ðunne :

§ II.<sup>y</sup> Ða ſe ƿiſdom þa ðiſ leop aſunƿen hæfðe. þa ƿerþſƿeƿeðe<sup>2</sup> he ane lýcle hƿile. Ða cƿæþ ic. Ðum tƿeo me<sup>3</sup> hæfþ ſƿiþe ƿeðneſeð. Ða cƿæþ he. Ðræt iſ ſe. Ða cƿæþ ic. Ðiſ iſ þ þ þu ſeƿiſc<sup>4</sup> þ Eod ſýlle ælcum ſƿýdom<sup>5</sup> ſƿa ƿod<sup>6</sup> to ðonne. ſƿa ýfel. ſƿæþer he ƿille. and þu ſeƿiſc eac þ Eod ƿite ælc<sup>7</sup> þinƿ ær<sup>8</sup> ƿiſ ƿerþſiþe.<sup>9</sup> ƿ þu ſeƿiſc<sup>10</sup> eac þ nan þinƿ ƿýrþe<sup>11</sup> bute ƿiſ Eod ƿille oððe ƿeƿaſiƿe.<sup>12</sup> ƿ ðu ſeƿiſc<sup>13</sup> þ ƿiſ ſcýle eall ƿapan ſƿa he ƿetiohhod habbe.<sup>14</sup> Nu ƿundſe ic þæſ hƿy he ƿeƿaſiƿe þ þa ýfelan men habban<sup>15</sup> þone ſƿýdom<sup>16</sup> þ ƿi maƿon<sup>17</sup> ðon ſƿa ƿod ſƿa ýfel ſƿæþer ſƿa ƿi ƿillan. ðonne he ær ƿat þ ƿi ýfel ðon ƿillap. Ða cƿæþ he. Ic þe mæƿ ſƿiþe eaþe ƿeandſƿýrðan þæſ ſpell. Ðu ƿolde þe nu lician<sup>18</sup> ƿiſ hƿýlc ſƿiþe ƿice cýning ƿæpe ƿ næfðe nænne ſƿýne<sup>19</sup> mon on eallon ƿiſ ƿice. ac ƿæron ealle þeope. Ða cƿæþ ic. Ne þuhte ƿiſ me nauht<sup>20</sup> þuhtlic. ne eac ƿerſenlic.<sup>21</sup> ƿiſ ƿim ſceolðan þeope men þenigan.<sup>22</sup> Ða cƿæþ he. Ðræt ƿæpe unƿecýnðlic.<sup>23</sup> ƿiſ Eod næfðe on eallum ƿiſ ƿice nane ſƿiƿe ſceafc<sup>24</sup> under ƿiſ anpealde. forþæm he ƿerſceop tƿa ƿerſceadſiſan<sup>25</sup> ƿerſceafca ſƿio.<sup>26</sup> enƿlaſ ƿ men. þam

\* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

<sup>y</sup> Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

<sup>1</sup> Cott. ƿiſc. <sup>2</sup> Cott. ƿerþſceðe. <sup>3</sup> Bod. tuma. <sup>4</sup> Cott. ƿæſc.

<sup>5</sup> Cott. ſelle ælcum men ſƿeodum. <sup>6</sup> Cott. ƿood. <sup>7</sup> Cott. ƿæſc þ

ƿite ælc. <sup>8</sup> Bod. æpep. <sup>9</sup> Cott. ƿepeopþe. <sup>10</sup> Cott. ƿæſc. <sup>11</sup> Cott.

ƿepeopþe. <sup>12</sup> Cott. ƿeþaſe. <sup>13</sup> Cott. ƿæſc. <sup>14</sup> Cott. hebbe. <sup>15</sup> Cott.

hæbhen. <sup>16</sup> Cott. ſƿeodum. <sup>17</sup> Cott. maƿen. <sup>18</sup> Bod. he nu lician.

<sup>19</sup> Cott. ſƿeone. <sup>20</sup> Cott. no. <sup>21</sup> Cott. nauht ƿerſenlic. <sup>22</sup> Cott.

þeman. <sup>23</sup> Cott. Ðæt ƿæpe unecýnðlic. <sup>24</sup> Cott. ƿerſceafc. <sup>25</sup> Cott.

ƿerſceadſiſa. <sup>26</sup> Cott. ſƿeod.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

## CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master ; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness ; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I : A certain doubt has much troubled me. Then said he : What is that ? Then said I : It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will : and thou sayest also that God knows everything before it comes to pass ; and thou sayest also, that nothing comes to pass unless God wills and permits it : and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he : I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves ? Then said I : I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he : How much more unnatural would it be, if God had not in all his kingdom any free creature under his power ? Therefore he created two rational creatures free,

he Ʒear micle Ʒife fƷeodomeſ. ꝥ hi moſton<sup>1</sup> ðon fƷa Ʒoð fƷa  
 ýfel fƷæpoſi<sup>2</sup> fƷa hi polðon.<sup>3</sup> he fælðe<sup>4</sup> fƷiþe fæſte Ʒife 7 fƷiþe  
 fæſte æ mið þære Ʒife ælcum menn<sup>5</sup> oþ hiſ ende. ꝥ iſ ſe  
 fƷýðom.<sup>6</sup> þæt te<sup>7</sup> mon mot ðon ꝥ he pile. and ꝥ iſ ſio æ ꝥ Ʒilt  
 ælcum men be hiſ Ʒerýrhtum æƷþer Ʒe on ðiſſe Ʒopulðe Ʒe on  
 þære topeapðan fƷa Ʒoð<sup>8</sup> fƷa ýfel fƷæþer he ðeþ. 7 men maƷan<sup>9</sup>  
 beƷitan þurh þone fƷýðom<sup>10</sup> fƷa hƷæt fƷa he pillap. buton ðear  
 hi ne maƷon fƷorcyrran. æc hi hine maƷon mið Ʒoðum<sup>11</sup> pe-  
 oꝛcum Ʒelettan ꝥ he þý<sup>12</sup> laƷoꝛ cýmþ. Ʒe fupþum oþ opelðo hi  
 hine hƷilum lettap Ʒiſ mon to Ʒoðum<sup>13</sup> peoꝛce ne onhazie  
 habban Ʒoðne<sup>14</sup> pillan. ꝥ iſ Ʒoð. Ða cƷæþ ic. Fel þu me hæfſt  
 aƷetne on ðam tƷeon. 7 on þære ƷeðſeƷeðneſſe þe ic ær on  
 Ʒæſ be þam fƷeodome. Ac ic eom nu Ʒet on micle mapan Ʒe-  
 ðſeƷeðneſſe ƷeunƷoꝛoð. fulneah oþ opmoðneſſe. Ða cƷæþ he.  
 ÐƷæt iſ ſio micle unƷoꝛneſ.<sup>15</sup> Ða cƷæþ ic. Ðiſ<sup>16</sup> iſ ýmb þa  
 Ðoðeſ fƷoſetiohhunƷe. fƷoþþam<sup>17</sup> þe Ʒehepaþ hƷilum ſecƷan ꝥ  
 hiſ ſcýle eall fƷa Ʒerýrran<sup>18</sup> fƷa fƷa Ðoð æt fƷuman Ʒetiohhod  
 hæfðe. ꝥ hiſ ne mæƷe nan mon apenðan.<sup>19</sup> Nu ðincþ me ꝥ  
 he ðo poþ. ðonne he apap þa Ʒoðan.<sup>20</sup> 7 eac þonne he Ʒitnap ða  
 ýfelan. Ʒiſ ꝥ ſoþ iſ. ꝥ hiſ him fƷa Ʒeſceapen Ʒæſ ꝥ hi ne  
 moſton elleſ ðon. unnýtlice þe ſƷincap ðonne þe uſ Ʒebiððap.  
 7 ðonne þe fæſtað. oððe ælmeſſan ſellaþ. Ʒiſ þe hiſ nabbaþ ðý  
 mapan ðanc. þonne<sup>21</sup> þa þe on eallum ðingum paðap on hiopa  
 aƷenne pillan. 7 æfſer<sup>22</sup> hiopa lichoman luſte iƷnap :-

§ III.<sup>2</sup> Ða cƷæþ he. Ðiſ iſ ſio ealde ſioſunƷ þe ðu longe  
 ſioſoðoſt.<sup>23</sup> 7 manige eac ær ðe. þaſa paſ ſum Ðaſicuf. oþſe  
 naman Tulliuf. þriððan naman he Ʒæſ Ʒehaten Licero. ðe<sup>24</sup>  
 Ʒæſ Romana heſetoƷa. þe Ʒæſ upƷita. þe Ʒæſ fƷiþe abijƷoð mið  
 ðære ýlcan fƷƷæce. Ac he hi ne mihte bƷunƷan to nanum  
 ende on þone tīman.<sup>25</sup> fƷoþþý heopa Ðoð paſ<sup>26</sup> abijƷoð on ðiſſe  
 Ʒopulðe pillnunƷa.<sup>27</sup> Ac ic ðe ſecƷe. Ʒiſ ꝥ ſoþ iſ ꝥ Ʒe ſecƷap. ꝥ  
 hiſ Ʒæſ unnet Ʒeboð on Ʒoðcunðum bocum ꝥ Ðoð beað<sup>28</sup> ꝥ

<sup>2</sup> Boet. lib. v. proſa 4.—Tum illa, Vetus, inquit, &c.

<sup>1</sup> Cott. moſten. <sup>2</sup> Cott. fƷæþer. <sup>3</sup> Cott. polðen. <sup>4</sup> Cott. fælðe.

<sup>5</sup> Cott. men. <sup>6</sup> Cott. fƷeodom. <sup>7</sup> Cott. ſe. <sup>8</sup> Cott. Ʒoð. <sup>9</sup> Cott.

maƷon. <sup>10</sup> Cott. fƷeodom. <sup>11</sup> Cott. Ʒoðum. <sup>12</sup> Cott. þe. <sup>13</sup> Cott.

Ʒoðum. <sup>14</sup> Cott. Ʒoðne. <sup>15</sup> ÐƷæt iſ ſio micle unƷoꝛneſ, deſunt

in MS. Bod. <sup>16</sup> Bod. Ðiſ. <sup>17</sup> Cott. fƷoþþam. <sup>18</sup> Cott. Ʒepeoþþan.

<sup>19</sup> Cott. onpenðan. <sup>20</sup> Cott. Ʒoðan. <sup>21</sup> Cott. þý. <sup>22</sup> hiopa aƷenne

pillan. 7 æfſer, deſunt in MS. Cott. <sup>23</sup> Cott. ſioſoðeſ. <sup>24</sup> Cott. ſe.

<sup>25</sup> Cott. fƷoþþý he ne meahƷe ne nan mon on þone tīman þa fƷƷæce to

nanum ende bƷunƷan. <sup>26</sup> Cott. Ʒæſ. <sup>27</sup> Cott. peoꝛulðe pilnunƷa.

<sup>28</sup> Cott. bebeað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded; that

mon ſcealde<sup>1</sup> forlætan ýfel 7 ðon Ʒoð.<sup>2</sup> 7 eft Ʒe cƷiðe ðe he  
cƷæþ. ſƷa mon ma ſƷincþ. ſƷa mon mapan meðe onfehþ. 7 ic  
ƷunðriƷe hƷi þu hæbbe forƷiten eall þ þ Ʒit ær ſƷræcon. Ʒit  
Ʒæðon ær þ Ʒio Ʒoðcunðe foretiohhunƷ ælc Ʒoð ƷorhƷte. and  
nan ýfel. ne nan ne tiohhode to Ʒýpcenne.<sup>3</sup> ne næƷpe ne  
ƷorhƷte. Ʒe ſurþum þ Ʒit ƷereahƷton<sup>4</sup> to Ʒoðe.<sup>5</sup> þæt folcƷcum  
monnum ýfel þuhte. þ Ʒær þ mon ſræce and Ʒitnoðe hƷone  
for hiƷ ýfle. þu ne Ʒæðe<sup>6</sup> Ʒit eac on<sup>7</sup> ðiƷſe ilcan bec. þ Ʒoð  
hæfðe Ʒetiohhod ſrýðom to ſýllenne<sup>8</sup> monnum. 7 ſƷa ðýðe.<sup>9</sup> 7  
Ʒif hi<sup>10</sup> ðone ſrýðom tela Ʒehealðon.<sup>11</sup> þ he hi Ʒolðe ſƷiƷe  
Ʒeorþſian mið ece Ʒice.<sup>12</sup> 7 Ʒif hi ðone ſrýðom<sup>13</sup> forheolðen. þ  
he hi ðonne Ʒolðe Ʒitnian mið ðeape. þe teohhode<sup>14</sup> Ʒif hi  
hƷæt ƷerýnƷoðon<sup>15</sup> on þam ſrýðome.<sup>16</sup> þ hi hiƷ eft on ðam<sup>17</sup>  
ſƷeoðome mið hƷeorþunƷe Ʒebeton.<sup>18</sup> 7 Ʒif hiopa hƷiƷc<sup>19</sup> ſƷa  
hearpðheort Ʒære þ he nane hƷeorþunƷe ne ðýðe. þ he þonne  
hæfðe Ʒihtlic Ʒite. Ealla ƷerƷeaƷta he hæfðe Ʒetiohhod ðeope.<sup>20</sup>  
buton englum and monnum. forðý ða<sup>21</sup> oþra ƷerƷeaƷta þeope  
Ʒint. hi healdap<sup>22</sup> hiopa þenunƷa oþ ðomeƷ ðæƷ. Ac þa menn 7  
ða englaƷ. þe ſƷeo<sup>23</sup> Ʒint. forlætaþ hiopa þenunƷa.<sup>24</sup> þræt  
maƷon men cƷeþan þ Ʒio Ʒoðcunðe foretiohhunƷ Ʒetiohhod  
hæfðe ðær þe hio ne þurhƷuƷe. oððe hu maƷon hi hi alaðigen.<sup>25</sup>  
þ hi ne maƷon Ʒoð<sup>26</sup> ðon. nu hiƷ aƷƷiten iƷ þ Ʒoð Ʒielðe<sup>27</sup>  
ælcum men æfter<sup>28</sup> hiƷ Ʒerýrhtum. þrý ſceal þonne æniƷ  
monn bion iðel. þ he ne Ʒeorce.<sup>29</sup> Ða cƷæþ ic. Ʒenoz þu me  
hæƷſt Ʒerſýrðoð<sup>30</sup> þære tƷeounƷe mineƷ MoðeƷ. be þære ac-  
ƷunƷa<sup>31</sup> ðe ic ðe acƷoðe.<sup>32</sup> Ac ic ðe Ʒolðe Ʒiet aƷcien<sup>33</sup> ſume  
ſræce ðe me ýmb<sup>34</sup> tƷeoþ. Ða cƷæþ he. þræt iƷ þ. Ða cƷæþ  
ic. Ʒenoz me iƷ cuþ<sup>35</sup> þ Ʒoð hiƷ Ʒat eall beforan. Ʒe Ʒoð<sup>36</sup> Ʒe  
ýfel. ær hiƷ Ʒerýrþe.<sup>37</sup> ac ic nat hƷræþer hiƷ eall Ʒerýrþan<sup>38</sup>  
ſceal unapenðenðlice<sup>39</sup> þ he Ʒat 7 Ʒetiohhod hæfþ. Ða cƷæþ he.

<sup>1</sup> Cott. ſceolde. <sup>2</sup> Cott. Ʒoð. <sup>3</sup> Cott. Ʒýpcanne. <sup>4</sup> Bod. ƷerhƷton.  
<sup>5</sup> Cott. Ʒoðum. <sup>6</sup> Cott. Ʒæðon. <sup>7</sup> Cott. eac æp on. <sup>8</sup> Cott. ſƷeo-  
ðom to ſellanne. <sup>9</sup> Bod. ðioðe. <sup>10</sup> Cott. he. <sup>11</sup> Cott. ſƷeoðom  
tolange heolðon. <sup>12</sup> Cott. hƷe. <sup>13</sup> Cott. ſƷeoðom. <sup>14</sup> Cott. tiohhode.  
<sup>15</sup> Cott. ƷerýnƷoðen. <sup>16</sup> Cott. þam ſƷeoðome. <sup>17</sup> Cott. þam. <sup>18</sup> Cott.  
hƷeorþunƷa Ʒebetan. <sup>19</sup> Cott. hƷýle. <sup>20</sup> Cott. þeopu. <sup>21</sup> Cott. forþý  
þe þa. <sup>22</sup> Bod. habbað. <sup>23</sup> Bod. þeƷriƷe. <sup>24</sup> Cott. þeƷnunƷa.  
<sup>25</sup> Cott. aladian. <sup>26</sup> Cott. mæƷen Ʒoð. <sup>27</sup> Cott. Ʒelðe. <sup>28</sup> Cott. be.  
<sup>29</sup> Cott. Ʒýpce. <sup>30</sup> Cott. Ʒerſeolðoð. <sup>31</sup> Cott. aƷcunƷa. <sup>32</sup> Cott.  
aþraðe. <sup>33</sup> Cott. aƷrian. <sup>34</sup> Cott. ýmbe. <sup>35</sup> Cott. cuð me iƷ.  
<sup>36</sup> Cott. Ʒoð. <sup>37</sup> Cott. þeopþe. <sup>38</sup> Cott. ƷeƷeoþan. <sup>39</sup> Cott.  
unapenðenðlice.

man should forsake evil and do good ; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil : nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil : that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did ; and if they exercised the freedom well, that he would greatly honour them with eternal power ; and if they abused the freedom, that he would then punish them with death ? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance ; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not ? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works ? Wherefore, then, should any man be idle, that he work not ? Then said I : Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he : What is that ? Then said I : I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he : It

Ne<sup>1</sup> þearf hit no eall ƷeƷorþon<sup>2</sup> unanpendenðlice.<sup>3</sup> Ac ŷum hit Ʒceal ƷeƷeorþan unanpendenðlice.<sup>3</sup> ꝥ biþ ꝥ te ure nýðþearf<sup>4</sup> biþ. Ʒ hiŷ Ʒilla biþ. Ac hit iŷ ŷum ƷƷa ƷeƷað ꝥ hiŷ niŷ nan neoðþearf.<sup>5</sup> Ʒ þeah ne deƷaþ<sup>6</sup> no ðeah hit ƷeƷorþe.<sup>7</sup> ne nan hearƷ ne biþ. ðeah hit<sup>8</sup> no ne ƷeƷýrþe.<sup>9</sup> Æþenc nu be þe Ʒelfum hƷæþer þu æniȝ ðinȝ ƷƷa Ʒæŷte<sup>10</sup> Ʒetiohhod hæbbe ꝥ þe þýnce<sup>11</sup> ꝥ hit næfƷe þinum Ʒillum onpendeð<sup>12</sup> Ʒeorþe. ne þu buton beon<sup>13</sup> ne mæȝe. oððe hƷæþer þu eŷt on ænȝum ƷeþeahƷe ƷƷa ƷƷorþæðe Ʒie. ꝥ ðe helpe hƷæþer hit ƷeƷýrþe.<sup>14</sup> þe hit no ne ƷeƷýrþe.<sup>14</sup> Fela iŷ ðæra<sup>15</sup> þinȝa ðe God ær Ʒat ær hit ƷeƷýrþe.<sup>16</sup> Ʒ Ʒat eac ꝥ hit deƷaþ<sup>17</sup> hiŷ ƷeŷceafƷum ȝiŷ hit ƷeƷýrþ. nat he hit no forþý ðe he Ʒille ꝥ hit ƷeƷýrþe.<sup>18</sup> ac for þý ðe he Ʒile forþýrnan<sup>19</sup> ꝥ hit ne ƷeƷýrþe.<sup>20</sup> ƷƷa ƷƷa ȝoð ƷcƷƷŷýra<sup>21</sup> onȝit micelne Ʒinð hƷeoŷe ær ær hit Ʒeorþe.<sup>22</sup> Ʒ hæƷ<sup>23</sup> fealðan ꝥ Ʒeȝl. Ʒ eac hƷilum lecȝan þone mæŷt. and lætan þa beȝinȝe.<sup>24</sup> ȝiŷ he ær þƷeoŷeŷ Ʒinðeŷ bæƷte. Ʒærnæþ<sup>25</sup> he hine<sup>26</sup> Ʒiþ ꝥ Ʒeðer :

§ IV.<sup>a</sup> Ða cƷæþ ic. SƷiþe þel ðu min hæfƷt ȝeholpen æt þære ƷƷræce. and ic Ʒunðriȝe hƷi ƷƷa mænȝe Ʒiŷe men ƷƷa ƷƷiþe ƷƷuncen<sup>27</sup> mið ðære ƷƷræce. and ƷƷa litel<sup>28</sup> ƷeƷiŷ Ʒunden. Ða cƷæþ he. ÐƷæŷ Ʒunðraŷt ðu þæŷ ƷƷa ƷƷiþe. ƷƷa eþe ƷƷa hit iŷ to onȝitanne. Ðu ne Ʒaŷt ðu ꝥ manȝ ðincȝ<sup>29</sup> ne biþ no onȝiten ƷƷa ƷƷa hit biþ. ac ƷƷa ƷƷa ðæŷ andȝiteŷ mæþ biþ þe þæŷ æfƷer ƷƷiŷaþ. SƷilc iŷ Ʒe ŷiŷðom ꝥ hine ne mæȝ<sup>30</sup> nan mon of þiŷŷe ƷoƷulðe<sup>31</sup> onȝitan. ƷƷilcne<sup>32</sup> ƷƷilce<sup>33</sup> he iŷ. Ac ælc Ʒinð be hiŷ andȝiteŷ mæþe ꝥ he hine Ʒoðbe onȝitan ȝiŷ he mihte.<sup>34</sup> Ac Ʒe ŷiŷðom mæȝ ur eallunȝa onȝitan ƷƷilce<sup>35</sup> ƷƷilce<sup>35</sup> Ʒe Ʒinð.<sup>36</sup> ðeah Ʒe hine ne maȝon onȝitan eallunȝa ƷƷilce ƷƷilce<sup>37</sup> he iŷ.

<sup>a</sup> Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

<sup>1</sup> Ne, deest in MS. Cott.    <sup>2</sup> Cott. ƷeƷeorþan.    <sup>3</sup> Cott. unanpendenðlice.    <sup>4</sup> Cott. nedþearf.    <sup>5</sup> Cott. nedþearf.    <sup>6</sup> Cott. depeð.    <sup>7</sup> Cott. ƷeƷeorþe.    <sup>8</sup> hit, deest in MS. Cott.    <sup>9</sup> Cott. ƷeƷeorþe.    <sup>10</sup> Cott. Ʒæŷt.    <sup>11</sup> Cott. þince.    <sup>12</sup> Cott. onpendne.    <sup>13</sup> Cott. bion.    <sup>14</sup> Cott. ƷeƷeorþe.    <sup>15</sup> Cott. þapa.    <sup>16</sup> Cott. ƷeƷeorþe.    <sup>17</sup> Cott. depeð.    <sup>18</sup> Cott. ƷeƷeorþe.    <sup>19</sup> Cott. forþeornan.    <sup>20</sup> Cott. ƷeƷeorþe.    <sup>21</sup> Cott. ȝoðd ƷcƷƷŷioŷa.    <sup>22</sup> Cott. on hƷeoŷe Ʒæ ær ær hit ƷeƷeorþe.    <sup>23</sup> Cott. hæƷ.    <sup>24</sup> Cott. bæȝinȝe.    <sup>25</sup> Cott. Ʒapenað.    <sup>26</sup> he hine, desunt in MS. Cott.    <sup>27</sup> Bod. ƷeŷƷuncen.    <sup>28</sup> Cott. lýtél.    <sup>29</sup> Cott. þinȝ.    <sup>30</sup> Bod. ÐƷilc iŷ Ʒe ŷiŷðom ne mæȝ.    <sup>31</sup> Cott. ƷeoƷulðe.    <sup>32</sup> Cott. ƷƷylcne.    <sup>33</sup> Cott. ƷƷylce.    <sup>34</sup> Cott. meahƷe.    <sup>35</sup> Cott. ƷƷylce.    <sup>36</sup> Cott. Ʒinȝ.    <sup>37</sup> Cott. ƷƷylcne ƷƷylce.



need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without *it*. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

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forþæm ge ƿiſdom iſ ƿod. he geſiþ eall<sup>1</sup> upe ƿýpc.<sup>2</sup> ze goð<sup>3</sup> ze ýfel. ær hiȝ geporðen<sup>4</sup> ƿien. oððe ſurþon<sup>5</sup> zeƿoht. Ac he uſ ne net<sup>6</sup> no þý hræþor<sup>7</sup> to þam<sup>8</sup> ꝥ pe neðe ſcýlen<sup>9</sup> goð<sup>10</sup> ðon. ne uſ ne ƿýpcþ<sup>11</sup> ꝥ pe ýfel ðon. forþam<sup>12</sup> þe he uſ realðe ƿýðdom.<sup>13</sup> Ic ðe mæȝ eac tæcan ſume biſne. ꝥ þu þý eð<sup>14</sup> onȝitan miht<sup>15</sup> ða ſƿræce. Ðræt<sup>16</sup> þu ƿaſt ꝥ geſiht. ȝ zehernes. and zepnednes onȝitaþ ðone lichoman ðæs monnes. ȝ þeah ne onȝitaþ hi hine no zelicne. ðe eapan onȝitaþ ꝥ hi zehioraþ. ȝ ne onȝitaþ hi þeah þone lichoman eallunȝa ſƿýlcne ſƿýlce he biþ. ȝio zepnednes hine mæȝ<sup>17</sup> zeznapian.<sup>18</sup> ȝ zepnedan ꝥ hit lichoma biþ. ac hio ne mæȝ zepnedan hræþer he biþ ðe blac ðe hƿit. ðe fæȝer þe unfæȝer. Ac ȝio geſið æt ſuman ceſne.<sup>19</sup> ſƿa ða eazan on beſioþ. hio<sup>20</sup> onȝitaþ ealle ðone andƿlitān þæs lichoman. Ac ic ƿolde zet peccan ſume pace. ꝥ ðu ƿiſſe<sup>21</sup> hræſ þu ƿundreðeſt.<sup>22</sup>

§ V.<sup>b</sup> Ða cƿæþ ic. Ðræt iſ ꝥ. Ða cƿæþ he. Ðit iſ ꝥ ge an monn onȝit<sup>23</sup> ꝥ ꝥ he on oþrum onȝit ſýnderlice. he hine onȝit þurh ða eazan ſýnderlice. þurh ða eapan ſýnderlice. ðurh hiȝ ƿæðelſan ſýnderlice. ðurh zezceaðſiſneſſe ſýnderlice. ðurh zepiſ andȝit. Moniȝe ſint cƿucepa<sup>24</sup> zezceafta unſtýmenðe. ſƿa ſƿa nu ſcýlſiſcaſ<sup>25</sup> ſint. and habbaþ ðeah ſumne ðæl andȝiteſ. forþæm hi ne mihton<sup>26</sup> elles libbon.<sup>27</sup> ȝiſ hi nan ȝnot andȝiteſ næfðon. ſume maȝon zepion. ſume maȝon zehýpon.<sup>28</sup> ſume zepnedon.<sup>29</sup> ſume zepincan. Ac ða ſtýmenðan netenu ſint monnum zelicſian. forþam hý habbaþ eall ꝥ ða unſtýmenðan habbaþ. ȝ eac maſe to. ꝥ iſ. ꝥ hio hýſiȝaþ<sup>30</sup> monnum. luſiaþ ꝥ hi luſiaþ. and haſiaþ ꝥ hi haſiaþ. ȝ flýþ<sup>31</sup> ꝥ hi haſiaþ. ȝ recap ꝥ hi luſiaþ. Ða men ðonne habbaþ eall ꝥ pe ær ýmbe ſƿræcon. ȝ eac to eacan ðæm micle ȝiſe zezceaðſiſneſſe. Enȝlaſ ðonne habbaþ zepiſ andȝit. Forþæm ſint þaſ ſceafta<sup>32</sup> þuſ zezceapene. ꝥ þa unſtýmenðan hi ne ahebben oſeſ ða ſtýmenðan. ne him

<sup>b</sup> Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

<sup>1</sup> eall, deest in MS. Cott.    <sup>2</sup> Cott. peopc.    <sup>3</sup> Cott. goðð.    <sup>4</sup> Cott. geporðene.    <sup>5</sup> Cott. ſurþum.    <sup>6</sup> Cott. neð.    <sup>7</sup> Cott. hræþor.    <sup>8</sup> Cott. þæm.    <sup>9</sup> Bod. nýðe.    <sup>10</sup> Cott. goðð.    <sup>11</sup> Cott. ƿepnð.    <sup>12</sup> Cott. forþæm.    <sup>13</sup> Cott. ƿreodm.    <sup>14</sup> Cott. þe ýð.    <sup>15</sup> Cott. meahte.    <sup>16</sup> Bod. Ðæt.    <sup>17</sup> ſƿýlcne ſƿýlce he bið. ȝio zepnednes hine mæȝ, desunt in MS. Bod.    <sup>18</sup> Bod. zeznapiað.    <sup>19</sup> Cott. ſƿumceſpe.    <sup>20</sup> Bod. et Cott. hi.    <sup>21</sup> Bod. ƿiſteſt.    <sup>22</sup> Cott. ƿundrode.    <sup>23</sup> Cott. onȝit.    <sup>24</sup> Bod. cucepe.    <sup>25</sup> Bod. ſiſcaſ.    <sup>26</sup> Cott. meahzon.    <sup>27</sup> Cott. libban.    <sup>28</sup> Cott. zehpan.    <sup>29</sup> Cott. zepnedan.    <sup>30</sup> Cott. hi onhýmað.    <sup>31</sup> Cott. ȝhoð.    <sup>32</sup> Cott. zezceafta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

ƿiþ ne ƿinnan. ne þa ƿtýmenðan ofeƿ ða men. ne ða men ofeƿ  
 ða enȝlaſ. ne ða enȝlaſ ƿiþ Țoð. Ac þ̅ iſ eapmlic þ̅ ƿe mæſta  
 ðæl monna ne ſeeþ on þ̅ þ̅ him ƿorȝifen iſ. þ̅ iſ ȝeſceaðƿiſneſſ.  
 ne þ̅ ne ſeeþ<sup>1</sup> þ̅ him ofeƿ iſ. þ̅ iſ þ̅ enȝlaſ habbaþ ȝ ƿiſe men.  
 þ̅ iſ ȝeƿiſ anðȝet. Ac meſt monna nu<sup>2</sup> onhýneþ<sup>3</sup> nu neatum  
 on þæm þ̅ hi ƿillmað ƿoruld luſta ſƿa ſƿa neƿenu. Ac ȝiſ ƿe  
 nu hæfðon æniȝne ðæl untƿioȝenðeſ anðȝiteſ ſƿa ſƿa enȝlaſ  
 habbað. þonne mihte ƿe onȝiton þ̅ þ̅ anðȝet biþ micle betere  
 ðonne ƿiſe ȝeſceaðƿiſneſſe.<sup>4</sup> ðeah ƿe ſela ſmean.<sup>5</sup> ƿe habbaþ  
 liƿellne ȝeaƿoritan buton tƿeon. ac þam enȝlum niſ nan tƿeo  
 naner þæra ðinȝa ƿe hi ƿiton. ƿor ði iſ hiopa. ȝeaƿorito ſƿa  
 micle betra ðonne ƿiſe ȝeſceaðƿiſneſſe. ſƿa ƿiſe ȝeſceaðƿiſneſſe  
 iſ betere þonne nýtena<sup>6</sup> anðȝit ſie. oððe þæſ ȝeƿitteſ æniȝ ðæl  
 ðe him ƿorȝifen iſ. auþer oððe hƿorum neatum oþþe unhƿo-  
 rum. Ac uton nu habban ƿiſe Moð up ſƿa ſƿa ƿe ýfemeſt  
 mæȝen ƿiþ ðæſ hean hƿoſeſ þæſ hehſtan anðȝiteſ. þ̅ þu mæȝe  
 hƿæðlicorſ cumon ȝ eþelicorſ to þinſe aȝenſe cýððe þonan þu  
 ær come. þær mæȝ þin Moð ȝ þin ȝeſceaðƿiſneſ ȝeſeon  
 openlice þ̅ þ̅ hiȝ nu ýmb tƿeoþ ælceſ ðinȝeſ. æȝþer ȝe be  
 ðære ȝoðcunðan ƿorſeſceapunȝe. ƿe ƿe nu ofȝ ýmb ſƿiæcon.  
 ȝe be ƿurum ſƿýðome.<sup>7</sup> ȝe ſƿa be eallum ðinȝum : .

§ VI.<sup>c</sup> Ða ƿe ſiſðom ða þiſ ſpell aſæð hæfðe. þa onȝan he  
 ſinȝan ȝ þuſ cƿæþ. Ðræt þu mihte onȝitan þ̅ manȝ ƿýht iſ  
 miſtlice ſeƿenðe ȝeond<sup>8</sup> eoſþan. ȝ ſint ſƿiþe unȝeliceſ hiſeſ. ȝ  
 unȝelice ſapaþ. ſume liȝaþ mið eallon lichaman on eoſþan. ȝ  
 ſƿa ſiucenðe ſapaþ þ̅ him nauþer ne ſet ne ſiþeſaſ ne ſul-  
 tumað. ȝ ſume biþ tƿioſete. ſume ƿioſeſſete. ſume fleoȝenðe.  
 ȝ ealle þeah biþ of ðune healðe ƿiþ þære eoſþan. ȝ þiðer  
 ƿillmaþ. oþþe þæſ ƿe hi lýrt. oþþe þæſ ƿe hi beſurſon. Ac ſe  
 mann ana ȝæþ uprihte. þ̅ tacnaþ þ̅ he ſceal ma þencan up  
 þonne nýþer. ði læſ þ̅ Moð ſie niſoſoſon þonne ƿe lichoma. Ða  
 ſe ſiſðom þiſ<sup>9</sup> leoþ aſunȝen hæfðe. ða cƿæþ he.

<sup>c</sup> Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

<sup>1</sup> Cott. ſecað. <sup>2</sup> nu, deest in MS. Bod. <sup>3</sup> Bod. onſtýnæð. <sup>4</sup> Cott. ȝeſceaðƿiſneſſe. <sup>5</sup> Cott. ſmeaȝen. <sup>6</sup> Cott. neƿan. <sup>7</sup> Cott. ſƿeo-  
 dome <sup>8</sup> Bod. ȝeon. <sup>9</sup> Cott. ſe ſiſðom þa þiſ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

§ VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.<sup>a</sup>

FOR þý pe sceolbon eallon<sup>1</sup> mægne grypian<sup>2</sup> æfter Gode. ꝥ pe pýren<sup>3</sup> hræt he wære. þeah hit ure mæþ ne rie ꝥ pe witan hræt<sup>4</sup> he rie. pe sceolon þeah be ðæs andgites mære. ðe he ur gýf. fundigan.<sup>5</sup> gpa gpa pe ær cwæron.<sup>6</sup> ꝥ mon sceolde<sup>7</sup> ælc ðing ongitan be his andgites mære. forþam<sup>8</sup> pe ne magon ælc ðing ongitan gpylc gpilce<sup>9</sup> hit is.<sup>10</sup> Ælc gercceart ðeah ægþer ge gercceadrif ge ungerceadrif ꝥ gweotolap ꝥ God ece is. forþæm næfre gpa manega gerccearta and gpa micla 7 gpa<sup>11</sup> fægpa<sup>12</sup> hi ne underþriodden lægpan gerccearta 7 lægpan anwealde þonne hi ealle findon. ne furþum emn miclum. Ða cwæþ ic. Ðræt is ecner. Ða cwæþ he. Ðu me ahrart micles 7 eapfoþes to on-gitanne. gif ðu hit ongitan<sup>13</sup> wilt. ðu scealt habban ær ðiner moder eagan clæne 7 hluttre.<sup>14</sup> Ne mæg ic ðe nauht helan þæs pe ic wit. Farð ðu ꝥ þrio þing findon on ðis middangeard.<sup>15</sup> An is hwilendlic wæt hæfþ ægþer<sup>16</sup> ge guman ge ende. 7 ic<sup>17</sup> nat ðeah nan wuht wæs ðe hwilendlic is nauþer ne his guman ne his ende. Oþer þing is ece. ꝥ hæfþ guman 7 næfþ nænne ende. 7 ic<sup>17</sup> wit hponne hit onginþ. 7 wit ꝥ hit næfre ne ge-endaþ. ꝥ sint englas and monna gþla. Ðriðde þing is ece buton ende 7 buton anginne. ꝥ is God. Betpuh þam<sup>18</sup> þrum is gþe micel tofced. Lif wit ꝥ ealle sceolon aþmeagan.<sup>19</sup> þonne cume wit late to ende þisse bec. oððe næfre. Ac an ðing þu scealt nýðe<sup>20</sup> wæs ær<sup>21</sup> witan. for hwý God is gehaten io helste ecner. Ða cwæþ ic. Ðrý. Ða cwæþ he. Forþon pe witon gþe lýtel wæs pe ær ur wæs. buton be gemynðe. 7 be ge-afcunze.<sup>22</sup> and get læsse wæs ðe æfter ur biþ. ꝥ an ur is ge-þýlice andweard ꝥ te þonne biþ. ac him is eall andweard. ge ꝥ te ær wæs. ge ꝥ te nu is. ge ꝥ te æfter ur bið. eall hit is him andweard. Ne weþ<sup>23</sup> his wena. ne eac næfre ne panap. Ne ofman he næfre nan<sup>24</sup> wuht. forðæm næfre nauht he<sup>25</sup> ne

<sup>a</sup> Boet. lib. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.

<sup>1</sup> Cott. ealle. <sup>2</sup> Cott. gpyþian. <sup>3</sup> Bod. pýren. <sup>4</sup> Cott. hwýlc.

<sup>5</sup> Cott. fandian. <sup>6</sup> Cott. cwædon. <sup>7</sup> Cott. sceolde. <sup>8</sup> Cott. forþæm.

<sup>9</sup> Cott. gpylce. <sup>10</sup> Cott. bið. <sup>11</sup> gpa, deest in MS. Bod. <sup>12</sup> Bod.

gþægpa. <sup>13</sup> Cott. witan. <sup>14</sup> Cott. hlutop. <sup>15</sup> Cott. middangeard.

<sup>16</sup> Bod. wæs be ægþer. <sup>17</sup> ic, deest in MS. Cott. <sup>18</sup> Cott. betweoh þæm.

<sup>19</sup> Cott. tofmeagan. <sup>20</sup> Cott. neðe. <sup>21</sup> Cott. an. <sup>22</sup> Cott. geafcum.

<sup>23</sup> Cott. wecend. <sup>24</sup> Cott. nane. <sup>25</sup> Cott. forþæm he næfre nauht.

## CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to strive *after it*: for, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forȝeat.<sup>1</sup> Ne feoð he nanpuht. ne ne ſmeap. forþam<sup>2</sup> ðe he hit  
 paƿ eall. Ne feoþ he nan puht. forðæm<sup>3</sup> he nan puht ne for-  
 leaƿ. Ne eht he nanƿe puhte. for þý hine nan puht ne mæȝ  
 flion. Ne onðƿæt he nanpuht.<sup>4</sup> forðæm he næfð nænne  
 ƿicƿan. ne ƿurþum nænne ȝelican. Simle he biþ ȝifende. 7 ne  
 ƿanaþ hýr<sup>5</sup> næfƿe nauht. Simle<sup>6</sup> he bið ælmihtig. forþæm he  
 ſimle<sup>6</sup> ƿile ȝoð<sup>7</sup> and næfƿe nan ýfel. Ný him naner ðingef  
 neðþeaƿ. Simle<sup>8</sup> he bið lociende. ne ƿlæpp he næfƿe. Simle<sup>8</sup>  
 he biþ ȝelice manþƿæpe. Simle<sup>8</sup> he biþ ece. forþam næfƿe ƿio  
 tid næf þ he næpe. ne næfƿe ne ƿýrþ. Simle<sup>8</sup> he bið fƿeoh. ne  
 biþ he to nanum ƿeorce ȝeneðeð. For hý ȝoðcunðlicum an-  
 ƿealde he iſ æȝhræp andƿearð. Þý micelneſſe ne mæȝ nan  
 monn ametan. ný þ ðeah no lichomlice<sup>9</sup> to ƿenanne. ac  
 ȝaſtlice. ſƿa ſƿa nu ƿýrðom iſ 7 ƿihtƿirner. forþæm he þ iſ  
 ſelf. Ac hræt ofermodiȝe ȝe þonne. oððe hrý ahebbe ȝe eop  
 ƿiþ ſƿa heane anƿeald. forþamþe ȝe<sup>10</sup> nauht ƿiþ hine ðon ne  
 maȝon. forþæm ȝe eca 7 ȝe ælmihtiga ſimle<sup>11</sup> ſit om þam<sup>12</sup>  
 heah ſetle hý anƿealdeſ. þonan he mæȝ eall ȝeſion. and ȝilt  
 ælcum be ðam ƿýhte<sup>13</sup> æfter hý ȝeſýrhtum. forþam hit nýr<sup>14</sup>  
 no unnýt<sup>15</sup> ðæt ƿe hopien to Eode. forþæm he ne ƿent<sup>16</sup> no  
 ſƿa ſƿa ƿe ðop. Ac abiddaþ<sup>17</sup> hine eaðmodlice. forþæm he iſ  
 ſƿiþe ƿummoð and ſƿiðe mildheort. Þebbað eoperi Moð to him  
 mid eorum honðum 7 biððaþ ðæf ðe ƿiht ȝe and eoperi þeaƿ  
 ȝe. forþam<sup>18</sup> he eop nýle<sup>19</sup> ƿýrman. haƿiaþ ýfel 7 flioþ<sup>20</sup> ſƿa ȝe  
 ſƿiþort maȝon. luſiaþ cƿæfƿar 7 folȝiaþ ðæm. Ee habbaþ micle  
 ðeaƿfe<sup>21</sup> þæt ȝe ſimle<sup>22</sup> ƿel ðon. forþæm ȝe ſimle<sup>22</sup> befoƿan  
 þam ecan 7 þam ælmehtigan Eode ðop eall þ þ ȝe ðop. eall he  
 hit ȝeſiþ 7 eall he hit forȝilt. **ÆMEN** :

<sup>1</sup> Cott. neƿon ȝeat.  
 he him nane puht.

<sup>2</sup> Cott. forþæm.

<sup>3</sup> Cott. forþý.

<sup>4</sup> Cott.

<sup>5</sup> Cott. hýr.

<sup>6</sup> Cott. Sýmle.

<sup>7</sup> Cott. ȝoð.

<sup>8</sup> Cott. Sýmle.

<sup>9</sup> Cott. heumlee.

<sup>10</sup> Bod. hi.

<sup>11</sup> Cott. ælmehtiga ſýmle.

<sup>12</sup> Cott. þæm.

<sup>13</sup> Cott. ſƿiþe ƿiht.

<sup>14</sup> Cott. nýr.

<sup>15</sup> Cott. unnýt.

<sup>16</sup> Bod. ƿelt.

<sup>17</sup> Cott. biððað.

<sup>18</sup> Cott. forþæm.

<sup>19</sup> Cott. nele.

<sup>20</sup> Cott. fleoð.

<sup>21</sup> Cott. neðþeaƿe.

<sup>22</sup> Cott. ſýmle.



thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power: Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. AMEN

DRIPTEN ælmihtiga God. wýrhta 7 wealdend ealra gewearpta. ic biððe ðe for þinre micelan mildheortnerran. 7 for þære halegan rode tacne. 7 for Scam Marian mægh haðe. and for Scem Michaeler gehýrnunne. 7 for ealra þinra halgena lufan 7 heora earwunnum. þ þu me gewyrige bet þonne ic awyrhte to þe. 7 gewyrge me to ðinum willan and to minre sawle weare bet ðonne ic sylf cunne. 7 gewearpela min Mod to ðinum willan 7 to minre sawle weare. 7 gewearpela me wi þær deofles cownunnum. and awyrge fram me ða fulan galdnige 7 ælc unrihtwyrige. 7 gewearpela me wi minum wearnnum gewerpenlicum 7 ungewerpenlicum. 7 tæc me ðinne willan to wýrcenne. þ ic mæge ðe inweardlice lufian to forðon eallum þingum mid clænum gewance 7 mid clænum lichaman. forþon þe ðu eart min weorpenð. 7 min aleanð. min fulcum. min forwe. min wearn. 7 min to hope. wi þe lof 7 weard nu 7 á á á to wealde buton æghwilecum ende. AMEN:.

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.



THE ANGLO-SAXON VERSION  
OF  
THE METRES OF BOETHIUS,  
WITH  
AN ENGLISH FREE TRANSLATION,  
BY  
MARTIN F. TUPPER, ESQ., D.C.L.,  
&c. &c. &c.

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PROŒMIUM.

ÐUS Ælfræð ur.  
ealð-ſpell neahte.  
Lýning ſerf-ſexna.  
cſæft melðode.  
leoð-ſýrhta hſt.  
Ðim pæſ lurt micel.  
pæt he þoſſum leoðum.  
leoð ſpellode.  
monnum mýrzen.  
mſlice cſiðar.  
þý læſ ælninge.  
utaðrſe.  
ſelſicne ſecg.  
þonne he ſpelcer lſt.  
gýmð for hſ gilpe.  
Ic ſceal giet ſpſecan.  
for on ſitte.  
ſolc-cuðne pæð.  
hælepum ſecgean.  
hlſte ſe þe pille.

INTRODUCTION.

THUS to us did Alfred sing  
A spell of old ;  
Song-craft the West-Saxon king  
Did thus unfold :  
Long and much he long'd to  
His people then [teach  
These mixt-sayings of sweet  
The joys of men ; [speech,  
That no weariness forsooth,  
As well it may,—  
Drive away delight from truth,  
But make it stay.  
So he can but little seek  
For his own pride :  
A fytte of song I fitly speak,  
And nought beside :  
A folk-beknown and world-  
I have to say ; [read thing  
To all the best of men I sing,—  
List, ye that may.

## METRUM I.

Ðit pær ȝeapa iu.  
 þætte Lotan earþan.  
 of ſciðþia.  
 ȝeolþaȝ læddon.  
 þneate ȝeþrunȝon.  
 þeod-lond moniȝ.  
 ȝetton ȝuðþearþeȝ.  
 ȝiȝe-þeoba tpa.  
 Lotene ȝice.  
 ȝearp-mælum peox.  
 hæfðan him ȝecȝnðe.  
 cȝningaȝ tpeȝen.  
 Rædȝoð and Alepic.  
 ȝice ȝeþunȝon.  
 Ða pær ofeþ muntȝiop.  
 moniȝ atȝhteð.  
 Lota.ȝylpeȝ full.  
 ȝuðe ȝelȝrteð.  
 ȝolc-ȝepinner.  
 ȝana hpeapfoðe.  
 ȝcip on ȝceafte.  
 ȝceotend þolhton.  
 Italia.  
 ealle<sup>1</sup> ȝeȝonȝan.  
 lind-ȝiȝenðe.  
 hiȝelæſtan.  
 ȝpua efne ȝnom muntȝiop.  
 oð þone mæpan peapoð.  
 þæp ſicilia.  
 ȝæ-ȝtpeamum in.  
 eȝlonð micel.  
 eþel mæpfað.  
 Ða pær Romana.  
 ȝice ȝepunnen.  
 abrocen buȝa cȝȝ.  
 beadu-ȝincum pær.  
 Rom ȝepȝmeð.  
 Rædȝot and Alepic.  
 ȝopon on þæt ȝæſten.

