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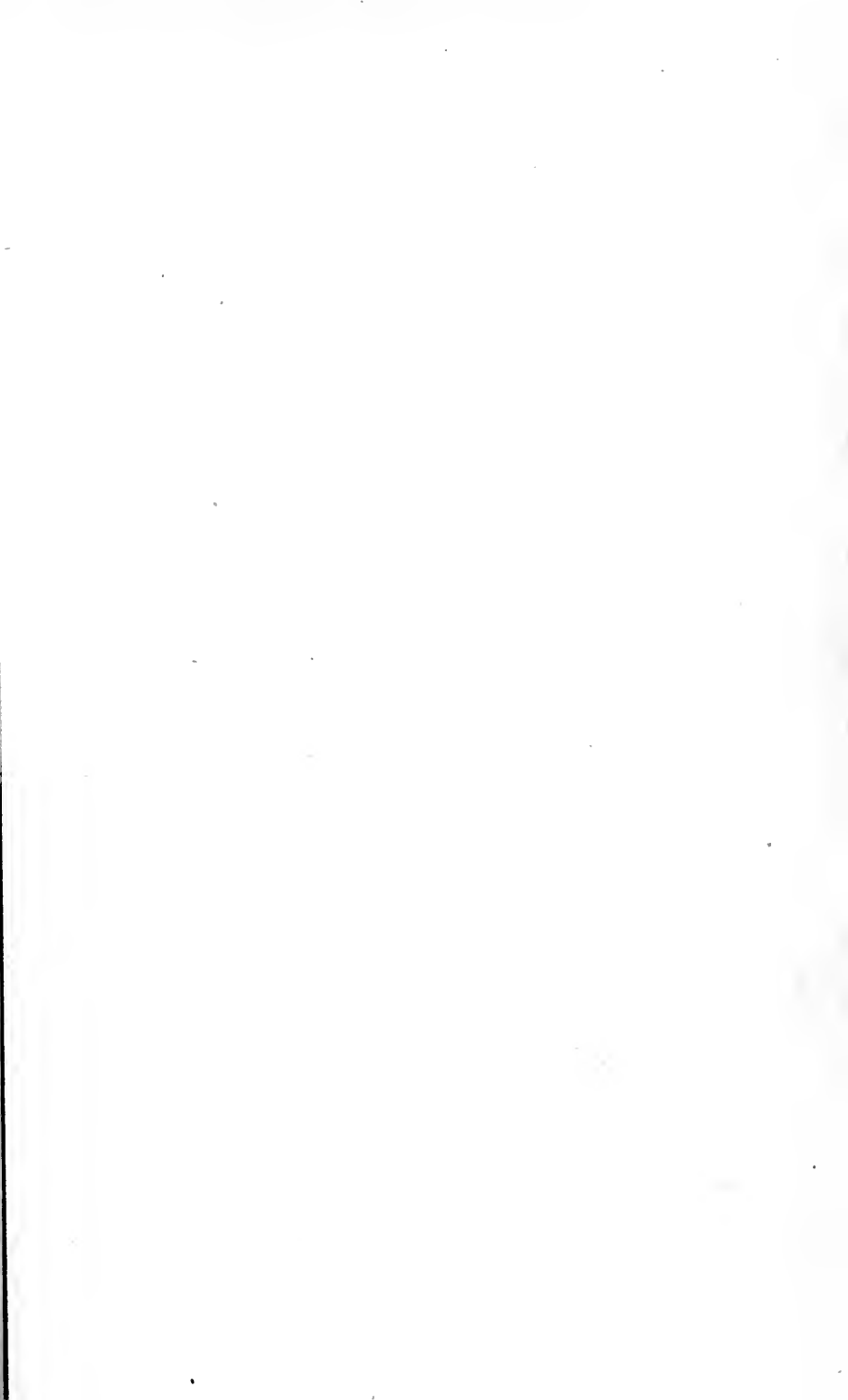


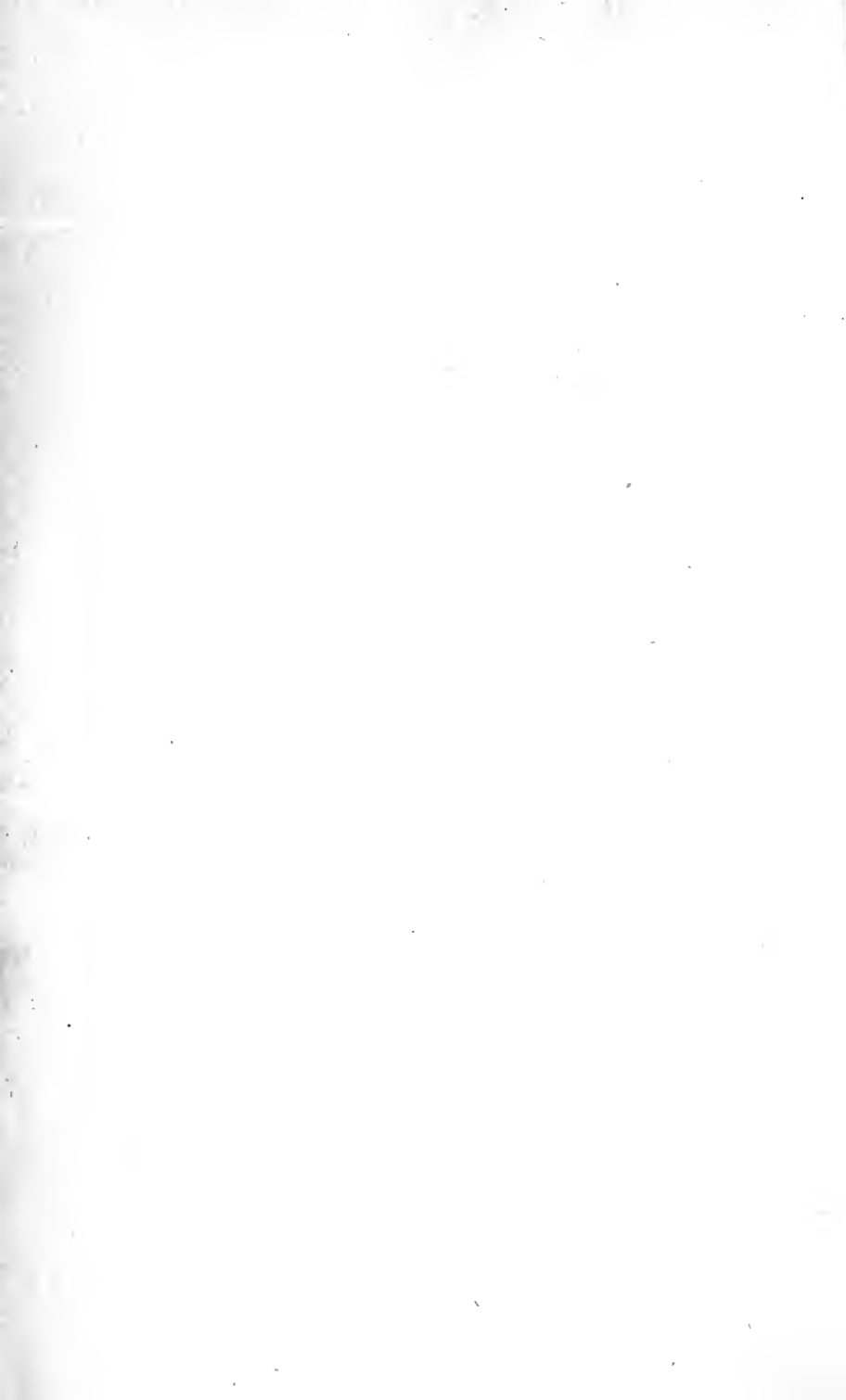
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Chaucer's Translation  
of  
Boethius's "De Consolatione  
Philosophiæ."

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Early English Text Society.

Extra Series. No. v.

1868.

BERLIN: ASHER & CO., 5, UNTER DEN LINDEN.

NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.

PHILADELPHIA: J. B. LIPPINCOTT & CO.





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# Chaucer's Translation

of

# Boethius's "De Consolatione Philosophiae."

EDITED FROM

THE ADDITIONAL MS. 10,340 IN THE BRITISH MUSEUM.  
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BY

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38057  
7110796.

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY  
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCLXVIII.

[Reprinted from Stereotype Plates, 1880.]

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**Extra Series,**

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RICHARD CLAY & SONS, LIMITED, LONDON & BUNGAY.

## INTRODUCTION.

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

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

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

<sup>1</sup> Other translations are by John Walton of Osney, in verse, in 1410 (Reg. MS. 18, A 13), first printed at Tavistock in 1525, and to be edited some time or other for the E. E. T. S. An anonymous prose version in the Bodleian. George Coluile, alias Coldewel, 1556; J. T. 1609; H. Conningesbye, 1664; Lord Preston, 1695, 1712; W. Causton, 1730; Redpath, 1785; R. Duncan, 1789; anon. 1792 (Lowndes).

Consolation as 'a book not known by many.'<sup>1</sup> Belgium had her translations—both Flemish<sup>2</sup> and French<sup>3</sup>; Germany hers,<sup>4</sup> France hers,<sup>5</sup> Italy hers.<sup>6</sup> The Latin editors are too numerous to be catalogued here, and manuscripts abound in all our great libraries.

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

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

## I. LOVE.

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

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

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

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

*Quis legem det amantibus?*

*Major lex amor est sibi.*—(Boeth., lib. iii. met. 12.)

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

<sup>2</sup> Printed at Ghent, 1485.

<sup>3</sup> By Reynier de Seinet Trudon, printed at Bruges, 1477.

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

<sup>5</sup> By Jean de Méung, printed at Paris, 1494.

<sup>6</sup> By Varchi, printed at Florence, 1551; Parma, 1798.

## II. A DRUNKEN MAN.

A dronke man wot wel he hath an hous,  
But he not<sup>1</sup> which the righte wey is thider.

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

*Ryzt as a dronke man not nat<sup>2</sup> by whiche pape he may retourne home to hys house.*—(Chaucer's Trans., p. 67.)

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

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

## III. THE CHAIN OF LOVE.

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

(*Knights Tale*, p. 92.)

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

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

<sup>1</sup> The Harl. MS. reads *not nat*, to the confusion of the metre.

<sup>2</sup> = ne wot nat = knows not.

Phœbe noctibus imperet,  
 Ut fluctus avidum mare  
 Certo fine coerceat,  
 Ne terris liceat vagis  
 Latos tundere terminos ;  
*Hanc rerum seriem ligat,*  
*Terras ac pelagus regens,*  
*Et cælo imperitans amor.*  
 Hic si fræna remiserit,  
 Quicquid nunc amat invicem,  
 Bellum continuo geret :  
 Et quam nunc socia fide  
 Pulcris motibus incitant,  
 Certent solvere machinam.  
 Hic sancto populos quoque  
 Junctos fœdere continet,  
 Hic et conjugii sacrum  
 Castis nectit amoribus,  
 Hic fidis etiam sua  
 Dictat jura sodalibus.  
 O felix hominum genus,  
 Si vestros animos amor,  
 Quo cælum regitur, regat.—(*Boeth.*, lib. ii. met. 8.)

Love, that of erth and se hath governaunce !  
 Love, that his hestes hath in hevене hye !  
 Love, that with an holsom alliaunce  
 Halt peples joyned, as hym liste hem gye !  
 Love, that knetteth law and compaignye,  
 And couples doth in vertu for to dwelle !

(*Troilus & Cryseyde*, st. 243, vol. iv. p. 296.)

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

That, that the se, that gredy is to flowen,  
 Constreyneth to a certeyn ende so  
 Hise flodes, that so fiersly they ne growen  
 To drenchen erth and alle for everemo ;  
 And if that Love aught lete his brydel go,  
 Al that now loveth asonder sholde lepe,  
 And lost were al that Love halt now to kepe.

(*Ibid.* st. 244, 245.)

IV. MUTABILITY DIRECTED AND LIMITED BY AN IMMUTABLE AND  
DIVINE INTELLIGENCE.

That same prynce and moevere eek, quod he,  
 Hath stabled, in this wrecched world adoun,  
 Certeyn dayes and duracioun  
 To alle that er engendrid in this place,  
 Over the whiche day they may nat pace,  
 Al mowe they yit wel here dayes abregge ;

. . . . .  
 Than may men wel by this ordre discerne  
 That thilke moevere stabul is and eterne.

. . . . .  
 And therfore of his wyse purveaunce  
 He hath so wel biset his ordenaunce,  
 That spices of thinges and progressiouns  
 Schullen endure by successiouns  
 And nat eterne be, withoute any lye.

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

þe engendrynge of alle þinges quod she and alle þe progressiouns of muuable nature. and alle þat moeueþ in any manere takiþ hys causes. hys ordre. and hys formes. of þe stablenesse of þe deuyne þouzt [and thilke deuyne thowht] þat is yset and put in þe toure. þat is to seyne in þe heyzt of þe simplicite of god. stablisþ many manere gyses to þinges þat ben to don.—(*Chaucer's Boethius*, bk. iv. pr. 6, p. 134.)

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

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

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

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

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

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

## VI. GENTILITY.

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

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

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

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

*Quæ [nobilitas], si ad claritudinem refertur, aliena est.*

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

## VII. NERO'S CRUELTY.

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

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

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

(*Chaucer's Boethius*, p. 55.)

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

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

## VIII. PREDESTINATION AND FREE-WILL.

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

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

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



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

136

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

137

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

138

- (4) But it were rather an opinyon  
Uncertain, and no stedfast forseynge;  
And certes that were an abusyon  
That God shold han no parfit clere wetyng,  
More than we men, that han douteous wenyng,  
But swich an erreure upon God to gesse  
Were fals, and foule, and wikked corsednesse.

139

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

140

- (6) And in this manere this necessité  
Retourneth in his part contrarye agayn;  
For nedfully byhoveth it not to be,  
That thilke thynges fallen in certeyn  
That ben purveyed; but nedly, as they seyne,  
Bihoveth it that thynges, which that falle,  
That thi in certeyn ben purveied alle.

## 141

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

## 142

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

## 143

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

## 144

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

## 145

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

## 146

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

## 147

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

## 148

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

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

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

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

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

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

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

(7) Quasi vero quæ cujusque rei causa sit,

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

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

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

(11) Si de quopiam vera sit opinio quoniam sedet eum sedere necesse est. In utroque igitur necessitas inest : in hoc quidem sedendi, at vero in altero veritatis.

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

(13) Similia de providentia futurisque rebus ratiocinari patet.

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

(15) Quod ad perimendam arbitrii libertatem solum satis est.

(lib. v. pr. 3.)

See *Chaucer's Boethius*, pp. 154-6.

#### IX. THE GRIEF OF REMEMBERING BYGONE HAPPINESS.

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

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

Sed hoc est, quod recolentem me vehementius coquit. Nam in omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem.<sup>1</sup>—  
(*Boethius*, lib. ii. pr. 4.)

#### X. VULTURES TEAR THE STOMACH OF TITYUS IN HELL.

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

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

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

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

#### XI. THE MUTABILITY OF FORTUNE.

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

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

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

(*Chaucer's Boethius*, p. 32.)

<sup>1</sup> Cf. Dante, *Inferno*, V. 121.

Nessun maggior dolore  
Che ricordarsi del tempo felice  
Nella miseria; e ciò sa 'l tuo Dottore.

(Compare stanzas 120, 121, p. 142, and stanza 136, p. 146, of 'Troilus and Cryseyde' with pp. 31, 33, 35, and p. 34 of Chaucer's Boethius.)

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

## XII. WORLDLY SELYNESSE

Imedled is with many a bitterness.  
 Ful angwyschous than is, God woote, quod she,  
 Condioun of veyn prosperité!  
 For oither joies comen nought yfeere,  
 Or elles no wight hath hem alwey here.

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

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

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

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

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

O, brotel wele of mannes joie unstable!  
 With what wight so thow be, or how thow pleye,  
 Oither he woot that thow joie art muable,  
 Or woot it nought, it mot ben on of tweyen:  
 Now if he woot it not, how may he seyen  
 That he hath veray joie and selynesse,  
 That is of ignoraunce ay in distresse?

Now if he woote that joie is transitorie,  
 As every joie of worldly thyng mot fle,  
 Thanne every tyme he that hath in memorie,  
 The drede of lesyng maketh hym that he  
 May in no parfyte selynesse be:  
 And if to lese his joie, he sette not a myte,  
 Than seemeth it, that joie is worth ful lite.

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

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

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

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

(1) Quem caduca ista felicitas vehit, vel scit eam, vel nescit esse mutabilem. Si nescit, quænam beata sors esse potest ignorantia in cæcitate?

(2) Si scit, metuat necesse est, ne amittat, quod amitti posse non dubitat; quare continuus timor non sinit esse felicem. An vel si amiserit, negligendum putat? Sic quoque perexile bonum est, quod æquo animo feratur amissum.—(*Boethius*, lib. ii. prose 4.)

## XIII. FORTUNE.

## ———Fortune

That semeth trewest when she wol bigyle,

And, when a wight is from hire whiel ithrowe,  
Than laugheth she, and maketh hym the mowe.

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

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

. . . . . She lauþeþ and scorneþ þe wepyng of hem þe whiche she haþ maked wepe wiþ hir free wille . . . . . Yif þat a wyzt is seyn weleful and ouerþrowe in an hour.—(*Ib.* p. 33.)

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

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

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

I have seen the following elsewhere:

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

(2) There is no greater plague than the enmity of thy familiar friend.  
(See *Chaucer's translation*, p. 77.)

Chaucer did not English Boethius second-hand, through any early French version, as some have supposed, but made his translation with the Latin original before him.

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

*Et dolor ætatem jussit inesse suam.* And sorow hap comanded his age to be in me (p. 4).

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

*Mors hominum felix, quæ se nec dulcibus annis*

*Inserit, et mæstis sæpe vocata venit.*

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

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

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

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

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

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

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

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

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

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

*Palatini canes.* þe houndys of þe palays (p. 15). Fr. les chiens du palais.

*Masculæ prolis.* Of þi masculyn children (p. 37). Fr. de ta lignie masculine.

*Ad singularem felicitatis tuæ cumulum venire delectat.* It deliteþ me to comen now to þe singular vphepyng of þi wefulnessse (p. 37). Fr. Il me plait venir au singulier monceau de ta felicite.

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

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

*Late patentés plagas.* þe brode shewyng contreys (p. 60).

QViconques tend a gloire vaine

Et le croit estre souueraine

Voye les regions patentés

Du ciel . . . . .

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

Si quil tollist par doulz estude

Des hommes la sollicitude . . .

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

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

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

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

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

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

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

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

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

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



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

*Scientiam nunquam deficientis instantie rectius aestimabis.* þou shalt demen [it] more ryztfully þat it is science of presence or of instaunce þat neuer ne fayleþ (p. 174). Fr. mais tu la diras plus droittement et mieulx science de instante presentialite non iamais defaillant mais eternelle.

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

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

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

There are numerous glosses and explanations of particular passages, which seem to be interpolated by Chaucer himself. Thus he explains what is meant by the *heritage of Socrates* (p. 10, 11); he gives the meaning of *coemption* (p. 15); of *Euripus* (p. 33); of the *porch* (p. 166).<sup>1</sup> Some of his definitions are very quaint; as, for instance, that of Tragedy—‘*a dité of a prosperité for a tyme þat endiþ in wrechednesse*’ (p. 35). One would think that the following definition of Tragedian would be rather superfluous after this,—‘*a maker of dites þat hyzten (are called) tregedies*’ (p. 77).

*Melliflui . . . oris* Homerus

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

<sup>1</sup> See pages 39, 50, 61, 94, 111, 133, 149, 153, 159.

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

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

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

The Addit. MS. has frequently *thilk* (singular and plural), and *-nes* (in *wrechednes*, &c.), when the Camb. MS. has *thilke*<sup>2</sup> and *-nesse*.

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

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

<sup>1</sup> In the *Canterbury Tales* we find participles in *-yngē*.

<sup>2</sup> It is nearly always *thilkē* in the *Canterbury Tales*.

## APPENDIX TO INTRODUCTION.

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

The Senator Boethius is the last of the Romans whom Cato or Tully could have acknowledged for their countryman. As a wealthy orphan, he inherited the patrimony and honours of the Anician family, a name ambitiously assumed by the kings and emperors of the age; and the appellation of Manlius asserted his genuine or fabulous descent from a race of consuls and dictators, who had repulsed the Gauls from the Capitol, and sacrificed their sons to the discipline of the Republic. In the youth of Boethius the studies of Rome were not totally abandoned; a Virgil is now extant, corrected by the hand of a consul; and the professors of grammar, rhetoric, and jurisprudence, were maintained in their privileges and pensions by the liberality of the Goths. But the erudition of the Latin language was insufficient to satiate his ardent curiosity; and

Boethius is said to have employed eighteen laborious years in the schools of Athens, which were supported by the zeal, the learning, and the diligence of Proclus and his disciples. The reason and piety of their Roman pupil were fortunately saved from the contagion of mystery and magic, which polluted the groves of the Academy, but he imbibed the spirit, and imitated the method, of his dead and living masters, who attempted to reconcile the strong and subtle sense of Aristotle with the devout contemplation and sublime fancy of Plato. After his return to Rome, and his marriage with the daughter of his friend, the patrician Symmachus, Boethius still continued, in a palace of ivory and [glass] to prosecute the same studies. The Church was edified by his profound defence of the orthodox creed against the Arian, the Eutychian, and the Nestorian heresies; and the Catholic unity was explained or exposed in a formal treatise by the *indifference* of three distinct though consubstantial persons. For the benefit of his Latin readers, his genius submitted to teach the first elements of the arts and sciences of Greece. The geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of Porphyry, were translated and illustrated by the indefatigable pen of the Roman senator. And he alone was esteemed capable of describing the wonders of art, a sun-dial, a water-clock, or a sphere which represented the motions of the planets. From these abstruse speculations, Boethius stooped, or, to speak more truly, he rose to the social duties of public and private life: the indigent were relieved by his liberality; and his eloquence, which flattery might compare to the voice of Demosthenes or Cicero, was uniformly exerted in the cause of innocence and humanity. Such conspicuous merit was felt and rewarded by a discerning prince: the dignity of Boethius was adorned with the titles of consul and patrician, and his talents were usefully employed in the important station of master of the offices. Notwithstanding the equal claims of the East and West, his two sons were created, in their tender youth, the consuls of the same year. On the memorable day of their inauguration, they proceeded in solemn pomp from their palace to the forum amidst the applause of the senate and people; and their joyful father, the true Consul of Rome, after pronouncing an oration in the praise of his royal benefactor, distributed a triumphal largess in the games of the circus. Prosperous in his fame and fortunes, in his public honours and private alliances, in the cultivation of science and the consciousness of virtue, Boethius might have been styled happy, if that precarious epithet could be safely applied before the last term of the life of man.

A philosopher, liberal of his wealth and parsimonious of his time, might be insensible to the common allurements of ambition, the thirst of gold and employment. And some credit may be due to the asseveration of Boethius, that he had reluctantly obeyed the divine Plato, who enjoins every virtuous citizen to rescue the state from the usurpation of vice and ignorance. For the integrity of his public conduct he appeals to the

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

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

While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the

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

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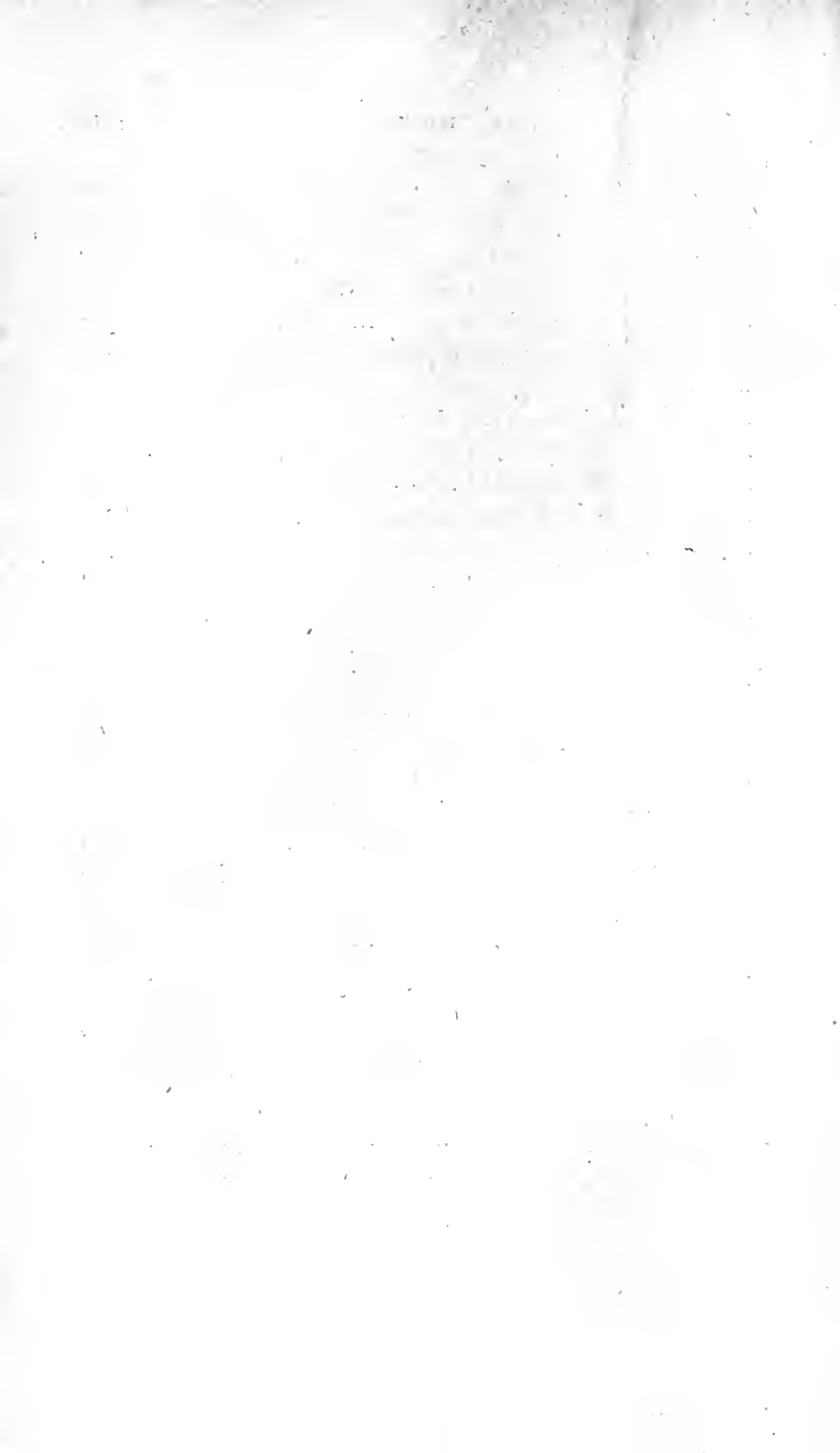
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and the corresponding page of the translation).

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„	2	— Heu, quam præcipiti mersa profundo ...	7
„	—	2 Sed medicinæ, inquit, potius tempus est ...	8
„	3	— Tunc me discussa liquerunt nocte tenebræ ...	9
„	—	3 Haud aliter tristitiæ nebulis dissolutis, hausi cælum ... ..	10
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„	—	5 Hæc ubi continuato dolore delatravi ...	23
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„	—	6 Primum igitur paterisne me pauculis rogationibus	26
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„	—	4	Sed dignitates honorabilem reverendumque ...	72
„	4	—	Quamvis se Tyrio superbus ostro ... ..	74
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„	5	—	Qui se volet esse potentem ... ..	77
„	—	6	Gloria vero quam fallax sæpe, quam turpis est!	77
„	6	—	Omne hominum genus in terris ... ..	78
„	—	7	Quid autem de corporis voluptatibus loquar?	79
„	7	—	Habet omnis hoc voluptas ... ..	80
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„	—	6 Ita est, inquam. ... ..	133
„	6	— Si vis celsi jura tonantis ... ..	143
„	—	7 Jamne igitur vides, quid hæc omnia quæ diximus, consequatur? ... ..	144
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„	1	— Rupis Achæmeniaë scopulis, ubi versa sequentum	151
„	—	2 Animadverto, inquam, idque uti tu dicis, ita esse consentio. ... ..	152
„	2	— Puro clarum lumine Phœbum ... ..	153
„	—	3 Tum ego, En, inquam, difficiliori rursus am- biguitate confundor. ... ..	154
„	3	— Quænam discors fœdera rerum ... ..	159
„	—	4 Tum illa, Vetus, inquit, hæc est de Providentia querela ... ..	161
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„	—	5 Quod si in corporibus sentiendis, quamvis ...	168
„	5	— Quam variis terras animalia permeant figuris!	170
„	—	6 Quoniam igitur, uti paulo ante monstratum est	171
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[I]NCIPIT TABULA LIBRI BOICII DE CONSOLACIONE PHILOSOPHIE.

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

### LIBER PRIMUS.

[fol. 3.]

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

EXPLICIT LIBER PRIMUS.

### LIBER SECUNDUS.

- 1 Postea paulisper <sup>2</sup> conticuit. ‡ MS. lilper.
- 2 Hec cum superba.
- 3 Uellem autem pauca.
- 4 Si quantas rapidis.
- 5 His igitur si *et* pro se.

## TABLE OF CONTENTS.

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

EXPLICIT LIBER SECUNDUS.

## LIBER TERCIUS.

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

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

EXPLICIT LIBER TERTIUS.

LIBER QUARTUS.

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

<sup>1</sup> MS. *aritur*.

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

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

EXPLICIT LIBER QUINTUS ET ULTIMUS.

[\* fol. 3 b.]

## \* LIBER PRIMUS.

[The fyrste  
Metur.]

INCIPIT LIBER BOICII DE CONSOLACIONE PHILOSOPHIE.

*Carmina qui quondam studio florente peregi.*Boethius deplores  
his misfortunes  
in the following  
pathetic elegy.

Allas I wepyng am constreined to bygygne vers of  
sorouful matere. ¶ þat whilom in florysching

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

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

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

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

17 yclepid.

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

wiþ lyzte goodes (.s. temporels.) þe sorouful houre þat  
22 is to seyne þe deep had[de] almost dreynt myne heued.

¶ But now for fortune clowdy haþ changed hir dis-  
ceyuable chere to me warde. myn vnpitouse lijf draweþ  
a long vnagreable dwellynges in me. ¶ O ze my

ypalage  
antithesisLaments his  
immature old  
age.Death turns a  
deaf ear to the  
wretched.When Fortune  
was favourable  
Death came near  
Boethius,but in his  
adversity life is  
unpleasantly  
protracted.

1 of—MS. of of.  
2 florysching—floryssynge  
3 rendyng—rendynge  
4 be—ben  
5 wrecchednes — wrecched-  
nesse  
teers—teeres  
6 leest—leeste  
myzt[e] ouer-come—myhte  
ouereomen  
8 seyne when—seyne when  
9 youzth—MS. þo3t, C. yowthe  
10 sorouful werdes — sorful  
wierdes [i. fata]  
12 sorou—sorwe

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

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

frendes what or wherto auanted[e] 3e me to be weleful : for he þat haþ fallen stood not in stedfast degree.

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

## HIC DUM MECUM TACITUS.

**I**N þe mene while þat I stille recorded[e] þise þinges wip my self. and markede my wepli compleynte wip

[The firste Prose.] 29

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

Philosophy appears to Boethius,

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

like a beautiful woman, 33

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

and of great age. 36

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

Her height could not be determined, 36

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

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

for there were times when she raised her head higher than the heavens. 40

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

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

44

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

Her clothes were finely wrought and indissoluble, 47

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

47

but dark and dusky, like old besmoked images. 47

26 *auanted[e]*—*auantede*  
*be*—*ben*  
27 *haþ*—MS. *habe*  
*not*—*nat*  
*stedfast*—*stidefast*  
28 *In þe mene*—omitted  
*recorded[e]*—*recordede*  
30 *saw*—MS. *sawe*, C. *sawh*  
*stonyng above*—MS. *stundyng*  
*aboue*, C. *stondyng*  
*abouen*  
*heyzt*—*heyhte*  
*my*—*myn*  
31 *greet*—*gret*  
32 *brennyng*—*brennyng*  
*clere seing*—*cleer seyng*  
33 *swiche*—*swych*  
34 *strenkeþ*—*strengthe*  
*it* — *emptid* — *it myhte*

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

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

On the lower hem  
of her garment  
was the letter  $\Pi$   
and on the  
upper  $\Theta$ .

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

53 a grekysche T. þat signifiet þe lijf contemplatif.

Between the  
letters were  
steps like a  
ladder.

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

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

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

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

¶ And eueryche man of hem hadde born away syche

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

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

woman ber bookes in hir ryzt honde. and in hir lefte  
honde sche ber a ceptre. ¶ And when sche sau3 þese

poetical muses aprochen aboute my bedde. and endyt-

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

Philosophy bids  
the Muses leave  
Boethius,

and glowed[e] wiþ cruel eyen. ¶ Who quod sche haþ

suffred aprochen to þis seek[e] man þise comune strum-

[\* fol. 4.]

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

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

as they only  
increase his  
sorrow with their  
sweet venom.

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

and prykkynge of talentz or affeccions wiche þat

72 ben no þing fruteliyng nor profitable destroyen þe

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

cornes plenteouse of frutes of reson. ¶ For þei

holden þe hertes of men in usage. but þei ne delyuere

not folk fro maladye. but if 3e muses hadde wiþdrawen

50 þese—thise

51 swiche—omitted

gregkysche—grekysshe

signifiet—syngniflet

52 heyzest[e]—heyeste

..4 by-twene þese—bytween

thise

þere—ther

seien—seyn

55 nobly wrouzt—nobely y-

wrought

wyche—whiche

56 myzt[en] clymbe—myhten

clymbyn

neþemast[e]—nethereste

57 ouermast[e]—vppereste

sum—some

58 hadde korue—hadden

koruen

58 c.lope—cloth

strenkeþ—strenge

59 born—MS. borne, C. born

away syche—away swiche

60 geet[e]—geten

forsaide—forseide

61 ber—MS. bere, C. bar

bookes—smale bookes

honde—hand

lefte honde—left hand

62 ber—MS. bere, C. baar

sau3 þese—say thise

63 bedde—bed

endytynge—enditynge

64 ameued—amoued

65 glowed[e]—glowede

haþ—MS. haþe, C. bath

66 seek[e]—sike

þise—the

66 strumpetis—strompetes

67 siche—swich

clepen—clepyu

68 only ne—nat only ne

not his—nat hise

no—none

69 wolde fede—wolden feeden

norysche hem—noryssyn

hym

72 ben—ne ben

fruteþyng—fructeflyng

73 cornes plenteouse—corn

plentyuos

74 þe and ne—both omitted

75 not—nat

if 3e—MS. if þe, C. yif ye

hadde—hadden



fro me wiþ 3oure flateries. any vnkonnyng *and* vnprofit-  
 able man as men ben wont to fynde comunely amonges  
 þe peple. I wolde wene suffre þe lasse greuously.  
 ¶ For-why in syche an vnprofitable man myne ententes  
 weren no þing endamaged. ¶ But 3e wiþdrawen me 80  
 þis man þat hæþ ben norysched in studies or scoles of  
 Eleaticis *and* of achademicis in grece. ¶ But goþ now  
 raper away 3e meremaydenes wyche ben swete til it  
 be at þe laste. *and* suffreþ þis man to be cured *and* 84  
 heled by myne muses. þat is to say by notful sciences.  
 ¶ And þus þis compaygnie of muses I-blamed casten  
 wroþely þe chere adounward to þe erþe *and* schewyng 87  
 by redenesse hir schame þei passeden sorowfully þe  
 þreschefolde. ¶ And I of whom þe syzt ploned in  
 teres was derked so þat I ne myzt[e] not knowe what  
 þat woman was of so imperial auctorite. ¶ I wex al 91  
 a-besid *and* astoned. *and* caste my syzt adoune in to þe  
 erþe. *and* bygan stille forto abide what sche wolde don  
 afterwarde. ¶ þo come sche nere *and* sette hir doun  
 vpon þe vterrest[e] corner of my bedde. *and* sche by- 95  
 holdyng my chere þat was cast to þe erþe heuy *and*  
 greuous of wepyng. compleinede wiþ þise wordes þat I  
 schal sey þe *perturbacioun* of my pouzt.

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

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

She bids the  
 syrens begone.

Blushing for  
 shame they pass  
 the threshold.

Boethius is  
 astonished at the  
 presence of the  
 august dame.

Philosophy  
 expresses her  
 concern for  
 Boethius.

## HEU QUAM PRECIPITI MERSA PROFUNDO.

**A**llas how þe pouzt of man dreint in ouer þrowyng [The 2de Metur.]  
 depnesse dulleþ *and* forletip hys propre clere-  
 nesse. myntyng to gone in to foreyne derknesses as  
 ofte as hys anoious bisines wexip wiþ-outen mesure.

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

76 *vnkonnyng*—vnkunnyge  
 78 *peple*—poepole  
 79 *syche*—whiche  
*myne*—myn  
 80 *weren*—ne weeren  
 3e—ye  
 81 *hæþ*—MS. hæþe, C. hath  
*ben*—be  
*scoles*—schooles  
 82 *goþ*—MS. goþe, C. goth  
 83 *wyche*—whiche þat  
 85 *say*—seyen  
 85 *notful*—noteful

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

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

Man in his freedom knew each region of the sky,

þat is dryuen to *and* fro wiþ worldly wyndes. ¶ þis man þat sumtyme was fre to whom þe heuene was open

105 *and* knowen *and* was wont to gone in heuenelyche papes. *and* sau3 þe lyztnesse of þe rede sunne. *and* sau3 þe sterres of þe colde moone. *and* wyche sterre in heuene vseþ wandryng risorses yflit by dyuerse speres.

the motions of the planets, and was wont to investigate the causes of storms,

¶ þis man ouer comere hadde comprehendid al þis by noumbre. of accountyng in astronomye. ¶ And ouer þis he was wont to seche þe causes whennes þe soun-

112 yng wyndes moeuen *and* bisien þe smoþe water of þe see. *and* what spirit turneþ þe stable heuene. *and* whi þe sterre ryseþ oute of þe reede eest. to falle in þe westren waves. *and* what attempriþ þe lusty houres of þe fyrste somer sesoun þat hizteþ *and* ap-

the nature and properties of the seasons,

117 paraileþ þe erþe wiþ rosene floures. ¶ And who makeþ þat plenteouse autumpne in fulle 3eres fletip wiþ heuy grapes. ¶ And eke þis man was wont to telle þe dyuerses causes of nature þat weren yhid.

and the hidden causes of nature.

121 ¶ Allas now lieþ he emptid of lyzt of hys þou3t. *and* hys nekke is pressid wiþ heuy cheynes *and* bereþ his chere enclined adoune for þe greet[e] wey3t. *and* is

But now, alas, he is constrained to keep his face to the ground.

124 constreyned to loke on foule erþe.

SET MEDICINE INQUIT TEMPUS.

[The ij<sup>de</sup> prose.]

**B**vt tyme is now quod sche of medicine more þen of compleynte. ¶ Forsoþe þen sche entending to me warde wiþ al þe lokyng of hir eyen saide. ¶ Art

More need of medicine than of complaint.

128 not þou he quod sche þat sumtyme I-norschid wiþ my mylke *and* fostre[d] wiþ my meetes were ascaped *and* comen to corage of a perfit man. ¶ Certys I 3af þe

Philosophy addresses Boethius.

103 *worldly*—wordely  
104 *sumtyme*—whilom  
105 *gone*—goon  
106 *papes*—paathes  
*sau3*—sawh  
*lyztnesse*—lythnesse  
*sunne*—sonne  
*sau3*—MS. sue, C. sawgh  
107 *wyche*—which  
108 *risorses*—recourses  
111 *seche*—seken  
*sounyng*—sownyngce

114 *ryseþ oute*—aryseth owt  
*falle*—fallen  
115 *westren*—westrene  
116 *fyrste*—fyrst  
119 *eke*—ek  
120 *dyuerses*—dinerse  
*yhid*—MS. yhidde  
121 *lieþ*—liith  
*emptid*—emted  
123 *adoune*—adowu  
*greet[e] wey3t* — grete weyhte

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

syche armures þat 3if þou þi self ne haddest first caste hem away. þei schulden haue defendid þe in sykernesse 132

þat may not be ouer-comen. ¶ Knowest þou me not.

\* Why art þou stille. is it for schame or for astonyng.

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

tonge *and* al doumbe. sche leide hir honde softly vpon my brest *and* seide. ¶ Here nis no peril *quod* sche.

¶ He is fallen in to a litargie. whiche þat is a comune sekenes to hertes þat ben desceiued. ¶ He hap a litel 141

forzeten hym self. but certis he schal lyztly remembre hym self. ¶ 3if so be þat he hap knowen me or now. *and* þat he may so done I wil wipe a litel hys eyen.

þat ben derked by þe cloude of mortel þinges ¶ þise wordes seide sche. *and* wiþ þe lappe of hir garment 146

yplytid in a frounce sche dried[e] myn eyen þat were ful of þe wawes of my wepynges.

[\* fol. 4 b.]

She fears his silence proceeds from shame rather than from stupidity.

She finds him, however, in a lethargy, the distemper of a disordered mind.

To make his recovery an easy matter, she wipes his eyes, which were darkened by the clouds of mortal things,

and dries up his tears.

## TUNC ME DISCUSSA.

þus when þat nyzt was discussed *and* chased away. þe derknesses forleften me. *and* to myn eyen repeyre azeyne her firste strenkeþ. *and* ryzt by ensample as 151

þe sonne is hid when þe sterres ben clusted. þat is to sey when sterres ben couered wiþ cloude by a swifte wynde þat hyzt chorus. *and* þat þe firmament stont derked by wete ploungy cloude. *and* þat þe sterres not apperen vpon heuene. ¶ So þat þe nyzt semeþ sprad 156

vpon erþe. ¶ Yif þan þe wynde þat hyzt borias

[The 3<sup>d</sup>e Metur.]

Her touch dispels the darkness of his soul,

just as the heavy vapours, that darken the skies and obscure the sunlight, are chased away by the north wind,

131 *syche*—swiche

3if—yif

caste—C. cast

132 *away*—awey

*schulden haue*—sholden

han

133 *not be*—nat ben

*Knowest þou*—knowestow

134 *art þou*—artow

136 *hap*—MS. hape

138 *tonge*—tunge

*doumbe*—dowmb

*houde*—hand

139 *Here*—her

140 *litargie whiche*—litarge which

141 *seknes*—sykenesse

141, 143 *hap*—MS. hape

144 *done*—doon

*wil wipe*—wol wypen

146 *garment*—garnement

147 *dried[e]*—dryede

*were*—weeren

148 *ful*—fulle

149 *when*—whan

150 *myn*—myne

150 *repeyre*—repeyrede

151 *azeyne*—omitted

*her firste*—hir fyrst

152 *hid*—MS. hidde, C. hid

*when*—whan

153 *sey*—seyn

*when*—whan

154 *hyzt*—heyhte

*chorus*—MS. thorus

*stont*—MS. stonde, C. stant

157 *þan*—þanne

*wynde*—wynd

*hyzt*—hyhte

*∴ dispelled*

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

<sup>1</sup> MS. hanc.

HAUT<sup>1</sup> ALITER TRISTICIE.

[The 3<sup>d</sup>e prose.]  
The clouds of  
sorrow being dis-  
pelled, Boethius  
recollects the  
features of his  
Physician,  
whom he dis-  
covers to be  
Philosophy.