## METRE I.

OF ROME AND BOETHIUS.

It was long of yore  
 That the Gothic rout,  
 Forth from Scythia's eastern  
 shore,  
 Led their shieldmen out,  
 Thronged with swarms of war  
 The lands of many a clan,  
 And in the South set firm and  
 far,  
 Two tribes to trouble man.  
 Yearly waxed and grew  
 Those Gothic kingdoms  
 twain,  
 And Alaric and Rhædgast too,  
 Right royally did reign.  
 Then down the Alps the Goth  
 Made haste to force his way,  
 In haughty pride all fiercely  
 wrath  
 And lusting for the fray.  
 Their banner fluttered bright,  
 While all Italia through  
 Shot ruthless in their linden  
 might  
 The shielded warrior crew,  
 Forth from the Alpine drifts  
 To great Sicilia's coast,  
 Where in the sea-stream it  
 uplifts,  
 Its lofty island boast.  
 Then Rome's old rule was  
 crush'd,  
 Her costliness despoil'd,  
 And by that host, with battle  
 flush'd,  
 The city's beauty soil'd.

<sup>1</sup> Cott. ealla.

fleah Larepe.  
 mid þam æpelingum.  
 ut on Epecar.  
 Ne meahste þa seo pea laf.  
 riȝe forstandan.  
 Lotan mid ȝuðe.  
 ȝio monna ȝerstmon.  
 realdon unpillum.  
 eþel weardar.  
 halȝe aþar.  
 þær ȝehwæþere þaa.  
 Deah þær mazo-ȝınca.  
 mod mid Epecum.  
 ȝif hi leod-ȝuman.  
 lærtan doȝsten.  
 Stod þwæge on þam.  
 þeod þær ȝepunnen.  
 rintwa mænigo.  
 oð þæt wýrð ȝerþar.  
 þæt þe þeodrice.  
 þegnar and eorlar.  
 heþan ſceoldan.  
 ƿær ſe þeretema.  
 Eriſte ȝecnoden.  
 cýning ſelfa onfeng.  
 fulluht weapum.  
 Fægnodon ealle.  
 Romþara bearn.  
 and him wecene to.  
 ƿriþer ƿilnedon.  
 þe him færte ȝehet.  
 þæt hý eald-ƿihta.  
 ælceſ moſten.  
 wýrðe ȝepuniȝen.  
 on þære weleȝan byrig.  
 þenden God ƿuolde.  
 þæt he Godena ȝeþeald.  
 aȝan moſte.  
 þe þæt eall aleaȝ.  
 þær þæm æpelinga.  
 Arriuaner.

Alaric and Rhædgast  
 The fastness first they seek,  
 While Cæsar with his chiefs  
 fled fast  
 For safety to the Greek.  
 Then could the wretched band,  
 Left mournfully behind,  
 No more the warring Goth  
 withstand,  
 Nor much of mercy find.  
 Unwillingly their trust  
 The warders then gave up,  
 None to his oath was true and  
 just;  
 And full was sorrow's cup.  
 Yet to the Greek outyearn'd  
 The people, as at first,  
 And for some daring leader  
 burn'd  
 To follow whom they durst.  
 The people wore their woes  
 Many a wintry year,  
 Till weird-ordained Theodoric  
 rose,  
 Whomthane and earl should  
 hear.  
 To Christ the chief was born,  
 And water-wash'd the king,  
 While all Rome's children blest  
 the morn  
 That peace with it should  
 bring.  
 To Rome he vowed full fast  
 Her old-time rights to yield,  
 While God should grant his  
 life to last,  
 The Gothic power to wield.

ȝeðpola leofpe.  
 þonne Ðrihtnes æ.  
 Ðet Iohannes.  
 ȝoðne Papan.  
 heafðe beheapon.  
 næs þæt hæplice ðæð.  
 eac þam pæs unrym.  
 oðres manes.  
 þæt se Lota fremede.  
 ȝoðra ȝehpildum.  
 Ða pæs rycra sum.  
 on Rome býrig.  
 ahefen ðeretoȝa.  
 hlaforðe leof.  
 þenden Lyncetole.  
 Lreacas rioldon.  
 Ðæt pæs rihtpæs rync.  
 pæs<sup>1</sup> mid Romparym.  
 rync-ȝeoſa ſella.  
 riðpan longe he.  
 pæs for peopulðe pæs.  
 peorið-mýnþa ȝeorn.  
 beorn boca ȝleap.  
 Boitrys.  
 ſe hæle hatte.  
 ſe þone hlifan ȝeſah.  
 Ȝæs him on ȝemýnðe.  
 mæla ȝehpilde.  
 ýfel and eðrit.  
 þæt him elpeoðȝe.  
 kýningas cýðdon.  
 pæs on Lreacas hold.  
 ȝemunðe þapa aȝa.  
 and eald-rihta.  
 þe his elðpan.  
 mid him ahton longe.  
 luſan and lifra.  
 Anȝan þa lifum ýmbe.  
 pencean þearflice.  
 hu he riðer meahte.

He did forswear all that :  
 The Atheling he lied,  
 To please Arius God forgot,  
 And falsely slipp'd aside.  
 He broke his plighted oath,  
 And without right or ruth,  
 Good John the Pope against  
 all troth  
 Beheaded for the truth.  
 A shameful deed was there ;  
 And heaps of other ill  
 Against the good this Goth did  
 In wickedness of will. [dare  
 A man there was just set  
 For heretoch in Rome,  
 Loved by the lord whose bread  
 he ate,  
 And dear to all at home :  
 Dear also to the Greek,  
 When he the town did save ;  
 A righteous man, whom all  
 would seek,  
 For many gifts he gave.  
 Long since was he full wise,  
 In worldly wit and lore,  
 Eager in worth and wealth to  
 rise,  
 And skill'd on books to pore.  
 Boethius was he hight ;  
 He ate shame's bitter bread,  
 And ever kept the scorn in  
 sight  
 Outlandish kings had said.  
 He to the Greek was true,  
 And oft the old-rights told,  
 Which he and his forefathers  
 too  
 From those had won of old.

<sup>1</sup> Cott. næs.



Lƿecar onceppan.  
 þæt ƿe Larepe.  
 eft anƿalð ofeƿ hi.  
 aƿan moƿte.  
 ƿenðe æƿenð-ƿeƿƿit.  
 ealð-hlaƿorðum.  
 ðeƿelice.  
 and hi ƿor Ðrihtne bæð.  
 ealðum tƿeopum.  
 þæt hi æft to him.  
 comen on þa ceafte.  
 lete Lƿeca ƿitan.  
 ƿæðan Romƿarum.  
 ƿihter ƿýrðe.  
 lete þone leodƿice  
 Ða þa lape onƿeat.  
 Ðeodƿic Amuling.  
 and þone þeƿn ofeƿƿenƿ  
 heht færtlice.  
 folc-ƿerƿar.  
 healðon þone hepe-ƿine.  
 ƿær him hƿeoh ƿefa.  
 eƿe ƿrom þam eople.  
 he hine mne.  
 heht on carceƿne.  
 clurter belucan.  
 Ða ƿær moð-ƿera.  
 miclum ƿeðƿeƿeð.  
 Boetiur.  
 bƿeac longe ær.  
 ƿlencea unðer ƿolcnum.  
 he þý ƿýr meahte.  
 ƿolian þa þƿaƿe.  
 þa hio ƿƿa þeapil becom.  
 ƿær þa oƿmoð eopl.  
 aƿe ne ƿenðe.  
 ne on þam færtene.  
 ƿroƿe ƿemunðe.  
 ac he neopol aƿteah.  
 niƿer of ðune.  
 feol on þa flope.

Carefully then he plann'd  
 To bring the Greek to Rome,  
 That Cæsar in his rightful land  
 Again might reign at home.

In hidden haste he plied  
 With letters all the lords,  
 And prayed them by the Lord  
 who died,  
 To heed his earnest words.

Greece should give laws to  
 Rome,  
 And Rome should Greece  
 obey;  
 The people longed to let them  
 come  
 To drive the Goth away.

But lo! the Amuling  
 Theodoric found out all,  
 And bid his fellows seize and  
 bring  
 This high-born chief in  
 thrall.

He feared that good earl well,  
 And straightly bade them  
 bind  
 Boethius in the prison cell,  
 Sore troubled in his mind.

Ah! he had basked so long  
 Beneath a summer sky,  
 Ill could he bear such load of  
 wrong,  
 So heavy did it lie.

Then was he full of woe,  
 Nor heeded honour more;  
 Reckless he flung himself  
 below  
 Upon the dungeon floor;

fela worða ſppæc.  
 ſorþoht þearle.  
 ne penðe þonan æfre.  
 cuman of þæm clammum.  
 cleopode to Drihtne.  
 ðeompan ſtemne.  
 gýððode þur :

METRUM II.<sup>a</sup>

Ðræt ic hoða fela.  
 luſlice ðeo.  
 ſanc on ſælum.  
 nu ſceal ſiofizenðe.  
 pope ðepæðeð.  
 ppæcea ðiomor.  
 ſinȝan ſar-cpidaſ.  
 Me þioſ ſiccetunȝ haſað.  
 aȝæleð þeſ ðeocra.  
 Ð ic þa ðeð ne mæȝ.  
 ðeſeȝean ſpa fæȝne.  
 þeah ic fela ȝio þa.  
 ſette ſoð-cpida.  
 þonne ic on ſælum pær.  
 Ofc ic nu miſcýrpe.  
 cuðe ſppæce.  
 and þeah uncuðpe.  
 ær hþilum ſonð.  
 me þaſ populð ſælða.  
 pel hþær<sup>1</sup> bliðne.  
 on þiſ ðumme hol.  
 ðýrine ſoplaððon.  
 and me þa beſýpton.  
 pæðeſ and ppoſpe.  
 ſop heopa untpeopum.  
 þe ic him æfre beſcȝ.  
 cþupian ſceolde.  
 hi me topendon.  
 heopa bacu bitepe.

Much mourning, there he lay,  
 Nor thought to break his  
 chains,  
 But to the Lord by night and  
 day,  
 Sang thus in sighing strains.

## METRE II.

## A SORROWFUL FYTTE.

Lo ! I sang cheerily  
 In my bright days,  
 But now all wearily  
 Chaunt I my lays ;  
 Sorrowing tearfully,  
 Saddest of men,  
 Can I sing cheerfully,  
 As I could then ?

Many a verity  
 In those glad times  
 Of my prosperity  
 Taught I in rhymes ;  
 Now from forgetfulness  
 Wanders my tongue,  
 Wasting in fretfulness  
 Metres unsung.

Worldliness brought me here  
 Foolishly blind,  
 Riches have wrought me here  
 Sadness of mind ;  
 When I rely on them,  
 Lo ! they depart,—  
 Bitterly, fie on them !  
 Rend they my heart.

<sup>a</sup> Boet. lib. i. metrum 1. — Carmina qui quondam studio florante per-  
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

<sup>1</sup> Cott. hþær.

and heopa bliſſe ffrom.  
 Forþam wolde ge.  
 weoruld ffrýnð mine.  
 fecgan oððe ffringan.  
 þæt ic gefælllic mon.  
 wære on weorulde.  
 ne ffrýnt þa worð foð.  
 nu þa gefællpa ne maƷon.  
 ffrimle gefrunigan.

METRUM III.<sup>b</sup>

Æala on hu Ʒrummum.  
 and hu Ʒrunðlearmum.  
 weaðe ffrinceð.  
 þæt ffreorcende moð.  
 þonne hit þa ffronƷan.  
 ffrorpar beatað.  
 weoruld-bifrunƷa.  
 þonne hit ffrinnenðe.  
 hiƷ aƷen leoht.  
 an ffrælæteð.  
 and mid uua ffrorƷit.  
 þone ecan gefean.  
 þrunƷð on þa þioftrio.  
 þifre weorulde.  
 ffrorƷum gefrenceð.  
 ffrapa if þifrum nu.  
 moðe Ʒelumpen.  
 nu hit mare ne ffrat.  
 ffor Gode Ʒoðer.  
 buton ƷnorunƷe.  
 ffrimðre weorulde.  
 him if ffrorfe þearf.

Why did your songs to me,  
 World-loving men,  
 Say joy belongs to me,  
 Ever as then?  
 Why did ye lyingly  
 Think such a thing,  
 Seeing how flyingly  
 Wealth may take wing?

## METRE III.

## A FYTTE OF DESPAIR.

Alas! in how grim  
 A gulf of despair,  
 Dreary and dim  
 For sorrow and care,  
 My mind toils along  
 When the waves of the world  
 Stormy and strong  
 Against it are hurl'd.  
 When in such strife  
 My mind will forget  
 Its light and its life  
 In worldly regret,  
 And through the night  
 Of this world doth grope  
 Lost to the light  
 Of heavenly hope.  
 Thus it hath now  
 Befallen my mind,  
 I know no more how  
 God's goodness to find,  
 But groan in my grief  
 Troubled and tost,  
 Needing relief  
 For the world I have lost.

<sup>b</sup> Boet. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.<sup>c</sup>

Æala þu reippenð.  
 reipra tunġla.  
 hefoner and eorþan.  
 þu on heah-ſetle.  
 ecum ſicraſt.  
 and þu ealne hræðe.  
 hefon ſymbhpeariſeſt.  
 and þuþ þine halige miht.  
 tunġlu ġenedeſt.  
 þæt hi þe to hepað.  
 ſpýlce ſeo ſunne.  
 ſpeariſia nihta.  
 þioſtþio aþwæſceð.  
 þuþ þine meht.  
 blacum leohte.  
 beoþhte ſteorpan.  
 mona ġemetġað.  
 þuþ þinra meahhta ſped.  
 hþilum eac þa ſunnan.  
 ſiner bepeaſað.  
 beoþhtan leohtes.  
 þonne hiſ ġebýrigan mæġ.  
 þæt ſpa ġeneahþne.  
 neðe peorþað.  
 ſpelce þone mæpan.  
 moſġenſteorþian.  
 þe þe oðþe naman.  
 æfenſteorþa.  
 nemnan hepað.  
 þu ġenedeſt þone.  
 þæt he þæpe ſunnan.  
 ſið beþiġe.  
 ġeapa ġehpelce.  
 he ġongan ſceal.  
 beſoþan ſepan.  
 Ðræt þu fæðer þeþceſt.  
 ſumur-lange ðaġaſ.  
 ſpide hate.

## METRE IV.

## A PSALM TO GOD.

O Thou, that art Maker of  
 heaven and earth,  
 Who steerest the stars, and  
 hast given them birth;  
 For ever Thou reignest upon  
 Thy high throne,  
 And turnest all swiftly the  
 heavenly zone.

Thou, by Thy strong holiness  
 drivest from far  
 In the way that Thou wilt  
 each worshipping star;  
 And, through Thy great power,  
 the sun from the night  
 Drags darkness away by the  
 might of her light.

The moon, at Thy word, with  
 his pale shining rays  
 Softens and shadows the stars  
 as they blaze,  
 And even the Sun of her  
 brightness bereaves,  
 Whenever upon her too closely  
 he cleaves.

So also the Morning and Even-  
 ing Star  
 Thou makest to follow the Sun  
 from afar,  
 To keep in her pathway each  
 year evermore,  
 And go as she goeth in  
 guidance before.

þæm pinter-dagum.  
 punþrum ſceopta.  
 tīða ȝetiohhart.  
 Ðu þæm treopum ſeleſt.  
 ſuþan and ſeſtan.  
 þa ær ſe ſſearpa ſtopm.  
 norþan and eaſtan.  
 benumen hæfde.  
 leaſa ȝehpelceſ.  
 þuþ þone laðþan þinð.  
 Cala hſæt on eorþan.  
 ealla ȝerſearfa.  
 hýpað þinre hæfe.  
 doð on heoſonum ſpa ſome.  
 mode and mægne.  
 butan men anum.  
 ſe pið þinum pillan.  
 þýpceð oftoſt.  
 Ȝella þu eca.  
 and þu almihtiga.  
 ealpa ȝerſearfa.  
 ſceppenð and peccenð.  
 aþa þinum eaþmum.  
 eorþan tuðre.  
 monna cýnne.  
 þuþ þinra mehta ſpeð.  
 Ðri þu ece Loð.  
 æſpe polde.  
 þæt ſio þýrð on ȝepill.  
 penðan ſceolde.  
 ýflum monnum.  
 ealler ſpa ſpiðe.  
 hio ſul oft ðepeð.  
 unſcýlðegum.  
 Siſtað ýfele men.  
 ȝionð eorð-ſicu.  
 on heah-ſetlum.  
 halize þpiccað.  
 unðer heora ſotum.  
 ſupum uncuð.  
 Ðri ſio þýrð ſpa po.

Behold too, O Father, Thou  
 workest aright  
 To summer hot day-times of  
 long-living light,  
 To winter all wondrously or-  
 derest wise  
 Short seasons of sunshine with  
 frost on the skies.

Thou givest the trees a south-  
 westerly breeze,  
 Whose leaves the swart storm  
 in its fury did seize  
 By winds flying forth from the  
 east and the north  
 And scattered and shattered  
 all over the earth.

On earth and in heaven each  
 creature and kind  
 Hears Thy behest with might  
 and with mind;  
 But man, and man only, who  
 oftenest still  
 Wickedly worketh against Thy  
 wise will.

For ever, Almighty One, Maker,  
 and Lord,  
 On us, wretched earthworms,  
 Thy pity be poured;  
 Why wilt Thou that welfare to  
 sinners should wend,  
 But lettest weird ill the un-  
 guilty ones rend?

Evil men sit, each on earth's  
 highest seat,  
 Trampling the holy ones under  
 their feet;

pendan ſceolde.  
 Ðpa ſint gehýðde.  
 heƿ on ƿopulde.  
 Ʒeonð buƿiƷa ſela.  
 beophƿe cƿæƿtaƿ.  
 Unrihtƿiƿe.  
 eallum tidum.  
 habbað on hoƿpe.  
 þa þe him ſindon.  
 rihter ƿiƿpan.  
 ƿiceƿ ƿýrðƿan.  
 Bið þ̅ leaƷe loƿ.  
 lanƷe hƿile.  
 beƿƿiƷen mið ƿƿencum.  
 Nu on ƿopulde heƿ.  
 monnum ne deƿiað.  
 mane aƿaƿ.  
 Liƿ þu nu ƿalðenð ne ƿilt.  
 ƿiƿde ſceopan.  
 ac on ſelf-ƿille.  
 ƿiƷan læteƿ.  
 þonne ic ƿat þæt te ƿile.  
 ƿopulð-men tƿeoƷan.  
 Ʒeonð ſolban-ſceat.  
 buton ſea ane.  
 Eala min Ðrihten.  
 þu þe ealle ofeƿriht.  
 ƿopulde Ʒeƿceafƿa.  
 ƿlit nu on moneýn.  
 miðlum eaƷum.  
 nu hi on moneƷum heƿ.  
 ƿopulde ýpum.  
 ƿýnnað and ſƿincað.  
 eaƿme eoƿð-ƿapan.  
 aƿa him nu þa.

Why good should go crookedly  
 no man can say,  
 And bright deeds in crowds  
 should lie hidden away.

The sinner at all times is  
 scorning the just,  
 The wiser in right, and the  
 worthier of trust;  
 Their leasing for long while  
 with fraud is beclad,  
 And oaths that are lies do no  
 harm to the bad.

O Guide, if thou wilt not steer  
 fortune amain,  
 But lettest her rush so self-  
 willed and so vain,  
 I know that the worldly will  
 doubt of Thy might,  
 And few among men in Thy  
 rule will delight.

My Lord, overseeing all things  
 from on high,  
 Look down on mankind with  
 mercy's mild eye;  
 In wild waves of trouble they  
 struggle and strive,  
 Then spare the poor earth-  
 worms, and save them  
 alive!

METRUM V.<sup>d</sup>

Ðu meahƿ be þære ƿunnan.  
 ƿƿeotole ƿeƿeancean.  
 and be æghƿealcum.  
 oðrum ƿƿeoƿƿan.  
 ƿapa þe æfter bƿrgum.  
 beoƿhtorƿ ƿemeð.  
 Eif him ƿan ƿope.  
 ƿolcen hangað.  
 ne mægen hi ƿpa leohƿne.  
 leoman anƿendan.  
 æi ƿe ƿicca miƿƿ.  
 ƿiƿpa ƿeoƿðe.  
 Spa ofƿ ƿmýlƿe ƿæ.  
 ƿuþeƿne ƿinð.  
 ƿræge glar-hluðne.  
 ƿumme geðƿeƿeð.  
 þonne hie ƿemenzað.  
 mícra ýƿta.  
 onhƿeƿað hƿon-mepe.  
 hƿioh bið þonne.  
 ƿeo þe æi gladu.  
 on-ƿiene ƿær.  
 Spa ofƿ ærƿƿunge.  
 utapealleð.  
 of clife harum.  
 col and hlutop.  
 and geƿeclice.  
 ƿihte ƿloƿeð.  
 ƿneð ƿið hif earðer.  
 oð him on innan ƿeð.  
 munter mægen-ƿtan.  
 and him on miððan ƿeliƿeð.  
 atƿenðloð of þæm ƿoppe.  
 he on tu ƿiðþan.  
 ƿorceanen ƿýƿð.  
 ƿciƿ bið geðƿeƿeð.  
 bƿpna ƿeblonðen.  
 bƿoc bið onƿenðeð.

## METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and  
 the sun  
 Shining on cities so bright,  
 If the welkin hangs dreary and  
 dun,  
 To wait in the mist for the  
 light.

So too, the calm sea, glassy  
 grey,  
 The south wind all grimly  
 makes riot;  
 And whirlpools in strife stir  
 away  
 The whale-pond that once  
 was so quiet.

So also, outwelleth a spring,  
 All clear from the cliff and  
 all cool,  
 Till midway some mountain  
 may fling  
 A rock to roll into the pool.

Then broken asunder will seem  
 The rill so clear-running  
 before,  
 That brook is turned out of  
 its stream,  
 And flows in its channel no  
 more.

So now, in thy darkness of  
 mind,  
 Thou wilt my wisdom to  
 spurn,

<sup>d</sup> Boet. lib. i. metrum 7.—Nubibus atris, &c.

of hīf riht rýne.  
 rýþum toflopen.  
 ſpa nu þa þioftrio.  
 þinre heortan rillað.  
 minre leohitan.  
 lape riðſtonðan.  
 and þin mod-geþonc.  
 miclum geþnefan.  
 Ac gif þu nu rihtar.  
 þæt þu pel mæge.  
 þæt roðe leohit.  
 ſpeotole oncnapan.  
 leohite geleafan.  
 þu foþlætān ſcealt.  
 idle ofeþ-ſælþa.  
 unnýtne geþean.  
 þu ſcealt eac ýfelne ege.  
 an-foþlætān.  
 poþulb-eaþfoþa.  
 ne moſt þu þeſan foþi þæm.  
 ealleſ to oþmoð.  
 ne þu þe æfre ne læt.  
 plenca geþæcan.  
 þe læſ þu þeoþðe foþ him.  
 mid ofeþ-mettum.  
 eft geſcendeb.  
 and to upahafen.  
 foþi oþfoþigum.  
 poþulb geſælþum.  
 Ne eft to paclice.  
 geoþtneope.  
 æniſer goðer.  
 þonne þe þoþ poþulbe.  
 riþerþearða mæſt.<sup>1</sup>  
 þinſa þpeage.  
 and þu þe ſelfum.  
 riþioſt onſitte.  
 foþþæm ſimle bið.  
 ſe mod-ſeþa.  
 miclum gebunden mid.

Withstanding, by trouble  
 made blind,  
 The lessons thou never wilt  
 learn.

Yet now, if ye will, as ye may,  
 The true and pure light  
 clearly know,  
 Let go the vain joys of to-day,  
 The weal that brings nothing  
 but woe.

And drive away bad unbelief,  
 The fears of the world and  
 its care,  
 And be thou not given to grief,  
 Nor yield up thy mind to  
 despair.

Nor suffer thou glad-going  
 things  
 To puff thee with over-much  
 pride,  
 Nor worldliness lifting thy  
 wings,  
 To lure thee from meekness  
 aside;

And let not, too weakly again,  
 Ills make thee despair of the  
 good,  
 When hunted by peril and  
 pain,  
 And haunted by misery's  
 brood.

For always the mind of a man  
 Is bound up with trouble  
 below,

<sup>1</sup> Cott. mæſt.



ȝeðnefneſſe.  
 ȝif hine ðreccēan mot.  
 þiſſa ȝfla hƿæþeſi.  
 innan ſƿencan.  
 foſþæm þa tƿeȝen tƿeȝan.  
 teoð to ſomne.  
 rið þæt moð foſan.  
 miſteſ ðpoleman.  
 þæt hit ſeo ece ne mot.  
 himan ȝeond ſcman. [miſtum.  
 ſunne foſi þæm ſƿeartum  
 æſi þæm hi ȝeſƿiðſiðas ƿeoſþen.

If riches or poverty can  
 Engraft it with sin or with  
 woe.

Because the twin evils make  
 dun

The mind in a misty swart  
 shroud,

That on its eternity's sun

Is dim till it scatters the  
 cloud.

METRUM VI.<sup>o</sup>

Ða ſe ƿiſdom eft.  
 ƿoſð-hoſð onleac.  
 ſanȝ ſoð-cƿiðas.  
 and þuſ ſelfa cƿæð.  
 Ðonne ſio ſunne.  
 ſƿeotoloſc ſcmeð.  
 haðſloſc of heſone.  
 hƿæðe bioð aſiſcƿioð.  
 ealle ofſi eoſþan.  
 oðſe ſceoppan.  
 foſþæm hiopa biſhtu ne bið.  
 auht [biſhtneſſe.]  
 to ȝeſettane.  
 rið þæſe ſunnan leoht.  
 Ðonne ſmolte blæþð.  
 ſuþan and ƿeſtan ƿinð.  
 undeſi ƿolcnum.  
 þonne ƿeaxeð hƿaðe.  
 ſelðeſ bloſcman.  
 ƿæȝen þæt hi moton.  
 Ac ſe ſceapca ſcƿoſm.  
 þonne he ſcƿonȝ cȳmð.  
 noſþan and eaſtan.  
 he ȝenimeð hƿaðe.  
 þæſe noſan plite.

## METRE VI.

## OF CHANGE.

Then did Wisdom again  
 Unlock his word-hoard well,  
 And sang in soothful strain  
 The truths he had to tell.

When with clearest blaze  
 The sun shines in the sky,  
 The stars must quench their  
 rays

Over the earth so high.

For that, set in the light  
 Of her that rules by day,  
 Their brightness is not bright,  
 But dimly dies away.

When the wind South-west  
 Under the cloud blows low,  
 Field-flowers wax their best,  
 Fain to be glad and grow.

But when by East and North,  
 The stark storm strongly  
 blows,

He speedily drives forth  
 All beauty from the rose.

° Boet. lib. ii. metrum 3. — Cum polo Phœbus roseis quadrigis, &c.

And eac þa puman jæ.

norþerne ýr.

nebe gebæðeð.

þæt hio rþange ðeonð rýpeð. And beat the wide waste sea

on rþaþu beateð.

Eala þi on eorþan.

auht fæſtliceſ.

peorcer on populde.

ne punað æfre.

So, with a stern needs-be

The northern blast doth dash

And beat the wide waste sea  
That it the land may lash.

Alas, that here on earth

Nothing is fast and sure;

No work is found so worth

That it for ever endure.

### METRUM VII.<sup>f</sup>

Ða onzon je ſiſdom.

hiſ ðepunan fýlzan.

ðlio-þorðum zol.

ðýð æt<sup>1</sup> rpelle.

ronz roð-cpida.

rumne þa zeta.

Epæð he ne hepðe.

þæt on heanne<sup>2</sup> munt.

monna ænið.

meahte aſettan.

healle hiof-fæſte.

Ne þearf eac hæleþa nan.

penan þæſ peorcer.

þæt he piſdom mæze.

pið ofepmetta.

æfre zemengan.

Þerðer þu æfre.

þæt te ænið mon.

on ronð beorðar.

ſettan meahte.

fæſte healle.

Ne mæz eac ſpa nan.

piſdom timbran.

þæſ þæſ populð-ðitjunz.

beorð ofepbæðeð.

þaþu ronð pillað.

þen forpſelzan.

### METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began

Wisdom a song,

And spoke out his spells as he  
wander'd along,

He said: On a mountain no  
man can be skill'd

With a roof weather-proof a  
high hall to up build.

Moreover, let no man think  
ever to win

By mixing pure wisdom with  
over-proud sin.

Heard ye that any built firmly  
on sand,

Or caught hold of wisdom with  
gain-getting hand?

The light soil is greedy to  
swallow the rain;

So now doth the rich, in his  
measureless gain

<sup>f</sup> Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.

<sup>1</sup> Cott. æſt.

<sup>2</sup> Cott. heane.

Sƿa ðeð ƿeƿra nu.  
 Ʒƿunðleaƿ ƷiƿunƷ.  
 Ʒilƿeƿ and æhta.  
 Ʒeðƿunceð to ðriƷƷum.  
 ðƿeoƿenðne ƿelan.  
 and þeah þaƿ þeaƿƿan ne bið.  
 ƿuƿiƿt aceleð.  
 Ne mæƷ hæleþa Ʒehƿæm.  
 huƿ on munte.  
 lanƷe Ʒelæƿtan.  
 ƿoƿþæm him lunƷe on.  
 ƿiƿt ƿinð ƿƿapeð.  
 Ne bið ƿonð þon ma.  
 ƿið micelne ƿen.  
 manna ænƷum.  
 huƿeƿ hiƿðe.  
 ac hiƿ hƿeoƿan ƿile.  
 ƿiƷan ƿonð æƿteƿ ƿene.  
 Sƿa bioð anƿa Ʒehƿæƿ.  
 monna moð-ƿeƿan.  
 miclum aƿeƷeðe.  
 oƿ hiƿa ƿteðe ƿýƿeðe.  
 þonne he ƿƿonƷ ðƿeceð.  
 ƿinð unðeƿ ƿolcnum.  
 ƿoƿulð-eaƿfoƿa.  
 oððe hi<sup>1</sup> eƿt ƿe ƿeƿa.  
 ƿen onhƿeƿeð.  
 ƿumeƿ ýmbhoƷan.  
 unƷemet Ʒemen.  
 Ac ƿe þe ƿa ecan.  
 aƷan ƿille.  
 ƿoƿan Ʒeƿælpa.  
 he ƿceal ƿiððe ƿlion.  
 þiƿƿe ƿoƿulðe ƿlite.  
 ƿýƿce him ƿiðþan.  
 hiƿ moðeƿ huƿ.  
 þæƿ he mæƷe ƿinðan.  
 eaðmetta ƿtan.  
 unƷemetƿæƿtne.<sup>2</sup>  
 Ʒƿunð-ƿeal Ʒeaƿone.

<sup>1</sup> Cott. hiƿ.

Of honours and havings, drink  
 deep of such weal,  
 Yea, down to the dregs, and  
 still thirsty will feel.

A house on a hill-top may  
 never long stay,  
 For quickly the swift wind  
 shall sweep it away,  
 And a house on the sand is no  
 better at all;  
 In spite of the house-herd, in  
 rain it shall fall.

So failing and fickle is every  
 mind  
 When rack'd by the rage of  
 this world-trouble wind,  
 And measureless cares, as a  
 quick-dropping rain  
 Unstopping, stir up the mind's  
 welkin with pain.

But he who would have ever-  
 lasting true bliss,  
 Must fly from the glare of a  
 world such as this:  
 And then let him make a strong  
 home for his mind,  
 Wherever true Lowliness' rock  
 he can find;

<sup>2</sup> Cott. unig metƿæƿtne.

je to-ghīdan ne þearf.  
 þeah hit pecge pīnð.  
 populð-eapfoþa.  
 oððe ýmbhozena.  
 ormete þen.  
 forþæm on þære ðene.  
 Drihten ſelfa.  
 þara eadmetta.  
 eapðfæst puniḡað.  
 þær je ƿiſdom á.  
 punað on zemýndum.  
 forþon orforiḡ hī.  
 ealniḡ læðað.  
 populð-men ƿiſe.  
 buton penḡiḡe.  
 þonne he eall forfrið.  
 eorðlicu ḡoð.  
 and eac þara ýfela.  
 orforið punað.  
 hopað to þam ecum.  
 þe þær æfter cumað.  
 Þine þonne æghþonan.  
 ælmihtig ḡoð.  
 riḡallice.  
 riḡle gehealdeð.  
 anpunizenðne.  
 hī azenum.  
 moðer geſelþum.  
 þurh metodeḡ ḡife.  
 þeah hīe je pīnð.  
 populð-eapfoþa.  
 friðe ſpence.  
 and hīe riḡale.  
 zemen ḡæle.  
 þonne hīm ḡumme on.  
 populð-ſælþa pīnð.  
 ƿpaðe blaþeð.  
 þeah þe hīe ealneḡ.  
 je ýmbhoza þýrpa.  
 populð-ſælþa.  
 ƿpaðe ðpēcce.

A settled ground-anchor that  
 never shall slide,  
 Though trouble attack it by  
 tempest and tide;  
 For that, in Lowliness' valley  
 so fair,  
 The Lord, and mind-wisdom  
 for ever live there.

Therefore leads always a quiet-  
 like life  
 The wise in the world, without  
 changes or strife,  
 When heedless alike of earth's  
 good and earth's ill,  
 He watches in hope of an after-  
 world still.

Such an one evermore God ever  
 kind  
 Happily keeps in the calm of  
 his mind;  
 Though wild winds of sorrow  
 against him are hurl'd,  
 Though always annoyed by the  
 cares of the world,  
 Though wrathful and grim are  
 these trouble-dark gales,  
 And Care in its anguish and  
 anger assails.

METRUM VIII.<sup>s</sup>

Sona swa se ƿiſdom.  
 swa ƿorð hæfde.  
 swetole aƿeahhte.  
 he swa ƿiðþan ongan.  
 ƿinþan ƿoð-cƿiðar.  
 and swa seƿa cƿæð.  
 ƿræt ƿio ƿorþme elð.  
 ƿoðb-buendum.  
 geonð eorþan-ƿceat.  
 æghƿam dohte.  
 swa swa anra gehƿæm.  
 on eorð-ƿærctmum.  
 genoh ƿuhte.  
 niſ hit nu swa ƿƿelc.  
 næron swa geonð ƿeopulðe.  
 ƿelge hamar.  
 ne miſlice.  
 mettar ne ðrincar.  
 ne hi swara hƿæglā.  
 hƿu ne zemdon.  
 se nu ðriht-guman.  
 ðiorort lætað.  
 ƿorþæm hiopa næniȝ.  
 næſ swa zieta.  
 ne hi ne zerapon.  
 ƿunð-buende.  
 ne ymbutan hi.  
 aƿeſ ne heƿdon.  
 hƿæt hi ƿiſenluſta.  
 ƿrecene ƿæron.  
 buton swa hi meahton.  
 zemetlicort.  
 swa gecynð began.  
 se him Lƿiſt zerceop.  
 and hi æne on ðæge.  
 æton gýmle.  
 on æfen-tið.  
 eorþan ƿærctmar.

## METRE VIII.

## OF PRIMAL INNOCENCE.

Soon as Wisdom thus had  
 sung,  
 He began, with plainer tongue,  
 Sooth to sing his sayings thus,  
 And himself to speak to us.  
 O how full of blessing then  
 Was the first glad age to men !  
 When earth's fruitful plenty  
 came,  
 Not as now, to all the same ;  
 When through all the world  
 were there  
 No great halls of costly care ;  
 No rich feasts of meat or drink ;  
 Neither did they heed or think  
 Of such jewels, then unknown,  
 As our lordlings long to own ;  
 Nor did seamen aye behold,  
 Nor had heard of gems or gold.  
 More ; with frugal mind they  
 fared ;  
 And for pleasures only cared,  
 As at Christ's and kindred's  
 voice  
 They were bidden to rejoice.  
 Once in the day, at eventide,  
 They ate earth's fruits, and  
 nought beside ;  
 No wine they drank, their  
 stoup was clear ;  
 No cunning slave was mingling  
 near

fuder and pýpta.  
 naller pin ðruncon.  
 fciƿ of fceape.  
 næf þa fcealca nan.  
 þe mete oððe ðync.  
 mængan cuðe.  
 pæteƿ pið hunige.  
 ne heora pæða þon ma.  
 fpoloce fƿorian.  
 ne hi fƿario-cƿæftum.  
 goðreb ƿipeðon.  
 ne hi ƿimpeceð.  
 fetton fceaplice.  
 ac hi fumlle him.  
 eallum tidum.  
 ute flepon.  
 unðer beam-fceade.  
 ðruncon buƿnan pæteƿ.  
 calde pellan.  
 næniƿ cefa ne feah.  
 ofeƿ eap-geblonð.  
 ellenðne peapoð.  
 ne hƿuƿ ƿimbe fciƿ-heƿƿar.  
 fæ-tilcaƿ ne heƿðon.  
 ne fupfum fƿia nan.  
 ƿimbe gefeoht fƿƿiecan.  
 næf þeoƿ eorðe befmiten  
 aƿeƿ þa fæta.  
 beoƿneƿ bloðe.  
 þe hi ne<sup>1</sup> bill-puðe.  
 ne fupfum punðne ƿeƿ  
 peopulð-buende.  
 fefapan unðer funnan.  
 næniƿ fiðþan ƿæf.  
 peopð on peopulðe.  
 fƿif mon hiƿ ƿillan onƿeat.  
 ƿfelne mid eldum.  
 he ƿæf æghƿæm lað.  
 Eala ƿæt<sup>2</sup> hiƿ ƿuƿiðe.  
 oððe ƿolðe God.

Meats and drinks, to glut their  
 greed,  
 Or make the heated honey-  
 mead;  
 No silk-sewn weeds wish'd  
 they to wear;  
 No good-webs dyed with crafty  
 care;  
 Nor set on high with skilful  
 power  
 The mighty dome, or lofty  
 tower.  
 But under the sweet shade of  
 trees  
 They slept at all times well at  
 ease,  
 And, when thirsting, gladly  
 took  
 Water from the running  
 brook;  
 Never trader wandered o'er  
 Seas to seek a foreign shore,  
 Never had one heard, indeed,  
 Of ships to till the briny mead;  
 Nowhere yet with blood of  
 men  
 Was the earth besmitten then,  
 Nowhere had the sun beheld  
 Steel that struck, or wound  
 that well'd.  
 Those who work'd an evil will  
 Won not worship for their ill;  
 All would then have loathed  
 them sore:  
 O that this could be once  
 more!

<sup>1</sup> Cott. hinc.<sup>2</sup> Cott. þæp.

þæt on eorþan nu.  
 uffa tīða.  
 ʒeond þaſ riðan peopulð.  
 pærien æghpær<sup>1</sup> ſpelce.  
 under ſunnan.  
 Ac hit iſ ſæmpe nu.  
 þæt þeoſ ʒiſrunc haſað.  
 ʒumena ʒehpelceſ.  
 moð ameppeð.  
 þæt he mapan ne pecð.  
 ac hit on riſte.  
 peallende býrnð.  
 efne ſio ʒiſrunc.  
 þe nænne ʒrunð haſað.  
 ſpearte ſpæfeð.  
 ſumeſ on lice.  
 efne þam munte.  
 þe nu monna beapn.  
 Etna haſað.  
 ſe on iʒlonde.  
 Sicila.  
 ſpeple býrneð.  
 þæt mon helle fýr.  
 hateð riðe  
 foſpæm hit ſimle bið.  
 ſin-býrnenðe.  
 and ýmbutan hit.  
 oðra ſtopa.  
 blate foſbæpnð.  
 bitepan leʒe.  
 Eala hpæt ſe foſma.  
 feoh-ʒiſſere.  
 pære on populðe.  
 ſe þaſ ponʒ-ſtedaſ.  
 ʒnoſ æfteſ ʒolde.  
 and æfteſ ʒim-cýnnum  
 hpæt he ſpecnu ʒeſſreon.  
 ſunde mæneʒum.  
 beppriʒen on peopulðe.  
 pætere oððe eorþan.

O that God would now on  
 earth  
 Make us all so purely worth!  
 But, alas! men now are worse;  
 Lust of getting sets a curse  
 As a clog upon each mind,  
 Reckless other good to find.  
 Lust of gain unfathomed glows  
 In the heart with bubbling  
 throes;  
 Swart it lies, and sweltering  
 deep,  
 Like old Etna's boiling heap,  
 Which in Sicily's broad isle,  
 Burns with brimstone many a  
 mile,  
 So that men around it tell,  
 Of its fires as fires of hell,  
 For that ever still it burns  
 Bitter everywhere by turns.  
 Woe! that ever should have  
 been  
 In this world the sinner seen,  
 Who was first so basely bold  
 As to dig for gems and gold:  
 Cares for many then he found  
 Darkly hidden in the ground,  
 Dangerous wealth and deadly  
 worth  
 In the deeps of sea and earth.

<sup>1</sup> Cott. æghpær.

METRUM IX.<sup>h</sup>

Ðræt pe ealle ƿiton.  
 hƿelce æpleƿte.  
 Ʒe neah Ʒe feop.  
 Neƿon ƿorhƿte.  
 Romƿara cýning.  
 þa hiƿ ƿice ƿær.  
 hehƿt under heofonum.  
 to hƿýpe moneƷum.  
 ƿællhƿeoper Ʒepeð.  
 ƿær ful ƿiðe cuð.  
 unƿiht-hæmeð.  
 aƿleaƿta fea.  
 man and moƿþop.  
 miƿðæða ƿorin.  
 unƿihtƿiƿer.  
 inƿið-þoncar.  
 Ðe het him to Ʒamene  
 Ʒeapa ƿorþbærnan.  
 Romana buƿiƷ.  
 ƿio hiƿ ƿiceƿ ƿær.  
 ealleƿ epele-ƿtol.  
 Ðe ƿor unƿiƿýttƿum.  
 ƿolde ƿandian.  
 Ʒiƿ þ ƿýƿ meahƿe.  
 liƿan ƿƿa leohƿe.  
 and ƿƿa longe eac.  
 ƿeaðƿa ƿettan.  
 ƿƿæ he Romane.  
 ƿecƷan Ʒeherðe.  
 þæt on ƿume tiðe.  
 Tƿioia buƿiƷ.  
 ofeƿtoƷen hæƿðe.  
 leƷa leohƿoƿt.  
 lenƷeƿt buƿne.  
 hama under heƿonum.  
 Nær þæt heƿlic ðæð.  
 þæt hine ƿƿelceƿ Ʒameneƿ.  
 Ʒilpan lýƿte.

## METRE IX

## NERO.

All know too well, abroad or  
 near at home,  
 What evils Nero wrought, that  
 King of Rome,  
 When, highest under heaven,  
 his rule was then  
 The dread and overthrow of  
 many men.  
 The madness of this savage  
 bred betimes  
 Lust, murder, vile misdeeds, a  
 bad man's crimes;  
 He gave the word of old to  
 wrap in flame  
 Rome's self, his kingdom's seat,  
 to make him game;  
 Wishing in wicked wantonness  
 to know  
 Whether the fire so long and  
 red would glow  
 As erst in Troy, he heard that  
 Romans said,  
 The mounting fire burn'd  
 longest and most red.  
 Base deed, in such fierce frolic  
 to delight,  
 Aimless and vain, unless to  
 mark his might.  
 And, once it happened, at a  
 certain hour,  
 He would again show forth his  
 frantic power,

<sup>h</sup> Boet. lib. ii. metrum 6.—Novimus quantas dederit ruinas, &c



þa he ne eapnade.  
 eller puhte.  
 buton þæt he polde.  
 ofer pepi-piode.  
 hiȝ aneȝ hupu.  
 anpałd cýþan.  
 Eac hit ȝeſælde.  
 æt ſumum cieþpe  
 þæt ȝe ilca het.  
 ealle acpellan.  
 þa ȝicoſtan.  
 Romana ȝitan.  
 and þa æþeleſtan.  
 eoꝝl ȝebýrdum.  
 þe he on þæm folce.  
 ȝeſpugen hæfde.  
 and on uppan.  
 aȝene broþoꝝ.  
 and hiȝ moðoꝝ mið.  
 meca ecȝum.  
 billum of-beatan.  
 Þe hiȝ bryðe ofſlog.  
 ȝelf mið ȝpeorðe.  
 and he ȝýmle þæſ.  
 micle þe bliðpa.  
 on bpeoȝt-coſan.  
 þonne he ȝpýlceȝ moþðeȝ.  
 mæſt ȝeſpemeðe.  
 nalleȝ foȝoðe.  
 hſæpeȝ ȝiðþan á.  
 mihtig Drihten.  
 ametan polde.  
 ȝpece be ȝeȝýphum.  
 poȝ-ſpemmendum.  
 ac he on ȝeȝðe ȝæȝn.  
 ȝacneȝ and ȝeaȝupa.  
 ȝælhpioȝ ȝunode.  
 ȝiołd emne ȝpa þeah.  
 ealleȝ þiȝȝeȝ mæȝan.  
 miððan-ȝeaȝdeȝ.  
 ȝpa ȝpa lýft and laȝu.

And bade the richest men of  
 Rome be slain,  
 Each earl of highest birth, each  
 wisest thane :  
 With swords and bills he  
 hewed until they died,  
 His mother, brother, yea, and  
 his own bride,—  
 Ever the blither in his own bad  
 breast  
 When he had done such mur-  
 ders cruellest.  
 Nothing reck'd he that soon  
 the mighty Lord  
 Would mete out wrath to sin-  
 ners so abhorr'd,  
 But in his mind, that fed on  
 wicked wiles,  
 Remain'd a savage, wreath'd  
 in cunning smiles.  
 Still, even he so ruled this  
 middle-earth,  
 Far as the land hath air, and  
 sea for girth,  
 Far as the sea surrounds all  
 men and things,  
 The seats of warriors, and the  
 thrones of kings,  
 That from the South, and East,  
 and furthest West,  
 And earth's high headland  
 reaching northerneſt,

land ýmbclýppað.  
 Ʒar-ƷecƷ embe-Ʒýrt.  
 Ʒumena Ʒice.  
 ƷecƷe Ʒitlu.  
 Ʒuð-eaƷt and ƷeƷt.  
 oð þa norðmeƷtan.  
 næƷƷan on eoƷþan.  
 eall þæt NeƷone.  
 neðe oððe luƷtum.  
 heaƷo-Ʒunca ƷehƷile  
 hepan Ʒceolde.  
 Ðe hæƷðe him to Ʒamene  
 þonne he on Ʒýlp aƷtaƷ.  
 hu he eoƷð-cýningaƷ.  
 ýmðe and cƷelmdæ.  
 ƷenƷt þu þ̅ Ʒe anƷalð.  
 eaðe ne meahƷe.  
 EoðeƷ ælmihtigeƷ.  
 þone Ʒelp-Ʒcaþan.  
 Ʒice beƷæðan.  
 and beƷeaƷian.  
 hiƷ anƷalðeƷ.  
 þuƷh þa ecan meahƷ.  
 oððe him hiƷ ýfeleƷ.  
 elleƷ ƷeƷtiopan.  
 Eala Ʒif he Ʒolðe.  
 þæt he Ʒel meahƷe.  
 þæt unƷiht him.  
 eaðe ƷoƷbioðan.  
 Eapla þ̅ Ʒe hlaƷoƷð.  
 heƷiƷ Ʒioe ƷleƷte.  
 ƷƷape on þa ƷƷýpan.  
 ƷinƷa þeƷena.  
 ealƷa þaƷa hæleþa.  
 þe on hiƷ tidum.  
 Ʒeond þaƷ lænan ƷoƷoðð.  
 liban Ʒceolðon.  
 Ðe on unƷcýlðƷum.  
 eoƷla blode.  
 hiƷ ƷƷeoƷð Ʒeleðe.  
 ƷƷiðe Ʒelome.