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

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

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

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

179 þer were byfallen a newe þing. q. d. non. ¶ For  
She fears not any  
accusation, as if  
it were a new  
thing.  
trowest þou þat philosophi be now alþerfirst assailed  
in perils by folk of wicked[e] maneres. ¶ Haue I not  
stryuen wiþ ful greet strife in olde tyme byfore þe  
age of my plato azeins þe foolhardines of foly *and*

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

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

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

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

þe doctrine of þe whiche socrates in hys oppinioun of Of the inheritance  
 felicite þat I clepe welfulnesse ¶ Whan þat þe people of Socrates the  
 of epicuriens *and* stoyciens *and* many oþer enforceden rout of Epicureans  
 hem to go rauische eueryche man for his part þat is *and* Stoics wanted  
 to seyne. þat to eueryche of hem wolde drawn to þe to get a part.  
 defence of his oppinioun þe wordes of socrates. ¶ þei Philosophy with-  
 as in *partie* of hir preye todrowen me crynge *and* stood them,  
 debatyng þer azains. *and* tornen *and* torenten my cloþes whereupon they  
 þat I hadde wouen wiþ myn handes. *and* wiþ þe tore her robe,  
 cloutes þat þei hadden arased oute of my cloþes. þei *and*, departing  
 wenten away wenyng þat I hadde gon wiþ hem euery with the shreds,  
 dele. In whiche epicuryens *and* stoyciens. for as 190  
 myche as þer semed[e] *somme* traces *and* steppes of 194  
 myne habit. þe folye of men wenyng þo epicuryens Thus, clothed  
*and* stoyciens my \*familers *peruertede* (.s. *persequendo*) with her spoils,  
*somme* þoruþ þe errour of þe wikked[e] or vnkunn- they deceived  
 yng[e] multitude of hem. ¶ þis is to seyne for þei many. [\* fol. 5.]  
 semeden philosophres: þei weren *pursued* to þe deep 202  
 and slayn. ¶ So yif þou hast not knowen þe exilynge Philosophy  
 of anaxogore. ne þe empoysenyng of socrates. ne þe adduces  
*tourmentz* of zeno for þei [weren] straungers. ¶ 3it examples of wise  
 myztest þou haue knowen þe senectiens *and* þe Canyos men, who had  
*and* þe sorancis of wyche folk þe renoun is neyþer ouer laboured under  
 oolde ne vnsolempne. ¶ þe whiche men no þing ellys 206  
 ne brouzt[e] hem to þe deep but oonly for þei weren difficulties on  
 enfourmed of my maneres. *and* semeden moste vnlyke account of being  
 to þe studies of wikked folk. ¶ And forþi þou auztest her disciples.  
 not to wondre þouþ þat I in þe bitter see of þis lijf be 210  
 214

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

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

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

It is the aim of  
Philosophy to  
displease the  
wicked,

fordryuen wiþ tempestes blowing aboute. in þe whiche  
tempeste þis is my most purpos þat is to seyn to dis-  
217 please to wikked[e] men. ¶ Of whiche schrews al be

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

þe oost neuer so grete it is to dispyse. for it nis gouerned  
wiþ no leder of resoune. but it is rausched only by  
220 flityng errour folyly *and* lyztly. ¶ And if þei somtyme

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

leder draweþ to gedir hys rychesse *in* to hys toure.  
*and* þei ben ententif aboute sarpulers or sachels vn-  
profitable forto taken. but we þat ben hey3 abouen syker  
225 fro al tumulte *and* wode noise. ben stored *and* enclosed

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

in syche a palays. whider as þat chateryng or anoying  
folye ne may not attayne. ¶ We scorne swiche  
rauiners *and* honters of foulest[e] þinges.

QUISQVIS COMPOSITO.

[The ferthe  
Metur.]

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

Who so it be þat is clere of vertue sad *and* wel ordinat  
of lyuyng. þat haþ put vnderfote þe prowed[e]  
wierdes *and* lokip vpryzt vpon eyþer fortune. he may  
232 holde hys chiere vndiscomfited. ¶ þe rage ne þe manace

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

of þe commoeuyng or chasyng vpwarde hete fro þe  
botme. ne schal not moeue þat man. ne þe vnstable  
mountaigne þat hyzt veseuus. þat wircheþ oute þoru3

236 hys broken[e] chemineys smokyng fires. ¶ Ne þe wey  
of þonder lyzt þat is wont to smyte hey3e toures ne  
schal not mouene þat man. ¶ Wherto þen wrecches  
drede 3e tyrauntes þat ben wode *and* felownes wiþ-ouen  
ony strenkeþ. ¶ Hope after no þing ne drede nat. *and*

Fear not the  
tyrant's rage.

He who neither  
fears nor hopes

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

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

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

so schalt þou desarmen þe ire of þilke vnmyzty tyraunt. **¶** But who so þat quakyng dredeþ or desireþ þing þat nis not stable of his ryzt. þat man þat so doþ haþ cast away hys schelde *and* is remoened fro hys place. *and* enlaceþ hym in þe cheyne wiþ which he may be drawn. 245

for anything disarms the tyrant. He whose heart fails him, yields his arms, and forges his own fetters.

## SENTIS NE INQUIT.

**F**elest þou *quod* sche þise þinges *and* entren þei ouzt in pi corage. **¶** Art þou like an asse to þe harpe. Whi wepest þou whi spillest þou teres. **¶** Yif þou abidest after helpe of þi leche. þe byhoueþ discouere þi wounde. **¶** þo .I. þat hadde gadered strenkeþ in my corage answered[e] *and* seide. *and* nedep it zitte *quod* .I. of rehersyng or of amonicioun. *and* scheweþ it not ynou3 by hym self þe scharpnys of fortune þat wexeþ woode azeynes me. **¶** Ne moeueþ it nat þe to seen þe face or þe manere of þis place (.i. prisoun.). **¶** Is þis þe librarie wyche þat þou haddest chosen for a ryzt certeyne sege to þe in myne house. **¶** Here as þou desputest of[te] wiþ me of þe sciences of þinges touching diuinitee *and* touchyng mankynde. **¶** Was þan myn habit swiche as it is now. was þan my face or my chere swiche as now. **¶** Whan I souzt[e] wiþ þe secretys of nature. whan þou enfourmedest my maners *and* þe resoun of al my lijf. to þe ensauple of þe ordre of heuene. **¶** Is nat þis þe gerdoun þat I referre to þe to whom I haue be obeisaunt. **¶** Certis þou enfourmedist by þe mouþe of plato þis sentence. þat is to seyne þat commune þinges or comunabletes weren

[The verthe prose.] Philosophy seeks to know the malady of Boethius.

Boethius complains of Fortune's unrelenting rage.

Is not she moved, he asks, with the aspect of his prison?

His library, his habit, and his countenance are all changed.

quasi diceret non.

ironice

Is this, he asks, the reward of his fidelity?

Plato (de Rep. v.) says that those Commonwealths

241 *schalt þou desarmen*—shaltow deseruien  
243 *doþ*—MS. doþe, C. doth  
*haþ*—MS. haþe, C. hath  
*cast*—MS. caste, C. cast  
244 *schelde*—sheld  
*remoened fro*—romwed from  
245 *which*—the which  
*be*—ben  
247 *Felest þou*—Felistow  
*ouzt*—awit

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

261 *it* and *þan*—both omitted  
261, 262 *swiche*—swich  
262 *souzt[e]*—sowhte  
263 *secretys*—secret3  
*my*—MS. me, C. my  
264 *al*—alle  
265 *gerdoun*—gerdounes  
266 *enfoumedist*—conformedest  
267 *mouþe*—mowht  
268 *comunabletes*—comunallites

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

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

272 domes. ¶ þou saidest eke by þe mouþe of þe same  
plato þat it was a necessarie cause wyse men to taken

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

and desire þe gouernau<sup>re</sup>ce of comune þinges. for þat þe  
gouernementes of comune citees y-left in þe hondes of

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

lest it should fall  
into the hands of  
unprincipled  
citizens.

279 to put[te] furþe in execusioun and in acte of comune  
administracioun þo þinges þat .I. hadde lerned of þe  
among my secre restyng whiles. ¶ þou and god þat

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

put[te] þee in þe þouztis of wise folk ben knowen wiþ  
me þat no þing brouzt[e] me to maistrie or dignite: but

284 þe comune studie of al goodenes. ¶ And þer-of comeþ  
it þat by-twixen wikked folk and me han ben greuouse  
discordes. þat ne myzten not be releseþ by prayeres.

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

¶ For þis libertee haþ freedom of conscience þat þe wrapþe

288 of more myzty folk haþ alwey ben despised of me for  
saluacioun of ryzt. ¶ How ofte haue .I. resisted and

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

wiþstonde þilk man þat hyzt[e] conigaste þat made  
alwey assautes azeins þe propre fortunes of poure feble

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

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

performed. ¶ How ofte haue I couered and defended

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

He put his au-

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

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

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



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

thority in peril  
for the defence of  
poor folk.

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

302

I felt for those  
that were wrong-  
fully oppressed.

306

310

I opposed success-  
fully Coemption  
in Campania.

316

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

321

324

I defended  
Albinus against  
Cyprian.

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

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

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

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

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

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

[\* fol. 6.]

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

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

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

327 put[te]—putte  
 328 yseyñ—MS. yseyne  
 329 greet[e]—grete  
 330 aughte be—owhte be the  
 oþer—oother  
 333 by þe whiche—by which  
 þoruþ þe—thorw tho  
 335 whiche—the whiche  
 one—oon  
 somtyme—whilom  
 339 sumtyme—whilon  
 340 go—gon  
 her—hir

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

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

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

am accused. men seyne þat I wolde sauē þe compaignie of þe senatours. ¶ And desirest þou to here in what manere .I. am accused þat I scholde han distourbed þe accusour to beren lettres. by whiche he scholde han makēd þe senatours gilti azeins þe kynges Real maieste. ¶ O meistrisse what demest þou of þis. schal .I. forsake þis blame þat I ne be no schame to þe (q. d. non). ¶ Certis .I. haue wold it. þat is to seyne þe sauacioun of þe senat. ne I schal neuer leten to wilne it. and þat I confesse and am a-knowe. but þe entent of þe accusour to be destourbed schal cese. ¶ For schal I clepe it a felonie þan or a synne þat I haue desired þe sauacioun of þe ordre of þe senat. and certys 3it hadde þilk same senat don by me þoru; her decret; and hire iugementys as þou; it were a synne or a felonie þat is to seyne to wilne þe sauacioun of hem (.s. senatus). ¶ But folye þat lieth alwey to hym self may not chaunge þe merit of þinges. ¶ Ne .I. trowe not by þe iugement of socrates þat it were leueful to me to hide þe soþe. ne assent[e] to lesynges. ¶ But certys how so euer it be of þis I put[te] it to gessen or preisen to þe iugement of þe and of wise folk. ¶ Of whiche þing al þe ordinaunce and þe soþe for as moche as folk þat ben to comen aftir oure dayes schollen knowen it. ¶ I haue put it in scripture and remembraunce. for touching þe lettres falsly makēd. by whiche lettres I am accused to han hooped þe fredom of Rome. What apperteneþ me to speken þer-of. Of whiche lettres þe fraude hadde ben schewed apertly if

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

362

It is true that he tried to save the Senate, for he has and will have its best interests always at heart.

369

(Folly cannot change the merit of things.)

376

According to Socrates' judgment it is not lawful to hide the truth nor assent to a falsehood.)

380

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

385

357 axest þou—axestow

358 seyne—seyn

sauē—sauē

359 desirest þou—desires

thow

here—hereen

362 makēd—MS. maken, C.

makyd

363 demest þou—demestow

365 wold—MS. wolde, C.

wold

366 seyne—seyn

367 þat—omitted

am—I am

368 be—ben

369 it—it thanne

þan—omitted

371 þilk—þilke

372 her—hir

hire—hir

372 þou;—thogh

373 or—and

seyne—seyn

374 lieth—MS. lieþe, C. lieth

377 assent[e]—assente

381 schollen—shellen

382 and—and in

385 speken—speke

of—lettres—C. omits

386 if—yif

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

I hadde had libertee forto han vsed *and* ben at þe confessioun of myn accusours. ¶ Þe whiche þing in alle nedys haþ grete strenkeþ. ¶ For what oþer freedom may men hopen. Certys I wolde þat some oþer freedom

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

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

396 þus. ¶ Yif I had[de] wist it þou haddest not wist it. In whiche þing sorwe haþ not so dulled my witte þat I pleyne oonly þat schrewed[e] folk apparailen folies azeins vertues. ¶ But I wondre gretly how þat 400 þei may performe þinges þat þei had[de] hoped forto done. For why. to wylne schrewednesse þat comeþ

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

paraurenture of oure defeaute. ¶ But it is lyke to a monstre *and* a meruaille. ¶ How þat in þe present 404 syzt of god may ben acheued *and* performed swiche þinges. as euery felonous man haþ conceyued in hys

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

þouzt azeins innocent. ¶ For whiche þing oon of þi familers not vnskilfully axed þus. ¶ 3if god is. whennes comen wikked[e] þinges. *and* yif god ne is whennes

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

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

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

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

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

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

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

¶ *þou* remembrest wele as I gesse *þat* whan I wolde don or \**sey*n any þing. *þou þi* self alwey present reweledest me. ¶ At *þe* citee of verone whan *þat þe* kyng gredy of comune slauzter. caste hym to transporten vpon al *þe* ordre of *þe* senat. *þe* gilt of his real maieste of *þe* whiche gilt *þat* albyn was accused. wip how grete syknesse of *peril* to me defended[e] I al *þe* senat. ¶ *þou* wost wel *þat* I seide soþe. ne I auainted[e] me neuer in preysyng of my self. ¶ For alwey when any wyzt resceiueþ *precious*e renoun in auautyng hym self of hys werkes: he amenusiþ *þe* secre of hys conscience. ¶ But now *þou* mayst wel seen to what ende I am comen for myne innocence. I receiue peyne of fals felonie in gerdoun of verray vertue. ¶ And what open confessioun of felonie had[de] ener iugis so accordaunt in cruelte. *þat* is to seyne as myne accusyng haþ. ¶ *þat* oper error of mans witte or ellyscondicioun of fortune *þat* is vncerteine to al mortal folk ne submytted[e] summe of hem. *þat* is to seyne *þat* it ne cheyned[e] summe iuge to han pitee or compassioun. ¶ For al þou3 I had[de] ben accused *þat* I wolde brenne holy houses. and strangle prestys wip wicked swerde. ¶ or *þat* .I. had[de] grayped deep to alle goode men algatis *þe* sentence scholde han punysched me present confessed or conuict. ¶ But now I am remewed fro *þe* Citee of rome almost fyuehundredþ þousand pas. I am wip outen defence dampned to *proscripcioun* and to *þe* deep. for *þe* studie and bountees *þat* I haue done to *þe* senat. ¶ But o wel ben þei worþi of mereye (as who seiþ nay.) þer myzt[e] neuer

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

420

422

He spake only the truth, and did not boast.

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

427

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

432

435

Had he been accused of his innocence he is made to suffer the punishment due to the blackest crime.

440

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

444

416 wele—wel  
417 don—MS. done, C. doon  
seyne—seyen  
418 þe (1)—omitted  
419 slauzter—slawhtre  
420 transporten vpon —  
transpor vp  
422 grete—gret  
defended[e]—deffendede  
423 seide soþe—seye soth  
424 auainted[e]—auaintede

425 when—whan  
precious—preisious  
429 in—for  
430 vertue—vertu  
431 had[de]—hadde  
432 seyne—seyen  
myne—myñ  
haþ—MS. haþe  
433 witte—wit  
vncerteine—vncerteyn  
434 al—alle

434 submytted[e] — submytted  
435 seyne—seyen [tede  
cheyned[e]—enclinede  
436 had[de]—hadde  
438 wicked—wykkede  
had[de]—hadde  
441 almost—almest  
442 þousand—MS. þousas  
wip outen—withowte  
444 done—doon  
445 myzt[e]—myhte

446 ȝit non of hem ben conuicte. Of swiche a blame as  
 myn is of swiche *trespas myn accusours* seyen ful wel  
 þe dignitee. þe wiche dignite for þei wolde derken it  
 wiþ medelyng of some felonye. þei beren me on honde  
 450 *and* lieden. þat I hadde polute *and* defouled my con-  
 science wiþ sacrelege. for couetise of dignite. ¶ And  
 certys þou þi self þat art plaunted in me chacedest oute  
 þe sege of my corage al couetise of mortal þinges. ne  
 454 sacrilege ne had[de] no leue to han a place in me byforne  
 pine eyen. ¶ For þou drouppedest euery day in myn  
 eeres *and* in my þouȝt þilk comaundement of pictogoras.  
 þat is to seyne men schal seruen to god. *and* not to  
 458 goddes. ¶ Ne it was no couenaunt ne no nede to  
 taken helpe of þe foulest spirites. ¶ I þat þou hast  
 ordeyned or set in syche excellence þat [þou] makedest  
 461 me lyke to god. and ouer þis þe ryȝt clene secre  
 chaumbre of myn house. þat is to seye my wijf *and* þe  
 compaignie of myn honeste frendis. *and* my wyues  
 fadir as wel holy as worþi to ben reuerenced þoruȝ  
 465 hys owen dedis. defenden me of al suspeccioun of syche  
 blame. ¶ But o malice. ¶ For þei þat accusen me  
 taken of þe philosophie feiþe of so grete blame. ¶ For  
 þei trowen þat .I. haue had affinite to malyfice or en-  
 chauntementȝ by cause þat I am replenissed *and* ful-  
 470 filled wiþ þi techynges. *and* enformed of þi maners.  
 ¶ And þus it sufficeþ not only þat þi reuerence ne auayle  
 me not. but ȝif þat þou of þi fre wille raper be blemished  
 wiþ myne offensioun. ¶ But certys to þe harmes þat I  
 474 haue þere bytydeþ ȝit þis encrece of harme. þat þe

Boethius says  
that his enemies  
accused him of  
sorcery.

He affirms that  
he has always  
followed the  
golden maxim of  
Pythagoras,—  
"πῶν θεῶν."

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

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

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

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

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

gessinge *and* þe iugement of myche folk ne loken no 475  
 þing to þe[de]sertys of þinges but only to þe auenture  
 of fortune. ¶ And iugen þat only swiche þinges ben  
 purueied of god. whiche þat temporel welefulnesse  
 commendip. *Glosa.* ¶ As þus þat yif a wyzt haue  
 prosperite. he is a good man *and* worþi. to haue þat 480  
 prosperite. and who so haþ aduersite he is a wikked  
 man. *and* god haþ forsake hym. *and* he is worþi to  
 haue þat aduersite. ¶ þis is þe opinioun of somme  
 folke. \**and* þer of comeþ þat good gessyng. ¶ Fyrste of  
 al þing forsakeþ wrecches certys it greueþ me to þink[e] 485  
 ryzt now þe dyuerse sentences þat þe poeple seiþ of  
 me. ¶ And þus moche I seye þat þe laste charge of 487  
 contrarious fortune is þis. † þat whan þat ony blame is  
 laid vpon a caytif. men wenen þat he haþ deserued þat  
 he suffreþ. ¶ And I þat am put away from goode men  
*and* despoiled from dignitees *and* defoulid of my name  
 by gessyng haue suffred torment for my goode dedis. 492  
 ¶ Certys me semeþ þat I se þe felonus couines of  
 wikked men abounden in ioie *and* in gladnes. ¶ And  
 I se þat euery lorel shapiþ hym to fynde oute newe  
 fraudes forto accusen goode folke. and I se þat goode 496  
 men ben ouerþrowen for drede of my peril. ¶ *and*  
 euery luxurious *tourmentour* dar don alle felonie vn-  
 punished *and* ben excited þerto by ziftes. and innocent; 499  
 ne ben not oonly despoiled of sykernesse but of de-  
 fence *and* þerfore me list to crien to god in þis manere.

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

The unfortunate  
lose the good  
opinion of the  
world.

[\* Text begins  
again.]

[† fol. 7.]

Boethius laments  
the loss of his  
dignities and  
reputation.

The wicked, he  
says, sin with  
impunity.

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

## O STELLIFERI CONDITOR ORBIS.

O þou maker of þe whele þat bereþ þe sterres. whiche [The fiftre *metur.*]  
 þat art fastned to pi perdurable chayere. *and* Author of the  
 starry sky, Thou,

475 *myche*—moche  
 476 þe[de]sertys—the desert;  
 479 *Glosa*—glose  
 480 *good*—MS. goode, C.  
 good  
 haue—han  
 481 *so*—omitted in C.  
 481, 482 *haþ*—MS. haþe  
 483 *haue*—han

484 *Fyrste*—fyrst  
 485 *al*—alle  
 þink[e]—thinke  
 488 *ony*—any  
 489 *laid*—MS. laide, C. leyd  
 haþ—MS. haþe  
 490 *put*—MS. putte, C. put  
 491 *from*—of  
 494 *abounden*—habownden

494 *gladnes*—gladnesse  
 495 *oute*—owt  
 496 *accusen*—accuse  
 497 *ben*—beth  
 501 *manere*—wise  
 502 *whele*—whiel  
 whiche—which  
 503 *fastned*—yfastned  
 chayere—chayer

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

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

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

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

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

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

Thou controll'est  
the changing  
seasons of the  
year.

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

tempre[þ] þo variauntz sesons of þe zere. so þat  
zephyrus þe deboneire wynde bringēþ azein in þe first[e]

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

All nature is  
bound by thy  
eternal law.

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

526 ¶ O þou gouvernour gouernyng alle þinges by certeyne  
ende. why refusest þou oonly to gouerne þe werkes of  
men by dewe manere. ¶ Whi suffrest þou þat slid-

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

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

ying fortune turnēþ to grete vtter chaungynges of þinges.  
so þat anioius peyne þat scholde duelly punisshe fel-  
ous punissit3 innocentz. ¶ And folk of wikked[e]

532 maneres sitten in hei3e chaiers. *and* anoienge folk

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

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

524 *hym*—hem  
*þere*—ther  
*þing*—thinge  
525 *from*—fram  
*forletēþ hym of*—forleet-  
heth þe werke of  
527 *refusest þou*—refows-  
estow  
529 *to*—þinges—so grete  
entrechaunginges of  
thynges  
531 *punissit3*—punysshe  
*wikked[e]*—wykkede  
532 *hei3e*—heere



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

¶ And vertue clere *and* schynyng naturely is hid in dirke dirkenesses. *and* þe ryztful man berip þe blame *and* þe peyne of þe felowne. ¶ Ne þe forsweryng ne þe fraude couered *and* kembd wip a fals colour ne a-noyep not to schrewes. ¶ þe whiche schrewes whan hem lyst to vsen her strengþe þei reicoisen hem to putten vndir hem þe souerayne kynges. whiche þat 540

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

ben turmentid in þe see of fortune. ¶ þou gouernour wipdraw *and* restreyne þe rauyssinge flodes *and* fastne *and* forme þise erþes stable wip pilke [bonde] wip whiche þou gouernest þe heuene þat is so large. 544

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

## HIC UBI CONTINUATO DOLORE.

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

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

contre. þou nart \* nat put out of it. but þou hast fayled of þi weye *and* gon amys. ¶ *and* yif þou hast leuer forto wene þan þou be put out of þi contre. þan 555

hast þou put oute þi self rapen þen ony oþer wyzt hap. She speaks to hi a of his country.

¶ For no wyzt but þi self ne myzt[e] neuer haue don 560

533 in—oon

534 *and*—omitted

536 Ne þe forsweryng—Ne forswerynge

537 kembd—MS. kembde, C. kembd

541 wip[outen]—withhowtyn

542 knyttes[t]—knytttest

543 wrecched[e]—wrecchede

544 a (2)—omitted

545 þe—this

546 wipdraw — MS. wipdrawe, C. withdraw

þe—thei

547 forme—ferme [bonde]—from C.

wip—by

550 broken—borken

552 wist[e]—wyste

553 on-one—anon

554 wist[e]—wyste

554 fer—ferre

555 ne hadde—nadde

557 gon—MS. gone, C. gon

558 leuer—leuere

558, 559 put—MS. putte, C. put

559 hap—MS. haþe

560 myzt[e]—myhte

haue—han

don—MS. done, C. don

[The fyfthe  
prose.]Philosophy con-  
soles Boethius.

[\* fol. 7 b.]

561 þat to þe. ¶ For 3if þou remembre of what contre þou art born. it nis not governed by emperoures. ne by gouvernement of multitude. as weren þe contres of hem of athenes. ¶ But o lorde *and* o kyng *and* þat is god þat is lorde of þi contree. whiche þat reioiseþ hym of þe dwellyng of hys Citezenis. *and* not forto putte hem in exile. Of þe whiche lorde it is a souerayne fredom to be governed by þe bridel of hym and obeie to his iustice. ¶ Hast þou forȝeten þilke ryzt olde lawe of þi Citee. in þe whiche Citee it is ordeyned *and* establissed þat what wyzt þat haþ leuer founden þer inne hys sete or hys house. þen ellys where : he may not be exiled by no ryzt fro þat place. ¶ For who so þat is contened in-wiþ þe paleis [*and* the clos] of þilke Citee. þer nis no drede þat he may deserue to ben exiled. ¶ But who þat letteþ þe wille forto enhabit[e] þere. he forleteþ also to deserue to ben Citezein of þilke Citee. ¶ So þat I seye þat þe face of þis place ne amoeueþ me nat so myche as þine owen face. Ne .I. ne axe not raþer þe walles of þi librarie apparailled *and* wrouzt wiþ yvory *and* wiþ glas þan after þe sete of þi þouzt. In whiche I putte nat somtyme bookes. but .I. putte þat þat makeþ bookes worþi of pris or precious þat is to sein þe sentence of my books. ¶ *And* certainly of þi decertes by-stowed in *commune* good. þou hast seid soþe but after þe multitude of þi goode dedys. þou hast seid fewe. *and* of þe vnhonestee or falsnesse of þinges þat ben opposed aȝeins þe. þou hast remembred þinges þat ben knowe to alle folk. and of þe felonies *and* fraudes of þine accusours. it semeþ þe haue I-touched it forsoþe ryztfully *and* schortly. ¶ Al myzten þo

She reminds him that he is a citizen of a country not governed by a giddy multitude, but *εις κοινου* *εστιν, εις βασιλειν.*

The Commonwealth of Boethius.

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

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

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

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

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

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

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

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

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

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

Light medicines  
 must prepare  
 thee for sharper  
 remedies.  
 610

## CUM PHEBI RADIIIS GRAUE CANCRI SIDUS ENESTUAT.

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

[The sixte  
 metur.]

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

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

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

606 *wilk[e]*—wol  
*lyzter*—lyhtere  
*þilk[e]*—þilke  
 607 *harde*—hard  
 608 *folowyng*—Flowyng  
*wore*—wexen  
 610 *esier*—esyere  
 612 *beme*—beemes  
*seyne*—scyn  
 614 *hys*—hise

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

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

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

623 zeuen his 3iftes to autumpne þe latter ende of somer.

[\* fol. 8.]

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

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

PRIMUM IGITUR PATERIS ROGACIONIBUS.

[The syxte prose.]

Philosophy proposes to question Boethius.

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

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

P. Is the world governed by Chance?

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

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

B. By no means. The Creator presides over his own works.

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

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

I shall never swerve from this opinion.

3it day þat myzt[e] putte me oute of þe soþenesse of þat sentence. ¶ So is it *quod* sche. for þe same þing

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

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

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

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

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

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

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

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

depper. I coniecte þat þere lakkeþ I not what. but 649  
 sey me þis. siþen þat þou ne doutest nat þat þis worlde Tell me how the  
 be gouerned by god ¶ wiþ swycche gouernailes takest world is  
 þou hede þat it is gouerned. ¶ vnneþ *quod* .I. knowe 652 governed.  
 .I. þe sentence of þi questioun. so þat I ne may nat B. I do not  
 zit answeren to þi demaundes. ¶ I nas nat deceiued thoroughly com-  
*quod* sche þat þere ne faileþ sumwhat. by whiche þe prehend your  
 maladie of *perturbacioun* is crept in to þi þouzt. so question.  
 as þe strengþe of þe paleys schynyng is open. ¶ But P. I was not  
 seye me þis remembreþ þou ouzt what is þe ende of deceived, then,  
 þi þinges. whider þat þe entencioun of al kynde tendep. when I said  
 ¶ I haue herd told it somtyme *quod* .I. but drery- there was some  
 nesse haþ dulled my memorie. ¶ Certys *quod* sche defect in thy  
 þou worst wel whennes þat alle þinges ben comen and 660 sentiment.  
 proceded. I wot wel *quod* .I. and answered[e] þat Tell me what is  
 god is þe bygynnyng of al. ¶ And how may þis be the chief end of  
*quod* sche þat siþen þou knowest þe bygynnyng of all things; and  
 þinges. þat þou ne knowest not what is þe endyng of whither all  
 þinges. but swiche ben þe customes of *perturbaciouns*. 662 things tend.  
 and þis power þei han. þat þei may moeue a man fro B. God is the  
 hys place. þat is to seyne from þe stablenes and per- beginning of all  
 feccioun of hys knowyng. but certys þei may not al things.  
 arace hym ne alyene hym in al. ¶ But I wolde þat P. How, then, art  
 þou woldest answer to þis. ¶ Remembreþ þou þat thou ignorant of  
 þou art a man ¶ *Boice*. ¶ Whi scholde I nat remem- their end ?  
 bre þat *quod* .I. *Philosophie*. ¶ Maiste þou not telle 667  
 me þan *quod* sche what þing is a man. ¶ Axest not But it is the  
 me *quod* I. wheþir þat be a resonable best mortel. I nature of these  
 wot wel and I confesse wel þat I am it. ¶ Wistest perturbations  
 þou neuer zit þat þou were ony oþer þing *quod* she. (which thou  
 endurest) to un-  
 settle men's  
 minds.  
 671  
 Dost thou re-  
 member that  
 thou art a man ?  
 B. Certainly I do.  
 P. What is man ?  
 B. If you ask me  
 whether I am a  
 rational and  
 mortal creature,  
 I know and con-  
 fess I am.  
 P. But dost thou  
 not know that  
 thou art more  
 than this ?

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

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

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

- B. No. No *quod* .I. now wot I *quod* she oper cause of þi  
 680 maladie *and* þat ryzt grete ¶ þou hast left forto  
 P. Now I know knowe þi self what þou art. þoru3 whiche I haue pley-  
 the principal nelyche knowen þe cause of þi maladie. or ellis þe  
 cause of thy dis- temper.  
 683 entre of recoueryng of þin hele. ¶ Forwhy for þou  
 Thou hast lost art confounded wiþ forzetyng of þi self. forþi sorwest  
 the knowledge of thyself, þou þat þou art exiled of þi propre goodes. ¶ And  
 thou knowest not for þou ne wost what is þe ende of þinges. for[þi] demest  
 the end of things, [þou] þat felonous *and* wikked men ben myzty *and* weleful  
 and hast for- gotten how the world is governed.  
 689 is governed. ¶ Forþi wenest þou þat þise mutaciouns  
 These are not of fortune fleten wiþ outen gouernour. þise ben grete  
 only great occa- sions of disease, þise ben grete  
 but also causes causes not oonly to maladie. but certes grete causes to  
 of death itself. deep ¶ But I þanke þe auctour *and* þe makere of  
 I thank God that heele þat nature haþ not al forleten þe. *and* I haue  
 Reason hath not wholly deserted thee.  
 694 g[r]ete norissinges of þi hele. *and* þat is þe soþe sen-  
 I have some tence of gouernaunce of þe worlde. þat þou byleuest  
 hope of thy recovery since þat þe gouernynge of it nis nat subgit ne vnderput  
 thou believest that the world is to þe folie \*of þise happes aunterouses. but to þe  
 [\* fol. 8 b.] under Divine resoun of god ¶ And þer fore doute þe noþing. For  
 Providence, for this small spark shall pro- duce vital heat.  
 700 for as mucche as it is not tyme zitte of fastere remedies  
 But as this is not ¶ And þe nature of þou3tes disseiued is þis þat as ofte  
 the time for stronger remedies, as þei casten awaye soþe opyniouns: þei cloþen hem in  
 and because it is fals[e] opiniouns. [of whiche false opyniouns] þederknesse  
 natural to embrace false of *perturbacioun* wexeþ vp. þat comfoundeþ þe verray  
 opinions so soon as we have laid insyzt. *and* þat derkenes schal .I. say somewhat to  
 aside the true, from whence maken þinne *and* wayk by lyzt *and* meenelyche re-  
 arises a mist that darkens the remedies. so þat after þat þe derknes of desseyuynge  
 understanding, I shall endeavour desyrynges is don awaye: þou mow[e] knowe þe schyn-  
 therefore to dis- sipate these vapours so that yng of verray lyzt.  
 you may perceive the true light.
- 680 *hast left*—MS. haste  
 681 *knowe*—known  
 682 *pleynelyche knowen* —  
 683 *pleynly fwonde* [= founde]  
 684 *sorwest þou*—sorrowistow  
 686 *for[þi] demest [þou]* —  
 For thy demesthow  
 687 *wikked*—MS. wilked, C.
- 688 *wykkyd*  
 689 *worlde*—world  
 689 *wenest þou*—wenestow  
 690 *outen*—owte  
 693 *haþ*—MS. haþe  
 al—alle  
 694 *þi*—thin  
 696 *vnderput*—vndyrputte  
 697 *to* (2)—omitted  
 698 *fore*—for
- 698 *noþing*—nothinge  
 699 *spark þine heet*—sparke  
 700 *mucche*—mucche [thin hete  
 702 *awaye*—away  
 703 [*of*—*opyniouns*]—from  
 705 *insyzt*—insyhte [C.  
 say—assaye  
 706 *lyzt*—lyhte  
 708 *don*—MS. done  
 mow[e]—mowe

## NUBIBUS ATRIS CONDITA.

**P**E sterres couered wip blak[e] cloudes ne mowen  
geten a doun no lyzt. 3if þe trouble wynde þat  
hyzt auster stormyng *and* walwyng þe see medleþ þe  
heete þat is to seyne þe boylung vp from þe botme 713

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

[The seuende  
Metyr.]  
Black clouds  
obscure the light  
of the stars.

If the south wind  
renders the sea  
tempestuous, the  
waves, fouled  
with mud, will  
lose their glassy  
clearness.

If thou wouldst  
see truth by the  
clearest light,  
pursue the path  
of right.  
Away with joy,  
fear, hope, and  
sorrow.  
Let none of these  
passions cloud  
thy mind.  
Where these  
things control,  
the soul is bound  
by strong fetters.

## EXPLICIT LIBER PRIMUS.

## INCIPIT LIBER SECUNDUS.

## POSTEA [PAU]LISPER CONTICUIT.

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

[The fyrst prose.]

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

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

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

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

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

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

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

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



or *prolaciouns* now heuyer. \*what ayleþ þe man. what [<sup>\* foi. 9.</sup>]  
is it þat haþ cast þe in to murnyng *and* in to wepyng. 764  
I trow[e] þat þou hast sen some newe þing *and* un- Thou thinkest  
couþe. ¶ þou wenest þat fortune be chaunged azeins that Fortune is  
þe ¶ But þou wenest wrong. yif þou [þat] wene. chaunged towards  
Alwey þo ben hire maners. she haþ raþer [kept] as to thee.  
þe ward hire *propre* stablenes in þe chaungyng of hyre But thou art  
self. ¶ Ryzt swyche was she whan she flatered[e] deceived.  
þe. *and* desseiued[e] þe wiþ vnleueful lykynges of false welefulnesse. þou hast now knowen *and* ataynt 768  
þe doutous or double visage of þilke blynde goddesse In this misad-  
fortune. ¶ She þat zit couereþ hir *and* wympleþ hir venture of thine  
to oþer folk. haþ shewed hir euerydel to þe. ¶ 3if she hath pre-  
þou approuest hir *and* þenkest þat she is good. vse serued her con-  
hir maners *and* pleyne þe nat. ¶ And if þou agrisest stancy in  
hir fals[e] trecherie. dispise *and* cast aweye hir þat changing.  
pleyeþ so harmefully. for she þat is now cause of so 772  
myche sorwe to þe. sholde be to þe cause of pees *and* You have seen  
[of] ioie. ¶ she haþ forsaken þe forsoþe. þe whiche the double face  
þat neuer man may be syker þat she ne shal forsake of this blind  
hym. *Glose.* ¶ But napeles some bookes han þe text divinity.  
þus. For soþe she haþ forsaken þe ne þer nis no man 776  
syker þat she ne haþ not forsaken. ¶ Holdest þou If thou dost  
þan þilke welefulnesse preciouise to þe þat shal passen. abhor her perfidy  
*and* is present fortune derworþi to þe. whiche þat nis cast her off, for  
not feiþful forto dwelle. *and* whan she goþ aweye þat her sports are  
she bryngeþ a wyzt in sorwe ¶ For syn she may nat dangerous.  
be wiþholden at a mans wille. she makeþ hym a wrecche  
when she departeþ fro hym. ¶ What oþer þing is 780

763 *prolaciouns* — *probasy-*  
ons  
*heuyer*—heuyere  
*ayleþ*—eyleth  
765 *trow[e]*—trowe  
*sen*—MS. sene, C. seyn  
*some*—som  
*þing*—thinge  
*uncouþe*—vnkowth  
766 *azeins*—ayein  
767 *wenest*—weenes  
[þat]—C. that  
768 *haþ*—MS. haþe  
[kept]—from C.

769 *stablenes in þe*—stabil-  
nesse standeth in the  
770 *swyche*—swich  
771 *vnleueful*—vnlefful  
775 *haþ*—MS. had, C. hat  
776 *good*—MS. goode, C. god  
777 *agrisest*—MS. agrised, C.  
agrysyst  
778 *fals[e]*—false  
780 *myche*—mochel  
781 [of]—from C.  
*haþ*—MS. haþe  
783 *text*—texte  
784 *haþ*—MS. haþe

785 *forsaken*—forsake  
*Holdest þou*—holdestow  
786 *þan*—þaune  
*preciouise*—presyes  
787 *derworþi*—dereworthe  
*whiche*—which  
788 *feiþful*—feythfulle  
*goþ*—MS. goþe  
*aweye*—awey  
790 *mans*—mannys  
791 *when*—wan  
*þing*—thinge

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

flitting fortune but a manere shewyng of wrychednesse  
þat is to comen. ne it ne suffriþ nat oo[n]ly to loken

794 of þing þat is present byforne þe eyen of man. but  
wisdom lokeþ *and* mesureþ þe ende of þinges. *and* þe

796 same chaungyng from one to an oþer. þat is to seyne

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

fro aduersite to prosperite makeþ þat þe manaces of  
fortune ne ben not forto dreden. ne þe flatrynges of  
hir to ben desired. ¶ þus atte þe last it byhoueþ þe

to suffren wiþ euene wille in pacience al þat is don

801 inwiþ þe floor of fortune. þat is to seyne in þis worlde.

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

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

805 to be þi lady ¶ Art þou nat wrongful in þat *and*

Impatience will  
only embitter  
your loss.

makest fortune wrope *und* aspere by þin inpacience.

*and* 3it þou mayst not chaungen hir. ¶ Yif þou com-

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

mittest [*and*] bitakest þi sayles to þe wynde. þou shalt  
be shouen not þider þat þou woldest(:) but whider þat  
þe wynde shoueþ þe ¶ Yif þou castest þi seedes in þe

811 feldeþ þou sholdest haue in mynde þat þe 3eres ben

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

oþer while plenteuous *and* oþer while bareyne. ¶ þou  
hast bytaken þiself to þe gouernaunce of fortune.

*and* forþi it byhoueþ þe to ben obeisaunt to þe manere

Would you stop  
the rolling of her  
wheel?

of þi lady. *and* enforeest þou þe to aresten or wiþ-  
stonden þe swyftnesse *and* þe sweyes of hir tournyng

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

whele. ¶ O þou fool of alle mortel fooles if fortune  
bygan to dwelle stable. she cesed[e] þan to ben fortune.

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

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

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

## HEC CUM SUPERBA.

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

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

822

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

826

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

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

832

## VELLEM AUTEM PAUCA.

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

[The secunde  
 prose.]

Philosophy ex-  
 postulates with  
 [\* fol. 9 b.]  
 Boethius in the  
 name of Fortune.

Why do you  
 accuse me (For-  
 tune) as guilty?  
 What goods or  
 advantages have  
 I deprived you  
 of?

840

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

You came naked  
 into the world,

819 *proude*—prowd  
*hande*—hand  
*haþ*—MS. haþe  
 820 *lyke*—lik  
 821 *arme*—arm  
 822 *streme*—strom  
 823 *one*—o  
 824 *adoune*—adown  
*somtyme*—whilom  
 825 *ydred* (MS. *yredde*)—  
*humble*—vmbel [lydrad]  
 827 *reccheþ*—rekkep

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

838 *stryf*—MS. stryue, C. stryf  
*plete*—pleten  
*by fore*—by forñ  
 839 *wilt*—wölt  
*rychesse*—rychesness  
 840 *sheue*—shewyn  
*euer*—euere  
*haþ*—MS. haþe  
 841 *þese*—þo  
*his*—hise  
 842 *graunt[e]*—graunte  
 [alle]—from C.

- and I cherished you *and nedey of al þing. and I norysshed[e] þe wiþ my rychesse. and was redy and ententif þoruþ my fauour to*
- 847 *sustene þe. ¶ And þat makeþ þe now impacient azeins me. and I envirounde þe wiþ al þe habundaunce and shynyg of al goodes þat ben in my ryzt. ¶ Now it lykeþ me to wiþ drawe myne hande. þou hast had grace as he þat haþ vsed of foreyne goodes. þou hast no ryzt to pleyne þe. as þouþ þou haddest vtterly lorn alle þi*
- 853 *þinges. whi pleyneþ þou þan. I haue don þe no wrong. Ricches honoures and swyche oþer þinges ben of my ryzt. ¶ My seruantes knowen me for hir lady. þei comen wiþ me and departen whan I wende. I dar wel affermen hardtyly. þat yif þo þinges of whiche þou*
- 858 *pleyneþ þat þou hast forlorn hadde ben þine. þou ne haddest not lorn hem. ¶ shal I þan only be defended to vse my ryzt. ¶ Certis it is leueful to þe heuene to make clere dayes. and after þat to keuere þe same dayes wiþ derke nyztes. ¶ þe erþe haþ eke leue to apparaile þe visage of þe erþe now with floures and now wiþ fruyt. and to confounde hem somtyme wiþ raynes and wiþ coldes. ¶ þe see haþ eke hys ryzt to be somtyme calme and blaundyshing wiþ smoþe water. and somtyme to be horrible wiþ waves and wiþ tempestes. ¶ But þe couetyse of men þat may not be staunched shal it bynde me to be stedfast. syn þat stedfastnesse is vnkouþ to my maneres. ¶ Swyche is my strengþe.*
- 865 *and þis pley. I pley[e] continually. I tourne þe whirlyng whele wiþ þe tournyng cercle ¶ I am glade to chaunge þe lowest to þe heyeste. and þe heyest to þe loweste.*
- and encompassed you with affluence. Now that I have a mind to withdraw my boun y, be thankful and complain not.
- Riches and honours are s. b. ject to me. They are my servants, and come and go with me.
- Shall I alone be forbidden to use my own right? Doth not heaven give us sunny days and obscure the same with dark nights? Is not the earth covered with frost as well as with flowers?
- The sea sometimes appears calm, and at other times terrifies us with its tempestuous waves. Shall I be bound to constancy by the covetousness of men?
- I turn my rolling wheel and amuse myself with exalting what

845 *al þing*—alle things  
*norysshed[e]*—noryssede  
 846 *rychesse*—rychesses  
 848, 849 *al*—alle  
 845 *habundaunce*—abound-  
 aunce  
 850 *wiþ* — *hande* — with-  
 drawn myn hand  
*had*—MS. hadde, C. had  
 851 *haþ*—MS. haþe  
 852 *vtterly*—outrely  
*lorn* — MS. lorne, C. for  
 lorn

853 *don*—MS. done, C. don  
 854 *Ricches*—Rychesses  
 858 *forlorn*—MS. forlorne,  
 C. forlorn  
 859 *lorn*—MS. lorne, C. lorn  
 860 *vse*—vsen  
 861 *keuere þe*—coeueryn tho  
 862 *derke*—dirk  
*erþe*—yer  
*haþ*—MS. haþe  
 864 *confounde*—confownden  
 865 *haþ*—MS. haþe  
 866 *calme*—kalm

867 (2nd) *wiþ*—omitted  
 869 *stedfast*—stidefast  
*stedfastnesse* — stidcast-  
 nesse  
 870 *vnkouþ*—MS. vnkouþe,  
 C. vnkowth  
*Swyche*—Swyche  
 871 *pley[e]*—pleye  
 872 *whele*—whele  
*glade*—glad  
*chaunge*—chaungyn

worþe vp yif þou wilt. so it be by þis lawe. þat þou  
ne holde not þat I do þe wronge þou; þou descende  
doun whanne resoun of my pleye axeþ it. Wost þou  
not how Cresus kyng of lyndens of whiche kyng Cirus  
was ful sore agast a litel byforne þat þis rewlyche  
Cresus was cauzt of Cirus and lad to þe sijn to be  
brent. but þat a reyne descended[e] doun from heuene  
þat rescowed[e] hym ¶ And is it out of þi mynde how  
þat Paulus consul of Rome whan he hadde take þe  
kyng of perciens weep pitou[s]ly for þe captiuitee of þe  
self[e] kyng. What oþer þinges bywaylen þe criinges of  
Tragedies. but only þe dedes of fortune. þat wiþ an  
vnwar stroke ouerturneþ þe realmes of grete nobley  
¶ *Glose.* Tragedie is to seyne a dite of a prosperite for  
a tyme þat endiþ in wrechednesse. Lernedest nat þou  
in grek whan þou were 3onge þat in þe entre or in þe  
seler of Iuppiter þer ben couched two tunnes. þat on  
is ful of good þat oþer is ful of harme. ¶ What ryzt  
hast þou to pleyne. yif þou hast taken more plenteously  
of þe goode syde þat is to seyne of my rychesse and  
prosperites. and what eke. yif I be nat departed fro þe.  
What eke. yif my mutabilitee 3iueþ þe ryztful cause of  
hope to han zit better þinges. ¶ Napeles desmaie þe  
nat in þi þouzt. and þou þat art put in comune realme  
of alle : ne desijr[e] nat to lyue by þine oonly propre ryzt.