All this to Nero willing wor-  
 ship gave,  
 And every chief by force be-  
 came his slave,  
 Till 'twas his game, when pride  
 had puff'd his mind  
 To hunt and kill the kings of  
 human kind.  
 But thinkest thou that God's  
 all holy might  
 Could not with ease this  
 haughty sinner smite,  
 And scathe his pride, and drive  
 him from the helm,  
 Or quench his guilt, and so  
 berid the realm?  
 O that he would, as well he  
 might with ease,  
 Ever forbid such wrongful  
 works as these!  
 Woe! that this lord should  
 cast so heavy a yoke  
 On all men's necks, both thanes  
 and serving folk,  
 Who, for the harmful season of  
 his power,  
 Lived in this world their  
 quickly passing hour:  
 Woe! that his sword was often  
 weltering then  
 With blood of high-born earls  
 and guiltless men!  
 Clearly in this, our saying  
 shone out bright,

Dæm pær sƿiðe sƿeotol.  
 þæt ƿe fædon ofƿ.  
 þæt ƿe anƿalð ne ðeð.  
 aƿiht ƿoðeƿ.  
 ƿiƿ ƿe ƿel nele.  
 þe hiƿ ƿeƿealð haƿað.

That power can do no good, as  
 well it might,  
 If he who rules, wills not to  
 rule aright.

METRUM X.<sup>1</sup>

Eiƿ nu hæleþa hƿone.  
 hliƿan lȳrte.  
 unnytne ƿelp.  
 aƿan ƿille.  
 þonne ic hine ƿolðe.  
 ƿoƿðum biððan.  
 þæt he hine æghƿonon.  
 utan ȳmbe ƿohƿe.  
 sƿeotole ȳmb ƿape.  
 ƿuð-eaƿt and ƿeƿt  
 hu ƿiðƿil ƿint.  
 ƿolcnum ȳmbutan.  
 heoƿoneƿ hƿealƿe.  
 hiƿe-ƿnotƿum.  
 mæg eaðe þincan.  
 þæt þeoƿ eoƿðe ƿie.  
 eall ƿoƿ þæt oƿeƿ.  
 unƿemet<sup>1</sup> lȳtel.  
 þeah hi o unƿiƿum.  
 ƿiðƿel þince.  
 on ƿteðe ƿƿonƿliċ.  
 ƿteoƿleaƿum men.  
 þeah mæg þone ƿiƿan.  
 on ƿeƿit-loċan.  
 þæƿe ƿiƿunƿe.  
 ƿelpet ƿeamian.  
 þonne hine þæƿ hliƿan.  
 heaƿðoƿt lȳrteð.  
 and he þeah ne mæg.  
 þone toƿbeðan.

## METRE X.

## OF FAME AND DEATH.

If any man will be so vain  
 As now for fame to lust,  
 The empty praise of men to  
 gain,  
 And in such folly trust,  
 Him would I bid to gaze  
 around  
 The circle of the sky,  
 And think how far above the  
 ground  
 The heaven is wide and high.  
 How small this world to wis-  
 dom's ken  
 Set against that so vast,  
 Though ours may seem to wit-  
 less men  
 Huge, wide, and sure to last.  
 Yet may the wise in heart feel  
 shame  
 That once his thirst was  
 strong  
 For silly greediness of fame  
 That never lasteth long.  
 Such lust of praise he may not  
 spread  
 Over this narrow earth,

<sup>1</sup> Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.

<sup>1</sup> Cott. unƿemet.

ofeƿ þaƿ neaƿoƿan.  
 næniȝe þinȝa.  
 eoƿþan-ƿceataƿ.  
 iƿ þæt unnet ȝelp.  
 Ēala ofeƿmoðan.  
 hƿi eoƿ alȝȝte.  
 mið eoƿpum ƿƿiþan.  
 ƿelfra ƿillum.  
 þæt ƿƿæpe ȝioc.  
 ȝymle undeƿlutan.  
 Ðƿȝ ȝe ȝmb þæt unnet.  
 ealniȝ ƿƿincen.  
 þæt ȝe þone hliȝan.  
 habban tiliað.  
 ofeƿ þioða ma.  
 þonne eoƿ þeaƿƿ ƿie.  
 þeah eoƿ nu ȝeȝæle.  
 þæt eoƿ ƿuð oððe noƿð.  
 þa ȝtmeȝtan.  
 eoƿð-buende.  
 on moniȝ þioðȝc.  
 mielum heƿien.  
 Ðeah hƿa æþele ƿie.  
 eoƿl ȝebȝƿdum.  
 ƿelum.ȝeƿeoƿiþað.  
 and on plencum þio.  
 duȝuþum ðiope.  
 ðeað þæȝ ne ƿcƿiƿeð.  
 þonne him ƿum ƿoƿlæt.  
 ƿioðoƿa ƿalðenð.  
 ac he þone ƿelegan.  
 ƿæðlum ȝelice.  
 eƿn mæƿne ȝeðeð.  
 ælceȝ þinȝeȝ.  
 Ðƿæȝ ƿint nu þæȝ ƿiȝan.  
 ƿelanðeȝ ban.  
 þæȝ ȝolð-ƿmiþeȝ.  
 þe þæȝ ȝeo mæƿoƿt  
 ƿoƿþȝ ic cƿæð þæȝ ƿiȝan.  
 ƿelanðeȝ ban.  
 ƿoƿþȝ ænȝum ne mæȝ.

'Tis folly all, and of the dead,  
 A glory nothing worth.  
 And you, O proud, why wish  
 ye still  
 And strive with all your care  
 The heavy yoke of your own  
 will  
 Upon your necks to bear?  
 Why will ye toil yet more and  
 more  
 For glory's useless prize,  
 And reach your rule from shore  
 to shore  
 Unneeded and unwise?  
 Though now ye reign from  
 South to North,  
 And, with an earnest will,  
 The furthest dwellers on the  
 earth  
 Your dread behests fulfil?  
 The greatest earl of wealthiest  
 praise  
 However rich or high,  
 Death cares not for him, but  
 obeys  
 The Ruler of the sky;  
 With even hand right swift to  
 strike,  
 At His allowing word,  
 The rich man and the poor  
 alike,  
 The low-born and his lord.  
 Where are the bones of We-  
 land now,  
 So shrewd to work in gold?  
 Weland, though wise, to death  
 must bow,  
 That greatest man of old:

eorð-buendpa.  
 þe cræft lofian.  
 þe him Lufu onlænd.  
 Ne mæg mon æfre þý eð.  
 ænne præccan.  
 hi cræfter beniman.  
 þe mon oncerpan mæg.  
 runnan onspiran.  
 and þine spitan modor.  
 of hi purt-pýne.  
 þince ænig.  
 Ða pat nu þær piran.  
 Felander ban.  
 on hælcum in hlæpa.  
 hjuran peccen.  
 Ðær i nu se pica.  
 Romana pita.  
 and se aroða.  
 þe se ýmb rppecað.  
 hioþa hepetoga.  
 se gehaten þær.  
 mid þæm buþþarum.  
 Brutur nemneð.  
 Ðær i eac se þira.  
 and se peorð-georpa.  
 and se fæst-þæða.  
 folcer hýrde.  
 se þær uðpita.  
 ælcer þinger.  
 cene and cræftig.  
 þæm þær Eaton nama.  
 Ði þænon gefyrn.  
 forð-gepitene.  
 nat nænig mon.  
 hær hi nu findon.  
 Ðæt i hioþa hepe.  
 buton se hlýa an.  
 se i eac to lýtel.  
 rþelcra lapioþa.  
 forþæm þa maþo-pincar.  
 mapan þýrde þænon.

Though wise, I say; for what  
 Christ gives  
 Of wisdom to a man,  
 That craft with him for ever  
 lives  
 Which once on earth began :  
 And sooner shall a man's hand  
 fetch  
 The sun from her due course,  
 Than steal from any dying  
 wretch  
 His cunning skill by force.  
 Who then can tell, wise We-  
 land's bones  
 Where now they rest so  
 long?  
 Beneath what heap of earth  
 and stones  
 Their prison is made strong?  
 Rome's wisest son, be-knownn  
 so well,  
 Who strove her rights to  
 save,  
 That mighty master, who can  
 tell  
 Where Brutus has a grave?  
 So too, the man of sternest  
 mould,  
 The good, the brave, the  
 wise,  
 His people's shepherd, who  
 hath told  
 Of Cato, where he lies?  
 Long are they dead: and none  
 can know  
 More of them than their  
 name: [now  
 Such teachers have too little  
 Of all their worthy fame.

on populðe.  
 Ac hit is ƿýrre nu.  
 ƿæt geond þar eorþan.  
 æghƿær ƿindon.  
 hioſa gelican.  
 hƿon ýmb ƿƿæce.  
 ƿume openlice.  
 ealle ƿoƿizene.  
 ƿæt hi je hliſa.  
 hiƿ-cuðe ne mæg.  
 ƿoƿe-mæpe ƿeƿaſ.  
 ƿoƿð gebƿenȝan.  
 ðeah ge nu penen  
 and ƿilnizen.  
 ƿæt ge lanȝe tid.  
 libban moten.  
 hƿæt ior æfre þý bet.  
 bio oððe ƿince.  
 ƿoƿþæm þe nane ƿoƿlet.  
 ƿeah hit lang ƿince.  
 ðeað æfter þoȝor-ƿume.  
 þonne he hæfð Ðrihtnes leafc.  
 Ðƿæt þonne hæbbe.  
 hælepa ænig.  
 ȝuma æt þæm ȝilpe.  
 ȝif hine ȝeȝƿan mot.  
 je eca ðeað.  
 æfter þiſſum populðe.

METRUM XI.<sup>k</sup>

An ƿceppend is.  
 butan ælcum tƿeon.  
 je is eac ƿealðend.  
 populð-ȝeſceafta.  
 heoƿoner and eorþan.  
 and heah ƿæ.  
 and ealpa þapa.  
 þe þær in ƿuniað.  
 unȝeſepenlicpa.

Now too, forgotten every-  
 where,  
 The like to them have found  
 But little kindly speech or care  
 From all the world around ;

So that, however wise in worth,  
 Such foremost men may  
 stand,  
 No home-felt praises bring  
 them forth  
 For fame throughout the  
 land.

Though now ye wish long time  
 to live,  
 And pine to have it so,  
 What better blessing can it  
 give  
 Than now ye find below ?

As Death lets none go free at  
 last  
 When God allows him  
 power,  
 If Death for ever follows fast,  
 How short is this world's  
 hour !

## METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the  
 heavens and earth ;  
 Doubtless, to Him all beings  
 owe their birth ;  
 And guided by His care,  
 Are all, who therein dwell un-  
 seen of us,

<sup>k</sup> Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

and eac swa same.  
 þara þe we eazum.  
 on lociað.  
 ealra geſceapra.  
 ge is ælmihtig.  
 þæm oleccað.  
 ealle geſceapra.  
 þe þær ambehter.  
 apuht cunnon.  
 ge eac swa same.  
 þa þær auht nýton.  
 þæt hi þær þeodnes.  
 þeopas ſinbon.  
 ge us geſette.  
 riðo and þeapas.  
 eallum geſceaprum.  
 unapendenðne.  
 ſingallice.  
 riðbe gecýnðe.  
 þa þa he wolde.  
 þæt þ he wolde.  
 swa lange swa he wolde.  
 þæt hit þeas ſceolde.  
 swa hit eac to woruldre ſceal.  
 punian<sup>1</sup> forð.  
 forþæm æfre ne mazon.  
 þa unſtillan.  
 woruld-geſceapra.  
 þeopas geſtilbe.  
 of þæm wýne onpenð.  
 þe him riðera þearf.  
 enðebýrðer.  
 eallum geſette.  
 hæfð ge alpealða.  
 ealle geſceapra.  
 gebæt mid his bwiðle.  
 haſað butu gebon.  
 ealle gemanode.  
 and eac getogen.  
 þæt hi ne moten.

And these whom we can look  
 at, living thus  
 In land, and sea, and air.

He is Almighty: Him all  
 things obey,  
 That in such bondage know  
 how blest are they;  
 Who have so good a king;  
 Those also serve, who thereof  
 know not aught  
 Dutiful work, however little  
 thought,  
 As bond-slaves they must  
 bring.

He hath set out in kindred  
 kindness still  
 Duties and laws to work His  
 changeless will,  
 And, after His own mind,  
 That which He will'd so long  
 as will He would,  
 He will'd that everything for  
 ever should  
 Thenceforward keep its  
 kind.

Never may restless things to  
 rest attain,  
 And from that settled circle  
 turn in vain  
 Which order's God hath  
 given,  
 He hath set fast, and check'd  
 them each and all  
 By the strong measured bridle  
 of his call  
 To rest, or to be driven,

<sup>1</sup> Cott. puniað.

ofer metodes eft.  
 æfre ȝeſtillan.  
 ne eft eallunga.  
 ȝriþor ȝeſuan.  
 þonne hi ȝiȝora-pearþ.  
 hiȝ ȝepealþ-leþer.  
 pille onlæten.  
 he hæfað þam<sup>1</sup> bꝛidle.  
 butu befaſan.  
 heofon and eorþan.  
 and eall holma-beȝonȝ.  
 Ðra hæfð ȝeheaþæroð.  
 hefon-ȝuceȝ pearþ.  
 mið hiȝ anpealþe.  
 ealle ȝeſceafra.  
 þæt hioȝa æȝhpilc.  
 rið ofer ȝinð.  
 and þeah ȝinnende.  
 ȝpeþiað fæſte.  
 æȝhpilc ofer.  
 utan ȝymbclȝppeð.  
 þȝ læȝ hi toȝriſen.  
 ȝorþæm hi ȝȝmle ȝculon.  
 þone ilcan ȝȝne.  
 eft ȝecȝȝpan.  
 þe æt ȝȝȝmðe.  
 fæðer ȝetioðe.  
 and ȝpa eðniȝe.  
 eft ȝeȝioȝpan.  
 ȝpa hiȝ nu faȝað.  
 ȝpean ealð ȝepeoꝛc.  
 þæt te ȝinnende.  
 ȝiþerpeaꝛð ȝeſceafra.  
 fæſte ȝibbe.  
 ȝoꝛð anhealðað.  
 ȝpa nu ȝȝ and ȝæteȝ.  
 ȝolde and laȝu-ȝȝeam.  
 manȝu oþru ȝeſceafra.  
 eȝ ȝȝðe hum.  
 ȝionð þaȝ ȝiðan<sup>2</sup> ȝoꝝulde.

<sup>1</sup> Cott. þe.

As He, great word, the leathern  
 reins of might  
 Holds loose in His right hand,  
 or draws them tight;  
 For He hath stretch'd  
 along  
 His bridle over earth, air, sea,  
 and beach,  
 That all things, leaning fastly  
 each on each,  
 By double strife stand  
 strong.  
 For, ever as at first, the Father  
 bade,  
 In the same ways of running  
 that He made  
 Still changing though un-  
 changed,  
 By strife most steady keeping  
 peace most true  
 Our Free-Lord's handiwork, so  
 old yet new,  
 Is evermore arranged.  
 Thus earth and sea-stream, fire  
 and water thus,  
 And all great things about or  
 far from us,  
 Betwixt themselves hold  
 strife,  
 Yet so good-fellowship all fastly  
 keep,  
 And render bondage true, and  
 duty deep  
 To Him who lent their  
 life.  
 Nor only thus, that each the  
 rest to please,  
 Whitherward things together  
 dwell at ease,

<sup>2</sup> Cott. ȝiðar.



pinnað betpeox him.  
 and ꝥpa þeah maƷon.  
 hiopa þeƷnunƷa.  
 and ƷeƷeƷƷeipe.  
 ƷæƷte Ʒehealðan.  
 NiƷ hiƷ no þ an.  
 þæt ꝥpa eaðe mæƷ.  
 ƷiþeƷƷeaƷð ƷeƷceaƷt.  
 ƷeƷan ætƷæðeƷe.  
 Ʒymbel ƷeƷeƷan.  
 ac hiƷ iƷ ƷellicƷe.  
 þæt hiopa æniƷ ne mæƷ.  
 buƷan oþrum bion.  
 ac Ʒceal Ʒuhta ƷehƷilc.  
 ƷiþeƷƷeaƷðeƷ hƷæt-hƷuƷu.  
 habban unðeƷ heoƷonum.  
 þæt hiƷ hiƷe.  
 ðurpe ƷemetƷian.  
 æƷ hiƷ to micel ƷeoƷiðe.  
 ÐæƷð Ʒe ælmihtƷa.  
 eallum ƷeƷceaƷtum.  
 þæt ƷeƷƷixle ƷeƷet.  
 þe nu Ʒunian Ʒceal.  
 ƷýƷta ƷƷioƷan.  
 leaƷ ƷƷenian.  
 þæt on hæƷƷeƷt eƷt.  
 hƷeƷt and Ʒealupað.  
 ƷinƷeƷ bƷinƷeð.  
 ƷeðeƷ unƷemet calð.  
 ƷƷiƷte Ʒinðar.  
 ðumop æƷteƷ cýmeð.  
 ƷeaƷm ƷeƷiðeƷu.  
 ÐƷæt þa Ʒonnan niht.  
 mona onlihteð.  
 oðþæt monnum ðæg.  
 Ʒunne bƷinƷeð.  
 Ʒionð þaƷ Ʒiðan ƷeƷceaƷt.  
 ÐæƷð Ʒe ilca Eoð.  
 eoƷan and ƷæteƷe.  
 mearce ƷeƷette.  
 meƷe-ƷƷeam ne ðeaƷ.

But far more strange than  
 so,  
 Nor one, but on its thwarter  
 still depends,  
 And lives on that which while  
 it harms befriends,  
 Lest it too great should  
 grow.

Wisely the mighty Framer of  
 the world  
 Hath set this turn-about for  
 ever twirl'd,

Yet ever still to stay;  
 The sprouting wort shoots  
 greenly from its root,  
 And dying, then, in harvest  
 yields its fruit,  
 To live another day.

Winter brings weather cold,  
 swift winds and snow;  
 Summer comes afterward with  
 warming glow;

By night outshines the  
 moon;  
 Till o'er this wide-seen world  
 the day up-springs,  
 And to all men the sun return-  
 ing brings

Her welcome brightness  
 soon.

So also, God hath bounded sea  
 and land:  
 The fishy kind, except at His  
 command,

On earth may never swim:  
 Nor can the sea earth's thresh-  
 old overleap,

Nor can the earth, beyond the  
 tide at neap, [rim.

O'erstep the sea's wide

ofeþ eorþan ſceat.  
 earþ ȝebſædan.  
 fſrca cýnne.  
 butan fſrean leafe.  
 ne hio æfſe ne moȝ.  
 eorþan þýſſe-polð.  
 up ofeþ fſteppan.  
 ne þa ebban þon ma.  
 foldeſ mearce ofeþ.  
 fapan moȝon.  
 þa ȝeſetneſſa.  
 fſiȝora pealðenð.  
 hſeſ leohȝ fſuma.  
 læȝ þenden he ſile.  
 ȝeond þaſ mæſian ȝeſceafȝ.  
 mearce healðen.  
 Ac þonne ſe eca.  
 and ſe ælmihtȝa.  
 þa ȝepealð-leþeſu.  
 ſile onlætæn.  
 eſne þapa bſiðla.  
 þe he ȝebætȝe.  
 mið hiſ aȝen peoſe.  
 eall æȝ fſýmðe.  
 þæt iſ ſiþeſpeariðneſ.  
 puhte ȝehpeleſe.  
 þe pe mið þæm bſiðle.  
 becnan tiliað.  
 ȝiſ ſe þioðen læȝ.  
 þa toſlupan.  
 ſona hi ſoſlætað.  
 luſan and ſiðbe.  
 þæſ ȝeſeſſeſeſeſe.  
 fſpeonð-ſæðenne.  
 tiliað anpa ȝehſile.  
 aȝneſ ſillan.  
 ſoſulð-ȝeſceafȝa.  
 ſinnað beȝeoȝ him.  
 oðþæt þioſ eorðe.  
 eall ſoſpeoſpeð.  
 and eac ſpa ſame.

These things the Source and  
 Spring of life and light  
 The Lord of wielded might, by  
 His will's right,  
 Biddeth their bounds to  
 keep,  
 Until the Ever-living One  
 makes burst  
 The curbing bridle set on all  
 at first,  
 And so unreins the deep.

By rein and bridle in a hint I  
 teach  
 The waywardness of all things,  
 each on each;  
 For, if the Ruler will'd  
 The thongs to slacken, things  
 would soon forsake  
 All love and peace, and wilful  
 evil make  
 Instead of good fulfill'd.

Each after its own selfish will  
 would strive,  
 Till none of things on earth  
 were left alive  
 In such bewrestling stern;  
 And in like manner other  
 things unseen  
 Would be as if they never then  
 had been,  
 All brought to nought in  
 turn.

But the same God, who meteth  
 all things thus,  
 Makes folk to be at peace with  
 all and us,  
 In friendship true and  
 fast:

oðra ȝerceafta.  
 peorþað him ſelfe.  
 riðþan to nauhte.  
 Ac ſe ilca Eoð.  
 ſe þ̅ eall metȝað.  
 ſe ȝerehð ſela.  
 ſolca to ſomne.  
 and mið ſƿeondſcipe.  
 fæſte ȝeȝaðriað.  
 ȝeramnað riſciƿar.  
 ribbe ȝemenȝeð.  
 clænlice luſe.  
 ȝƿa ſe cƿæfȝa eac.  
 ȝeſerſciƿar.  
 fæſte ȝeramnað.  
 þæt hi hiopa ſƿeondſcipe.  
 ſopð on ȝymbel.  
 untƿeoſealde.  
 tƿeopa ȝehealðað.  
 ribbe ſamƿade.  
 Eala riȝopa Eoð.  
 ƿæp þiȝ moncȳn.  
 mielum ȝeſæliz.  
 ȝiſ hiopa moð-ſeƿa.  
 meahƿe peopþan.  
 riapolfæſt ȝepeahƿt.  
 þuph þa riƿonȝan meahƿt.  
 and ȝe endebyrið.  
 ȝƿa ȝƿa oðra riſt.  
 populð ȝerceafta.  
 ƿæpe hit la þonne.  
 muȝe mið monnum.  
 ȝiſ hit meahƿe ȝƿa.

METRUM XII.<sup>1</sup>

Se þe pille ƿȳpcan.  
 ƿæſtmbæpe lond.  
 aȝio of þæm æcepe.  
 æpeſt ſona.

He knits together in a love  
 most fond.  
 Unending wedlock, and the  
 kindred bond  
 For evermore to last.

So too, the skill'd All-worker  
 well unites  
 The fellowship of men in  
 friendly rights,  
 That they may live at  
 peace,  
 In simple truthfulness and  
 single strength  
 Thenceforth for ever of one  
 mind, at length  
 To make all evil cease.

O God All-conquering! this  
 lower earth  
 Would be for men the blest  
 abode of mirth  
 If they were strong in  
 Thee,  
 As other things of this world  
 well are seen;  
 O then, far other than they  
 yet have been,  
 How happy would men  
 be!

## METRE XII.

## USES OF ADVERSITY.

Whoso wills to till a field,  
 Well to bear a fruitful yield,

<sup>1</sup> Boet. lib. iii. metrum 1.—Qui serere ingenuum volet agrum,&c.

feapn and þopnar.  
 and fýrjar rpa rame piod.  
 þa þe pillað.  
 þel hpær þerman.  
 clænum hpæte.  
 þý lær he cýpa-lear.  
 licge on þæm lande.  
 Iþ leoda gehpæm.  
 þiof oðru býren.  
 efn behefu.  
 þæt iþ þæt te þýnceð.  
 þegna gehpelcum.  
 huniger bi-bpeað.  
 healfe þý rpetpe.  
 gif he hpæne ær.  
 huniger teape.  
 bitpef onbýrgeð.  
 Bið eac rpa rame.  
 monna æghpælc.  
 micle þý fægenra.  
 hþer peðpef.  
 gif hine lýcle ær.  
 rtopmar gerconbað.  
 and þe rteapca pind.  
 norþan and earþan.  
 Nænegum þulhte.  
 bæz on þonce.  
 gif rþio ðimne milt.  
 ær ofep elbum.  
 egeran ne bpolhte.  
 þpa þmceð anpa gehpæm.  
 eorð-buendpa.  
 rþio roðe geræld.  
 rþymle þe betepe.  
 and þý rþynrumppe.  
 þe he rþita ma.  
 hearðpa henpa.  
 heþ adpeogeð.  
 Ðu meahc eac mýcle þý eð.  
 on mod-rþeþan.  
 roþa gerælpæ.

Let him first pluck up and  
 burn  
 Thorns and thistles, furze and  
 fern,  
 Which are wont clean wheat  
 to hurt,  
 Lying lifeless in the dirt.

And this other likeness too  
 Well behoves us all to view,  
 Namely, that to those who eat  
 Honeycomb, it seems more  
 sweet,  
 If a man before the tear  
 Of honey, taste of bitter cheer.

So it falls, that all men are  
 With fine weather happier far  
 If a little while before  
 Storms were spread the welkin  
 o'er,  
 And the stark wind, east by  
 north,  
 Lately rush'd in anger forth.

None would think the daylight  
 dear  
 If dim night they did not fear ;  
 So, to every one of us,  
 On the broad earth dwelling  
 thus,  
 Joy more joyous still is seen  
 After troubles once have been.

Also, thine own mind to please,  
 Thou shalt gain the greater  
 case,

ꝛꝛeotolon ꝛecnapan.  
 and to heopa cýððe.  
 becuman riðþan.  
 ȝif þu up atýhrð.  
 æþeꝛt ȝona.  
 and þu apýꝛtþalaꝛt.  
 of ȝeꝛit-locan.  
 leaꝛa ȝeꝛælþa.  
 ꝛpa ꝛpa loundeꝛ-ceopl.  
 of hiꝛ æcepe lýcð.  
 ýfel weoð moniȝ.  
 Siðþan ic þe ꝛecȝe.  
 þæt þu ꝛꝛeotole meahꝛ.  
 ȝoþa ȝeꝛælþa.  
 ȝona oncnapan.  
 and þu æꝛpe ne ꝛeꝛt.  
 æniȝeꝛ þinȝeꝛ.  
 ofeꝛ þa ane.  
 ȝif þu hi ealleꝛ onȝiteꝛ.

METRUM XIII.<sup>m</sup>

Ic pille mið ȝiððum.  
 ȝeꝛ ȝeꝛýþan.  
 hu þe ælmihtȝa.  
 ealpa ȝeꝛceaꝛta.  
 bꝛýꝛð mið hiꝛ bꝛiðlum.  
 beȝð riðeꝛ he pile.  
 mið hiꝛ anpealde.  
 ȝe endeþýꝛð.  
 þunðorþlice.  
 þel ȝemetȝað.  
 haꝛað ꝛpa ȝeheaꝛþopað.  
 heoꝛona þealðenð.  
 utan beꝛanȝen.  
 ealla ȝeꝛceaꝛta.  
 ȝeꝛæpeð mið hiꝛ þacentan.  
 þæt hi aþeðian ne maȝon.  
 þæt hi hi æꝛpe him.  
 of aꝛlepen.

And shalt go where true joys  
 grow,  
 If all false joys thou forego;  
 As ill weeds are pull'd with  
 toil  
 By the land-churl from the  
 soil.

And hereafter, thee I tell,  
 True joys there await thee  
 well;  
 Ay and here, if these be first,  
 Thou for nought beside wilt  
 thirst,  
 But all else shall fail to please  
 If thou truly knowest these.

## METRE XIII.

## OF INWARD LIKINGS.

I will with songs make known  
 How the Almighty still  
 Bridles all things from His  
 throne  
 And bends them to His will,  
 By His wielded might  
 Set wonderfully right.

The Ruler of the skies  
 Hath well girt all things so,  
 Binding them in such strong  
 ties,  
 Aside they cannot go,  
 And may not find the way  
 Whereby to slip astray.

<sup>m</sup> Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta gehwile.  
 þrugað to-heald.  
 riðra gefcearfa.  
 riðe onhelðeð.  
 rið þær gecýnðe.  
 þe hi cýning engla.  
 fæder æt frýmde.  
 fæste getioðe.  
 fpa nu þinga gehwile.  
 riðer-pearð fundað.  
 riðra gefcearfa.  
 buzon sumum englum.  
 and moncýnne.  
 þara micles to feola.  
 worold-punienðra.  
 rið rið gecýnðe.  
 Ðeah nu on lonðe.  
 leon gemete.  
 pýnsume riht.  
 pel atemeðe.  
 hipe maðrter.  
 miclum lufige.  
 and eac onðræðe.  
 doðora gehwelce.  
 gif hit æfre gefæld.  
 þæt hio æniger.  
 bloðer onbýrgeð.  
 ne þearf beorna nan.  
 penan þære pýrðe.  
 þæt hio pel riðþan.  
 hipe taman healðe.  
 ac ic tiolhie.  
 þæt hio þær nýpan taman.  
 nauht ne gelieðge.  
 ac þone pilðan gepunan.  
 pille gefencan.<sup>1</sup>  
 hipe elðrena.  
 onginð eopnerfe.  
 pacentan flitan.  
 pýn þpymetigan.

And each living thing  
 On this crowded earth  
 Firmly to the bent doth cling  
 Which it had at birth  
 From the Father's hand,  
 King of Angel-land.

Thus each one we find  
 Of beings in their turn,  
 Save some bad angels and man-  
 kind,  
 Thitherward doth yearn ;  
 But those too often force  
 Against their nature's  
 course.

A lioness may be such  
 A tame and winsome beast,  
 That she may love her master  
 much,  
 Or fear him, at the least ;  
 But if she taste of gore  
 She will be tame no more :

Let it not be thought  
 That she will then be mild,  
 But back to her old likings  
 brought  
 Be as her elders wild,  
 In earnest break her  
 chain,  
 And rave and roar amain.

Will first her keeper bite,  
 And then all else beside,

<sup>1</sup> Cott. gefencan.

and æper̥t abiz.  
 hipe aʒener.  
 hureʒ hipe.  
 and hpaðe ʒiðpan.  
 hælepa ʒehpilene.  
 þe hio ʒehentan mæʒ.  
 nele hio ʒoplaetan.  
 libbenðeʒ puht.  
 neata ne monna.  
 nimð eall þ̥ hio ʒint.  
 ʒpa ʒoð puðu-ʒuʒlar.  
 þeah hi pel ʒien.  
 tela atemebe.  
 ʒiʒ hi on tʒieopum peoppað.  
 holte to miððeʒ.  
 hpaðe bioð ʒopʒepene.  
 heopa lapeopar.  
 þe hi lanʒe æp.  
 tʒýðon ʒ temeðon.  
 hi on tʒieopum pilðe.  
 ealð-ʒecýnbe.  
 á ʒopð ʒiðpan.  
 pillum puniað.  
 þeah him polbe hpilc.  
 heopa lapeopa.  
 liʒtum beoðan.  
 þone ilcan mete.  
 þe he hi æpop mið.  
 tame ʒetebe.  
 him þa tʒiʒu þincað.  
 emne ʒpa meʒʒe.  
 þæt hi þæʒ meʒeʒ ne pecð.  
 þincð him to þon pýnʒum.  
 þæt him ʒe pealð oncpýð.  
 þonne hi ʒehenað.  
 hleoþpum bpaʒðan.  
 oðʒe ʒuʒelar.  
 hi heopa aʒne.  
 ʒteʒne ʒtýpiað.  
 ʒtunað eal ʒeaðop.  
 pel-pinʒum ʒanc.

Cattle or men, each living  
 wight,  
 Will seize, whate'er betide,  
 All she can find will seize,  
 Her ravening to appease.

So the wood finches too,  
 Though timely tamed they  
 be,  
 If to the woods escaped anew,  
 Again they flutter free;  
 However train'd and  
 taught,  
 Their teachers then are  
 nought:

But wilder evermore,  
 They will not leave the  
 wood,  
 Though by their trainers, as  
 of yore,  
 Enticed by tempting food;  
 So merry seem the trees,  
 That meats no more may  
 please.

All winsome then is found  
 The wide weald sounding  
 strong  
 With other birds that sing  
 around,  
 And so these find their song,  
 Stunning one's ears with  
 noise  
 Of their woodland joys.

puðu eallum oncþýð.  
 Ðra bið eallum tpeopum.  
 þe him on æpele bið.  
 þæt hit on holte.  
 hýhrt ȝepeaxe.  
 þeah þu hþilene boh.  
 býȝe wið eorþan.  
 he bið uppearþeȝ.  
 ȝra þu an foþlæteȝ.  
 wiðu on willan.  
 þen on ȝecýnðe.  
 Ðra deð eac ȝio ȝunne.  
 þonne hio on ȝiȝe þeopþeð.  
 ofeȝ midne deȝ.  
 mepe conðel.  
 ȝeȝft on ofðæle.  
 uncuðne þeȝ.  
 nihteȝ ȝeneþeð.  
 norð eft ȝ eaȝt.  
 eldum otepeð.  
 bþencð eorð-þapum.  
 moȝen mepe tophne.  
 hio ofeȝ moncýn ȝtið.  
 á uppearþeȝ.  
 oð hio eft cýmeð.  
 þær hipe ýfemeȝt bið.  
 eaþð-ȝecýnðe.  
 Ðra ȝra ælc ȝeȝeaȝt.  
 ealle mæȝene.  
 ȝeonð þaȝ wiðan populð.  
 þuȝað ȝ huȝað.  
 ealle mæȝene.  
 eft ȝýmle on lýt.  
 wið hiȝ ȝecýnðeȝ.  
 cýmð to þonne hit mæȝ.  
 Niȝ nu ofeȝ eorþan.  
 æneȝu ȝeȝeaȝt.  
 þe ne pilme þæt hio.  
 polðe cuman.  
 to þam eaþðe.  
 þe hio of becom.

Thus too, every tree,  
 Grown high in its own soil,  
 Though thou shalt bend its  
 boughs to be  
 Bow'd to the earth with toil,  
 Let go, it upward flies  
 At its free will to rise.

Thus also, when the sun,  
 Great candle of the world,  
 After the mid-day down doth  
 run  
 To unknown darkness hurl'd,  
 Again she brings to earth  
 Bright morn, north-east-  
 ern birth.

Upward she ever goes,  
 Up, to her highest place :  
 So, every creature kindly grows  
 According to its race,  
 And strives with all its  
 might  
 To take its nature's right.

There is not now one thing  
 Over this wide earth  
 That doth not all its longings  
 fling  
 About its place of birth,  
 And safely there find rest  
 In God Almighty blest.

There is not one thing found  
 Over this wide world



þæt iſ opporſgner.  
 and ecu ƿeſt.  
 þæt iſ openlice.  
 ælmihtig God.  
 Niſ nu ofer eorþan.  
 ænezu geſceaft.  
 þe ne hƿearfize.  
 ſƿa ſƿa hƿeol deð.  
 on hipe reſſe.  
 forþon hio ſƿa hƿearfað.  
 þæt hio eft cume.  
 þær hio æþop ƿær.  
 þonne hio æreſt ſe.  
 utan behƿeƿeð.  
 þonne hio ealler ƿýrð.  
 utan beceƿneð.  
 hio ſceol eft don.  
 þæt hio ær dýðe.  
 and eac ƿeſan.  
 þæt hio æþop ƿær.

METRUM XIV.<sup>a</sup>

Ðƿæt bið þæm ƿelegan.  
 ƿopulð-gitſe.  
 on hiſ mode þe bet.  
 þeah he micel aze.  
 goldes 7 gímma.  
 and gooda gehƿær.  
 æhta unſum.  
 and him mon epiſen ſeyle.  
 æghelce dæg.  
 æcepa þurenð.  
 Ðeah þeſ miððan gearð.  
 and þiſ manna cýn.  
 gý under runnan.  
 ſuð ƿeſt 7 eaſt.  
 hiſ anƿalde eall.  
 underþieðeð.  
 ne mot he þapa hýpſta.

But on itſelf with endless  
 round  
 It, like a wheel, is twirl'd,  
 So turning to be ſeen  
 As it before hath been:

For when at firſt it moves,  
 Right round it turns amain;  
 And, where it once has gone,  
 behoves  
 To go that way again;  
 And as it was before,  
 To be ſo evermore.

## METRE XIV.

## THE EMPTINESS OF WEALTH.

What is a man the better,  
 A man of worldly mould,—  
 Though he be gainful getter  
 Of richeſt gems and gold,  
 • With every kind well filled  
 Of goods in ripe array,  
 And though for him be tilled  
 A thouſand fields a day?  
 Though all this middle-earth  
 be  
 Beneath his wealdom  
 thrown,  
 And men and all their worth  
 be [own,  
 South, eaſt, and weſt, his

<sup>a</sup> Boet. lib. iii. metrum 3.—Quamvis fluente dives auri gurgite, &c.

hiona ne læðan.  
 of þisse populðe.  
 puhƿe þon mape.  
 hoƿð-geƿteƿeona.  
 þonne he hiþer bƿohƿe.  
 Ða ƿe ƿiſdom þa þiſ hioð  
 aſunzen hæfðe. þa onzan  
 he eft ſpellian and cƿæð.

## METRUM XV.º

Ðeah hine nu.  
 ƿe ƿfela unƿihtƿiſa.  
 Neƿon cýningz.  
 niƿan zeſceƿpte.  
 plitezum ƿæðum.  
 ƿundorlice.  
 zolðe zeglenzðe.  
 and zun-cýnnum.  
 þeah he ƿæf on populðe.  
 ƿitena zehƿelcum.  
 on hiſ hiſ-ðazum.  
 lað and unƿeoƿð.  
 ƿieƿen-full.  
 hƿæt ƿe feonð ſƿa þeah.  
 hiſ ðioƿlinzaſ.  
 ðuзуum ſceƿte.  
 ne mæz ic þeah zehýczan.  
 hƿý him on hiſe þoſƿte.  
 aþý ſæl ƿeſan.  
 þeah hi ſume hƿile.  
 zecupe butan cƿæftum.  
 cýninga ðýſgeaſt.  
 næpon hý þý ƿeoƿðpan.  
 ƿitena ænezum.  
 þeah hine ƿe ðýſza.  
 ðo to cýninge.  
 hu mæz þ̅ zeſceaðƿiſ.  
 ſcealc zeƿeccan.  
 þæt he him þý ſelja.  
 ſie oððe ƿince.

He cannot of ſuch treasure,  
 Away with him take aught,  
 Nor gain a greater measure  
 Than in his mind he brought.

Wisdom having ſung this lay,  
 Again began his ſpell to ſay.

## METRE XV.

## NERO'S BASENESS.

Though Nero now himſelf, that  
 evil king  
 Unrighteous, in his new  
 and glittering robe  
 Deck'd wonderfully for ap-  
 parelling  
 With gold and gems and many  
 a brightſome thing,  
 Seem'd to be greateſt of  
 this earthly globe,  
 Yet to the wiſe man was he  
 full of crime,  
 Loathly and worthleſs in his  
 life's daytime:  
 And though this fiend his  
 darlings would reward  
 With gifts of rank, my  
 mind I cannot bring  
 To ſee why he to ſuch ſhould  
 grace afford:  
 Yet if ſome whiles a fooliſh  
 king or lord  
 Will chooſe the ſimple all  
 the wiſe above,  
 A fool himſelf, to be by fools  
 ador'd,  
 How ſhould a wiſe man reckon  
 on his love?

METRUM XVI.<sup>p</sup>

Se þe wille anwals aȝon.  
 þonne ſceal he ærfeſt tilian.  
 þæt he hiſ ſelfeſ.  
 on ſeſan aȝe.  
 anwals innan.  
 þý læſ he ærfe ſie.  
 hiſ unþearum.  
 eall undeſþýðeð.  
 aȝo of hiſ mote.  
 miſlicpa ſela.  
 þapa ýmbhoȝona.  
 þe him unnet ſie.  
 læte ſume hwile.  
 ſiofunga.  
 and eſmþa þinpa.  
 Deah him eall ſie.  
 þeſ miððan ȝearð.  
 ſpa ſpa mepe-ſcneamar.  
 utan belicȝað.  
 on æht ȝifeſ.  
 eſne ſpa wiðe.  
 ſpa ſpa peſmeſt nu.  
 an iȝlonð hiȝð.  
 ut on ȝarſceȝ.  
 þær nængu bið.  
 niht on ſumepa.  
 ne puhte þon ma.  
 on wintra dæg.  
 toteleð tidum.  
 þæt iſ Tile haſen.  
 þeah nu anpa hpa.  
 ealler pealde.  
 þær iȝlanðeſ.  
 and eac þonan.  
 oð Indeaſ.  
 eaſte-peaſde.  
 þeah he nu þ eall.  
 aȝan mote.

## METRE XVI.

## OF SELF-RULE.

He that wiſhes power to win,  
 Firſt muſt toil to rule his  
 mind,  
 That himſelf the ſlave to ſin  
 Selfiſh luſt may never bind :

Let him haſte to put away  
 All that fruitleſſ heap of  
 care :  
 Cease awhile thy ſighs to-day,  
 And thyſelf from ſorrow  
 ſpare.

Though to him this middle-  
 earth  
 For a garden all be given,  
 With the ſea-ſtream round its  
 girth,  
 Eaſt and weſt the width of  
 heaven ;

From that iſle which lies out-  
 right  
 Furtheſt in the Weſtern  
 ſpray,  
 Where no ſummer ſees a  
 night,  
 And no winter knows a day ;

Though from this, far Thule's  
 iſle,  
 Even to the Indian Eaſt,  
 One ſhould rule the world  
 awhile,  
 With all power and might  
 increaſ'd,

<sup>p</sup> Boet. lib. iii. metrum 5.—Qui ſe volet eſſe potentem, &c.

hƿȳ bið hȳ anƿalð.  
 auhte þȳ mapa.  
 ȝif he riðþan nah.  
 hȳ ſelſer ȝepealð.  
 inȝeþanceȳ.  
 and hine eornerȳte.  
 ƿel ne beƿarenað.  
 ƿorðum ȝ ðædum.  
 rið þa unþearȳ.  
 þe ƿe ȳmb ȝƿiecað.

METRUM XVII.<sup>a</sup>

Ðæt eorðƿaran.  
 ealle hæfðen.  
 ƿolð-buende.  
 ƿruman ȝelicne.  
 hi of anum ƿræm.  
 ealle comon.  
 ƿepe ȝ ƿife.  
 on ƿoruld innan.  
 and hi eac nu ȝet.  
 ealle ȝelice.  
 on ƿoruld cumað.  
 ƿlance ȝ heane.  
 niȳ þ̅ nan ƿunðor.  
 ƿorþæm ƿitan ealle.  
 þæt an God iȳ.  
 ealra ȝerſeaȳta.  
 ƿrea moncȳnner.  
 ƿæðer and ȳcippenð.  
 ȳe ƿære ȳnnan leoht.  
 ȳeled of heofonum.  
 monan ȝ þȳrum<sup>1</sup> mærum  
 ȳceorþum.  
 ȳe ȝerſeop men on eorþan.  
 and ȝeramnade.  
 ȳaple to lice.  
 æt ƿruman æƿerȳ.

How shall he seem great or  
 strong  
 If himself he cannot save,  
 Word and deed against all  
 wrong,  
 But to sin is still a slave ?

## METRE XVII.

## TRUE GREATNESS

All men and all women on  
 earth  
 Had first their beginning  
 the same,  
 Into this world of their birth  
 All of one couple they came :  
 Alike are the great and the  
 small ;  
 No wonder that this should  
 be thus ;  
 For God is the Father of all,  
 The Lord and the Maker of  
 us.  
 He giveth light to the sun,  
 To the moon and the stars  
 as they stand ;  
 The soul and the flesh He  
 made one,  
 When first He made man  
 in the land.  
 Well-born alike are all folk  
 Whom He hath made under  
 the sky ;

<sup>a</sup> Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

<sup>1</sup> Cott. þȳr.

folc under polenum.  
 emn æpele ȝerƿeop.  
 æȝhpilene mon.  
 Ðrȳ ȝe þonne æfre.  
 ofeþ oðre men.  
 ofeþmodiȝen.  
 buton andƿeorce.  
 nu ȝe unæpelne.  
 æniȝ ne metað.  
 Ðrȳ ȝe eop for æpelum.  
 up ahebben nu.  
 On þæm mode bið.  
 monna ȝehpilcum.  
 þa riht æpelo.  
 þe ic þe pecce ýmb.  
 naleþ on þæm flærce.  
 folð-buendra.  
 Ac nu æȝhpilc mon.  
 þe mið ealle bið.  
 hiȳ unþearum.  
 underþriedeð.  
 he forlæt æƿeƿt.  
 liƿeþ fƿum-fceafƿ.  
 and hiȳ aȝene.  
 æpelo fƿa reſe.  
 and eac þone fæder.  
 þe hine æt fƿuman ȝerƿeop.  
 forþæm hine anæpelað.  
 ælmihtig God.  
 þæt he unæpele.  
 á forð þanan.  
 ȳrð on ƿeopulde.  
 to pulþre ne cýmð.

METRUM XVIII.<sup>r</sup>

Eala þ̅ ȝe ýpla.  
 unrihta ȝeðeð.  
 ƿƿaþa ƿilla.  
 ƿoh-hæmeter.

Why then on others a yoke  
 Now will ye be liſting on  
 high?

And why be ſo cauſeſſy  
 proud,

As thus ye find none are ill-  
 born?

Or why, for your rank, from  
 the crowd

Raiſe yourſelves up in ſuch  
 ſcorn?

In the mind of a man, not his  
 make,

In the earth-dweller's heart,  
 not his rank,

Is the nobleneſs whereof I  
 ſpake,

The true, and the free, and  
 the frank.

But he that to ſin is in thrall,  
 Ill-doing wherever he can,

Hath left the firſt life-ſpring  
 of all,

His God, and his rank as a  
 man:

And ſo the Almighty down-  
 hurl'd [ſin,

The noble diſgraced by his  
 Thenceforth to be mean in the  
 world, [win.

And never more glory to

## METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous  
 hot will

<sup>r</sup> Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

þæt he mið ealle ȝeðræfð.  
 anra ȝehpýlceſ.  
 monna cýnneſ.  
 moð fulneah þon.  
 hræt rið pilðe beo.  
 þeah piſ riē.  
 anunȝa rceal.  
 eall forþeopþan.  
 ȝiſ hio ýppunȝa.  
 apuht rtingeð.  
 rpa rceal rapla ȝehpýlc.  
 riðþan lorian.  
 ȝiſ re lichoma.  
 forpleȝan þeopſeð.  
 unriht-hæmeðe.  
 buce him æp cume.  
 hpeop to heoptan.  
 æp he hionan penðe.

METRUM XIX.<sup>s</sup>

Eala þ̅ iſ heſiȝ ðýriȝ.  
 hýȝeð ýmbe re þe pile.  
 and rſpecenlic.  
 rpa ȝehpýlcum.  
 þæt þa earman men.  
 mið ealle ȝeðræleð.  
 of þæm rihtan reȝe.  
 pecene alæðeð.  
 hræþeſ ȝe pillen.  
 on ruða rcan.  
 ȝolð þæt reaðe.  
 on ȝrenum rriopum.  
 Ic paſ rpa þeah.  
 þæt hit riſena nan.  
 riðeſ ne receð.  
 forþæm hit þæp ne pexð.  
 ne on rinȝeariðum.  
 plitȝe ȝimmar.  
 hrýȝe ȝe nu ne reſtan.