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

878

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

883

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

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

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

894

My mutability  
gives thee hope  
of happier days.

Desire not to be  
exempted from  
the vicissitudes of  
humanity.

SI QUANTAS RAPIDIS.

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

[the secunde  
metur.]

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

874 worþe—worth  
wilt—wolt

876 doun—adoun  
whanne—wan  
pleye—pley

Wost þou—wistesthow  
877 kyng (1)—the kyng

lyndens—lydyens

878 byforne—byfor

880 reyne descended[e] —

rayn descendede

880 from—fro

881 rescowed[e]—rescowede

882 take—takyn

885 an—a

886 þe—omitted

887 seyne—scyn

890 tunnes—tonnes

891 harme—harm

892 hast þou—hasthow

893 seyne—scyn

rychesse—rycheses

894 I be nat—I ne be nat al

896 better—betere

898 lyue—lyuen

þine—thin

899 ryches—rycheses

901 recches—rycheses

vpwardes—vpward

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

906

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

910

What rein can restrain unbound- ed avarice?

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

916

is moeued wip rauysshing blastes. or ellys as many ryccches as þer shynen bryzt[e] sterres on heuene on þe sterry nyzt. 3it for al þat mankynde nolde not cesce to woþe wrecched[e] pleyntes. ¶ And al be it so \*þat god receyueþ gladly her prayers and zeueþ hem as ful large muche golde and apparaileþ coueytous folk wip noble or clere honours. 3it semeþ hem haue I-gete noþing. but alwey her cruel ravyne deuourynge al þat þei han geten shewip oþer gapinges. þat is to seye gapeþ and desiren 3it after moo ryccchesse. ¶ What brideles myzten wipholde to any certeyne ende þe desordene coueitise of men ¶ Whan euere þe raþer þat it fletip in large 3iftis: þe more ay brenneþ in hem þe þrest of hauyng. ¶ Certis he þat quakyng and dredeful wenep hym seluen nedy. he ne lyueþ neuere mo ryche.

## HIIS IGITUR SI PRO SE.

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

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

902 rauysshing—rauysynge  
903 ryccches—ryccchesse  
bryzt[e]—bryhte  
on (1)—in  
904 nyzt—nyhtes  
905 woþe wrecched[e]—weþe  
wrecchede  
906 her—hir  
ful—fool  
907 muche—meche  
folk—men

908 haue—hanen  
I-gete—I-getyn  
909 her—hir  
910 scye—seyn  
911 ryccchesse—ryccchesse  
912 wipholde—wytholden  
certeyne—certeyn  
914 þrest—thurst  
915 dredeful—dredful  
916 lyueþ—leueth  
918 [nat]—from C.

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

whan þise þinges stynten forto soun[e] in eres. þe sorwe 929

þat is inset greueþ þe þouzt. Ryzt so is it *quod* she.

¶ For þise ne ben 3it none remedies of þi maladie. but

þei ben a manere norissinges of þi sorwe 3it rebel

azeyne þi curacioun. ¶ For whan þat tyme is. I shal

moue swiche þinges þat percen hem self depe. ¶ But

napeles þat þou shalt not wilne to leten þi self a

wrecche. ¶ Hast þou forzeten þe noumbre *and* þe

manere of þi welefulnesse. I holde me stille how þat

þe souerayn men of þe Citee token þe in cure *and*

keypyng whan þou were orphelyn of fadir *and* modir.

*and* were chosen in affinite of princes of þe Citee.

¶ And þou bygunne raper to ben leef *and* deere þan 941

forto ben a ney3bour. þe whiche þing is þe most' pre-

ciousse kynde of any propinquitee or aliaunce þat may

ben. ¶ Who is it þat ne seide þou nere ryzt weleful

wip so grete a nobley of þi fadres in lawe. ¶ *And* wip

þe chastite of þi wijf. *and* wip þe oportunitie *and*

noblesse of þi masculyn children. þat is to seyne þi

sones *and* ouer al þis me lyst to passe of comune þinges. 948

¶ How þou haddest in þi þouzt dignitees þat weren

warned to olde men. but it deliteþ me to comen now to

þe singlar vphepyng of þi welefulnesse. ¶ Yif any

fruyt of mortal þinges may han any wey3te or price of 952

welefulnesse. ¶ My3test þou euere forzeten for any

charge of harme þat my3t[e] byfallen. þe remembraunce

of pilke day þat þou sey[e] þi two sones maked conse-

seillers. *and* ylad to gidre from þin house vndir so gret

assemble of senatours. *and* vndir þe blyþenesse of poeple. 957

*and* whan þou say[e] hem sette in þe court in her

929 *soun[e]*—sowne

930 *inset*—MS. *insette*, C. inset

932 *sorwe*—sorwes

933 *azeyne*—ayein

934 *moue swiche*—moeue swych

938 *souerayn*—souerane

942 *ney3bour*—neysshebour

944. *nere*—were

945 *nobley*—nobleye

*fadres*—fadyr-is

947 *seyne*—seyn

948 *lyst*—lyste

*passe of*—passen the

949 *þouzt*—yowthe

950 *warned*—werned

952 *fruyt*—frute

*price*—pris

953 *My3test þou*—myhtes-

thow

954 *harme*—harm

*my3t[e] byfallen*—myhte

befalle

955 *sey[e]*—saye

956 *from*—fro

*gret*—MS. *grete*, C. *gret*

958 *say[e]*—saye

*sette*—set

*her*—heere

P. So it is indeed; for my arguments are not designed as remedies, but as lenitives only.

When time serves, I will administer those things that shall reach the seat of your disease.

But you are not among the number of the wretched.

I shall not speak of your happiness in being provided for (in your orphanage) by the chief men of the city;

941

nor of your noble alliance with Festus and Symmachus;

944

nor of your virtuous wife, and many sons.

948

952

Can you ever forget the memorable day that saw your two sons invested with the dignity of Consuls?

957

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

chaires of dignites. ¶ þou rethorien or pronouncere of kynges preysinges. deseruedest glorie of wit and of eloquence. whan þou sittyng bytwix þi two sones counsellors in þe place þat hyzt Circo. and fulfildest þe

963 abydyng of multitude of poeple þat was sprad about þe wip large praysynge and laude as men syngen in victories. þo 3aue þou wordes of fortune as I trowe. þat is to seyne. þo feffedest þou fortune wip glosynge wordes and desseiuedest hir. whan she accoied[e] þe and norsshed[e] þe as hir owen delices. ¶ þou hast

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

969 had of fortune a gifte þat is to seyne swiche gerdoun þat she neu[er]e 3af to preue man ¶ Wilt þou þerfore leye a rekenyng wip fortune. she haþ now twynkeled first vpon þe wip a wykked eye. ¶ Yif þou considere þe noumbre and þe manere of þi blysses. and of þi sorwes. \*þou maist nat forsake þat þou nart 3it blysful. For if þou þerfore wenest þi self nat weleful for þinges

Will you therefore call Fortune to account? She now begins, I own, to look unkindly on you; but if you consider the number of your blessings, [\* fol. 10.b.] you must confess that you are still happy.

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

These evils that you suffer are but transitory.

979 a sodeyne gest in to þe shadowe or tabernacle of þis lijf. or trowest þou þat any stedfastnesse be in mannis þinges. ¶ Whan ofte a swifte houre dissolueþ þe same man. þat is to seyne whan þe soule departiþ fro þe body. For al þou3 þat yelde is þer any feiþ þat fortunous þinges willen dwelle. 3it napeles þe last[e] day of a mannis lijf is a manere deef to fortune. and also to þilke þat haþ dwelt. and þerfore what wenist þou þar recche yif þou forlete hir in deyng or ellys þat she fortune forlete þe in fleenge away.

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

The last day of life puts an end to Prosperity.

What matters it then, whether you by death leave it, or it (Fortune) by flight doth leave you?

961 *bytwix*—bytwyen  
962 *hyzt*—hihte  
963 *of* (1)—of the  
*about*—abowten  
964 *wip*—with so  
965 *3aue*—MS. þan, C. yaue  
*of*—to  
966 *seyne*—seyne  
967 *accoied[e]*—acyoyede  
968 *norsshed[e]*—noryssede  
*owen*—owne  
þou — of — thow bar  
away of

969 *had*—MS. hadde  
*swiche*—swich  
970 *preue*—pryue  
971 *leye*—lye  
*haþ*—MS. haþe  
972 *wykked*—wyckede  
973 *blysses*—blysse  
974 *forsake*—forsakyn  
*nart*—art  
*blysful*—blysseful  
*soory*—sorye  
*firste*—fyrst  
979 *sodeyne*—sodeyn

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



## CUM PRIMO POLO.

Whan phebus þe sonne bygynneþ to spreden his clere-  
 nesse *with* rosene chariettes. þan þe sterre ydimmyd  
 paleþ hir white cheres. by þe flamus of þe sonne þat  
 ouer comeþ þe sterre lyzt. ¶ Þis is to seyn whan þe  
 sonne is risen þe day sterre wexiþ pale *and* lesiþ hir  
 lyzt for þe grete bryztnesse of þe sonne. ¶ Whan þe  
 wode wexeþ redy of rosene floures in þe first somer  
 sesoun þoruþ þe breþe of þe wynde Zephirus þat wexeþ  
 warme. ¶ Yif þe cloudy wynde auster blowe felliche.  
 þan goþ away þe fayrnesse of þornes. Ofte þe see is  
 clere *and* calme wiþoute moeuyng floodes. And ofte  
 þe horrible wynde aquilon moeueþ boylyng tempestes  
*and* ouer whelweþ þe see. ¶ Yif þe forme of þis worlde  
 is so [zeelde] stable. *and* yif it *tourniþ* by so many  
 entrechaungynges. wilt þou þan trusten in þe trublynge  
 fortunes of men. wilt þou trowen in flittyng goodes.  
 It is certeyne *and* establissed by lawe perdurable þat no  
 þing þat is engendred nys stedfast no stable.

[The .iiij. Metur.]

The stars pale be-  
fore the light of  
the rising sun.

993

Westerly winds  
deck the wood  
with roses, but  
easterly winds  
cause their  
beauty to fade.

997

Now the sea is  
calm, and again  
it is tempestuous.

1000

If all things thus  
vary, will you  
trust in transitory  
riches?

1004

All here below is  
unstedfast and  
unstable.

## TUNC EGO UERA INQUAM.

þAnne seide I þus. O norice of alle uertues þou  
 seist ful soþe. ¶ Ne I may nat forsake þe ryzt[e]  
 swifte cours of my prosperitee. þat is to seine. þat  
 prosperitee ne be comen to me wondir swiftly *and*  
 soone. but þis is a þing þat gretly smertiþ me whan it  
 remembreþ me. ¶ For in alle aduersitees of fortune þe  
 most vnsele kynde of contrariouse fortune is to han  
 ben weleful. ¶ But þat þou quod she abaist þis þe  
 tourment of þi fals[e] opinioun þat maist þou not ryzt-

[The ferthe prose.]

B. I cannot deny  
my sudden and  
early prosperity.

1010

It is the remem-  
brance of former  
happines that  
adds most to  
man's infelicity.P. Recollect that  
you have yet  
much affluence.

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

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

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

fully blamen ne aretten to þinges. as who seiþ for þou hast 3itte many habundaunces of þinges. ¶ *Textus.*

1018 For al be it so þat þe ydel name of auenterouse welefulnesse moeueþ þe now. it is leueful þat þou rekene *withe* me of how many[e] þinges þou hast 3it plente.

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

¶ And þefore yif þat þilke þing þat þou haddest for most precious in alle þi rycchesse of fortune be kept

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

and ought therefore not to complain.

Mayst þou þan pleyne ryztfully vpon þe myschief of fortune. syn þou hast 3it þi best[e] þinges. ¶ Certys 3it

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

Symachus, dear to you as life,

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

is safe and in health.

lijf. he byweyleþ þe wronges þat men don to þee. *and* not for hym self. for he liueþ in sykernesse of any sentence put azeins hym. ¶ And 3it lyueþ þi wif þat

Your wife Rusticiana is also alive,

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

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

and bewail her separation from you.

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

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

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

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

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

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

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

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

1016 seiþ—MS. seipe, C. seyh  
1017 3itte—yit  
1019 leueful—leefful  
1020 many[e] þinges—manye grete thinges  
1022 alle—al  
1023 þe by—the yit by  
1024 myschief—meschef  
1025 best[e]—beste  
1026 lyueþ—leueth  
goode—good,  
1027 whiche—which  
1028 al—alle

1023 of (2)—omitted  
1029 b[i]en—byen  
owen—owne  
1030 byweyleþ—bewayleth  
don—MS. done, C. don  
1031 liueþ—leueth  
1033 witte—wyt  
women—wymmen  
1034 shortly—shortely  
1035 lyke—lik  
welle—wel  
1036 hir life—this lyf  
1037 maat—maad

1038 whiche—weche  
1039 amenused—amenyssed  
seyn—(MS. seyne) seyn  
1041 lyknesse—lykenesse  
witte—wyt  
1042 and (1)—or  
eldefadir—eldyr fadyr  
siþen—syn  
1043 folke—folk  
1044 art þou þou;—arthow  
yif

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

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

1050

B. I hope these will never fail me.

1054

But do you not see how low I am fallen?

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

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

1062

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

1065

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

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

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

A third is blest with both ad-

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

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

1065 *or*—and  
*some half azeine* — soim  
halne ayeu  
1067 *mans*—mannes  
*comeþ al*—comth nat al  
1068 *lasteþ*—last  
*perpetuely*—perpetuei  
1069 *rycchesse*—Rychesses  
1070 *renomed*—renowned  
1072 *angre for*—Angwyssh  
*leuer*—leuere [of  
1074 *chast[e]*—caste

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

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

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

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

The happiness of the most fortunate depends on trifles.

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

1089 blisfulnesse fro hem þat ben most fortunat. ¶ How many men trowest þou wolde demen hem self to ben almost in heuene yif þei myzten atteyne to þe leest[e] *partie* of þe remenaunt of þi fortune. ¶ þis same place þat þou clepist exil is contre to hem þat enhabiten here. *and* forþi. Noþing wrecched. but whan þou wenest it ¶ As who seiþ. þou3 þi self ne no wyzt ellys nys no wrecche but whan he weneþ hym self a wrecche by reputacioun of his corage.

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

## CONTRAQUE.

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

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

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

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

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

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

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

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

How much is human felicity embittered!

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

1109

Why then, O [\* fol. 11 b.] mortals, do ye seek abroad for that felicity which is to be found within yourselves? Nothing is more precious than thyself.

If thou hast command over thyself, Fortune cannot deprive thee of it.

1117

Happiness does not consist in things transitory.

1121

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

Instability of fortune is not susceptible of true happiness.

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

If he knows it not, what happiness has he in the blindness of his ignorance?

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

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

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

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

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

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

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

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

Since thou art  
convinced of the  
soul's im-  
mortality, thou  
canst not doubt  
that if death puts  
an end to human  
felicity, that all  
men when they  
die, are plunged  
into the depths of  
misery.

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

But we know that  
many have  
sought to obtain  
felicity,  
by undergoing  
not only death,  
but pains and  
torments.

How then can  
this present life  
make men truly  
happy, since  
when it is ended  
they do not be-  
come miserable?

\* MS. ualct.

QUISQUIS UOLET \* PERHENNEM CAUTUS.

[The ferthe  
metur.]

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

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

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

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

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

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

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

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

1169

## SET CUM RACIONUM IAM IN TE.

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

[The fyfthe prose.]

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

1176

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

What is most  
precious in them,  
quantity or  
quality?

Bounty is more  
glorious than  
niggardliness.

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

1185

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

If one man's cof-  
fers contained all

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

1163 *flee*—fleen

1164 *seine*—seyn

1165 *þi*—thin

*lowe stoon*—lowh stoon

1167 *welful*—wefeful

1169 *wodenesses* — wood-

nesses

1172 *strenger*—strengere

*vnderstonde*—vndyrstonð

1173 *nar[e]*—ne weere

1174 *be þine*—ben thyn

1175 *foule*—fowl

1176 *Richesse*—Rychessis

1178 *rychesse*—rychesses

1179, 1180 *golde*—gold

1180 *better*—betere

1181 *þen*—thanne

1182 *mokeres*—mokereres

1183 *folke clere*—folk cler

1184 *swiche*—swich

*from*—fram

1187 *styntep*—stenteth

1188 *haþ*—MS. haþe

1189 *world*—worlde

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

gadered towar[d] o man. it sholde maken al oþer men to ben nedý as of þat. ¶ And certys a voys al hool þat is to seyn wiþ-oute amenusyng fulfilleþ to gyder

Riches cannot be dispensed without diminution.

1192 þe heryng of myche folke. but Certys þoure rycchesse ne mowen nat passen vnto myche folk wiþ-oute amenusyng ¶ And whan þei ben apassed. nedys þei maken

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

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

1200 of gemmes þat I clepe precieuse stones. draweþ it nat þe eyen of folk in to hem warde. þat is to seyne for þe beaute. ¶ For certys yif þer were beaute or bounte

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

in shynyng of stones. þilke clerenesse is of þe stones hem self. and nat of men. ¶ For whiche I wondre gretly þat men merueilen on swiche þinges. ¶ For whi what þing is it þat yif it wanteþ moeuyng and

1207 ioynture of soule and body þat by ryzt myzt[e] semen a faire creature to hym þat haþ a soule of resoun.

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

¶ For al be it so þat gemmes drawn to hem self a litel of þe laste beaute of þe worlde. þoruþ þe entent of hir creatour and þoruþ þe distinccioun of hem self. zit for as myche as þei ben put vndir þoure excellence.

1213 þei han not desserued by no weye þat ze shullen merueylen on hem. ¶ And þe beaute of feeldes deliteþ it nat mychel vnto þow. *Boyce.* ¶ Whi sholde it nat

Doth the beauty of the field delight thee?

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

deliten vs. syn þat it is a ryzt fayr porcioun of þe ryzt fair werk. þat is to seyn of þis worlde. ¶ And ryzt so ben we gladed somtyme of þe face of þe see whan it is clere. And also merueylen we on þe heuene and

Hence, we admire the face of the sea, the heavens,

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

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

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



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

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

1223

Do the flowers adorn you with their variety?

Why embracest thou things wherein thou hast no property?

Fortune can never make that thine which the nature of things forbids to be so.

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

If you seek only the necessities of nature, the affluence of Fortune will be useless.

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

1236

Does it add to a man's worth to shine in variety of costly clothing?

The things really to be admired are the beauty of the stuff or the workmanship of it.

Doth a great retinue make thee happy?

If thy servants be vicious, they are

[\* fol. 12 b.] a great burden to the house, and pernicious enemies to the master of it.

If they be good, why should the probity of others be put to thy account?

Upon the whole, then, none of those enjoyments which thou didst consider as thy own did ever properly belong to thee.

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

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

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

If they be not desirable, why shouldst thou grieve for the loss of them?

If they are fair by nature, what is that to thee? They would be equally agreeable whether thine or not.

They are not to be reckoned precious because they are counted amongst thy goods, but because they seemed so before thou didst desire to possess them.

What, then, is it we so clamorously demand of Fortune?

Is it to drive away indigence by abundance?

But the very reverse of this happens, for there is need of many helps to keep a variety of valuable goods. 1268

They want most things who have the most.

They want the fewest who measure their abundance by the necessities of nature, and not by the superfluity of their desires.

Is there no good planted within ourselves, that we are obliged to go abroad to seek it?

Are things so changed and inverted, that god-like man should think that he has no other worth but what he derives from the possession of inanimate objects?

Inferior things are satisfied with their own endowments, while man (the Image of God) seeks to adorn his nature

whi sholdest þou be sory yif þou leese hem. or whi sholdest þou reioysen þe to holden hem. ¶ For if þei ben fair of hire owen kynde. what apperteneþ þat to þe. for as wel sholde þei han ben faire by hem self. þouþ þei weren departid from alle þin rycchesse. ¶ For why faire no precioüs ne weren þei nat. for þat þei comen amonges þi rycchesse. but for þei semeden fair *and* precious. þerfore þou haddest leuer rekene hem amonges þi rycchesse. but what desirest þou of fortune wiþ so greet a noyse *and* wiþ so greet a fare ¶ I trowe þou seke to dryue away nede wiþ habundaunce of þinges. ¶ But certys it turneþ to 3ow al in þe contrarie. for whi certys it nedip of ful many[e] helpynges to kepen þe dyuersite of preciouise ostelmentz. and soþe it is þat of many[e] þinges han þei nede þat many[e] þinges han. *and* a3eyneward of litel nedip hem þat mesuren hir fille after þe nede of kynde *and* nat after þe outrage of couetyse ¶ Is it þan so þat ye men ne han no propre goode. I-set in 3ow. For whiche 3e moten seken outwardes 3oure goodes in foreine *and* subgit þinges. ¶ So is þan þe condicioun of þinges turned vpsou doun. þat a man þat is a devyne beest by merit of hys resoun. þinkeþ þat hym self nys neyþer fair ne noble. but if it be þoruþ possessioun of ostelmentes. þat ne han no soules. ¶ And certys al oþer þinges ben appaied of hire owen beautes. but 3e men þat ben semblable to god by 3oure resonable þouþt desiren to apparaille 3oure excellent kynde of þe lowest[e] þinges. ne 3e ne vndirstonde nat how gret a wrong 3e don to 3oure creatour. for he wolde þat man kynde were most worþi *and* noble of

1255 fair—fayre

hire owen—hyr owne

1256 sholde—sholden

self—selue

1257 þin rycchesse—thyne

ryccheses

1259 amonges—amonge

1259, 1261 rycchesse—Rych-

esses

1259 fair—fayre

1260 leuer rekene—leuere

rekne

1262 greet (2)—grete

1265, 1267 many[e]—manye

1267 soþe—soth

1272 outwardes—owtward

1276 fair—fayre

if—yif

1278 hire owen—hir owne

1281 ne (2)—omitted

vndirstonde—vndyrstond-

yn

1282 gret—MS. grete, C. gret

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

with things infinitely below him, not understanding how much he dishonours his Maker. God Intended man to excel all earthly creatures, yet you debase your dignity and prerogative below the lowest beings. In placing your happiness in despicable trifles, you acknowledge yourselves of less value than these trifles, and well do you merit to be so esteemed. Man only excels other creatures when he knows himself. When he ceases to do so, he sinks below beasts.

1297

Ignorance is natural to beasts, but in men it is unnatural and criminal. How weak an error is it to believe that anything foreign to your nature can be an ornament to it. If a thing appear beautiful on account of its external embellishments, we admire and praise those embellishments alone. The thing covered still continues in its natural impurity. I deny that to be a good which is hurtful to its owner. Am I deceived in this? You will say no; for riches have often hurt their possessors. Every wicked man desires

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

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

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

[\* fol. 13.]  
another's wealth,  
and esteems him  
alone happy who  
is in possession  
of riches.  
You, therefore,  
who now so much  
dread the Instru-  
ments of assassina-  
tion, if you had  
been born a poor  
wayfaring man,  
might, with an  
empty purse,  
have sung in the  
face of robbers.  
O the transcendent  
felicity of  
riches! No  
sooner have you  
obtained them,  
than you cease to  
be secure.

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

## FELIX IN MIRUM PRIOR ETAS.

[The fythe  
metur.]

Happy was the  
first age of men.  
They were con-  
tented with what  
the faithful earth  
produced.  
With acorns they  
satisfied their  
hunger.  
They knew not  
Hypocras nor  
Hydromel.

They did not dye  
the Serian fleece  
in Tyrian purple.

Blysful was þe first age of men. þei helden hem  
þapaied wiþ þe metes þat þe trewe erþes brouzten  
furþe. ¶ þei ne destroyed[e] ne desceyued[e] not hem  
self wiþ outrage. ¶ þei weren wont lyztly to slaken  
her hunger at euene wiþ acornes of okes ¶ þei ne  
coupe nat medle þe 3ift of bacus to þe clere hony.  
þat is to seyn. þei coupe make no piment of clarre.  
ne þei coupe nat medle þe brizt[e] flies of þe contre  
of siriens wiþ þe venym of tirie. þis is to seyne. þei  
coupe nat dien white flies of sirien contre wiþ þe  
blode of a manar shellysshe. þat men fynden in tyrie.  
wiþ whiche blode men deien purper. ¶ þei slepen  
holesom slepes vpon þe gras. and dronken of þe ryn-  
nyng watres. *and* laien vndir þe shadowe of þe heyze  
pyne trees. ¶ Ne no gest ne no straunger [ne] karf  
zit þe heye see wiþ oores or wiþ shippes. ne þei ne

1332

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

1314 *haþ*—MS. *haþe*, C. *hat*  
*besy*—bysy  
*swerde*—sward  
1315 *paþe*—paath  
1316 *wayfaryng*—wayferynge  
*syng[e]*—syngē  
1317 *by-fore*—by-forn  
*seiþ*—MS. *seiþe*, C. *seyth*  
*poure*—pore  
*berēþ*—berth  
1318 *boldly syng[e]*—boldely  
syngē  
1319 *haþ*—MS. *haþe*  
1320 *preciouise*—precyos  
*clere*—cler  
1321 *rycchesse*—rychesses

1322 *lorn*—MS. *lorne*, C. *lorn*  
1324 *erþes*—feeldes  
1325 *furþe*—forth  
*destroyed[e]*—dystroyede  
1327 *her*—hyr  
*at*—MS. *as*, C. *at*  
*euene*—euen  
1328 *coupe*—cowde  
*medle*—medly  
*3ift*—yifte  
*clere*—cleer  
1329 *coupe*—cowde  
*of*—nor  
1330 *coupe*—cowde  
*brizt[e] flies*—bryhte fleesþes  
1331 *siriens*—Seryens

1331 *seyne*—seyn  
1332 *coupe*—cowde  
*dien*—deyen  
*flies*—flees  
1333 *blode*—blood  
*shellysshe*—shyllefyssh  
1334 *blode*—blood  
1335 *holesom*—holsoim  
*rynyng watres*—reun-  
nyng wates  
*shadowe*—shadwes  
*heyze*—heye  
1337 *pyne*—pyn  
*no* (2)—omitted  
[ne]—from C.  
*karf*—karue

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

1339

The warlike trumpet was hushed and still. Bloodshed had not yet arisen through hateful quarrels. Nothing could stimulate their rage to engage in war, when they saw that wounds and scars were the only means. O that those days would come again! The thirst of wealth torments all; it rages more fiercely than Ætna's fires. Cursed be the wretch who first brought gold to light.

1352

It has since proved perilous to many a man.

## QUID AUTEM DE DIGNITATIBUS ET CETERA.

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

[The sixte prose.] But why should I discourse of dignities and powers which (though you are ignorant of true honour and real power) you extol to the skies? When they fall to the lot of a wicked man, they produce greater calamities than the flaming eruption of Ætna, or the most impetuous deluge. You remember that your ancestors desired to abolish the Consular government (the commencement of the Roman liberty),

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1377 *derworþe*—derworthe  
*clere*—cleer  
1378 *whiche*—which  
1379 *han*—MS. hanne, C.  
*han*  
1380 *say[e]*—saye  
*mouse amongus*—mous  
*amonges*  
*myse*—mus  
1382 *scorne*—scorn  
1383 *haþ*—MS. haþe

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

corage ¶ *And* wende to constreyne hym by *tourment* 1397

to maken hym dyscoueren *and* acusen folk þat wisten of a coniuacioun. whiche I clepe a confederacie þat was cast azeins þis tyraunt ¶ But þis free man boot

of hys owen tunge. *and* cast it in þe visage of þilke woode tyraunte. ¶ So þat þe *tourment*; þat þis tyraunt wende to han maked matere of cruelte. þis

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

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

bataile many men of affrike. and cast hem in to fetteres. but sone after he most[e] ziuie hys handes to ben bounden with þe cheynes of hem þat he had[de]

somtyme ouercomen. ¶ Wenest þou þan þat he be myzty. þat may nat don a þing. þat oþer ne may don hym. þat he doþ to oþer. *and* zit more ouer yif it so were þat þise dignites or poweres hadden any propre or naturel goodnesse in hem self neuer nolden þei comen to shrewes. ¶ For contrarious þinges ne ben not wont to ben yfelawshipped togidres. ¶ Nature refuseþ þat contra[r]ious þinges ben yioigned. ¶ And so

as I am in certeyne þat ryzt wikked folk han dignitees ofte tymes. þan sheweþ it wel þat dignitees *and* powers ne ben not goode of hir owen kynde. syn þat þei sufren hem self to cleuen or ioynen hem to shrewes. ¶ And certys þe same þing may most digneliche Iugen

1400

1401

1402

1403

1404

1405

Have you not read how Anaxarchus bit off his tongue and spat it in the face of Nicocreon?

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

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

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

Is he mighty that dares not indict what he would upon another for fear of a requital? If powers and honours were intrinsically good, they would never be attained by the wicked.

An union of things opposite is repugnant to nature.

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

1399 *whiche*—which  
1401 *owen*—owne  
1406 *receyue*—resseyuen  
*oper*—oothre  
1408 *herd told*—MS. herde  
tolde, C. herd told  
1409 *hys*—hise  
*herburghden* — herber-  
wedden

1410 *slayn*—sleyn  
1411 *had[de]*—hadde  
1413 *most[e]*—moste  
1414 *bounden*—bownde  
*cheynes* — MS. penes, C.  
cheynes  
*had[de]*—hadde  
1415 *somtyme*—whylom  
1416 *þat*—þing—that hath

no power to don a thinge  
*oper*—oothre  
1417 *hym*—in hym  
*doþ*—MS. doþe, C. doth  
*to oper*—in oothre  
1421 *togidres*—to-gidere  
1423 *certeyne*—certain  
1424 *tymes*—tyme  
1425 *owen*—owne

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

1432

So music maketh a musician, &c.

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

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

Dignities conferred upon base men do not make them worthy, but rather expose their want of merit.

Why is it so? 'Tis because you give false names to things. You dignify riches, power, and

[\* fol. 14.]

honours, with names they have no title to.

1450

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

and seyen of alle þe 3iftis of fortune þat most plentifully comen to shrewes. ¶ Of þe whiche 3iftys I trowe þat it au3t[e] ben considered þat no man doutip þat he nis strong. in whom he seeþ strengþe. and in whom þat swiftnesse is ¶ Soþe it is þat he is swyfte.

Also musyk makeþ musiciens. and fysik makeþ phisiciens. and rethorik rethoriens. ¶ For whi þe nature of euery þing makip his propretee. ne it is nat entermedled wip þe effectis of contrarious þinges.

¶ And as of wil it chaseþ oute þinges þat to it ben contrarie ¶ But certys rycchesse may nat restreine auarice vnstaunched ¶ Ne power [ne] makeþ nat a man my3ty ouer hym self. whiche þat vicious lustis holden destreined wip cheins þat ne mowen nat ben vnbounden. and dignitees þat ben 3euen to shrewed[e] folk nat only ne makip hem nat digne. but it sheweþ raper al openly þat þei ben vnworþi and vndigne.

¶ And whi is it þus. ¶ Certis for 3e han ioie to clepen þinges wip fals[e] names. þat beren hem al in þe contrarie. þe whiche names ben ful ofte reproued by þe effect of þe same þinges. so þat \*pise ilke rycchesse ne au3ten nat by ryzt to ben cleped rycchesse.

ne whiche power ne au3t[e] not ben cleped power. ne whiche dignitee ne au3t[e] nat ben cleped dignitee.

¶ And at þe laste I may conclude þe same þinge of al þe 3iftes of fortune in whiche þer nis no þing to ben desired. ne þat haþ in hym self naturel bounte.

¶ as it is ful wel sene. for neyþer þei ne ioygnen hem nat alwey to goode men. ne maken hem alwey goode to whom þei ben y-ioigned.

1429 *whiche*—which  
1430 *au3t[e]*—owhte  
1432 *Soþe*—soth  
*swyfte*—swyft  
1435 *is*—nis  
1436 *effectis*—effect  
1437 *oute*—owt

1441 *ben*—be  
1442 *shrewed[e]*—shrewede  
1446 *fals[e]*—false  
*al*—alle  
1447 *whiche*—which  
1449 *au3ten*—owhten  
*rycchesse*—rychesses

1450 *whiche*—swich  
*au3t[e]*—owhte  
1451 *whiche*—swich  
*au3t[e]*—owht  
1453 *al*—alle  
1454 *haþ*—MS. haþe  
1455 *sene*—I-seene



## NOUIMUS QUANTOS DEDERAT.

**W**E han wel knowen how many greet[e] harmes *and* destrucciouns weren doñ by þe Emperoure Nero.

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

neuerþeles gouerned[e] þis Nero by Ceptre al þe peoples þat phebus þe sonne may seen comyng from his outerest arysyng til he hidde his bemes vndir þe wawes. ¶ þat is to seyne. he gouerned[e] alle þe peoples by Ceptre imperial þat þe sonne goþ aboute from est to west ¶ And eke þis Nero goueyrende by Ceptre. alle þe peoples þat ben vndir þe colde sterres þat hyȝten þe seuene triones. þis is to seyn he gouerned[e] alle þe poeples þat ben vndir þe parties of þe norþe. ¶ And eke Nero gouerned[e] alle þe poeples þat þe violent wynde Nothus scorchiþ *and* bakip þe brennyng sandes by his drie hete. þat is to seyne. alle þe poeples in þe souþe. [but yit ne myhte nat al his heye power torne the woodnesse of this wykkyd nero / Allas it is greuous fortune it is]. as ofte as wicked swerde is ioyned to cruel venym. þat is to sein. venimous cruelte to lordshipe.

¶ He looked unmoved upon his mother's corpse, and passed judgment upon her beauty.

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

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

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

¶ It is a grievous thing when power strengthens the arm of him whose will prompts him to deeds of cruelty.

¶ It is a grievous thing when power strengthens the arm of him whose will prompts him to deeds of cruelty.

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

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

1476 gouerned[e]—gouernede  
1477 wynde—wynd  
scorchiþ—scorklith  
1479 seyne—seyn  
souþe—sowth  
1479-81 [but—it is]—MS. has: but ne how greuous fortune is  
1482 swerde—swerta

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

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

He looked unmoved upon his mother's corpse, and passed judgment upon her beauty.  
1467

Yet this parricide ruled over all lands, illumined by the sun in his diurnal course, and controlled the frozen regions of the pole.  
1472

He governed, too, the people in the torrid zone.  
1475

But yet Nero's power could not tame his ferocious mind.  
1478

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

## TUM EGO SCIS INQUAM.

[The seuende  
prose.]

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

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

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

1490 olde ¶ His uertue þat lay now ful stille. ne sholde  
nat *perissh*e vnexcerised in gouernaunce of comune.

¶ For whiche men myȝten speke or writen of his  
goode gouernement. ¶ *Philosophie*. ¶ For soþe quod  
she. *and* þat is a þing þat may drawn to gouernaunce  
swiche hertes as ben worþi *and* noble of hir nature.  
but napeles it may nat drawn or tollen swiche hertes as  
ben y-brouȝt to þe ful[le] perfeccioun of vertue. þat is

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

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

1500 to profit of þe comune. for se nów *and* considere how  
litel *and* how voide of al prise is þilke glorie. ¶ Cer-

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

teine þing is as þou hast lerned by demonstracioun of  
astronomye þat al þe envyronyng of þe erþe aboute  
ne halt but þe resoun of a prykke at regard of þe gret-  
nesse of heuene. þat is to seye. þat yif þat þer were  
maked *comparisoun* of þe erþe to þe gretnesse of

1507 heuene. men wolde Iugen in alle þat erþe [ne] helde

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

no space ¶ Of þe whiche litel regioun of þis worlde  
þe ferþe partie is enhabitid wiþ lyuyng beestes þat  
we knowen. as þou hast þi self lerned by tholome þat  
*prouith* it. ¶ yif þou haddest wiþ drawn *and* abated  
in þi þouȝte fro þilke ferþe partie as myche space as þe  
see *and* [the] mareys contenen. *and* ouergon *and* as  
myche space as þe regioun of droughte ouerstreccheþ.

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

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

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

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

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

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

men. *and* 3e þan þat ben environed *and* closed wip inne þe leest[e] prikke of þilk prikke þenke 3e to manifesten 3oure renoun *and* don 3oure name to ben born forþe. but 3oure glorie þat is so narwe *and* so streyt yprongen in to so litel boundes. how myche conteinþe it in largesse *and* in greet doynge. And also 1522

sette þis þer to þat many a nacioun dyuerse of tonge *and* of maneres. *and* eke of resoun of hir lyuyng ben enhabitid in þe cloos of þilke litel habitacle. ¶ To þe whiche naciouns what for difficulte of weyes. *and* what for diuersite of langages. *and* what for defaute of vnusage enterecomunyng of marchaundise. nat only þe names of singler men ne may [nat] strecchen. but eke þe fame of Citees ne may nat strecchen. ¶ At þe last[e] Certis in þe tyme of Marcus tulyus as hym self writeþ in his book þat þe renoun of þe comune of Rome ne hadde nat 3itte passed ne cloumben ouer þe mountaigne þat hyzt Caucasus. *and* 3itte was þilk tyme rome wel wexen *and* gretly redouted of þe parthes. 1535

and eke of oþer folk enhabityng aboute. ¶ Sest þou nat þan how streit *and* how compressed is þilke glorie þat 3e trauailen aboute to shew *and* to multiplie. May þan þe glorie of a singlere Romeyne strecchen þider as þe fame of þe name of Rome may nat clymben ne passen. ¶ And eke sest þou nat þat þe maners of diuerse folk *and* eke hir lawes ben discordaunt amonge hem self. so þat þilke þing þat sommen iugen worþi of preysynge. oþer folk iugen þat it is worþi of torment. ¶ and þer of comeþ þat þou; a man delite hym in 1545

1515 seye—seyne  
1516 streite—streyt  
1517 þan—thanne  
1518 inne—in  
leest[e]—leste  
þilk—thilke  
þenke 3e—thinken ye  
1520 born forþe—MS. borne,  
C. born, forth

1520 narwe—narwh  
1521 streyt—streyte  
myche—mochel  
1522 conteinþe—coueyteth  
1525 habitacle—MS. habit-  
ache, C. habytacule  
1529 [nat]—from C.  
1531 last[e]—laste  
1532 writeþ—writ

1533 hadde—hadden  
3itte—omitted  
1534 hyzt—hyhte  
þilk—thikke  
1535 wexen—waxen  
1536 Sest þou—sestow  
1538 shew—shewe  
1539 singlere—singler  
1545 comeþ—comth it

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

Even in this contracted circle, there is a great variety of nations,

to whom not only the fame of particular men, but even of great cities, cannot extend.

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

How narrow, then, is that glory which you labour to propagate. Shall the glory of a Roman citizen reach those places where the name even of Rome was never heard?

Customs and institutions differ in different countries.

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

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

1557

But perhaps you suppose that you shall secure immortality if your names are transmitted to future ages.

If you consider the infinite space of eternity you will have no reason to rejoice in this supposition. If a *moment* be compared with 10,000 years, there is a proportion between them, though a very small one. But this number of years, multiplied by whatever sum you please, vanishes when compared with the infinite extent of eternity.

There may be comparison between finite things, but none between the infinite and finite. Hence it is, that Fame (however lasting), compared with eternity, will seem absolutely nothing.

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

1547 *furþe*—forth  
*manere*—maner  
1548 *þerfore*—ther-for  
*auzte*—owhite  
1549 *paid*—apayed  
*hys owen*—hise owne  
1550 *neyþbores*—nessheboours  
*be*—ben  
1552 *haþ*—MS. haþe [put owt  
1553 *put* (MS. *putte*) oute—

1556 *derke*—derk  
*doþ awaye*—MS. doþe, C.  
*doth a-vey*  
*her autours*—hir actorros  
1557 *3e*—yow  
*semen*—semetn  
1558 *comyng*—to comyng  
1559 *wilt*—wolt  
1560 *whiche*—which  
1563 *myche*—mochel

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

don no þing aryzt. but 3if it be for þe audience of poeple. *and* for ydel rumours. *and* 3e forsaken þe grete worpinesse of conscience *and* of vertue. *and* 3e seken 3oure gerdouns of þe smale wordes of strange folke. ¶ Hauē now here *and* vndirstonde in þe lyztnesse of whiche pride *and* veyne glorie. how a man scorned[e] festiuāly *and* myrily swiche vanite. somtyme þere was a man þat had[de] assaiēd wiþ striuyng wordes an oþer man. ¶ þe whiche nat for vsage of verrey vertue. but for proude veyne glorie had[de] taken vpon hym falsly þe name of a philosopher. ¶ þis raper man þat I speke of þouzt[e] he wolde assay[e] where he þilke were a philosopher or no. þat is to seyne yif he wolde han suffred lyztly in pacience þe wronges \*þat weren don vnto hym. ¶ þis feined[e] philosophre took pacience a litel while. *and* whan he hadde receiued wordes of outrage he as in struyng azeine *and* reioysyng of hym self seide at þe last[e] ryzt þus. ¶ vndirstondest þou nat þat I am a philosophere. þat oþer man answered[e] azein ful bityngly *and* seide. ¶ I had[de] wel vndirstonden [yt]. yif þou haddest holden þi tonge stille. ¶ But what is it to þise noble worþi men. For certys of swyche folk speke .I. þat seken glorie wiþ vertue. what is it quod she. what atteiniþ fame to swiche folk whan þe body is resoluēd by þe deēþ. atte þe last[e]. ¶ For yif so be þat men dien in al. þat is to seyne body *and* soule. þe whiche þing oure resoun defendiþ vs to byleuen þanne is þere no glorie in no wyse. For what sholde þilke glorie ben. for he of whom þis glorie is seid to be nis ryzt nouzt in no wise. 1605 and 3if þe soule whiche þat haþ in it self science of

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

1590

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

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

1600

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

1605

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

1587 *assay[e]*—assaye  
1588 *seyne*—seyn  
1590 *feined[e]*—feynede  
1592 *azeine*—ayein  
1593 *last[e]*—laste  
*vndirstondest þou*—vr-  
dyrston Dow  
1594 *answered[e]*—answerde  
1595 *had[de]*—hadde

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

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

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

## QUICUMQUE SOLAM MENTE.

[The 7th Metre.]

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

Who so þat wiþ ouerþrowyng þouzt only sekeþ glorie  
of fame. and wenip þat it be souereyne good  
¶ Lete hym loke vpon þe brode shewyng contreys of  
þe heuen. and vpon þe streite sete of þis erþe. and  
he shal be ashamed of þe ences of his name. þat may  
nat fulfille þe litel compas of þe erþe. ¶ O what  
1619 coueiten proude folke to liften vpon hire nekkes in  
ydel and dedely 3ok of þis worlde. ¶ For al þou3

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

[þat] renoune y-spradde passyng to ferne poeples gob  
by dyuerse tonges. and al þou3 grete houses and kyn-  
1623 redes shyne wiþ clere titles of honours. 3it napeles

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

deep dispiseþ al heye glorie of fame. and deep wrappeþ  
to gidre þe heye heuedes and þe lowe and makeþ egal  
and euene þe heyest[e] to þe lowest[e]. ¶ where  
wonen now þe bones of trewe fabricius. what is  
now brutus or stiern Caton þe þinne fame 3it lastyng

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

1629 of hir ydel names is markid wiþ a fewe lettres. but  
al þou3 we han knowen þe faire wordes of þe fames of  
hem. it is nat 3euen to knowe hem þat ben dede and  
consumpt. Liggip þanne stille al vtterly vnknowable

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

ne fame ne makeþ 3ow nat knowe. and yif 3e wene  
to lyuen þe lenger for wynde of 3oure mortal name.

Fame cannot  
make you known.