Of lawlessly wanton desire  
should still

Be a plague in the mind of  
each one!

The wild bee shall die in her  
 stinging, though shrewd,  
 So the soul will be lost if the  
 body be lewd,  
 Unless, ere it wend hence, the  
 heart be imbued  
 With grief for the deed it  
 hath done.

## METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,  
 Let him think it out who  
 will,  
 And a danger passing great  
 Which can thus allure to ill  
 Careworn men from the  
 right way,  
 Swiftly ever led astray.  
 Will ye seek within the wood  
 Red gold on the green trees  
 tall?  
 None, I wot, is wise that could,  
 For it grows not there at all:  
 Neither in wine-gardens  
 green  
 Seek they gems of glitter-  
 ing sheen.

\* Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume dune.  
 fīre net eorpu.  
 þonne eop fon lȳrteð.  
 leax oððe cȳperan.  
 Me zehicoꝛt þincð.  
 þæt te ealle piten.  
 eorð-buende.  
 þoncol-mode.  
 þæt hi þær ne fīnt.  
 Ðræpeþi ze nu pillen.  
 pæpan mið hundum.  
 on fealtne fæ.  
 þonne eop fecan lȳrt.  
 heoꝛotaꝛ ȝ himða.  
 þu zehȳcȝan meahȝ.  
 þæt ze pillað þa.  
 on puða fecan.  
 oꝛtoꝛ micle.  
 þonne ut on fæ.  
 Iȝ ꝥ punðoplic.  
 þæt pe pitan ealle.  
 þæt mon fecan fceal.  
 be fæ-papoðe.  
 and be ea-oꝛpum.  
 æpele zimmaȝ.  
 hƿite and peaðe.  
 and hƿa zehƿær.  
 Ðræt hi eac pīton.  
 hƿær hi ea-fīrcap.  
 fecan þuſſan.  
 and ſƿȳlcra fela.  
 peoꝛuð-pelena.  
 hi ꝥ pel doð.  
 zeoꝛnfulle men.  
 zeapa zehƿile.  
 ac ꝥ iȝ eaꝛmlicorȝ.  
 ealpa þīnȝa.  
 þæt þa ðȳreȝan fīnt.  
 on zedƿolan poꝛbene.  
 efne ſƿa blinde.  
 þæt hi on bƿeoꝛtum ne mazon.

Would ye on some hill-top set,  
 When ye list to catch a trout  
 Or a carp, your fishing net?  
 Men, methinks, have long  
 found out  
 That it would be foolish  
 fare,  
 For they know they are  
 not there.

In the salt sea can ye find,  
 When ye list to start and  
 hunt  
 With your hounds, the hart or  
 hind?  
 It will sooner be your wont  
 In the woods to look, I  
 wot, [are not.  
 Than in seas where they

Is it wonderful to know  
 That for crystals red or  
 white,  
 One must to the sea-beach go,  
 Or for other colours bright,  
 Seeking by the river side  
 Or the shore at ebb of  
 tide?

Likewise, men are well aware  
 Where to look for river-fish,  
 And all other worldly ware  
 Where to seek them when  
 they wish;  
 Wisely careful men will  
 know  
 Year by year to find them  
 so.

But of all things 'tis most sad  
 That the foolish are so blind,  
 So besotted and so mad  
 That they cannot surely find

eaðe gecnapan.  
 hræp þa ecan ȝooð.  
 ȝoþa ȝerælþa.  
 ȝinðon ȝehýðða.  
 ȝorþæm hi æfre ne lýrt.  
 æfter ȝpýrian.  
 ȝecan þa ȝerælþa.  
 ȝenað ȝamþire.  
 þæt hi on þis lænan mæzen.  
 hi fe ȝinðan.  
 ȝoþa ȝerælþa.  
 þæt is ȝelfa Loð.  
 Ic nat hu ic mæze.  
 nænige þinga.  
 ealles ȝpa ȝriðe.  
 on ȝefan minum.  
 hiopa ðýriȝ tælan.  
 ȝpa hit me ðon lýrteð.  
 ne ic þe ȝpa ȝpeotole.  
 ȝerecȝan ne mæz.  
 ȝorþæm hiȝ<sup>1</sup> ȝint eapmpan.  
 and eac ðýreȝpan.  
 unȝeræliȝpan.  
 þonne ic þe ȝecȝan mæze.  
 Ði pilniað.  
 pelan and æhta.  
 and peorðȝcipeȝ.  
 to ȝepinnanne.  
 þonne hi habbað þæt.  
 hiopa hiȝe ȝeceð.  
 penað þonne.  
 ȝpa ȝepitleaȝe.  
 þæt hi þa ȝoþan.  
 ȝerælþa hæbben.

Where the ever-good is  
 nigh  
 And true pleasures hidden  
 lie.  
 Therefore, never is their strife  
 After those true joys to  
 spur;  
 In this lean and little life  
 They half witted deeply err,  
 Seeking here their bliss  
 to gain,  
 That is, God Himself, in  
 vain.  
 Ah! I know not in my thought  
 How enough to blame their  
 sin,  
 Nor so clearly as I ought  
 Can I show their fault within,  
 For, more bad and vain  
 are they,  
 And more sad than I can  
 say.  
 All their hope is to acquire  
 Worship, goods, and worldly  
 weal;  
 When they have their mind's  
 desire  
 Then such witless joy they  
 feel,  
 That in folly they believe  
 Those true joys they then  
 receive.

<sup>1</sup> Cott. hit.



METRUM XX.<sup>†</sup>

Eala min Drihten.  
 þæt þu eapst ælmihtig.  
 micel modilic.  
 mæþsum ƷerƷæƷe.  
 and punðorlic.  
 Ʒitena ƷehƷýlcum.  
 ÐƷæt þu ece God.  
 ealra ƷerƷeafta.  
 punðorlice.  
 þel ƷerƷeoƷe.  
 unƷerepenlicra.<sup>1</sup>  
 and eac ſƷa Ʒame.  
 Ʒerepenlicra.  
 Ʒoſte þealðeƷt.  
 Ʒcippa ƷerƷeafta.  
 mið ƷerƷeaðþiſum.  
 mæƷne Ʒ cƷæfte.  
 Ðu þýne miððan ƷeaƷð.  
 Ʒrom Ʒiuman æƷeƷt.  
 ƷoƷð oð enðe.  
 tidum toðælðeƷ.  
 ſƷa hit ƷetæƷoſt þæƷ.  
 enðebýrðeƷ.  
 þæt hi æƷhƷæþeƷ.  
 Ʒe aƷfaƷað.  
 Ʒe eƷtcumað.  
 Ðu þe unſtilla.  
 aƷna ƷerƷeafta.  
 to þinum Ʒillan.  
 Ʒiſlice aſtýneƷt.  
 and þe Ʒelf þunaƷt.  
 ƷƷiðe ſtille.  
 unanpenðenðlic.<sup>2</sup>  
 á ƷoƷð ſimle.  
 niſ nan mihtigra.  
 ne nan mæþra.

## METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty,  
 great and wise,  
 Well-seen for mighty works,  
 and marvellous  
 To every mind that knows thee,  
 Ever Good !  
 Wondrously well all creatures  
 Thou hast made,  
 Unseen of us or seen ; with  
 softest band  
 Of skilful strength thy brighter  
 beings leading.  
 Thou from its birth forth  
 onward to its end  
 This middle-earth by times  
 hast measured out  
 As was most fit ; that orderly  
 they go  
 And eſt soon come again. Thou  
 wiſely ſtirreſt  
 To thine own will thy changing  
 unſtill creatures,  
 Unchangeable and ſtill thyſelf  
 for ever !  
 No one is mightier, greater  
 than Thou art,  
 No one was made thine equal :  
 need was none,

<sup>†</sup> Boet. lib. iii. metrum 9.—O qui perpetuâ mundum ratione gubernas, &c.<sup>1</sup> Cott. ungeƷerepenlica.<sup>2</sup> Cott. unanpenðenðlica

ƷoƷð ſimle.

ne ȝeonð ealle þa ȝerċeaft.  
 efnlica þin.  
 ne þe ænig neð-þearf nær.  
 æfre ȝiet ealpa.  
 þapa peorca.  
 þe þu ȝepophet hafæft.  
 ac mið þinum pillan.  
 þu hit pophter eall.  
 and mið anpalde.  
 þinum aȝenum.  
 peorulde ȝepophterft.  
 and pulhta ȝehpæt.  
 þeah þe næneȝu.  
 neð-þearf pære eallpa.  
 þapa mæpþa.  
 Iſ þ̅ micel ȝecȳnð.  
 þiner ȝooder.  
 þencð ymb ſe þe pile.  
 forþon hit iſ eall an.  
 ælceſ þincȝer.  
 þu ȝ þ̅ þin ȝood.  
 hit iſ þin aȝen.  
 forþæm hit niſ<sup>1</sup> utan.  
 ne com auht to þe.  
 Ac ic ȝeorine pat.  
 þæt þin ȝoodner iſ.  
 ælmihtig ȝood.  
 eall mið þe ſelfum.  
 Ðit iſ unȝelic.  
 upum ȝecȳnde.  
 uſ iſ utan cȳmen.  
 eall þa þe habbað.  
 ȝooda on ȝrundum.  
 from Gode ſelfum.  
 Næft þu to æneȝum.  
 andan ȝenumenne.  
 forþam þe nan þing niſ.  
 þin ȝelica.  
 ne hupu ænig.  
 ælcpeftigre.

Of all these works which Thou  
 hast wrought, to Thee;  
 But, at the willing of thy  
 power, the world  
 And everything within it didst  
 thou make,  
 Without all need to Thee of  
 such great works.  
 Great is Thy goodness,—think  
 it out who will;  
 For it is all of one, in every-  
 thing,  
 Thou and Thy good; Thine  
 own; not from without;  
 Neither did any goodness come  
 to Thee:  
 But, well I know, Thy good-  
 ness is most good  
 All with Thyself: unlike to us  
 in kind;  
 To us, from outwardly, from  
 God Himself,  
 Came all we have of good in  
 this low earth.  
 Thou canst not envy any;  
 since to Thee  
 Nothing is like, nor any higher  
 skilled;  
 For Thou, All Good, of Thine  
 own thought didst think,  
 And then that thought didst  
 work. Before Thee none  
 Was born, to make or unmake  
 anything,

<sup>1</sup> Cott. hir.

forþæm þu eal Ʒooð.  
 aneƷ ƷeƷeahƷe.  
 þineƷ ƷeƷohƷeƷeƷ  
 and hi þa forþeƷeƷe.  
 næƷ æƷop þe.<sup>1</sup>  
 æneƷu ƷeƷceafƷe.  
 þe auht oððe nauht.  
 auþeƷ forþeƷe.  
 Ac þu butan býrne.  
 bƷeƷo moncýnneƷ.  
 æl ælmihtig Ʒooð.  
 eall ƷeƷopohƷeƷe.  
 þing þeaple Ʒooð.  
 eapƷ þe Ʒelfa.  
 þæt hehƷe Ʒooð.  
 þƷæt þu halig ƷæðeƷ.  
 æƷƷeƷ þinum Ʒillan.  
 Ʒopulð ƷeƷceope.  
 þýne miððan Ʒeapð.  
 meahƷum þinum.  
 Ʒeopada DƷrihten.  
 ƷƷa þu ƷolðeƷ Ʒelf.  
 and mið þinum Ʒillan.  
 ƷealðeƷ ealleƷ.  
 forþæm þu Ʒoþa Ʒooð.  
 Ʒelfa ðæleƷe.  
 Ʒooða æghƷilc.  
 forþæm þu Ʒeapra æƷ.  
 ealle<sup>2</sup> ƷeƷceafƷa.  
 æƷeƷeƷ ƷeƷceope.  
 ƷƷiðe Ʒelice.  
 ƷumeƷ hƷæþƷe þeah.  
 unƷelice.  
 nemðeƷ eall ƷƷa þeah.  
 mið ane noman.  
 ealle toƷæðeƷe.  
 Ʒopulð unðeƷ Ʒolcnum.  
 þƷæt þu ƷulðƷeƷ Ʒooð.  
 þone anne naman.  
 eƷƷ toðælðeƷ.

But Thou without a model  
 madest all,  
 Lord God of men, Almighty,  
 very good,  
 Being Thyself of all the highest  
 good!  
 Thou, Holy Father, Thou, the  
 Lord of Hosts,  
 After Thy will, and by Thy  
 power alone,  
 The world, this midway gar-  
 den, didst create;  
 And by Thy will, as now Thy  
 wisdom would,  
 Wielded it all! For Thou, O  
 God of truth, '  
 Long time of old didst deal out  
 all good things,  
 Making thy creatures mainly  
 well alike,  
 Yet not alike in all ways; and  
 didst name  
 With one name all together all  
 things here,  
 "The World under the clouds."  
 Yet, God of glory,  
 That one name, Father, Thou  
 didst turn to four:  
 The first this Earth-field; and  
 the second water;  
 Shares of the world: third fire,  
 and fourth, air:  
 This is again the whole world  
 all together.

<sup>1</sup> Cott. næƷ apopþe.    <sup>2</sup> Cott. ealla.

fæðer on feoƿer.  
 ƿær ƿara folde an.  
 and ƿæter oƿer.  
 ƿoruldæ ðæler.  
 and fýr iſ þriddæ.  
 and feoƿerðe lýft.  
 ƿæt iſ eall ƿeoruld.  
 eft tozæðere.  
 Ðabbað ƿeah ƿa feoƿer.  
 frum-ſtol hiora.  
 æghwile hiora.  
 ægenne ſteðe.  
 ƿeah anna hwile.  
 ƿið oƿer ſie.  
 miclum gemenȝeð.  
 and mid mægne eac.  
 fæðer ælmihtigeſ.  
 færte zebunden.  
 zewiblice.  
 foſte tozæðere.  
 mid beboðe þine.  
 bilepi fæðer.  
 ƿæt te heora æniȝ.  
 oþre ne doſſe.  
 meapic oferȝangan.  
 for metodeſ ege.  
 ac zedƿeorð ſint.  
 þeȝnaſ tozæðere.  
 cýningeſ cewpan.  
 cele ƿið hæto.  
 ƿæt ƿið dſýȝum.  
 ƿinnað hwæþre.  
 ƿæter ȝ eorðe.  
 ƿærtnaſ brenȝað.  
 þa ſint on zecýnde.  
 cealða ba tpa.  
 ƿæter ƿæt ȝ cealð.  
 ƿanȝaſ ýmbe-hicȝað.  
 eorðe æl zpeno.  
 eac hwæþre cealð lýft.  
 iſ gemenȝeð.

Yet have theſe four each one  
 his ſtead and ſtool,  
 Each hath its place; though  
 much with other mixt;  
 Faſt by Thy might, Almighty  
 Father, bound,  
 Biding at peace, and ſoftly  
 well together,  
 By Thy beheſt, kind Father!  
 ſo that none  
 Durſt overſtep its mark, for  
 fear of Thee,  
 But willing thanes and war-  
 riors of their king  
 Live well together, howſoever  
 ſtrive  
 The wet with dry, the chilly  
 with the hot.  
 Water and Earth, both cold in  
 kind, breed fruits:  
 Water lies wet and cold around  
 the field.  
 With the green earth is min-  
 gled the cold air,  
 Dwelling in middle place: it  
 is no wonder  
 That it be warm and cold, blent  
 by the winds,  
 This wide wet tier of clouds;  
 for, in my judgment,  
 Air hath a midway place, 'twixt  
 earth and fire,  
 All know that fire is uppermoſt  
 of all

forþæm hio on miðsum punað	Over this earth, and ground is
nī þ nan pundor.	nethermost.
þæt hio rie pearm 7 cealb.	Yet is this wonderful, O Lord
þæt polcneſ tiep.	of Hosts,
pinðe zeblonden.	Which by thy thought thou
forþæm hio ī on miðle.	workest, that distinctly
mine zeſpæge.	Thou to Thy creatures settest
ſýneſ 7 eorþan.	mark and bound
Fela monna pat.	And dost not mingle them:
þæt te ſſemert ī.	the wet cold water
eallra zeſceafra.	Thou fixeſt it the faſt earth for
ſýn oſep eorþan.	a floor;
ſolde neoſemert.	For that itſelf, unſtill, and
ī þæt pundorlic.	weak, and ſoft
ſepoda Drihten.	Alone would widely wander
þæt þu mið zeſeahhte.	everywhere,
þinum ſýnceſt.	Nor, well I wot it ſooth, could
þæt þu þæm zeſceafum.	ever ſtand.
ſpa zeſceablice.	But the earth holds and ſwills
meapce zeſetceſt.	it in ſome ſort,
and hi ne menzðeſt eac.	That through ſuch ſipping it
þæt þu þæm pættepe.	may afterward
pætum 7 cealðum.	Moisten the aëry-liſt: then
ſolban to ſlope.	leaves and graſſ
ſæſte zeſetceſt.	Yond o'er the breadth of Bri-
forþæm hit unſtille.	tain blow and grow,
æghwider ſolde.	Its praize of old. The cold
wiðe toſcwiþan.	earth bringeth fruits
pac and hneſce.	More marvellouſly forth, when
ne meahhte hit on him ſeſum.	it is thawed
goð ic zeapre pat.	And wetted by the water:
æſpe zeſtandan.	if not ſo,
ac hit ſio eorðe.	Then were it dried to duſt, and
hilt 7 ſpelgeð eac.	driven away
be ſumum ðæle.	
þæt hio ſiðþan mæg.	
for þæm ſýpe weorþan.	
zeleht lýtum.	
forþæm leaſ 7 zæpſ.	
bræð zeonð Bretene.	
blopeð 7 znopeð.	

eldum to ape.  
 Eorðe ſio cealde.  
 brengeð pærftma fela.  
 pundorlicra.  
 forþæm hio mið þæm pætepe.  
 peorþað geþapeneð.  
 gif þ nære.  
 þonne hio pære.  
 forþrugeð to ðurte.  
 and toðrufen riðþan.  
 riðe mið pinde.  
 ſpa nu peorþað ofc.  
 axe geond eorþan.  
 eall toblapen.  
 Ne meahcte on þære eorþan.  
 apuht libban.  
 ne puhte þon ma.  
 pætef brucan.  
 onearðian.  
 ænige cræfte.  
 for cele anum.  
 gif þu cýning engla.  
 rið fýre hræt-hruge.  
 folðan 7 lazu-ſream.  
 ne mengeðft togeðere.  
 and gemetgeðe.  
 cele 7 hæto.  
 cræfte þine.  
 þæt þ fýr ne mæg.  
 folðan 7 mepe-ſream.  
 blate forþærman.  
 þeah hit rið ba tra ſie.  
 fæfte gefegeð.  
 fæder eald gereorc.  
 ne rincð me þ pundur.  
 puhte þe læffe.  
 þæt þiof eorðe mæg.  
 and egor-ſream.  
 ſpa ceald gefceafc.  
 cræfta nane.  
 ealles aþræcan.

Wide by the winds ; as often  
 ashes now  
 Over the earth are blown : nor  
 might on earth  
 Aught live, nor any wight by  
 any craft  
 Brook the cold water, neither  
 dwell therein,  
 If Thou, O King of Angels,  
 otherwhile  
 Mingledst not soil and stream  
 with fire together ;  
 And didst not craft-wise mete  
 out cold and heat  
 So that the fire may never  
 fiercely burn  
 Earth and the sea-stream,  
 though fast linked with both,  
 The Father'swork of old.  
 Nor is, methinks,  
 This wonder aught the less,  
 that earth and sea  
 Cold creatures both, can by no  
 skill put out  
 The fire that in them sticks,  
 fix'd by the Lord.  
 Such is the proper use of the  
 salt seas  
 Of earth and water and the  
 welkin eke,  
 And even of the upper skies  
 above.  
 There, is of right the primal  
 place of fire ;

þæt ꝥ him on innan ꝥicað.  
 fýper ƷeƷeƷeð.  
 nuð fpean cƷaƷte.  
 þæt iƷ aƷen cƷaƷt.  
 eaƷoƷi-ƷƷeaƷeƷ.  
 ƷaƷƷeƷ Ʒ eorþan.  
 and on polenum eac.  
 and efne fpa Ʒame.  
 uppe ofeƷi ƷodeƷe.  
 Ðonne iƷ þaƷ fýpeƷ.  
 fƷum-Ʒtol on Ʒuht.  
 eaƷð ofeƷ eallum.  
 oðƷum ƷeƷceaƷtum.  
 ƷeƷepenlicum.  
 Ʒeond þiƷne Ʒiðan ƷƷunð.  
 þeah hit Ʒið ealle<sup>1</sup> Ʒie.  
 eft ƷemenƷeð.  
 ƷeoƷuðð-ƷeƷceaƷta.  
 þeah Ʒaððan ne moƷ.  
 þæt hit æniƷe.  
 eallunƷa ƷoƷðo.  
 buton þaƷ leaƷe.  
 þe uƷ þiƷ hiƷ Ʒioðe.  
 þæt iƷ Ʒe eca.  
 and Ʒe ælmihtƷa.  
 Eorðe iƷ heƷiƷne.  
 oðƷum ƷeƷceaƷtum.  
 þiƷne ƷeƷƷuen.  
 ƷoƷþaƷm hið þƷaƷe Ʒtoð.  
 ealƷa ƷeƷceaƷta.  
 under niþemaƷt.  
 buton þaƷ ƷodeƷe.  
 þe þaƷ Ʒuman ƷeƷceaƷt.  
 æƷhƷýlce ðaƷe.  
 utan ýmhƷýƷƷeð.  
 and þeah þaƷne eorþan.  
 æƷne ne oðƷmeð.  
 ne hiƷe on nanƷe ne moƷ.  
 neaƷ þonne on oðƷe.  
 Ʒtope ƷeƷƷaƷƷan.

Its birthright over all things  
 else we see  
 Throughout the varied deep,  
 though mixt with all  
 Things of this world,  
 it cannot over one  
 Rise to such height as to de-  
 stroy it quite;  
 But by His leave who shaped  
 out life to us  
 The Ever-living, and Almighty  
 One.  
 Earth is more heavy and more  
 thickly pack'd  
 Than other things; for that it  
 long hath stood  
 Of all the nethermost: saving  
 the sky  
 Which daily wafteth round  
 this roomy world,  
 Yet never whirlleth it away,  
 nor can  
 Get nearer anywhere than  
 everywhere,  
 Striking it round-about, above,  
 below,  
 With even nearness whereso-  
 e'er it be.  
 Each creature that we speak of  
 hath his place  
 Own and asunder, yet is mixt  
 with all.  
 No one of them may be with-  
 out the rest,

<sup>1</sup> Cott. ealla.

ƿƿiceð ýmbutan.  
 uƿane ƿ neopane.  
 eƿen neah Ʒehƿæƿer.  
 æƷhpilc Ʒerƿearƿ.  
 þe ƿe ýmb ƿƿnecað.  
 hæƿð hiƿ aƷenne.  
 earð on ƿunðƿan.  
 bið þeah ƿið þæm oðrum.  
 eac ƷemenƷeð.  
 Ne mæƷ hiƿa æniƷ.  
 butan oðrum biøn.  
 þeah hi unƿreotole.  
 ƿomob earðien.  
 ƿƿa nu eorðe ƿ ƿæter.  
 earƿoð ƿæcne.  
 unƿiƿƿa Ʒehƿæm.  
 ƿuniað on ƿýpe.  
 þeah hi ƿint an.  
 ƿreotole þæm ƿiƿum.  
 Iƿ þ ƿýƿ ƿƿa ƿame.  
 ƿæƿt on þæm ƿætrpe.  
 and on ƿtanum eac.  
 ƿtille Ʒehedeð.  
 earƿoð hæpe iƿ.  
 hpæþpe þæƿi hæfað.  
 ƿæðer enƷla.  
 ƿýƿ Ʒebunden.  
 eƿne to þon ƿæƿte.  
 þæt hit ƿiolan ne mæƷ.  
 eƿt æt hiƿ eðle.  
 þæƿi þ oƿer ƿýƿ.  
 up oƿer eall þiƿ.  
 earð ƿæƿt ƿunað.  
 ƿona hit ƿoplaeted.  
 þaƿ lænan Ʒerƿearƿ.  
 nið cele oƿerƿumen.  
 Ʒit hit on cýððe Ʒerƿt.  
 and þeah ƿuhta Ʒehƿilc.  
 ƿilnað þiðer-ƿearð.  
 þæƿ hiƿ mæƷðe bið.  
 mæƿt ætƷæðpe.

Though dwelling all together  
 mixedly:  
 As now the earth and water  
 dwell in fire,  
 A thing to the unlearned hard  
 to teach,  
 But to the wise right clear:  
 and in same sort  
 Fire is fast fixt in water, and  
 in stones  
 Still hidden away and fixt,  
 though hard to find.  
 Yet thitherward the Father of  
 angels hath  
 So fastly bound up fire, that it  
 may  
 Never again get back to its  
 own home  
 Where over all this earth sure  
 dwells the fire.  
 Soon would it leave this lean  
 world, overcome  
 Of cold, if to its kith on high  
 it went;  
 Yet everything is yearning  
 thitherward  
 Where its own kindred bide  
 the most together.  
 Thou hast established, through  
 Thy strong might,  
 O glorious King of Hosts,  
 right wondrously  
 The earth so fast, that it on  
 either half



Ðu ȝeſtaþolaðeſt.  
 þurh þa ſtponȝan meahȝ.  
 ȝeſoda pulðor cȝning.  
 punðorlice.  
 eorþan ſpa fæſte.  
 þæt hio on æniȝe.  
 heaſe ne heldeð.  
 ne mæȝ hio hiðer ne riðer.  
 riȝan þe ſpiþor.  
 þe hio ſȝmle ðȝde.  
 Ðræt hi þeah eorðliceſ.  
 auht ne haldeð.  
 iſ þeah eſn eðe.  
 up and oſ ðune.  
 to ſeallanne.  
 folðan þiſſe.  
 þæm anlicoſt.  
 þe on æȝe bið.  
 ȝioleca on miððan.  
 ȝliðeð hpæþpe.  
 æȝ ȝmbutan.  
 ſpa ſtent eall peopulð.  
 ſtille on tille.  
 ſtpeamaſ ȝmbutan.  
 laȝu-foða ȝelac.  
 lȝſte ȝ tunȝla.  
 and rið ſcipe ſcell.  
 ſeþiðeð ȝmbutan.  
 ðoȝora ȝehpilce.  
 ðȝde lanȝe ſpa.  
 Ðræt þu þioða Eoð.  
 þriefalðe on up.  
 raple ȝeſetteſt.  
 and hi riðþan eac.  
 ſtȝpeſt and tihteſt.  
 þurh þa ſtponȝan meahȝ  
 þæt hiſe þȝ læſſe.  
 on þæm lȝclan ne bið.  
 anum ſinȝpe.  
 þe hiſe on eallum bið.  
 þæm lichoman.

Heeleth not over, nor can  
 stronger lean  
 Hither or thither, than it ever  
 did.  
 Since nothing earthly holds it,  
 to this globe  
 'Twere easy up or down to fall  
 aside,  
 Likest to this, that in an egg  
 the yolk  
 Bides in the middle, though  
 the egg glides round.  
 So all the world still standeth  
 on its stead  
 Among the streams, the meet-  
 ing of the floods:  
 The lift and stars and the clear  
 shell of heaven  
 Sail daily round it, as they  
 long have done.  
 Moreover, God of people, Thou  
 hast set  
 A threefold soul in us, and  
 afterward  
 Stirrest and quick'nest it with  
 Thy strong might  
 So that there bideth not the  
 less thereof  
 In a little finger than in all the  
 body.  
 Therefore a little before I  
 clearly said  
 That the soul is a threefold  
 workmanship

forþæm ic lýtcle æp.  
 rpeotole ræðe.  
 þæt rþo rapl pæpe.  
 þræfals ʒerceaft.  
 þeʒna ʒehpīcer.  
 forþæm uðpitan.  
 ealle ʒeʒgað.  
 þæt te an ʒecýnð.  
 ælcpe ʒaule.  
 ýprunʒ pæpe.<sup>1</sup>  
 oþer pilnunʒ.  
 iʒ rþo þrūððe ʒecýnð.  
 þæm tʒæm betepie.  
 rþo ʒerceaðpīrner.  
 Nīʒ þ̅ ʒeandlic cīpæft.  
 forþæm lūt nænīʒ haʒað.  
 neat buton monnum.  
 hæfð þa oþra tʒa.  
 unʒum puhta.  
 hæfð þa pilnunʒa.  
 pel hpīlc neten.  
 and þa ýprunʒa.  
 eac rpa ʒelfe.  
 forþý men habbæð.  
 ʒeond mīððan ʒeapð.  
 eorð-ʒerceafta.  
 ealle<sup>2</sup> oþerþunʒen.  
 forþæm þe hī habbað.  
 þæf þe hī nabbað.  
 þone ænne cīpæft.  
 þe þe æp nemdon.  
 ðio ʒerceaðpīrner.  
 rceal on ʒehpīlcum.  
 pæpe pilnunʒe.  
 palban ʒemle.  
 and iprunʒe.  
 eac rpa ʒelfe.  
 hīo rceal mīð ʒeþeahte.  
 þeʒner mode.  
 mīð andʒīte.

In every man :

because the wise all say  
 That ire is one whole part in  
 every soul ;  
 Another, lust ; another and the  
 third  
 Far better than these twain,  
 wise-mindedness :  
 This is no song-craft ; for only  
 man  
 Hath this, and not the cattle :  
 the other two  
 Things out of number have as  
 well as we ;  
 For ire and lust each beast  
 hath of itself.  
 Therefore have men, through-  
 out this middle-sphere  
 Surpassed Earth's creatures  
 all ; for that they have  
 What these have not, the one  
 good craft we named.  
 Wise - mindedness in each  
 should govern lust  
 And ire, and its own self ; in  
 every man  
 With thought and understand-  
 ing ruling him.  
 This is the mightiest mainstay  
 of man's soul,  
 The one best mark to sunder  
 it from beasts.  
 Thou mighty King of peoples,  
 glorious Lord,

<sup>1</sup> Cott. ýprungepe.

<sup>2</sup> Cott. ealla.

ealler paldan.  
 hio is þæt mæste mægen.  
 monner faule.  
 and se selesta.  
 rundor crafsta.  
 Dpæt þu þa faule.  
 rizora paldend.  
 peoda þrym-cýning.  
 þur geſceope.  
 pæt hio hƿearfode.  
 on hipe ſelfre.  
 hipe utan ýmb.  
 ſpa ſpa eal deð.  
 þine ſpifte roðor.  
 pecene ýmbſcipeð.  
 doðora gehwilce.  
 Drihtner meahtrum.  
 þirne miððan gearð.  
 ſpa deð monner faul.  
 hƿeole gelicoſt.  
 hƿæpfeð ýmbe hy ſelfe.  
 oſt ſmeazende.  
 ýmb þaſ eorðlican.  
 Drihtner geſceafsta.  
 ðazum 7 niltrum.  
 hƿilum hi ſelfe.  
 ſecende ſmeað.  
 hƿilum eft ſmeað.  
 ýmb þone ecan Loð.  
 ſceppend hipe.  
 ſcƿipende fæpð.  
 hƿeole gelicoſt.  
 hƿæpfeð ýmb hi ſelfe.  
 þonne hio ýmb hipe ſcýppend.  
 mið geſceað ſmeað.  
 hio bið upahæfen.  
 oſer hi ſelfe.  
 ac hio bið eallunga.  
 an hipe ſelfre.  
 þonne hio ýmb hi ſelfe.  
 ſecende ſmeað.

Didst fashion thus the soul,  
 that it should turn  
 Itself around itself, as in swift  
 race  
 Doth all the firmament, which  
 quickly twirls  
 Every day around this middle-  
 sphere,  
 By the Lord's might :  
 so doth the soul of man  
 Likest a wheel whirl round  
 about itself,  
 Oft-times keen searching out  
 by day and night  
 About these earthly creatures  
 of the Lord :  
 Somewhile herself she probes  
 with prying eye :  
 Somewhile again she asks about  
 her God,  
 The Ever One, her Maker ;  
 going round  
 Likest a wheel, whirling  
 around herself.  
 When she about her Maker  
 heedful asks,  
 She is upheaved above her  
 lower self :  
 She altogether in herself abides  
 When, seeking round, she pries  
 about herself :  
 But furthest falls beneath her-  
 self, when she  
 With love and wonder search-  
 eth out this earth

hio bið ƿriðe ƿop.  
 hiƿe ƿelfƿe beneopan.  
 ƿonne hio ƿæf lænan.  
 luƿað 7 ƿunðƿað.  
 eopðlicu ƿinȝ.  
 ofeƿi ecne ƿæð.  
 Ðƿæt ƿu ece Eoð.  
 eapð forȝeafe.  
 ƿaulum on heofonum.  
 ƿeleſc ƿeopðlica.  
 ȝinƿæſta ȝiƿa.  
 Eoð ælmihtig.  
 be ȝe eapnunȝa.  
 anpa ȝehpelcƿe.  
 ealle hi ƿcinað.  
 ƿuph ƿa ƿcƿan neaht.  
 haðƿe on heofenum.  
 na hƿæþƿe ƿeah.  
 ealle efenbeophte.  
 Ðƿæt ƿe ofc ȝeƿioð.  
 haðƿum nihtum.  
 ƿæt te heofon-ſceoppan.  
 ealle efenbeophte.  
 æƿƿe ne ƿcinað.  
 Ðƿæt ƿu ece Eoð.  
 eac ȝemenȝeſc.  
 ƿa heofoncundan.  
 hiþeƿ ƿið eoƿþan.  
 ƿaula ƿið lice.  
 ƿiðþan ƿuniað.  
 þiſ eopðlice.  
 and þ ece ƿamoð.  
 ƿaul in ƿlæſce.  
 Ðƿæt hi ƿimle to þe.  
 hiona<sup>1</sup> ƿundiað.  
 forþæm hi hiþeƿ of þe.  
 æƿop comon.  
 ƿculon eſc to þe.  
 ƿceal ƿe lichama.  
 laſc ƿeapðigān.

With its lean lusts, above the  
 lore for ever!  
 Yea, more; Thou, Ever Good,  
 to souls in heaven  
 Givest an heritage, Almighty  
 God,  
 And worthiest lasting gifts, as  
 each hath earned.  
 They, through the moonlit  
 night, shine calm in heaven,  
 Yet are not all of even bright-  
 ness there,  
 So oft we see the stars of  
 heaven by night,  
 They shine not ever all of even  
 brightness.  
 Moreover, Ever Good, Thou  
 minglest here  
 Heavenly things with earthly,  
 soul with flesh:  
 Afterwards soul and flesh both  
 live together,  
 Earthly with heavenly:  
                                 ever hence they strive  
 Upward to Thee, because they  
 came from Thee,  
 And yet again they all shall go  
 to Thee!  
 This living body yet once more  
 on earth  
 Shall keep its ward, for-that it  
 theretofore  
 Wax'd in the world: they  
 dwelt (this body and soul)

<sup>1</sup> Cott. hi on.

eft on eorþan.  
 ƿorþæm he ær of hipe.  
 ƿeox on ƿeorulde.  
 ƿunedon æt ƿomne.  
 efen ſƿa lange.  
 ſƿa him lýfed ƿær.  
 ƿrom ƿæm ælmihtigan.  
 þe hi æroƿ ƿio.  
 ƿeromnaðe.  
 þæt iſ ƿoð cýnnig.  
 ƿe þaſ ƿoldan ƿerceop.  
 and hi ƿerfýlde þa.  
 ƿriðe miſlicum.  
 mine ƿerfæge.  
 neata cýnnum.  
 neƿgenð uƿer.  
 he hi ƿiðþan aſroƿ.  
 ƿæða monezum.  
 ƿuða 7 ƿýpta.  
 ƿeorulde ƿceatum.  
 ƿorƿiſ nu ece Eoð.  
 uƿum modum.  
 þæt hi moten to þe.  
 metoð alƿuhta.  
 þurh<sup>1</sup> þaſ eaƿfoþu.  
 up aſtigan.  
 and of þiſum býregum.  
 bileƿiƿ fæðer.  
 þeoda ƿalðenð.  
 to þe cuman.  
 and þonne mið openum.  
 eazum moten.  
 moðer uƿer.  
 þurh þinra mæzna ſƿeð.  
 æƿelm ƿerion.  
 eallra ƿoðða.  
 þæt þu eaƿiƿ reſa.  
 riƿe Ðrihten Eoð.  
 ƿe þa eazan hal.  
 uƿer moðer.

So long together as to them  
 gave leave  
 The Almighty, who had made  
 them one before,  
 That is in sooth the King!  
 who made this world,  
 And fill'd it mixedly with kinds  
 of cattle,  
 Our Saviour and near Helper,  
 as I trow.  
 Thence He with many seeds of  
 woods and worts  
 Stock'd it in all the corners of  
 the world.  
 Forgive now, Ever Good, and  
 give to us  
 That in our minds we may up-  
 soar to thee,  
 Maker of all things, through  
 these troublous ways;  
 And from amidst these busy  
 things of life,  
 O tender Father, Wielder of  
 the world,  
 Come unto Thee, and then  
 through Thy good speed  
 With the mind's eyes well  
 opened we may see  
 The welling spring of Good,  
 that Good, Thyself,  
 O Lord, the God of Glory!—  
 Then make whole  
 The eyes of our understand-  
 ings, so that we,

<sup>1</sup> Cott. þurȝ.

þæt pe hi on þe jelfum.  
 riðþan moten.  
 æfærtnian.<sup>1</sup>  
 fæderi engla.  
 toðrur þone þiccan mirt.  
 þe þraze nu.  
 rið þa eazan foran.  
 urrer moder.  
 hangode hpyle.  
 hefiz 7 þyrre.  
 Onliht nu þa eazan.  
 urrer moder.  
 mid þinum leohte.  
 lifer paldenð.  
 forþæm þu eart rio biþtu.  
 bilepiz fæderi.  
 roþer leohter.  
 and þu jelfa eart.  
 rio fæste mært.  
 fæderi ælmihtiz.  
 eallra roðfæstra.  
 Ðræt þu forste zederz.  
 þæt hi þe jelfne.  
 zerion moten.  
 Ðu eart eallra þingz.  
 peoda paldenð.  
 fruma 7 ende.  
 Ðræt þu fæderi engla.  
 eall þingz biþerz.  
 eþelice.  
 buton zerþince.  
 Ðu eart jelfa pez.  
 and latteop eac.  
 lifzenðra zehpæf.  
 and rio plitige rtop.  
 þe je pez to hzð.  
 þe ealle to.  
 á fundiað.<sup>2</sup>  
 men of moldan.  
 on þa mæþan zerceafz.

Father of angels, fasten them  
 on Thee!  
 Drive away this thick mist,  
 which long while now  
 Hath hung before our mind's  
 eyes, heavy and dark.  
 Enlighten now these mind's  
 eyes with Thy light,  
 Master of life; for Thou, O  
 tender Father,  
 Art very brightness of true  
 light Thyself;  
 Thyself, Almighty Father, the  
 sure rest  
 Of all thy fast and true ones;  
 winningly  
 Thou orderest it that they may  
 see Thyself!  
 Thou art of all things origin  
 and end,  
 O Lord of all men; Father of  
 angels, Thou  
 Easily bearest all things with-  
 out toil,  
 Thou art Thyself the way, and  
 leader too,  
 Of every one that lives, and  
 the pure place  
 That the way leads to: all men  
 from this soil  
 Throughout the breadth of  
 being, yearn to Thee.

<sup>1</sup> Cott. æfærtnian.<sup>2</sup> Cott. arundiað.

METRUM XXI.<sup>u</sup>

Ʒel la monna bearn.  
 zeonð midðan Ʒearpð.  
 Ʒuora æghwile.  
 Ʒundie to þæm.  
 ecum Ʒode.  
 þe þe ýmb ƷƷrecað.  
 and to þæm Ʒerælpum.  
 þe þe ƷecƷað ýmb.  
 Se þe þonne nu Ʒie.  
 neapre ƷeheƷted.  
 mid þiƷƷer mæƷan.  
 midðan Ʒearpðer.  
 unnýtƷre luƷe.  
 Ʒece him eft hƷæðe.  
 Ʒulne ƷƷioðom.  
 þæt he Ʒopð cume.  
 to þæm Ʒerælpum.  
 Ʒaula Ʒæðer.  
 Ʒopþæm þ̅ Ʒi Ʒio ana<sup>1</sup> þeƷƷ.  
 eallƷa ƷeƷƷinca.  
 hýhtlicu hýð.  
 heaum ceolum.  
 moðer uƷƷer.  
 meƷe Ʒmýlta Ʒic.  
 þæt Ʒi Ʒio ana<sup>1</sup> hýð.  
 þe æƷƷe bið.  
 æƷƷer þam ýpum.  
 uƷa ƷeƷƷinca.  
 ýƷta ƷehƷelcƷe.  
 ealniz ƷmýlƷe.  
 þæt Ʒi Ʒio ƷƷið-ƷƷop.  
 and Ʒio ƷƷoƷop ana.<sup>1</sup>  
 eallƷa ýƷmninga.  
 æƷƷer þiƷƷum.  
 Ʒeopulð-ƷeƷƷincum.  
 þæt Ʒi ƷýnƷum ƷƷop.  
 æƷƷer þiƷƷum ýƷmþum.

## METRE XXI.

## OF INWARD LIGHT.

Well,—O ye children of men  
 in mid-earth !  
 Every freeman should seek  
 till he find  
 That, which I spake of, good  
 endless in worth ;  
 These, which I sing of, the  
 joys of the mind.  
  
 Let him who is narrow'd and  
 prison'd away  
 By love of this mid-earth  
 empty and vain,  
 Seek out for himself full free-  
 dom to-day,  
 That soul-feeding joys he  
 may quickly attain.  
  
 For, such of all toil is the only  
 one goal,  
 For sea-weary keels hythe-  
 haven from woes,  
 The great quiet dwelling that  
 harbours the soul,  
 Still calm in the storm, and  
 from strife a repose.  
  
 That is the peace-place, and  
 comfort alone  
 Of all that are harmed by  
 the troubles of life,  
 A place very pleasant and win-  
 some to own,  
 After this turmoil of sorrow  
 and strife.

<sup>u</sup> Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.<sup>1</sup> Cott. an.

to azaune.  
 Ac ic zeorne pat.  
 þæt te gýlben maðm.  
 fýlofren fínc.  
 fcan-feapo gímma nan.  
 míðbenzeapíðer pela.  
 móðer eazan.  
 æfne ne onlýhtað.  
 auht ne zebetað.  
 híopa fceapnferre.  
 to þæfne fceapunga.  
 foðpa zerælpā.  
 ac hí fpiþon zet.  
 monna zehpelcer.  
 móðer eazan.  
 ablenðað on bpeortum.  
 þonne hí hí beophctpan zebon.  
 forþæm æghpílc þing.  
 þe on þif andpeapðan.  
 lífe lícað.  
 lænu fíndon.  
 eorðlícu þing.  
 á fleonðu.  
 ac þ íf punðorlic.  
 plíte and beophctner.  
 þe puhcta zehpær.  
 plíte zebepíhteð.  
 and æfter þæm.  
 eallum palðeð.  
 Nele fe palðenð.  
 þæt forpeorþan feýlen.  
 faula urfe.  
 ac he hí felfa píle.  
 leoman onlíhtan.  
 lífer palðenð.  
 Eif þonne hælepa hpílc.  
 hlutpum eazum.  
 móðer fíner mæg.  
 æfne offion.  
 híofoner leohcter.  
 hlutpe beophcto.

But right-well I wot that no  
 treasure of gold  
 Nor borders of gem-stones,  
 nor silvery store,  
 Nor all of earth's wealth the  
 mind's sight can unfold,  
 Or better its sharpness true  
 joys to explore:

But rather, make blind in the  
 breast of each man  
 The eyes of his mind than  
 make ever more bright,  
 For, sorry and fleeting as fast  
 as they can  
 Are all who in this flitting  
 earth can delight.

Yet wondrous the beauty and  
 brightness is seen  
 Of that which hath bright-  
 en'd and beautified all  
 So long as on this middle-earth  
 they have been,  
 And afterward happily holds  
 them in thrall.

For the Ruler He wills not the  
 soul should be nought,  
 Himself will enlighten it,  
 Lord of life given!  
 If any man then with the eyes  
 of his thought  
 May see the clear brightness  
 of light from high heaven,



þonne þile he feczan.  
 þæt þære sunnan rie.  
 beorhtnes þioſtro.  
 beorna gehwylcum.  
 to metanne.  
 rið þ micle leoht.  
 Godeſ ælmihtigeſ.  
 þæt iſ gaſta gehwæm.  
 ece butan ende.  
 eadeſum ſaulum.

METRUM XXII.<sup>w</sup>

Se þe æfter rihte.  
 mid ſeþe.  
 wille inſearðlice.  
 æfter ſpýrian.  
 ſwa deoplice.  
 þæt hit todrifan ne mæg.  
 monna æniȝ.  
 ne amerran hupu.  
 æniȝ eorðlic þincȝ.  
 he æreſt ſceal.  
 ſecan on him ſelfum.  
 þæt he ſume hwile.  
 ýmbutan hine.  
 æþop ſohte.  
 ſece þæt riðþan.  
 on hiſ ſeſan innan.  
 and ſoplaete an.  
 ſwa he oftoſt mæȝe.  
 ælcne<sup>1</sup> ýmbhoȝan.  
 þý him unnet ſie.  
 and geſamniȝe.  
 ſwa he ſpípoſt mæȝe.  
 ealle to þæm anum.  
 hiſ inȝeþonc.  
 geſeȝe hiſ moð.  
 þæt hit mæg finðan.  
 eall on him innan.

Then will he ſay that the blaze  
 of the ſun  
 Is darkness itſelf to the glory  
 ſo bright  
 Which Great God Almighty  
 ſhines out on each one  
 Of ſouls of the happy for  
 ever in light.

## METRE XXII.

OF THE INNER MIND AND THE  
 OUTER SIN.

The man that after right with  
 care  
 Will inwardly and deeply  
 dive,  
 So that no earthly thing may  
 ſcare,  
 Nor him from ſuch good  
 ſeeking drive,  
 Firſt in himſelf he ſhall find  
 out  
 That which beyond he ſome-  
 while ſought,  
 Within his mind muſt ſearch  
 about,  
 And leave behind each trou-  
 blous thought;  
 This at the ſoonest, as he may,  
 Such care were harm to him  
 and ſin,  
 Then let him haſte and hie  
 away  
 To this alone, his mind  
 within.

<sup>w</sup> Boet. lib. iii. metrum 11.—Quisquis profundâ mente veſtigat verum, &c.

<sup>1</sup> Cott. ælſpe.

þæt hit oftoft nu.  
 ýmbutan hit.  
 ealneƷ receð.  
 Ʒoðða æƷhrýlc.  
 he onƷit riðþan.  
 ýfel Ʒ unnet.  
 eal þ he hæfðe.  
 on hiƷ incofan.  
 ærop lange.  
 eƷne ƷƷa ƷƷeotole.  
 ƷƷa he on þa Ʒunnan mæƷ.  
 eaƷum anðƷeariðuni.  
 onlocian.  
 anð hi eac onƷit.  
 hiƷ inƷeponc.  
 leohtƷie Ʒ beƷihtƷie.  
 þonne Ʒe leoma Ʒie.  
 Ʒunnan on Ʒumepa.  
 þonne ƷƷeƷler Ʒim.  
 haðop heofon-ƷunƷol.  
 hlutroft Ʒcmeð.  
 þopþæm þæƷ lichoman.  
 leahtƷaƷ Ʒ heƷiƷneƷ.  
 anð þa unþeapaƷ.  
 eallunƷa ne maƷon.  
 of moðe aƷioñ.  
 monna æneƷum.  
 ƷihtƷiƷneƷe.  
 ðeah nu Ʒinca hpæm.  
 þæƷ lichoman.  
 leahtƷaƷ Ʒ heƷiƷneƷ.  
 anð unþeapaƷ.  
 of býriƷen.  
 monna moð-Ʒefan.  
 mæƷt anð ƷƷiþofƷ.  
 mið þæƷe ýflan.  
 ofopƷiotolneƷe.<sup>1</sup>  
 mið ƷeðƷol-miƷte.  
 ðƷeoƷiƷne Ʒefan.  
 ƷoƷtið moð Ʒofan.

Say to his mind, that it may find

What ofttest now it seeks around

All in, and to itself assign'd  
Every good that can be found:

He then will see that all he had  
In his mind's chamber  
thought and done,  
Was evil long afore and bad,  
Clearly as he can see the sun:

But his own mind he shall see there  
Lighter and brighter than  
the ray  
Of heaven's star, the gem of  
air,  
The sun in clearest summer  
day.

For that the body's lusts and crimes,  
And all its heaviness in kind,  
Utterly may not any times  
Wipe out right wisdom from  
man's mind:

Though now in every man such  
wrong,  
Those lusts and crimes and  
fleshly weight,  
Worry the mind both loud and  
strong,  
And make it half forget its  
state.

<sup>1</sup> Cott. ofopƷiotolneƷe.

monna gehpelcer.  
 þæt hit swa beophhte ne mot.  
 blican and<sup>1</sup> swiman.  
 swa hit wolde gif.  
 hit zepealb ahte.  
 þeah bið sum corn.  
 ræder gehealben.  
 gymle on þære saule.  
 godfæstnesse.  
 þenden gaðeptanƷ punað.  
 Ʒart on lice.  
 þær ræder corn.  
 bið sumle apearht.  
 mid aƷcunƷa.  
 eac riðþan.  
 mid Ʒoobre lare.  
 Ʒif hit Ʒropan sceal.  
 Ðu mæg ænig man.  
 andƷwape findan.  
 þinƷa æniger.  
 þegen mid Ʒerceade.  
 þeah hine þinca hwilc.  
 rihtwile.  
 æfter þinƷne.  
 Ʒif he aƷuht narað.  
 on his mod-Ʒefan.  
 mycles ne lytles.  
 rihtwinesse.  
 ne Ʒeradrifer.  
 nis þeah ænig man.  
 þæt te ealles swa.  
 þær Ʒeradrifer.  
 swa beƷearfoð sie.  
 þæt he andƷwape.  
 ænige ne cunne.  
 findan on Ʒerhðe.  
 Ʒif he þinƷnen bið.  
 forþæm hit is riht Ʒpell.  
 þæt us Ʒeahhte Ʒio.  
 ealb uðƷita.

And though the mist of lies  
 may shade  
 Man's dreary thought that  
 it be dull,  
 And be no more so bright  
 arrayed  
 An if 'twere pure and pow-  
 erful,  
 Yet always is some seed-corn  
 held  
 Of sturdy truth within the  
 soul,  
 While flesh and ghost together  
 weld,  
 And make one fixt and ga-  
 ther'd whole.  
 This seed-corn waxes ever-  
 more,  
 By much asking quickened  
 so,  
 As well as by good wholesome  
 lore,  
 That it quickly learns to  
 grow.  
 How may a man right answer  
 find  
 To anything ask'd well and  
 fit,  
 Unless he keenly store his  
 mind  
 That it have much or little  
 wit?  
 Yet is there no man so be-  
 reaved  
 Of knowledge, that he can-  
 not bring [ceived  
 Some answer well to be re-  
 If he be ask'd of anything.

upe Platon.  
 he cwæð þ̅ te æghwile.  
 ungemýndig.  
 wiletrýnere.  
 hine hwæðe sceolde.  
 eft ȝeþendan.  
 into winum.  
 modes ȝemýnde.  
 he mæg riðþan.  
 on his win-coran.  
 wiletrýnere.  
 findan on fephte.  
 fæste ȝehýðde.  
 mid ȝedwæfnere.  
 doƿora ȝehwile.  
 modes winer.  
 mæste ȝ wileste.  
 and mid hewfnere.  
 his lichoman.  
 and mid þæm biȝum.  
 þe on breostum ȝȝeð.  
 mon on mode.  
 mæla ȝehwile.

## METRUM XXIII.\*

Sie þ̅ la on eorþan.  
 ælces þinȝes.  
 ȝefælig mon.  
 ȝif he ȝerion mæge.  
 þone hlutwistan.  
 heofon-corhtan ȝream.  
 æþelne æþelne.  
 ælces ȝoðdes.  
 and of him ȝelfum.  
 þone sƿeartan milt.  
 modes þrostro.  
 mæg aƿeorpan.  
 ȝe ȝeulon þeah ȝita.  
 mid Godes fýhte.  
 ealsum ȝ leaſum.

Wherefore it is a spell of right  
 Which our own Plato, long  
 of old,  
 That ancient wise and worthy  
 wight,  
 To all of us most truly told;

He said, that each who wisdom  
 sought,  
 Forgetful, should to memory  
 turn,  
 And in the coffer of his thought  
 Right-wisdom hidden would  
 discern,

Through all the drift of trouble  
 there,  
 And all this body's heavy  
 clay,  
 And busy toil, and daily care,  
 Which stir the breasts of  
 men away.

## METRE XXIII.

## TRUE HAPPINESS.

Look! for on earth a happy  
 man  
 In everything is he,  
 Who Heaven's shining river  
 can  
 Good's high-born well-  
 spring see;  
 And of himself may scatter  
 back  
 His mind's own mist of swarthy  
 black.  
 By God's good help, we will as  
 yet

\* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

pinne mæþone.  
 betan biþpellum.  
 þæt þu þe bet mæge.  
 ariedian to roðorum.  
 rihte riȝe.  
 on þone ecan earð.  
 uſſa ſaula.

METRUM XXIV.<sup>y</sup>

Ic hæbbe fiðru.  
 fuzle fſiſtran.  
 mið þæm ic fleogan mæg.  
 feor fram eorþan.  
 ofer heane hroſ.  
 heofoneſ þiſſer.  
 ac þær ic nu moſte.  
 moð gefeðþan.  
 pinne ſeþð-locan.  
 feðrum minum.  
 oðþæt þu meahte.  
 þiſne miððan gearð.  
 ælc eorðlic þing.  
 eallunga forþion.  
 Meahter ofer roðorum.  
 zepeclice.  
 feðerum lacan.<sup>1</sup>  
 feor up ofer.  
 polcnu pinðan.  
 plitan fiðþan uſan.  
 ofer ealle.  
 Meahter eac ſapan.  
 ofer þæm fýpe.  
 þe ſela geara for.  
 lange betpeox.  
 lýfte ȝ roðere.  
 ſpa him æt fſiýmðe.  
 fæder zetioðe.  
 Ðu meahter ȝ þe fiðþan.  
 mið þære ſunnan.

With spells of olden leaven  
 Inform thy mind that thou  
 mayst get  
 To read the way to heaven;  
 The right way to that happy  
 shore [more.  
 Our soul's own country ever-

## METRE XXIV.

## THE SOUL'S HERITAGE.

I have wings like a bird, and  
 more swiftly can fly  
 Far over this earth to the roof  
 of the sky,  
 And now must I feather thy  
 fancies, O mind,  
 To leave the mid-earth and its  
 earthlings behind.

Stretch'd over the heavens,  
 thou mayst with thy wings  
 Sport in the clouds and look  
 down on all things,  
 Yea, far above fire, that lieth  
 betwixt  
 The air and the sky, as the  
 Father hath mixt.

Thence with the sun to the  
 stars thou shalt fly,  
 Thereafter full quickly to float  
 through the sky,

<sup>y</sup> Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

<sup>1</sup> Cott. onlacan.

fapan betpeox.  
 oppum tunglum.  
 Meahterc þe full recen.  
 on þæm roðere ufan.  
 riðþan peorþan.  
 and þonne famtengeþ.  
 æt þæm æl-cealdan.  
 anum fteorpan.  
 fe yfmeþc iþ.  
 eallpa tungla.  
 þone Saturnur.  
 runð-buende hatað.  
 under heofonum.  
 he iþ fe cealða.  
 eall iþz tungel.  
 yfmeþc panðpað.  
 ofeþ eallum ufan.  
 oppum fteorppum.  
 Siðþan þu þone.  
 þone upaharaþc.  
 forð ofeþ-fapenne.  
 þu meahc feorþan.  
 þonne biþc þu riðþan.  
 fona ofeþ uppan.  
 roðere myne fpiþum.  
 3if þu riht fæpeþc.  
 þu<sup>1</sup> þone hehftan heofon.  
 behindan lætþc.  
 Donne meahc þu riðþa.  
 foþeþ leohter.  
 habban þinne ðæl.  
 þonan an cýning.  
 rume picfað.  
 ofeþ roðerum up.  
 and under fpa fame.  
 eallpa gefceafca.  
 peorfulde palðeð.  
 Ðæt iþ þiþ cýning.  
 þæt iþ fe þe palðeð.  
 3ionð pepi-þioða.

To the lonely cold planet,  
 which sea-dwellers call  
 Saturn, in heaven the highest  
 of all.

He is the icy cold star in the  
 highest  
 That wanders the furthest, and  
 yet as thou fliest  
 Higher, and further, and up  
 shalt thou rise,  
 Yea, to the top of the swift  
 rushing skies!

If thou goest rightly, e'en  
 these shalt thou leave:  
 And then of the true light thy  
 share shalt receive,  
 Where up over heaven, the  
 Only King reigns,  
 And under it all the world's  
 being sustains.

This is the Wise King, this is  
 He who is found  
 To rule o'er the kings of all  
 peoples around;  
 With his bridle hath bitted  
 the heaven and earth,  
 And guides the swift wain by  
 His might driven forth.

He is the One Judge un-  
 swervingly right,  
 Unchanging in power, and un-  
 sullied in light;

<sup>1</sup> Cott. þe.

ealra oþra.  
 eorþan cýninga.  
 ƿe mid hiſ bƿible.  
 ýmbe bætes hæfð.  
 ýmbhƿýrft ealne.  
 eorþan 7 heofoneſ.  
 Ðe hiſ ƿeƿald-leƿeſ.  
 ƿel ƿemetƿað.  
 ƿe ƿtoƿeð á.  
 þuſ þa ƿƿionƿan meahƿ.  
 þæm hƿæðƿæne.  
 heofoneſ and eorþan.  
 ƿe an ðema iſ.  
 ƿeƿtæðþiƿ.  
 unanƿendenðlic.  
 ƿliƿiƿ 7 mæpe.  
 Liſ þu ƿýrft on.  
 ƿeƿe ƿihtum.  
 up to þæm eaƿðe.  
 þæt iſ æƿele ƿtoƿ.  
 þeah þu hi nu ƿeta.  
 ƿoƿƿiten hæbbe.  
 ƿiſ þu æƿe.  
 eft þæſ an cýmeſt.  
 þonne ƿilt þu ƿecƿan.  
 and ſona cƿeþan.  
 þiſ iſ eallunƿa.  
 min aƿen cýð.  
 eaƿð and eƿel.  
 ic ƿæſ æſ hionan.  
 cumen 7 acenneð.  
 þuſ þiſſeſ cƿæftƿan meahƿ.  
 nýlle ic æƿe hionan.  
 ut ƿitan.  
 ac ic ſýmle heƿ.  
 ƿoſte ƿille.  
 mid ƿæðeſ ƿillan.  
 ƿæſte ƿtonðan.  
 Liſ þe þonne æƿe.  
 eft ƿeƿeopþeð.  
 þæt þu ƿilt oððe moſt.

When to His dwelling-place  
 back thou doſt roam,  
 However forgotten, it ſtill iſ  
 thy home.

If ever again thou ſhalt thither-  
 ward go,  
 Soon wilt thou ſay, and be ſure  
 it iſ ſo,  
 “This iſ mine own country in  
 every way,  
 The earth of my birth, and my  
 heirdom for aye:

“Hence waſ I born, and came  
 forth in my time,  
 Through the might of my  
 Maker, the Artiſt ſublime,  
 Nor will I go out evermore but  
 ſtand faſt,  
 At the will of my Father, come  
 hither at laſt.”

And if it ſhould aye be again  
 that thou wilt  
 Come back to the world in its  
 darkneſs and guilt,  
 Thou ſhalt eaſily ſee of theſe  
 kingſ and theſe proud  
 Who worſt have down-trodden  
 this woe-ridden crowd,

peopolde þiorƿro.  
 eft ƿanðian.  
 þu meahƿ eaðe Ʒerion.  
 unrihtƿife.  
 eorþan cýningaƿ.  
 and þa ofermóðan.  
 ofþie ƿican.  
 þe þiƿ ƿerize folc.  
 ƿýrƿƿ tuciað.  
 þæt he ƿýmle bioð.  
 ƿriðe eapme.  
 unmehtize.  
 ælceƿ þinƷer.  
 emne þa ilcan.  
 þe þiƿ eapme folc.  
 ƿume hƿile nu.  
 ƿriþorƿ onðræðeð.

METRUM XXV.<sup>z</sup>

Leher nu an ƿpell.  
 be þæm ofermóðum.  
 unrihtƿiƿum.  
 eorþan cýningum.  
 þa her nu manezum.  
 and miƿlicum.  
 ƿæðum ƿlite-beophƿum.  
 ƿunðrum ƿcnað.  
 on heah-ƿetlum.  
 hƿofe ƷetenƷe.  
 Ʒolde ƷeƷeræde.  
 and Ʒimecýnnum.  
 utan ýmbe ƿtanðne.  
 mið unƿume.  
 þeƷna Ʒ eorla.  
 þa bioð Ʒehýrƿƿe.  
 mið hepe-Ʒeatƿum.  
 hilde tophƿum.  
 ƿƿeopðum Ʒ ƿetelum.  
 ƿriðe ƷeƷlenðe.

That they too are wretched  
 and woefully poor,  
 Unmighty to do anything any  
 more,  
 These, ay even these, beneath  
 whose dread yoke  
 Now somewhile are trembling  
 this woe-ridden folk.

## METRE XXV.

## OF EVIL KINGS.

Hear now a spell of the proud  
 overbearing  
 Kings of the earth, when  
 unrighteous in mind:  
 Wondrously bright though the  
 robes they are wearing,  
 High though the seats where  
 their pomp is enshrined.  
 Gold-clad and gemm'd, and with  
 hundreds round standing,  
 Thanes and great earls with  
 their chain and their  
 sword,  
 All of them chieftains in battle  
 commanding,  
 Each in his rank doing suit  
 to his lord:

<sup>z</sup> Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.



and þeƷniað.  
 þrýmme mýcle.  
 ælc oppum.  
 and hi ealle him.  
 þonan mið þý<sup>1</sup> þrýmme.  
 þreatiað Ʒehpideþ.  
 ýmb-Ʒittenða.  
 oþra þeoda.  
 and Ʒe hlaforð ne Ʒerþeð.  
 þe þæm hepe paþeð.  
 feonde ne feonde.  
 feore ne æhtum.  
 ac he þerþƷ-mod.  
 þærƷ on Ʒehpílcne.  
 þeðe hunde.  
 puhta ƷelicorƷ.  
 Bið to upahæfen.  
 inne on mode.  
 for þæm anpaþe.  
 þe him anra Ʒehpílc.  
 hiƷ tƷip-Ʒina.  
 to Ʒultemað.  
 Eŷ mon þonne poþe.  
 him aƷinðan of.  
 þær cýne-Ʒepelan.  
 claþa Ʒehpílcne.  
 and him þonne oƷƷion.  
 þapa þeƷnunƷa.  
 and þær anpaþeþ.  
 þe he heþ hæfeþe.  
 þonne meahƷ þu ƷeƷion.  
 þæt he bið ƷƷiðe Ʒelic.  
 Ʒumum þapa Ʒumena.  
 þe him ƷeopnoƷƷ nu.  
 mið þeƷnunƷum.  
 þƷinƷað ýmbe utan.  
 ƷiƷ he þýƷra ne bið.  
 ne pene ic hiƷ na beƷeƷan.  
 Eŷ him þonne æƷƷe.  
 unmenðlinƷa.  
 þear ƷebeƷeðe.

While in such splendour each  
     rules like a savage,  
 Everywhere threatening the  
     people with strife,  
 So, this lord heeds not, but  
     leaves them to ravage  
 Friends for their riches, and  
     foes for their life !

Ay, and himself, like a hound  
     that is madden'd,  
 Flies at and tears his poor  
     people for sport,  
 In his fierce mind too loftily  
     gladden'd  
 With the proud power his  
     chieftains support.

But, from his robes if a man  
     should unwind him,  
 Stripp'd of such coverings  
     kingly and gay,  
 Drive all his following thanes  
     from behind him,  
 And let his glory be taken  
     away ;

Then should ye see that he  
     liken's most truly  
 Any of those who so slavishly  
     throng  
 Round him with homage de-  
     murely and duly,  
 Neither more right than the  
     rest, nor more wrong.

þæt him purde oftozen.  
 þrýmmer 7 þæða.  
 and þegnunga.  
 and þær anpalder.  
 þe þe ýmbe fprecað.  
 gif him ænig þara.  
 ofhenðe pýrð.  
 ic þat þ him þinceð.  
 þæt he þonne rie.  
 becnopen on cancepn.  
 oððe coðlice.  
 pacentan 7epæpeð.  
 Ic 7epeccan mæg.  
 þæt of ungemete.  
 ælcer þinzer.  
 pırte 7 þæða.  
 pin-geþpincer.  
 and of fpet-metann  
 fpiþort peaxað.  
 þære ppiænneffe.  
 poð-þpað micel.  
 fio fpiðe 7eðpæfð.  
 feþan ingehýgð.  
 monna 7ehpelcer.  
 þonan mært cýmeð.  
 ýfla ofepmeta.  
 unnetta faca.  
 Ðonne hi 7ebolzene<sup>1</sup> peorþað.  
 him pýrð on bpeortum inne.  
 beppungen feþa on hpeþpe.  
 mið þæm fpiþan pelme.  
 hat-heortneffe.  
 and hpeðe fiðþan.  
 unpozneffe.  
 eac 7epeæpeð.  
 heapðe 7ehæfteð.  
 Ðim fiðþan ongunð.  
 gum tohopa.  
 fpiðe leogan.  
 þær 7epinner ppece.  
 pilnað þ ippe.

If then to him it should chance  
 in an hour,  
 All his bright robes from his  
 back be offstripped,  
 All that we speak of, his pomp  
 and his power,  
 Glories unravell'd and gar-  
 ments unripp'd,—

If these were shredded away,  
 I am thinking,  
 That it would seem to him  
 surely as though  
 He to a prison had crept, and  
 was linking  
 All that he had to the fetters  
 of woe.

Rightly I reckon that measure-  
 less pleasure,  
 Eating and drinking, and  
 sweetmeats and clothes,  
 Breed the mad waxing of lust  
 by bad leisure,  
 Wrecking the mind where  
 such wickedness grows :

Thence cometh evil, and proud  
 overbearing ;  
 Quarrels and troubles arise  
 from such sin,  
 When in the breast hot-heart-  
 ness is tearing  
 With its fierce lashes the  
 soul that's within.

<sup>1</sup> Cott. gebozene.

anef and oþþer.  
 him ꝥ eall gehæc.  
 hiꝥ neceleſc.  
 rihter ne ſcipeð.  
 Ic þe ræde ær.  
 on þiꝥe ſelfan bec.  
 þæt ſumer gooder.  
 riðra geſceafca.  
 anleppa ælc.  
 á pilnode.  
 for hiꝥ azenum.  
 ealb-gecýnde  
 unrihtſiꝥe.  
 eorþan cýnmgar.  
 ne maȝon æfſiꝥe þurhtion.  
 ariht gooder.  
 for þæm ýfle.  
 þe ic þe ær ræde.  
 Niꝥ ꝥ nan punðor.  
 forþæm hi willað hi.  
 þæm unþearum.  
 þe ic þe ær nemde.  
 anra gehwelcum.  
 á underþeodan.  
 Sceal þonne neðe.  
 neapre gebuȝan.  
 to þara hlaforða.  
 hæfſe ðome.  
 þe he hine eallunga.  
 ær underþioðde.  
 þæt iꝥ wýrre get.  
 þæt he pinnan nýle.  
 wið þæm anwalde.  
 æniȝe ſcunðe.  
 þær he wolde á.  
 pinnan onȝinnan.  
 and þonne on þæm gepinne.  
 þurhpunian forð.  
 þonne næfde he.  
 nane ſcýlde.  
 þeah he oferpunnen.  
 weorþan ſceolde.

Afterward, sorrow imprisons  
 and chains him ;  
 Then does he hope, but his  
 hope is a lie :  
 Then again, wrath against some-  
 body pains him,  
 Till he has recklessly doom'd  
 him to die.

In this same book before I was  
 speaking,  
 Everything living is wishing  
 some good,  
 But the bad kings of the earth,  
 who are wreaking  
 Nothing but ill, as is fitting  
 they should.

That is no wonder, for slaves  
 very willing  
 Are they to sins,—as I told  
 thee before,—  
 And to those lords whose  
 chains they are filling,  
 Straitly and strictly must  
 bend evermore :

This is yet worse, they will not  
 be winning  
 Standing-room even against  
 such ill might ;  
 Still, if they will, they struggle  
 unsinning,  
 Though they should seem  
 overthrown in the fight.

METRUM XXVI.<sup>a</sup>

Ic þe mæg eaðe.  
 ealðum 7 leaſum.  
 ſpellum andſpeccan.  
 ſppæce 7elice.<sup>1</sup>  
 efne þiſſe ilcan.  
 þe riȝt 7ymbſpſpecað.  
 Ðiȝ 7eſælðe 7io.  
 on ſume tide.  
 þæt Aulixeſ.  
 under-hæfðe.  
 þæm Cærepe.  
 cýne-ſiȝu 7pæ.  
 Ðe þæſ Ðpacia.  
 þioða alðor.  
 and Retie.  
 ſiȝeſ hiſðe.  
 7æſ hiſ ſpæa-ðrihtneſ.  
 folc-cuð nama.  
 Agamemnon.  
 7e ealleſ peolð.  
 Cpeca ſiȝeſ.  
 Cuð þæſ þide.  
 þæt on þa tide.  
 7pſioia 7epin.  
 peapð underi polcnum.  
 7or ſiȝeſ-heapð.  
 Cpeca ðrihten.  
 camp-7teð 7ecan.  
 Aulixeſ mið.  
 an hund 7eipa.  
 lædde ofeſi læȝu-7pream.  
 7æt longe þæſ.  
 7ýn ſiȝteſ<sup>2</sup> full.  
 Ða<sup>3</sup> ſio 7ið 7elomp.  
 þæt hi 7i ſiȝe.  
 7eſæht hæfðon.  
 ðiope 7ecepte.

## METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leasing spells  
 right easily  
 Can I to thee tell out a tale  
 like that  
 Whereof we lately spake.—It  
 chanced of yore  
 That, on a time, Ulysses held  
 two kingdoms  
 Under his Cæsar: he was  
 prince of Thrace,  
 And ruled Neritia as its shep-  
 herd king.  
 His head-lord's folk-known  
 name was Agamemnon,  
 Who wielded all the greatness  
 of the Greeks.  
 At that time did betide the  
 Trojan war,  
 Under the clouds well known:  
 the warrior chief,  
 Lord of the Greeks, went forth  
 to seek the battle.  
 Ulysses with him led an hun-  
 dred ships  
 Over the sea, and sat ten win-  
 ters there.  
 When the time happen'd that  
 this Grecian lord  
 With his brave peers had over-  
 thrown that kingdom,

<sup>a</sup> Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.

<sup>1</sup> Cott. 7elice.

<sup>2</sup> Cott. ſiȝteſ.

<sup>3</sup> Cott. þe.

δριητεν Επεα.  
 Τροια burh.<sup>1</sup>  
 tulum zepsum.  
 þa þa<sup>2</sup> Aulixer.  
 leafe hæfde.  
 Ðracia cýning.<sup>3</sup>  
 þæt he þonan mozte.  
 he let him behindan.  
 hýrnðe ciolar.  
 nizōn 7 hund nizōntiz.  
 nænizē<sup>4</sup> þonan.  
 mepe-henzerta.  
 ma þonne ænne.  
 fepeðe on fifel fteam.  
 famiz-borðon.  
 þpuepepe ceol.  
 þæt bið f þ mæzte.  
 Επειρσα ρεπα.  
 þa pearð cealð peðer.  
 ftearc-ftopma zelac.  
 fteuneðe fio bpune.  
 ýð rið ofpe.  
 ut feop adpað.  
 on penðel-fæ.  
 pizenðpa ρcola.  
 up on f igranð.  
 þær Apolliner.  
 dohtop punoðe.  
 ðæg-pumer porp.  
 þær re Apollinur.  
 æpeleþ cýnner.  
 Iober eaþopa.  
 re þær zio cýning.  
 re licette.  
 hielum 7 miclum.  
 zumena zehpýlcum.  
 þæt he Loð<sup>5</sup> þære.  
 hehrt 7 halzort.  
 Ðpa re hlaforð þa.

The dear-bought burgh of  
 Troy,—Ulysses then,  
 The King of Thracia, when his  
 lord gave leave  
 That he might hie him thence,  
 he left behind  
 Of all his horn'd sea-keels  
 ninety and nine.  
 Thence, none of those sea-  
 horses, saving one,  
 Travell'd with foamy sides the  
 fearful sea;  
 Save one, a keel with three-  
 fold banks of oars,  
 Greatest of Grecian ships.  
 Then was cold weather,  
 A gathering of stark storms;  
 against each other  
 Stunn'd the brown billows,  
 and out-drove afar  
 On the mid-winding sea the  
 shoal of warriors,  
 Up to that island, where, un-  
 numbered days,  
 The daughter of Apollo wont  
 to dwell.  
 This same Apollo was of high-  
 born kin,  
 Offspring of Jove, who was a  
 king of yore,  
 He schemed so, as to seem to  
 every one,  
 Little and great, that he must  
 be a God,

<sup>1</sup> Cott. burp.<sup>2</sup> Cott. þu.<sup>3</sup> Cott. cining.<sup>4</sup> Cott. nænizne.<sup>5</sup> Cott. good.

þæt dýrize folc.  
 on ðeðpolan lædde.  
 oðþæt him ðelyfde.  
 leoda unnum.  
 forþæm he þæs mid rihte.  
 rice lufde.  
 hiora cýne-cýnnes.  
 Eað is riðe.  
 þæt on þa tide.  
 þeoda æghwile hæfdon.  
 heora hlaford.  
 for þone hehstan Eod.  
 and weorþodon.  
 swa swa wuldres cýning.  
 gif he to þæm rice wæs.  
 on rihte boren.  
 wæs wæs Iover fæder.  
 Eod eac swa he.  
 Saturnus þone.  
 grund-buende.  
 heton hælepa bearn.  
 hæfdon þa mægra.  
 ælcne æfter oþrum.  
 for ecne Eod.  
 Sceolde eac wean.  
 Apolliner.  
 dohtor dior-boren.  
 dýrizes folces.  
 - gum-wince gýden.  
 cuðe galþra fela.  
 dripan dýrcwæstas.  
 his ðeðpolan fylgde.  
 manna swiðost.  
 manes þeoda.  
 Eýninges dohtor.  
 his Elice wæs.  
 haten for heortum.  
 Dio weofode.  
 on þæm iðlonde.  
 þe Aulixes.  
 cýning Dracia.

Highest and Holiest! So the  
 silly folk  
 This lord did lead through lying  
 ways, until  
 An untold flock of men be-  
 lieved in him:  
 For that he was with right the  
 kingdom's chief,  
 And of their kingly kin. Well  
 is it known  
 That in those times each people  
 held its lord  
 As for the God most high, and  
 worshipp'd him  
 For King of Glory,—if with  
 right of rule  
 He to the kingdom of his rule  
 was born.  
 The father of this Jove was  
 also God,  
 Even as he: him the sea-dwell-  
 ers call  
 Saturn: the sons of men  
 counted these kin  
 One after other, as the Ever  
 Good!  
 Thus also would Apollo's high-  
 born daughter  
 Be held a Goddess by the  
 senseless folk,  
 Known for her Druid-craft,  
 and witcheries.  
 Most of all other men she fol-  
 lowed lies.  
 And this king's daughter, Circe  
 was she hight,

com ane to.  
 ceole lƿan.  
 Luð ƿær ƿona.  
 eallƿe ƿære mænize.  
 ƿe hƿe mið ƿunode.  
 æƿelingeſ rið.  
 Ðio mið ungemete.  
 lƿrum lufoðe.  
 lið-monna ƿƿea.  
 and he eac ƿƿa ƿame.  
 ealle mæzne.  
 eſne ƿƿa ƿriðe.  
 hi on ƿeſan lufoðe.  
 ƿæt he to hiſ earðe.  
 ænize nýrte.  
 moðer mýnlan.  
 oſer mæzð zunze.  
 ac he mið ƿæm ƿife.  
 ƿunode riðƿan.  
 oðƿæt him ne meahƿe.  
 monna ænið.  
 ƿezna<sup>1</sup> ƿinƿa.  
 ƿæri mið ƿeſan.  
 ac hi ƿor ƿæm ýmƿum.  
 earðer lýrte.  
 mýnton ƿorlætan.  
 leofne hlafoſið.  
 Ða ongunnon ƿeſcan.  
 ƿer-ƿeoda ƿpell.  
 ƿædon ꝥ hio ƿceolde.  
 mið hƿe ƿeirlace.  
 beorƿaſ ƿorlƿeðan.  
 and mið balo-cƿæſtum.  
 ƿƿaſum ƿeorƿan.  
 on ƿilðra lic.  
 cýningeſ ƿeznaſ.  
 cýrƿan riðƿan.  
 and mið ƿacentan eac.  
 ƿæpan mænizne.  
 Ðume hi to ƿulƿum ƿurðon.

Circe for Church, as having  
 many with her.  
 She ruled this isle, whereto the  
 Thracian king  
 Ulysses, with one ship, hap-  
 pened to sail.  
 Soon was it known, to all the  
 many there  
 That dwelt with her, the  
 coming of the prince;  
 She without measure loved this  
 sailor-chief,  
 And he alike with all his soul  
 loved her,  
 So that he knew not any love  
 more deep  
 Even of home, than as he loved  
 this maiden;  
 But lived with her for wife long  
 afterward;  
 Until not one of all his thanes  
 would stay,  
 But, full of anguish for their  
 country's love,  
 They meant to leave behind  
 their well-loved lord.  
 Then on the men she 'gan to  
 work her spells;  
 They said, she should by those  
 her sorceries  
 Make the men prone like  
 beasts: and savagely  
 Into the bodies of wild beasts  
 she warp'd

<sup>1</sup> Cott. beznpa.

ne meah-ton þonne ƿopð ƿopð-  
brīngan.

ac hīo þƿag-mælum.

ƿio-ton ongunnon.

Some ƿæron eaforaƿ.

á ƿrīmetedon.

þonne hī ƿapeƿ hƿæt.

ƿioƿian ƿeolðon.

Ða þe leon ƿæron.

ongunnon laðlice.

ýrpenza ƿýna.

þonne hī ƿeolðon.

clīƿian ƿop corþƿe.

Enihtaƿ ƿurðon.

ealde ƿe ƿiunze.

ealle ƿophƿeƿeðe.

to ƿumum ðioƿe.

ƿƿelcum he æƿioƿ.

on hīƿ līf-ðagum.

ƿelicoƿt ƿæƿ.

butan þam cýninge.

þe ƿio cƿen lufode.

Nolde þaƿa oþra.

ænīz onbitan.

menniƿceƿ meteƿ.

ac hī ma lufedon.

ðioƿa ðiohtað.

ƿƿa hīc ƿeðeƿe ne ƿæƿ.

Næƿðon hī maƿe.

monnum ƿeliceƿ.

eoƿð-buendum.

þonne mzeþone.

Ðæƿeðe anpa ƿelipýlc.

hīƿ azen moð.

þæt ƿæƿ þealh ƿrīðe.

ƿopgum ƿebunden.

ƿop þæm eaƿfofum.

þe him onƿæton.

Ðƿæt þa ðýreƿan men.

þe þýgum ðrýcƿæftum.

lonz ƿelýfðon.

By baleful craft the followers  
of the king.

Then did she tie them up, and  
bind with chains.

Some were as wolves; and  
might not then bring forth

A word of speech; but now  
and then would howl.

Some were as boars; and  
grunted ever and aye,

When they should sigh a whit  
for sorest grief.

They that were lions, loathly  
would begin

To roar with rage when they  
should call their comrades,

The knights, both old and  
young, into some beast

Were changed as each afore-  
time was most like

In his life's day: but only not  
the king,

Whom the queen loved: the  
others, none would bite

The meat of men, but loved  
the haunt of beasts,

As was ill fitting;

they to men, earth-dwellers  
Had no more likeness left than

their own thought.

Each still had his own mind,  
though straitly bound

With sorrow for the toils that  
him beset.

For e'en the foolish men who  
long believed



leaſum ſpellum.  
 piſſon hƿæþne.  
 þæt ꝥ Ʒepit ne mæg.  
 moð onpendan.  
 monna æmiz.  
 mið ðriȝcƿæftum.  
 þeah hio Ʒedon meahƿe.  
 þæt þa lichoman.  
 lanze þƿiæze.  
 onpend piƿiðon.  
 Iſ ꝥ piundorlic.  
 mægen cƿæft micel.  
 moða Ʒehpiſceſ.  
 ofeſ lichoman.  
 lænne 7 rænne.  
 Spȳlcum 7 ſpȳlcum.  
 þu meahƿt ſƿeotole onƷitan.  
 þæt þæſ lichoman.  
 liſtaſ 7 cƿæftaſ.  
 of þæm moðe cumað.  
 monna Ʒehpiȳlcum.  
 ænleppa ælc.  
 Ðu meahƿt eaðe onƷitan.  
 þæt te ma ðepeð.  
 monna Ʒehpiȳlcum.<sup>1</sup>  
 moðeſ unþeaſ.  
 þonne metƿpȳmneſ.  
 læneſ lichoman.  
 Ne þeaſſ leoda nan.  
 penan þæpe pȳpðe.  
 þæt ꝥ pepiȝe flæſc.  
 þæt moð.  
 monna æniȝeſ.  
 eallunȝa to him.  
 æſpe mæg onpendan.  
 ac þa unþeaſaſ.  
 ælceſ moðeſ.  
 and ꝥ inȝeþonc.  
 ælceſ monneſ.  
 þone lichoman liȝ.  
 þiðeſ hit pile.

Through leaſing ſpells in all  
 this Druid craft,  
 Knew natheleſſ that no man  
 might change the wit,  
 Or mind, by ſuch bad craft:  
 though they might make  
 That for long while the bodies  
 ſhould be changed.  
 Wonderful is that great and  
 mighty art  
 Of every mind above the mean  
 dull body.  
 By ſuch and ſuch things thou  
 mayſt clearly know  
 That from the mind come one  
 by one to each  
 And every man his body's luſts  
 and powers.  
 Eaſily mayſt thou ſee that  
 every man  
 Is by his wickedneſſ of mind  
 more harm'd  
 Than by the weakneſſ of his  
 failing body.  
 Nor need a man ween ever  
 ſuch weird-chance,  
 As that the wearisome and  
 wicked fleſh  
 Could change to it the mind of  
 any man,  
 But the bad luſts of each mind,  
 and the thought  
 Of each man, lead his body  
 where they will.

METRUM XXVII.<sup>b</sup>

Ðrý ge æfre rcýlen.  
 unriht-fionzum.  
 eoreþi moð ðrefan.  
 rpa rpa mere floger.  
 ýpa hþeþað.  
 iŕ-calde fæ.  
 pecggað for pinde.  
 Ðrý oðrite ge.  
 rýrde eorpe.  
 þæt hio zepeals naþað.  
 Ðrý ge þæf deaþer.  
 þe eop Ðrihten gerceop.  
 gebidan ne maƷon.  
 biŕner gecýnder.  
 nu he eop ælce dæg.  
 onet topeapð.  
 Ne maƷon ge gerion.  
 þæt he rýmle rþýmeð.  
 æfter æghþelcum.  
 eorþan tuðre.  
 ðiorum 7 fuġlum.  
 deað eac rpa fæme.  
 æfter mon-cýnne.  
 geonð þifne miððan gearð.  
 egerlic hunta.  
 abit on paðe.  
 nýle he ænig rþæð.  
 æfre forlætan.  
 ær he gehede.  
 þæt he hþile ær.  
 æfter rþýrede.  
 Iŕ þ eapmlic þing.  
 þæt hiŕ gebidan ne maƷon.  
 buŕg-ŕittenðe.  
 ungerælige men.  
 hine ær pillað.  
 foran toŕciotan.

## METRE XXVII.

## OF TOLERANCE.

Why ever your mind will ye  
 trouble with hate,  
 As the icy-cold sea when it  
 rears  
 Its billows waked-up by  
 the wind?  
 Why make such an outcry  
 against your weird fate,  
 That she cannot keep you  
 from fears,  
 Nor save you from sor-  
 rows assign'd?  
 Why cannot ye now the due  
 bitterness bide  
 Of death, as the Lord hath  
 decreed,  
 That hurries to-you-ward  
 each day?  
 Now can ye not see him still  
 tracking beside  
 Each thing that is born of  
 earth's breed,  
 The birds and the beasts,  
 as ye may?  
 Death also for man in like  
 manner tracks out  
 Dread hunter! this middle-  
 earth through, [more;  
 And bites as he runs ever-  
 He will not forsake, when he  
 searches about, [too,  
 His prey, till he catches it  
 And finds what he sought  
 for before.

<sup>b</sup> Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

gpa gpa fuzla cȳn.  
 oððe pilðu ðior.  
 þa pinnað betpuh.  
 æghpȳlc polbe.  
 oþer acpellan.  
 Ac þæt iſ unpulc.  
 æghpelcum men.  
 þæt he oþerne.  
 inrit-þoncum.  
 fioze on færdæ.  
 gpa gpa fuzl oððe ðior.  
 Ac þæt pære iuhtoſc.  
 þæt te pinca gehpȳlc.  
 oþrum guldæ.  
 eðlean on iuhc.  
 peopc be zepeophcūm.  
 peopulð-buendūm.  
 þinga gehpilceſ.  
 þæt iſ ꝥ he luſige.  
 zodra gehpilcne.  
 gpa he zeopnoſc mæge.  
 milðrige ýflum.  
 gpa pe [æp] gpraecon.  
 Ðe ſceal þone monnan.  
 mode luſian.  
 and hiſ unþeapaſ.  
 ealle haſian.  
 and ofſmian.  
 gpa he gpiþoſc mæge.

## METRUM XXVIII.º

Ðpa iſ on eopþan nu.  
 unlæpðpa.  
 þe ne punðrige.  
 polcna fæpelþeſ.

A sad thing it is, if we cannot  
 await  
 His bidding, poor burghers  
 of earth,  
 But wilfully strive with  
 him still ;  
 Like birds or wild beasts, when  
 they haste in their hate  
 To rage with each other in  
 wrath,  
 And wrestle to quell and  
 to kill.

But he that would hate in the  
 deep of his heart  
 Another, unrighteous is he,  
 And worse than a bird or  
 a beast ;  
 But best is the man who would  
 freely impart  
 To a brother, whoever he be,  
 Full worth for his work  
 at the least :

That is, he should love all the  
 good at his best,  
 And tenderly think of the  
 bad, [fore ;  
 As we have spoken be-  
 The man he should love with  
 his soul—for the rest  
 His sins he should hate, and  
 be glad [more.  
 To see them cut off ever-

## METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned  
 among people of the world,

ƿoðƿeƿ ƿƿiƿto.  
 ƿýne tunȝlo.  
 hu hý ælce ðæȝe.  
 utan ýmbhƿeƿfeð.  
 eallne miððan ȝeapð.  
 Ðƿa iƿ mon-cýnneƿ.  
 þæt ne ƿunðƿe ýmb.  
 þaƿ ƿliȝegan tunȝl.  
 hu hý ƿume habbað.  
 ƿƿiðe micle.  
 ƿeýƿƿian ýmbelhƿeapƿe.  
 ƿume ƿeƿþað lenȝ.  
 utan ýmb eall þiƿ.  
 an þaƿa tunȝla.  
 ƿoƿulð-men haȝað.  
 ƿæneƿ þiƿla.  
 þa habbað ƿeýƿƿian.  
 ƿeƿiðe and ƿæƿelð.<sup>1</sup>  
 ýmbhƿeƿƿe læƿƿan.  
 þonne oþƿu tunȝl.  
 ƿoƿþæm hi þæƿe eaxe.  
 utan ýmbhƿeƿfeð.  
 þone noƿð-enðe.  
 nean ýmbceƿƿeð.  
 on þæƿe ilcan.  
 eaxe hƿeƿfeð.  
 eall ƿuma ƿoðoƿ.  
 ƿeƿene ƿeƿiƿeð.  
 ƿuð-healð ƿƿiƿeð.  
 ƿƿiƿe untioƿiȝ.  
 Ðƿa iƿ on ƿoƿulðe.<sup>2</sup>  
 þæt ne ƿaƿiȝe.  
 buȝon þa ane.  
 þe hiȝ æƿ ƿiƿƿon.  
 þæt mænig<sup>3</sup> tunȝul.  
 maƿan ýmbhƿýƿe.  
 haƿað on heoƿonum  
 ƿume hƿile eƿe.  
 læƿƿe ȝeliƿað.  
 þa þe laȝað ýmb eaxe enðe.

As not to wonder at the clouds  
 upon the skies unfurl'd,  
 The swiftly rolling heavens and  
 the racing of the stars,  
 How day by day they run  
 around this mid-earth in  
 their cars ?

Who then of men doth wonder  
 not these glittering stars to  
 see,  
 How some of them round  
 wafted in shorter circles be,  
 And some are wanderers away  
 and far beyond them all,  
 And one there is which worldly  
 men the Wain with shafts  
 do call.

These travel shorter than the  
 rest, with less of sweep and  
 swerve  
 They turn about the axle, and  
 near the north end curve,  
 On that same axle quickly  
 round turns all the roomy  
 sky,  
 And swiftly bending to the  
 south untiring doth it fly.

Then who is there in all the  
 world that is not well  
 amazed,  
 Save those alone who knew  
 before the stars on which  
 they gazed,

<sup>1</sup> Cott. ƿæpelz.<sup>2</sup> Cott. ƿeopulða.<sup>3</sup> Cott. þæt 7e mænig.

oððe micle mape.  
 ȝeƿeƿað þa hipe mid ope.  
 ýmbe þeaple þƿæȝeð.  
 þapa iſ ȝehaſen.  
 ſaturniſ ſum.  
 ȝe hæfð ýmb þƿitiz.  
 ƿintep-ȝepumeſ.  
 ƿeopulð ýmbcýppes.<sup>1</sup>  
 Booteſ eac.  
 beophſe ſemeð.  
 oþep ſteoppa cýmeð.  
 eſne ſƿa ſame.  
 on þone ilcan ſtebe.  
 eſt ýmb þƿitiz.  
 ȝeap-ȝepumeſ.  
 þæſ hi ȝio þa þæſ.  
 Ðƿa iſ ƿeopulð-monna.  
 þæt ne ƿaſȝe.  
 hu ſume ſteoppa.  
 oð þa ſæ ƿaƿað.  
 unðep mepe-ſtreamaſ.  
 þæſ þe monnum þyncð.  
 Ðƿa eac ſume ƿenað.  
 þæt ſio ſunne ðo.  
 ac ſe ƿena niſ.  
 ƿuhte þe ȝoppa.  
 Ne bið hio on æſen.  
 ne on æſ-monȝen.  
 mepe-ſtreama þa neap.  
 þe on midne ðæȝ.  
 and þeah monnum þyncð.  
 þæt hio on mepe ȝange.  
 unðep ſæ ſƿiſe.  
 þonne hio on ſetl ȝhbeð.  
 Ðƿa iſ on ƿeopulðe.  
 þæt ne ƿunðȝe.  
 fuller monan.  
 þonne he ſæȝunȝa.  
 ƿýpð unðep polcnum.  
 þliteſ beƿeaƿað.

That many somewhiles on the  
 heavens make a longer bend,  
 And somewhiles less, and sport  
 about the axle of the end:

Or else much more they wander  
 quickly round the midway  
 spheres,  
 Whereof is one, hight Saturn,  
 who revolves in thirty years,  
 Böotes also, shining bright,  
 another star that takes  
 His place again in thirty years,  
 of circle that he makes.

Who is there then of worldly  
 men to whom it doth not  
 seem  
 A thing most strange that  
 many stars go under the sea-  
 stream,  
 As likewise some may falsely  
 ween that also doth the sun,  
 But neither is this likeness  
 true, nor yet that other one.

The sun is not at even-tide,  
 nor morning's early light  
 Nearer to the sea-stream than  
 in the mid-day bright,  
 And yet it seems to men she  
 goes her wandering sphere  
 to lave,  
 When to her setting down she  
 glides beneath the watery  
 wave.

<sup>1</sup> Cott. ýmbcýppes. Boeteſ.

bepeaht mid þioſtrum.  
 Ðra þegna ne mæge.  
 eac paſian.  
 ælceſ ƿioſſian.  
 hƿý hi ne ſcinen.  
 ſcipum peðeſum.  
 beſoſan þæpe ſunnan.  
 ſpa hi ſýmle doð.  
 miððel nihtum.  
 ƿið þone monan ſoſan.  
 haðrum heoſone.  
 Ðræt nu hæleþa ſela.  
 ſpelceſ and ſpelceſ.  
 ſƿiðe ƿunðriað.  
 and ne ƿunðriað.  
 þæt te ƿuhta gehƿile.  
 men and netenu.  
 micelne habbað.  
 and unnetne.  
 andan betƿeoþ him.  
 ſƿiðe ſingalne.  
 iſ þ ſellic þincg.  
 þæt hi ne ƿunðriað.  
 hu hit on ƿoſnum ofc.  
 þeaple þunpað.  
 þƿiað-mælum efc.  
 anſoſlæteð.  
 and eac ſpa ſame.  
 ýð ƿið lanðe.  
 ealneð ƿinneð.  
 ƿinð ƿið pæge.  
 Ðra ƿunðriað þæſ.  
 oððe oþpeſ efc.  
 hƿý<sup>1</sup> þæt iſ mæge.  
 þeoſþan of pætepe.  
 þlite tophc<sup>2</sup> ſcmeð.  
 ſunna ſƿeðle hað.  
 ſona gecceſpeð.  
 iſ mepe ænlic.  
 on hiſ azen gecýnð.

Who is there in the world will  
 wonder not to gaze  
 Upon the full-moon on his way,  
 bereft of all his rays,  
 When suddenly beneath the  
 clouds he is beclad with  
 black?  
 And who of men can marvel  
 not at every planet's track?