1635 whan o cruel day shal raushe 3ow. þan is þe secunde  
deep dwellyng in 3ow. *Glosa.* þe first deep he clepip

1608 nouzt þan—nat thanne  
1610 from—fro  
1610—1612 [as — world] —  
from C.  
1615 Lete—Lat  
1616 loke—looken  
1618 sete—Cyte  
1617 be—ben

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

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

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

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

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

[SET NE ME INEXORABILE CONTRA.]

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

[The viij prose.]

'But do not believe,' said Philosophy, 'that I am an implacable enemy to Fortune. This inconstant dame sometimes deserves well of men, when she appears in her true colours. And what I say may perhaps appear paradoxical. That is, that adverse fortune is more beneficial than prosperous fortune.'

1650

The latter lies and deceives us, the former displays her natural inconstancy.

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

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

Lastly, prosperous fortune leads men astray. Adversity teaches them wherein real happiness consists.

It renders us no inconsiderable service in enabling us to recognize our true friends.

1668

1669 tune hath departyd *and* vncoueryd to the bothe the  
certeyn vysages *and* ek the dowtos visages of thy  
felawes // whan she departyd away fro the / she took

1672 away hyr frendes *and* lafte the thyne frendes // now  
whan thow were ryche *and* weleful as the semede / *with*  
how mochel woldesthow han bowht the fulle know-  
ynge of this // þat is to seyn the knowynge of thy  
verray frendes // now pleyne the nat thanne of Rychesse

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

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

.I.-lorn syn thow hast fowndyn the moste presyos kynde  
of Rychesses þat is to seyn thy verray frendes.

QUOD MUNDUS STABILI FIDE.

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

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

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

The sea is thus  
kept within its  
proper bounds.

1687 brode termes or bowndes vp-on the erthes // þat is to seyn  
to couere alle the erthe // Al this a-cordauce of thinges  
is bownden *with* looue / þat gouerneth erthe *and* see / *and*  
hath also commaundementz to the heuenes / *and* yif  
this looue slakede the brydelis / alle thinges þat now

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

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

Men were truly  
blest if governed  
by this celestial  
love!

louen hem to gederes / wolden maken a batayle contyn-  
uely *and* stryuen to fordoon the fasoun of this worlde /  
the which they now leden in acordable feith by fayre  
moeuynges // this looue halt to gideres poeples Ioygned  
*with* an hooly bond / *and* knytteth sacrement of mar-  
yages of chaste looues // And loue enditeth lawes to  
trewe felawes // O weleful weere mankynde / yif thilke  
loue þat gouerneth heuene gouerned[e] yowre corages /

EXPLICIT LIBER 2<sup>us</sup>.

1690 hath—H. he hath



INCIPIT LIBER 3<sup>us</sup>

IAM CANTUM ILLA FINIERAT.

By this she hadde endid hire songe / whan the swetnesse  
of hire ditee hadde thorw perced me þat was desirous  
of herkninge / and .I. astoned hadde yit streyhte myn  
Eres / þat is to seyn to herknè the bet / what she wolde  
seye // so þat a litel here after .I. seyde thus // O thow  
þat art souereyn comfort of Angwissos corages // So thow  
hast remounted and norysshed me with the weyhte of thy  
sentenses and with delit of thy syngynge // so þat .I. trowe  
nat now þat .I. be vnpanygal to the strokes of fortune / as  
who seyth. I. dar wel now suffren al the assautes of for-  
tune and wel deffende me fro hyr // and tho remedies  
whyche þat thow seydest hire byforn weren ryht sharpe  
Nat oonly þat .I. am nat agrysen of hem now // but .I. desi-  
ros of herynge axe gretely to heeren tho remedyes //  
than seyde she thus // þat feelede .I. ful wel quod she //  
whan þat thow ententyf and styлле rauysshedest my  
wordes // and .I. abood til þat thow haddest swych habyte  
of thy thought as thow hast now // or elles tyl þat .I.  
my self had[de] maked to the the same habyt / which  
þat is a moore verray thinge // And certes the remenaunt  
of thinges þat ben yit to seye / ben swyche // þat fyrst  
whan men tasten hem they ben bytynge / but whan  
they ben resseyuyd with-inne a whyht than ben they  
swete // but for thow seyst þat thow art so desirous to  
herkne hem // wit[h] how gret brennynge woldesthow  
glowen / yif thow wystem whyder .I. wol leden the //  
whydyre is þat quod .I. // to thilke verray welefulnesse  
quod she // of whyche thyng herte dremeth // but  
for as moche as thy syhte is ocupied and disturbed / by  
Imagynasyon of herthely thynges / thow mayst nat yit  
sen thilke selue welefulnesse // do quod .I. and shewe

[The fyrste prose.]  
Philosophy now  
ended her song.  
I was so charmed  
that I kept a  
listening as if  
she were still  
speaking.

At last I said,  
O sovereign com-  
forter of dejected  
minds, how much  
hast thou re-  
freshed me with  
the energy of thy  
discourse,  
so that I now  
think myself  
almost an equal  
match for For-  
tune and able to  
resist her blows.  
I fear not, there-  
fore, thy reme-  
dies, but earnestly  
desire to hear  
what they are.

1713

P. When I per-  
ceived that, silent  
and attentive, you  
received my  
words, I expected  
to find such a  
state of mind in  
you, or rather, I  
created in you  
such an one.

What remains to  
be said is of such  
a nature that  
when it is first  
tasted it is  
pungent and un-  
pleasant, but  
when once swal-  
lowed it turns  
sweet, and is  
grateful to the  
stomach.

But because you  
say you would  
now gladly hear,  
with what desire  
would you burn  
if you could  
imagine whither  
I am going to  
lead you?

B. Whither is  
that, I pray?

P. To that true  
felicity, of which  
you seem to have  
but a faint fore-  
taste.

But your sight is clouded with false forms, so that it cannot yet behold this same felicity.  
*B.* Show me, I pray, that true happiness without delay.  
*P.* I will gladly do so at your desire, but I will first describe that false cause (of happiness), so that you may be better able to comprehend the exact model.

\* Here the Add. MS. begins again. [The first *metur.*] He who would sow seed must first clear the ground of useless weeds, so that he may reap an abundant harvest. Honey tastes all the sweeter to a palate disgusted by offensive flavours. The stars shine all the clearer when the southern showery blasts cease to blow. When Lucifer has chased away the dark night, then Phœbus mounts his gay chariot. So you, beholding the false felicity, and withdrawing your neck from the yoke of earthly affections, will soon see the sovereign good.

[The 2<sup>d</sup> prose.] Philosophy, with a serious air, and appearing to recollect herself, and to rouse up all her faculties, thus began. All the cares and desires of men seek one end—happiness.

[\* fol. 15 b.]

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

\*QUI SERERE INGENIUM.

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

TUNC DEFIXO PAULULUM.

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

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

1734 wol—H. shalle  
 1739 wil—wole  
 felde—feeld  
 1740 delyuer—delyuere  
 of—fro  
 hooke—hook  
 1741 bushes—bosses  
 ferne—fern  
 corne—korn  
 1743 firste—fyrst

1743 wikke—wykyd  
 1744 wynde—wynd  
 his—hise  
 1745 hap—MS. hape  
 1746 feirer—fayrere  
 1747 horse—hors  
 Ryzt—And Ryht  
 1748 fals[e]—false  
 bygynne—bygyn  
 wiþdrawe—with drawn

1748 nek[ke]—nekke  
 1749 afterwarde — after-  
 ward  
 1750 entre—entren  
 1751 fastned[e]—fastnede  
 wiþdrow — MS. wiþ-  
 drowen, C. with drowh  
 1752 sete—Cyte  
 1756 enforced—enforson

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

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

1769

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

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

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

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

Some there are who use these causes and ends interchangeably, as those who desire riches as a means of getting power; or who desire power in order to get money or renown. In all they do they have a particular end in view. Nobility and popular favour are sought after by some in order to become famous. By others, wives and children are only desired as sources of pleasure. Friendship must not be reckoned among the goods of fortune, but among those of virtue, for it is a very sacred thing. All else are desired either for the power or pleasure they afford.

1802

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

of pise forseide goodes as þei þat desiren rychesse to han power *and* delices. Or ellis þei desiren power forto han moneye or for cause of renoun. ¶ In pise þinges *and* in swyche oþer þinges is tourned al þe entencioun of desirynges *and* [of] werkes of men. ¶ As þus. ¶ Noblesse *and* fauour of poeple whiche þat 3iueþ as it semeþ a manere clernesse of renoun. ¶ *and* wijf *and* children þat men desiren for cause of delit *and* mirinesse. ¶ But forsoþe frendes ne shollen nat ben rekened among þe goodes of fortune but of vertue. for it is a ful holy manere þing. alle pise oþer þinges forsoþe ben taken for cause of power. or ellis for cause of delit. ¶ Certis now am I redy to referen þe goodes of þe body to pise forseide þinges abouen. ¶ For it semeþ þat strengþe *and* gretnesse of body 3euen power *and* worþinesse. ¶ *and* þat beaute *and* swiftnesse 3euen noblesse *and* glorie of renoun. *and* hele of body semeþ 3iuen delit. ¶ In alle pise þingus it semeþ onoly þat blisfulnesse is desired. ¶ For-whi pilke þing þat euery man desireþ moost ouer alle þinges. he demieþ þat be þe souereyne goode. ¶ But I haue diffined þat blisfulnesse is þe souereyne goode. for whiche euery wyzt demieþ þat pilke estat þat he desireþ ouer alle þinges þat it be þe blisfulnesse. ¶ Now hast þou þan byforne [thy eyen] almost al þe purposed forme of þe welfulness of mankynde. þat is to seyne rychesse. honours. power. glorie. *and* delitz. þe whiche delit onoly considered Epicurus Iuged *and* establised. þat delit is þe souereyne goode. for as myche as alle oþer þinges as hym þou3t[e] by-refte away ioie *and* myrþe from þe herte. ¶ But I retourne a3eyne to þe studies of meen.

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

1790 [of]—from C.

1794 *shollen*—sholden1795 *þe*—tho1796 *oþer*—oother1801 *swiftnesse*—sweftnesse1803 *3iuen*—MS. 3iueþ, C.

yeuen

1806, 1807 *souereyne goode*—

souereyn good

1807 *whiche*—whych1809 *þe*—omitted [for]*þan byforne*—thanne by-

1810 [thy eyen]—from C.;

MS. has 3euen a3eyne

*almost*—almest*welfulness*—wefelfulness1811 *seyne rychesse*—seyn  
Rycheses1814 *souereyne goode*—soue-

reyn good

*myche*—moche*oþer*—oother1815 *þou3t[e]*—thowhte*from*—fram1816 *a3eyne*—ayein

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

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

1820

Their minds are bent upon the chief good, and are ever seeking it with a darkened understanding, like a drunken man, [\* fol. 16.]

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

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

Are they guilty of folly that seek esteem and reverence?

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

Is not power to be reckoned amongst desirable goods? Why not? For that is not an insignificant good which invests a man with authority and command.

Fame also is to be regarded, for everything excellent is also shining and renowned.

We hardly need say that happiness is not an unjoyous and melancholy state, for in the pursuit of the smallest matters men seek only pleasure.

Hence it is that mankind seek riches, &c., because by them they hope to get independence, honour, &c.

However varied

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

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

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

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

[The 2<sup>d</sup>e Metur.]  
I will now sing  
of Nature's laws,  
by which the  
universe is  
governed.

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

## QUANTAS RERUM FLECTAT.

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

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

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

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

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

yet, if he once  
taste blood,

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

his savage in-  
stincts revive,

1864 nature. *and* slaken hir nekkes from hir cheins vn-  
bounden. *and* hir maistre first to-teren wiþ blody toþe  
assaieþ þe woode wrappes of hem. ¶ þis is to sein þei

and his keeper  
falls a victim to  
his fury.

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

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

1870 pleiyng besines of men zeueþ hem honied[e] drinks  
*and* large metes. wiþ swete studie. ¶ zit napeles yif  
þilke brid skippyngre oute of hir streite cage seeþ þe

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

agreable shadewes of þe wodes. she defouleþ wiþ hir  
fete hir metes yshad *and* sekeþ mournyng oonly þe  
wode *and* twitriþ desiryngre þe wode wiþ hir swete

[ijj]  
The sapling, bent  
down by a mighty

voys. ¶ þe 3erde of a tree þat is haled adoun by myzty

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

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

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

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

## VOSQUE TERRENA ANIMALIA.

\* (Ertis also 3e men þat ben erþeliche bestes dremen alwey [yowre bygynnyng] al þou3 it be wiþ a þinne ymaginacioun. and by a maner þou3t al be it nat clerly ne perfityly 3e looken from a fer til þilk verray fyn of blisfulnesse. and þefore þe naturel entencioun ledeþ 3ow to þilk verray good ¶ But many manere errours mistourniþ 3ow þer fro. ¶ Considere now yif þat be þilke þinges by whiche a man weniþ to gete hym blysfulesse. yif þat he may comen to þilke ende þat he weneþ to come by nature ¶ For yif þat moneye or honours or þise oþer forseide þinges bryngen to men swiche a þing þat no goode ne faille hem. ne semeþ faille. ¶ Certys þan wil I graunt[e] þat þei ben makid blisful. by þilke þinges þat þei han geten. ¶ but yif so be þat þilke þinges ne mowe nat perfourmen þat þei by-heten and þat þer be defaute of many goodes. ¶ Sheweþ it nat þan clerely þat fals beaute of blisfulnesse is knowe and a-teint in þilke þinges. ¶ First and forward þou þi self þat haddest

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

Though the sun sets in the western main at eve, yet by a secret path he takes his wonted journey toward the east. All things pursue their proper course, obedient to the source of order. Hence, throughout the world entire stability is found, for all things, having fulfilled their appointed course, return from whence they came. [The 3<sup>d</sup> prose.]

[\* fol. 16 b.] O earthly animals, you have an indistinct perception of your beginning, and you have ever the true end of felicity in view, but your natural instincts are perverted by many errors.

1893

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

1901

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

1877 *crophe*—crop  
1878 *hande*—hand  
*bente*—bent  
1880 *faillē*—falleth  
1881 *cart*—carte  
*a*—omitted  
*pape*—paath  
1883 *of*—MS. of of  
1885 *haþ*—MS. haþe

1885 *ioignyng*—Ioyned  
1886 *haþ*—MS. haþe [from C.  
1889 [*yowre bygynnyng*]  
*al*—MS. as, C. Al  
1891 *from*—fram  
*til þilk*—to thylke  
1892 *þe*—omitted  
1893 *þilk*—thylke  
1895 *be*—by

1896 *gete*—geten  
1899 *swiche*—swych  
*goode*—good  
1900 *wil*—wole  
*graunt[e]*—graunte  
1904 *many*—many  
*clerely*—clerly  
*fals*—false  
1905 *knowe*—knownen

In your prosperity were you never annoyed by some wrong or grievance?

1910 wrong or greuauce þat by-tidde þe on any syde.

B. I must confess that I cannot remember ever being wholly free from sometrouble or other.

P. That was because something was absent which you did desire, or something present which you would fain be quit of.

B. That's quite true.

P. Then you did desire the presence of the one and the absence of the other?

B. I confess I did.

P. Every man is in need of what he desires.

B. Certainly he is.

P. If a man lack anything can he be supremely happy?

B. No.

P. Did you not in your abundance want for somewhat?

B. What then if I did?

P. It follows that riches cannot put a man beyond all want, although this was what they seemed to promise.

Money may part company with its owner, however unwilling he may be to lose it.

B. I confess that's true.

P. It ought to be confessed when every day we see *might* prevailing over *right*.

From whence springs so much litigation, but from this, that men seek to re-

haboundaunces of rycchesses nat long agon. ¶ I axe 3if þat in þe haboundaunce of alle þilk[e] rycchesses þou were neuer anguissous or sory in þi corage of any

¶ Certys quod I it remembreþ me nat þat euere I was so free of my pouzt. þat I ne was al-wey in anguyshe of somewhat. þat was þat þou lakkedest þat þou noldest han lakked. or ellys þou haddest þat þou noldest han had. ryzt so is it quod I þan. desiredest þou þe presence of þat oon and þe absence of þat oþer. I graunt[e] wel quod .I. for soþe quod she þan nedip þer somewhat þat euery man desireþ. 3e þer nedip quod I.

¶ Certis quod she and he þat haþ lakke or nede of a wyzt nis nat in euery way suffisaunt to hym self. no quod .I. and þou quod she in alle þe plente of þi rycchesse haddest þilke lak of suffisaunce. ¶ what ellis quod .I. ¶ þanne may nat rycchesse maken þat a man nis nedy. ne þat he be suffisaunt to hym self. and þat was it þat þei byhyzten as it semeþ. ¶ and eke certys I trowe þat þis be gretly to consydere þat moneye ne haþ nat in hys owen kynde þat it ne may beþ by-nomen of hem þat han it maugre hem. ¶ I by-knowe it wel quod I ¶ whi sholdest þou nat by-knowen it quod she. whan euery day þe strengere folke by-nymen it fram þe febler maugre hem. ¶ Fro whennes comen ellys alle þise foreine compleintes or quereles of pletyngus. ¶ But for þat men axen azeine her moneye þat haþ be by-nomen hem by force or by gyle. and alwey maugre hem. ¶ Ryzt so it is quod I. þan quod she haþ a man nede to seken hym foreyne helpe by whiche he may defende hys moneye. who may say nay

1908 þilk[e]—thylke  
1913 þat—lakkedest—And  
was nat þat quod she for  
þat the lakked som-what  
1915 had—MS. hadde, C. had  
1917 graunt[e]—graunte  
1919 haþ—MS. haþe  
a wyzt—awht  
1921 alle—al

1922 rycchesse—Rychesses  
lak—lakke  
1923 rycchesse—Rychesses  
1927 haþ—MS. haþe  
owen—owne  
1930 strengere folke by-nymen  
—strengere folk by-ne-  
myu  
1931 fram—fro

1931 febler—febelere  
Fro—For  
1933 azeine—ayeyn  
1934 haþ—MS. haþe  
be—ben  
1936 haþ—MS. haþe  
helpe—help  
1937 say—scy



quod .I. ¶ Certis quod she *and* hym nedip no helpe yif he ne hadde no moneye þat he myzt[e] leese. ¶ þat is doutles quod .I. þanne is þis þing turned in to þe contrarie quod she ¶ For rycchesse þat men wenen sholde make suffisaunce. þei maken a man raþer han nede of foreine helpe. ¶ whiche is þe manere or þe gise quod she þat rycches may dryuen away nede. ¶ Riche folk may þei neiþer han hungre ne þrest. þise ryche men may þei feele no colde on hir lymes in wynter. ¶ But þou wilt answeere þat ryche men han y-nou3 wher wip þei may staunchen her hunger. *and* slaken her þrest *and* don away colde. ¶ In þis wise may nede be confortid by rycchesses. but certys nede ne may nat al outerly be don away. for þou3 þis nede þat is alwey gapyng *and* gredy be fulfilled wip rycchesses. *and* axe any þing 3it dwelleþ þanne a nede þat myzt[e] ben fulfilled. ¶ I holde me stille *and* telle nat how þat litel þing suffiseþ to nature. but certys to auarice ynou3 ne suffiseþ no þinge. \*¶ For syn þat rychesse ne may nat al don away nede. but rychesse maken nede. what may it þanne be þat 3e wenen þat rycchesses mowen 3euen 3ow suffisaunce.

1959

## QUAMUIS FLUENTER DIUES.

Al were it so þat a ryche couetous man hadde riuere fletyng alle of golde 3itte sholde it neuer staunche hys couetise. ¶ And þou3 he hadde his nekke I-charged wip preciouise stones of þe rede see. *and* þou3 he do erylly his felde plentiuous wip an hundreþ oxen neuere ne shal his bytyng bysynesse forleten hym while he

cover their own of which they have been unjustly deprived?

1940

B. Nothing is more true.

P. Then a man needs the assistance of others in order to keep his riches. If he had no money to lose he would not stand in need of this help?

B. That is beyond all doubt.

P. Then the very reverse of what was expected (from riches) takes place? For riches add to a man's necessities. Tell me how do riches drive away necessity? Are not rich men liable to hunger, thirst, and cold? You will say that the rich have wherewithal to satisfy these wants. By riches indigence may be alleviated, but they cannot satisfy every want.

[\* fol. 17.]

Even if gaping and greedy necessity be filled with riches, yet some cravings will remain. A little suffices for nature, but avarice never has enough.

If riches, then, add to our wants, why should you think that they can supply all your necessities? [The 3<sup>d</sup>e Metur.] The rich man, had he a river of gold, would never rest content. Though his neck be loaded with precious pearls, and his fields be covered with in-

1938 *nedip*—no helpe—nedede  
non help  
1939 *myzt[e]*—myhte  
1940 *doutles*—dowteles  
1941 *rychesse*—Rychesses  
1943 *helpe*—help  
1944 *whiche*—whych  
1944 *ryches*—Rychesse  
*dryuen*—dryue  
1945 *hungre*—hungyr  
*þrest*—thurst

1946 *þei*—the  
*colde*—coold  
*in*—on  
1947 *wilt answeere*—wolt  
Answeren  
*y-nou3*—y-now  
1948 *þrest*—thurst  
1949 *colde*—coold  
1950 *nat*—omitted  
1951 *outerly*—vtrelly  
1953 *myzt[e]* *ben*—myhte be

1957 *rychesse*—Rychesses  
1960 *riuere*—a Ryuer  
1961 *alle*—al  
*golde*—gold  
*3itte*—yit  
*staunche*—staunchyn  
1962, 1963 *þou3*—thow  
1964 *erylly*—Ere  
*hundreþ*—hundred  
1965 *while*—whyl

numerable herds,  
yet shall unquiet  
care never forsake  
him; and at his  
death his riches  
shall not bear  
him company.

<sup>1</sup> Read *dignitates*.

[The 4th prose.]

It may be said  
that *dignities*  
confer honour on  
their possessors.  
But have they  
power to destroy  
vice or implant  
virtue in the  
heart?

So far from ex-  
pelling vicious  
habits, they only  
render them more  
conspicuous.

Hence arises the  
indignation when  
we see dignities  
given to wicked  
men.

Hence Catullus'  
resentment  
against Nonius,  
whom he calls  
the botch, or im-  
postume of the  
State.

lyueþ. ne þe lyzt[e] rychesses ne shal nat beren hym  
compaignie whanne he is dede. 1967

SET DIGNITATIBUS.<sup>1</sup>

**B**v't dignitees to whom þei ben comen make þei hym  
honorable *and* reuerent. han þei nat so grete strengþe  
þat þei may putte vertues in þe hertis of folk. þat vsen  
þe lordshipes of hem. or ellys may þei don away þe  
vices. Certys þei [ne] ben nat wont to don away wik-  
kednesses. but þei ben wont raþer to shew[en] wikked-  
nesses. *and* þer of comeþ it þat I haue ryzt grete des-  
deyne. þat dignites ben zeuen ofte to wicked men.

¶ For whiche þing catullus clepid a consul of Rome þat  
hyzt nonius postum. or boch. as who seiþ he clepiþ  
hym a congregacioun of uices in his brest as a postum  
is ful of corrupcioun. al were þis nonius set in a

1980 chayere of dignitee. Sest þou nat þan how gret vylenye  
dignitees don to wikked men. ¶ Certys vnworþines of

The deformities  
of wicked men  
would be less  
apparent if they  
were in more ob-  
scure situations.  
Would you free  
yourself from  
peril by accepting  
a magistracy  
along with de-  
coratus a buffoon  
and informer?

wikked men sholde ben þe lasse ysen yif þei nere re-  
nomed of none honours. ¶ Certys þou þi self ne  
myztest nat ben brouzt wiþ as many perils as þou  
myztest suffren þat þou woldest bere þi magistrat wiþ  
decorat. þat is to seyn. þat for no peril þat myzt[e] bi-

1987 fallen þe by þe offence of þe kyng theodorik þou noldest  
nat ben felawe in gouernaunce with decorat. whanne

þou say[e] þat he had[de] wikkid corage of a likerous  
shrewe *and* of an acusor. ¶ Ne I ne may nat for swiche  
honours Iugen hem worþi of reuerence þat I deme *and*  
holde vnworþi to han þilke same honours. ¶ Now yif  
þou saie a man þat were fulfilled of wisdom. certys þou

Honours do not  
render undeserv-  
ing persons  
worthy of esteem.

If you find a man  
endowed with  
wisdom you

1966 *lyzt[e]*—lyhte  
*shal*—shol  
1967 *dede*—ded  
1968 *make*—maken  
1969 *grete*—gret  
1972 [ne]—from C.  
*ben*—be  
1972, 1973 *wikkednesses* —  
wykkydnesse  
1973 *to*—omitted  
*shew[en]*—shewen  
1974 *comeþ*—comth

1974 *grete desdeyne* — gret  
desdaign  
1976 *whiche*—which  
1977 *hyzt*—hyhte  
*nonius* — MS. vonnus, C.  
nomyus  
*boch*—MS. boþe, C. boch  
*clepiþ*—clepyd  
1979 *nonius*—MS uonnus, C.  
nomyus  
*set*—MS. sette, C. set  
1980 *Sest þou*—Sesthow

1980 *þan*—thanne  
*vylenye*—fylonye [ynesse]  
1981 *vnworþines*—vnworth-  
1982 *ben*—be  
*ysen*—MS. ysene, C. I-sene  
1984 *many*—manye  
1985 *bere*—heren  
1986 *myzt[e]*—myhte  
1987 *þe* (2)—omitted  
1988 *whanne*—whan  
1989 *say[e]*—saye  
*had[de]*—hadde

ne myztest nat demen þat he were vnworþi to þe honour. or ellys to þe wisdom of whiche he is fulfilled. No *quod* .I. ¶ Certys dignitees *quod* she appertien properly to vertue. and uertue transporteþ dignite anon to pilke man to whiche she hir self is conioigned. ¶ And for as moche as honours of poeple ne may nat maken folk digne of honour. it is wel seyn clerly þat þei ne han no propre beaute of dignite. ¶ And 3it men auzten take more hede in pis. ¶ For if it so be þat he is most out cast þat most folk dispisen. or as dignite ne may nat maken shrewes worþi of no reuerences. þan makeþ dignites shrewes more dispised þan preised. þe whiche shrewes dignit[e] scheweþ to moche folk ¶ and for soþe nat vnpunished. þat is forto sein. þat shrewes reuengen hem a3einward vpon dignites. for þei 3elden a3ein to dignites as gret gerdoun whan þei byspotten and defoulen dignites wiþ hire vyleneie. ¶ And for as moche as þou mow[e] knowe þat pilke verray reuerence ne may nat comen by þe shadewy transitorie dignitees. vndirstonde now pis. yif þat a man hadde vsed and hadde many manere dignites of consules and were comen perauenture amonges straunge naciouns. sholde pilke honour maken hym worshipful and redouted of straunge folk ¶ Certys yif þat honour of poeple were a naturel 3ifte to dignites. it ne myzte neuer cesen nowher amonges no maner folke to done hys office. ¶ Ryzt as fire in euery contre ne stinteþ nat to enchaufen and \*to ben hote. but for as myche as forto be holden honorable or reuerent ne comeþ nat to folk of

deem him worthy of respect and of the wisdom which he professes.

B. I could not do otherwise.

P. Virtue has her proper worth, which she ever transfers to her votaries. Honours conferred by the populace do not make men worthy of them, for they have no intrinsic merit to bestow. Dignities conferred upon shrews only make their vices the more conspicuous. Nor do dignities themselves escape without injury; for worthless men take their revenge upon them, and defile them by their contagious villanies.

2009

These shadowy honours have nothing in their nature to procure respect; for if a man, having borne the honours of the consulate, should go among barbarians would this honour gain him their respect?

2016

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

[\* fol. 17 b.]

Honours arise from the false

1994 *demen*—deme  
1995 *whiche*—which  
1996 *quod she*—omitted  
1997 *vertue*—vertu  
*uertue*—vertu  
1998 *whiche*—whych  
2000 *clerly*—MS. clerly, C. clerly  
2002 *auzten* — *hede* —  
awhten taken mor heed  
2002-3 *For*—*dignite*—*For*  
yif so be þat a wykkyd  
whyght be so mochel the  
fowlere and the moore

owt cast þat he is despised of most folk so as dignete  
2004-2007 *maken* — *soþe*—  
maken shrewes digne of  
Reuerence the whych  
shrewes dignete sheweth  
to moche foolk thanne  
makith dignete shrewes  
rather so moche more  
despised than preyed  
and forsothe  
2003 *zelden*—yilden  
2000 *byspotten*—by-spetten

2010 *hire*—hyr  
2011 *moche*—mochel  
*mow[e]*—mowe  
2012 *þe shadewy* — thyse  
shadwye  
2013 *vndirstonde* — vndyr-  
bis—thus [stond  
2014 *hadde*—had  
2018 *3ifte*—yift  
2019 *folke*—foolk  
*done*—don  
2020 *enchaufen* — eschaufen  
2021 *myche*—mochel  
2022 *be*—ben

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

hir *propre* strengþe of nature. but only of þe fals[e] opinioun of folk. þat is to sein. þat wenen þat dignites maken folk digne of honour. An on þerfore whan þat þei comen þer as folk ne knowen nat þilke dignites.

2027 her honours vanissen away *and* þat on oon. but þat is a-mong straung folk. maist þou sein. but amongus hem þat þei weren born duren þilk[e] dignites alwey.

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

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

¶ Certys þe dignite of þe prouostrie of Rome was somtyme a grete power. now is it no þing but an ydel name. *and* þe rente of þe senatorie a gret charge. *and* yif a whiȝt somtyme hadde þe office to taken he[de] to þe vitales of þe poeple as of corne *and* what oþer þinges he was holden amonges grete. but what þing is more

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

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

nowe out cast þanne þilke prouostrie ¶ And as I haue seid a litel here byforne. þat þilke þing þat haþ no *propre* beaute of hym self reseceyueþ somtyme pris *and* shynyng *and* somtyme lesiþ it by þe opinioun of vsaunces. ¶ Now yif þat dignites þanne ne mowen nat maken folk digne of reuerence. *and* yif þat dignites wexen foule of hir wille by þe filþe of shrewes. ¶ *and* yif þat dignites lesen hir shynyng by chaungyng of tymes. *and* yif þei wexen foule by estimacioun of poeple. what is it þat þei han in hem self of beaute þat auzte ben desired. as who seiþ none. þanne ne mowen þei ziuen no beaute of dignite to none oþer. 2047

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

## QUAMUIS SE TIRIO.

[The 4<sup>th</sup> Metur.] Nero, though invested with the purple and adorned with pearls, was hated by all men.

**A**l be it so þat þe proude nero wiþ al his woode luxurie kembd hym *and* apparaild hym wiþ faire purpers of Tirie *and* wiþ white perles. Algates ȝitte throf he

2023 fals[e]—false  
2024 þat (2)—omitted  
2027 her—hyr  
vanissen—vanesshen  
2028 a-mong—amonges  
straung—straunge  
but—ne  
2029 þat—ther  
duren þilk[e]—ne duren  
nat thylike  
2030 somtyme—why lom

2031 grete—gret  
2032 þe (2)—omitted  
2033 somtyme—why lom  
þe—MS. þe þe  
2034 corne—corn  
what—omitted  
2035 more nowe—now more  
2036 cast—MS. caste, C. cast  
2037 seil—MS. seide, C. seyð  
here byforne—her by-forn  
haþ—MS. haþe

2042 filþe—felthe  
2043 þat—omitted  
2048 auzte—owhte  
none—non  
2047 þei—MS. ȝe, C. they  
none—non  
2048 al (2)—alle  
2049 kembd—kembde  
apparaild—MS. apparail  
en, C. a-paraylede  
2050 ȝitte—yit

hateful to alle folk ¶ þis is to seyn þat al was he by- 2051  
 hated of alle folk. ¶ zitte þis wicked Nero hadde gret  
 lordship *and* 3af somtyme to þe dredeful senatours þe  
 vnworshipful setes of dignites. ¶ vnworshipful setes  
 he clepiþ here fore þat Nero þat was so wikked 3af þo  
 dignites. who wolde þanne resonably wenen þat blysful-  
 nesse were in swiche honours as ben 3euen by vicious  
 shrewes. 2057

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

## AN UERO REGNA.

[The 5<sup>th</sup> prose.]

**B**vt regnes *and* familiarites of kynges may þei maken a  
 man to ben myzty. how ellys. ¶ whanne hir  
 blysfulnesse dureþ perpetuely but certys þe olde age of  
 tyme passeþ. *and* eke of present tyme now is ful of en-  
 saamples how þat kynges þat han chaunged in to  
 wrechednesse out of hir welefulnesse. ¶ O a noble þing  
*and* a cler þing is power þat is nat founden myzty to  
 kepe it self. ¶ And yif þat power of realmes be auctour  
*and* maker of blisfulnesse. yif þilke power lakkeþ on  
 any side. amenusiþ it nat þilke blisfulnesse *and* bryngeþ  
 in wrechednesse. but yif al be it so þat realmes of man-  
 kynde stretchen broode. 3it mot þer nede ben myche  
 folk ouer whiche þat euery kyng ne haþ no lordshipe  
 ne comaundement ¶ *and* certys vpon þilke syde þat  
 power failleþ whiche þat makiþ folk blisful. ryzt on þat  
 same side nouzpower entriþ vndirneþ þat makeþ hem  
 wreches. ¶ In þis manere þanne moten kynges han  
 more porcioun of wrechednesse þan of welefulnesse.  
 ¶ A tyraunt þat was kyng of sisile þat had[de] assaied  
 þe peril of his estat shewid[e] by similitude þe dredes  
 of realmes by gastnesse of a swerde þat heng ouer þe  
 heued of his familier. what þing is þan þis power þat

P. Do kingdoms  
 and a familiarity  
 with princes  
 make a man  
 mighty?

B. Why should  
 they not if they  
 are durable?

P. Past ages, as  
 well as the pres-  
 ent, furnish us  
 with many ex-  
 amples of princes  
 who have met  
 with dismal re-  
 verses of fortune.  
 O then how noble  
 and glorious a  
 thing is power  
 that is too weak  
 to preserve itself!  
 If dominion  
 brings felicity,  
 then misery will  
 follow if it be de-  
 fective.

But human rule  
 has its limits,  
 therefore wher-  
 ever power ceases  
 there impotence  
 enters, bringing  
 misery along  
 with it.

2074

Kings, therefore,  
 have a larger por-  
 tion of misery  
 than of felicity.

Dionysius of  
 Sicily, conscious  
 of this condition,  
 exhibited the  
 fears and cares of  
 royalty by the  
 terror of a naked  
 sword hanging

2053 *lordship*—lorshippe  
*3af somtyme*—yaf whylom  
*dredeful*—reuerenc3  
 2055 *fore*—for; *3af*—yaf  
 2060 *myzty*—MS. vnmyzty,  
 C. myhty  
 2062 *passeþ*—passed  
*af* (2)—omitted

2063 *kynges þat han* —  
 kynges ben  
 2066 *kepe*—kepen  
 2067 *maker*—makere  
 2069 *yif*—yit  
*realmes*—the Reaumes  
 2070 *stretchen*—streichchen  
*myche*—moche

2071 *haþ*—MS. haþe  
 2073 *whiche*—whyeh  
 2074 *vndirneþ*—vndyr-nethe  
 2077 *had[de]*—hadde  
 2078 *shewid[e]*—shewede  
 2079 *realmes*—Reaumes  
*swerde*—swerd  
*heng*—MS. henge, C. heng

over the head of his friend and flatterer Damocles. What then is this thing called [\* fol. 15.]

Power, which cannot do away with care or fear? Men would live in security but cannot, and yet they glory in their power. Is he powerful who cannot do what he wishes? Is he a mighty man who goes surrounded with an armed guard, to terrify those whom he himself fears, and whose power depends solely upon his numerous retinue? Why need I enlarge upon the favourites of princes having thus displayed the imbecility of kings! Their prosperity is affected by the caprice of their fortunate masters as well as by the adversity to which

2098

they are incident. Nero only allowed his master Seneca to choose the manner of his death. Antonius (Caracalla) commanded Papinian to be slain by the swords of his soldiers. Yet both would have given up all they possessed. Seneca begged for poverty and exile. But relentless fortune precipitated them to destruction, and did not permit them to choose their fate. What then is Power, which terrifies its possessors, and which cannot be got rid of at pleasure? No advantage is to be gained by friend-

may nat don away þe bytynges of besines ne eschewe þe prikkes of drede. and certys 3it wolden þei lyuen \*in sykernesse. but þei may nat. and 3it þei glorifien hem in her power ¶ Holdest þou þan þat þilk[e] man be myzty þat þou seest þat he wolde don þat he may nat don. ¶ And holdest þou þan hym a myzty man þat haþ environed hise sydes wiþ men of armes or seruauentes *and* dredeþ more [hem] þat he makeþ agast. þen þei dreden hym. *and* þat is put in þe handes of hise seruauentz. for he sholde seme myzty but of familiers [or] seruauentz of kynges. ¶ what sholde I telle þe any þing. syn þat I my self haue shewed þe þat realmes hem self ben ful of gret feblensse. þe whiche familiers certis þe real power of kynges in hool estat *and* in estat abated ful [ofte] þroweþ adoun. ¶ Nero constrained[e] his familier *and* his maistre seneca to chesen on what deep he wolde deien. ¶ Antonius comaundid[e] þat knyztis slouen wiþ her swerdis Papinian his familier whiche Papinian had[de] ben long tyme ful myzty a-monges hem of þe courte. and 3it certis þei wolde boþe han renounced her power. of whiche [two] senek enforced[e] hym to 3iuen to Nero his rychesses. *and* also to han gon in to solitarie exil. ¶ But whan þe grete weyzt. þat is to sein of lordes power or of fortune draweþ hem þat sholden falle. neyþer of hem ne myzt[e] do þat he wolde. what þing is þanne þilke power þat þou3 men han it þat þei ben agast. ¶ *and* whan þou woldest han it þou nart nat siker. ¶ And yif þou woldest forleten it þou mayst nat eschewen it. ¶ But wheþir swiche men ben frendes at nede as ben conseiled by fortune *and* nat by vertue. Certys swiche

2081 *besines*—bysynesse2083 *3it*—yif2084 *glorifien*—gloryfyte2084 *þilk[e]*—thylke2087 *haþ*—MS. haþe2087 *environed*—enuyrownede2088 [*hem*]—from C.2089 *þen*—than2091 [*or*]—from C2092 *realmes*—Reames2093 *feblensse*—feblesse2094 *real*—Ryal2095 [*ofte*]—from C.2095 *constrained[e]* — con-2096 *his* (1)—hyr [streynede*seneca*—Senek2097 *comaundid[e]* — com-2098 *her*—hyr [aundede2099 *whiche*—which*had[de] ben long* — þat

hadde ben longe

2100 *courte*—court*wolde*—wolden2101 [*two*]—from C.*enforced[e]*—enforcede2102 *3iuen*—yeuen*his*—hyse2104 *weyzt*—weyhte2105 *sholden*—sholen2106 *myzt[e]*—myhte

folk as weleful fortune makeþ frendes. contrarious fortune makeþ hem enmyse. ¶ And what pestilence is more myzty forto anoye a wiȝt þan a familier enemy.

QUI SE UALET<sup>1</sup> ESSE POTENTEM. (1 Read *uolet*)

Who so wolde ben myzty he mot daunten hys cruel corage. ne put[te] nat his nekke ouercomen vndir þe foule reines of lecherie. for al be it so þat þi lordship[e] strecche so fer þat þe contre Inde quakiþ at þi comaundement. or at þi lawes. and þat þe leest isle in þe see þat hyzt tile be þral to þe ¶ ȝit yif þou mayst nat puten away þi foule derk[e] desijres and dryuen oute fro þe wreched compleyntes. Certis it nis no power þat þou hast. 2123

GLORIA UERO QUAM FALLAX.

Bvt glorie how deceiuable and how foule is it ofte. for whiche þing nat vnskilfully a tregedien þat is to sein a maker of dities þat hyzten tregedies cried[e] and seide. ¶ O glorie glorie quod he. þou nart no þing ellys to þousandes of folkes. but a gret sweller of eres. for many[e] han had ful gret renoun by þe fals[e] opinioun of poeple. and what þing may ben þouzt fouler þen swiche preisyng for þilk[e] folk þat ben preised falsly. þei moten nedes han shame of hir preisynges. and yif þat folk han geten hem þank or preisyng by her desertes. what þing haþ þilk pris echid or encreased to þe conscience of wise folk þat mesuren hire good. not by þe rumour of þe poeple. but by þe soþfastnesse of conscience. and yif it seme a fair þing a man to han encesid and sprad his name. þan folweþ

ship based on prosperity instead of virtue. Adversity will turn this sort of friendship into enmity. And what greater plague can there be than the enmity of thy familiar friend? [The 5<sup>th</sup> Metur.] He who would obtain sovereign power must obtain conquest over himself, and not yield to his passions. Though your dominion extended from India to Thule, yet if thou art tormented by care thou hast no real power.

[The 6<sup>th</sup> prose.] How deceptive and deformed a thing is glory! Well did the Tragedian exclaim—  
ὄδοξα δόξα  
μυριοῖσι δὴ  
βροτῶν, οὐδὲν  
τεγαῖσι βίοντι  
ἄγκισσας μέγαν,  
for the undeserving have been crowned with glory and renown by popular and erring opinion. What can be more infamous than renoun founded on the prejudices of the vulgar? Those that are undeservedly praised ought to blush for shame. If a wise man gets well-merited praise it does not add to his felicity. If it be a good thing to spread

2115 *wolde ben*—wole be  
2116 *put[te]*—putte  
2117 *lordship[e]*—lordshype  
2119 *comaundement* — comaundement;  
*leest isle*—last Ile  
2120 *hyzt*—hyhte  
2121 *puten*—putten  
*derk[e]*—dyrke

2122 *oute*—owt  
2124 *foule*—fowl  
2125 *whiche*—whyeh  
2126 *maker*—makere  
*cried[e]*—cryde  
2127 *he*—she  
2128 *sweller*—swellere  
2129 *many[e]*—manye  
*had*—MS. hadde, C. had

2129 *fals[e]*—false  
2130 *fouler*—fowlere  
2131 *þen*—þanne  
*þilk[e]*—þylke  
2133 *or*—of  
2134 *haþ*—MS. haþe  
*þilk*—þylke

abroad one's fame, it must be dishonourable not to do so. But a good name cannot penetrate everywhere, and the most illustrious names must be unknown to the greatest part of the world.

The favour of the people is worth but little as it is seldom judicious and [\* fol. 18 b.] never permanent. How empty and transitory are titles of nobility!

## 2150

Gentility is wholly foreign to renown, and to those who boast of noble birth. Nobility is fame derived from the merits of one's ancestors.

If praise can give nobility they are noble who are praised. Then if thou hast no nobility of thy own, thou canst not derive any splendour from the merits of others. If there be any good in nobleness of birth, it consists alone in this, that it imposes an obligation upon its possessors not to degenerate from the virtues of their ancestors.

[The 6th Metre.]

All men have the same origin. They have one father and one king, who gave the moon her horns, and adorned the sun with his rays. The same gave the earth to man

it. þat it is demed to ben a foule þinge yif it ne be ysprad ne encrested. but as I seide a litel her byforne. þat syn þer mot nedes ben many folk to whiche folk þe renoun of a man ne may nat comen. it byfalleþ þat he þat þou wenest be glorious *and* renommed. semþ in þe nexte parties of þe erþe to ben wiþ out glorie. *and* wiþ out renoun. ¶ *and* certis amonges þise þinges I ne trowe nat þat þe pris *and* grace of þe poeple nis neiþer worþi \*to ben remembrid ne comeþ of wise iugement. ne is ferm *perdurably*. ¶ But now of þis name of gentillesse. what man is it þat ne may wel seen how veyne *and* how flittyng a þing it is. ¶ For if þe name of gentillesse be referred to renoun *and* clernesse of linage. þan is gentil name but a for[e]ine þing. þat is to sein to hem þat glorifien hem of hir linage. ¶ For it semeþ þat gentillesse be a maner *preysynge* þat comeþ of decert of auncestres. ¶ *And* yif *preysynge* makeþ gentillesse þan moten þei nedes be gentil þat ben *preysed*. For whiche þing it folweþ. þat yif þou ne haue no gentillesse of þi self. þat is to sein pris þat comeþ of þi deserte foreine gentillesse ne makeþ þe nat gentil. ¶ But certis yif þer be any goode in gentillesse. I trowe it be in al oonly þis. þat it semeþ as þat a maner necessitee be imposed to gentil men. for þat þei ne sholden nat outraien or forliuen fro þe uertues of hire noble kynrede. 2163

## OMNE HOMINUM GENUS IN TERRIS.

Al þe linage of men þat ben in erþe ben of semblable burþe. On al one is fadir of þinges. On alone minyst[r]eþ alle þinges. ¶ He ʒaf to þe sonne hys bemes. he ʒaf to þe moone hir hornes. he ʒaf þe men to þe erþe. he ʒaf þe sterres to þe heuene. ¶ he encloseþ

2139 *foule þinge*—fowl thing  
2140 *ne—and*  
*byforne*—byforne  
2144 *parties*—partye  
*erþe*—Erthes  
*out*—owte  
2145 *out*—owhte

2148 *ferm*—ferme  
2149 *veyne*—veyn  
2150 *if—yif*  
2154 *comeþ of*—comth of the  
2157 *whiche*—which  
2158 *pris*—preys  
*comeþ*—comth

2160 *goode*—good  
*in* (2)—omitted  
2161 *maner*—mauere  
2166 *hys*—hyse  
2167 *hir*—hyse



wif membres þe soules þat comen fro hys heye sete.  
¶ þanne comen alle mortal folk of noble seed. whi  
noysen 3e or bosten of 3oure eldris ¶ For yif þou  
look[e] 3oure bygynnyng. and god 3oure auctour and  
3oure makere. þan is þer no forlyued wyzt but 3if he  
norisse his corage vnto vices and forlete his propre  
burþe.

2175

and adorned the  
sky with stars.  
He breathed into  
man the breath of  
life.  
All men spring  
from this illustri-  
ous source.  
Why then do they  
boast of pedigree?  
He alone is  
ignoble who sub-  
mits to vice and  
forgets his noble  
origin.

QUID AUTEM DE CORPORIBUS.<sup>1</sup>

But what shal I seie of delices of body. of whic[h]e  
delices þe desiringes ben ful of anguisse. and þe  
fulfillinges of hem ben ful of penaunce. ¶ How grete  
sekenesse and how grete sorwes vnsuffrable ryzt as a  
manere fruit of wickednesse ben þilke delices wont to  
bryngen to þe bo[d]ies of folk þat vsen hem. ¶ Of  
whiche delices I not what ioye may ben had of hir  
moeuyng. ¶ But þis woot I wel þat who so euere wil  
remembren hym of hys luxuries. he shal wel vndir-  
stonde. þat þe issues of delices ben sorowful and sory.  
¶ And yif þilke delices mowen make folk blisful. þan  
by þe same cause moten þise bestes ben clepid blisful.  
¶ Of whiche bestes al þe entencioun hastep to fulfille  
hire bodyly iolyte. and þe gladnesse of wijf [and]  
children were [an] honest þing. but it haþ ben seid.  
þat it is ouer myche azeins kynde þat children han ben  
fouden tormentours to hir fadres I not how many.  
¶ Of whiche children how bitynge is enery condicioun.  
It nedep nat to tellen it þe þat hast or þis tyme assaied  
it. and art 3it now anguyssous. In þis approue I þe  
sentence of my disciple Euridippus. þat seide þat he  
þat haþ no children is weleful by infortune.

2197

[<sup>1</sup> Read *corporis  
voluptatibus.*]

[The 7<sup>th</sup> prose.]  
But what shall I  
say with respect  
to sensual plea-  
sures, the de-  
sire of which is  
full of anxiety,  
and the enjoy-  
ment of them full  
of repentance?  
What diseases  
and intolerable  
pains (the merited  
fruits of vice) are  
these delights  
wont to bring  
upon those who  
enjoy them?  
I am unable to  
see what joy is to  
be found in the  
gratification of  
them.  
The remembrance  
of criminal in-  
dulgence brings  
with it bitter  
remorse.  
If such things  
make men happy,  
then may brutes  
attain to felicity,  
since by their in-  
stinct they are  
urged to satisfy  
their bodily del-  
ights.  
A wife and chil-  
dren do not  
always bring hap-  
piness, for some  
have found tor-  
mentors in their  
own offspring.  
I approve of this  
opinion of Euri-  
pides, that he  
who is childless  
is happy in his  
misfortune.

2169 *fro hys*—fram hyse  
2170 *seed*—sede  
2171 *bosten*—MS. voscen, C.  
bosten  
2172 *look[e]*—loke  
2173 *is*—nis  
2176 *delices*—delites  
body—bodye  
2177 *anguisse*—Angwyssh  
2178 *grete*—gret

2179 *sekenesse*—sykenesse  
*grete sorwes*—gret soruwes  
2180 *fruit*—frut  
2182 *had*—MS. hadde, C.  
had  
2183 *wil*—wole  
2184 *hys*—hyse  
2185 *sorowful*—sorwful  
*sory*—sorye  
2186 *make*—makyu

2189 [and]—from C.  
2190 [an]—from C.  
*haþ*—MS. haþe  
*seid*—MS. seide, C. seyd  
2191 *myche*—mochel  
2192 *many*—manye  
2196 *Euridippus*—Eury-  
dypys; read Euripides  
2197 *haþ*—MS. haþe

## HABET HOC UOLUPTAS.

[The 7<sup>th</sup> Metur.]  
Pleasure leaves a  
pain behind it.

2199

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

Euery delit haþ þis. þat it anguisseþ hem wiþ prikkes  
þat vsen it. ¶ It resemblþ to þise flying flies þat  
we clepen been. þat afre þat þe bee haþ shed hys agre-  
able honies he fleep away *and* stynggeþ þe hertes of hem  
þat ben ysmyte wiþ bytynge ouer longe holdyng. 2202

## NICHIL IGITUR DUBIUM EST.

[The 8<sup>th</sup> prose.]  
It appears then  
that happiness is  
not to be found in  
the above-mentio-  
ned external  
things.

[\* fol. 19.]

These false ways  
are perplexed  
with many evils,  
as I shall pre-  
sently show thee.  
Do you want to  
amass wealth,  
then you must  
take it from your  
neighbours.

Would you shine  
in dignities, then  
you must beg for  
them and dis-  
grace yourself by  
a humiliating  
supplication.

If power be your  
ambition, you  
expose yourself to  
the snares of  
inferiors.

Do you ask for  
glory, to be dis-  
tracted by vexa-  
tions and so lose  
all security.

Do you prefer a  
voluptuous life?  
Think then that  
all men will de-  
spise him who is  
a thrall to his  
body.

They build upon  
a weak foundation  
that place  
bodily delights  
above their own  
reason.

Can you surpass  
the elephant in  
bulk, or the bull  
in strength?

Now nis it no doute þan þat þise weyes ne ben a  
maner mysledyng to blisfulnesse. ne þat þei ne  
mowe nat leden folke þider as þei byheten to leden  
hem. ¶ But wiþ how grete harmes þise \*forseide weyes  
ben enlaced. ¶ I shal shewe þe shortly. ¶ For whi  
yif þou enforcest þe to assemble moneye. þou most by-  
reuen hym his moneye þat haþ it. and yif þou wilt  
shynen wiþ dignites. þou most bysechen *and* supplien  
hem þat ʒiuen þo dignitees. ¶ And yif þou coueitest  
by honour to gon by-fore oþer folk þou shalt defoule þi  
self by humblesse of axing. yif þou desiryst power.  
þou shalt by awaites of þi subgitʒ anoyously be cast  
vndir many periles. axest þou glorie þou shalt ben so  
destrat by aspre þinges þat þou shalt forgone syker-  
nesse. ¶ And yif þou wilt leden þi lijf in delices.  
euery whiʒt shal dispisen þe *and* forleten þe as þou þat  
art þral to þing þat is ryzt foule *and* brutel. þat is [to]  
sein seruaunt to þi body. ¶ Now is it þan wel yseen  
how lytel *and* how brutel possessioun þei coueiten þat  
putten þe goodes of þe body abouen hire owen resoun.  
¶ For mayst þou sourmounten þise olifuntʒ in gretnesse  
or weyzt of body. Or mayst þou ben strengere þan þe  
bole. Mayst þou ben swifter þan þe tigre. biholde þe

2198 *Euery*—MS. Ouery, C.

Every

2199, 2200 *haþ*—MS. haþe*shed hys*—shad hyse2203 *nis*—is2204 *mysledyng*—mysled-  
ynges2205 *folke*—folk2208 *enforcest*—MS. en-  
forced, C. enforcest22 19 *haþ*—MS. haþe2209 *wilt*—wolt2211 *ʒiuen*—yeuen2212 *gon*—MS. gone, C. gon*by-fore*—byforu*shalt*—shal2213 *by*—thorw2214 *by*—be*be*—ben2216 *destrat*—MS. destralle,  
C. destrat*forgone*—forgoon2217 *wilt*—wolt2218 *whiʒt*—wyht2219 *foule*—fowl

[to]—from C.

2220 *yseen*—seen2221 *brutel*—brotel2222 *owen*—owne2224 *weyzt*—weyhty*strengere*—strengere2225 *swifter*—swyftere*biholde*—by-hold

spaces *and* þe stableness *and* þe swyfte cours of þe heuene. *and* stynte somtyme to wondren on foule þinges. þe whiche heuene certys nis nat rap̄er for þise þinges to ben wondred vpon. þan for þe resoun by whiche it is gouerned. but þe shynyng of þi forme þat is to seien þe beaute of þi body. how swiftly passyng is it *and* how transitorie. ¶ Certis it is more flittyng þan þe mutabilite of floures of þe somer sesoun. For so as aristotil telleþ þat yif þat men hadden eyen of a beest þat hiȝt lynx. so þat þe lokyng of folk myȝt[e] percen þoruȝ þe þinges þat wiȝstonden it. who so lokid þan in þe entrailes of þe body of alcibiades þat was ful fayr in þe superfice wiȝ oute. it shulde seme ryȝt foule. *and* for þi yif þou semest faire. þi nature ne makip̄ nat þat. but þe desceinaunce of þe fieblesse of þe eyen þat loken. ¶ But preise þe goodes of þi body as moche as euer þe list. so þat þou know[e] algates þat what so it be. þat is to seyn of þe goodes of þi body whiche þat þou wondrest vpon may ben destroyed or dessolued by þe hete of a feure of þre dayes. ¶ Of alle whiche forseide þinges I may reducen þis shortly in a somme. ¶ þat þise worldly goodes whiche þat ne mowen nat ȝiuen þat þei byheten. ne ben nat perfit by þe congregacioun of alle goodes. þat þei ne ben nat weyes ne pap̄es þat bryngen men to blysfulnesse ne maken men to ben blysful.

2251

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

It fades sooner than the vernal flowers.

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

2238

Thy nature does not make thee seem beautiful, but the imperfect view of thy admirers.

Prize bodily perfections as much as you will, yet a three days' fever will destroy them.

2246

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

## HEU QUE MISEROS TRAMITE.

Alas whiche folie *and* whiche ignoraunce mysledip wandryng wrecches fro þe pap̄e of verrey good. ¶ Certis ȝe ne seken no golde in grene trees. ne ȝe ne

[The 8<sup>th</sup> Metur.] Alas! how through folly and ignorance do men stray from the path of true happiness!

2227 *styn*te—stynt  
2228 *whiche*—whych  
2230 *whiche*—wych  
2231 *seien*—seyn  
2234 *as*—omitted  
2235 *hiȝt*—hyhte  
2235 *myȝt[e]*—myhte  
2237 *alcibiades*—MS. alci-  
2238 *fayr*—fayre [ades]

2238 *þe*—omitted  
*shulde*—sholde  
2239 *foule*—fowl  
*faire*—fayr  
*ne*—omitted  
2240 *desceinaunce of þe*  
*fiellesse*—deceyuable or  
the feblesse  
2242 *moche*—mochel

2242 *know[e]*—knowe  
2243 *þe*—omitted  
*þi body whiche*—the body  
whych  
2247 *a*—omitted  
2252 *whiche (both)*—whych  
2253 *pape*—paath  
*good*—goode  
2254 *golde*—gold

Ye do not seek  
gold upon trees  
nor diamonds  
from the vine.  
Ye lay not your  
nets to catch fish  
upon the lofty  
hills.

The hunter goes  
not to the Tyr-  
rene waters to  
hunt the roe.  
Men know where  
to look for white  
pearls, and for the  
fish that yields the  
purple dye.

2263

They know where  
the most delicate  
of the finny race  
abound and where  
the fierce sea-urchin  
is to be found.  
But where the  
Sovereign Good  
abides blinded  
mortals never  
know, but plunge  
into the earth  
below to look for  
that which has its  
dwelling in the  
heavens.

[\* fol. 19 b.]

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

gadren [nat] precious stones in þe vines. ne 3e ne  
hiden nat 3oure gynnes in hey3e mountaignes to kachen  
fisse of whiche 3e may maken ryche festes. and yif  
3ow lykeþ to hunte to roos. 3e ne gon nat to þe foordes  
of þe water þat hy3t tyrene. and ouer þis men knowen  
wel þe crikes and þe cauernes of þe see yhidd in þe  
floodes. and knowen eke whiche water is most plentiuos  
of white perles. and knowen whiche water habundeþ  
most of rede purple. þat is to seyen of a maner shel-  
fisse with whiche men dien purple. and knowen  
whiche strondes habounden most of tendre fisses or  
of sharpe fisses þat hy3ten echynnys. but folk suffren  
hem self to ben so blynde þat hem ne recchip nat to  
knowe where pilk[e] goodes ben yhidd whiche þat þei  
coueiten but ploungen hem in erþe and seken þere  
pilke goode þat sourmounteþ þe heuene þat bereþ þe  
sterres. ¶ what \*preyere may I make þat be digne to  
þe nice þou3tis of men. but I preye þat þei coueiten  
ryches and honours so þat whan þei han geten þo  
false goodes wiþ greet trauayle þat þerby þei mowe  
knowen þe verray goodes. 2275

## HACTENUS MENDACIS FORMAM.

[The 9<sup>th</sup> prose.]

P. I have been  
describing the  
form of counter-  
feit happiness, and  
if you have con-  
sidered it at-  
tentively I shall  
proceed to give  
you a perfect view  
of the true.

B. I now see that  
there is no suffi-  
ciency in riches, no  
power in royalty,  
no esteem in  
dignities, nor  
nobility in re-

IT suffisip þat I haue shewed hider to þe forme of  
false wilfulnesse. so þat yif þou look[e] now clerely  
þe ordre of myn entencioun requerip from hennes forþe  
to shewen þe verray wilfulnesse. ¶ For quod .I. (b) [I.]  
se wel now þat suffisaunce may nat comen by richesse. ne  
power by realmes. ne reuerence by dignitees. ne gentil-  
esse by glorie. ne ioye by delices. and (p) hast þou wel  
knowen quod she þe cause whi it is. Certis me semeþ

2256 hey3e—the hye  
kachen—kachehe  
2257 fisse—fyssh  
2258 hunte—honte  
roos—Roos  
2259 hy3t—hyhte  
2260 crikes—brykes  
yhidd—MS. yhidge, C. I-  
hyd  
2261, 2262 whiche—whych

2263 shelfisse—shelle fysh  
2264, 2265 whiche—whych  
2264 dien—deyen  
2265 of—with  
2266 echynnys — MS. eth-  
ynnys, C. Echynnys  
2268 yhidd—MS. yhidge, C.  
I-hydd  
2270 goode—good  
2271 make—maken

2273 ryches—Rychesse  
2277 wilfulnesse — weleful-  
nesse  
look[e]—loke  
clerely—clerly [nesse  
2279 wilfulnesse — weleful-  
For—For-sothe  
[I.]—from C.  
2280 richesse—Rychesses  
2281 realmes—Reames

*quod* .I. þat .I. se hem ryzt as þou3 it were þoru3 a litel elifte. but me were leuer knowen hem more openly of þe. Certys *quod* she þe resoun is al redy ¶ For þilk þing þat symply is on þing wiþ outen ony diuision. þe error and folie of mankynde departeþ and diuidiþ it. and mislediþ it and transporteþ from verray and perfit goode. to goodes þat ben false and imperfit. ¶ But seye me þis. wenest þou þat he þat hap nede of power þat hym ne lakkeþ no þing. Nay *quod* .I. ¶ Certis *quod* she þou seist aryzt. For yif so be þat þer is a þing þat in any partie be fieble of power. Certis as in þat it most[e] nedes be nedy of foreine helpe. ¶ Ri3t so it is *quod* .I. Suffisaunce and power ben þan of on kynde ¶ So semeþ it *quod* I. ¶ And demyst þou *quod* she þat a þing þat is of þis manere. þat is to seine suffisaunt and myzty auzt[e] to ben dispised. or ellys þat it be ryzt digne of reuerences abouen alle þinges. ¶ Certys *quod* I it nys no doute þat it nis ryzt worpi to ben reuerenced. ¶ Lat vs *quod* she þan adden reuerence to suffisaunce and to power ¶ So þat we demen þat þise þre þinges ben alle o þing. ¶ Certis *quod* I lat vs adden it. yif we willen graunten þe soþe. what demest þou þan *quod* she is þat a dirke þing and nat noble þat is suffisaunt reuerent and myzty. or ellys þat is ryzt clere and ryzt noble of celebrete of renoun. ¶ Considerere þan *quod* she as we han grauntid her byforne. þat he þat ne hap ne[de] of no þing and is most myzty and most digne of honour yif hym nedid any clernesse of renoun whiche clernesse he myzt[e] nat graunten of hym self. ¶ So þat for lakke of þilke clernesse he myzt[e] seme febler on any syde or þe

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

P. Are power and sufficiency to be despised? Are they not rather worthy of universal respect? B. They are doubtless highly estimable. P. Add respect to sufficiency and power, and consider all three as one and the same thing. B. I see no objection to that view. P. But can that be obscure and ignoble which possesses three such attributes? is it not noble and worthy of a shining reputation? He who is most powerful and worthy of renown—if he lack fame which he cannot give to himself, must (by this defect) seem in some measure more weak and abject. He that is sufficiently mighty and esteemed will have necessarily

2287 þilk—thylke  
on—o  
2290 goode—good  
2291 seye—sey  
hap—MS. haþe  
2294 fieble—feblere  
2295 most[e]—mot  
2296 helpe—help  
2297 on—o

2298 demyst þou—demesthow  
2299 seine—seyn  
auzt[e]—owhte  
2300 reuerences—Reuerence  
2302 nis ryzt—is ryht  
2304 alle—al  
2305 willen—wolen  
2306 dirke—dyrk  
2308 clere—cler

2308 of celebrete—by cele-  
bryte  
2310 hap—MS. haþe  
2312 whiche—whyche  
myzt[e]—myhte  
2314 clernesse—clernes  
myzt[e]—myhte  
febler—the feblere

an illustrious name. *B.* I cannot deny it, for reputation seems inseparable from the advantages you have just mentioned. *P.* Therefore Renown differs in no wise from

2320

the three above-mentioned attributes. And if any one then stands in need of no external aid, can have all he wants, and is illustrious and respected—is not his condition very agreeable and pleasant? *B.* I cannot conceive how such a one can have grief or trouble. *P.* It must then be a state of happiness; and we may also affirm that sufficiency, power, nobility, differ only in name, but

2330

not in substance. *B.* It is a necessary consequence. *P.* The depravity of mankind then divides that which is essentially indivisible; and, seeking for a part of that which has no parts, they miss the entire thing [\* fol. 20.] which they so much desire.

2338

*B.* How is that? *P.* He that seeks riches in order to avoid poverty, is not solicitous about power; he prefers meanness and obscurity, and denies himself many natural pleasures that he may not lessen his heaps of self.

more outcaste. *Glosa.* þis is to seyne may. ¶ For who so þat is suffisaunt myzty *and* reuerent. clernesse of renoun folweþ of þe forseide þinges. he haþ it alre dy of hys suffisaunce. *boice.* I may nat quod I denye it. ¶ But I mot graunten as it is. þat þis þing be ryzt celebrable by clernesse of renoun *and* noblesse. ¶ þan folweþ it quod she þat we adden clernesse of renoun to þe þre forseide þinges. so þat þer ne be amonges hem no difference. *and* þis is a consequente quod .I. þis þing þan quod she þat ne haþ no nede of no foreine þing. *and* þat may don alle þinges by his strengþes. *and* þat is noble *and* honourable. nis nat þat a myrie þing *and* a ioyful. *boice.* but wenest quod I þat any sorow myzt[e] comen to þis þing þat is swiche. ¶ Certys I may nat þinke. *P.* ¶ þanne moten we graunt[e] quod she þat þis þing be ful of gladnesse yif þe forseide þinges be soþe. ¶ And also certys mote we graunten. þat suffisaunce power noblesse reuerence *and* gladnesse ben only dyuerse bynames. but hir substaunce haþ no diuersite. *Boice.* It mot nedely be so quod .I. *P.* þilke þinge þan quod she þat is oon *and* simple in his nature. þe wikkednesse of men departiþ it \*diuidiþ it. *and* whan þei enforcen hem to gete partie of a þing þat ne haþ no part. þei ne geten hem neiþer þilk[e] partie þat nis none. ne þe þing al hole þat þei ne desire nat. .b. In whiche manere quod .I. *p.* þilke man quod she þat sekeþ rychesse to fleen pouerte. he ne trauayleþ hym nat to for to gete power for he haþ leuer ben dirk *and* vile. *and* eke wiþdraweþ from hym selfe many naturel delitȝ for he nolde lesen þe moneye þat he haþ as-

2315 *seyne*—scyn  
2317 *haþ*—MS. haþe  
2324 *haþ*—MS. haþe  
2325 *his*—hyse  
2326 *myrie*—mery  
2327 *wenest*—whennes  
2328 *sorow myzt[e]*—sorwe myhte  
2329 *graunt[e]*—graunte  
2331 *be*—ben

2331 *also certys*—certes also  
2333 *haþ*—MS. haþe  
2334 *nedely*—nedly  
2335 *þing*—thing  
2337 *gete*—geten  
2338 *haþ*—MS. haþe  
*þilk[e]*—þilke  
2339 *none*—non  
*hole*—hool  
2340 *whiche*—whych

2341 *rychesse*—Rychesses  
*fleen*—MS. sleen, C. fleen  
2342 *leuer*—leuer  
2343 *vile*—vyl  
*selfe*—self  
2344 *delitȝ*—delices  
*lesen*—lese  
*haþ*—MS. haþe

sembled. but certis in þis manere he ne getiþ hym nat suffisaunce þat power forletip. and þat moleste prekeþ. and þat filþe makeþ outcaste. and þat derknesse hideþ. and certis he þat desireþ only power he wastip and scatriþ rychesse and dispiseþ delices and eke honour þat is wiþ out power. ne he ne preiseþ glorie no þing. ¶ Certys þus seest þou wel þat many þingus failen to hym. for he haþ somtyme faute of many necessites. and many anguysses biten hym ¶ and whan he may nat don þo defautes away. he forletip to ben myzty. and þat is þe þing þat he most desireþ. and ryzt þus may I make semblable resounz of honours and of glorie and of delices. ¶ For so as euery of þise forseide þinges is þe same þat þise oþer þinges ben. þat is to sein. al oon þing. who so þat euer sekeþ to geten þat oon of þise and nat þat oþer. he ne geteþ nat þat he desireþ. *Boice.* ¶ what seist þou þan yif þat a man coueteþ to geten alle þise þinges to gider. *P.* Certys quod she .I. wolde seie þat he wolde geten hym souereyne blisfulnes. but þat shal he nat fynde in þo þinges þat .I. haue shewed þat ne mowe nat zeuen þat þei byheten. *boice.* Certys no quod .I. ¶ þan quod she ne sholden men nat by no weye seken blyfulnesse in swiche þinges as men wenen þat þei ne mowe zeuen but o þing senglely of alle þat men seken. I graunt[e] wel quod .I. ne no soþer þing ne may nat ben said. *P.* ¶ Now hast þou þan quod she þe forme and þe causes of false welfulnessse. ¶ Now turne and flitte þe eyen of þi þouzt. for þere shalt þou seen an oon þilk verray blyfulnesse þat I haue byhyzt þee. *b.* Certys quod .I. it is cler and opyn. þouz þat it were to a blynde man. and þat shewedest þou me [ful wel] a

He who lacks power, is pricked with trouble, and rendered an outcast and obscure by his sordid ways, does not possess sufficiency. He who only aims at power squanders his riches, and despises delights and honours unaccompanied by power. Such a one must be subject to many anxieties. And when he cannot get rid of these evils he ceases to have what he most desired—power. In the same way honour, glory, and pleasure, are all inseparable; he that seeks one without the other will fail to obtain his desires. *B.* What then if a man should desire to gain them all at once? *P.* He would then indeed

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desire perfect felicity—but can he ever expect to find it in the acquisitions above mentioned, which do not perform what they promise?

*B.* No, surely!  
*P.* Then happiness is not to be sought in these things which are falsely supposed capable of satisfying our desires?

*B.* I confess it, and nothing can be more truly affirmed than this. Turn your mind's eye upon the reverse of all this false felicity and you will perceive the true happiness.

*B.* It is very clear, and I had a complete view of it when you explained to me the causes of its counterfeiting.

2346 *prekeþ*—prykketh  
2347 *derknesse*—dyrkenesse  
2349 *scatriþ*—schatereth  
*delices*—delycz  
2350 *wiþ out*—with owte  
2351 *many*—manye  
2352 *hap*—MS. habe

2352 *faute*—defaute  
2353 *may*—ne may  
2354 *don*—MS. done, C. don  
2356 *make*—maken  
2357 *forseide*—MS. sorseide  
2363 *souereyne*—souereyn  
2365 *mowe*—mowen

2363 *wenen*—wene  
*mowe*—mowen  
2370 *graunt[e]*—graunte  
*soþer*—sothere  
2371 *said*—MS. saide, C. sayd  
2376 [*ful wel*]—from C.

True felicity consists in a state of sufficiency, of power, and honour—as well as of a shining reputation and every desirable pleasure: and I must confess that true felicity is that which is bestowed by these advantages, as they are in reality all one and the same.

*P.* O my nursing, how happy are

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

*B.* What is that?

*P.* Thinkest thou that any thing in this world can confer this happiness? (the sovereign good).

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

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

*B.* I quite agree with you.

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

2401

this supreme felicity.

*P.* But, as Plato

[\* fol. 20 b.]

says that even in the least things the Divine assistance ought to be implored, what ought we do, to render us worthy of so important a discovery as the true source and seat of the sovereign good?

lytel her byforne. whan þou enforcedest þe to shewe me þe causes of þe false blysfulnesse ¶ For but yif I be bygiled. þan is þilke þe verray perfit blisfulnesse þat perfitly makip a man suffisaunt. myzty. honourable noble. and ful of gladnesse. and for þou shalt wel knowe þat I haue wel vndirstonden þise þinges wip inne myne herte.

I knowe wel þilke blisfulnesse þat may verrayly zeuen on of þe forseide þinges syn þei ben al oon .I. knowe douteles þat þilke þing is þe fulle of blysfulnesse. *P.*

O my nurry *quod* she by þis oppinioun *quod* she I sey[e] þat þou art blisful yif þou putte þis þer to þat I shal seine. what is þat *quod* .I. ¶ Trowest þou þat þer be any þing in þis erþely mortal toumblyng þinges þat may bryngen þis estat. Certys *quod* I trowe it nat.

and þou hast shewed me wel þat ouer þilke goode þer is no þing more to ben desired. *P.* þise þinges þan *quod* she. þat is to seyne erþely suffisaunce and power. and swiche þinges eyþer þei semen likenesse of verray goode. or ellys it semeþ þat þei zeuen to mortal folk a maner of goodes þat ne ben nat perfit. ¶ But þilke goode þat is verray and perfit. þat may þei nat zeuen.

*boice.* I. accorde me wel *quod* .I. þan *quod* she for as moche as þou hast knowen whiche is þilke verray blisfulnesse. and eke whiche þilke þinges ben þat lien falsly blisfulnesse. þat is to seyne. þat by descet semen verray goodes. ¶ Now byhoueþ þe to knowen

\*whennes and where þou mowe seek[e] þilke verray blisfulnesse. ¶ Certys *quod* I þat desijr I gretly and haue abiden longe tyme to herkene it. ¶ But for as moche *quod* she as it likeþ to my disciple plato in his book of *in thimeo.* þat in ryzt lytel þinges men sholde bysechen þe helpe of god. ¶ what iugest þou þat be

2377 *byforne*—by-forn  
2378 *blysfulnesse* — MS.  
blydenesse, C. blysfulnesse

2385 *of*—omitted  
2386 *nurry*—norye  
2387 *sey[e]*—seye

2388 *seine*—seyne  
2389 *þis*—þise  
2390 *nat*—nawht  
2393 *seyne*—sey  
2395 *zeuen*—yeue  
2397 *goode*—good  
2399 *whiche*—which

2401 *seyne*—seyne  
2402 *knowen*—knowe  
2403 *seek[e]*—seke  
2405 *herkene*—herknen  
2407 *sholde*—sholden  
2408 *bysechen*—by-sechen  
*helpe*—help



[now] to done so þat we may deserue to fynde þe sete of pilke souereyne goode. *B.* ¶ Certys quod .I. I. deme þat we shulle clepen to þe fadir of alle goodes. ¶ For wiþ outen hym nis þer no þing founden aryzt. þou seist a-ryzt quod she. and bygan on-one to syngen ryzt þus.

O QUI PERPETUA.

O þou fadir creatour of heuene *and* of erþes þat gouernest þis worlde by *perdurable* resoun þat com-  
aundist þe tymes for to gon from tyme þat age had[de] bygynnyng. þou þat dwellest þi self ay stedfast *and*  
stable *and* ziuest alle oþer þinges to ben moeued. ne forein causes necesseden þe neuer to compoune werke  
of floterynge mater. but only þe forme of souereyne goode y-set wiþ inne [þe] wiþ outen envie þat moeued[e]  
þe frely. þou þat art alþerfairest beryng þe faire worlde in þi þouzt. formedest þis worlde to þe likkenesse  
semblable of þat faire worlde in þi þouzt. þou drawest alle þinges of þi souereyne ensampler. *and* comaundedist  
þat þis worlde *perfitlyche* ymaked haue frely *and* absolut hyse *perfit* parties. ¶ þou byndest þe elementz  
by noumbres *proporcionables*. þat þe colde þinges mowen accorde wiþ þe hote þinges. *and* þe drye þinges  
wiþ þe moyst þinges. þat þe fire þat is purest ne fleye nat ouer heye. ne þat þe heuynesse ne drawe nat adoun  
ouer lowe þe erþes þat ben plounged in þe watres. ¶ þou knyttest to-gidre þe mene soule of treble kynde  
moeuyng alle þinges. *and* diuidest it by membres accordyng. ¶ And whan it is þus diuided it haþ as-  
sembled a moeuyng in two roundes. ¶ It goþ to *tourne*

*B.* Let us invoke the Father of all things. You are right, said Philosophy, and thus she sang:—  
O Father and Maker of heaven and earth, by whose eternal reason the world is governed, and by whose supreme

[The *que Metur.*] command Time flows from the birthofages, Thou, firm and unchanged thyself, makest all things else to move! Thy sovereignty will to floating matter gave its various forms, impelled by no exterior causes, but by the Idea of the

2419  
Best in thy great mind conceived void of mallice. Fairest thyself bearing the world's figure in thy thought, thou didst create the world after that prototype, and dost draw all things from the image of the fair Supreme, and dost command that this world should have perfect parts. By harmonious measures thou dost bind fast the elements, so that there is no discordance between things cold and hot, or between the moist and the dry. That the fire may not fly too high, and that weight may not press the earth and water lower than they are now placed, thou didst join the Middle Soul (of a three-fold nature) moving all things, and then by agreeing

2409 [now]—from C.  
2410 *souereyne goode*—verray good  
2411 *shulle*—shollen to—omitted  
2413 *on-one*—anon  
2415 *worlde*—world  
2416 *from*—age—from syn þat age  
*had[de]*—hadde  
2417 *stedfast*—stedefast

2418 *oper*—oothre  
2419 *forein*—foreyne  
*werke*—werk  
2420 *souereyne goode*—souereyn good  
2421 *y-set*—MS. y-sette, C. Iset  
*wiþ inne*—with in [þe]—the  
*wiþ outen*—with owte  
*moeued[e]*—moeuede

2422 *alþerfairest* — alder-fayrest  
2422-21-26 *worlde*—world  
2423 *likkenesse*—lyknesse  
2426 *and absolut*—C. omits  
2427 *hyse*—hys  
2430 *fire*—fyr  
*fleye*—fle  
2431 *drawe*—drawen  
2435 *haþ*—MS haþe  
2436 *goþ*—MS. goþe

numbers didst resolve it. When that is done, cut into two orbs, it moves about returning to itself, and then encompassing the profound mind doth by that fair idea turn the heaven. Thou by such causes dost raise all souls and lesser lives, and adaptest them to their light vehicles. Thou sowest them in heaven and earth, and they return to thee by thy kind law like a recoiling flame. O Father, elevate our souls and let them behold thy august throne. Let them behold the fountain of all good. Dispel the mists of sense, remove the weights of earth-born cares, and in thy splendour shine (in our minds). For thou art ever clear, and to the [The 10<sup>th</sup> prose.] good art peace and rest. He who looks on thee beholds beginning support, guide, path and goal, combined! Now that thou hast had a faithful representation of future felicity as well as of the true happiness, I shall show thee in what the Perfection of Happiness consists. Our best plan will be to inquire whether there be in nature such a good as thou hast lately defined, lest we be deceived by the vanity of Imagination and be carried beyond the truth of the matter subjected to our inquiry.

azein to hym owen self. *and* environep a fulle deep pouzt. *and* tourniþ þe heuene by semblable ymage. þou by euenlyk causes enhaunsest þe soules *and* þe lasse liues *and* ablynge hem heye by lyzt[e] cartes. þou sewest hem in to heuene *and* in to erþe. *and* whan þei ben conuertid to þe by þi benigne lawe. ¶ þou makest hem retorne azeine to þe by azein ledyng fiþr. ¶ O fadir yif þou to þi pouzt to stien vp in to þi streite sete. *and* graunte [hym] to enviroune þe welle of good. *and* þe lyzte yfounde graunte hym to ficchen þe clere syztes of hys corage in þe. ¶ *And* scatre þou *and* to-breke [thow] þe weyzttes *and* þe cloudes of erþely heuynesse. *and* shyne þou by þi bryztnes. for þou art clernesse þou art peisible to debonaire folke. ¶ þou þi self art by-gynnynge. berere. ledere. paþ *and* terme to loke on þe [þat] is oure ende. *Glose.* 2452

QUONIAM IGITUR QUI SCIT.<sup>1</sup> [1 Read que sit.]

FOR as moche þan as þou hast seyn. whiche is þe forme of goode þat nys nat perfit. *and* whiche is þe forme of goode þat is perfit. now trowe I þat it were goode to shewe in what þis perfeccioun of blisfulnesse is set. *and* in þis þing I trowe þat we sholden first enquire forto witen yif þat any swiche manere goode as þilke goode þat þou hast diffinissed a lytel her byforne. þat is to seine souereyne goode may be founden in þe nature of þinges. For þat veyne ymaginacioun of pouzt ne desceiue vs nat. *and* putte vs oute of þe soþefastnesse of þilke þinge þat is summyttid to vs. þis is to seyne. but it may nat ben denoyed þat þilke goode ne is. ¶ *and* þat it nis ryzt as a welle of alle goodes. ¶ For

2437 *owen*—C. omits  
2438 *turniþ*—MS. *tourniþe*  
2439 *euenlyk*—euene lyke  
2440 *lyzt[e]*—lyhte  
2442 *benigne*—bygynnynge  
2444 *yif*—yiue  
    þi *streite*—the streyte  
2445 [hym]—from C.  
2446 *lyzte*—lyht

2448 [thow]—from C.  
2449 *bryztnes*—bryhtnesse  
2451 *paþ*—MS. *pape*; *paath*  
2452 [þat]—that  
2453 *whiche*—whieh [good  
2454 - 55 - 56 - 58 - 59 *goode*—  
2454 *whiche*—whyeh  
2457 *set*—MS. *sette*, C. *set*  
2460 *seine*—seyyn

2460 *souereyne goode*—soue-  
    reyn good  
    *be founden*—ben fownde  
2461 *veyne*—veyn  
2463 *þis is to seyne*—C. omits  
2464 *denoyed*—MS. *denoyd*-  
    ed, C. *denoyed*  
    *goode*—good  
2465 *of*—MS. of of

al þing þat is cleped *inperfit*. is proued *inperfit* by þe amenusyng of *perfeccioun*. or of þing þat is *perfit*. and her of comeþ it. þat in euery þing general. yif þat. þat men seen any þing þat is *inperfit* \*certys in þilke general þer mot ben *somme* þing þat is *perfit*. ¶ For yif so be þat *perfeccioun* is don away. men may nat þinke nor seye fro whennes þilke þing is þat is cleped *inperfit*. ¶ For þe nature of þinges ne token nat her bygynnyng of þinges amenused and *inperfit*. but it procediþ of þingus þat ben al hool. and absolut. and descendeþ so doune in to outerest þinges and in to þingus empty and wiþ oute fruyt. but as I haue shewed a litel her byforne. þat yif þer be a blisfulnesse þat be frele and vein and *inperfit*. þer may no man doute. þat þer nys som blisfulnesse þat is sad stedfast and *perfit*. b. þis is concludid quod I fermely and soþefastly. P. But considere also quod she in wham þis blisfulnesse enhabiteþ. þe commune acordaunce and conceite of þe corages of men prouep and graunteþ þat god prince of alle þingus is good. ¶ For so as no þing ne may ben þouzt bettre þan god. it may nat ben doutid þan þat [he þat] no þing is bettre. þat he nys good. ¶ Certys resoun sheweþ þat god is so goode þat it prouep by verray force þat *perfit* goode is in hym. ¶ For yif god ne is swiche. he ne may nat ben prince of alle þinges. for certis som þing possessyng in hym self *perfit* goode sholde ben more þan god. and [it] sholde seme þat þilke þing were first and elder þan god. ¶ For we han shewed apertly þat alle þinges þat ben *perfit*. ben first or þinges þat ben *inperfit*. ¶ And for þi for as moche as [that] my resoun or my proces ne go nat away wiþoute an ende. we ouzt[e] to graunten þat þe souereyne god is ryzt ful of

The sovereign good does exist, and is the source of all other good. When we say that a thing is *imperfect* we [fol. 21.] assert that there is something else of its kind *perfect*. Nature takes not her origin from things diminished and imperfect; but, proceeding from an entire and absolute substance, descends into the remotest and most fruitless things. If there be an imperfect and fading felicity there must also be one stable and perfect. But now consider wherein this felicity resides. That God is the governor of all things is proved by the universal opinion of all men. For since nothing may be conceived better

2482 than God, then He who has no equal in goodness must be good. Reason clearly demonstrates (1) that God is good, and (2) that the sovereign good exists in him. If it were not so He could not be the Ruler of all things, for there would be some other being excelling him who possesses the supreme good and who must have existed before Him. And we have already shown that the perfect precedes the imperfect; wherefore, that our reasonings may not run on with infinity, we must confess that the Supreme God is full of perfect and consummate good.

2466 *al þing*—alle thing  
2468 *her of comeþ*—ther of comht  
2470 *somme*—som  
2471 *don*—MS. done, C. don  
2473 *token*—took  
2475 *hool*—hoole  
2476 *doune*—down

2477 *wiþ oute fruyt*—with owten frut  
2480 *stedfast*—stvedefast  
2481 *fermely*—MS. fennely, C. fermely  
*soþefastly*—sothfastly  
2486 [*he þat*]—from C.  
*is bettre*—nis bettre

2488-89-91 *goode*—good  
2489 *swiche*—swych  
2492 [*it*]—from C.  
*seme*—semen  
2493 *elder*—eldere  
2495 [*that*]—from C.  
2496 *proces*—processes  
2497 *ouzt[e]*—owen

And as we have seen that the perfect good is true happiness, it follows that the true felicity resides in the Supreme Divinity. But let us see how we can firmly and irrefragably prove that the Supreme God contains in his own nature a plenitude of perfect and consummate good. If you think that God has received this good from without, then you must believe that the giver of this

2508

good is more excellent than God the receiver. But we have concluded that there is nothing more excellent than God. But if this supreme good is in Him by nature, and is nevertheless of a different substance, we cannot conceive, since God is the author of all things, what could have united these two substances differing one from another. Lastly, a thing which essentially differs from another cannot be the same with that from which it is supposed to differ. Consequently, what in its nature

2522

differs from the chief good cannot be the supreme good. But it would be impious and profane thus to conceive of God, since nothing can excel Him in goodness and worth.

souereyne perfit goode. and we han establised þat þe souereyne goode is verrey blisfulnesse. þan mot it nedes ben [þat verray blisfulnesse is] yset in souereyne god.

B. þis take I wel quod .I. ne þis ne may nat be wiþseid in no manere. ¶ But I preie þe quod she see now how þou mayst preuen holily and wiþ-ouren corrupcioun þis þat I haue seid. þat þe souereyne god is ryzt ful of souereyne goode. [In whych manere quod I.] wenest þou ouzt quod she þat þis prince of alle þinges haue ytake þilke souereyne good any where þan of hym self.

¶ of whiche souereyne goode men prouep þat he is ful ryzt as þou myztest þinken. þat god þat hap blisfulnesse in hym self. and þat ilke blisfulnesse þat is in hym were diuers in substaunce. ¶ For yif þou wene þat god haue receyued þilke good oute of hym self. þou mayst wene þat he þat 3af þilke good to god. be more goode þan is god. ¶ But I am byknowen and confesse and þat ryzt dignely þat god is ryzt worþi abouen alle þinges. ¶ And yif so be þat þis good be in hym by nature. but þat it is diuers from [hym] by wenyng resoun. syn we speke of god prince of alle þinges feyne who so feyne may. who was he þat [hath] conioigned þise diuers þinges to-gidre. and eke at þe last[e] se wel þat o þing þat is diuers from any þing. þat þilke þing nis nat þat same þing. fro whiche it is vndirstonden to ben diuers. þan folweþ it. þat þilke þing þat by hys nature is dyuers from souereyne good. þat þat þing nys nat souereyne good. but certys þat were a felonous corsednesse to þinken þat of hym. þat no þing nis more worþe. For alwey of alle þinges. þe nature

2498 *goode*—good  
2499 *souereyne goode*—souereyn good  
2500 [þat—is]—from C.  
yset—MS. ysette, C. set  
2501 *be*—ben  
wiþseid—MS. wiþseide, C. withseid  
2503 *wiþ-ouren*—with-owte  
2504 *seid*—MS. seide, C. seyð  
2505 *souereyne goode*—soue-

reyn good  
2505 [In—I]—from C.  
2506 *ouzt*—awht  
2507 *þan of*—owt of  
2508 *whiche*—whyeh  
*souereyne goode*—souereyn good  
2509 *hap*—MS. hape  
2510 *þat ilke*—thilke  
2511 *were*—weren  
2514 *goode*—worth

2517 *from*—fro  
[hym]—from C.  
2518 *feyne*—faigue  
2519 *feyne*—feigne  
[hath]—from C.  
2520 *last[e]*—laste  
2521 *o*—a  
2522 *whiche*—whyeh  
2524 *from*—fro  
2527 *nis*—is

of hem ne may nat ben better þan his bygynnyng.

¶ For whiche I may concluden by ryzt uerray resoun.

þat þilke þat is bygynnyng of alle þinges. þilke same

þing is good in his substaunce. *B.* þou hast seid ryzt-

fully *quod* .I. *P.* But we han graunted *quod* she þat

souereyne good is blysfulnes. þat is soþe *quod* .I. þan

*quod* she mote we nedes graunten *and* confessen þat

þilke same souereyne goode be god. ¶ Certys \**quod*

.I. I ne may nat denye ne wiþstonde þe resouns *pur-*

posed. and I see wel þat it folweþ by strengþe of þe

premisses. ¶ Loke nowe *quod* she yif þis be proued

[yit] more fermely þus. ¶ þat þer ne mowen nat ben

two souereyne goodes þat hen diuerse amo[n]ges hem

self. þat on is nat þat þat oþer is. þan [ne] mowen

neiper of hem ben *perfit*. so as eyþer of hem lakkip to

opir. but þat þat nis nat *perfit* men may seen apertly

þat it nis nat souereyne. þe þinges þan þat ben

souereynely goode ne mowen by no wey ben diuerse.