Why shine they not before the  
 sun in weather clear and  
 bright,  
 As ever on the stilly sky before  
 the moon at night?  
 And how is it that many men  
 much wondering at such,  
 Yet wonder not that men and  
 beasts each other hate so  
 much?

Right strange it is they marvel  
 not how in the welkin oft  
 It thunders terribly, and then  
 eſtſoons is calm aloft,  
 So also stoutly dashes the wave  
 against the shore,  
 And fierce against the wave  
 the wind uprises with a roar!

Who thinks of this? or yet  
 again, how ice of water  
 grows,  
 And how in beauty on the sky  
 the bright sun hotly glows,  
 Then soon to water, its own  
 kin, the pure ice runs away;  
 But men think that no wonder,  
 when they see it every day.

<sup>1</sup> Cott. hpi.<sup>2</sup> Cott. zoph.

peorþeð to pætre.  
 Ne þincð ꝥ pundor micel.  
 monna ænezum.  
 pæt he mæge zejeon.  
 doƷopa zehpilce.  
 ac pæt dýre folc.  
 pæf hit ſelðnor zeriðð.  
 Ʒriþor pundriað.<sup>1</sup>  
 þeah hit Ʒiſſa zehpæm.  
 pundor þince.  
 on hiſ mod-ſeƷan.  
 micle læſſe.  
 Under-ſtaþolſæſte.  
 ealneƷ penað.  
 pæt ꝥ ealb zeſceafte.  
 æſſe ne pæſe.  
 pæt hi ſelðon zeſioð.  
 ac Ʒriþor Ʒiet.  
 peorulð-men penað.  
 pæt hit þear come.  
 niƷan zeſælðe.  
 Ʒiſ hioƷa nænzum.  
 hƷýlc ær ne oþeopðe.  
 iſ ꝥ eapmlic þinc.  
 Ac Ʒiſ hioƷa æniƷ.  
 æſſe peorþeð.  
 to þon Ʒiſſet-zeorin.  
 pæt he ſela onƷinð.  
 leornian liſta.  
 and him liſeſ þearð.  
 of mode abrit.  
 pæt micle dýriƷ.  
 pæt hit oþerþriƷen mid.  
 punode lanƷe.  
 þonne ic pæt zeape.  
 ꝥ hi ne pundriað.  
 mænizeſ þinƷeſ.  
 þe monnum nu.  
 pæſþo Ʒ pundor.  
 pel hƷæp þýnceð.

This senseless folk is far more  
 struck at things it seldom  
 sees,  
 Though every wise man in his  
 mind will wonder less at  
 these;  
 Unstalworth minds will always  
 think that what they seldom  
 see  
 Never of old was made before,  
 and hardly now can be.

But further yet, the worldly  
 men by chance will think it  
 came,  
 A new thing, if to none of  
 them had ever happ'd the  
 same;  
 Silly enough!—yet if of them  
 a man begins to thirst  
 For learning many lists and  
 lores that he had scorn'd at  
 first,

And if for him the Word of  
 life uncovers from his wit  
 The cloak of that much foolish-  
 ness which overshadow'd it,  
 Then well of old I wot he  
 would not wonder at things  
 so  
 Which now to men most wor-  
 thily and wonderfully show.

<sup>1</sup> Cott. pundriað.

METRUM XXIX.<sup>a</sup>

Líf þu nu þínige.  
 þeopulð-Drihtnes.  
 heane anpald.  
 hlutpe mode.  
 onzitan ziorne.<sup>1</sup>  
 zemal-mæzene.  
 heofoner tunglu.  
 hu hi him healðað betpuh.  
 ribbe ringale.  
 ðýðon rpa lange.  
 rpa hi zepeneðe  
 pulðnes ealðop.  
 æt ffrum-ŕceafte.  
 þæt rno fýpene mot.  
 run ne zefecan.  
 rnap cealðes pez.  
 monna zemærio.  
 Þræt þa mæpan tungl.  
 auþer oppes þene.  
 á ne zehpneð.  
 ær þam þ oppes.  
 ofzefiteð.  
 Ne hupu re rceoppa.  
 zefzigan rpe.  
 perz-ðæl polna.  
 þone rpe men.  
 Uppa nemnað.  
 Ealle rzioppa.  
 rzað æftep runnan.  
 ramod muð roðepe.  
 unðer eorþan zrunð.  
 he ana rzent.  
 nif þ nan punðop.  
 he if punðpum fæfz.<sup>2</sup>  
 upenðe neah.  
 eaxe þæs roðepes.  
 Donne if an rceoppa.  
 ofep oppe beophz.

## METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the  
 Lord of the world  
 His highness and greatness  
 clear-sighted to see,  
 Behold the huge host of the  
 heavens unfurl'd  
 How calmly at peace with  
 each other they be!

At the first forming the glori-  
 fied Prince  
 Ordered it so that the sun  
 should not turn  
 Nigh to the bounds of the  
 moon ever since,  
 Nor the cold path of the  
 snow-circle burn.

Nay, the high stars never cross  
 on the skies  
 Ere that another has hurried  
 away;  
 Nor to the westward will ever  
 uprise  
 Ursa the star,—so witting  
 men say.

All of the stars set after the  
 sun  
 Under the ground of the  
 earth with the sky:

<sup>a</sup> Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.<sup>1</sup> Cott. zionne.<sup>2</sup> Cott. eaz.



cýmed eartan up.  
 ær þonne runne.  
 þone<sup>1</sup> monna bearn.  
 morzen-ſciorpa hatað.  
 under heoſonum.  
 forþæm he hæleþum ðæg.  
 bodað æfter burzum.  
 brengeð æfter.  
 ſpegeltoht runne.  
 ſamað eallum ðæg.  
 iſ ſe forþýnel.  
 fæger and ſciene.  
 cýmed eartan up.  
 ærþor<sup>2</sup> runnan.  
 and eft æfter runnan.  
 on ſetl ȝhíðeð.  
 feſt under peoruldæ.  
 þer-þroða hiſ.  
 noman onþendað.  
 þonne niht cýmed.  
 hatað hme ealle.  
 æfen-ſciorpa.  
 ſe bið þære runnan ſpætſa.  
 ſiðþan hi on ſetl ȝeritað.  
 ofþneð.  
 þæt iſ æþele tunzol.  
 oð þ he be eartan peorpeð.  
 elbum oþepeð.  
 ær þonne runne.  
 \* \* \*  
 \* \* \*  
 \* \* \* habbað.  
 æþele tunzol.  
 emne ȝebæleð.  
 ðæg ȝ nihte.  
 Drihtnej meahctum.  
 runne ȝ mona.  
 ſpiðe ȝeþpæpe.  
 ſpa him æt ſpýmðe.  
 fæþer ȝetiohhode.  
 Ne þearft þu no þenan.

<sup>1</sup> Cott. þonne.<sup>2</sup> Cott. ær ſop.

That is no wonder; for only  
 this one,  
 The axle, stands fastly and  
 firmly on high.

Again, there's a star more  
 bright than them all,  
 He comes from the east,  
 before the sun's birth,  
 The star of the morning,—thus  
 him ever call,  
 Under the heavens, the chil-  
 dren of earth.

For that he bodes day's-dawn  
 to men's homes  
 After him bringing the sun  
 in his train,  
 Fair from the east this fore-  
 runner comes,  
 And glides to the west all  
 shining again.

People rename him at night in  
 the west,  
 Star of the evening then is  
 he hight,  
 And when the setting sun goes  
 to her rest  
 He races her down more  
 swift than the light.

Still he outruns her, until he  
 appears  
 Again in the east, forerun-  
 ning the sun,  
 A glorious star, that equally  
 clears  
 The day and the night, ere  
 his racing be run.

þæt þa plitegan tunzł.  
 þær þeopdomeſ.  
 aþroten þeopðe.  
 ær domeſ dæge.  
 deð riðþan ymbe.  
 moncýnneſ fuma.  
 fpa him gemet þinceð.  
 foþþon hi he healfe.  
 heofoſneſ þiſſeſ.  
 on ane ne læt.  
 ælmihtiz God.  
 þý læſ hi oþra foþðýden.  
 æþela zeſceafra.  
 ac ſe eca God.  
 ealle<sup>1</sup> gemetzað.  
 riða zeſceafra.  
 foſta zeðþeſað.  
 hpilum þæt drize.  
 driſt<sup>2</sup> þone pætan.  
 hpýlum hi gemenzeð.  
 metodeſ cþæfte.  
 cile rið hæto.  
 hpilum ceþpeð eſt.  
 on up riðoþ.  
 æl beoþhta lez.  
 leoht lýfte.  
 lizeð him behindan.  
 heſiz hruþan dæl.  
 þealh hit hpilan ær.  
 eoþðe rið cealde.  
 on innan hipe.  
 heolb 7 hýðde.  
 halizeſ meahctum.  
 Be þær cýningeſ gebode.  
 cýmeð zeapa zehpæm.  
 eoþðe bþinzeð.  
 æghpýlc tudor.  
 and ſe hata fumor.  
 hæleþa beapnum.  
 zeapa zehpilce.  
 ziepeð 7 drizeð.

<sup>1</sup> Cott. ealla.<sup>2</sup> Cott. driſð.

Through the Lord's power, the  
 sun and the moon  
 Rule as at first by the Fa-  
 ther's decree;  
 And think not thou these  
 bright shiners will soon  
 Weary of serfdom till domes-  
 day shall be:

Then shall the Maker of man  
 at his will  
 Do with them all that is  
 right by-and-by;  
 Meanwhile the Good and Ai-  
 mighty One still  
 Setteth not both on one half  
 of the sky,

Lest they should other brave  
 beings unmake;  
 But Ever Good, He still  
 suffers it not;  
 Somewhiles the dry with the  
 water will slake,  
 Somewhiles will mingle the  
 cold with the hot.

Yea, by His skill, otherwhiles  
 will upsoar  
 Into the sky fire airily-  
 form'd,  
 Leaving behind it the cold  
 heavy ore  
 Which by the Holy One's  
 might it had warm'd.

zeonð riðne ʒpund.  
 ræd and bleða.  
 hærfert to honða.  
 heƿ buendum.  
 ƿiƿa ƿeceð.  
 ƿien æfter þæm.  
 ƿrýlce haʒal ʒ ƿnap.  
 hƿuʒan leccað.  
 on ƿintref tið.  
 ƿeðer unhiopre.  
 for þæm eorðe onfehð.  
 eallum rædum.  
 ʒeðeð þ hi ʒiopað.  
 ʒeara ʒehƿilce.  
 on lencten tið.  
 leaƿ up ƿrƿýttæð.  
 ac ʒe milda metoð.  
 monna beapnum.  
 on eorþan fet.  
 eall þ te ʒiopað.  
 ƿærtmar on ƿeorolde.  
 ƿel forðbʒiengeð hit.  
 þonne he ƿile.  
 heorona ƿalðenð.  
 and eopað eft.  
 eorð-buendum.  
 nimð þonne he ƿile.  
 neʒenbe God.  
 and þ hehte ʒooð.  
 on heah ʒetle.  
 riðeð ʒelf cýning.  
 and þioʒ riðe ʒerceaft.  
 þenað and þiopað.  
 he þone anƿalðeð.  
 þæm ʒepeleleþrum.  
 ƿeorulð ʒerceafta.  
 Niʒ þ nan ƿunðor.  
 he iʒ ƿeƿoða God.  
 cýning and Drihten.  
 cƿuceƿa ʒehƿelceƿ.  
 æpelm ʒ ƿruma.  
 eallpa ʒerceafta.

By the King's bidding it  
 cometh each year,  
 Earth in the summer-time  
 bringeth forth fruit,  
 Ripens and dries for the soil-  
 dwellers here  
 The seed, and the sheaf, and  
 the blade, and the root.

Afterward rain cometh, hailing  
 and snow,  
 Winter-tide weather that  
 wetteth the world,  
 Hence the earth quickens the  
 seeds that they grow  
 And in the lenten-tide  
 leaves are uncurl'd.

So the Mild Maker for children  
 of men  
 Feeds in the earth each fruit  
 to increase,  
 Wielder of heaven! He brings  
 it forth then;  
 Nourishing God!—or makes  
 it to cease.

He, Highest Good, sits on His  
 high seat,  
 Self-King of all, and reins  
 evermore  
 This His wide handiwork,  
 made, as is meet,  
 His thane and His theow<sup>1</sup> to  
 serve and adore.

That is no wonder, for He is  
 the King,  
 Lord God of Hosts, each  
 living soul's awe,

<sup>1</sup> Theow, a slave.

pŷphta 7 7ceppenð.  
 peopulðe þiŷŷe.  
 pŷðom and æ.  
 populð-buenðŷa.  
 Ealle<sup>1</sup> 7erceaŷta.  
 on hæpenðo.  
 hio nane ne 7enðað.  
 þæt eŷt cumað.  
 Liŷ he ŷpa 7eræðþiŷ.  
 ne 7taþolade.  
 ealle 7erceaŷta.<sup>2</sup>  
 æghŷŷlc hioŷa.  
 pŷaðe toŷtencete.  
 peopþan 7ceolben.  
 æghŷŷlc hioŷa.  
 ealle to nauhte.  
 peopþan 7ceolbon.  
 pŷaðe toŷlopena.  
 þeah þa ane luŷe.  
 ealle 7erceaŷta.  
 heoŷoneŷ 7 eoŷþan.  
 hæbben 7emæne.  
 þæt hi þioŷien.  
 7ŷŷŷum þioð-ŷŷuman.  
 and ææŷniað þ̅.  
 hioŷa æaðeŷ paðeð.  
 niŷ þ̅ nan 7unðop.  
 7oŷþæm 7ulhta nan.  
 æŷŷe ne meahete.  
 elleŷ 7unian.  
 7iŷ hi eall mææzene.  
 hioŷa opð-ŷŷuman.  
 ne þioŷoben.  
 þeodne mæŷum.

METRUM XXX.<sup>c</sup>

Omeŷuŷ 7æŷ.  
 eaŷt mið Eŷecum.  
 on þæm leoðŷcipe.

The source and the spring of  
 each being and thing,  
 All the world's maker, and  
 wisdom, and law.

Everything made,—on His er-  
 rands they go,  
 None that He sendeth may  
 ever turn back;  
 Had He not stablished and  
 settled it so,  
 All had been ruin and fallen  
 to rack;

Even to nought would have  
 come at the last:  
 All that is made would have  
 melted away:  
 But both in heaven and earth,  
 true and fast,  
 All have one love such a  
 Lord to obey,

And are full fain that their  
 Father should reign;  
 That is no wonder, for else  
 should each thing  
 Never have life, if they did not  
 remain  
 True to their Maker, man's  
 glorious King.

## METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern  
 Greeks, was erst

<sup>c</sup> Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum  
 Melliflui canit oris Homerus, &c.

<sup>1</sup> Cott. ealla.

<sup>2</sup> Cott. 7erceaŷta.

leopa cƿæftȝarȝ.  
 Fipȝilheȝ.  
 fƿeond ȝ laƿeop.  
 þæm mæƿan fceope.  
 maȝiȝȝa betȝȝ.  
 Ðƿæt fe Omeƿuȝ.  
 ofȝ and ȝelome.  
 þæpe funnan plite.  
 fƿiðe hepeðe.  
 æƿelo cƿæftar.  
 ofȝ and ȝelome.  
 leopum ȝ fƿellum.  
 leodum ƿealhte.  
 ne mæȝ hio þeah ȝeȝcman.  
 þeah hio fe feiȝ ȝ beoƿht.  
 ahpæȝȝen neah.  
 ealle<sup>1</sup> ȝeȝceafȝa.  
 ne fupȝum þa ȝeȝceafȝa.  
 þe hio ȝeȝcman mæȝ.  
 endemeȝ ne mæȝ.  
 ealle<sup>1</sup> ȝeondlihtan.  
 innan and utan.  
 Ac fe ælmihteȝa.  
 ƿalðend ȝ ƿȝphta.  
 ƿeopulðe ȝeȝceafȝa.  
 hiȝ aȝen ƿeopȝe.  
 eall ȝeondpliteð.  
 endemeȝ ƿuphȝȝhð.  
 ealle<sup>1</sup> ȝeȝceafȝa.  
 Ðæt iȝ fȝio fode.  
 funne mið ƿihte be þæm.  
 ƿe maȝon fȝinȝan.  
 fƿȝȝc butan leaȝe.

METRUM XXXI.<sup>f</sup>

Ðƿæt þu meahȝ onȝitan.  
 ȝiȝ hiȝ þe ȝeman lȝȝȝ.  
 þæt te miȝlice.  
 maneȝa ƿuhta.  
 ȝeond eoȝȝan fapað.

The best of bards in all that  
 country side;  
 And he was Virgil's friend and  
 teacher first,  
 To that great minstrel  
 master well allied.  
 And Homer often greatly  
 praised the sun,  
 Her high-born worth, her  
 skilfulness most true;  
 Often by song and story many  
 a one [praises due.  
 He to the people sang her  
 Yet can she not shine out,  
 though clear and bright,  
 Everywhere near to every-  
 thing all-ways,  
 Nor further, can she shed an  
 equal light  
 Inside and out on all that  
 meet her rays.  
 But the Almighty Lord of  
 worldly things,  
 Wielder and Worker,  
 brightly shines above  
 His own good workmanship,  
 and round all flings  
 An equal blaze of skilfulness  
 and love!  
 That is the true Sun, whom we  
 rightly may  
 Sing without leasing as the  
 Lord of Day.

## METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,  
 If it lists thee to mind,  
 That many things go

<sup>f</sup> Boet. lib. v. metrum 5.—Quam variis terras animalia permeant figuris, &c.<sup>1</sup> Cott. ealla.

ungelice.  
 habbað blioh 7 færbu.  
 ungelice.  
 and mæz-plitar.  
 manezpa cýnna.<sup>1</sup>  
 cuð and uncuð.  
 cpeopað 7 jnicað.  
 eall lichoma.  
 eorþan zetenge.  
 nabbað hi æt fippum fultum.  
 ne maƷon hi mið fotum  
 eorþan brucan. [Ʒangan.  
 Ʒpa him eaden pær.  
 Ʒume fotum tƷam.  
 folðan peðpað.  
 Ʒume fier-fete.  
 Ʒume fleozende.  
 Ʒindeð under polcnum.  
 Bið þeah puhta Ʒehpīc.  
 onhnigen to hƷuƷan.  
 hnīpað of dune.  
 on peopulb pliteð.  
 Ʒilnað to eorþan.  
 Ʒume neð-þearfe.  
 Ʒume neoð-Ʒræce.  
 man ana Ʒæð.  
 metodeƷ ƷerƷeafta.  
 mið hiƷ andphitan.  
 up on Ʒeruhte.  
 Mið þý iƷ zetacnoð.  
 þæt hiƷ tƷeopa Ʒeal.  
 and hiƷ moð-Ʒeponc.  
 ma up þonne niþer.  
 habban to heoponum.  
 þý læƷ he hiƷ hiƷe penðe.  
 niþer Ʒpa þær nýten.  
 Ni<sup>2</sup> þ ƷedaƷenlic.  
 þæt Ʒe moð-ƷeƷa.  
 monna æniƷer.  
 niþer-heald peƷe.  
 and þæt neð uppeapð.

<sup>1</sup> Cott. cýnnu.

Over earth in their kind  
 Unlike to the view  
 In shape as in hue.

Known or unknown  
 Some forms of them all  
 On earth lying prone  
 Must creep and must crawl;  
 By feathers help'd not  
 Nor walking with feet,  
 As it is their lot  
 Earth they must eat.  
 Two-footed these,  
 Four-footed those,  
 Each one with ease  
 Its going well-knows,  
 Some flying high  
 Under the sky.

Yet to this earth  
 Is everything bound,  
 Bowed from its birth  
 Down to the ground;  
 Looking on clay,  
 And leaning to dust,  
 Some as they may,  
 And some as they must.  
 Man alone goes  
 Of all things upright,—  
 Whereby he shows  
 That his mind and his might  
 Ever should rise  
 Up to the skies.

Unless like the beast  
 His mind is intent  
 Downwards to feast,—  
 It cannot be meant  
 That any man  
 So far should sink  
 Upwards to scan  
 Yet—downwards to think!

<sup>2</sup> Cott. IƷ.

## NOTES.

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Note 1, p. viii.—“Ælfrēð Kuning ƿær ƿealhƿroð ðyrre bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could;” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written, under his direction, by Wenefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Ræðgōra and ealleƿica.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealðƿihta ƿýrðe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealð,” in composition with the substantive “ƿiht,” makes “ealðƿihta,” and “ealðƿihtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlafopð," makes "ealðhlafopð," and "ealðhlafopðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populð" compounded with the substantives "þeap" and "rælð," respectively makes "populð þeapum" and "populð rælþum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealð-hlafopð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cýn." The latter word "cýn" only is then subject to inflection, "ealð" and "hlafopð" remaining invariable. Accordingly we find "ealð-hlafopð-cýnner" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20.—"Sende þa ðigellhce æpenðgeppitu." "He therefore privately sent letters."—The verb *Sende* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se wírdóm."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Mona*, the moon, is masculine; and *Sunne*, the sun, is feminine; while *wíf*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *wírdóm*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *wírdóm*, who is perhaps in the same page described as the *forþer modor* of Boethius. In a few places *Philosophia* is rendered by *Gerceadwírne*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *wírdóm* and *Gerceadwírne* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eft rýppecan 7 cweð*.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—i.e. the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Mod*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 23.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republicâ*; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclænān;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which



occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Cræsus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopþam 8e Lpurt eapdað on þæpe bene eaðmoðnerre.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—*Cantabit vacuus coram latrone viator.*—Juv. Sat. x. 22.

Note 13, p. 52, l. 19.—King Alfred evidently mistook the epithet “*Liberum*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 21.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 39.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage; and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lpæft*. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—*Þeopa ƿppæc ƿ 70ðæled on ƿpa 7 hund ƿeoƿontg*. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ýmbe rýncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenð pinþpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"þpæt rint nu þær forpemaþpan and þær pýran goldþrýmðer ban pelonder." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se apæða Romþapa heþetoga, re pær haþan Brutuþ, oðþe naman Garþruþ." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær pinder ýrt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær pinder þýr, and in the Bodleian rpæ þep pinder þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stýþung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Spíþe rþete to bealcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—þ 1þ þonne God. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word god denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *god* is generally spelt *good*.

Note 28, p. 82, line 2.—*orðælpe*; more prone.—The Bodleian MS. gives *orðælpe*, and the Cottonian gives *orðælpe*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *orðælpe*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 167.

Note 29, p. 86, l. 4.—*oþep* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða andƿorpoðe Boetius*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hingrafe . . . . . þýpste . . . . . cale*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*ƿe Latulus ƿær heƿetoƿa on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the “foster-father” of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 23.—*Thýle*. Thule.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of “ultima.” Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—“*ƿum ƿceop*,” “a certain poet.”—This was Euripides; and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unæþelne*; un noble.—It was necessary to coin a word to express the meaning of the original. Ignoble would convey a very false idea of what is meant by *unæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Ædipus* is here alluded to, who, in ignorance, ✓ is said to have slain his father Laius, King of Thebes.

Note 41, p. 130, l. 18.—*opcuman* is evidently a contraction of *oƿecuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*bpyr* is here used for *bepyr*.

Note 43, p. 142, l. 17.—*þearfð* is here used for *þearf*.

Note 44, p. 146, l. 3.—*rio beophhtner þæpe runnan rciman rie þær æp ner* to *metanne*, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ner* should be *þærtæpner*, or rather *þeortæpner*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz.:

þonne pile he recgan,  
þæt þæpe runnan rie,  
beophhtner þeortpo,  
þeorna gephýlcum,  
to metanne.

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word “*he*” is redundant here, and makes *ziohhge* have the force of a reflective verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic pa*, &c.—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, “*rcোলbe beon*.”

Note 47, p. 162, l. 20.—*Deipa. Dura*.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papinimder. Parmenides*.—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, “*On Nature*.”

Note 49, p. 166, l. 18.—*þær pýan Platoner lapa ruma*.—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týtier*.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*re Platoner cpide*.—The saying of Plato, to which reference is made, is in his “*Gorgias and Alcibiades*,” b. i.

Note 52, p. 194, l. 4.—Ulysses is called by Boethius, *Neritins dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11.—*pendel ræ*; the *Wendel Sea*.—This was either the whole of the Mediterranean Sea, or that part of it which is called the Adriatic.—See Alfred's *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—*Sume hi jædon þæt heo sceolde forþceoppian to leon. ⁊ ðonne seo sceolde rpprecan. þonne pýnde heo.* Some, they said, she—i.e. Circe—should transform to lions, and when they should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—*Spa fpa on pæner eaxe hpeanraþ þa hpeol.* As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; *býþþ*, which occurs a few words after, is for *beþeð*.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after *Ða cpæð he*, the following words are inserted, "*eall brð goð þæt æ nýc brð. þa cýæð ic þæt iŕ roð. þa cpæð he.*" *Sio*, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in Iliad iii. l. 277:

Ἡἑλἰός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 3.—In the Cott. MS. the following words are inserted after *rppæcon*, before *piŕ*: "*þa cpæð ic hpæt hæbbe ic forgiŕen þær þe piŕ æp rppæcon. þa cpð he.*" *piŕ*, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*gepŕ andgiŕ* is rendered "intelligence," in conformity with the Latin. By *intelligentia*, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of "*hpoŕa nýcenu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*Fop þý pe rceoldon*, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1 —*Dŕihŕen ælmihtiga Loð*, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—*Ður ælŕpeð uŕ*.—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 264.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,  
Flebilis, heu, mæstos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 264, l. 25.—*Liŋð-piġende*.—Literally, fighting under shields made of the linden, or lime-tree. *Liŋð* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; *i.e.* a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu rcippenð*.—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—*History of the Anglo-Saxons*, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Ɔala mun Dpūhten*.—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuū mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp domeŋ dæġe*; before dome's day.—Dome's day signifies the day of judgment: being derived from *ðeman*, to judge. From hence also is derived our English verb, to deem, *i.e.* to form a judgment or opinion.

## GLOSSARY.

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### A.

A, ever  
 Aþelgan, to offend  
 Aþeþan, to bear  
 Aþeþecian, to find hidden  
 Aþiððan, to pray  
 Aþitan, to bite, to devour  
 Aþlend, blinded  
 Aþlendān, to blind  
 Aþpecan, to break, to spoil, to take  
     by storm  
 Aþpedian, to remove, to open  
 Aþýrean }  
 Aþýrgan } to prepossess, to occupy  
 Aþelan, to cool  
 Aþenman, to bring forth, to beget;  
     Aþenneðner, birth  
 Aþrunġ, an asking, a question  
 Aþpelan, to die  
 Aþcellan }  
 Aþpillan } to kill, to perish  
 Aþimman, to make dim, to darken  
 Aþl, a disease  
 Aþon, to take away, to banish  
 Aþpencan, to drown  
 Aþpeoġan }  
 Aþpeohan } to endure, to tolerate  
 Aþpiohan }  
 Aþþūan, to drive away, to drive  
 Aþþærġan, to quench, to dispel  
 Aþ, law  
 Aþa, a river, water

Aþcep, a field  
 Aþpe, a vein  
 Aþþcearġ, a new creation  
 Aþen, the evening, even  
 Aþen-þreoppa, the evening star  
 Aþen-tiðe, the evening  
 Aþer, ever  
 Aþe, again  
 Aþter, after  
 Aþter-ġenġa, a successor  
 Aþterppa, second  
 Aþter-þþýman, to examine, to in-  
     quire after  
 Aþþearðner, absence  
 Aþġ, an egg  
 Aþġþaþer, both  
 Aþġþiðer, on every side  
 Aþġþonon, every way, everywhere  
 Aþþer, either, both, each  
 Aþt, property, possessions  
 Aþc, each  
 Aþcþærġis, all skilful  
 Aþenġ, long; To ælenġe, too long  
 Aþinġe, weariness  
 Aþmer, alms  
 Aþmihtġa, the Almighty  
 Aþtæþ, good, sound, perfect  
 Aþþeode, a foreigner  
 Aþþeodiġ, foreign  
 Aþmetta }  
 Aþmta } leisure, rest  
 Aþne, once

Ændemeꝛ, equally  
 Ænlep }  
 Anlep } each, single  
 Ænlic }  
 Anlic } only, excellent, singular  
 Æpl }  
 Æppel } an apple  
 Æp }  
 Ap } honour, wealth  
 Æp, ere, ever, before  
 Æpend, an errand  
 Æpend-geppit, a letter, a message  
 Æpeꝛ, first  
 Æpler, Æplear, iniquity, impiety  
 Æp-morġen, early morning  
 Æpnepes, a course  
 Æpning, a running  
 Æp-tide, timely  
 Æpping, a fountain  
 Æþel, noble  
 Æþelcundnes, nobleness  
 Æþeling, a prince, a nobleman  
 Æþelo, nobility, native country  
 Ætgeðepe }  
 Æt-romne } together  
 Ætne, Etna  
 Ætꝛitan, to twit, to reproach  
 Æpelm, a fountain  
 Æræpan, to make afraid  
 Æræpæd, afraid  
 Æræþman, to fix  
 Ærandian, to discover, to experience  
 Æfedan, to feed, to instruct  
 Æfeoppian }  
 Æfeppan } to take away, to put  
 Æfappan } away, to depart  
 Æfýpan }  
 Æfeþrean, to become fresh  
 Æfýlan, to deile  
 Æfýppan, to remove to a distance  
 Æſan, to own, to possess  
 Æſælan, to hinder  
 Æſen }  
 Æſnu } one's own  
 Æſman, to appropriate  
 Æſýran, to give back  
 Æhebban, to raise  
 Æht-aht, aught, anything  
 Æhpap }  
 Æhþonan } anywhere, anywise  
 Æpep }

Æhpærgen, everywhere  
 Æhppeꝛd, turned  
 Æhpoppen, see þpeoppan  
 Ælabian, to make excuse for  
 Ælædan, to lead away, to mislead  
 Ælætan, to let go, to lose, to relinquish  
 Ældop, a chief  
 Ælecgan, to lay aside, to retract, to  
 confine  
 Æleran }  
 Ælýran } to permit  
 Æleogan, to tell lies  
 Ælerend, a Redeemer  
 Ællunġa, altogether  
 Ælreald, the Omnipotent  
 Ælýran, to set free  
 Ælýrtan, to desire  
 Æmbeht, a service  
 Æmeþan, to prove  
 Æmetan, to mete out, to measure  
 Æmeþpan, to hinder, to mislead, to  
 distract, to corrupt  
 Æn, one  
 Ænæþelan, to dishonour, to degrade  
 Ænbið, waiting  
 Ænbindan, to unbind  
 Æncop, an anchor  
 Ænda, envy, enmity, revenge  
 Ændeþn, measure, proportion  
 Ændettan, to confess  
 Ændgeꝛ }  
 Ændgeit } sense or meaning, under-  
 Ængit } standing, intelligence  
 Ændgeꝛfull, discerning  
 Ændgeitfullce, clearly  
 Ændlang, along  
 Ændhyene, food  
 Ændþýrn, respectable  
 Ændraeigan, to deny  
 Ændſpap }  
 Ændþýpð } an answer  
 Ændſpapman }  
 Ændþýpðan } to answer  
 Ændreapð, present  
 Ændreopce }  
 Ænreopce } a cause, matter  
 Ændphit, form  
 Ændphita, the countenance  
 Ænreald, onefold, simple, singly  
 existing  
 Ænrealdnes, oneness, unity



Anroplætan, to lose, to forsake, to  
 relinquish  
 Angel } a hook  
 Angl }  
 Angehc, like  
 Augin, a beginning  
 Augmnan, to begin  
 Anhealdan, to observe, to keep  
 Anhebban, to lift up  
 Ahlc, alone, only  
 Ahlc, like  
 Auhcner, form, likeness, resem-  
 blance  
 Ammodlice, unanimously  
 Anner, oneness, unity  
 Anrcuman, to shun  
 Anrendan, to send  
 Anreztan, to impose  
 Anryn, a view  
 Anunga, at once  
 Anpalð }  
 Anpealð } power, dominion  
 Anpalban, to rule  
 Anpaldeð, powerful  
 Anpealða, a governor  
 Anpillice, obstinately  
 Anpuman, to dwell alone  
 Apræða }  
 Aprøða } a patriot  
 Apræðan } to search out, to discover,  
 Apredian } to conjecture  
 Aprærnan, to bear, to sustain  
 Apreccan, to declare, to explain  
 Apretan, to delight  
 Aprapan, to depart  
 Apruan, to honour  
 Aprlearner, impiety  
 Aprhce, honourably  
 Aprýpð, venerable, deserving of  
 honour  
 Aprýpða, a venerable person  
 Aprýpðner, honour, dignity  
 Aprapan, to sow  
 Aprcian, to ask  
 Aprcian, to separate, to be safe  
 Aprcoztian, to shorten, to become  
 shorter  
 Aprcufan, to repel  
 Aprcung, an asking, an inquiry  
 Aprcyppan }  
 Aprcýppan } to sharpen, to adorn

Apringan, to sing  
 Aprlupan, to slip away  
 Aprmeagan, to inquire  
 Aprpungan, to break, or spring out  
 Aprpýlgan, to wash  
 Aprpýpnan, to seek, to explore  
 Aprtucian, to exterminate  
 Aprtigan, to ascend  
 Aprtrecan }  
 Aprtrecan } to stretch out  
 Aprtýpnan, to stir, to move, to agitate  
 Aprra, an ass  
 Aprreozole, clearly  
 Aprpindan, to enervate, to perish  
 Aprýnduan, to separate  
 Atelan, to reckon, to count  
 Atemnan, to make tame  
 Ateon, to attract, to draw, to allure  
 Að, an oath  
 Aþenian, to extend  
 Aþeoztuan } to become dark, to  
 Aþýztuan } obscure  
 Aþreotan, to warn, to weary  
 Aþý, therefore  
 Atihce, intent upon, attracted to  
 Ation-of, to draw out  
 Atpendloð, rolled  
 Auhc, aught  
 Auþer, either  
 Apreccan, to awaken, to excite  
 Apregan, to move away, to turn  
 aside, to agitate  
 Aprendan, to turn aside  
 Apreoppan, to cast away, to degrade  
 Aprep, anywhere  
 Aprindan, to strip off  
 Aprinnan, to contend  
 Aprpgeð, execrable  
 Aprpitan, to write out  
 Aprýpcan, to do  
 Aprýptpahan, to root out  
 Axe, ashes

## B.

Ba, both  
 Bac }  
 Bæc } a back  
 Bætan, to bridle  
 Balc, a heap  
 Balo, wicked  
 Bam, dative of Ba, to both

- Ban, a bone  
 Bap, bare  
 Be, by  
 Beadu-pinc, a soldier  
 Beas, a crown  
 Bealcetan, to erect  
 Beam, a beam, a tree  
 Beapn, a child  
 Beapnlerc, childless  
 Beatan, to beat  
 Bebeodan } to command, to bid, to  
 Beodan } offer  
 Biodon }  
 Behod, a commandment  
 Bec } a book; also Bec, pl. books  
 Boc }  
 Bec-Lebene, Latin  
 Becnan, to denote  
 Becneopan, to creep  
 Becuman, to happen, to befall, to  
 come to, to enter  
 Becýppan, to turn  
 Bedælan, to divide, to deprive, to be  
 destitute  
 Berærtan, to commit  
 Beron, to catch hold of, to include  
 Beropan, before  
 Bezan, to follow  
 Begitan, to beget, to get, to obtain  
 Bezonc, a course  
 Behealdan, to behold, to observe, to  
 keep  
 Beheapan, to cut off  
 Behefu, necessary  
 Behedan, to cover, to conceal  
 Behindan, behind  
 Behorpan, to behave, to render fit or  
 necessary  
 Behpeppan, to turn, to prepare  
 Behcgan, to surround  
 Behmpan, to belong to, to appertain  
 Belucan, to lock up  
 Benæman, to deprive  
 Benuzan, to enjoy  
 Benýban, beneath  
 Beo, a bee  
 Beon, to be  
 Beopc }  
 Beoph } a hill, a barrow  
 Beopin, a man  
 Beophc, bright  
 Beophcner, brightness  
 Beppenau, to wink  
 Bepan, to bear; p. p. gebojen  
 Bepædan, to rid from  
 Bepeapian } to bereave, to deprive,  
 Bepýpan } to strip  
 Bercýhan, to look upon  
 Bereon, to look about, to look upon  
 Berhpan, to impose, to put upon  
 Bermizan, to pollute, to defile  
 Beropc, dear, beloved  
 Bertýpmian, to agitate  
 Berpican, to deceive, to betray  
 Berpimman, to swim about  
 Bet, better  
 Betan, to improve  
 Betefta, best  
 Betting, a cable  
 Betpunc, amendment  
 Betft, best  
 Betpeox }  
 Betpuli } betwixt, between, among  
 Betpux }  
 Bebeapian, to need, to want  
 Bepanian, to guard, to defend  
 Bepæpan, to cover  
 Bepæc-utan, surrounded  
 Bepealpan, to wallow  
 Bepitan, to keep, to observe  
 Beppigan, to cover, to conceal  
 Bepýppan, to cast  
 Biddan, to pray, to compel  
 Bifian, to shake, to tremble  
 Biçan }  
 Býçan } to bend  
 Bil, a bill, a sword  
 Bil-pude, blood-red sword  
 Bilepit, gentle, merciful  
 Bilepitner, simplicity  
 Bindan, to bind  
 Binnan, within  
 Bio-bpeað, bee-bread, honeycomb  
 Biophc }  
 Biphcner } brightness  
 Biphcu }  
 Birec } an occupation  
 Birc }  
 Biren }  
 Birn } an example

Bırġan, to employ, to be employed,  
     to be busy  
 Bırġung, an occupation  
 Bırneþuan, to scoff at, to reproach,  
     to revile  
 Bırman, to set an example  
 Bırpell, a fable  
 Bırpic, a deceit, a snare  
 Bırcep, bitter  
 Bırcepner, bitterness  
 Bırpırt, provisions, food  
 Blac, black, pale  
 Blæð } fruit  
 Bleð }  
 Blate, widely, everywhere  
 Blapan, to blow, to blossom  
 Blendian, to blind  
 Bleop, colour  
 Bhcan, to glitter  
 Blmð, blind  
 Bhoh, hue, beauty  
 Bhlr, bliss, pleasure  
 Bhþe, blithe, merry, joyful  
 Bhðner, joy, enjoyment  
 Bloð, blood  
 Blořma, a blossom, a flower  
 Boc-cpærġ, book-learning  
 Boda, a messenger  
 Boðian, to announce, to proclaim  
 Boġa } a bough, a branch  
 Boh }  
 Bopð, a bank  
 Bopen, born; p. p. of bepan  
 Bot, repentance  
 Bpað } broad, extended  
 Bpæð }  
 Bpæðan, to spread; p. p. bpæġðan  
 Bpæðıng, spreading  
 Bpeccan, to break  
 Bpeð, a board  
 Bpeġo, a ruler  
 Bpeorġ } the breast  
 Bpeorġ-cořa }  
 Bpıdel } a bridle  
 Bpıðl }  
 Bpıngan, to bring  
 Bpoc } a brook, affliction, misery  
 Bpoca }  
 Bpocıan, to afflict  
 Bpoga, a prodigy

Bpormenðe, perishable  
 Bporep } a brother  
 Bporep }  
 Bpucan, to use, to enjoy  
 Bpıun, brown  
 Bpıyð, a bride  
 Bpıyrð, he governs  
 Buend, an inhabitant  
 Buřan, above  
 Bugıan, to inhabit  
 Bupġ-řıttend }  
 Bupġ-papıu } a citizen  
 Buph-papıu }  
 Buph }  
 Bupıġ } a city  
 Bıyrıġ }  
 Bupına, a stream  
 Butan, without, external  
 Butan } but, unless, except  
 Buton }  
 Butu, both  
 Butpuhġ, between  
 Bıycan, to buy  
 Bıyrnan, to burn

## L.

Lay, active  
 Layepġun, an enclosure  
 Lærġep } a city  
 Learġep }  
 Lahıan, to be cold  
 Lamp-řıeð, a camp, a field of  
     battle  
 Lapıřula, a chapter  
 Lap, care  
 Lapcepıu, a prison  
 Lealð, cold  
 Lehheřġung, scorn, laughter  
 Lempa, a soldier  
 Lene, brave  
 Leopřan, to cut  
 Leopı, a husbandman, a man  
 Leol } a ship  
 Liol }  
 Leoran, to choose; perf. ġecepıe,  
     chose  
 Lepa } a merchant, a chapman  
 Lepe-man }  
 Lepan, to catch, to subdue

- Lep } a space of time, a turn ;  
 Læppe } æt ȝuman ceppe, in  
 Lȝp } the first instance  
 Leppan, to return, to depart  
 Lild } a child  
 Lȝld }  
 Lið, a germ, a shoot  
 Liþa-lear, without a shoot  
 Llam, a fetter  
 Llað, cloth ; pl. Llaþar, clothes  
 Llaen, pure, clean  
 Llaenlic, pure, virtuous  
 Llaenner, virtue, chastity  
 Lleopian }  
 Llyþian } to call, to cry, to speak  
 Llij, a cliff  
 Lhþian, to cleave, to adhere  
 Lluð, a rock  
 Lluŕteþ, a cell  
 Lniht, a youth, a child, an at-  
 tendant  
 Lniht-hað, childhood  
 Lnodan, to dedicate  
 Lnol, a hill, a knoll  
 Lol, cool  
 Londel, a candle  
 Lonŕul, a consul  
 Loþn, a grain  
 Loþþep, a multitude, a company  
 Lorþ, a fetter  
 Loŕtnung, a temptation  
 Loðlice, truly, surely  
 Lpæft, craft, art, virtue  
 Lpæftega } the Creator, a workman,  
 Lpæftega } an artificer  
 Lpæftega }  
 Lpæftig, crafty, skilful, virtuous  
 Lpeaca, a Greek  
 Lpeopan }  
 Lpȝpan } to creep  
 Lpȝt, Christ  
 Lpȝtendom, Christendom, Chris-  
 tianity  
 Lulpian, to cringe  
 Luma, a comer, a guest, a stranger  
 Luman, to come  
 Lunnan, to know  
 Lunman, to inquire, to search  
 Luð, known  
 Luþian, to know
- Lpanian, to languish, to waste  
 Lpæþan }  
 Lpeþan } to say, to speak  
 Lpþan }  
 Lpelmian, to kill  
 Lpeman, to please  
 Lpen, a queen  
 Lpic }  
 Lpuc } living, alive  
 Lpuca }  
 Lpiddung, a report, a speech  
 Lpide, a saying, a speech, a doctrine  
 Lyle, cold  
 Lȝme, coming  
 Lȝn, kin, kindred, kind  
 Lȝn, proper  
 Lȝna, a cleft, a chink  
 Lȝne }  
 Lȝnelic } royal, kingly  
 Lȝnercol, the king's dwelling-place,  
 the metropolis  
 Lȝnung, a king  
 Lȝnþen, a kind, a generation, a  
 family course  
 Lȝpepa, a kind of fish  
 Lȝrpan, to fetter, to bind  
 Lȝŕt, excellence, splendour  
 Lȝð } knowledge, a region, a coun-  
 Lȝþe } try  
 Lȝþan, to show, to make known, to  
 relate
- D.
- Dæð, a deed, an action  
 Dæg } a day  
 Dað }  
 Dægla } secret, unknown, abstruse  
 Dȝle }  
 Dæg-pum } a number of days  
 Doðop-pum }  
 Dæl, a part  
 Dapu, an injury, a hurt  
 Deað, dead  
 Deaðlic }  
 Deaðlic } deadly, mortal  
 Deað, death  
 Deap, dare  
 Delþan, to dig  
 Delŕepe, a digger  
 Dem, an injury

Dema, a judge  
 Deman, to judge  
 Dene, a valley  
 Deorēl, the devil  
 Deop } deep  
 Diop }  
 Deoplicop, deeper, more deeply  
 Diophice, deeply  
 Deop } a wild beast  
 Diop }  
 Deop } dear, precious  
 Dýpe }  
 Deopling } a darling, a favourite,  
 Diopling } one beloved  
 Deop-cýn, wild beast kind  
 Deoppeopð }  
 Deoppuprð } precious, dear  
 Deoppýrð }  
 Deoppuprðner, a treasure  
 Deþman, to injure  
 Diegelner, a recess, a secret place  
 Digellice, secretly  
 Dim, dim, dark  
 Diogol, secret, profound  
 Diop-bopen, nobly born  
 Diope, dearly  
 Dohþep, a daughter  
 Dom, a judgment, a decree  
 Domepe, a judge  
 Domes-ðæg, doomsday  
 Don, to do, to make  
 Doprten, durst  
 Dpeam-cpæpt, the art of music  
 Dpeamepe, a musician  
 Dpecan }  
 Dpeccean } to afflict, to torment  
 Dpeþan, to vex, to trouble  
 Dpenc } drink  
 Dpýnc }  
 Dpeoġan, to suffer  
 Dpeoġs, dreary  
 Dpeorend, perishable  
 Dpi }  
 Dpiġ } dry  
 Dpýs }  
 Dpiþan, to drive, to pursue, to exer-  
 cise  
 Dpiġan } to dry, to become dry  
 Dpýġan }  
 Dpihten, the Lord

Dpiht-guma, a chieftain  
 Dpuncan, to drink  
 Dpohþað, conversation, society  
 Dpiþcpæpt, magical art  
 Dpiþcpæptiġ, skilful in sorcery  
 Dpiþġgum, the dregs  
 Dugan, to be honest, to profit  
 Duguð, honour, an ornament  
 Duguð, virtuous, honourable  
 Dun, a hill, a mountain  
 Duman, to obscure, to make dun  
 Duppe, darest thou? See Deap  
 Dupu, a door  
 Dpelan } to wander, to deceive, to  
 Dpolan } mislead  
 Dpolema, a chaos  
 Dýþeþman, to delude  
 Dýnt, a blow, a crash  
 Dýri }  
 Dýriġ } foolish  
 Dýrġ }  
 Dýrian, to be foolish  
 Dýriġ, folly, error  
 Dýriġa, a foolish person

## E.

Ea, a river  
 Eac, also  
 Eaca, an addition  
 Eacan, to increase  
 Eaden, granted, ordained  
 Eadiġ, happy, blessed, perfect  
 Eadiġlic, perfect  
 Eadiġner, happiness  
 Eadmoðlice, humbly, conformably  
 Earop }  
 Erop } a wild boar  
 Earopa, a son  
 Eage, an eye  
 Eala, alas!  
 Ealand }  
 Ealand } an island  
 Ealð }  
 Eolð } old  
 Ealð-fæþep, a grandfather  
 Ealþop-man, an alderman, a noble-  
 man  
 Ealð-piht, an old right  
 Eall, all