¶ But I haue wel conclude þat blisfulnesse *and* god ben

[the] souereyne goode. For whiche it mot nedes be þat

souereyne blisfulnesse is souerey[ne] dyuynite. ¶ No

þing *quod* I nis more soþefast þan þis ne more ferme by

resoun. ne a more worþi þing þan god may nat ben

concluded. *P.* vpon þise þinges þan *quod* she. ryzt as

þise geometriens whan þei han shewed her *proposiciouns*

ben wont to bryngen in þinges þat þei clepen *porismes*

or *deklaraciouns* of forseide þinges. ryzt so wil I zeue

þe here as a corolarie or a mede of coroune. For whi.

for as moche as by þe getyng of blisfulnesse men ben

maked blysful. *and* blisfulnesse is diuinite. ¶ þan is

it manifest *and* open þat by þe getyng of diuinite men

ben makid blisful. ryzt as by þe getyng of iustice . . .

In fact, nothing can exist whose nature is better than its origin.

We may therefore conclude that the Author of all things is really and substantially the supreme Good. *B.* Most rightly said!

*P.* But you have owned that true felicity is the sovereign good; then you must also

[\* fol. 21 b.] grant that God is that true felicity. *B.* Your conclusions follow from your premises.

*P.* Let us see whether we cannot prove this more convincingly by considering it in this view, that there cannot be two sovereign goods which differ in themselves.

For it is plain that of the goods that differ one cannot be what the other is; wherefore neither of them

2545 can be perfect where one wants the other. That which is not perfect cannot be the supreme good.

Neither can the chief good be essentially different. But it has been shown that God and happiness are the chief

good, wherefore the sovereign felicity and the Supreme Divinity are one and the same. Following

then the examples of geomericians who deduce their consequences from their propositions, I shall deduce to thee

something like a corollary as follows:—Because by the attainment of felicity men become happy, and

2528 *better*—bette  
2529 *whiche*—whyche  
2531 *seid*—MS. seide, C. seyð  
2533 *soþe*—soth  
2534 *note*—moten  
2539 [yit]—from C.  
2541 *is* (1)—nis

2541 *oper*—othre  
[ne]—from C.  
2546 *conclude*—concluded  
2547 [the] from C.  
*goode*—good *be*—ben  
2549 *soþefast*—sothfast  
*ferme*—MS. forme, C.

*ferme*  
2552 *proposiciouns*—MS. *proporsions*, C. *proposicions*  
2553 *porismes*—MS. *poisimes*, C. *porysimes*  
2554 *wil*—wole

as felicity is the same as Divinity itself, therefore by the attainment of Divinity men are made happy. But as by the participation of justice or of wisdom men become just or wise, so by partaking of Divinity they must necessarily, and by parity of reason, become gods. Every happy man then is a god. But by nature there is only *One*; but by participation of Divine essence there may be many gods. But as happiness seems to be an assemblage of many things, ought we not to consider whether these several things constitute conjointly the body of

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happiness, or whether there is not some one of these particular things that may complete the substance or essence of it, and to which all the rest have a relation?

*B.* Illustrate this matter by proper examples.  
*P.* As you grant that happiness is a good, you may say the same of all the other goods; for perfect sufficiency is identical with supreme felicity; so is supreme power, likewise high rank, a shining reputation, and perfect pleasure. What say you, then; are all these things, sufficiency, power, and the rest, to be considered as constituent parts of felicity? or are they to be referred to the sovereign good as their source and principal?

2563 *oon*—o  
2564 *letteþ*—let  
2566 *faire*—fayr  
2567 *porisme*—MS. pousme,  
C. porisme  
2572 [*þat*]—from C.  
2573 *maner*—manere  
by—be

2574 [*of*]—from C.  
2575 *swyche*—swych  
2576 *oper*—oother  
2577 *seyne*—seyn  
2578 *chief*—chef  
2581 *goode* *zis*—good ys  
2582 *souereyne goode*—souereyn good

2583 *goode*—good  
2585 *self*—selue  
2588 *þise*—C. omits  
*seyne*—seyn  
2589 *oper*—oother  
2591 *brouzt*—MS. wrouzt, C.  
browht

*and* by þe getyng of sapience þei ben maked wise. ¶ Ryzt so nedes by þe semblable resoun whan þei han getyn diuinite þei ben maked goddys. þan is euery blisful man god. ¶ But certis by nature. þer nys but oon god. but by þe participaciouns of diuinite þere ne letteþ ne disturbeþ no þing þat þer ne ben many goddes. ¶ þis is quod .I. a faire þing *and* a precious. ¶ Clepe it as þou wolt. be it corolarie or porisme or mede of coroune or declarynges ¶ Certys quod she no þing nis fairer. þan is þe þing þat by resoun sholde ben added to þise forseide þinges. what þing quod .I. ¶ So quod she as it semeþ þat blisfulnesse contenþ many þinges. it were forto witen wheþir [*þat*] alle þise þinges maken or conioignen as a maner body of blyfulnesse by diuersite of parties or [*of*] membris. Or ellys yif any of alle pilke þingus be swyche þat it acomplise by hym self þe substaunce of blisfulnesse. so þat alle þise oper þinges ben referred and brouzt to blisfulnesse. þat is to seyne as to þe chief of hem. ¶ I wolde quod I þat þou makedest me clerly to vndirstonde what þou seist. *and* þat þou recordest me þe forseide þinges. ¶ Haue I nat iuged quod she. þat blisfulnesse is goode. zis forsoþe quod .I. *and* þat souereyne goode. ¶ Adde þan quod she pilke goode þat is maked blisfulnes to alle þe forseide þinges. ¶ For pilke same blisfulnesse þat is demed to ben souereyne suffisaunce. pilke self is souereyne power. souereyne reuerence. souereyne clernesse or noblesse *and* souereyne delit. what seist þou þan of alle þise þinges. þat is to seyne. suffisaunce power *and* þise oper þinges. ben þei þan as membris of blisfulnesse. or ben þei referred *and* brouzt to souereyne good. ¶ Ryzt as alle þinges þat ben brouzt to þe chief of hem.

b. I vndirstonde wel *quod* .I. what þou *purposest* to seke. but I *desijr[e]* to herkene þat þou shewe it me.  
*p.* Take now þus þe *discessioun* of þis *questioun quod* she. yif al þise þinges *quod* she weren *membris* to felicite. þan weren þei *diuerse* þat oon fro þat *oper*. ¶ And swiche is þe *nature* of *parties* or of *membris*. þat *dyuerse* *membris* compounen a body. ¶ Certis *quod* I it haþ wel ben shewed her byforne. þat alle þise þinges ben alle on þing. þan ben þei none *membris quod* she. for ellys it sholde seme þat blisfulnesse were conioigned \*al of one *membre* alone. but þat is a *ping* þat may nat ben doon. þis *ping quod* .I. nys nat doutous. but I abide to herkene þe *remenaunt* of þe *questioun*. þis is open *and* clere *quod* she. þat alle *oper* þinges ben referred *and* brouzt to goode. ¶ For þefore is *suffisaunce* requered. For it is demed to ben good. *and* forþi is *power* requered. for men trowen also þat it be goode. and þis same þing mowe we þinken *and* coueiten of *reuerence and* of *noblesse and* of *delit*. þan is *souereyne* good þe *soume and* þe *cause* of alle þat auzt[e] be desired. forwhi þilke þing þat wip-holdep no good in it self ne *semblaunce* of goode it ne may nat wel in no manere be desired ne requered. *and* þe *contrarie*. For þou3 þat þinges by hir nature ne ben nat goode algates yif men wene þat þei ben goode zit ben þei desired as þou3 [þat] þei were *verrayly* goode. *and* þefore is it þat men auzten to wene by ryzt þat *bounte* be *souereyne* fyn *and* þe *cause* of alle þinges þat ben to requeren. ¶ But certis þilke þat is *cause* for whiche men requeren any þing. ¶ it semep þat þilke same þing be most desired. as þus yif þat a wyzt wolde ryde for *cause* of hele. he ne desireþ nat so mychel þe

2593 *desijr[e]* to herkene—desire for to herkene  
 2594 *Take*—tak  
 2596 *fro*—from  
 2597 *swiche*—swhych  
 2600 *on ping*—othing  
 2602 *one*—on  
 2603 *ben doon*—be don

2604 *herkene*—herknen  
 2605 *clere*—cler  
*oper*—oothre  
 2606 *goode*—good  
 2609 *goode*—good  
*mowe*—mowen  
 2617 [þat]—from C.  
*were verrayly* — weeren

*verraylyche*  
 2618 *þefore*—therfor  
*auzten*—owhten  
 2619 *alle*—alle the  
 2620 *whiche*—whych  
 2623 *mychel*—mochel

*B.* I see what you are aiming at, and I am desirous to hear your arguments.  
*P.* If all these things were members of felicity, they would differ one from another, for it is the property of diverse parts to compose one body. But it has been well shown that all these things are the same and do not differ—therefore they are not parts, for if they were, happiness might be made up of one member—which is absurd and impossible.  
*B.* This I doubt not, but I desire to hear the sequel.  
*P.* All the things above-mentioned must be tried by  
 2607

Good, as the rule and square. Sufficiency, power, &c., are all desired, because they are esteemed a good. Good is the cause why all things are desired. For that which contains no good, either in reality or appearance, can never be desired. On the contrary, things not essentially good are desired because they appear to be real goods. Hence, Good is esteemed as the cause and end of all things that we desire. That which is the cause of our desiring any thing is itself what we chiefly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects.

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

2629

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

[The 10<sup>th</sup> Metar.]  
Come hither, all ye that are captives—bound and fettered with the chains of earthly desires;—come to this source of goodness, where you shall find rest and security.  
[Chaucer's gloss

2642

upon the Text.  
Not the gold of Tagus or of Hermus, nor the gems of India, can clear the mental sight from vain delusions, but rather darken it.  
Such sources of our delight are found in the earth's gloomy caverns,—but the bright light that rules the heavens dispels the darkness of the soul.  
He who has seen this light will confess that the beams of the sun are weak and dim.

moeuyng to ryden as þe effect of his heele. Now þan syn þat alle þinges ben requered for þe grace of good. þei ne ben [nat] desired of alle folk more þan þe same good ¶ But we han graunted þat blysfulnesse is þat þing for whiche þat alle þise oþer þinges ben desired. þan is it þus þat certis only blisfulnesse is requered and desired ¶ By whiche þing it shewep clerely þat good and blisfulnesse is al oone and þe same substaunce. ¶ I se nat quod I wher fore þat men myzt[en] discorden in þis. p. and we han shewed þat god and verrey blysfulnesse is al oon þing ¶ þat is soþe quod .I. þan mowe we conclude sikerly þat þe substaunce of god is set in þilke same good and in noon oþer place. 2636

## NUNC OMNES PARITER ETC.

O Comeþ alle to-gidre now 3e þat ben ycau3t and ybounde wiþ wicked[e] cheines by þe deceiuable delit of erþely þinges inhabytyng in 3oure þou3t. here shal ben þe reste of 3oure laboures. here is þe hauene stable in peisible quiete. þis al oone is þe open refut to wrechis. *Glosa.* þis is to seyn. þat 3e þat ben com-bred and deceyued wiþ worldly affeccious comeþ now to þis souereyne good þat is god. þat is refut to hem þat wolen come to hym. *Textus.* ¶ Alle þe þinges þat þe ryuere Tagus 3iueþ 3ow wiþ his golden[e] grauels. or ellys alle þe þynges þat þe ryuere hermus. 3iueþ wiþ his rede brynke. or þat yndus 3iueþ þat is nexte þe hote partie of þe worlde. þat medeleþ þe grene stones (smaragde) wiþ þe white (margarits). ne sholde nat cleren þe lokyng of 3oure þo3t. but hiden raþer 3oure blynde corages wiþ inne hire dirkenesse ¶ Alle þat likeþ 3ow here and excitip and moeueþ 3oure þou3tes.

2624 moeuyng—moeuyng  
2626 [nat]—from C.  
2628 oþer—oother  
2630 clerely—clerly  
good and blisfulnesse—of  
good and of blysfulnesse  
2631 oone—oon  
2632 myzt[en]—myhten  
2634 oon—oo

2634 soþe—soth  
2635 mowe—mowen  
2636 set—MS. sette, C. set  
2638 wicked[e]—wyckyde  
2639, 2640 here—her  
2640 hauene—MS. heuene,  
C. hauene  
2641 al oone—allone  
2643 worldly—worldely

2645 come—comyn  
2646 golden[e] grauels—  
goldene grauayles  
2647 þynges—MS. rynges, C.  
þinges  
hermus—MS. herinus, C.  
herynus  
2648 nexte—next  
2649 worlde—world



þe erþe haþ norýshed it in hys lowe caues. but þe shynyng by þe whiche þe heuene is gouerned *and* whennes þat it haþ hys strengþe þat chaseþ þe derke ouerþrowyng of þe soule. ¶ And who so euer may knowen þilke lyzt of blisfulnesse. he shal wel seine þat þe white bemes of þe sonne ne ben nat cleer. 2659

## ASSENCIOR INQUAM CUNCTA. Boice.

I assent[e] me quod .I. For alle þise þinges ben strongly bounden wip ryzt ferme resouns. how mychel wilt þou preisen it quod she. yif þat þou knowe what þilke goode is. I wol preise. it quod I by price wip outen ende. ¶ yif it shal bytyde me to knowe also to-gidre god þat is good. ¶ certys quod she þat shal I do þe by verray resoun. yif þat þo þinges þat I haue conclude[d] a litel her by \*forne dwellen oonly in hir first[e] grauntyng. Boice. þei dwellen graunted to þe quod .I. þis is to seyne as who seiþ .I. graunt þi forseide conclusiouns. ¶ Haue I nat shewed þe quod she þat þe þinges þat ben requered of many folke. ne ben nat verray goodes ne perfit. for þei ben diuerse þat oon fro þat oþer. *and* so as eche of hem is lakkyng to oþer. þei ne han no power to bryngen a good þat is ful *and* absolute. ¶ But þan atte arst ben þei verray good whan þei ben gadred to-gidre al in to a forme *and* in to oon wirchyng. so þat þilke þing þat is suffisaunce. þilk same be power *and* reuerence. *and* noblesse *and* mirþe. ¶ And forsoþe but alle þise þinges ben alle o same þing þei ne han nat wher by þat þei mowen ben put in þe noumbre of þinges. þat auzten ben requered or desired. b. ¶ It is shewed quod .I. ne her of may þer no man douten. p. þe þinges þan quod she þat ne

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

P. But how greatly would you value it, did you fully know what this good is?

B. I should value it infinitely if at the same time I might attain to the knowledge of God, who is the sovereign good.

[The 11 prose.]

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

B. I grant them all.

P. Have I not shown that the things which the majority of mankind so eagerly

[\* fol. 22 b.] pursue are not

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true and perfect goods, for they differ from one another; and because where one of them is absent the others cannot confer absolute happiness (or good)? Have I not shown, too, that the true and chief good is made up of an assemblage of all the goods in such a way, that if sufficiency is an attribute of this good, it must at the same time possess

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power, reverence, &c. If they be not one and the same, why should they be classed among desirable things?

While these things differ from one another they are not goods;

2654, 2656 *haþ*—MS. *habe*  
2654 *hys*—*hyse*  
2656 *chaseþ þe derke*—*eschueth the dyrke*  
2657 *euer*—C. omits  
2658 *seine*—*seyn*  
2660 *assent[e]*—*assente*  
2662 *mychel*—*mochel*

2663 *goode*—*good*  
2664 *price*—*prys*  
2669 *is*—omitted  
*seyne*—*seyn*  
2671 *folke*—*folkes*  
2673 *oþer*—*oother*  
*eche*—*ech*  
2675 *absolute*—*absolut*

2675 *atte arst*—*at erste*  
2676 *al*—*alle*  
*a*—*O*  
2677 *to*—omitted  
*wirchyng*—*wyrkyng*  
2678 *þilk*—*thilke*  
2681 *put*—MS. *putte*, C. *put*  
*auzten*—*owhten*

but as soon as they become one then they are made goods.— Do not they owe their being good to their unity?

*B.* So it appears.  
*P.* Do you confess that everything that is good becomes such by the participation of the sovereign good or no?

*B.* It is so.  
*P.* Then you must own that unity and good are the same (for the substance of those things must be the same, whose effects do not naturally differ). *B.* I cannot gainsay it.

*P.* Do you not perceive that everything which exists is permanent so long as it preserves its unity— but as soon as it loses this, it is dissolved and annihilated?

2700

*B.* How so?

*P.* In the animal creation as long as the soul and the body are united and conjoined in one, this being is called an animal or beast, but when the union is dissolved by the separation of these, the animal perishes and is no longer a beast. The same may be said of man and all other things; they subsist while unity is preserved, but as soon as that is destroyed the things themselves lose their existence.

*B.* I believe we should find this true in every case.

*P.* Is there anything which acts naturally that forgoes this desire of existence and wishes for death and corruption?

ben none goodes whan þei ben diuerse. *and* whan þei bygynnen to ben al o þing. þan ben þei goodes. ne comiþ it hem nat þan by þe getyng of unite þat þei ben maked goodes. *b.* so it semeþ quod .I. but alle þing þat is good quod she grauntest þou þat it be good by participacioun of good or no. ¶ I graunt[e] it quod .I. ¶ þan mayst þou graunt[en] it quod she by sembleable resoun þat oon *and* good ben o same þing. ¶ For of þinges [of] whiche þat þe effect nis nat naturely diuerse nedys þe substaunce mot ben o same þinge. I ne may nat denye it quod I. ¶ Hast þou nat knowen wel quod she. þat al þing þat is haþ so longe his dwellyng *and* his substaunce. as longe is it oone. ¶ but whan it forletip to ben oone it mot nedis dien *and* corruppe to gidre. ¶ In whiche manere quod .I. ¶ Ryzt as in bestes quod she. whan þe soule *and* þe body ben conioigned in oon *and* dwellen to gidre it is cleped a beest. *and* whan hire vnite is destroyed by disseueraunce þat oon fram þat opir. þan sheweþ it wel þat it is a dede þing. *and* þat it is no lenger no beste. *and* þe body of a wyzt while it dwelleþ in oon forme by coniunccioun of membris it is wel seyn þat it is a figure of mankynde. *and* yif þe partyes of þe body ben [so] diuide[d] *and* disseuered þat oon fro þat opir þat þei destroien vnite. þe body forletip to ben þat it was byforne. ¶ And who so wolde renne in þe same manere by alle þinges he sholde seen þat wiþ outen doute euery þinge is in his substaunce as longe as it is oon. *and* whan it forletip to ben oon it dieþ *and* perissiþ. *boice.* whan I considre quod I many þinges I see noon oper. ¶ Is þer any þing þanne quod she þat in as moche as it lyueþ naturely. þat forletip þe appetit or talent of

2684 none—no

2685 al o—alle oon

2686 comiþ—comth

2689 graunt[e]—graunte

2690 mayst þou graunt[en]

mosthow graunten

2692 [of]—from C.

2695 al—alle

haþ—MS. haþe

2696, 2697 oone—oon

2698 whiche—which

2703 dede—ded

lenger—lengere

beste—beest

2704 while—whil

oon—oo

2706 [so] diuide[d]—so de-

uydyd

2709 so—omitted

2713 many—manye

hys beyng. *and* desirþ to come to deef *and* to corrupcioun. ¶ yif I considere *quod* I þe beestes þat han any manere nature of willynge or of nillynge I ne fynde no þing. but yif it be constreyned fro wiþ out forþe. þat forletþ or dispiseþ to lyue *and* to duren or þat wole his þankes hasten hym to dien. ¶ For euery beest trauayleþ hym to defende *and* kepe þe sauacioun of lijf. *and* escheweþ deef *and* destruccioun.

b. but certys I doute me of herbes *and* of trees. þat is to seyn þat I am in a doute of swiche þinges as herbes or trees þat ne han no felyng soule. ne no naturel wirchynges seruyng to appetite as beestes han wheþer þei han appetite to dwellen *and* to duren. ¶ Certis *quod* she ne þer of þar þe nat doute. ¶ Now look vpon þise herbes *and* þise trees. þei waxen firste in swiche place as ben couenable to hem. in whiche place þei ne mowen nat some dien ne dryen as longe as hire nature may defenden hem. ¶ For some of hem waxen in felde *and* some in mountaignes. *and* opir waxen in mareis. [*A leaf lost here, and supplied from C.*] 2735 [*and* oothre cleyn on Roches / *and* soume waxen plentyuous in sondes / *and* yif þat any wyht enforce hym to beryn hem in to oother places / they wexen drye // For nature yeueth to euery thing þat / þat is conuenient to hym *and* trauaylith þat they ne dye nat as longe as they han power to dwellyn *and* to lyuen // what woltow seyn of this / þat they drawen alle hyr norysshynges by hyr rootes / ryht as they haddyn hyr Mowthes I. plounged *with* in the erthes / *and* shedyn by hyr maryes (i. medullas) hyr wode *and* hyr bark / *and* what woltow seyn of this þat thilke thing / þat is ryht softe as the marye (i. sapp) is / þat is alwey hidd in the feete al *with* inne *and* þat it is defendid fro *with* owte by the stidefastnesse of wode // *and* þat the vttereste bark is put ayenis the des-

B. I do not find any creature endowed with volition, which, of itself and without constraint, renounces or despatches life and self-preservation or willingly hastens to destruction. But with regard to herbs and trees, I am doubtful whether

2722  
ther I ought to have the same opinion of them, for they have no sensitive soul, nor any natural volition like animals. P. There is no cause for doubt in respect to these. Herbs and trees first choose a convenient place to grow in, where, agreeably to their respective natures, they are sure to thrive, and are in no danger of perishing; for some grow on plains, some on mountains, &c.; and if you try to transplant them, they forthwith wither and die. To everything that vegetates, nature gives what is needful for its subsistence, and takes care that they should not perish before their time. Need I tell you that plants are nourished by their roots (which are so many mouths hid in the earth), and diffuse strength throughout the whole plant, as through their marrow? And further, it is admirably contrived that the pith, the most tender part of plants, is hid in the middle of the trunk, surrounded with hard and solid wood, and with an outer coat of bark to ward off the storms and weather.

2718 *willynge*—wylnyng  
or—*and*  
2719 *þing*—beest  
out forþe—owte forth

2720 *lyue*—lyuen  
2723 *of lijf*—of hys lyf  
2726 *soule*—sowles  
2727 *appetite*—appetites

2729 *look*—loke  
2730 *waxen firste*—wexen  
2733, 2734 *some*—som [fyrst  
2734 *opir*—oothre

Admire, too,  
the diligence

2751  
of nature in propagating plants by a multiplicity of seeds, which are as a foundation for a building, not to remain for a time, but as it were for ever. Things inanimate incline to what is most suitable to their beings, and to preserve continuance. For why should the flame mount upwards by lightness, and the earth tend towards its centre by gravity

2761  
(weight), unless these motions were agreeable to their respective natures? Whatever is agreeable to the nature of a thing preserves it. So what is contrary to its nature destroys it. Dense bodies, such as stones, resist an easy separation of parts; whereas the particles of liquid or flowing things, such as air and water, are easily separated and soon reunited.

2771  
Fire avoids and utterly refuses any such division. I am not now treating of the voluntary motion of a conscious soul, but of the natural intention and instinct. We swallow our meat without thinking of it, and we draw our breath in sleep without perception. The love of life in animals is not derived from an intellectual will, but from natural principles

2781  
implanted in them. For the will, induced by powerful reasons,

tempraunce of the heuene / as a defendowr myhty to sufren harm / *and* thus certes maystow wel sen / how gret is the diligence of nature / For alle thinges renouelen *and* pupllisen hem with seed .I.-multiplied / ne ther nis no man þat ne wot wel þat they ne ben ryht as a fundament *and* edyfyce for to duren / nat only for a tyme / but ryht as forto duren perdurablely by generacyoun // *and* the thinges ek þat men wenen ne hauen none sowles / ne desire they natech of hem by sem[b]lable resoun to kepyn þat that is hirs / þat is to seyn þat is acordynge to hyr nature in conseruacioun of hyr beynge *and* endurynge // For wher for elles berith lythnesse the flaumbes vp / *and* the weyhte presseth the erthe a-doun // but For as moche as thilke places and thilke moeuynge ben couenable to euerich of hem // *and* forsothe euery thing kepith thilke þat is acordynge *and* propre to hym // ryht as thinges þat ben contraryes *and* enemys corompen hem // *and* yit the harde thinges as stoones clyuen *and* holden hyr partyes to gydere ryht faste *and* harde / *and* deffenden hem in withstondenge þat they ne departe nat lyhtly a twyne // *and* the thinges þat ben softe *and* fletynge as is water *and* Eyr they departyn lyhtly // *and* yeuen place to hem þat brekyn or deuyden hem // but natheles they retornen sone ayein in to the same thinges fro whennes they ben arraced // but fyr [fleeth] *and* refuseth alle deuysoun / ne I. ne trete nat heere now of weleful moeuynge of the sowle þat is knowynge // but of the naturel entencioun of thinges // As thus ryht as we swolwe the mete þat we resseyuen *and* ne thinke nat on it / *and* as we drawn owre breth in slepynge þat we wite it nat whil we slepyt // For certes in the beestys the loue of hyr lyuynge ne of hyr beeinge ne comth nat of the wilnynges of the sowle // but of the bygynnyngis of nature // For certes thorw constreynynge causes / wil desireth *and* embraceth ful

2753 *pupllisen*—H. publis-  
shen)  
2755 *edyfyce*—MS. edyfyte

2755 *a tyme*—H. oon) tyme  
2758 *that*—H. omits  
*hirs*—H. his

2774 [fleeth]—from H.  
2775 *weleful*—H. wilfulle  
2779 *slepyt*—H. slepen

ofte tyme / the deth þat nature dredith // that is to seyn  
as thus that a man may ben constreynyd so by som  
cause that his wil desireth and taketh the deth which  
þat nature hateth *and* dredeth ful sore // And som tyme  
we seeth the contrarye / as thus that the wil of a wight /  
destorbeth *and* constreyneth þat þat nature desireth / and  
requereth al-vey // that is to seim the werk of generacioun /  
by the whiche generacioun only / dwelleth *and* is sus-  
tenyd the longe durablete of mortal thinges // And thus  
this charite and this Loue þat euery thing hath to hym  
self ne comth nat of the moeuynge of the sowle / but of  
the entencioun of nature // For the puruyance of god  
hat yeuen to thinges þat ben creat of hym / this þat is  
a ful gret cause / to lyuen *and* to duren / for which they  
desiren naturelly hyr lyf as longe as euer they mowen //  
For w[h]ych thou maist nat drede by no manere / that  
alle the thinges / that ben anywhere / that they ne re-  
queren naturelly / the ferme stableness of perdurable  
dwellynge / and ek the eschuyng of destruccyon // B //  
now confesse I. wel *quod* I. that I. see wel now certeynly /  
*with* owte dowtes / the thinges that whylom semeden  
vncerteyn to me / P. // but *quod* she thilke thyng þat  
desireth to be *and* to dwellyn perdurablely / he desireth  
to ben oon // For yif þat that oon weere destroyed // certes  
beinge ne shulde ther non dwellyn to no wiht // that  
is soth *quod* I. // Thanne *quod* she desirin alle thinges  
oon // .I. assente *quod* .I. // *and* I haue shewyd *quod* she  
that thilke same oon is thilke that is good // B // ye for-  
sothe *quod* I. // Alle thinges thanne *quod* she requyren  
good // And thilke good thanne [þow] maist descryuen  
ryht thus // Good is thilke thing þat euery wyht de-  
sireth // Ther ne may be thowht *quod* .I. no moore  
verray thing / for either alle thinges ben referred *and*  
browht to nowht / *and* floteryn *with* owte gouernour

sometimes chooses and embraces death, although nature dreads and abhors it. And, on the contrary, we see that concupiscence (by which alone the human race is perpetuated) is often restrained by the will. Self-love possessed by every creature is not the  
2791

product of volition, but proceeds from a natural impression or intention of nature.

Providence has implanted in all created things an instinct, for the purpose of self-preservation, by which they desire to prolong existence to its utmost limits. Doubt not, therefore, that everything which  
2799

exists desires existence and avoids dissolution.

B. You have made those things perfectly plain and intelligible, which before were obscure and doubtful.

P. That which desires to subsist desires also to retain its unity for if this be taken away it cannot continue to exist.

2807

B. That is very true!

P. All things then desire one thing—unity.

B. They do.  
P. Unity then is the same as good.

B. Yes.  
P. Thus all things desire good—and it is one

2813

and the same good that all creatures desire.

B. Nothing is more true. For either all things must be reduced to nothing (or have no relation

2798 *seeth*—H. seen)  
*wil*—H. wille  
2792 *And*—H. as

2796 *hat*—H. haue  
2800 *the*—H. þo  
2806 *perdurablely*—H. per-

durably  
2807 *destroyed*—H. destrued  
2811 *thilke* (1)—H. ilke

to anything else), and, destitute of a head, float about without control or order; or if there be anything to which all things tend, that must be the supreme good. P. I rejoice greatly, my dear pupil, that you so clearly apprehend this truth, of which but just now you were ignorant.

2825

B. What was that?

P. The *End of all things*. And this is what every one desires; but we have shewn that *good* is the thing desired by all, therefore *Good* is the *End of all things*.

2832

despoiled of oon / as of hir propre heued / or elles yif ther be any thinge / to which þat alle thinges tenden *and* hyen / that thing moste ben the souereyn good of alle goodes / P /. thanne seyde she thus // O my norry *quod* she I haue gret gladnesse of the // For thow hast fischech in thin herte the myddel sothtfastnesse // that is to seyn the prykke // but this thing hath ben descouered to the / in that thow seydyest þat thow wystem nat a lytel her by-forne // what was that *quod* I. // That thow ne wystem nat *quod* she whych was the ende of thinges // and Certes that is the thing þat euery wiht desireth // and for as mochel as we han gaderid / *and* comprehendyd that good is thilke thing that is desired of alle / thanne moten we nedes confessun / that good is the fyn of alle thinges.

## QUISQUIS PROFUNDA MENTE.

[The 11. Metrum.] He who seeks truth with deep research and is unwilling to go wrong, should collect his slumbering thoughts, and turn the inner light upon the soul itself.

The knowledge that he seeks without he will find treasured up in the recesses of the mind.

2841

The light of Truth will disperse Error's dark clouds, and shine forth brighter than the sun. [Chaucer's gloss.]

2847

Who so that sekith soth by a deep thocht And coueyteth nat to ben deseuyd by no mys-weyes // lat hym rollen *and* trenden with Inne hym self / the Lyht of his inward syhte // And lat hym gadere ayein enclynge in to a compas the longe moeuynge of hys thowhtes / And lat hym techen his corage that he hath enclosed *and* hyd / in his tresors / al þat he compaseth or sekith fro with owte // And thanne thilke thing that the blake cloude of errour whilom hadde y-couered / shal lyhten more clerly thanne phebus hym self ne shyneth // Glosa // who so wole seken the dep[e] grounde / of soth in his thowht / *and* wol nat be deceuyd by false *proposicionis* / that goon amys fro the trouthe // lat hym wel examine / *and* rolle with inne hym self the nature *and* the *propertes* of the thing // and lat hym yit eft sonexamine *and* rollen his thowhtes by good deliberacion

2818 *heued or elles*—H. hede  
or els

2820 *hyen*—H. hyen) to  
*moste*—H. must

2838 *his*—H. þis

*that*—H. *and* þat

2841 *blake*—H. blak

*hadde y-couered*—H. had

*couered*

2842 *lyhten*—H. light

2843 *dep[e]*—C. dep, H. depe

2847 *thing*—H. þynges

or that he deme // and lat hym techen his sowle that it 2849  
 hat by naturel pryneyplis kyndeliche y-hyd with in  
 it self alle the trowthe the whiche he ymagynith to ben [Chaucer's gloss]  
 in thinges with owte // And thanne alle the dyrknesse of  
 his mysknowynge shal seen more euydently to [þe]  
 syhte of his vnderstondynge thanne the sonne ne semyth 2854  
 to [þe] syhte with owte forth / For certes the body  
 bryngynge the weyhte of foryetynge / ne hath nat chasyd  
 owt of yowre thowhte al the clernesse of yowre knowyng //  
 For certeynly the seed of sooth haldith and clyueth  
 with in yowre corage / and it is a-waked and excited by  
 the wynde and by the blastes of doctryne // For where  
 for elles demen ye of yowre owne wyl the ryhtes whan 2861  
 ye ben axed // but yif so were þat the norysynges of  
 resoun ne lyuede .I.-plowngyd in the depthe of yowre  
 herte // this [is] to seyn how sholden men demen þe  
 sooth of any thing þat weere axed / yif ther neere a  
 Roote of sothfastnesse þat weere yplowngyd and hyd in 2866  
 the nature[l] pryneyplis / the whiche sothfastnesse  
 lyued with in the depnesse of the thought // and yif  
 so be þat the Muse and the doctryne of plato syngyth  
 sooth // al þat every whyht lerneth / he ne doth no  
 thing elles thanne but recordeth as men recordyn thinges  
 þat ben foryetyyn. 2872

For when the body enclosed the soul and cast oblivion o'er its powers it did wholly exterminate the heaven-born light. The germs of truth were latent within, and were fanned into action by the gentle breath of learning.

Were not truth implanted in the heart, how could man distinguish right from wrong?

So, if what Plato taught is true, 'to learn is no other than to remember what had been before forgotten.'

TUM EGO PLATONI INQUAM.

THanne seide I thus // I acorde me gretly to plato / for  
 I thow remenbrist and recordist me thise thinges yit  
 \*þe secunde tyme. þat is to seyn. first whan I lost[e] my  
 memorie by þe contagious coniuccioun of þe body wip  
 þe soule. and eftsones afterward whan I lost[e] it con-  
 founded by þe charge and by þe burden of my sorwe.  
 ¶ And þan sayde she þus. ¶ If þou look[e] quod she  
 firste þe þinges þat þou hast graunted it ne shal nat

[The .12. prose.]

B. I am quite of Plato's opinion, for you have now a second time recalled these things \*[Addit. M.S. 10,340, fol. 23.] to my remembrance which had been forgotten, first by the contagious union of soul and body, and afterwards by the pressure of my afflictions.

P. If you will reflect upon the con-

2863 *depthe*—H. depe  
 2864 [is]—from H.  
*sholden*—H. shulde

2867 *nature*[l]—H. *naturelle* |  
 2875, 2877 *lost*[e]—*loste*  
 2878 *burden*—*burdene*

2879 *look*[e]—*looke*  
 2880 *firste*—*fyrst*

cessions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.

*J.* What is that?

*P.* It was, by what power the world is governed.

*B.* With regard to that, I own I confessed my ignorance, but though I now remotely see what you inter, yet I wish for further explanation from you.

*P.* You acknowledged a little while ago that this world was governed by God?

*B.* I still cling to this opinion, and will give you my reasons for this belief. The discordant elements of this world

2895

would never have assumed their present form unless there had been a wise Intelligence to unite them; and even after such a union, the joining of such opposites would have disunited and ruined the fabric made up of them, had not the same conjoining hand kept them together. The order that reigns throughout nature could not proceed so regularly and uniformly if there were not a Being, unchangeable and steadfast, to order and dispose so great a diversity of changes. This Being, the creator and ruler of all things, I call God. *P.* As thy sentiments on these

ben ryzt feer þat þou ne shalt remembren pilke þing þat þou seidest þat þou nistest nat. what þing quod I ¶ by whiche gouerment quod she þat þis worlde is gouerned. Me remembriþ it wel quod I. and I confesse wel þat I ne wist[e] it nat ¶ But al be it so þat I se now from afer what þou purposest ¶ Al gates I desire zit to herkene it of þe more pleynelly. ¶ þou ne wendest nat quod she a litel here byforne þat men sholden doute þat þis worlde is gouerned by god. ¶ Certys quod I ne zitte doute I it nauzt. ne I nil neuer wene þat it were to doute. as who seiþ. but I wot wel þat god gouerneþ þis worlde. ¶ And I shal shortly answeere þe by what resouns I am brouzt to þis. ¶ þis worlde quod I of so many dyuerse and contrarious parties ne myzten neuer han ben assembled in o forme. but yif þere ne were oon þat conioigned so many[e] diuerse] þinges. ¶ And þe same diuersite of hire natures þat so discordeden þat oon fro þat oþer most[e] departen and vnoignen þe þinges þat ben conioigned. yif þere ne were oon þat contened[e] þat he haþ conioigned and ybounde. ne þe certain ordre of nature ne sholde. nat brynge furþe so ordinee moeuyng. by places. by tymes. by doynge. by spaces. by qualites. yif þere ne were oon þat were ay stedfast dwellynge. þat ordeyned[e] and disposed[e] þise diuersites of moeuynges. ¶ and pilke þinge what so euer it be. by whiche þat alle þinges ben made and ylad. I clepe hym god þat is a worde þat is vsed to alle folke. þan seide she. syn þou felest þus þise þinges quod she. I trowe þat I haue lytel more to done. þat þou myzty of

2883 *whiche*—which  
*gouerment*—gouernement  
*worde*—wordyl  
2885 *wist[e]*—wiste  
2887 *pleynely*—pleynly  
2888 *here byforne*—her byforne  
2889 *worlde is*—world nis  
2890 *zitte doute* — yit ne dowte  
*nil*—nel  
2892 *wot*—MS. wote, C. wot

2892, 2894 *worlde*—world  
2893 *answeere*—answeren  
2894 *many*—manye  
2895 *myzten*—myhte  
2896 *þere*—ther  
*many[e]*—manye  
2897 [*diuerse*]*—*from C.  
*hire*—hir  
2898 *most[e]*—moste  
2900 *þere*—ther  
*contened[e]*—contenede  
*haþ*—MS. haþe

2902 *furþe*—forth  
*ordinee moeuyng*—ordene moeuynges  
2904 *þere*—ther  
*stedfast*—stidefast  
2905 *ordeyned[e]*—ordeynede  
*disposed[e]*—disponede  
2907 *whiche*—which  
*ben*—be  
*ylad*—MS. yladde, C. I-ladd  
2908 *worde*—word  
*folke*—foolk



wilfulnesse hool *and* sounde ne se eftsones þi contre.  
¶ But lat vs loken þe þinges þat we han purposed her-  
byforn. ¶ Hauē I nat noumbred *and* seid *quod* she  
þat suffisaunce is in blisfulnesse. *and* we han accorded  
þat god is *and* þilke same blisfulnesse. ¶ yis forsoþe *quod*  
I. *and* þat to gouerne þis worlde *quod* she. ne shal he  
neuer han nede of none helpe fro wiþoute. for ellys yif  
he had[de] nede of any helpe. he ne sholde not haue  
[no] ful suffisaunce. ȝis þus it mot nedes be *quod* I.  
¶ þan ordeyneþ he by hym self al oon alle þinges *quod*  
she. þat may nat ben denied *quod* I. ¶ And I haue  
shewed þat god is þe same good. ¶ It remembreþ me  
wel *quod* I. ¶ þan ordeineþ he alle þinges by þilke  
goode *quod* she. Syn he whiche we han accorded to  
ben good gouerneþ alle þingus by hym self. *and* he is a  
keye *and* a stiere by whiche þat þe edifice of þis worlde  
is ykept stable *and* wiþ oute corumpynge ¶ I accorde  
me gretly *quod* I. *and* I aperceiuede a litel here byforn  
þat þou woldest seyne þus. Al be it so þat it were by  
a pinne suspeciuon. I trowe it wel *quod* she. ¶ For as  
I trowe þou leedest nowē more ententifly þine eyen to  
loken þe verray goodes ¶ but napeles þe þinges þat I  
shal telle þe ȝit ne sheweþ nat lasse to loken. what is  
þat *quod* I. ¶ So as men trowen *quod* she *and* þat  
ryȝtfully þat god gouerneþ alle þinges by þe keye of his  
goodnesse. ¶ And alle þise same þinges as I [haue]  
tauzt þe. hasten hem by naturel entencioun to comen  
to goode þer may no man douten. þat þei ne ben  
gouerned uoluntariely. *and* þat þei ne conuertē [hem]  
nat of her owen wille to þe wille of hire ordenour. as  
þei þat ben accordyng *and* enclinyngē to her gouernour

points are so just  
I have but little  
more to do—for  
thou mayest be  
happy and secure,  
and revisit thy  
own country. But  
let us reflect a  
little more upon  
these matters.  
Did we not agree  
that *Sufficiency* is  
of the nature of  
true happiness?  
And have we not  
seen that God is  
that true felicity,  
and that He needs  
no external aid  
nor instruments?  
For if he should,  
he would not be  
self-sufficient.  
And he directs all  
things by himself  
alone?  
B. It cannot be  
gainsaid.  
P. I have shown  
that God is the  
chief good; God  
must, therefore, di-  
rect and order all  
things by good,  
since he governs  
them by himself,  
whom we have  
proved to be the  
*supreme good*,  
2928

and he is that  
helm and rudder,  
by which this ma-  
chine of the world  
is steadily and se-  
curely conducted.  
B. I entirely agree  
to this, and partly  
anticipated your  
remarks. P. I  
believe it; for your  
eyes are now more  
intent upon these  
great truths re-  
lating to true  
felicity; but what  
I am going to say is  
not less open to  
your view.  
B. What is that?  
P. As we believe  
that God governs  
all things by his  
goodness, and that  
all things have a  
natural tendency  
towards the *good*,  
can it be doubted  
but that they all  
voluntarily sub-

2911 *wilfulnesse* — weleful-  
nesse  
2912 *han*—ha  
2913 *seid*—MS. seide, C. seyð  
2916 *worlde*—world  
2917 *none helpe*—non help  
2918 *had[de]*—hadde  
*helpe*—help  
2919 [no]—from C.  
2920 *al oon*—allone

2921 *ben denied*—be denoyed  
2924, 2926 *whiche*—which  
2925 *ben*—be  
2926 *worlde*—world  
2923 *gretly*—gretely  
*here*—her  
2929 *seyne*—seye  
2931 *nowe*—now  
2932 *napeles*—nat[h]les  
2935 *ryȝtfully*—MS. on ryȝt-

fully  
2936 [*haue*]—from C.  
2938 *goode*—good  
2939 [*hem*]—from C.  
2940 *nat*—omitted  
*her*—hir  
*owen*—owne  
*wille (both)*—wil  
*hire*—hyr  
2941 *her*—hyr

[\* Fol. 23 b.]  
mit to the will  
and control  
of their ruler?  
B. It cannot be  
otherwise. There  
would be no safety  
for those who  
obey, if the discord  
of a portion were  
allowed. P. Is  
there anything  
that follows the

2948  
dictates of nature  
that seeks to  
counteract the will  
of God? B. No.  
P. If there should  
be any such, it  
could not pre-  
vail against  
him, who is su-  
preinely happy  
and consequently  
omnipotent.  
Then there is  
nothing that  
either will or can  
withstand this  
supreme good?  
B. Nothing,  
certainly.  
P. It is then the  
supreme good that

2958  
governs and  
orders all things  
powerfully and  
benignly.  
B. I am delighted  
with your conclu-  
sions, but much  
more with your  
language; so that  
fools may be  
ashamed of their  
objections to the  
divine govern-  
ment.

[Chaucer's gloss.]  
P. You have read  
the Poets' fables,

2966  
how the Giants  
stormed heaven—  
how they were re-  
pulsed and  
punished accord-  
ing to their  
deserts; but may  
we not compare  
our reasons to-  
gether, for by so  
doing some clear  
spark of truth may  
shine forth: ?

2943 *realme*—Reaume  
*seme*—semen

2945 *þere*—ther

2947 *gone a 3eyne*—goon ayein

2948 *enforced[e]*—enforcede

*myzt[e]*—myhte

*auayle*—auaylen

2949 *a 3eyns*—a-yeinis

2951 *outerly*—owtrely

*myzt[e]*—myhte

*auaylen*—MS. aualcyne,

C. auaylen

*hym*—hem

*þere*—ther

2952 *wol*—wole

*wipstonde*—with-stondyn

*þis souereyne*—his soue-

2955 *softly*—softtely [reyn

2957 *sommes*—somme

[*the*]—from C.

2959 *last[e]*—laste

2960 *greet[e]*—grete

2960, 2963 *auzten*—owhten

2961 *seyne*—seyyn

2965 *of hem*—of it

*herd*—MS. herde, C. herd

2967 *disposed[e]*—(de)posede

2968 *seyne distroied[e]*—seyn

destroyede

2971 *swiche*—swych

*som*—som

2972 *soþe*—soth

*list*—liste

and her kyng. ¶ It mot nedys be so quod. I. \* ¶ For þe realme ne sholde not seme blisful 3if þere were a 3ok of mysdrawynges in diuerse parties ne þe sauynge of obedient þinges ne sholde nat be. þan is þere no þing quod she þat kepib hys nature: þat enforceþ hym to gone a 3eyne god. ¶ No quod. I. ¶ And if þat any þing enforced[e] hym to wipstonde god. myzt[e] it auayle at þe laste a 3eyns hym þat we han graunted to ben al myzty by þe ryzt of blisfulnesse. ¶ Certis quod I al outerly it ne myzt[e] nat auaylen hym. þan is þere no þing quod she þat eyþer wol or may wipstonde to þis souereyne good. ¶ I trowe nat quod. I. ¶ þan is þilke þe souereyne good quod she þat alle þingus gouerneþ strongly and ordeyneþ hem softly. þan seide I þus. I delite me quod I nat oonly in þe endes or in þe sommes of [the] resouns þat þou hast concludid and proned. ¶ But þilke wordes þat þou vvest deliten me moche more. ¶ So at þe last[e] fooles þat somtyme renden greet[e] þinges auzten ben asshamed of hem self. ¶ þat is to seyne þat we fooles þat reprehenden wickedly þe þingus þat touchen goddes gouernaunce we auzten ben asshamed of oure self. As I þat seide god refuseþ oonly þe werkes of men. and ne entremetiþ nat of hem. p. þou hast wel herd quod she þe fables of þe poetes. how þe geauntes assailden þe heuene wip þe goddes. but for soþe þe debonaire force of god disposed[e] hem so as it was worþi. þat is to seyne distroied[e] þe geauntes. as it was worþi. ¶ But wilt þou þat we ioyngnen togedre þilke same resouns. for perauenture of swiche coniunccioun may sterten vp some faire sperkele of soþe ¶ Do quod I as þe list. wenest þou quod she

þat god ne is almyȝty. no man is in doute of it. Certys quod I no wyȝt ne defendiþ it if he be in hys mynde. but he quod she þat is al myȝty þere nis no þing þat he ne may do. þat is soþe quod I. May god done yuel quod she. nay for soþe quod. I. ¶ þan is yuel no þing quod she. ¶ Syn þat he ne may not done yuel þat may done alle þinges. scornest þou me quod. I. or ellys pleyest þou or deceiuest þou me. þat hast so wouen me wiþ þi resouns. þe house of didalus so entrelaced. þat it is vnable to ben vnaced. þou þat oþer while entrest þere þou issest and oþer while issest þere þou entrest. ne fooldest þou nat to gidre by replicacioun of wordes a maner wondirful cerele or enviroynge of symplicite deuyne. ¶ For certys a litel her byforne whan þou bygunne atte blisfulnesse þou seidest þat it is souereyne good. and seidest þat it is set in souereyne god. and þat god is þe ful[le] blisfulnesse. for whiche þou ȝaf[er] me as a couenable ȝifte. þat is to seyne þat no wyȝt nis blisful. but yif he be good al so þer wiþ and seidest eke þat þe forme of goode is þe substaunce of god. and of blisfulnesse. and seidest þat þilke same oone is þilke same goode þat is requered and desired of al þe kynde of þinges. and þou proeuedest in disputynge þat god gouerneþ alle [the] þinges of þe worlde by þe gouernementys of bountee. and seydest þat alle þinges wolen ybeyen to hym. and seidest þat þe nature of yuel nis no þing. and þise þinges ne shewedest þou nat wiþ no resouns ytake fro wiþoute but by proues in cercles and homelyche knowen. ¶ þe whiche proeues drawn to hem self hir feiþ and hir accorde eueriche [of] hem of oþer. þan seide she þus. I ne scorne þe nat ne pleye ne desseyue

B. As you please.  
P. Is God omnipotent?  
B. No one doubt's it.  
P. If he is almighty, there are, then, no limits to his power?  
B. He can doubtless do all things.  
P. May God do evil?  
B. No.  
P. Is evil nothing, since God, who is almighty, cannot do it?  
B. Dost thou mock me or play with me, leading me with thy arguments into an inextricable labyrinth, and enclosing me in a wonderful circle of Divine Simplicity? For thou didst first begin with happiness, and didst say that it was the sovereign good, and that it resided in God; then, that God was that Good and the  
2989

perfection of happiness; and, hence, thou didst infer that nobody could be happy unless he became likewise a God. Again, thou saidst that the very form of good was the substance whereof God and happiness were composed, and that it was the object and desire of all things in nature. Thou didst prove that God rules the world by his goodness, and that all things willingly obeyed him; and that evil has no existence. These truths you established by forcible and natural arguments, and by no strained and far-fetched reasons.

2973 is (1)—be  
man—omitted  
is (2)—nis  
2974 defendiþ—dowteth  
2975 þere—ther  
2976 do—C. omits  
soþe—soth  
done—don  
2978, 2979 done—don  
2980 wouen—MS. wouen, C.

wouen  
2981 house—hows  
2983 þere (both)—ther  
2987 atte—at  
2988 set—MS. sette, C. set  
1989 ful[le]—fulle  
whiche—which  
ȝaf[er]—yaue  
2990 ȝifte—yift  
seyne—scyn

2992, 2994 goode—good  
2993 oone—oon  
2994 al—alle  
2996 [the]—from C.  
2998 ybeyen—obeyen  
2999 no (2)—none  
3000 ytake—I-taken  
3001 homelyche—hoomlich  
3002 eueriche—euerich  
[af]—from C.

P. I have not deluded you, for by the Divine aid we have accomplished our chief task. I have proved to you that it is an essential property of the Divine nature not to go out of itself, nor to receive into itself anything extraneous. Parmenides says of the Deity that *God is like a well-rounded sphere.*

3012

[\* fol. 24.] He causes the moving globe to revolve, but is himself immovable. If I have chosen my arguments from the subjects within range of our discussion, do not let that surprise you, for, as Plato has taught us, there ought to be an alliance between the words and the subject of discourse.

þe. but I haue shewed to þe þinge þat is grettest ouer alle þinges by þe ȝifte of god þat we some tyme prayden ¶ For þis is þe forme of [the] deuyne substaunce. þat is swiche þat it ne slydeþ nat in to outerest foreine þinges. ne ne rec[e]yueþ no strange þinges in hym. but ryzt as parmaynws seide in grek of þilke deuyne substaunce. he seide þus þat þilke deuyne substaunce torneþ þe worlde and þilke cercle moeueable of þinges while þilke dyuyne substaunce kepiþ it self wiþ outen moeuyng. þat \* is to seyne þat it ne moeuþ neuere mo. and ȝitte it moeueþ alle oþer þinges. but na-þeles yif I [haue] stered resouns þat ne ben nat taken fro wiþ oute þe compas of þe þinge of whiche we treten. but resouns þat ben bystowed wiþ inne þat compas þere nis nat whi þat þou sholde[st] merueylen. sen þou hast lerned by þe sentence of plato þat nedes þe wordes moten ben cosyne to þo þinges of whiche þei speken. 3020

## FELIX QUI POTERIT. ET CETERA.

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

Blisful is þat man þat may seen þe clere welle of good. Blisful is he þat may vnbynde hym fro þe bonde of heuy erþe. ¶ þe poete of *trace* [orpheus] þat somtyme hadde ryzt greet sorowe for þe deef of hys wijf. aftir þat he hadde maked by hys wepely songes þe wodes meueable to rennen. and hadde ymaked þe ryueres to stonden stille. and maked þe hertys and hyndes to ioignen dredles hir sides to cruel lyouns to herkene his songe. and had[de] maked þat þe hare was nat agast of þe hounde whiche þat was plesed by hys songe. so þat whane þe most[e] ardaunt loue of hys wijf brende þe

3004 þe þinge—the the thing  
3005 ȝifte—yift  
some tyme prayden —  
whilom preyeden  
3006 [the]—from C.  
3007 swiche—swich  
3009 parmaynws — a par-  
manides  
3011 worlde—world  
3012 while—whil  
wiþ outen—with owte

3013 seyne—seyn  
3014 ȝitte—yift  
oþer—oother  
3015 [haue]—from C.  
3016 whiche—which  
3017 wiþ inne—with in  
3020 cosyne—MS. conceyued,  
C. cosyne  
þo—þe  
whiche—which  
3022 vnbynde—vnbyndyn

3022 bonde—bondes  
3023 [orpheus]—from C.  
somtyme—whilom  
3024 sorowe—sorwe  
3028 dredles—dredeles  
to herkene—forto herknen  
3029 had[de]—hadde  
3030 þat (2)—omitted  
3031 most[e]—moste

entrailes of his brest. ne þe songes þat hadde ouer comen alle þinges ne myzten nat assuage hir lorde orpheus. ¶ He pleyned[e] hym of þe godes þat weren cruel to hym. he wente hym to þe houses of helle and þere he tempred[e] hys blaundissyng songes by resounyng of hys strenges. ¶ And spak and song in wepyng alle þat euer he hadde reseeyued and laued oute of þe noble welles of hys modir calliope þe goddesse. and he song wiþ as mychel as he myzt[e] of wepyng. and wiþ as myche as loue þat doubled[e] his sorwe myzt[e] .euē hym and teche hym in his seke herte. ¶ And he commoeuede þe helle and requered[e] and souzte by swete preiere þe lordes of soules in helle of relesyng. þat is to seyne to zelden hym hys wif. ¶ Cerberus þe porter of helle wiþ his þre heuedes was cauzt and al abaist for þe new[e] songe. and þe þre goddesses furijs and vengerisse of felonies þat tourmenten and agasten þe soules by anoye wexen sorweful and sory and wepen teres for pitee. þan was nat þe heued of Ixione ytourmented by þe ouerþrowing whele. ¶ And tantalus þat was destroyed by þe woodnesse of longe þrust dispiseþ þe flodes to drynke. þe fowel þat hyzt voltor þat etip þe stomak or þe giser of ticius is so fulfilled of his songe þat it nil etyn ne tyren no more. ¶ Atte þe laste þe lorde and Iuge of soules was moeued to misericordes and cried[e] we ben ouer comen quod he. yif[e] we to orpheus his wijf to bere hym compaignye he haþ welle I-bouzt hir by his faire songe and

songs that did all things tame, could not allay their master's ardent love. He bewailed the cruelty of the gods above, and descended to Pluto's realm.

3036

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

3044

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

3049

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

3032 hadde—hadden  
3033 assuage—asswagen  
lorde—lord  
3034 pleyned[e]—pleynede  
godes—heene goodes  
3035 wente—MS. wenten, C.  
wente  
3036 tempred[e] hys—tem-  
prede hise  
3037 of hys—C. omits  
spak—MS. spakke, C. spak  
song—MS. songe, C. songe  
3038 alle—al  
3039 oute—owt  
goddesse—goddles  
3040 song—MS. songe, C.

soonge  
mychel—mochel  
3041 myche—moche  
doubled[e]—dowblede  
3042 myzt[e]—myhte  
zeuen—yeue  
teche—thechen  
in—herte—omitted  
3043 commoeuede—MS. com-  
nunded, C. commoeuede  
3044 souzte—by-sowhte  
3045 zelden—yilden  
3046 his—hise  
3047 cauzt—MS. cauzte, C.  
cawht  
new[e] songe—newe song

3049 anoye — sorweful —  
anoy woxen sorful  
3050 þan—tho ne  
3051 whele—whele  
3053 þrust—thurst  
hyzt—hihte  
3054 fulfilled—fulfyld  
3055 songe—song  
3056 Atte—At  
lorde—lord  
3057 cried[e]—cryde  
3058 yif[e]—yiue  
3059 haþ—MS. haþe  
welle—wel  
faire—C. omits  
songe—song

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

his ditee. but we wil putten a lawe in þis. *and* couen-  
aunt in þe 3ifte. þat is to seyne. þat til he be out of  
helle yif he loke byhynden hym [þat] hys wijf shal  
comen azeine to vs ¶ but what is he þat may zeue a  
lawe to loueres. loue is a gretter lawe *and* a strengere to  
hym self þan any lawe þat men may zeuen. ¶ Allas  
whan Orpheus *and* his wijf were al most at þe termes of  
þe nyzt. þat is to seyne at þe last[e] boundes of helle.  
Orpheus loked[e] abakwarde on Erudice his wijf *and*  
lost[e] hir *and* was deed. ¶ þis fable apperteineþ to  
30w alle who so euer desireþ or sekiþ to lede his þouzte

- 3071 in to þe souereyne day. þat is to seyne to clerenes[se]  
of souereyne goode. ¶ For who so þat euere be so ouer  
comen þat he fycche hys eyen in to þe put[te] of helle.  
þat is to seyne who so setteþ his þouztes in erþely  
þinges. al þat euer he haþ drawn of þe noble good  
3076 celestial he lesiþ it whan he lokeþ þe helles. þat is to  
seyne to lowe þinges of þe erþe.

EXPLICIT LIBER TERCIUS.

[\* fol. 24 b.]

\* INCIPIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE VULTUS.

[The 1<sup>st</sup> prose.]  
When P. with  
grace and dignity  
had poured forth  
her songs, I, not  
quite quit of my  
load of grief, in-  
terrupted her as  
she was continu-  
ing her discourse.

Whanne philosophie hadde songen softly *and* delita-  
bly þe forseide þinges keypyng þe dignitee of hir  
choere in þe wey3te of hir wordes. I þan þat ne hadde  
nat al outerly for3eten þe wepyng *and* mournyng  
þat was set in myne herte for-brek þe entencioun of hir  
þat entended[e] 3itte to seyne oþer þinges. ¶ Se quod  
I. þou þat art gideresse of verray lyzte þe þinges þat þou

3082  
All your dis-  
courses, O my  
conductress to the

3060 wil putten—wol putte  
3062 byhynden—by-hynde  
[þat]—from C.  
3063 to—vn-to  
3064 gretter—gret  
3066 were al most—weren  
almost  
3067 last[e]—laste  
3068 loked[e] abakwarde —

lookede abaeward  
3069 lost[e]—loste  
3070 þouzte—thowht  
3071 clerenes[se]—clernesse  
3072 souereyne goode—soue-  
reyn god  
3073 put[te]—putte  
3074 setteþ—sette  
3075 haþ—MS. haþe

3078 softly—softely  
3080 choere in—cheere *and*  
3082 set—MS. sette, C. set  
myne—Myn  
for-brek—MS. for-breke, C.  
Forbrak  
3083 entended[e]—entendede  
3084 lyzte—lyht

hast seid [me] hider to ben to me so clere *and* so shew-  
yng by þe deuyne loking of hem *and* by þi resouns þat  
þei ne mowe nat ben ouercomen. ¶ And þilke þingus  
þat þou toldest me. al be it so þat I hadde som tyme  
fo[r]zetten hem for [the] sorwe of þe wronge þat haþ ben  
don to me. 3it nabeles þei ne were nat alouterly vn-  
knownen to me. but þis same is namly a gret cause of  
my sorwe. þat so as þe gouernoure of þinges is goode.  
yif þat yuelys mowen ben by any weyes. or ellys yif  
þat yuelys passen wiþ outen punysshinge. þe whiche  
þinge oonly how worþi it is to ben wondred vpon. þou  
considerest it weel þi self certeynly. but 3itte to þis  
þing þere is an oþer þing y-ioigned more to ben ywon-  
dred vpon. ¶ For felonie is emperisse *and* flowreþ ful of  
rychesse. and vertues nis nat al oonly wiþ outen medes.  
but it is cast vndir *and* fortroden vndir þe feet of fe-  
lonous folk. *and* it abieþ þe tourmentes in sted of  
wicked felouns ¶ Of al[le] whiche þing þer nis no wyzt  
þat [may] merueyllen ynouz ne compleyne þat swiche  
þinges ben don in þe regne of god þat alle þinges woot.  
and alle þinges may *and* ne wool nat but only goode  
þinges. ¶ þan seide she þus. certys quod she þat were  
a grete meruayle *and* an enbaissyng wipouten ende.  
*and* wel more horrible þan alle monstres yif it were as  
þou wenest. þat is to sein. þat in þe ryzt ordeyne house  
of so mochel a fader *and* an ordenour of meyne. þat þe  
vesseles þat ben foule *and* vyle sholde ben honoured  
*and* heried. and þe precious uesteles sholde ben de-  
fouled *and* vyle. but it nis nat so. For yif þe þinges

true light! have been very clear and unanswerable, both by the divine testimony which they carry along with them, and by thy irrefragable arguments. Through the oppression of grief I had forgotten these truths, but was not wholly ignorant of them. The principal cause of my trouble is this—that, whilst the absolute Ruler of all things is goodness itself, evil exists and is allowed to pass unpunished. This, to say the least, is astonishing.

3097

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

3107

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

3085 *seid*—MS. seide, C. seid  
[*me*]—from C.  
3086 *þi*—the  
3087 *mowe*—mowen  
3088 *som tyme*—whilom  
3089 [*the*]—from C.  
*wronge*—wrong  
*haþ*—MS. haþe  
3090 *don*—MS. done, C. don  
*were*—weeren  
3091 *namly*—namely  
3092 *goode*—good  
3094 *wiþ outen*—with owte

3095 *þinge*—thing  
3097 *þere*—ther  
*ben wondred*—be won-  
dryd  
3098 *flowreþ*—MS. folwep,  
C. flowrith  
3099 *rychesse*—Rychesses  
*vertues*—vertu  
*wiþ outen*—with owte  
3101 *in sted*—in stide  
3102 *wicked*—wikkede  
*al[le]*—alle  
*þing*—thinges

3103 [*may*]—from C.  
3104 *don*—MS. done, C. doon  
3105 *wool*—wole  
*goode*—good  
3107 *grete*—gret  
*enbaissyng*—enbasshinge  
3108 *alle*—al  
3109 *ordeyne house*—ordene  
hows  
3111, 3113 *vyle*—vyl  
3112 *heried*—he heryed  
*sholde*—sholden  
3113 *þe*—tho

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

[The fyrste metur.]  
I have nimble wings that enable the mind to rise from earth to heaven, to leave the clouds behind, to pass the region of perpetual flame, and to reach the starry mansion, journeying either by Phœbus'

þat I haue concluded a litel here byforne ben kept hoole and vnaced. þou shalt wel knowe by þe auctorite of god. of þe whos regne I speke þat certys þe good[e] folk ben alwey myzty. and shrewes ben alwey yuel and feble. ne þe vices ben neuere mo wiþ outen peyne: ne þe vertues ne ben nat wiþ outen mede. and þat blisfulnesses comen alwey to goode folke. and infortune cometh alwey to wicked folke. ¶ And þou shalt wel knowe many[e] þinges of þis kynde þat sholle cessen þi pleyntes. and stedfast þe wiþ stedfast saddenese. ¶ And for þou hast seyn þe forme of þe verray blisfulnesse by me þat [haue] somtyme I-shewed it þe. And þou hast knowen in whom blyfulnessse is set. alle þinges I tredit þat I trowe ben nessessarie to put[te] furþe ¶ I shal shewe þe. þe weye þat shal brynge þe azeyne vnto þi house and I shal ficche feþeres in þi þouzt by whiche it may arysen in heyzte. so þat al tribulacioun don away. þou by my gidyng & by my pape and by my sledes shalt mowen retourne hool and sounde in to þi contre. 3132

## SUNT ETENIM PENNE. ET CETERA.

I Haue for soþe swifte feþeres þat surmounten þe heyzt of þe heuene whan þe swifte þouzt haþ cloþed it self. in þo feþeres it dispiseþ þe hat[e]ful erþes. and surmounteþ þe heyzenesse of þe greet[e] eyir. and it seiþ þe cloudes by-hynde hir bak and passeþ þe heyzt of þe regioun of þe fire þat eschaufiþ by þe swifte moeuynge of þe firmament. til þat she a-reisiþ hir in til þe houses þat

3114 here byforne—her byforne  
kept—MS. kepte, C. kept  
3116 good[e]—goode  
3117 alwey (2)—feble—alwey owt cast and feble  
3118, 3119 wiþ outen—with owte  
3119 vertues—vertuus  
3122 many[e]—manye  
sholle cessen—shollen cesen  
3123 stedfast—stedfast—strengthyn the with stidfast

3124 seyn—MS. seyne, C. seyn  
3125 [haue]—from C. somtyme—whilom  
3126 set—MS. sette, C. I-set  
3127 put[te] furþe—putten forth  
3128 weye—wey  
brynge—bryngen  
þi house—thin hows  
3129 ficche—fycchen  
3130 arysen—areysen  
don—MS. done, C. ydoñ  
3131 pape—paath  
shalt mowen—shal mowe

3132 sounde—sownd  
3133 heyzt of þe heuene—heyhte of heuene  
3134 haþ—MS. haþe  
3136 heyzenesse—eyir—Roundnesse of the grete ayr  
seiþ—seth  
3137 hir—his  
3138 fire—Fyr  
eschaufiþ—MS. eschaufiþe  
3139 she—he  
hir—hym



beren þe sterres. *and* ioygneþ hir weyes wiþ þe sonne phebus. *and* felawshipeþ þe weye of þe olde colde saturnus. *and* she ymaked a knyzt of þe clere sterre. þat is to seyne þat þe soule is maked goddys knyzt by þe sekyng of treupe to comen to þe verray knowlege of god. *and* þilke soule renne[þ] by þe cercle \*of þe sterres in alle þe places þere as þe shynyng nyzt is depeynted. þat is to seyne þe nyzt þat is cloudeles. for on nyztes þat ben cloudeles it semeþ as þe heuene were peynted wiþ dyuerse ymages of sterres. *and* whan þe soule haþ gon ynouz she shal forleten þe last[e] poynt of þe heuene. *and* she shal pressen *and* wenden on þe bak of þe swifte firmament. *and* she shal ben maked perfit of þe dredefulle clerenesse of god. ¶ þere haldeþ þe lorde of kynges þe ceptre of his myzt *and* attempereþ þe gouernementes of þis worlde. *and* þe shynynge iuge of þinges stable in hym self gouerneþ þe swifte carte. þat is to seyne þe circular moeuyng of [the] sonne. *and* yif þi weye ledeþ þe azeyne so þat þou be brouzt þider. þan wilt þou seye now þat þat is þe contre þat þou requeredest of whiche þou ne haddest no mynde. but now it remembreþ me wel here was I born. here wil I fastne my degree. here wil I dwelle. but yif þe lyke þan to loken on þe derkenesse of þe erþe þat þou hast for-leten. þan shalt þou seen þat þise felonous tyrauntes þat þe wrecched[e] poeple dredeþ now shule ben exiled from þilke faire contre.

radiant path, or accompanying cold and aged Saturn, or riding, 3142

as a soldier, with Mars. [Chaucer's Gloss.] Through every sphere she (the mind) runs

[\* fol. 25.] where night is most cloudless and where the sky is decked with stars, until she reaches the heaven's utmost sphere—then pressing on she shall be prepared to see the true Source of Light, where the great King of kings bears his mighty sceptre, and holds the reins of the universe. Here the great Judge, standing in shining robes, firmly guides his winged chariot, and rules the tumultuous affairs of the world.

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

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

3140 *hir*—his  
3141 *weye*—wey  
    þe—*saturnus*—MS. saturnus þe olde colde  
3142 *saturnus*—*saturnis*  
    *she*—he  
3143 *soule*—thought  
3144 *treupe*—trowthe  
    *knowlege*—knoleche  
3145 *soule*—thought  
3146 *depeynted*—painted  
3149-50 *and whan*—*she saal*

—*and* whanne he hath I-doon there I-nowh he shal  
3149 *haþ*—MS. haþe  
3150 *þe last[e]*—*heuene*—the laste heuene  
3151-2 *she*—he  
3152-3 *of þe*—*of god*—of the worshipful lyht of god  
3153 *þere haldeþ*—ther halt  
3155 *þis worlde*—the world  
3156 *carte*—cart or wayn

3157 [*the*]—from C.  
3159 *whiche*—which  
3161 *here* (1, 2, 3)—her  
    *born*—MS. borne, C. born  
    *wil* (1)—wol  
    *wil* (2)—wole  
3162 *lyke*—liketh  
    *derkenesse*—dyrknesses  
3164 *wrecched[e]*—wrecchede  
3165 *shule*—shollen  
    *from*—fro

## TUNC EGO PAPE INQUAM. ET CETERA.

[The 2<sup>e</sup> prose.]

B. Ah! thou promist me great things indeed!—but without delay, satisfy the expectations you have raised.

P. You must first be convinced that the good are always strong and powerful and the wicked destitute of strength. These assertions do

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

Hence, if you see a person desirous

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of getting what he cannot procure, you are sure he lacks power to obtain it.

And if you see another do what he had a mind to do, can you doubt

**P** Anne seide I þus. [owh] I wondre me þat þou byhetest me so grete þinges. ne I ne doute nat þat þou ne mayst wel performe þat þou by-hetest. but I preie þe oonly þis. þat þou ne tarie nat to telle me þilke þinges þat þou hast meoued. first quod she þou most nedes knowen. þat good[e] folk ben al wey strong[e] and myzty. and þe shrewes ben feble and desert and naked of alle strengþes. and of þise þinges certys eueryche of hem is declared and shewed by oþer. ¶ For so as good and yuel ben two contraries. yif so be þat goode be stedfast. þan sheweþ þe fieblesse of yuel al openly. and yif þou knowe clerely þe freelnesse of yuel. þe stedfastnesse of goode is knowen. but for as moche as þe fey of my sentence shal be þe more ferme and haboundaunt. I wil goon by þat oon wey and by þat oþer and I wil conferme þe þinges þat ben purposed now on þis side and now on þat syde. ¶ Two þinges þer ben in whiche þe effect of alle þe dedes of man kynde standiþ. þat is to seyn. wil and power. and yif þat oon of þise two fayleþ þere nis no þing þat may be don. for yif þat wil lakkeþ þere nys no wyzt þat vndirtakeþ to done þat he wol not don. and yif power fayleþ þe wille nis but in ydel and stant for nauzt. and þer of comeþ it þat yif þou se a wyzt þat wolde geten þat he may nat geten. þou mayst nat douten þat power ne fayleþ hym to haue þat he wolde. ¶ þis is open and clere quod I. ne it may nat ben denyed in no manere. and yif þou se a wyzt quod she. þat haþ don þat he wolde don þou nilt nat douten þat he ne haþ had power to done it. no quod. I. and in þat. þat euery wyzt may. in þat þat men may holden

3166 [owh]—from C.

3171 good[e]—goode

strong[e]—stronge

3172 desert—dishert

3173 eueryche—euerich

3175 goode—good

3176 stedfast—stidefast

2177 freelnesse—frelenesse

stedfastnesse — stidefast-

nesse

3178 goode—good

3180 oon—oo

wil (2)—wole

3185-6 þere—ther

3185 don—MS. done, C. don

3186 done—don

3187 wille—wil

3188 comeþ—comht

3189 mayst—MS. mayste, C. mayst

3191 clere—cler

3192 denyed—denoyrd

3193-4 haþ—MS. haþe

3193 don (both)—MS. done, C. doon

3194 had—MS. hadde, C. had done—doon

hym myzty. as who seiþ in as moche as a man is myzty to done a þing. in so moche men halden hym myzty. and in þat þat he ne may. in þat men demen hym to ben feble. I confesse it wel quod I. Remembriþ þe quod she þat I. haue gadred *and* shewed by forseide resouns þat al þe entencioun of þe wil of mankynde whiche þat is lad by diuerse studies hastiþ to comen to blisfulnesse. ¶ It remembreþ me wel quod I þat it hath ben shewed. *and* recorderþ þe nat þan quod she. þat blisfulnesse is þilke same goode þat men requeren. so þat whan þat blisfulnesse is required \*of alle. þat goode [also] is required *and* desired of al. It recorderþ me wel quod I. for haue it gretly alwey ficche[d] in my memorie. alle folk þan quod she goode *and* eke badde enforcen hem wiþ oute difference of entencioun to comen to goode. þat is a uerray consequence quod I. and certeyne is quod she þat by þe getyng of goode ben men ymaked goode. þis is certeyne quod. I. ¶ þan geten goode men þat þei desiren. so semeþ it quod I. but wicked[e] folk quod she yif þei geten þe goode þat þei desiren þei [ne] mowen nat ben wicked. so is it quod .I. ¶ þan so as þat oon *and* þat oþer [quod she] desiren good. *and* þe goode folk geten good *and* nat þe wicked folk ¶ þan nis it no doute þat þe goode folk ne ben myzty *and* þe wicked folk ben feble. ¶ who so þat euer quod I douteþ of þis. he ne may nat considre þe nature of þinges. ne þe consequence of resoun. and ouer þis quod she. ¶ yif þat þer ben two þinges þat han o same purpos by kynde. *and* þat one of hem pursueþ *and* performeþ þilke same þinge by naturel office. *and* þat oþer ne may nat done þilk naturel office. but folweþ by oþer manere þan is couenable to nature ¶ Hym þat

that he had the power to do it ?  
B. No, surely.  
P. A man, then, is esteemed powerful in respect of what he is able to do, and weak in relation to what he is unable to perform.  
B. That is true.  
P. Do you remember that I proved that the will of man, following different pursuits, seeks happiness only ?  
Do you recollect too, that it has been shown that happiness is [\* fol. 25 b.] the supreme good of men—and all desire this good, since all seek happiness ?  
All men, then, good and bad, seek to acquire good ?  
And it is certain that when men obtain good they become good ?  
3212  
B. It is most certain.  
P. Do good men, then, get what they desire ?  
B. It seems so.  
P. If evil men obtain the good, they can be no longer evil ?  
B. It is so.  
P. Since then both parties pursue the good, which only the virtuous obtain, we must believe that good men are powerful, and that the wicked are weak and feeble ?  
B. None can doubt this, save such as either consider not rightly the nature of things, or are incapable of comprehending the force of any reasoning.  
P. If two beings have the same end in view—

3196 *as moche*—so moche  
3197 *done*—doon  
*moche*—mochel  
*halden*—halt  
3201 *whiche*—which  
3202 *lad*—MS. ladde, C. lad  
3203 *it hath ben*—MS. I herde

þe, C. it hath ben  
3205-6 *goode*—good  
3206 [*also*]—from C.  
3207 *al*—alle  
*It*—*I*—it ne recordeth me  
nat quod I  
3210-12(1)-15 *goode*—good

3214 *wicked[e]*—wikkede  
3215 [*ne*]—from C.  
3216 *mowen*—mowe  
3217 [*quod she*]—from C.  
3218 *wicked*—wikke (? wikke)  
3220 *wicked*—wikkede  
3226 *þilk*—þilke

and one of them accomplishes his purpose by the use of natural means, while the other not using legitimate means does not attain his end—which of these two is the most powerful?  
B. Illustrate your meaning more clearly.

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

P. If, then, he who is able to use his feet walks whilst another lacking this power creeps on his hands—surely he that is able to move naturally upon his feet is more powerful than he who

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cannot.

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

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

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

acomplisþ hys purpos kyndely. and 3it he ne acomplisþ nat hys owen purpos. wheþer of þise two demest þou for more myzty. ¶ yif þat I coniecte quod .I. þat þou wilt seye algates. 3it I desire to herkene it more pleynely of þe. þou nilt nat þan denye quod she þat þe moeuement3 of goynge nis in men by kynde. no for soþe quod I. ne þou ne doutest nat quod she þat þilke naturel office of goynge ne be þe office of feet. I ne doute it nat quod .I. þan quod she yif þat a wyzt be myzty to moeue and goþ vpon hys feet. and anoþer to whom þilke naturel office of feet lakkeþ. enforceþ hym to gone crepyng vpon hys handes. ¶ whiche of þise two auzte to ben holden more myzty by ryzt. knyrt furþe þe remenaunt quod I. ¶ For no wyzt ne douteþ þat he þat may gone by naturel office of feet. ne be more myzty þan he þat ne may nat ¶ but þe souereyne good quod she þat is euenlyche purposed to þe good folk and to badde. þe good folke seken it by naturel office of uertues. and þe shrewes enforecen hem to geten it by dyuerse couetise of erþely þinges. whiche þat nis no naturel office to geten þilke same souereyne goode. trowest þou þat it be any oþer wyse. nay quod .I. for þe consequence is open and shewynge of þinges þat I haue graunted. ¶ þat nedes goode folk moten ben myzty. and shrewes feble and vnmyzty. ¶ þou rennest aryzt byfore me quod she. and þis is þe iugement þat is to seyn. ¶ I iuge of þe ryzt as þise leches ben wont forto hopen of seke folk whan þei aperceyuen þat nature is redressed and wiþstondeþ to þe maladie. ¶ But for I see þe now al redy to þe vndirstandyng I shal shewe þe more þilke and continuel resouns. ¶ For loke now

3229 owen—owne

3231 wilt—wolt

herkene—herkne

3232 pleynely—pleynly

denye—denoye

3233 moeuement3 — Moeue-

ment

3237 goþ—MS. goþe

hys—hise

3238 gone—goon

3239 hys—hise

whiche—which

3240 more—the Moore

furþe—forth

3242 gone—gon

3246 good—goode

3246 uertues—vertuus

3247 whiche—which

3248 goode—good

3253 byfore—by-forn

3254 forto—to

3255 seke—sike

how gretly shewiþ þe feblesse *and* infirmite of wicked folke. þat ne mowen nat come to þat hire naturel entencioun ledeþ hem. *and* zitte almost pilk naturel entencioun constreineþ hem. ¶ *and* what were to deme þan of shrewes. yif pilke naturel helpe hadde for-leten hem. ¶ þe whiche naturel helpe of entencioun goþ alwey byforne hem. *and* is so grete þat vnnep it may be ouercomen. ¶ Considre þan how gret defaute of power *and* how gret feblesse þere is in grete felonous folk as who seiþ þe gretter þinges þat ben coueited *and* þe desire nat accomplisshed of þe lasse myzt is he þat coueiteþ it *and* may nat acomplisse. ¶ *And* forþi philosophie seiþ þus by souereyne good. ¶ Sherewes ne requere nat lyzt[e] medes ne veyne gaines whiche þei ne may nat folwen ne holden. but þei faylen of pilke some of þe heyzte of þinges þat is to seyne souereyne good. ne þise wrecches ne comen nat to þe effect of souereyne good. \* þe whiche þei enforcen hem oonly to geten by nyztes *and* by dayes. ¶ In þe getyn[g] of whiche goode þe strengþe of good folk. is ful wel ysen. For ryzt so as þou myztest demen hym myzty of goynge þat goþ on hys feet til he myzt[e] come to pilke place fro þe whiche place þere ne lay no wey forþer to be gon. Ryzt so most þou nedes demen hym for ryzt myzty þat getiþ *and* atteiniþ to þe ende of alle þinges þat ben to desire. by-3onde þe whiche ende þat þer nis no þing to desire. ¶ Of whiche power of good folk men may conclude þat wicked men semen to ben bareyne *and* naked of alle strengþe. For whi forleten þei vertues *and* folwen vices. nis it nat for þat þei ne knowen nat þe goodes.

hension, I shall continue this mode of reasoning. The weakness of the wicked is conspicuous—they cannot attain the end to which their natural disposition prompts and almost compels them; what would become of them without this natural prompting, so powerful and irresistible? Consider how great is the impotence of the wicked. (The greater the things desired, but unaccomplished, the less is the power of him that desires, and is unable to attain his end.) The wicked seek after no trivial things—which they fail to obtain; but they aspire in

3275  
vain to the sovereign good, which they endeavour [\* fol. 26.] day and night to obtain. The good attain the end of their desires, and therein their power is manifested. For as you deem him a good walker that goes to the end of his journey, so you must esteem him powerful that attains his desires, beyond which there is nothing to desire. Wicked men, then, are destitute of those powers which the good so amply possess. Wherefore do they leave virtue, and follow vice? Is it because they are ignorant of good?

3259 *wicked*—wikkede  
3260 *come*—comyn  
3261 *pilk*—thilke  
3262 *deme*—demen  
3263-4 *helpe*—help  
3264 *whiche*—which  
goþ—MS. gobe  
3265 *grete*—gret  
rnnep—vnnethe  
be ouercomen—ben ouercome  
3267 *þere*—ther

*grete*—wikkede  
3268 *þinges*—thing  
ben—is  
3271 *Sherewes ne requere*—  
ne shrewes ne requeren  
3272 *lyzt[e]*—lyhte  
veyne—veyn  
nat—omitted  
3276 *whiche*—which  
3277 *getyn[g]*—getinge  
whiche goode—which good  
3278 *ysen*—MS. and C. yseue

3279 *goþ*—MS. gobe  
3280 *myzt[e]*—myhte  
3281 *þere*—ther  
lay—laye  
forþer—forthere  
be—ben  
3283 *desire*—desired  
3284 *þat*—omitted  
3285 *whiche*—the which  
þat—þat the  
3286 *ben*—be

What is more weak and base than the blindness of ignorance? Or do they know the way they ought to follow, but are led astray by lust and covetousness? And so, indeed, weak-minded men are overpowered by intemperance, for they cannot resist vicious temptations. Do they willingly desert Good and turn to Evil? If they do so, they not only cease to be powerful, but even cease to exist. For those who neglect the common end of all beings, cease to exist. You may marvel that I assert that the wicked, the majority of the human race, have no existence—

3304

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

¶ But what þing is more feble *and* more caitif þan is þe blyndenesse of ignoraunce. or ellys þei knowen ful wel whiche þinges þat þei auzten to folwen ¶ but lecherye *and* couetise ouerþroweþ hem mysturned. ¶ *and* certis so doþ distemperaunce to feble men. þat ne mowen nat wrastle azeins þe vices ¶ Ne knowen þei nat þan wel þat þei foreleten þe good wilfully. *and* turnen hem vilfully to vices. ¶ *And* in þis wise þei ne forleten nat oonly to ben myzty. but þei forleten al outerly in any wise forto ben ¶ For þei þat forleten þe comune fyn of alle þinges þat ben. þei for-leten also þerwiþ al forto ben. *and* perauenture it sholde semen to som folk þat þis were a merueile to seyne þat shrewes whiche þat contienen þe more partie of men ne ben nat. ne han no beynge. ¶ but napeles it is so. *and* þus stant þis þing for þei þat ben shrewes I denye nat þat þei ben shrewes. but I denye *and* sey[e] symplely *and* pleynly þat þei [ne] ben nat. ne han no beynge. for ryzt as þou myztest seyn of þe careyne of a man þat it were a ded man. ¶ but þou ne myztest nat symplely callen it a man. ¶ So graunt[e] I wel for soþe þat vicious folk ben wicked. but I ne may nat graunten absolutely *and* symplely þat þei ben. ¶ For þilk þing þat wiþ holdeþ ordre *and* kepiþ nature. þilk þing is *and* haþ beynge. but þat þing þat faileþ of þat. þat is to seyne he þat forletip naturel ordre he for-letip þilk beyng þat is set in hys nature. but þou wolt sein þat shrewes mowen. ¶ Certys þat ne denye I nat. ¶ but certys hir power ne descendeþ nat of strengþe but of feblesse. for þei mowen don wickednesses. þe whiche þei ne myzten nat don yif þei myzten dwelle in þe forme *and*

3291 *auzten to folwen* —  
owhten folwe  
3293 *doþ*—MS. doþe, C. doth  
3294 *wrastle*—wrastlen  
3295 *vilfully*—wilsfully  
3297 *outerly*—owtrely  
3301 *seyne*—seyen  
3304-5 *denye*—denoye

3305 *sey[e] symplely*—seye  
sympeli  
3306 [ne]—from C.  
3307 *seyne*—seyen  
3309 *graunt[e]*—graunte  
3311-12 *þilk*—þilke  
3312 *haþ*—MS. haþe  
3313 *þat* (1)—what

3313 *seyne*—seyne  
3314 *þilk*—þilke  
3315 *set*—MS. sette, C. set  
3316 *denye*—denoye  
3318 *don*—MS. done, C. don  
3319 *myzten* (1)—myhte  
*dvelle*—dwellin

in þe doynge of goode folke. ¶ And þilke power sheweþ ful euidently þat þei ne mowen ryzt nauzt. ¶ For so as I haue gadered *and* proued a lytel her byforþ þat yuel is nauzt. *and* so as shrewes mowen oonly but shrewednesse. þis conclusioun is al clere. þat shrewes ne mowen ryzt nat to han power. and for as moche as þou vndirstonde whiche is þe strengþe þat is power of shrewes. I haue diffinised a lytel here byforþ þat no þing nis so myzty as souereyne good ¶ þat is soþe quod .I. [*and* thilke same souereyn good may don non yuel // Certes no quod I] ¶ Is þer any wyzt þan quod she þat wenip þat men mowen don alle þinges. No man quod .I. but yif he be out of hys witte. ¶ but certys shrewes mowen don yuel quod she. ¶ 3e wolde god quod I þat þei ne myzten don none. þat quod she so as he þat is myzty to done oonly but good[e] þinges may don alle þinges. and þei þat ben myzty to done yuel[e] þinges ne mowen nat alle þinges. þan is þis open þing *and* manifest þat þei þat mowen don yuel ben of lasse power. and zitte to proue þis conclusioun þere helpeþ me þis þat I haue shewed here byforne. þat al power is to be noumbred amonge þinges þat men auzten requere. *and* haue shewed þat alle þinges þat auzten ben desired ben referred to good ryzt as to a manere heyzte of hyr nature. ¶ But for to mowen don yuel *and* felonye ne may nat ben referred to good. þan nis nat yuel of þe noumbre of þinges þat auzten. \*be desired. but al power auzt[e] ben desired *and* requered. ¶ þan is it open *and* cler þat þe power ne þe moeuynge of shrewes nis no powere. *and* of alle þise þinges it sheweþ wel þat

not do, if they retained the power of doing good. This power, then, clearly shows their impotence. For as evil is nothing, it is clear that while the wicked can only do evil they can do nothing. That you may understand the force of this power, I have proved that nothing is more powerful than the sovereign good. B. That is true. P. And that supreme good can do no evil? B. Certainly not. P. Is there any one who thinks that man can do all things? B. No sane man can think so, P. But men may do evil. B. I would to God they could not. P. Since he that can do good, can

3336

do all things, and he that has power to do evil cannot do all things, therefore the evil-doers are less powerful. Let me add too that power is one of the things to be desired, and that all such things are to be referred to the chief good (the perfection of their nature). But the power of doing evil has no relation to that Good, therefore it is not desirable; but as

[\* fol. 26 b.]

all power is desirable, it is clear that the ability to do evil is not power. It clearly follows from this reasoning,

3320 *goode*—good  
3324 *shrewednesse*—shrew-  
ednesses  
*clere*—cleer  
3325 *nat*—*power*—nawht  
ne han no power  
3326 *whiche*—which  
þat is—of this  
3327 *here*—her  
3328 *nis*—is  
3329 *soþe*—soth

3329, 3330 [*and thilke* —  
*quod I*]—from C..  
3334 *don*—MS. done, C. don  
*none þat*—non thanne  
3335 *done*—doon  
*good[e]*—goode  
3336 *don*—MS. done, C. don  
*done*—don  
3337 *yuel[e]*—yuele  
*þis*—it  
3338 *don*—MS. done, C. dou

3339 *zitte*—yit  
*þere*—ther  
3340 *shewed here byforne*—  
Ishewed her by-forþ  
*al*—alle  
3341 *amonge*—among  
3344 *don*—MS. done, C. don  
3346 *auzten be*—owhte ben  
3347 *al*—alle  
*auzt[e]*—owhte

that the good only are powerful while the vicious are feeble. And Plato's opinion is hereby verified that the *wise* only have the power to do what they desire; the wicked may follow the dictates of their lusts, but their great aim and desire, *i. e.* HAPPINESS, they can never attain. The wicked may gratify their desires, thinking to attain the chief good (for which they wish), but they can never possess it, for impiety and vice can never be crowned with happiness.

[The *ij<sup>de</sup>* *Metur.*] Whosoever might strip of their purple coverings, proud kings, who, surrounded by their guards,

3364 sit on lofty thrones, and whose stern looks wear fierce threatenings, and boiling breasts breathe fury; would see those mighty lords inwardly fettered, and tormented by lust, passion, grief, and delusive hopes.

3371 Since, then, so many tyrants bear sway over one head—that lord, oppressed by so many masters (*i. e.* vices), is weak and feeble, and his actions are not obedient to his will.