- Caller, totally, altogether  
 Callunga, altogether, entirely, at all  
 Calnepeg } always  
 Calneḡ }  
 Calo, ale  
 Cap, an ear  
 Capð, native soil  
 Capð-jærz, settled, permanent  
 Capðian, to dwell, to inhabit  
 Caperoð }  
 Caproð } difficult  
 Caproðlic }  
 Caproðner, a difficulty  
 Caproþu, difficulties  
 Capz, weak, timid  
 Cap-geblonð, the sea  
 Capm, an arm  
 Capm, wretched, poor  
 Capmingz } the miserable, the  
 Epiningz } wretched  
 Capmlic, miserable  
 Capmhce, wretchedly, meanly  
 Capmð }  
 Copmð } poverty, calamity  
 Epimð }  
 Capmian, to labour, to earn  
 Capnung, a means, a deserving, an  
 earning  
 Carz, the east  
 Carzep, Easter  
 Carz-peapð, eastward  
 Cape }  
 Capelice } easily  
 Caðmedan, to adore, to be moved  
 with adoration  
 Caðmeð, humble  
 Caðmetz }  
 Caðmodner } humility  
 Cap, oh!  
 Cax, an axis  
 Ebban, to ebb, to recede  
 Ebbe, the ebb, the receding of  
 water  
 Cce, eternal  
 Ccḡ, an edge  
 Cener }  
 Cenýr } eternity  
 Eðlean, a reward  
 Cðnþian, to renew  
 Cðpceazt, a new creation  
 Cðpiz, a reproach  
 Cþen-beophz, equally bright  
 Cþne, even  
 Cþnlic, equal  
 Cþz, again  
 Cþz-cuman, to come again, to re-  
 turn  
 Ege, fear  
 Ege-full, terrible  
 Egeza, terror  
 Egerlic, horrible, terrific  
 Eghan, to ail, to grieve  
 Egor-jzpeam, the sea  
 Ehtan, to pursue  
 Eld, an age, time  
 Eldar, men. See ýlb  
 Eldþian, parents, ancestors  
 Eldungz, delay  
 Ellen, courage, fortitude  
 Ellenðe, a foreign land  
 Eller, else  
 Elpend, an elephant  
 Elþeoðiz, foreign  
 Embe-ḡýþan, to encompass  
 Emhce, equally, evenly  
 Cmn }  
 Cme } even, smooth, equally  
 Cmmian, to make equal  
 Cmza, leisure  
 Ende, an end  
 Endeþýpð }  
 Endeþýpðner } order, regularity  
 Endeþýpðan, to set in order  
 Endeþýpðlice, orderly  
 Endelear, endless, infinite  
 Endemer }  
 Endemerz } equally  
 Endian, to end  
 Engel, an angel  
 Enḡhrc, English  
 Corel, evil  
 Copl, an earl, a chief  
 Copð }  
 Copþe } the earth  
 Copðlic, earthly  
 Copþan-þceaz, the earth  
 Copð-pape, an inhabitant of the  
 earth  
 Copian, to show  
 Copp, your. See þu

Eplan, to plough, to till  
 Erne, a man  
 Ert, a decree  
 Etan, to eat  
 Eð }  
 Eðpe } more easily  
 Eþe, easy  
 Eþel, a country, soil, a native place  
 Eþelce, easily  
 Eþel-rtol, the metropolis  
 Eðner, favour, easiness

## F.

Facn, deceit, a stratagem  
 Fæþer, a father  
 Fægen }  
 Fægn } glad, happy  
 Fægenian }  
 Fægnian } to rejoice, to wish for  
 Fæger, fair  
 Fægerner, fairness, beauty  
 Færbu, colour  
 Færpeld, a way, a course, a going  
 Færpunga, suddenly  
 Færplice, suddenly  
 Færþ, fast, firm, constant, sure  
 Færþan, to fast  
 Færþe, firmly  
 Færþen, a fastness, a citadel  
 Færþlic, firm, constant  
 Færþlice, firmly  
 Færþner, firmness  
 Færþnian, to fasten  
 Færþ-pæð, inflexible  
 Færþ-pæðlic, constant  
 Færþ-pæðner, a fixed state of mind,  
 resolution  
 Fagian, to vary  
 Famiȝ, foamy  
 Fana, a temple  
 Fandigan, to try, to explore, to find  
 out  
 Fapan }  
 Fepan } to go, to depart  
 Fat, a vessel  
 Fea }  
 Feapa } few  
 Fealban, to furl, to fold up

Feallan, to fall  
 Fealþian, to ripen  
 Feapn, fern  
 Feapp, a bull  
 Fedan, to feed  
 Feþer, a fever  
 Fela }  
 Feola } many  
 Feld, a field  
 Felȝ, a felly  
 Feltun, a dunghill  
 Fenn, a fen  
 Feoh, money  
 Feoh-ȝitþeie, a covetous man  
 Feonð }  
 Fiend } a fiend, an enemy  
 Feop }  
 Feopþan } far  
 Fieþ }  
 Feope }  
 Feoph } life  
 Fioþ }  
 Feopþian, to prolong, to go far  
 Feopð, the fourth  
 Feopeþ, four  
 Feopeþ-healȝ, the four sides  
 Feþð-mon }  
 Fȳþð-mon } a soldier  
 Feþhð }  
 Feþð } the mind  
 Feþð-loca, the breast  
 Fet, fat, fed  
 Fetel, a belt  
 Feþe, walking, the act of going on  
 foot  
 Feþer }  
 Fieþer } a feather, a wing  
 Fian }  
 Fioȝan } to hate  
 Fieþen-ful, wicked, full of crimes  
 Fieþ-þete, four feet  
 Fieþ-ȝþeam, the Fieþ stream  
 Fiþa, the fifth  
 Findan, to find  
 Fingeþ, the finger  
 Fioung, hatred  
 Fiopeþ-þet, four-footed  
 Fioþar, men  
 Fioþen-lurȝ }  
 Fȳþen-lurȝ } luxury, debauchery

- Fipr̥t, a space of time  
 Fip̥p̥et-georn, being inquisitive  
 Firc, a fish  
 Fircian, to fish  
 Fip̥ica, physica, physics  
 Fitt, a song  
 Flær̥c, flesh  
 Flær̥cl̥ic, fleshly  
 Fleogan }  
 Fleon } to fly, to flee, to fly from  
 Fhon }  
 Fleopan, to flow  
 Fhon̥de, fleeting  
 Fh̥tan, to contend  
 Flod, a flood  
 Flop, a floor  
 Fod̥dep, fodder  
 Folc, a people  
 Folc-cuð, known to nations, celebrated  
 Folc-ger̥ð, a nobleman  
 Folc-gepin, battle-fray  
 Folc̥irc, the vulgar, a man  
 Foldan-rc̥eat, the earth  
 Fold-buend, an inhabitant of the earth  
 Folde, the ground, the earth  
 Folgað, service  
 Folgepe, a follower, an attendant  
 Folgian }  
 Fylgean } to follow  
 Fon, to take, to undertake, to begin  
 Fop, for  
 Fopbæpan, to forbear, to allow, to pass over  
 Fopbæpnan, to burn, to burn up  
 Fopbeodan }  
 Fopbiōdan } to forbid, to restrain  
 Fopbep̥rtan, to burst  
 Fopbpedan, to prostrate, to overthrow  
 Fopbugan, to avoid  
 Fopceapan, to bite off  
 Fopcuð, wicked  
 Fopcuðpa, inferior  
 Fopcep̥ban, to censure  
 Fopc̥ýppan, to avoid  
 Fopdon, to destroy  
 Fop̥d̥p̥an, to drive out  
 Fop̥d̥p̥gan, to dry up  
 Fop̥d̥p̥ilman, to confound  
 Fopealb̥ian, to wax old  
 Fope-mæpe, eminent, illustrious  
 Fope-mæp̥lic, eminent  
 Fope-mæp̥ner, renown  
 Foperceap̥ian, to foreshow, to foresee  
 Foperceap̥ung, foreshowing, providence, foreknowledge  
 Fopereupener, dishonour  
 Foperpp̥æc, a defence  
 Foperpp̥eca, an advocate  
 Foperpp̥ecen, forespoken  
 Fope-tacn, a foretoken  
 Fope-bencean }  
 Fope-bencan } to despair, to distrust  
 Fope-bing̥ian, to plead for, to defend  
 Fope-bonc, forethought, providence  
 Fopet̥iohhung, predestination  
 Fope-p̥itan, to foreknow  
 Fop̥g̥ifan, to forgive, to give  
 Fop̥g̥itan, to forget  
 Fop̥g̥ýl̥dan, to recompense  
 Fophealban, not to keep, to lose, to withhold  
 Fophelan, to conceal  
 Fophepeg̥ian, to lay waste, to destroy  
 Fophog̥ian, to neglect  
 Fopht̥ian }  
 Fopht̥igan } to frighten, to be afraid  
 Fophp̥ýpp̥an, to pervert, to change for the worse  
 Foplædan, to conduct, to mislead  
 Foplæt̥an }  
 Fople̥tan } to permit, to relinquish, to lose, to leave  
 Fopleor̥an, to lose  
 Fopl̥igan, to commit fornication  
 Foplopen, lost  
 Foplur̥th̥ce, gladly, willingly  
 Fopm }  
 Fopma } first  
 Fopmeah, almost  
 Fopon, before  
 Fop̥x̥ýnel, forerunner  
 Fop̥rc̥eopp̥an, to transform  
 Fop̥rc̥eot̥an, to anticipate  
 Fop̥rc̥eap̥ian, to wither  
 Fop̥rc̥eon, to overlook, to despise



Foprlaman, to be slow, to be unwilling	Fpeo }
Fopplean, to slay	Fpeoh }
Foprtandan, to withstand, to under-stand, to avail	Fpns } free
Foprtelhan, to steal	Fpno }
Foprpelgan, to swallow up	Fpy }
Foprpigian, to pass over in silence	Fpeodom }
Fopð, forth	Fpmodom }
Fopðam }	Fpyðom }
Fopðamþe }	Fpeolice, freely
Fopðbunþan, to bring forth, to produce, to accomplish	Fpeolrian, to set free; p. p. ƒepnylroð
Fopð-foplatener, free permission, license	Fpeond }
Fopð-ƒepitan, to depart, to die	Fpnenð }
Fopðra, further, worse	Fpynd }
Fopþmccan, to oppress, to tread under	Fpeond-ƒædenm }
Fopþý, therefore	Fpeondreice }
Fopþupian, to be presumptuous, to be over-confident	Fpnd, peace
Fopþupung, presumption	Fpñian, to protect
Foppeopman, to refuse	Fpnd-ƒtop, an asylum, a refuge
Foppeopþan }	Fproþer, consolation, comfort
Foppupþan }	Fprom-pearð, away from, a departing
Foppeopðfullic, excellent	Fpuma, the beginning, the origin
Foppýrð, destruction, damage	Fpum-ƒceart, the origin, the first cause
Foppýpnan, to forewarn	Fpum-ƒtol, an original station, a proper residence
Fopþer-ƒæðer, a foster-father	Fpynd, the beginning
Fopþer-moðor, a foster-mother	Fugel, a fowl, a bird
Fot, a foot	Ful, foul, impure
Fox, a fox	Fulƒpmed, perfect
Fpam, from	Fulƒpmedner, perfection
Fpam-ƒepitan, to depart	Fulƒpman }
Fpea, a lord	Fulƒpman }
Fplea-ðrihten, a supreme lord	Fulƒpman }
Fpecen }	Fulƒman, to follow up, to fulfil, to accomplish; perf. ƒul-eode
Fpecendlic }	Full, full
Fpecenlic }	Fullice, fully
Fpecn }	Fulluht, baptism
Fpecenner, danger, peril	Full-pýpcan, to complete
Fperþuan, to comfort	Fulneah, nearly, full nigh
Fpegnan }	Ful-piht, full right
Fpugnian }	Fulþupian, to confide
Fpemð, foreign, outer	Fultum, help
Fpeme, profit, advantage	Fultumian, to help, to support
Fpemeð, a stranger	Fundian, to strive, to try, to tend to
Fpemman, to effect, to do, to perpetrate	Fup, a furrow
	Fupþon }
	Fupþum }
	Fýllan, to fill
	Fýlþ, help

Fȳp, fire  
 Fȳpen, fiery  
 Fȳpmerȳ, at all, at most  
 Fȳpp, far  
 Fȳpp, furze  
 Fȳppian, to support, to promote

## L.

Lædeþuan } to gather, to join, to  
 Lædþuan } resort  
 Lædeþtanȳ, continuous, united  
 Lælan, to astonish, to hinder  
 Læpp, grass  
 Læþol, tribute  
 Lalan, to sing  
 Laldop, an incantation  
 Lalneȳ, lust  
 Lamen, sport, pleasure  
 Lan } to go  
 Langan }  
 Laprecȳ, the ocean  
 Laȳȳ, the soul, the spirit  
 Laȳlic, ghostly, spiritual  
 Laȳlice, spiritually  
 Leacrian, to ask, to find out by  
 asking  
 Leadop, together  
 Leandidan } to abide, to wait for  
 Lebīdan }  
 Leandȳpȳdan, to answer  
 Leap, the year  
 Leap-mælum, yearly  
 Leapa } formerly, certainly  
 Leape }  
 Leaproð, difficult  
 Leapo, prepared, ready  
 Leapo-ȳta, intellect, understanding  
 Leappian, to prepare  
 Leapcunȳ, asking, inquiry  
 Leat-peapð, a gatekeeper  
 Lebæpan, to behave  
 Lebeacnian, to point out, to nod  
 Lebed, a prayer  
 Lebed-man, a beadsman, a man em-  
 ployed in prayer  
 Lebelȳan, to be angry  
 Lebeþhtan, to enlighten  
 Lebetan, to improve, to make  
 amends

Lebicȳan } to buy  
 Lebȳȳan }  
 Lebīddan, to pray  
 Lebīndan, to bind  
 Leblendan, to blend, to mingle, to  
 pollute  
 Lebhȳrian, to rejoice  
 Lebod, a command  
 Lebþædan, to spread  
 Lebþengan } to bring  
 Lebþungan }  
 Lebugan, to bend  
 Lebȳpð, birth, family, origin  
 Lebȳnian, to happen, to come to  
 pass  
 Leceoran, to choose; p. p. ȳecopen  
 Leceppan } to turn, to have re-  
 Lecȳppan } course to  
 Leclænȳrian, to cleanse  
 Lecnapan, to know, to discover  
 Lecoplic, fit, proper  
 Lecundelic } natural  
 Lecȳndelic }  
 Lecȳnd, nature, kind, manner  
 Lecȳnde, natural  
 Lecȳndelice, naturally  
 Lecȳþan, to make known  
 Lecȳðpe, a country  
 Led }  
 Līd } a song  
 Lȳð }  
 Ledapenlic, seemly  
 Ledal, a separation  
 Ledere, fit, suitable  
 Ledon, to finish, to complete  
 Ledþærner }  
 Ledþereðner } trouble  
 Ledþerfer }  
 Ledþeran, to disturb  
 Ledþelan } to mislead, to deceive,  
 Ledþeligan } to seduce  
 Ledþola, error, heresy  
 Ledþol-mȳȳȳ, the mist of error  
 Leeapman } to earn, to deserve  
 Leeapmȳgan }  
 Leeapmȳnȳ, merit, desert  
 Leeacan, to make addition  
 Leeðmȳnian, to renew  
 Leeendebȳpȳdan, to set in order  
 Leeendian, to end, to finish

- Greenoðlic, that which will end  
 Geeopian, to discover, to show  
 Gefagen, glad  
 Gefapan, to go, to travel, to die  
 Gefea, joy, gladness  
 Gefegan } to join, to unite, to com-  
 Gefegean } pose  
 Gefelan, to feel  
 Gefeoht, a fight, war  
 Gefepa, a companion  
 Gefeppeðen, companionship  
 Gefeppepe, a society  
 Gefepðpan } to give wings  
 Gefepþeþman }  
 Geflht, a contention  
 Gefon, to receive, to take, to catch  
 Gefpeðan, to feel  
 Gefpeðner, the feeling  
 Gefpæge, mind, opinion  
 Gefpæge, celebrated  
 Gefpeðan, to perceive  
 Gefpeþman, to finish, to fulfil, to  
 perpetrate  
 Gefpeoðan, to set free  
 Gefultumian, to help  
 Gefýllan, to fill, to fulfil, to satisfy  
 Gefýrn, long ago  
 Gefýrðþian, to promote, to improve  
 Gegadeþian } to gather, to unite,  
 Gegædeþian } to bring together  
 Gegædeþugan }  
 Gegædeþung, a gathering, a collec-  
 tion  
 Geglengan } to decorate  
 Glengan }  
 Gegongan, to pass through  
 Gefpapian, to touch  
 Gefpapian, to seize  
 Gegýþian, to clothe; p. p. gegepeð  
 behatan, to promise  
 Gefæftan, to bind, to enslave  
 Gefhealdan, to hold, to keep, to pre-  
 serve  
 Gefheðe, seized  
 Gefhelpan, to help, to assist  
 Gefhentan, to pursue, to seize  
 Gefheopan }  
 Gefhepan } to hear, to obey  
 Gefhipan }  
 Gefhypan }  
 Gefhepeð, heard, applauded  
 Gefhepenð, a hearer  
 Gefhepner, the hearing  
 Gefhicgan } to seek after, to regard,  
 Gefhycgan } to discover  
 Gefhipan, to form  
 Gefheoðan, to fall  
 Gefhipinan, to touch  
 Gefhpæt } every one  
 Gefhpilc }  
 Gefhpæþeþer, everywhere  
 Gefhpideþ, everywhere  
 Gefhyðan, to hide  
 Gefhyppum, obedient  
 Gefhyppumner, obedience  
 Gefhyrft, adorned  
 Gelac, an assembly, a collection  
 Gelanðian, to approach  
 Gelæðan, to lead  
 Gelæþan, to teach, to instruct  
 Gelæftan, to continue, to perform  
 Geleafa, belief  
 Geleafful, faithful  
 Geleafman, to recompense  
 Geleafan } to believe  
 Geleafan }  
 Geleafman, to learn  
 Gelettan, to hinder, to cause delay  
 Gelic, a likeness  
 Gelic, like, suitable  
 Gelice, likewise  
 Gelicgan, to lie  
 Gelhman, to cement, to unite  
 Gelhman, to happen  
 Gelþan, to sail, to move  
 Gelome, often  
 Gelong, on account of  
 Gelp-rcapa, a proud wretch  
 Gelýrfted, pleased with, desirous of  
 Gemæc, a yoke-fellow, a mate  
 Gemægð, greatness  
 Gemæne, common, general  
 Gemænelice, in common  
 Gemæpe, a boundary  
 Gemæppian, to praise  
 Gemag, a relation  
 Gemal-mægene, a multitude  
 Geman } to attend, or care for  
 Lýman }  
 Lemana, a company

- Lemeapcian, to appoint, to determine bounds  
 Lemelerȝ, negligence  
 Lemen, care  
 Lemengan, to mix, to mingle, to form  
 Lemet, measure  
 Lemet, docile, meet, suitable  
 Lemetan, to meet, to find  
 Lemetȝæt, modest, moderate  
 Lemetȝian, to moderate, to regulate  
 Lemetȝung, moderation, measure  
 Lemetlic, suitable, fit, moderate  
 Lemong, among  
 Lemot, an assembly  
 Lemunan, to remember  
 Lemunðbȝpðan, to protect  
 Lemȳnd, memory  
 Lemȳndȝian, to remember  
 Lemȳndpȝpðe, memorable, worthy of remembrance  
 Leneahȝne, near  
 Lenealæcan, to approach  
 Leneþan, to subdue  
 Lemman, to take, to conceive  
 Lenog } sufficiently, enough  
 Lenoh }  
 Lenȳðan, to compel  
 Lenȳht, abundance  
 Leo } formerly, anciently  
 Lou }  
 Leoc, a yoke  
 Leocra, a sighing  
 Leog } young  
 Luug }  
 Leolca } the yolk of an egg  
 Loлека }  
 Leolecan, to allure  
 Leomepung, lamentation  
 Leomepe, sorrowful  
 Leompian, to grieve, to mourn  
 Leonð, through, over  
 Leonð-lihtan, to enlighten  
 Leonð-ſcman, to shine through  
 Leonð-plitan, to look over, or beyond  
 Leopeman, to open  
 Leopn, desirous  
 Leopne } earnestly, willingly  
 Leopne }  
 Leopnfull, desirous, anxious, diligent  
 Leopnfullhe, very earnestly  
 Leopnfullner, earnestness, anxiety  
 Leopnian } to desire anxiously, to  
 Līpnian } yearn  
 Līpnian }  
 Leopnlic, earnest  
 Leopnlice, studiously, earnestly  
 Leoptȝupian, to despair  
 Leot }  
 Let } yet  
 Lit }  
 Lȳt }  
 Leotan, to melt, to pour  
 Lepað, consideration, a condition  
 Lepað, considered, constituted  
 Lepaðȝcipe, prudence  
 Lepæcan, to seize  
 Lepæt, distracted  
 Lepearian, to take by force  
 Lepeapan, to bind  
 Lepec, government, correction, skill  
 Lepecan } to say, to instruct, to  
 Lepeccan } prove, to subdue  
 Lepechce, widely, diffusely  
 Lepela } apparel  
 Leȝepela }  
 Lepeman, to adorn  
 Lepenu, ornaments  
 Lepuht } desert, a reward  
 Lepȳht }  
 Lepuht } suitable, right, fit  
 Lepȳht }  
 Lepum, a number  
 Lepurenlic, suitable  
 Lepurenlice, suitably, fitly  
 Lepurman, to agree, to suit  
 Lepum, space  
 Lepȳman, to lay waste  
 Lepamman } to unite, to collect to-  
 Lepomman } gether  
 Lepaȝoð, afflicted, grieved; p. p.  
 paȝian  
 Leſælan, to happen  
 Leſælic } happy, prosperous  
 Leſæliȝ }  
 Leſæhllice, happily, prudently  
 Leſæhligner } happiness  
 Leſælð }  
 Leſceað, reason  
 Leſceaðlice } rationally  
 Leſceaðpirllice }

Lerceadpur } rational, intelligent  
 Lerceadpurlic }  
 Lerceadpurner, reason  
 Lerceaft, a creature  
 Lerceapen, formed; p. p. rcýppan  
 Lerceapian, to view, to regard  
 Lerceandan, to corrupt  
 Lerceinan, to shine, to shine upon  
 Lercepian, to appoint, to ordain  
 Lerceýlban, to shield, to defend  
 Lerceýpæð, clothed; p. p. arcýþpan  
 Lerecan, to seek  
 Lereon, to see  
 Lereban, to say, to prove  
 Leretner, an appointment, an institution  
 Lerettan, to set, to compose, to compare  
 Lerepenlic, visible  
 Lerblice, peaceably  
 Leribruna, peace-loving  
 Leriehþe }  
 Leriht } the sight  
 Lerið }  
 Lerið, a companion  
 Leromnung, an assembly  
 Lertandan, to stand, to attack, to press upon  
 Lertapelian } to establish, to make  
 Lertapolian } steadfast  
 Lertæppan, to go, to step, to approach  
 Lertæðrig, stable, steadfast  
 Lertigan, to ascend  
 Lertillan, to stop, to restrain, to be still  
 Lertincan, to smell  
 Lerteopan } to guide, to rule, to  
 Lertiopan } correct  
 Lertýpan }  
 Lertondan, to confine  
 Lertpangian, to strengthen  
 Lertpeon } wealth, gain  
 Lertþion }  
 Lertþýnan, to gain, to obtain, to beget  
 Lerund, sound, safe, secure  
 Lerundfullice, securely, prosperously  
 Lerundfulner, health, prosperity

Lerundþuan, to separate  
 Lerpencan, to afflict  
 Lerpican, to cease, to desist  
 Lerpigean } to be silent  
 Lerpugian }  
 Lerpinc, affliction, trouble, labour  
 Lerpriðuan, to subdue  
 Lerpurter, a sister  
 Lerýngian, to sin  
 Leta, as yet, again  
 Letacnian, to betoken  
 Letacan, to teach, to explain, to show  
 Letælan, to accuse, to reprove  
 Letære, meet; sup. ȝetæreort  
 Letenge, heavy  
 Letenge, happened  
 Leteon } to draw, to attract  
 Letion }  
 Leteopuan, to grow weary  
 Lebafa, one who assents  
 Lebarian, to assent, to allow  
 Lebanc }  
 Lebhoht } thought  
 Lebapened, wetted  
 Lebeaht, counsel, purpose  
 Lebeahtepe, a counsellor  
 Lebencan } to think, to consider, to  
 Lebincan } remember  
 Lebeodan, to associate  
 Lebeode, a language  
 Lebinnan, to disperse  
 Lebolian, to bear, to suffer  
 Lebpopian, to suffer  
 Leðpuen, joined  
 Leðpænan, to moisten  
 Leðpæp, conformable, agreeing, at peace  
 Leðpæpelice, harmoniously  
 Leðpæpian, to adopt, to make conformable  
 Leþýlð, patience  
 Leþýlðelice, patiently  
 Leþýlðig, patient  
 Letidan, to happen  
 Letiohhan, to determine, to appoint  
 Letreope, true, faithful  
 Letreoplice, faithfully  
 Letreopian, to conspire  
 Letrymian, to encourage



Eƿot, a particle, an atom  
 Eƿorau, to grow  
 Eƿunð, ground, earth, bottom  
 Eƿunð-leaƿ, groundless, unfathom-  
 able  
 Eƿunð-peal, a foundation  
 Eƿýmetan }  
 Eƿýmetigan } to grunt, to roar  
 Luma, a man  
 Lum-junc, a leader  
 Luð, a conflict  
 Lýdene, a goddess  
 Lýðan, to pay  
 Lýðen, golden  
 Lýlt, guilt  
 Lýtƿepe, a miser

## D.

Dabban, to have  
 Dadon }  
 Dadpe } bright, serene  
 Dæƿt, detained  
 Dæƿtedom, captivity  
 Dægell }  
 Daƿal } hail  
 Dæl }  
 Dælo } health  
 Dælu }  
 Dæle } a man, a hero  
 Dæleð }  
 Dælga, light  
 Dæmed-þing, cohabitation  
 Dæpend, an errand  
 Dæƿfeƿt, harvest  
 Dæphic, laudable  
 Dæƿ, a command  
 Dæð, heath, heather  
 Dæto, heat  
 Dal, sound, hale  
 Dalig, holy, a saint  
 Dalrian }  
 Dealrian } to pray, to beseech  
 Dam, a home, a house  
 Dam-ƿæƿt, an inhabitant  
 Dangian, to hang  
 Dap, hoary  
 Dapa, a hare  
 Dat, hot  
 Datan, to call, to name, to command

Deaƿheoptner, hot-heartedness,  
 anger, fury  
 Deatian, to hate  
 Deape, sight, aspect  
 De }  
 Die } he, any one, it  
 Dið }  
 Deaƿð, a head  
 Deaƿoð-beah, a crown  
 Deaƿ }  
 Deah } high; comp. Dýhpe; sup.  
 Dean } Dehƿta  
 Deahner }  
 Deaner } height, highness  
 Deah-ƿedeƿ, a great tempest  
 Dea, a hall  
 Dealan, to heal; imp. Dal  
 Dealdan, to hold, to incline  
 Dealf, half  
 Dealic, high, exalted  
 Dealice, highly  
 Dealicop, more highly  
 Dean, needy, poor  
 Deanlic, vile, worthless  
 Deaƿð, hard  
 Deaƿðe, severely; sup. Deaƿðoƿt  
 Deaƿð-heopt, hard-hearted  
 Deaƿð-rælig, unhappy  
 Deaƿð-ræld, a hard lot, unhappi-  
 ness  
 Deaƿum, harm  
 Deaƿum-criððigan, to speak ill of  
 one  
 Deaƿepa, a harp  
 Deaƿpepe, a harper  
 Deaƿpian, to play on the harp  
 Deaƿpunƿ, harping  
 Deaƿeƿian, to restrain, to control  
 Deaƿo-ƿinc, a chieftain, a noble  
 Debban, to raise, to lift up  
 Deƿig, heavy  
 Deƿigan, to be heavy or sad, to  
 weigh down  
 Deƿiglice, heavily, grievously  
 Deƿigner }  
 Deƿiner } heaviness, sorrow  
 Delan }  
 Dilan } to cover, to conceal  
 Delðan, to bend, to incline  
 Dell, Hell

- ȝell-papa, an inhabitant of hell  
 ȝelm, the head, the top of anything  
 ȝelma, a helm, or rudder  
 ȝelpa, to help  
 ȝenan, to oppose, to repress  
 ȝenð, poverty, trouble, punishment  
 ȝeoƿencunð, heavenly  
 ȝeoƿian, to mourn  
 ȝeoƿon, heaven  
 ȝeoƿon-ƿoƿe, heavenly bright  
 ȝeoƿioƿ, a hart  
 ȝeoƿrumian, to obey  
 ȝeoƿe, a hart, a stag  
 ȝeoƿe, the heart  
 ȝep, here  
 ȝepa, to obey  
 ȝepe, a crowd, an army  
 ȝepe, fame  
 ȝepeð, a court, a family  
 ȝepe-geaƿ, a weapon  
 ȝepe-ƿinc, an enemy  
 ȝepe-ƿema, a chieftain, a leader of an army  
 ȝepe-ƿoha, a consul, a leader of an army  
 ȝepeƿian, to despise  
 ȝeƿge } an army  
 ȝeƿge }  
 ȝepa, to praise  
 ȝeƿung praise, favour  
 ȝeplic, glorious  
 ȝiðep, hither  
 ȝiðep ȝiðep, hither and thither  
 ȝiƿan, to hasten  
 ȝiƿe, the mind, energy, care  
 ȝiƿe-læƿe, heedless  
 ȝiƿe-ƿnoƿe, a wise mind  
 ȝiƿian } to strive, to think, to en-  
 ȝiƿian } deavour  
 ȝiƿ-ƿic, familyship  
 ȝilðe, a battle  
 ȝimſelf, himself  
 ȝiman }  
 ȝionan } hence  
 ȝimðan, behind  
 ȝimðe, a hind  
 ȝimƿian, to hunger  
 ȝioƿ, a hinge  
 ȝiƿde }  
 ȝiƿde } a protector, a ruler  
 ȝiƿ, his  
 ȝiƿ, form, hue  
 ȝiƿ-cuð, familiar  
 ȝiƿung, pretence, appearance  
 ȝlæƿ, a mound, a barrow  
 ȝlaƿoƿð, a lord  
 ȝlaƿoƿð-ƿciƿe, lordship, government  
 ȝleahƿeƿ, laughter  
 ȝleobop, a sound  
 ȝliƿa, fame, report  
 ȝliƿeadiƿ, celebrated  
 ȝliƿeadiƿner, celebrity  
 ȝluð, loud  
 ȝluteƿ, clear  
 ȝlýƿtan, to listen  
 ȝnæƿƿian, to rest, to lie  
 ȝnerc, soft, tender  
 ȝniƿan, to bend  
 ȝogan, to be desirous, to be anxious  
 ȝol, a hole  
 ȝolð, faithful  
 ȝolm, the ocean  
 ȝolt, a wood, a grove  
 ȝonð, the hand  
 ȝopa, hope  
 ȝoƿian, to hope  
 ȝoƿareabe, a sink  
 ȝoƿð, a hoard, a treasure  
 ȝoƿð-geƿƿeon, a treasure  
 ȝoƿ, reproach, derision  
 ȝƿæð, ready, swift  
 ȝƿæðlic, speedy  
 ȝƿæðlice, speedily, quickly  
 ȝƿæð-ƿeƿner, a swift course  
 ȝƿæð-ƿæne, a chariot  
 ȝƿægel, a garment, apparel  
 ȝƿæbe } quickly  
 ȝƿabe }  
 ȝƿeoƿan, to fall  
 ȝƿeoƿe, violently approaching, *e.g.*  
 a storm  
 ȝƿeoƿenð }  
 ȝƿeoƿenðlic } perishable  
 ȝƿeoƿ, cruel, troubled  
 ȝƿeoƿ }  
 ȝƿeoƿung } repentance  
 ȝƿeoƿan, to rue, to repent  
 ȝƿeoƿian, to rue, to be sorrowful  
 ȝƿepa, to agitate, to lift up  
 ȝƿeƿtan, to lie down



Ðpeþep, the mind  
 Ðpuoh, rough  
 Ðpor, a roof, the top of anything  
 Ðpor-ƿæƿ, roof-fast, firm  
 Ðpon-mepe, a whale-pond, the sea  
 Ðpop, prone, bent down  
 Ðpupe, the earth  
 Ðpýpe, ruin  
 Ðumeta, how, in what manner  
 Ðund, a hound, a dog  
 Ðund-nigoncig, ninety  
 Ðundped, a hundred  
 Ðund-ƿeoroncig, seventy  
 Ðunig, honey  
 Ðunta, a hunter  
 Ðuntian, to hunt  
 Ðupu, at least  
 Ðuƿ, a house  
 Ðuƿer-hipðe, a keeper  
 Ðƿa, who, any  
 Ðƿaƿ, brave  
 Ðƿæƿ, which, what  
 Ðƿæƿe, wheat  
 Ðƿæþep, whether, either  
 Ðƿæþpe, nevertheless  
 Ðƿæƿ-hpega, a little, in some measure  
 Ðƿæƿ-hpeganunƿer, in some measure, in some degree  
 Ðƿealƿa, expanse, convexity  
 Ðƿeapprian } to turn, to turn round,  
 Ðƿeopƿan } to depart, to wane  
 Ðeƿƿan }  
 Ðƿeappunƿ, inconstancy, changeableness  
 Ðpelc, any  
 Ðpene, a little  
 Ðpeol, a wheel  
 Ðpeƿƿhc, changeable  
 Ðpndpe, whither  
 Ðpile, a while, time  
 Ðpilendhc, for a time, temporary  
 Ðpilum, sometimes  
 Ðpƿ, white  
 Ðpon } a little, somewhat  
 Ðponne }  
 Ðponan } whence, how  
 Ðponon }  
 Ðpone, any one  
 Ðponne, when

Ðpupƿulner, changeableness  
 Ðpýƿƿ, a circuit  
 Ðýðan } to hide, to conceal  
 Le-hýðan }  
 Ðýðe, a hide, a skin  
 Ðýhtlic, joyful, desirable  
 Ðýlt, a hilt of a sword  
 Ðýpan, to hear, to obey  
 Ðypian, to imitate  
 Ðypnde, horned, having a beak  
 Ðýpƿ, an ornament  
 Ðýpƿtan, to adorn  
 Ðýrpan, to deride, to revile  
 Ðýppunƿ, reviling, reproach  
 Ðýð, a haven

## I.

Ic, I  
 Idel } idle, vain  
 Idel-geopn }  
 Ieglanð } an island  
 Iglonð }  
 Iland }  
 Ielð, old. See ealð, comp. Ielðpa, sup. Ielbert  
 Ilc, the same  
 Immedeme, unworthy, imperfect  
 Inc, you  
 Incoƿa, the mind, the breast  
 Ineƿpe, provision  
 Ingan } to enter  
 Innan }  
 Ingehýgð, intention, thought  
 Ingeþanc } thought, mind  
 Ingeþonc }  
 Inlice, internally, in itself  
 Inna } within  
 Innan }  
 Innanƿeapð } inward  
 Inneƿeapð }  
 Innoð, the stomach  
 Innunƿ, that which is included  
 Inƿeapðlice, thoroughly, inwardly  
 Inpð-þonc } an inward thought, a  
 Inpƿ-þonc } deceitful thought  
 Iob, Jove  
 Ipman, to run  
 Ippe } anger  
 Ippunƿ }  
 Ipprian, to be angry

Ír, ice  
 Írǵ, icy  
 Íþacǵe, Ithaca  
 Íu, formerly

## K.

Karepe, Cæsar, an emperor  
 Kuning, a king

## L.

La, lo! oh!  
 Lacan, to play, to sport  
 Lacnian, to heal  
 Ladteop }  
 Ladþeop } a leader, a guide  
 Latteop }  
 Latþiop }  
 Læce, a physician, a leech  
 Læce-cpær̃t, the art of medicine,  
 medicine  
 Læce-dom, medicine, a remedy  
 Læðan, to lead  
 Læðen, Latin  
 Læran, to leave, to relinquish  
 Læn }  
 Lean } a reward  
 Lænan, to lend  
 Læne, slender  
 Læñ }  
 Lange } long; comp. leñ; sup.  
 Long } lengert  
 Læpan, to teach  
 Lær, less  
 Lær̃tan, to follow  
 Lætan, to permit, to let go, to leave,  
 to suppose  
 Lar, the remainder, what is left  
 Lagu, water  
 Lagu-flod, ocean-flood  
 Lagu-rtpeam, the sea, the ocean  
 Land }  
 Lond } land  
 Lang }  
 Long } tall  
 Lange }  
 Longe } long, a long time  
 Lang-jæp, long continuance  
 Langrum, lasting, long  
 Lap, learning, lore, admonition  
 Lapeop, a teacher, a master

Lar̃t, at length  
 Late, late; comp. latop  
 Lað, hateful, hostile, destructive  
 Laðhce, horribly  
 Lear, permission, leave  
 Lear, a leaf  
 Leah̃tep, a sin, a crime  
 Leanian, to reward, to recompense  
 Lear }  
 Lear-hic } false, loose  
 Lear-ypell, a fable  
 Lear-ypelluñ, false opinions, false  
 speaking  
 Learuñ, lying  
 Leax, a salmon  
 Leccan, to moisten, to be wet  
 Lecgan, to lay down, to lower  
 Ler, left  
 Lẽ }  
 Lẽga } a flame  
 Lĩ }  
 Lẽgan, to lay, to place  
 Lencten, Lent, the spring  
 Leng, length  
 Leo }  
 Leon } a lion  
 Leod }  
 Leod-rcipe } a nation, a people  
 Leod-ypuma, a leader, a chieftain  
 Leod-hata, a hater of people, a  
 tyrant  
 Leoh̃t, light  
 Leoh̃tan, to lighten, to make light  
 Leof }  
 Liof } precious, beloved, dear  
 Leopian }  
 Libban }  
 Lirian } to live  
 Lir̃gan }  
 Lybban }  
 Leof̃tæl, estimable  
 Leof̃pend, beloved, acceptable  
 Leogan, to tell a lie, to deceive  
 Leoma, a ray of light  
 Leopmian }  
 Leopnigan } to learn  
 Leod̃ }  
 Lioð } a verse, a poem, a lay  
 Leod̃-ryph̃ta, a poet  
 Lettan, to hinder

Libbende, living  
 Lic }  
 Lehc } like  
 Lic }  
 Lichoma } the body  
 Licetan }  
 Licetan } to pretend, to dissemble  
 Licgan }  
 Ligan } to lie, to extend  
 Lichamlice }  
 Lichomlice } bodily  
 Lician, to please, to like  
 Licpýpð, worthy of esteem  
 Líf, life  
 Lífep, the liver  
 Liȝet, lightning; pl. lýȝetu  
 Lahȝau, to shine, to give light  
 Lam, a limb  
 Lamplíce, fitly  
 Lánd-pígenð, a warrior with a shield  
 Lȝan, to collect, to gather  
 Lȝre, favour  
 Lȝt, science, skill, power  
 Lȝtum, skilfully  
 Lið, a cup  
 Lið, mild  
 Liþan, to sail  
 Lið-mon, a sailor  
 Lixan, to shine  
 Locen, an enclosure, bounds  
 Locian, to look, to see  
 Loȝ, praise  
 Lonðer-ceopl, a husbandman  
 Loppe, a flea  
 Lorian, to lose, to perish, to go  
 away  
 Lot, a lot, deceit, craftiness  
 Lot-pþenc, deceit  
 Lox, a lynx  
 Lufe, love  
 Lufian, to love  
 Lufienð, a lover  
 Lungpe, forthwith, quickly  
 Lurt, desire, pleasure, lust  
 Lurt-bæp, cheerful  
 Lurt-bæpe, desirous  
 Lurt-bæplice, delightfully, with  
 delight  
 Lurt-bæpner, happiness, desire  
 Lurtlice, willingly, joyfully

Lurtum, willingly  
 Lutan, to incline  
 Lýcean, to pluck up  
 Lýran, to permit  
 Lýrt, the air  
 Lýrtan, to wish, to choose, to be  
 pleased with  
 Lýt, little.  
 Lýteȝ, crafty  
 Lýtel } little, small; comp. læȝ, sup.  
 Lýtle } læȝt  
 Lýtellice, deceitfully  
 Lýthan, to diminish, to lessen

## M.

Macian, to make, to form, to do  
 Mæden, a maiden  
 Mægen, virtue, strength, might,  
 power  
 Mægen-cpæft, chief strength  
 Mægen-rtan, a huge stone  
 Mægn, power  
 Mægð, a maiden, a country, a tribe,  
 a kinsman  
 Mægð-hað, virginity  
 Mæg-phite, a species, a form  
 Mæl, a space of time  
 Mænan } to mean, to intend, to  
 Menan } lament  
 Mænigū }  
 Mæneȝ }  
 Mæm } a crowd, many  
 Mænigū }  
 Mæpja, famous, celebrated, great;  
 sup. Mæpōȝt  
 Mæpe }  
 Mæpe } excellent  
 Mæplic, noble  
 Mæppan, to be celebrated  
 Mæpð, greatness, glory, praise; pl.  
 miracles  
 Mært, a mast  
 Mært, most, greatest. See Mýcel  
 Mætan, to dream  
 Mæð, measure, degree, condition, lot  
 Mæȝ, a relation  
 Mæȝan, to be able  
 Mæȝrteȝ, a master  
 Mæȝo-junc, a citizen, a man

Man }	a man	Metgian, to mete, to moderate, to rule
Mon }		Metgun, moderation
Man, sin, wickedness, evil, disease		Metod, the Creator
Man, sinful, wicked		Micel }
Man-full, full of wickedness		Mýcel }
Manian, to admonish		Micellic, great
Manig-ƿeald }	manifold	Micelner, greatness
Mon-ƿeald }		Micler, much
Manig-ƿealdlic, complicated		Miclum, greatly
Manian, to people, to fill with men		Mið }
Manþræpe, gracious		Mið }
Maƿa, greater. See Mýcel		Miðdan-eapð }
Maƿe, more		Miðdan-geapð }
Maƿtýr, a martyr		Miðdeapð, midward
Maðm, a vessel		Miðdel, middle
Maðm-hýrðe, a treasurer		Miðƿeƿð, middle age
Meaht }	strength, might, power	Miðgehealdan, to satisfy
Miht }		Miðleſt }
Meapc, a boundary, a territory		Miðmæſt }
Meapcian, to mark, to mark out		Mið-ope, the middle region
Meapƿian, to err		Mið-ƿintep, mid-winter, Christmas
Mece, a sword		Mihtc. See Maƿan
Med, meed, reward		Mihtig, mighty
Medeme, worthy, desirable, perfect		Mihtiglice, mightily, powerfully
Medemlice, worthily		Mild, mild, merciful
Medemner, dignity		Mild-heort, merciful
Medeƿunner }	infirmity, weakness	Mild-heortner, mercy
Medeƿunner }		Mildrian, to have mercy, to pit
Medeƿýmner }		Mildrun, mercy, pity
Melbian, to make known, to display, to inform against		Miltre, mercy
Melo, meal		Mi, mine
Mengan, to mix		Mindgian, to advise, to remind
Mengio, a multitude		Miscan, to mix, to dispose
Mennisc }	human, humanity	Misc-ƿýppan, to wander
Mennisclic }		Miscæð, a misdeed
Meodum, meritorious		Miscƿeƿian, to pervert
Meox, dirt		Misclic }
Mepe, a mere, a lake, water		Misclic }
Mepe-floð, the ocean		Misc, a mist
Mepe-hengeſt, a sea-horse, a ship		Miscan, to conceal
Mepe-ſcƿeam, the sea-stream, the ocean		Mið, the mind
Meƿge }	joyful, merry	Miðep }
Mupge }		Miðop }
Meƿre, a marsh		Miðop }
Metan, to meet, to find, to observe		Miðig, proud
Metan, to measure, to mete, to compare		Miðilic, magnanimous
Mete, meat		Mið-ſera, the mind, the mind's sense
		Molde, the earth
		Mona, the moon

Monað } a month  
 Monð }  
 Moneyn, mankind  
 Moþ, a moor  
 Moþgen, the morning  
 Moþgen-ŕeoþpa, the morning star  
 Moþþoþ, murder  
 Moŕt, must  
 Moŕ, must, can  
 Munt, a mount, a mountain  
 Munt-ġioþ, the Alps, the mount of  
 Jupiter  
 Mupnan, to mourn, to care for, to  
 regard  
 Muþ, a mouse  
 Muŕt, must, new wine  
 Muð, a mouth  
 Mýnegian } to remind  
 Mýngian }  
 Mýnla, inclination  
 Mýntan, to propose  
 Mýpeġ } pleasure, delight  
 Mýpġ }  
 Mýpan, to hinder  
 Mýpð, pleasure

## N.

Nabban, not to have  
 Nacoð, naked  
 Næðpe, a serpent  
 Næneg, none  
 Næpe }  
 Nær } was not  
 Nærre, a promontory  
 Naŕa } the nave of a wheel  
 Naŕu }  
 Naġan, not to have or possess  
 Naht }  
 Nauht } naught, nothing  
 Napuht }  
 Nalæþ, not at all  
 Nallar, not only  
 Nama, a name  
 Nan, none  
 Nat, i.e. ne-pat. See pītan  
 Nauþeþ, neither  
 Neaðinga, necessarily  
 Neah }  
 Nean } nigh, near  
 Neap }

Neah }  
 Nih } night  
 Nih }  
 Neapa }  
 Neapeþ } narrow  
 Neapop }  
 Neappa }  
 Neapaner, trouble, distress  
 Neapeþ, straitly  
 Neapeþner, anxiety  
 Neappian, to straiten  
 Neat }  
 Netu } cattle, a beast  
 Nýten }  
 Neapeŕt } presence, neighbourhood  
 Nepeŕt }  
 Neb, the face  
 Neðe } necessarily  
 Nýðe }  
 Neð-beapþ } need, necessity, ne-  
 Neoð-beapþ } cessary  
 Nið-beapþ }  
 Nemnan, to name, to mention  
 Neoð-ŕpæce, voluntarily  
 Neoð-beapþe, necessities  
 Neoten, cattle, a beast of burden  
 Neoþan, beneath  
 Neoþeþa, lower, inferior  
 Neopol }  
 Nipol } prostrate  
 Neþgean } to preserve  
 Nepman }  
 Neþġenð, a saviour; participle of  
 Neþgean  
 Neþe neþe, no, no; by no means  
 Net } a net  
 Net }  
 Netelic, beastly  
 Niðan } to compel, to force  
 Nýðan }  
 Niġan } nine  
 Niġou }  
 Niman, to take, to take away, to  
 assume, to adopt  
 Niopþ, lower  
 Nītan }  
 Nýtan } not to know  
 Nīþemeŕt, lowest, nethermost  
 Nīþeþ } downwards, low  
 Nīþeþlic }  
 Nīþeþ-heald, downwards

Nipan } newly  
 Nipane }  
 Nipe, new  
 Nopð, north  
 Nopð-ende, north-end  
 Nopð-perc, north-west  
 Nopþeapard, northward  
 Not, use, enjoyment  
 Notian, to enjoy, to possess, to occupy  
 Nu, now  
 Nu-rihte, just now, straightway  
 Nýð-beapf, necessary, needful  
 Nýllan, to be unwilling  
 Nýt, purpose, use  
 Nýt, perfect  
 Nýt-pýpð, useful

## O.

Of, of  
 Ofaðon, to remove, to do away  
 Ofateon, to draw out, to remove  
 Ofbeatān, to kill, to strike  
 Ofbecuman, to come from  
 Ofbæl, a fall, a setting  
 Ofðælpe, more prone  
 Ofðune, downwards, down  
 Ofep, a bank  
 Ofep, beyond  
 Ofepþrædan, to overspread  
 Ofepcuman, to overcome  
 Ofepþencan, to be drunk  
 Ofepþapan, to pass by, to pass over  
 Ofepfýll, intemperance  
 Ofepgan } to pass over, to pass  
 Ofepganġan } away  
 Ofepġiotolner } forgetfulness  
 Ofepġiotulner }  
 Ofepþeopan, to disobey  
 Ofepþogian, to despise  
 Ofepþýð, a high mind  
 Ofepung, superfluity  
 Ofepmetta } high-mindedness, ar-  
 Ofepmetto } rogance, too much  
 } food  
 Ofepmoð } arrogant, proud  
 Ofepmoðhe }  
 Ofepmoðner, scorn, arrogance  
 Ofepþecan, to instruct

Ofepþrælð, superfluity, too great prosperity  
 Ofepreon, to look down upon  
 Ofeprettan, to cover  
 Ofepretþapan, to overstep  
 Ofepriþan, to overcome  
 Ofepreton, to cover over, to overwhelm  
 Ofepþeapf, great need  
 Ofepþeon, to excel, to surpass  
 Ofepþnnan, to overcome  
 Ofepþneon, to cover over; part.  
 ofepþnigen  
 Ofgeþitan, to depart  
 Ofhenan, to take away  
 Ofþman, to run off, to outrun  
 Ofletan, to let out  
 Oflyrt, desirous of  
 Ofmunan, to remember  
 Ofþceamian, to shame, to be ashamed  
 Ofþnon, to see, to behold  
 Ofþrttan, to oppress  
 Ofþlean, to slay, to kill, to cut off  
 Ofþriþan, to cut off  
 Ofþpelġan, to devour  
 Ofþ, often  
 Ofþteon, to draw off, to deprive  
 Ofþþnean, to bethink  
 Ofþþnean, to oppress  
 Ofþræð, frequent  
 Ofþundroð, astonished  
 Oleccan, to flatter, to allure, to cringe, to gratify  
 Olecuġ, flattery, allurements  
 Onælan } to inflame  
 Onhælan }  
 Onbiprgan } to taste  
 Onbýrgan }  
 Onbitan, to bite, to taste of  
 Onblæpan, to blow upon  
 Onbýpðan, to animate, to encourage  
 Onceþpan } to turn from, to turn  
 Onceþpan } back, to change  
 Onenapan } to know  
 Oneneopan }  
 Onceþpan, to reply, to echo  
 Onðġit, mind, understanding  
 Onðræðan, to dread, to fear  
 Onðrþope, an answer

On-eapðian, to dwell in  
 On-ecneſſe, for ever  
 Onettan, to hasten  
 Onſindan, to find, to discover  
 Onſon, to receive, to accept  
 Onſean, against  
 Onſinnan, to begin  
 Onſitan, to perceive, to know, to understand  
 Onhagian, to be at leisure, to be unoccupied  
 Onhelðan, to incline  
 Onhnigan, to bow down, to incline  
 Onhpeian, to stir up  
 Onhpinnan, to touch  
 Onhpeappan } to change, to go  
 Onhpeoppian } away  
 Onhýpian, to imitate  
 Onnunan, within  
 Onnpnan, to run, to move  
 Onlacan, to sport  
 Onlaſt, at last, at length  
 Onlænan, to lend  
 Onlætān, to relax  
 Onleoðan, to belie, to falsify  
 Onlic, like  
 Onlicner, a likeness  
 Onheran, to liberate  
 Onlihtan } to enlighten, to shine  
 Onlyhtan } upon, to shine  
 Onlucan, to unlock  
 Onlutan, to incline  
 Onſacan, to deny, to retort, to reply  
 Onſcuman, to shun  
 Onſien, an aspect  
 Onſigan, to descend, to sink  
 Onſittan, to press down, to beset  
 Onſtýpian, to agitate, to excite  
 Onſundron, apart  
 Onſpýſan, backwards  
 Ontigan, to untie, to unloose  
 Onþonce, delightful  
 Onſæcman, to awaken, to excite  
 Onpendan, to change, to turn aside  
 Onppēcan, to revenge, to punish  
 Onppýðan, to reveal  
 Onpunian, to dwell, to inhabit  
 Open, open, exposed, clear, evident  
 Openlice, openly, plainly

Opſuman, to overcome; contracted from oſpēcuman  
 Opð-ſpuma, the origin, the author  
 Opealð, old  
 Opelðo, old age  
 Opeſellice, arrogantly  
 Opumæte }  
 Opumete } overmuch  
 Opmod, distracted in mind, dejected  
 Opmodner, mental disease, madness, despair  
 Oppropð, secure, prosperous  
 Oppropðner }  
 Opprophner } security, prosperity  
 Oſepan, to appear  
 Opeopan }  
 Opepan } to appear, to show  
 Opeþ, another  
 Opeþ, otherwise  
 Oðfærctan, to commit, to trust, to sow  
 Oðþinan, to touch  
 Oðſacan, to deny  
 Oðſtandān, to stand still  
 Oðþe, or  
 Oðþctan, to blame, to reproach

## P.

Papa, the Pope  
 Pað, a path  
 Peappoc, a park  
 Peðþian, to make a path, to tread  
 Plantian, to plant  
 Pleða, play, sport, pastime  
 Pleðian, to play  
 Pleo }  
 Pleoh } peril, danger  
 Pho }  
 Pholic, dangerous  
 Ppicu, a prick, a point

## R.

Racenta, a chain  
 Racu, rhetoric, a discourse, an explanation  
 Rað, a riding  
 Ræcan, to reach  
 Ræð, a discourse, counsel, advantage

Rædan, to read, to govern, to decree  
 Rædelre, a riddle, imagination, ambiguity

Rægl, a garment, clothing

Ræpan, to bind

Ræp̃t, rest, repose

Ræp̃man, to think, to meditate

Rap, a rope

Rað, quickly

Read, red

Rearepe, a spoiler

Reap̃man, to rob, to take away

Reap̃lac, spoil, rapine

Recan, to reckon, to count, to relate, to explain

Recan } to regard, to care for, to

Reccan } direct, to govern

Reccelear } reckless, careless

Recelear } reckless, careless

Reccelep̃t } recklessness, careless-

Receler̃t } ness

Reccepe, a rhetorician

Recel̃r, incense

Recen } immediately, straight

Recene } immediately, straight

Reht̃lic } rightly, justly

Riht̃lic } rightly, justly

Ren } a course

Rýne } a course

Ren, rain

Reþa } severe, fierce, violent

Reþe } severe, fierce, violent

Reþ̃g-moð, fierœ in mind

Ric, dominion, power

Ric, rich, powerful, in authority

Rice, a kingdom

Ricman, to rule, to reign

Ridan, to ride

Riht̃ } right, justice, truth

Rýht̃ } right, justice, truth

Riht̃can, to correct, to instruct, to

make right

Riht̃e, immediately, straightway

Riht̃enð, a ruler, a governor

Riht̃lic, just, regular, upright

Riht̃lice } rightly, justly, wisely

Riht̃p̃lice } rightly, justly, wisely

Riht̃-pellend, right willing, wishing

what is right

Riht̃p̃r, rightwise, righteous

Riht̃p̃rner, justice, wisdom, righteousness

Riman, to number

Rinc, a man, a warrior

Rind, the bark, the rind

Ripa, a handful of corn, a sheaf

Ripe, ripe

Rið } a rill, a rivulet, a river

Rýð } a rill, a rivulet, a river

Roð, the rood, the cross

Roðop, the sky

Romañr̃c, Roman

Ronð-beah, a boss

Rore, a rose

Rum, wide, large, august

Rume, widely

Rumed̃lic, spacious

Rumed̃lice, abundantly

Rummoð, bountiful

Run-coþa, the breast, the mind

Rýn, a roaring

Rýnan, to roar

## S.

Sacu, strife

Sadian, to be weary

Sæ, the sea

Sæ-clif, the sea-cliff, the shore

Sæð, seed

Sægan }

Secgan } to say, to prove

Seþan }

Sæl, good

Sæl }

Selpa } better; comp. of þel

Sæl }

Sæð } prosperity

Sæne, dull, sluggish

Sæ-tilca, one who ploughs the sea, a sailor

Sam, whether

Samad } together, likewise

Somod } together, likewise

Sampa, worse

Sampade, unanimously

Samtengeþ, continually, immediately

Samp̃r, half-wise, unwise

Samp̃p̃ædner, agreement, unity



Sanc } a song  
 Sang }  
 Sap } sorrow  
 Sop }  
 Sap-cyð, a sorrowful saying, a  
     mournful song  
 Sapuð, sorrowful, sorry  
 Saplic, sorrowful, grievous  
 Saplice, sharply, sorrowfully, sorely  
 Saul } the soul  
 Sapl }  
 Sapan, to sow  
 Scaman } to blush, to be ashamed  
 Sceaman }  
 Scandlic } mean, vile  
 Sceondlic }  
 Scead, the shade, a shadow  
 Sceafȝ, creation  
 Sceafȝ, a shaft  
 Scealan, to owe, to be obliged to any  
     one  
 Scealc, a servant, a man  
 Sceame, shame  
 Sceameleaz, shameless  
 Sceapð, a shard  
 Sceappner, sharpness  
 Sceapprene, sharp-sighted  
 Sceaz, a region  
 Sceapa, a robber, an enemy  
 Sceapian, to behold, to view  
 Sceapung, contemplation  
 Scelð } a shield; met. an army  
 Scylð }  
 Scell, a shell  
 Sceol, a gang, a crowd, a shoal  
 Sceop, a poet  
 Sceoppennð } the Creator, a maker  
 Sceppennð }  
 Sceopt } short; com. ꝛcýptpa;  
 Scopt } sup. ꝛcýptȝȝ  
 Sceotan, to shoot  
 Sciene, beautiful, shining  
 Scilðig } guilty  
 Scylðig }  
 Scima, splendour, brightness, a ray  
 Sciman } to shine  
 Scinan }  
 Scinlac, magic  
 Scip, a ship

Scip-hepe } a fleet of ships  
 Scip-hepȝe }  
 Scipȝȝpa, a pilot  
 Scip, pure, clear, sheer  
 Scolu, a school, a band  
 Scipðren, a chair of state  
 Scipian, to care for  
 Scipð, a revolution  
 Scucca, the devil  
 Scýȝtan, to verge, to incline  
 Scýlð, guilt, sin  
 Scýlðan, to shield, to defend  
 Scýl-ȝȝc, a shellfish  
 Scýppan, to create  
 Scýpmælum, confusedly  
 Scýppan, to adorn, to sharpen  
 Sealȝ, salt  
 Seapolice, artfully  
 Seapu, a fraud  
 Seað, a well, a gulf  
 Secan, to seek  
 Secȝ, a warrior  
 Secȝ, a speech  
 Seȝa, the mind  
 Seȝȝ, soft, quiet  
 Seȝel } a sail  
 Seȝl }  
 Selan, to soil, to stain  
 Selcuð } strange, extraordinary,  
 Selðcuð } unknown  
 Selðan } seldom  
 Selðhponne }  
 Selðum-hponne, sometimes  
 Selerȝ, best; superlative of ȝel  
 Sely, self  
 Selylic, self-liking, self-love  
 Self-pill, self-will  
 Sella, a giver  
 Sellan } to give  
 Sýllan }  
 Sellic, wonderful  
 Sendan, to send  
 Seoc, sick  
 Seorian } to complain, to bewail  
 Sioȝian }  
 Seoȝontȝ, seventy  
 Seorung } a complaint  
 Sioȝung }  
 Seolȝep } silver  
 Sýlȝop }

- Seolocen, silken  
 Seon, to see  
 Setl } a seat  
 Sietl }  
 Settan, to set, to place, to arrange  
 Siapo-cpæƿt, a skilful art  
 Sib, peace, agreement, relationship  
 Sibrumlice, peaceably  
 Siccetung, a sigh, sobbing  
 Sicilia, Sicily  
 Sið, wide, various  
 Siðo } a custom  
 Siðu }  
 Siepan, to lie in wait, to plot  
 Sirtan, to sift  
 Sigan, to sink down, to rust  
 Sige, a victory  
 Sige, a setting, declining  
 Sigend, thirsty  
 Sige-þeod, a victorious nation  
 Simle } always  
 Sýmbel }  
 Sin, always  
 Sin, his  
 Sinc, a heap  
 Sinc-geor, a money gift  
 Singal } continual, lasting  
 Singala }  
 Singallice, perpetually  
 Singan, to sing  
 Sincipe, wedlock  
 Sint. See peran  
 Sioca, a sick person  
 Sioron, seven  
 Siopofa, bran  
 Sioloc, silk  
 Siopian, to sew  
 Sið, time, occasion, a path, an arrival  
 Siðþan }  
 Sýðþan } after, afterwards  
 Sittan, to sit, to dwell  
 Slæpð, sloth  
 Slapan } to sleep  
 Slepan }  
 Slap, slow  
 Sleam, to slay, to strike, to cast or throw  
 Slepan on, to slip on, to cast on  
 Slitan, to slit, to tear  
 Slitð, changeable, inconstant  
 Smal, small  
 Smealic, subtle, deep, profound  
 Smealice, deeply, profoundly  
 Smean } to inquire, to meditate  
 Smeagan }  
 Smeapcian, to smile  
 Smeaung, argument  
 Smec, smoke  
 Smolt } mild, gentle, calm, smooth  
 Smýlt }  
 Smugan, to flow gradually  
 Snap, snow  
 Snican, to creep, to crawl  
 Snipan, to cut off  
 Snýttro, wisdom  
 Sorfe, softly, gladly  
 Sol, mire  
 Somne } together  
 Toromne }  
 Son, a sound  
 Sona, soon, immediately  
 Sond, sand  
 Sondbeoph, a sand-hill  
 Soudcopn, sand, grains of sand  
 Sopgian, to sorrow, to grieve, to be anxious  
 Soð } true  
 Soða }  
 Soþan }  
 Soð-cpide, a true saying, a maxim  
 Soð-ƿæƿt, just  
 Soð-ƿæƿner, truth, sincerity  
 Soð-ƿpell, a true history  
 Spaca, the spoke of a wheel  
 Spanan, to urge, to allure, to excite, to seduce  
 Speapca, a spark  
 Speð, means, power, wealth, effect  
 Spell, speech, language, discourse, argument  
 Spellian, to speak, to teach  
 Spigettan, to spit  
 Spupian } to inquire, to seek after,  
 Spýpian } to argue  
 Spýpugan }  
 Spop, a pursuit, a track  
 Sppæc, speech, language, subject of discourse  
 Spprecan, to speak  
 Sppingān, to spring

Sp̃p̃yrtan, to sprout, to bud  
 Stæf } a staff, a letter  
 Staf }  
 Stan, a stone, a rock  
 Standan } to stand, to be  
 Stondan }  
 Stan-reaþo-gim, a precious stone  
 Stað, a shore  
 Stæþelian } to establish, to support  
 Stæþolian }  
 Stæþol, a foundation  
 Stæþol-fært, stable, firm  
 Steap, a cup  
 Steapc, stark, severe  
 Steðe, a place, a station  
 Stemn, a voice  
 Stemn, a stem, a trunk  
 Steopa, a steerer, a pilot  
 Steopan }  
 Steopian } to steer, to direct  
 Steþan }  
 Steoplear, outrageous, without a  
 guide, ignorant  
 Steopra, a star  
 Steoproþer, a rudder  
 Steort, a tail  
 Stepan, to raise, to honour  
 Steppan, to step  
 Sticce, a small matter  
 Sticcan, to stick, to remain  
 Sticel, a sting  
 Stig, a path  
 Stigan, to depart, to ascend  
 Stille, still, quiet, fixed  
 Stilner, stillness, tranquillity  
 Stingan, to sting  
 Stondenðe, standing  
 Storum, a storm  
 Storum-fæ, a stormy sea  
 Stop, a place, a dwelling  
 Stpæng }  
 Stpang } strong  
 Stpeng }  
 Stpong }  
 Stpeam, a stream  
 Stpeon, strength  
 Stpican, to continue a course  
 Stponglic, laborious, firm, power-  
 ful  
 Stund, a space of time

Stuman, to stun, to stun the ears,  
 to beat against  
 Stýpian, to stir, to move, to agitate  
 Stýpiende, moving  
 Stýping, stirring, motion, experience  
 Stýpman, to be stormy  
 Stýpmend, stormy  
 Sul, a plough  
 Sum, some, a certain one  
 Sumer } summer  
 Sumur }  
 Sumur-lang, summer-long  
 Sun } the sun  
 Sunne }  
 Suna } a son  
 Sunu }  
 Sundbuenð, a sailor  
 Sunder } proper, peculiar, separate  
 Sundor }  
 Sunder-frot, a separate place  
 Sundor-gifu, a peculiar excellence  
 or gift  
 Suð, the south  
 Suð-eart, the south-east  
 Suþern, southern  
 Suþe-peapð, southward  
 Suð-healð } southwards  
 Suð-peapðer }  
 Spa, as  
 Spa-efne, even so  
 Spa fopð rpa, as far as, as much as  
 Spæc, taste, savour  
 Spær } heavy  
 Spær }  
 Spærner, sluggishness  
 Spærlice, courteously  
 Spæð, a path  
 Spæþer, whether, whichever  
 Spapan, to sweep  
 Speart, swarthy, black  
 Speþan, to sleep, to smoulder  
 Spefl, brimstone  
 Speg, a sound  
 Spegel, the sky  
 Spegel-zophc, heavenly bright  
 Spelgan }  
 Spilgan } to swallow  
 Spýlgan }  
 Spelgenð, a gulf  
 Speltan, to die, to perish

Spencan, to trouble  
 Speop, a father-in-law  
 Speopcan, to darken  
 Speopð, a sword  
 Speotehan, to testify  
 Speotol }  
 Speotul } clear, manifest  
 Sputol }  
 Speotole }  
 Sputele } clearly, plainly  
 Spet, sweet  
 Spetmet, a sweetmeat  
 Spetner, sweetness, an allurements  
 Spiran, to move, to revolve  
 Spirt, swift  
 Spirtner }  
 Spirto } swiftness  
 Spin, a swine  
 Spincan, to labour  
 Spingan, to scourge, to afflict  
 Spipa }  
 Spýpa } a neck  
 Sprið, strong, great  
 Spriþe, very  
 Spriðlic, vast, excessive  
 Spriðlice, powerfully  
 Spriþop, rather, more  
 Spriþort, most chiefly  
 Spongopner, drowsiness  
 Spotmettar, sweetmeats. See  
 rpetmet  
 Syhan, to soil, to stain  
 Syloþpen, silver  
 Syndeþlic, peculiar  
 Syndeþlice, singly, separately  
 Syñn, sin  
 Syþ, a moistening

## T.

Tacn }  
 Tacnung } a token, a sign  
 Tacnian }  
 Tacnian } to show, to declare, to  
 Tacnian } betoken  
 Tacan, to teach  
 Tacnan, to see to, to show  
 Tacnung, teaching, instruction  
 Telan, to deride, to blame, to up-  
 braid, to compare  
 Tæl-pýpðlic, reprehensible  
 Tam, tame

Tama, a tamer  
 Teap, a tear, a drop  
 Tedpe, frail, weak, tender  
 Tela, rightly, well  
 Tellan, to speak, to count, to reckon  
 Temian, to tame  
 Teohhian, to think, to endeavour,  
 to suppose, to draw  
 Teon, to draw, to allure, to draw  
 towards, to restrain  
 Teona, an injury  
 Teoþa, the tenth  
 Tid, tide, time, season  
 Tlep, a heap, an expanse  
 Tigrir, a tiger  
 Tihstan }  
 Tyhstan } to persuade, to excite  
 Til, excellent  
 Tile, Thule  
 Tilhan }  
 Tiolan } to till, to toil, to effect a  
 Tiolan } cure, to endeavour  
 Tille, a fixed state  
 Tilung }  
 Tiolung } labour, pursuit, anxiety  
 Tima, time  
 Timbpan }  
 Timbþian } to build  
 Tipian, to irritate  
 Tippin, a beloved prince  
 Toblapan, to blow about, to scatter  
 Tobpædan, to spread  
 Tobpecan, to break  
 Tocluran, to cleave, to split  
 Tocnapan, to distinguish, to discern  
 Tocuman, to arrive at  
 Todælan, to divide  
 Todþiran, to drive, to disperse  
 Torleopan }  
 Torlopan } to flow away  
 Toroplætan, to allow  
 Torundian, to require  
 Togædepe, together  
 Togeþiddan, to pray to  
 Togeþiedan, to join to  
 Togħdan, to glide away, to slip  
 Tohealdan, to incline downwards  
 Tohopa, hope  
 Tol, a tool  
 Tolecgan, to separate  
 Tonemnan, to name

Tomman, to separate  
 Top, a tower, a rock  
 Tophȝ, bright, splendid, illustrious  
 Torcead, a difference  
 Torceadan, to divide, to discern, to distinguish  
 Torciotan, to shoot in, to anticipate  
 Torcpūan, to wander  
 Torlupan, to slip asunder, to dissolve; part. torlopen  
 Torȝencan, to disperse; part. torȝence  
 Torpūan, to err, to wander  
 Totellan, to reckon  
 Totepan, to tear in pieces  
 Topeapð, the future  
 Topeapðer, towards  
 Topenan, to expect  
 Topenðan, to turn  
 Toreoppan } to overthrow, to de-  
 Topȝippan } stroy  
 Tpege, vexation  
 Tpeop, a tree  
 Tpeopa } faith, fidelity, a promise,  
 Tpupa } troth  
 Tpeopen, wooden  
 Tpeopian }  
 Tpepan } to trust, to confide in  
 Tpupian }  
 Tpepner, trust  
 Tpum, strong  
 Tucian, to punish, to torment  
 Tudop, a production, a progeny  
 Tunge, a tongue  
 Tungel, a star, a constellation  
 Tupa, twice  
 Tpa }  
 Tpega } two, twain  
 Tpegen }  
 Tpeoȝan } to doubt, to hesitate  
 Tpeonan }  
 Tpeon }  
 Tpeonung } doubt  
 Tpeoung }  
 Tpiȝ, a twig, a small branch  
 Tpinchan, to twinkle  
 Tpioȝet, two-footed  
 Tpioȝæð, inconsistent  
 Týan, to instruct  
 Týðepner, frailty, weakness

Týðpian, to nourish  
 Týðpung, propagation  
 Týht, instruction  
 Týndpe, fuel

## U.

Uȝan, above  
 Uȝop, higher  
 Unabependlic, unbearable  
 Unabundendlic, indissoluble  
 Unæbel, ignoble, un noble  
 Unapeht, unexplained  
 Unapmed, countless, unnumbered  
 Unarecgenðlic, indescribable, unspeakable  
 Unaðpozenlice, unceasingly  
 Unapendenðe }  
 Unapendenðlic } unchangeable  
 Unbeophȝ }  
 Unbȝphȝ } unbright, less bright  
 Unbpoc, unbroken  
 Unclæn, unclean  
 Uncuð, unknown, strange  
 Uncpepende, inanimate, unspeaking  
 Uncýnd, unnatural  
 Undeaðlic, undying, immortal  
 Under, under, beneath  
 Underbæc, backwards, behind  
 Underpetan, to eat under, to subvert  
 Underpion, to undertake, to obtain, to receive, to be subservient  
 Underplutan, to support, to sustain  
 Underpȝtanðan, to understand  
 Underpȝtaþolpæȝ, unstable  
 Underpȝeod, subject, put under  
 Underpȝeodan } to make subject, to  
 Underpȝeodan } degrade  
 Uneaþe }  
 Ungeaþe } scarcely, with difficulty  
 Uneðner, uneasiness  
 Unpæȝer, not fair  
 Unpæȝlic, healthy, undying  
 Unpacoðlice, honourably  
 Ungebyðe, disagreeing  
 Ungecýndeðlic }  
 Ungecýndeðlic } unnatural  
 Ungeðafenlice, unreasonably  
 Ungeendod }  
 Ungeendodlice } never ending

Ungeræp, impassable	Ungepittull, unwise
Ungeræghlice, inconceivably, immoderately	Ungepittig, irrational
Ungerýlb, insatiable	Ungepunelic, unusual
Ungelæped, unlearned, ignorant	Unglað, unpleasant, not glad
Ungelefenðlic, incredible	Ungleapner, want of skill
Ungelic } unlike, different	Unhal, unhealthy, unsound
Unlic }	Unheped, unheard
Ungelimp, a misfortune	Unhiope, fierce, tempestuous
Ungemengeð, unmixed	Unhifý, unhappy
Ungemet, excess	Unhpop, not bent down, erect
Ungemet, immeasurable	Unhpeapriend, unchangeable
Ungemetræft, intemperate, immense	Unlæped, unlearned
Ungemetræfter, intemperance	Unlonð, a desert
Ungemetlic, violent, immoderate, unbounded	Unmæpe } ignoble, not celebrated
Ungemetlice, immoderately, beyond measure	Unmæplic }
Ungemýndig, unmindful, forgetful	Unmedeme, unworthy
Ungeneð, uncompelled	Unmehzig } impotent, weak
Ungepad, rude, unfit, at variance	Unmihzig }
Ungesechce, recklessly, confusedly	Unmenðlunga, unexpectedly
Ungesum } innumerable, infinite	Unmennurlic, inhuman
Unsum }	Unmetta, excess
Ungesuren, inconvenient	Unmihz, weakness
Ungesurenlic, unbecoming	Unmýnðlunga, undesignedly
Ungesurenlice, indecently	Unneðe, willingly, uncompelled
Ungesýðelice, roughly	Unnæt } vain, unprofitable
Ungerælig, unhappy	Unnýtlice, unprofitably
Ungeræld, trouble, misfortune, sorrow	Unofespprifeðlic, unconquerable
Ungerceadp, irrational, imprudent	Unonpendenðlic, unchangeable
Ungerceadpner, imperfection, want of reason	Unpeht }
Ungerepenlic } invisible	Unpuht }
Unrepenlic }	Unpýht }
Ungeræðbeðg } inconstant	Unpiht } injustice
Ungeræðbiðg }	Unpýht }
Ungetere, inconvenient	Unpihtæmed, adultery, unlawful lust
Ungedþæp, discordant, unrelenting	Unpuhtlic, unjust, wrong
Ungedþæpner, trouble, discord, wickedness	Unpuhtlice, unjustly, unrighteously
Ungedýlb, impatience	Unpuhtp, unrighteous
Ungedýlðelice, impatiently	Unpot, sorrowful
Ungetpum, infirm	Unpotner, sorrow, bewailing, sadness
Ungesælðer, involuntarily	Unpýhtpner, unrighteousness
Ungespr } unwise, ignorant	Unrampræð, incongruous
Unspr }	Unrceaðfulner, innocence
Ungespr, ignorance	Unreilðig } guiltless, innocent
	Unreýlðig }
	Unsnýzpo, folly
	Unstall, moving, restless
	Unstpeng, weak

Unŕtýpuende, unstirring, immovable

Unŕpeotol, imperceptible

Unŕælu, faultless

Unŕela, not well, amiss

Unŕeapŕ, ruin, detriment

Unŕeap, a fault, vice

Unŕýldig, impatient

Unŕidlice, unseasonably

Unŕilad, destitute

Unŕioþug, untiringly

Unŕodæled, undivided

Unŕodæledlic, indivisible, inseparable

Unŕeopa, wanting in faith, deceit

Unŕýmmer, infirmity

Unŕeoŕeald } sincere, simple

Unŕiŕeald }

Unŕiogende, undoubting

Unŕýð, inexperienced

Unpenunga, unexpectedly

Unpeopð, worthless, dishonourable

Unpeopþian, to dishonour, to disgrace

Unpeopðŕcipe, dishonour, unworthiness

Unpillŕ } against one's will, un-

Unpillum } willingly

Unpiŕdom, folly

Unpiŕnod, unpunished

Unplitegan, to change the figure, or appearance

Uppecen, unpunished

Unpuŕðner, unworthiness, meanness

Unpýnrum, unpleasant

Unpýpð, misfortune

Upahebban, to raise, to advance

Upaŕeþan, to uprear, to excite

Uþende, the top, the upper part

Upgeŕapan, to go up, to ascend

Up-on-geþuhte, upright

Uppan, upon

Uppýne, rising, an up course

Uppeapð } upwards

Uppeapðer }

Upe } our

Ureþ }

Ur, pl. See ic

Utadpiŕan, to drive out, to expel

Utapiŕan, to depart, to go out

Utan, outwards, from without

Utan }

Ute } let us

Uton }

Utancýman, to come from without

Utapeallan, to well out, to spring out

Utemeŕt, most remote, furthest

Uðpiŕta, a philosopher

Uua, woe

## 7.

ƿac, weak

ƿachic, weak, vain

ƿachice, weakly

ƿadan, to wade, to walk

ƿæcce, a watching

ƿæð, clothes, apparel

ƿæðl, indigence, want

ƿæðla, indigent

ƿæŕt, a wonder, a marvel

ƿæg, a wave

ƿælhpeop, bloodthirsty, cruel

ƿælhpeopner } cruelty, slaughter

ƿælhpiopner }

ƿæn, a waggon

ƿæner-þiŕla, the waggon shafts

ƿæpen, a weapon

ƿæp, prudent

ƿæpehce, anxiously

ƿæpŕcipe, prudence

ƿæpð, notable, extraordinary

ƿæŕtm, fruit

ƿæt, wet

ƿæta, liquor

ƿæteþ, water

ƿæþan, to hunt

ƿaŕian, to admire, to wonder at

ƿaŕung, astonishment

ƿaŕ } a wall

ƿah }

ƿagian, to wag, to move to and fro

ƿan }

ƿon } dark, pale, wan

ƿonn }

ƿana, a want

ƿancol, unstable

- ƿanðlung, changeableness  
 ƿanðƿian, to wander, to vary  
 ƿang, a field  
 ƿaman, to wane, to diminish, to be lessened  
 ƿapeman, to guard one's self  
 ƿapoð }  
 ƿeapoð } a coast, the sea-shore  
 ƿeapoð }  
 ƿepoð }  
 ƿað, a flight  
 ƿaxan }  
 ƿeaxan } to increase  
 ƿexan }  
 ƿea, woe, misery  
 ƿea, miserable  
 ƿeald, the weald, a wold, a forest  
 ƿealdan, to rule, to govern, to wield  
 ƿealdanð }  
 ƿealdenð } a ruler, a governor  
 ƿealdende, powerful  
 ƿealðleþep, a rein  
 ƿealhƿeoð, an interpreter  
 ƿeallan, to boil up, to rage  
 ƿealopigan, to roll round  
 ƿealopigan } to fall into decay, to  
 ƿealupau } wither  
 ƿealƿian, to roll  
 ƿeapð, a guardian  
 ƿeapðigan, to dwell  
 ƿeapm, warm  
 ƿear, by chance  
 ƿecg, a wedge, a mass of metal  
 ƿecggan, to rouse, to agitate  
 ƿebende, insane, mad  
 ƿeðep, weather, a storm  
 ƿeg, a way  
 ƿeg-ƿapan, to travel  
 ƿegƿepend, a traveller  
 ƿel, well  
 ƿela, wealth, riches  
 ƿel-gehealden, well contented  
 ƿelig, rich  
 ƿell, a well, a spring  
 ƿelm, heat, fire  
 ƿen }  
 ƿena } a thought, an opinion  
 ƿenan, to think, to ween, to imagine  
 ƿendan, to turn, to proceed, to bend, to govern  
 ƿendel-ræ, the Wendel sea  
 ƿending, a change  
 ƿeod, a weed  
 ƿeopað }  
 ƿepeð } a company, a host  
 ƿepoð }  
 ƿeope-man, a workman  
 ƿeopð }  
 ƿýpð } fate, fortune  
 ƿeopod, sweet  
 ƿeoppan, to cast, to throw  
 ƿeopð }  
 ƿeopðhc } worthy, deserving  
 ƿýpðe }  
 ƿeopþan, to be, to exist  
 ƿeopðfulhc, honourable  
 ƿeopðfullce, honourably  
 ƿeopðgeopn, desirous of honour  
 ƿeopþian, to honour, to distinguish, to enrich, to worship  
 ƿeopðmýnð, honour, dignity  
 ƿeopðrcipe, dignity, advantage  
 ƿeopulð-birg } worldly occupa-  
 ƿeopulð-birgung } tion  
 ƿeopulð-buend, a dweller in the world  
 ƿepan, to weep, to bewail  
 ƿep, a man  
 ƿepðan, to corrupt, to injure  
 ƿepuð, weary, vile  
 ƿepulc, manly, worthy of a man  
 ƿepodaun, to grow sweet  
 ƿepþioð, a nation; pl. men  
 ƿeran, to be  
 ƿert, the west  
 ƿert-dæl, the west part; i.e. the west  
 ƿerte, a waste, a desert  
 ƿerte-peapð, westward  
 ƿertmbæpe, fertile  
 ƿertmert, most westward  
 ƿhulum, sometimes  
 ƿhon. See ƿpon  
 ƿic, a station, a dwelling-place  
 ƿið, wide  
 ƿið-cuð, widely known, eminent  
 ƿiðe, widely  
 ƿiðgille, wide, spacious



- ƿiðgylneƿ, amplitude  
 ƿiðmæpe, far-famed, celebrated  
 ƿiƿ, a wife, a woman  
 ƿiƿian, to take a wife, to marry  
 ƿiƿ, war  
 ƿiƿenð, a warrior  
 ƿiƿer-heapð, a leader of war  
 ƿi-la-ƿei, well-away!  
 ƿið, wild  
 ƿið-deop, a wild beast  
 ƿilla, the will  
 ƿillau } to will, to desire, to wish,  
 ƿilmiau } to be inclined to  
 ƿilnung, desire  
 ƿin, wine  
 ƿinð, the wind  
 ƿindan, to wind, to wander, to  
 circle  
 ƿinder-dom, the power of the  
 wind  
 ƿinƿeapð, a vineyard  
 ƿinƿeðƿunc, wine-drink; *i.e.* wine  
 ƿunnan, to labour, to toil, to con-  
 tend, to conquer  
 ƿinƿer, winter  
 ƿinƿreƿ, wintry  
 ƿiƿ, wise  
 ƿiƿdom, wisdom  
 ƿiƿe, way, custom, wise  
 ƿiƿt, food  
 ƿiƿ, the mind  
 ƿiƿa, a wise man, a senator, a  
 noble  
 ƿitan, to know  
 ƿitan, to blame, to punish  
 ƿiƿe, a torment, a punishment  
 ƿið, with, towards  
 ƿið-cƿeðan, to gainsay, to contra-  
 dict, to oppose  
 ƿiƿeƿpeapð, adverse, rebellious, in-  
 consistent  
 ƿiƿeƿpeapðner, adversity  
 ƿiƿeƿƿinna, an enemy  
 ƿiðƿoƿan, before  
 ƿiðmetan, to compare  
 ƿiðƿtandan, to withstand  
 ƿiðƿinnan, to oppose  
 ƿiƿnian, to torment, to punish, to  
 injure  
 ƿiƿnung, punishment
- ƿlætta, a loathing  
 ƿlanc, splendid, rich  
 ƿlarian, to grieve  
 ƿlenco, splendour, prosperity, pride,  
 arrogance  
 ƿlitan, to behold, to look upon  
 ƿlite, beauty, excellence  
 ƿliteƿ, beautiful  
 ƿoð-þraƿ, fury  
 ƿoƿ }  
 ƿoh } wrong  
 ƿoh-ƿƿemmenð, a doer of wicked-  
 ness  
 ƿoh-hæmet, adultery, unlawful  
 lust  
 ƿol, a plague, severity, mischief  
 ƿolcen, a cloud, the welkin  
 ƿon, error  
 ƿoncla, unstable  
 ƿonðæð, a crime  
 ƿong-ƿteðe, a field  
 ƿon-ƿilla, evil desire, lust  
 ƿon-ƿilnung, evil desire, a wicked  
 purpose, lust  
 ƿon-ƿýpð, evil fortune  
 ƿop, weeping  
 ƿopð, a word  
 ƿopð-hopð, a treasury of words  
 ƿopin, a multitude, a number  
 ƿopulð, the world, life in this  
 world  
 ƿopulð-luƿt, worldly lust, plea-  
 sure  
 ƿpac, exile, banishment  
 ƿpacu }  
 ƿpæc } vengeance, injury, revenge  
 ƿpec }  
 ƿpæcan } to punish, to correct  
 ƿpecan }  
 ƿpæcƿið, banishment  
 ƿpæc-ƿƿop, an evil place, a place of  
 banishment  
 ƿpænner, lust, luxury  
 ƿpæðian }  
 ƿpæðian } to support  
 ƿpæð, anger, wrath  
 ƿpæð, angry, violent  
 ƿpæbe } quickly  
 ƿpæbum }  
 ƿpecca, an exile, a wretch

ƿegan, to accuse  
 ƿenc, a fraud, deceit  
 ƿisan, to tend towards, to incline,  
     to strive  
 ƿingan, to wring, to press  
 ƿizan, to write  
 ƿitepe, a writer  
 ƿudu } a wood  
 ƿyða }  
 ƿudu-ƿugel } a wood fowl  
 ƿudu-ƿugl }  
 ƿuhhung, madness, fury  
 ƿuht } a thing, a creature  
 ƿyhƿ }  
 ƿuldep } glory  
 ƿuldoþ }  
 ƿulƿ, a wolf  
 ƿund, a wound  
 ƿund, wounded  
 ƿunderþ } a wonder  
 ƿundorþ }  
 ƿundeplic } wonderful  
 ƿundoplic }  
 ƿundeplice } wonderfully  
 ƿundoplice }  
 ƿundian, to wound  
 ƿundrian, to wonder, to wonder at,  
     to admire  
 ƿundrum, wonderfully  
 ƿuman, to remain, to dwell  
 ƿynrum, pleasant, winsome  
 ƿynrumhce, happily  
 ƿynrumner, pleasantness  
 ƿypcan, to labour, to make  
 ƿyphƿa, a maker, a wright  
 ƿypm, a worm  
 ƿypnan, to warn, prevent, refuse  
 ƿyppe, worse. See Yƿel  
 ƿypƿ, a plant, a herb  
 ƿypƿuma, a root

## Y.

Yƿel, evil  
 Yƿel, bad; comp. ƿyppe; sup.  
     ƿypƿ  
 Yƿele, evilly, miserably, badly  
 Yƿehan }  
 Yƿhan } to inflict evil  
 Yƿel-pillenð, evil-minded

Yƿel-ƿypƿan, to do evil  
 Yƿemeƿƿ, highest, uppermost  
 Ymb-ceppan, to turn round  
 Ymb-clýppan, to encircle, to em-  
     brace  
 Ymbe, about  
 Ymbe-hƿeapƿƿ } the circumference.  
 Ymb-hƿeopƿƿ }  
 Ymb-hƿypƿƿ } a circuit  
 Ymb-hƿeopƿan, to turn about, to  
     turn round, to encompass  
 Ymbe-hcƿan, to lie around  
 Ymb-ƿon, to encircle, to encompass  
 Ymb-habban, to include, to con-  
     tain  
 Ymbhoga, care, anxiety  
 Ymb-ƿcƿan, to revolve about  
 Ymb-ƿƿƿan, to surround  
 Ymb-ƿƿecan, to speak about  
 Ymb-ƿƿandan, to surround  
 Ymb-ƿƿncan, to labour after any-  
     thing  
 Ymb-utan, round about  
 Yƿman, to afflict, to oppress  
 Yƿmng, a wretch  
 Yƿmð, misery  
 Yƿnan, to run  
 Yƿpe, anger, ire  
 Yƿpunga, angrily  
 Yƿrienð, angry  
 Yƿrung, anger  
 Yƿƿ, a tempest, a storm  
 Yƿe, outwards; sup. ƿƿemeƿƿ, fur-  
     thest  
 Yð, a wave

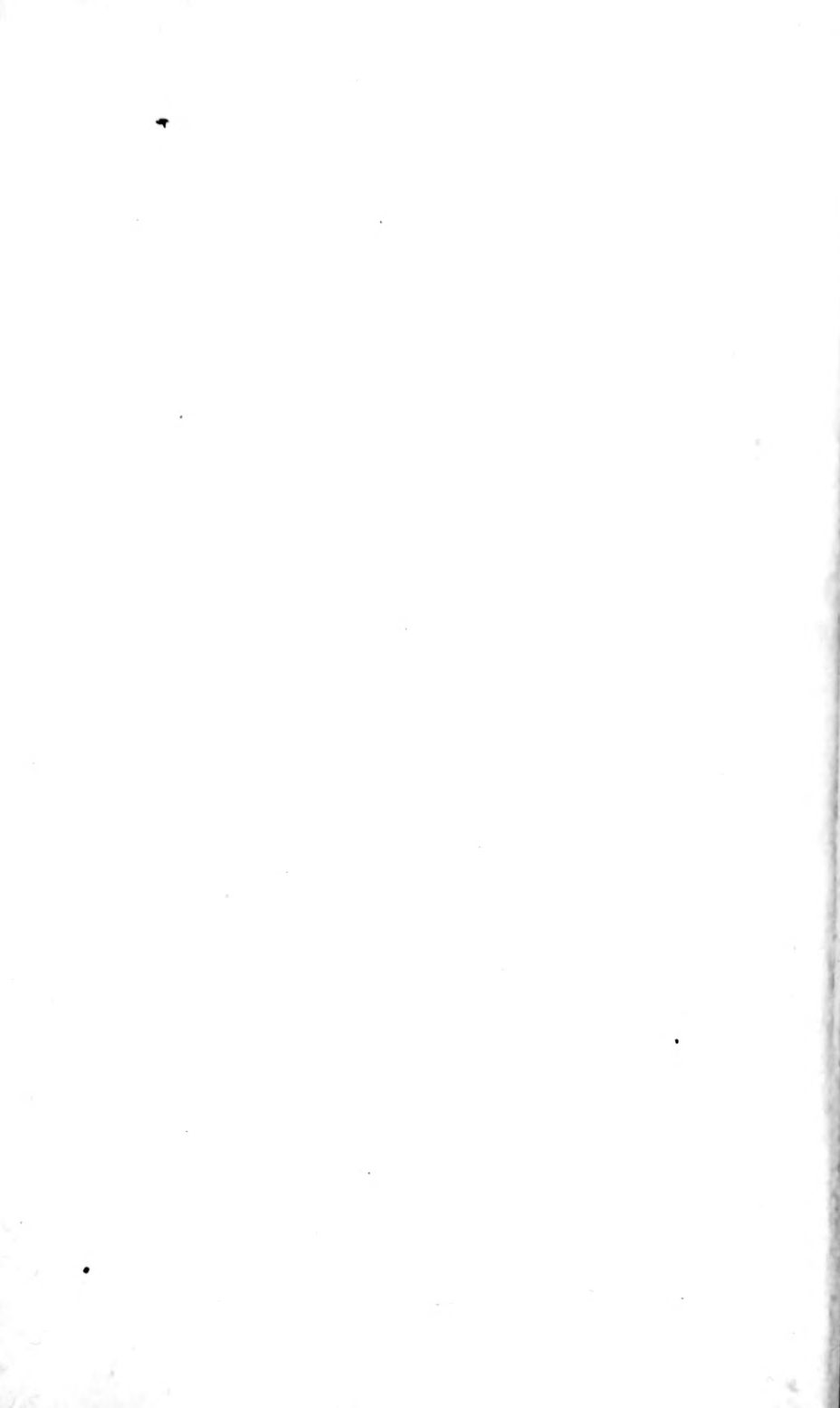
## Ð.

Ða, as, when  
 Ðæpe. See Ðƿ  
 Ðæƿƿner } darkness  
 Ðýƿƿner }  
 Ðarian, to suffer, to permit, to  
     allow  
 Ðarung, permission  
 Ðanc } thanks, will, mind, favour  
 Ðonc }  
 Ðancian, to thank  
 Ðanc-ƿypð, thankworthy, accep-  
     table  
 Ðanon, thence

- Ðap } there  
 Ðapa }  
 Ðeahz, counsel, thought  
 Ðeapf, need, necessity  
 Ðeapfan }  
 Ðupfan } to need, to have need  
 Ðeapflice, carefully  
 Ðeapl, heavy  
 Ðeaple, greatly  
 Ðeap, a custom, manner  
 Ðeccan, to conceal, to cover  
 Ðegen }  
 Ðegn } a thane, a servant  
 Ðegnung } service, office, duty, re-  
 Ðenung } tinue  
 Ðencan }  
 Ðencean } to think, to imagine, to  
 Ðincan } meditate  
 Ðenden, while  
 Ðemian }  
 Ðemigan } to serve, to minister  
 Ðeod, a country  
 Ðeodan, to join, to associate  
 Ðeoden } a lord, a ruler, a people's  
 Ðioden } ruler  
 Ðeodifc, a language, a nation  
 Ðeod-lond, people's land, a people  
 Ðeorf, a thief  
 Ðeon }  
 Ðion } to flourish  
 Ðeoprcpold }  
 Ðýjrcpold } a threshold  
 Ðeorzpu }  
 Ðiorzpu } darkness  
 Ðirzpu }  
 Ðeop, a servant, a slave  
 Ðeopdom, service, servitude  
 Ðeopian, to serve  
 Ðic }  
 Ðicce } thick  
 Ðicgan, to eat, to receive  
 Ðidep, thither  
 Ðilhc }  
 Ðýlhc } the like, such  
 Ðin, thine  
 Ðincan, to seem, to appear  
 Ðing, a thing  
 Ðingene, an advocate, a pleader  
 Ðingian, to plead at the bar, to  
 obtain  
 Ðioð-ƿuma, a nation's founder, a  
 creator  
 Ðiorzpan, to darken  
 Ðiozan }  
 Ðuzan } to howl  
 Ðir, this  
 Ðirl, the shafts of a waggon  
 Ðocpian, to be conducted  
 Ðolian, to suffer  
 Ðonc, the mind, the will, a wish  
 Ðoncal-moð, wise in mind, wise  
 Ðonecan, as often as  
 Ðonoupeapð, thenceward, from  
 thence  
 Ðonne, than  
 Ðopin, a thorn  
 Ðpæð, thread  
 Ðpægian, to run  
 Ðpað, course of events, space of  
 time  
 Ðpeagan, to vex, to harass, to  
 afflict  
 Ðpeat, a troop  
 Ðpeatian } to threaten, to chide, to  
 Ðprietan } admonish, to terrify  
 Ðpeatung, correction  
 Ðpeaung, a threatening  
 Ðpe-peðpe }  
 Ðpie-peðpe } three rows of rowers  
 Ðpidda, third  
 Ðpie-fealð, three-fold  
 Ðpingan, to crowd, to throng, to  
 rush  
 Ðpio }  
 Ðpy } three  
 Ðpittig, thirty  
 Ðpoze, the throat  
 Ðropian, to suffer, to endure  
 Ðpyccan, to tread on, to trample  
 Ðpým, greatness, majesty, a crowd  
 Ðpým, glorious  
 Ðunep, thunder  
 Ðunpian, to thunder  
 Ðuph-ƿapan, to go through, to  
 penetrate  
 Ðuph-ƿeon, to see through  
 Ðuph-ƿeon, to accomplish, to fulfil  
 Ðuph-punian, to remain, to con-  
 tinue, to persevere  
 Ðuprƿ, thirst

Ðurƿteƿ, thirsty	Ðý, then, when, therefore, because
Ður, thus	Ðý-lær, lest
Ðurenð, a thousand	Ðýle, Thule
Ðrapian, to temper, to moderate	Ðýpel, a hole
Ðpeop, perverse	Ðýƿƿtan, to thirst
Ðpeopƿeme, a brawler	Ðýƿƿe, dark

THE END.





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