þe goode folk ben certeynly myzty. *and* þe shrewes ben douteles vnmyzty ¶ And it is clere *and* open þat þilke sentence of plato is uerray *and* soþe. þat seyþ þat oonly wisemen may [doon] þat þei desiren. *and* shrewes mowen haunten þat hem lykeþ. but þat þei desiren þat is to seyne to comen to souereyne good þei ne han no power to acomplissen þat. ¶ For shrewes don þat hem list whan by þo þinges in whiche þei deliten þei wenen to atteyne to þilke good þat þei desiren. but þei ne geten ne atteynen nat þer to. ¶ for vices ne comen nat to blisfulnesse. 3360

## QUOS UIDES SEDERE CELSOS.

Who so þat þe couertures of her veyn apparailles myzt[e] strepen of þise proude kynges þat þou seest sitten on heyze in her chayeres glyteryng in shynynge purple envyroned wiþ sorweful armures manasyng wiþ cruel mouþe. blowyng by woodnesse of herte. ¶ He sholde se þan þat ilke lordes beren wiþ inne hir corages ful streyte cheynes for leecherye tormentiþ hem on þat oon syde wiþ gredy venyms *and* troublable Ire þat araiseþ in hem þe floodes of troublinges tourmentiþ vpon þat oþer side hir þouzt. or sorwe halt hem wery or ycauzt. or slidyng *and* disseuyng hope tourmentiþ hem. And þefore syn þou seest on heed. þat is to seyne oon tyraunt bere so many[e] tyrauntis. þan ne doþ þilk tyraunt nat þat he desiriþ. syn he is cast doune wiþ so many[e] wicked lordes. þat is to seyn wiþ so many[e] vices. þat han so wicked lordshipes ouer hym. 3377

3351 *clere*—cler  
3352 *soþe*—soth  
þat seyþ—MS. but siþe, C.  
þat seyth  
3353 [*doon*]—from C.  
3355 *seyne*—seyn  
3357 *whiche*—which  
3361-63 *her*—hir  
3362 *myzt[e]*—myhte

3363 *heyze*—heygh  
3364 *sorweful*—sorwful  
3365 *mouþe*—Mowth  
3366 *se*—seen  
*ilke*—thilke  
3368 *on*—in  
3369 *hem*—hym  
3371 *disseyuyng*—deceuyng  
yng

3373 *seyne*—seyn  
*bere*—beeren  
3373-75-76 *many[e]*—manye  
3373 *tyrauntis*—tyranyes  
3374 *doþ*—MS. doþe  
*þilk*—thilke  
3375 *doune*—down  
*wicked*—wikkede  
3376 *wicked*—wikkedly



## VIDES NE IGITUR QUANTO.

Seest þou nat þan in how gret filþe þise shrewes ben  
 ywrapped. *and* wiþ whiche cleernesse þise good  
 folk shynen. In þis sheweþ it wel þat to good folk ne  
 lakkeþ neuer mo hir medes. ne shrewes ne lakken  
 neuer mo *tourmentis*. for of alle þinges þat ben ydon  
 pilke þing for whiche any þing is doon. it semeþ as by  
 ryzt þat pilke þing be þe mede of þat. as þus. ¶ yif a  
 man renneþ in þe stadie or in þe forlonge for þe corone.  
 þan lieþ þe mede in þe corone for whiche he renneþ.  
 ¶ And I haue shewed þat blisfulnesse is pilke same  
 good for whiche þat alle þingus ben don. þan is pilke  
 same good *purposed* to þe werkes of mankynde ryzt as  
 a comune mede. whiche mede ne may ben disseuered  
 fro good folk. for no wyzt as by ryzt fro þennes forþe  
 þat hym lakkip goodnesse ne shal ben cleped good.  
 For whiche þing folk of good[e] maneres her medes ne  
 forsaken hem neuer mo. For al be it so þat sherewes  
 waxen as wood as hem list aþeynes good[e] folk. zitte  
 neuer þe les þe corone of wise men ne shal nat fallen  
 ne faden. ¶ For foreine shrewednesse ne bynymep  
 nat fro þe corages of good[e] folk hire *propre* honoure.  
 but yif þat any wyzt reioiseþ hem of goodnesse þat þei  
 had[de] taken fro wiþoute. as who seiþ yif [þat] any  
 wyzt had[de] hys goodnesse of any oþer man þan of  
 hym self. certys he þat 3af hym pilke goodnesse or  
 ellys som oþer wyzt myzt[e] bynym[e] it hym. but for  
 as moche as to euery wyzt hys owen *propre* bounte  
 3eueþ hym hys mede. þan at arst shal he faylen of  
 mede whan he forletip to ben good. *and* at þe laste so  
 as alle medes ben requered for men wenen þat þei ben

[The *ijj.*<sup>de</sup> prose.]

See you not  
 in how great and  
 filthy a mire the  
 wicked wallow?  
 This is a proof  
 that good folks  
 do not go unre-  
 warded, nor do  
 the evil-doers  
 escape punish-  
 ment. Every ac-  
 tion is done for a  
 certain end, and  
 that end is the re-  
 ward of the action.  
 But Happiness is  
 that good for  
 which all things  
 are done. There-  
 fore happiness is  
 the reward which  
 all the human  
 race seek as the  
 reward of their  
 actions. This  
 good is insepar-  
 able from the vir-  
 tuous, therefore  
 virtue can never  
 want its reward.  
 Evil men may  
 rage as they

3392

please against the  
 good, but the  
 crown of the wise  
 shall not fall nor  
 fade. The wicked-  
 ness of another  
 cannot deprive a  
 virtuous soul of  
 its own honour.  
 If a man pride  
 himself on the  
 possession of an  
 advantage re-  
 ceived from  
 another, he may  
 be deprived of it,  
 either by the  
 giver or by others.  
 But, as the re-  
 ward of the  
 virtuous is derived  
 from virtue, a  
 man cannot lose  
 this meed unless  
 he ceases to be  
 virtuous. Lastly,  
 since a reward is  
 desired because it  
 is supposed to be  
 a good, can we be-  
 lieve that he who  
 is capable of good  
 is deprived of the  
 recompence?

3379 *whiche*—which  
 3390 *good*—goode  
 3381 *ne* (2)—omitted  
 3383 *whiche*—which  
 3385 *forlonge*—forlong  
 3386-88-90 *whiche*—which  
 3391 *forþe*—forth  
 3393 *whiche*—which

3393 *good*[e]—goode  
 3395 *wood*—woode  
     *good*[e]—goode  
 3396 *les*—leese  
     *ne*—omitted  
 3398 *good*[e]—goode  
 3399 *reioiseþ*—reioyse  
     *hem*—hym

3399 *þei had*[de]—he hadde  
 3400 [þat]—from C.  
 3401 *had*[de]—hadde  
 3402 *self*—M.S. selk  
 3403 *myzt*[e] *bynym*[e]—  
     myhte be-nyme  
 3404 *owen*—owne  
 3406 *laste*—last

What reward shall he receive? Certainly the  
[\* fol. 27.] fairest and richest of all rewards. Call to mind that excellent corollary I have already given thee, and reason thus:— Since the supreme good is happiness, it follows that all good men are happy in as much as they are good; but if they are happy they must become as it were gods. The reward (*i. e.* divinity) of the righteous is such that no time can impair it, no power can diminish it, nor can any wickedness obscure it. Since, then, happiness belongs to good men, punishment inseparably attends the wicked. For since *good and evil are con-*

3424

traries, so are rewards and punishments. It is evident that rewards follow good actions, and punishments attend evil actions; then as virtue itself is the reward of the virtuous, so vice is the punishment of the vicious. He who is punished with pain and uneasiness knows that he is afflicted with evil. If, then, the wicked did rightly understand themselves they would perceive that they are not exempted from punishment. Since vice, the extreme and worst kind of evil, not only afflicts them, but infects and entirely

good[e]. who is he þat wolde deme þat he þat is ryzt myzty of goode were partles of mede. \*and of what mede shal he be gerdoned. certys of ryzt faire mede and ryzt greet abouen alle medes. ¶ Remembre þe of pilk noble corolarie þat I 3af þe a lytel here byforne. and gadre it to gidre in þis manere. so as god hym self is blisfulnesse. þan is it clere and certeyn. þat alle good folk ben makid blisful for þei ben good[e]. and pilke folk þat ben blisful it accordiþ and is couenable to ben godde[s]. þan is þe mede of goode folk swiche. þat no day [ne] shal enpeyren it. ne no wickednesse shal endirken it. ne power of no wyzt ne shal nat amenusen it þat is to seyn to ben makid goddes. ¶ and syn it is þus þat goode men ne faylen neuer mo of hire medes. ¶ certys no wise man ne may doute of þe vndepartable peyne of shrewes. ¶ þat is to seyn þat þe peyne of shrewes ne departiþ nat from hem self neuer mo. ¶ For so as goode and yuel and peyne and medes ben contrarie it mot nedes ben þat ryzt as we seen by-tiden in gerdoun of goode. þat also mot þe peyne of yuel answer by þe contrarie partye to shrewes. now þan so as bounte and prowess ben þe medes to goode folk. also is shrewednesse it self torment to shrewes ¶ þan who so þat euer is enteched and defouled wiþ yuel. yif shrewes wolen þan preisen hem self may it semen to hem þat þei ben wiþ ouden partye of tourment. syn þei ben swiche þat þe [vtteriste wikkednesse / þat is to seyn wikkede thewes / which þat is the] outereste and þe w[or]ste kynde of shrewednesse ne defouliþ nat ne entechiþ nat hem oonly but infectiþ and enuenemyþ hem gretely ¶ And al so loke on shrewes þat ben þe

3408 *good[e]*—goode  
*wolde*—nolde  
3409 *goode*—good  
*of* (2)—of the  
3411 *greet*—grete  
3412 *here byforne*—her by-  
forn  
3413 *god*—good  
3414 *is* (1)—his

3414 *clere*—cleer  
3415 *good[e]*—goode  
3417 *godde[s]*—goddes  
*swiche*—swich  
3418 [ne]—from C.  
*endirken*—derken  
3422 *wise man*—wysman  
*þe*—omitted  
*vndepartable*—MS. vndir-

partable, C. vndepart-  
able  
3423 *of* (1)—of the  
3428 *answere*—answery  
*þe*—omitted  
3434 [vtteriste—*is the*]—  
from C.  
3438 *gretely*—gretly

contrarie partye of goode men. how grete peyne felawshipeþ *and* folweþ hem. ¶ For þou hast lerned a litel here byforn þat al þing þat is *and* haþ beyng is oon. *and* pilke same oon is good. þan is þis consequence þat it semeþ wel. þat al þat is *and* haþ beyng is good. þis is to seyne. as who seiþ þat beyng *and* vnite *and* goodnesse is al oon. *and* in þis manere it folweþ þan. þat al þing þat faileþ to ben good. it styntiþ forto be. *and* forto haue any beyng. wher fore it is þat shrewes stynten forto ben þat þei weren. but pilke oþer forme of mankynde. þat is to seyne þe forme of þe body wiþ oute. shewiþ þit þat þise shrewes were somtyme men. ¶ wher fore whan þei ben peruerted *and* torned in to malice. certys þan han þei forlorn þe nature of mankynde. but so as oonly bounte *and* prowesse may enhawne euery man ouer oþer men. þan mot it nedes be þat shrewes whiche þat shrewednesse haþ cast out of þe condicioun of mankynde ben put vndir þe merite *and* þe deserte of men. þan bitidiþ it þat yif þou seest a wyzt þat be transformed in to vices. þou ne mayst nat wene þat he be a man. ¶ For 3if he [be] ardaunt in auarice. *and* þat he be a raunour by violence of foreine rychesse. þou shalt seyng þat he is lyke to a wolf. *and* yif he be felonous *and* wiþ out reste *and* exercise hys tonge to chidynges. þou shalt lykene hym to þe hounde. *and* yif he be a preue awaitour yhid *and* reioyseþ hym to rauysshe by wyles. þou shalt seyng hym lyke to þe fox whelpes. ¶ And yif he be distempere *and* quakiþ for ire men shal wene þat he bereþ þe corage of a lyoun. *and* yif he be dredeful *and* fleyng *and* dreded þingis þat ne auzten nat ben dred. men

pollutes them. But contemplate the punishment of the wicked. You have been taught that *unity* is essential to being and is good—and all that  
3443

have this unity are good; whatsoever, then, fails to be good ceases to exist. So that it appears that evil men must cease to be what they were. That they were once men, the outward form of the body, which still remains, clearly testifies. Wherefore, when they degenerate into wickedness they  
3452

lose their human nature. But as virtue alone exalts one man above other men, it is evident that vice, which divests a man of his nature, must sink him below humanity. You cannot, therefore, esteem him to be a man whom you see thus transformed by his vices. The greedy robber, you will say, is like a wolf.  
3461

He who gives no rest to his abusive tongue, you may liken to a hound. Does he delight in fraud and trickery? then is he like young foxes. Is he intemperate in his anger? then men will compare him to a raging lion. If he  
3468

be a coward, he will be likened to

3439 *grete*—gret  
3441 *al*—alle  
*haþ*—MS. haþe  
3443 *al*—alle  
*haþ*—MS. haþe  
3446 *al*—alle  
3447 *haue*—han  
3448 *stynten*—MS. styntent

3450 *were somtyme*—weeren  
whilom  
3452 *forlorn*—MS. forlorne,  
C. forlorn  
3453 *as*—omitted  
*enhawne*—enhawsen  
3455 *whiche*—which  
*haþ*—MS. haþe

3459 [be]—from C.  
3461 *yhid*—MS. yhidde, C.  
I-hidd  
3465 *seyne*—seyng  
3468 *dredeful*—dredful  
3469 *ben*—to ben  
*dred*—MS. dredde, C.  
dredd

a *hart*. If he be slow, dull, and lazy, then is he like an *ass*. Is he fickle and inconstant? Then is he like a *bird*. Doth he wallow in filthy lusts? Then doth he roll himself in the mire like a nasty *swine*. It follows, then, that he who ceases to be virtuous, ceases to be a man; and, since he cannot attain divinity, he is turned into a beast.

shal holde hym lyke to þe herte. *and* yif he be slow *and* astoned *and* lache. he lyueþ as an asse. *and* yif he be lyzt *and* vnstedfast of corage *and* chaungeþ ay his studies. he is lickened to briddes. ¶ *and* yif he be plounged in foule *and* vnclene luxuries. he is wipholden in þe foule delices of þe foule soowe. ¶ þan folweþ it þat he þat forletip bountee *and* prowesse. he forletip to ben a man. syn he ne may nat passe in to þe condicioun of god. he is tourned in to a beest. 3478

[\* fol. 27 b.]

\* v[E]LA NARICII DUCIS.

[The 3<sup>rd</sup> Metur.]

Ulysses was driven by the eastern winds upon the shores of that isle where Circe dwelt, who, having entertained her guests with magic draughts, transformed them into divers shapes—one into a boar, another into a lion;

EVIUS þe wynde aryueþ þe sayles of vlixes due of þe contre of narice. *and* hys wandryng shippes by þe see in to þe isle þere as Circe þe fayre goddessse douzter of þe sonne dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched *and* maked wip enchauntmentz. *and* after þat hir hande myzty of þe herbes had[de] chaunged hir gestes in to dyuerse maneres. þat oon of hem is couered his face wip forme of a boor. þat oper is chaunged in to a lyoun of þe contre of marorike. *and* his nayles *and* his teþe wexen. ¶ þat oper of hem is newliche chaunged in to a wolf. *and* howeliþ whan he wolde wepe. þat oper goþ debonairly in þe house as a tigre of Inde. but al be it so þat þe godhed of mercurie þat is cleped þe bride of arcadie haþ had mercie of þe due vlixes bysegged wip diuerse yueles *and* haþ vnbounden hym fro þe pestilence of hys oosteresse algates þe rowers *and* þe maryners hadden by 3486 þis ydrawen in to hir mouþes *and* dronken þe wicked[e]

some into howling wolves, and others into Indian tigers.

But Mercury, the Arcadian god, rescued Ulysses from the Circean charms. Yet his mariners, having drunk of her infected drinks, were changed to swine, and fed on acorns.

3470 *holde*—holden*lyke*—lyk*herte*—hert*slowe*—slowh3472 *vnstedfast*—vnstidefast*his*—hise3475 *þan*—MS. pat, C. than-

ne

3477 *passse*—passen3479 *aryueþ*—aryuede*vlixes*—MS. vlixies, C.

vlixes

3481 *Circe*—Circes3483 *enchauntmentz*—en-

chauntmentz;

3484 *hande*—hand*of*—ouer3485 *had[de]*—hadde*gestes*—MS. goostes, C.*gestes*3486 *boor*—boere3488 *his* (I)—hise*his teþe*—hise teth3489 *newliche*—neweliche3490 *goþ*—MS. goþe3491 *house*—hows3492 *bride*—bryd*haþ*—MS. haþe3493 *mercie*—MS. mercurie,

C. mercy

3494 *haþ*—MS. haþe3495 *oosteresse*—oostesse3496 *wicked[e]*—wikkede

drynkes þei þat were woxen swyne hadden by þis  
chaunged hire mete of brede forto ete acorns of ookes. 3498

non of hir lymes ne dwelliþ wiþ hem hoole. but  
þei han lost þe voys *and* þe body. Oonly hire þouzt  
dwelleþ wiþ hem stable þat wepiþ *and* bywailiþ þe  
monstruous chaungynge þat þei suffren. ¶ O ouer lyzt

hand. as who seiþ. ¶ O feble *and* lyzt is þe hand of  
Circes þe enchaunteresse þat chaungeþ þe bodies of folk  
in to bestes to regarde *and* to comparisoun of mutacioun  
þat is makid by vices. ne þe herbes of circes ne ben nat  
myzty. for al be it so þat þei may chaungen þe lymes  
of þe body. ¶ algates 3it þei may nat chaunge þe

hertes. for wiþ inne is yhid þe strengþe *and* þe vigour  
of men in þe secre toure of hire hertys. þat is to seyn  
þe strengþe of resoun. but þilke uenyms of vices to-  
drawen a man to hem more myztily þan þe venym of  
circes. ¶ For vices ben so cruel þat þei percen *and*

þoru3 passen þe corage wiþ inne. *and* þou3 þei ne anoye  
nat þe body. 3itte vices wooden to distroien men by  
wounde of þouzt. 3516

All traces of the human form were lost, and they were bereft of speech. Their souls, unchanged, bewailed their dreadful fate.

O most weak, are Circe's powers compared with the potency of vice, to transform the human shape!

Circe's herbs may change the body, but cannot touch the mind, the inward strength of man.

3509

But vice is more potent than Circe's poisonous charms.

Though it leaves the body whole, it pierces the inner man, and inflicts a deadly wound upon the soul.

## TUNC EGO FATEOR INQUAM.

þan seide I þus I confesse *and* am aknowe quod I. ne  
I ne se nat þat men may seyn as by ryzt. þat  
shrewes ne ben nat chaunged in to beestes by þe  
qualite of hir soules. ¶ Al be it so þat þei kepen 3itte  
þe forme of þe body of mankynde. but I nolde nat of  
shrewes of whiche þe þouzt cruel woodeþ alwey in to  
destruccion of good[e] men. þat it were leueful to hem  
to done þat. ¶ Certys quod she ne it nis nat leueful  
to hem as I shal wel shewen þe in couenable place.

¶ But napeles yif so were þat þilke þat men wenen ben

3497 were woxen swyne — weeren wexen swyn  
3498 chaunged—Ichaunged brede—bred  
forto—MS. and forto ete acorns—eten akkornes  
3499 hoole—hool

3501 wepiþ—MS. kepiþ, C. wepith  
3502 monstruous—MS. mon- stronous, C. Monstruos  
3504 Circes—MS. Cirtes folk—folkys [I-hydd  
3509 yhid—MS. yhidde, C.

3515 wooden—MS. wolden, C. wooden  
3517 aknowe—aknowe it  
3518 seyn—sayn  
3523 good[e]—goode  
3524 done—don  
3526 ben—be

[The ferthe prose.]

B. I confess that vicious men are rightly called beasts. They retain the outward form of man, but the qualities of their souls prove them to be beasts. I wish, however, that the wicked were without the power to annoy and hurt good men.

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

3526

But were this power, which men ascribe to them, taken away from the wicked, they would be relieved of the greatest part of their punishment. The wicked are more unhappy when they have accomplished their evil designs than when they fail to do so. If it is a miserable thing to will evil, it is a greater unhappiness to have the power to execute it, without which power the wicked desires would languish without effect. Since, then, each of these three things (*i. e.* the will, the power, and the accomplishment of evil) hath its misery, therefore a three-fold wretchedness afflicts those who both will, can, and do commit sin.

3544

*B.* I grant it—but still I wish the vicious were without this misfortune.

[\* fol. 28.]

*P.* They shall be despoiled of it sooner than you wish perhaps, or than they themselves imagine. In the narrow limits of this life, nothing, however tardy it appears, can seem to an immortal soul to have a very long duration. The great hopes, and the subtle machinations of the wicked, are often suddenly frustrated, by which an end is put to their wickedness. If vice renders

leucful for shrewes were bynomen hem. so þat þei ne myzten nat anoyen or don harme to goode men. ¶ Certys a gret party of þe peyne to shrewes shulde ben allegged *and* releued. ¶ For al be it so þat þis ne seme nat credible þing perauenture to somme folk zit mot it nedes be þat shrewes ben more wrecches *and* vnsely. whan þei may don *and* performe. þat þei coueiten [than yif they myhte nat complyssen þat they coueyten]. ¶ For yif so be þat it be wrecchednesse to wilne to don yuel: þan is it more wrecchednesse to mowen don yuel. wip oute whiche moeuyng þe wrecched wille sholde languisshe wip oute effecte. ¶ þan syn þat eueryche of þise þinges haþ hys wrecchednesse. þat is to seyne wil to done yuel. and moeuyng to done yuel. it mot nedes be. þat þei (shrewes) ben constreyned by þre vnselynesses þat wolen *and* mowen *and* performen felonyes *and* shrewednesses. ¶ I accorde me quod I. but I desire gretely þat shrewes losten sone þilke vnselynesses. þat is to seyne þat shrewes were despoyled of moeuyng to don yuel. ¶ so shullen þei quod she. sonnere perauenture þen þou woldest \*or sonnere þen þei hem self wenen to lakken mowyng to done yuel. ¶ For þere nis no þing so late in so short boundes of þis lijf þat is longe to abide. namelyche to a corage inmortal. Of whiche shrewes þe grete hope *and* þe heye compassyngus of shrewednesse is often destroyed by a sodeyne ende or þei ben war. *and* þat þing establiþ to shrewes þe ende of hir shrewednesse. ¶ For yif þat shrewednesse make wrecches. þan mot he nedes be most wrecched þat lengest is a shrewe. þe whiche wicked shrewes wolde ydemen aldirmost vnsely *and*

3527 *for*—to3528 *myzten*—myhte*don*—MS. done, C. doon*harme*—harm3529 *gret*—MS. grete, C. gret3533-36 *don*—MS. done, C.

doon

3533-34 [*than*—*coueyten*]—

from C.

3537 *moeuyng*—mowyng3537 *wille*—wil3539 *haþ*—MS. haþe*seyne*—seyn3540 *done* (1)—doon*moeuyng* to *done*—Mow-*yng* to don*mot*—MS. mote, C. mot3544 *gretely*—gretly3545 *seyne*—seyn*were*—weeren3545 *moeuyng*—mowyng3548 *wenen*—weeneto *lakken*—*yuel*—omit-

ted

3549 *þere*—ther*so* (2)—the3550 *longe*—long3552 *shrewednesse*—shrew-

ednesses

*often*—ofte

caytifs yif þat hir shrewednes ne were yfnissid. at þe leste weye by þe outerest[e] deef. for [yif] I haue concluded soþe of þe vnselynesse of shrewednesse. þan sheweþ it clerely þat þilke shrewednesse is wiþ outen ende þe whiche is certeyne to ben perdurable. ¶ Certys quod I þis [conclusion] is harde *and* wonderful to graunte. ¶ But I knowe wel þat it accordeþ moche to [the] þinges þat I haue graunted her byforne. ¶ þou hast quod she þe ryzt estimacioun of þis. but who so euere wene þat it be an harde þing to acorde hym to a conclusioun. it is ryzt þat he shewe þat somme of þe premisses ben fals. or ellys he mot shewe þat þe colasioun of preposiciounis nis nat spedful to a necessarie conclusioun. ¶ and yif it be nat so. but þat þe premisses ben ygranted þer nis nat whi he sholde blame þe argument. for þis þing þat I shal telle þe nowe ne shal not seme lasse wondirful. but of þe þinges þat ben taken al so it is necessarie as who so seiþ it folweþ of þat whiche þat is purposed byform. what is þat quod I. ¶ certys quod she þat is þat þat þise wicked shrewes ben more blysfyl or ellys lasse wrecches. þat byen þe tourmentes þat þei han deserued. þan yif no peyne of Iustice ne chastied[e] hem. ne þis ne seye I nat now for þat any man myzt[e] þenk[e] þat þe maneres of shrewes ben coriged *and* chastised by veniaunce. *and* þat þei ben brouzt to þe ryzt wey by þe drede of þe tourment. ne for þat þei zeuen to oþer folk ensample to fleyen from vices. ¶ But I vndirstonde zitte [in] an oþer manere þat shrewes ben more vnsely whan þei ne ben nat punissid al be it so þat þere ne ben had no resoun or lawe of correccioun. ne none ensample of lokyng. ¶ And what manere

men wretched, the longer they are vicious they are more miserable. And they would be infinitely wretched if death did not put an end to their crimes. It is clear, as I have already shown, that eternal misery is infinite. B. This consequence appears to be just, but difficult to assent to. P. You think rightly; but if you cannot assent to my conclusion you ought to show that the premises are false, or that the consequences are unfairly deduced; for if the premises be granted, you cannot reject the inferences from them. What I am about to say is not less wonderful, and it follows

3574

necessarily from the same premises. B. What is that? P. That the wicked who have been punished for their crimes, are happier than if justice had allowed them to go unpunished. I do not appeal to popular arguments, that punishment corrects vice, that the fear of chastisement leads them to take the right path, and that the sufferings of evil-doers deter others from vice, but I believe that guilty men, unpunished, become much more unhappy in another way.

3588

3558 *shrewednes* — shrewednesse  
yfnissid — fynished  
3559 *weye* — wey  
outerest[e] — owtteryste  
[yif] — from C.  
3560 *soþe* — soth  
3561 *clerely* — cleerly  
3563 [conclusion] — from C.

3563 *harde* — hard  
3564 [the] — from C.  
3567 *harde* — hard  
3568 *fals* — false  
3573 *nowe* — now  
3575 *who so seiþ* — ho seyth  
whiche — which  
3578 *byen* — a-byen  
3579 *chastid[e]* — chastysede

3580 *myzt[e]* — myhte  
3581 *þenk[e]* — thinke  
3584 *zeuen* — MS. zeuene, C. zeuen  
fleyen — fien  
3585 *zitte* — yif  
[in] — from C.  
3588 *none* — non

*B.* In what way do you mean?

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

*B.* Yes.

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

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

3602

*B.* He does.

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

*B.* I cannot deny it.

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

[\* fol. 28 b.]  
*B.* Nobody denies that.

*P.* Everything, too, which is just

shal þat ben quod I. ouper þan haþ ben told here byfoyn ¶ Haue we nat graunted þan quod she þat good[e] folk ben blysful. and shrewes ben wrecches. zis quod I. [thanne quod she] zif þat any good were added to þe wrecchenesse of any wyzt. nis he nat more blisful þan he þat ne haþ no medelyng of goode in hys solitarie wrecchednesse. so semeþ it quod I. and what seyst þou þan quod she of þilke wrecche þat lakkeþ alle goodes. so þat no goode nis medeled in hys wrecchednesse. and zitte ouer alle hys wickednesse for whiche he is a wrecche þat þer be zitte anoþer yuel anexid and knyht to hym. shal not men demen hym more vnsely þan þilke wrecche of whiche þe vnselynesse is re[le]ued by þe participacioun of som goode. whi sholde he nat quod I. ¶ þan certys quod she han shrewes whan þei ben punissid somewhat of good anexid to hir wrecchednesse. þat is to seyne þe same peyne þat þei suffren whiche þat is good by þe resoun of Iustice. And whan þilke same shrewes ascapen wiþ outen tourment. þan han þei somewhat more of yuel zit ouer þe wickednesse þat þei han don. þat is to seye defaute of peyne. whiche defaute of peyne þou hast graunted is yuel. ¶ For þe desert of felonye I ne may nat denye it quod I. ¶ Moche more þan quod she ben shrewes vnsely whan þei ben wrongfully delyuered fro peyne. þan whan þei beþ punissid by ryztful vengeance. but þis is open þing and clere þat it is ryzt þat shrewes ben punissid. and it is wickednesse and wrong þat þei escapin vnpunissid. ¶ who myzt[e] denye \*þat quod I. but quod she may any man denye. þat al þat is ryzt nis good. and also þe contrarie. þat alle þat is wrong nis

3589 ouper—oother  
haþ—MS. haþe  
ben—be  
told—MS. tolde, C. told  
3591 good[e]—goode  
3592 [thanne—she]—from  
C.  
3594 blisful—wefeluf  
haþ—MS. haþe  
3594-97 goode—good

3598 alle—al  
whiche—whiche  
3600 knyht—knytte  
3601 re[le]ued—releued  
3602 goode—good  
3605 seyne—seyn  
3606 whiche—whiche  
3607 outen—owte  
3609 don—MS. done  
seye—seyn

3610 whiche—whiche  
3611 desert—deserte  
3614 beþ—MS. beþe, C. ben  
3615 clere—cler  
3617 myzt[e]—myhte  
3618 is ryzt nis—MS. nis  
ryzt is  
3619 alle—al  
nis wicked—is wykke



wicked. certys quod I þise þinges ben clere ynouȝ. and þat we han concludid a litel here byforne. but I preye þe þat þou telle me yif þou accordest to leten no tourment to þe soules aftir þat þe body is dedid by þe deþe. þis [is] to seyn. vndirstondest þou ouȝt þat soules han any tourment after þe deþe of þe body. ¶ Certis quod she ȝe and þat ryȝt grete. of whiche soules quod she I trowe þat somme ben tourmentid by asprenesse of peyne. and somme soules I trowe be excercised by a purging mekenesse. but my conseil nys nat to determyne of þis peyne. but I haue traуayled and told it hider to. ¶ For þou sholdest knowe þat þe mowynge [.i. myght] of shrewes whiche mowynge þe semeþ to ben. vnworþi nis no mowynge. and eke of shrewes of whiche þou pleynedest þat þei ne were nat punissid. þat þou woldest seen þat þei ne weren neuer mo wiþ outen þe torment of hire wickednesse. and of þe licence of mowynge to done yuel. þat þou preidest þat it myȝt[e] sone ben endid. and þat þou woldest fayne lerne. þat it ne sholde nat longe endure. and þat shrewes ben more vnsely yif þei were of lenger duryng. and most vnsely yif þei weren perdurable. and after þis I haue shewed þe þat more vnsely ben shrewes whan þei escapen wiþ oute ryȝtful peyne. þan whan þei ben punissid by ryȝtful uengeaunce. and of þis sentence folweþ it þat þan ben shrewes constreyned atte laste wiþ most greuouȝ tourment. whan men wene þat þei ne ben nat ypunissid. whan I considre þi resouns quod I. I. ne trowe nat þat men seyn any þing more verrelly. and yif I tourne aȝeyn to þe studies of men. who is [he] to whom it sholde seme þat [he] ne sholde nat only leuen þise þinges. but eke gladly herkene hem. Certys quod

is good; and, on the contrary, whatsoever is unjust is evil.

B. These are just inferences from our former premises. But is there any punishment for the soul after death of the body?

P. Yes, and great ones too. Some punishments are rigorous and eternal. Others have a corrective and purifying force, and are of finite duration. But this is not to our purpose.

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

3639

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

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

3621 here—her  
3623 dedid—endyd  
deþe—deth  
3624 [is]—from C.  
ouȝt—awht  
3625 deþe—deth  
3626 grete—gret  
3628 be—ben

3629 determyne—determenye  
3630 peyne—peynes  
told—MS. tolde  
3632 [.i. myght]—from C.  
3632-34 whiche—which  
3633 eke—ek  
3635 seen—seyn  
3637 done—don

3638 myȝt[e]—myhte  
fayne lerne—fayn lernen  
3639 endure—dure  
3645 atte—at the  
laste—MS. past, C. laste  
3647 resouns—resoun  
3649-50 [he]—from C.  
3651 eke—ek

P. It is so. For those accustomed to the darkness of error cannot fix their eyes on the light of perspicuous truth, like birds of night which are blinded by the full light of day. They consider only the gratification of their lusts, they think there is happiness in the liberty of doing evil and in exemption from punishment. Do you attend to the eternal law written in your own heart. Conform your mind to what is good, and you will stand in no need of a judge to confer a reward upon you—for you have it already in the enjoyment of the best of things (*i.e.* virtue). If you indulge in vice, you need no other

3668

chastisement—you have degraded yourself into a lower order of beings. The multitude doth not consider this. What then? Shall we take them as our models who resemble beasts? If a man who had lost his sight, having even forgotten his blindness, should declare that his faculties were all perfect, shall we weakly believe that those who retain their sight are blind? The vulgar will not assent to what I am going to say, though supported by conclusive arguments—to wit, that persons are more unhappy that do wrong

she so it is. but men may nat. for þei han hire eyen so wont to derkenesse of erþely þinges. þat þei may nat liften hem vp to þe lyzt of clere soþefastnes. ¶ But þei ben lyke to briddes of whiche þe nyzt lyztneþ hyre lookyng. and þe day blyndeþ hem. for whan men loken nat þe ordre of þinges but hire lustes and talentz. þei wene þat oþir þe leue or þe mowynge to done wickednesse or ellys þe escaping wiþ oute peyne be weleful. but considere þe iugement of þe perdurable lawe. for if þou conferme þi corage to þe beste þinges. þou ne hast no nede to no iuge to ziuen þe pris or meede. for þou hast ioigned þi self to þe most excellent þing. and yif þou haue enclined þi studies to þe wicked þinges. ne seek no foreyn wrekerer out of þi self. for þou þi self hast prest þe in to wicked þinges. ryzt as þou myztest loken by dyuerse tymes þe foule erþe and þe heuene. and þat alle oþer þinges stynten fro wiþ oute. so þat þou [nere neyther in heuene ne in erthe] ne say[e] no þing more. þan sholde it semen to þe as by only resoun of lokyng. þat þou were in þe sterres. and now in þe erþe. but þe poeple ne lokeþ nat on þise þinges. what þan shal we þan approchen vs to hem þat I haue shewed þat þei ben lyke to þe bestes. (q. d. non) ¶ And what wilt þou seyne of þis ¶ yif þat a man hadde al forlorn hys syzt. and had[de] forzeten þat he euer saw and wende þat no þing ne fayled[e] hym of perfeccioun of mankynde. now we þat myzten sen þe same þing wolde we nat wene þat he were blynde (q. d. sic). ne also ne accordeþ nat þe poeple to þat I shal seyne. þe whiche þing is susteyned by a stronge foundement of resouns. þat is to seyn þat more vnselely ben þei

3653 *derkenesse*—derkenesse  
3654 *clere soþefastnes*—cleer soþfastnesse  
3655 *whiche*—which  
3658 *oþir*—eyther  
*done*—don  
3659 *escaping*—schapyng  
3662 *to (1)*—of  
3665 *foreyn*—foreyne  
3666 *prest*—thyrst

3666 *wicked*—wikke  
3669 [*nere*—*erthe*]—from C.  
*heuene*—C. heuenene  
*say[e]*—C. saye  
3672 *on*—in  
3674 *lyke*—lyk  
*q. d.*—MS. quod  
3675 *wilt þou seyne*—woltow seyn  
3676 *forlorn*—MS. forlorne,

C. for-lorn  
*syzt*—syhte  
*had[de]*—hadde  
3677 *saw*—MS. sawe, C. sawh  
*fayled[e]*—faylede  
3678 *sen*—MS. sene, C. sen  
3679 *þing*—þinges  
*q. d.*—MS. quod  
3681 *whiche*—which

þat don wrong to oþer folk. þen þei þat þe wrong  
suffren. ¶ I wolde heren þilke \*same resouns quod I  
¶ Deniest þou quod she þat alle shrewes ne ben worþi  
to han tourment. nay quod I. but quod she I am cer-  
teyne by many resouns þat shrewes ben vnsely. it ac-  
cordeþ quod I. þan [ne] dowtest þou nat quod she þat  
þilke folk þat ben worþi of tourment þat þei ne ben  
wrecches. It accordeþ wel quod I. yif þou were þan  
quod she yset a Iuge or a knower of þinges. wheþer  
trowest þou þat men sholde tourment[e] hym þat hap  
don þe wronge. or hym þat hap suffred þe wronge. I  
ne doute nat quod I. þat I nolde don suffissaunt satis-  
faccioun to hym þat had[de] suffred þe wrong by þe  
sorwe of hym þat had[de] don þe wronge. ¶ þan  
semeþ it quod she þat þe doar of wrong is more wrecche  
þan he þat hap suffred þe wrong. þat folweþ wel quod  
[I]. þan quod she by þise causes *and* by oþer causes  
þat ben enforced by þe same roate þat filþe or synne by  
þe propre nature of it makeþ men wrecches. *and* it  
sheweþ wel þat þe wrong þat men don nis nat þe  
wreccheusse of hym þat receyueþ þe wrong. but þe  
wrecchednesse of hym þat doþ þe wronge ¶ but certys  
quod she þise oratours or aduocat3 don al þe contrarie  
for þei enforen hem to commoeue þe inges to han pite  
of hem þat han suffred *and* resecyued þe þinges þat ben  
greuous *and* aspre. *and* 3itte men sholden more ryzt-  
fully han pitee on hem þat don þe greuaunces *and* þe  
wronges. þe whiche shrewes it were a more couenable  
þing þat þe accusours or aduocat3 not wroþe but pitous  
*and* debonaire ladden þe shrewes þat han don wrong to  
þe Iugement. ryzt as men leden seke folk to þe leche.  
for þat þei sholden seken out þe maladies of synne by

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

3683 *don*—MS. done, C. don  
*oþer*—oother  
3688 [ne]—from C.  
3691 *yset*—MS. ysette, C.  
yset  
*wheþer*—omitted  
3692 *tourment*[e]—torment-  
3692-3 *hap*—MS. haþe [en]

3693 *wronge* (2)—wrong  
3695 *had*[de]—hadde  
3696 *had*[de]—hadden  
*wronge*—wrong  
3697 *doar*—doere  
3698 *hap*—MS. haþe  
3699 [I]—from C.  
3700 *ben*—ben of

3700 *roate*—Roote  
3703-4 *but*—*wronge*—omit-  
ted  
3704 *doþ*—MS. doþe  
3711 *wroþe*—wroth  
3712 *þe*—tho  
*don*—MS. done, C. don  
3713 *seke*—syke

by the ply ic of chastisement, they may be cured of their vices. I would not have the guilty defrauded by their advocates. Their duty is to accuse, and not to excuse offenders. Were

3720

it permitted the wicked to get a slight view of virtue's beauty, which they have forsaken, and could they be persuaded of the purifying effects of lawful chastisement, they surely would not consider punishment as an evil, but

3727

would willingly give themselves up to justice and refuse the defence of their advocates. The wise hate nobody, only a fool hates good men; and it is as irrational to hate the wicked. Vice is a sickness of the soul, and needs our com-

3734

passion, and not our hate, for the distempers of the soul are more deplorable than those of the body, and have more claims upon our compassion.

3740

[The ferthe Metur.]

What frenzy causes man to hasten on his fate, that is, by war or by strife. If death is desired he de-

tourmentz. and by þis couenaunt eyþer þe entent of þe defendours or aduocat3 sholde fayle *and* cesen in al. or ellys yif þe office of aduocat3 wolde bettre profiten to men. it sholde be *tourned* in to þe habit of accusacioun. þat is [to] s[e]yn þei sholden accuse shrewes. *and* nat excuse hem. *and* eke þe shrewes hem self. 3it it were leueful to hem to seen at any clifte þe vertue þat þei han forleten. *and* sawen þat þei sholde putten adoun þe filþes of hire vices by [the] *tourmentz* of peynes. þei ne auzten nat ryzt for þe recompensacioun forto geten hem bounte *and* prowessse whiche þat þei han lost demene holden þat þilke peynes weren *tourmentes* to hem. *and* eke þei wolden refuse þe attendaunce of hir aduocat3 *and* taken hem self to hire iuges *and* to hir accusours. for whiche it bytideþ [þat] as to þe wise folk þer nis no place ylete to hate. þat is to seyn. þat hate ne haþ no place amonges wise men. ¶ For no wyzt wolde haten gode men. but yif he were ouer moche a fole. ¶ *and* forto haten shrewes it nis no resoun. ¶ For ryzt so as languissing is maladie of body. ryzt so ben vices *and* synne maladies of corage. ¶ *and* so as we ne deme nat þat þei þat ben seek of hire body ben worþi to ben hated. but raþer worþi of pite. wel more worþi nat to ben hated. but forto ben had in pite ben þei of whiche þe þouztes ben constreined by felonous wickednesse. þat is more cruel þan any languissinge of body.

QUID TANTOS IUUAT.

What deliteþ it 3ow to exciten so grete moewynges of hatredes *and* to hasten *and* bisien [the] fatal disposicioun of 3oure deep wiþ 3oure propre handes. þat is to seyn by batailes or [by] kontek. for yif 3e axen þe

3715 *tourmentz*—torment  
þe (2)—omitted  
3719 [to] s[e]yn—to seyn  
3722 *sawen*—sawh  
*sholde*—sholden  
3723 [the]—from C.  
3724 *auzten*—owhte

3725-29 *whiche*—which  
3729 *bytideþ*—MS. byndeþ,  
C. bytidith  
[þat]—from C.  
3730 *ylete*—I-leten  
3731 *haþ*—MS. haþe  
3732 *wolde*—nyl

3732 *moche*—mochel  
3733 *fole*—fool  
3736 *seek*—syke  
3743 [the]—from C.  
3745 [by]—from C.

deep it hastisiþ hym of hys owen wille. ne deep ne  
tarieþ nat hys swifte hors. and [the] men þat þe ser-  
pentz and þe lyouns. and þe tigre. and þe beere and þe  
boore seken to sleen wiþ her teþe. 3it þilke same men  
seken to sleen eueryche of hem oþer wiþ swerde. loo for  
her maners ben \* diuerse and discordaunt ¶ þei  
moeuen vnryztful oostes and cruel batailes. and wilne  
to perisse by enterchaungynge of dartes. but þe resoun  
of cruelte nis nat ynou3 ryztful. wilt þou þan zelden a  
couenable gerdoun to þe desertes of men ¶ Loue ryzt-  
fully goode folk: and haue pite on shrewes. 3756

HINC EGO UIDEO INQUAM. ET CETERA.

þus see I wel quod I. eyþer what blisfulnesse or ellys  
what vnselinesse is estab[li]ssed in þe desertys of  
goode men and of shrewes. ¶ but in þis ilke fortune  
of poeple I see somewhat of goode. and somewhat of  
yuel. for no wise man haþ nat leuer ben exiled pore  
and nedy and nameles. þan forto dwellen in hys Citee  
and flouren of rychesses. and be redoutable by honoure.  
and stronge of power for in þis wise more clerely and  
more witnesfully is þe office of wise men ytretid whan  
þe blisfulnes and [the] pouste of gouernours is as it  
were yshad amonges poeples þat ben ney3boures and  
subgitz. syn þat namely prisoun lawe and þise oþer  
tourmentz of lawful peynes ben raper owed to felonous  
Citezeins. for þe whiche felonous Citezeins þo peynes  
ben establissed. þan for goode folk. ¶ þan I merueile  
me gretly quod I. whi [þat] þe þinges ben so mys en-  
trechaunged. þat tourmentz of felounes pressen and  
confounden goode folk. and shrewes rauyssen medes of

lays not to come.  
Why do they who  
are exposed to the  
assaults of beasts  
of prey and  
venomous reptiles  
seek to slay each  
other with the  
sword. Lo! their  
manners and  
opinions do not  
[\* fol. 29 b.]  
accord, wherefore  
they engage in  
unjust wars, and  
fiercely urge on  
each other's des-  
tiny. But this is  
no just reason for  
shedding blood.  
Wouldst thou re-  
ward each as he  
deserves? Then  
love the good as  
they deserve, and  
have pity upon  
the wicked.

[The fyfthe prose.]

B. I see plainly  
the nature of that  
felicity which at-  
tends the virtues  
of the good, and of  
the misery that  
follows the vices of  
the wicked. But  
in Fortune I see a  
mixture of good  
and evil. The  
wise man prefers  
riches, &c., to

3763  
poverty, &c. And  
wisdom appears  
more illustrious,  
when wise men  
are governors and  
impart their  
felicity to their  
subjects; and  
when imprison-  
ment, torture, &c.,  
are inflicted only  
upon bad citizens.

3770

Why, then,  
should things  
undergo so un-  
natural a change?

Why should the  
worthy suffer and  
the vicious re-

3746 *hastisiþ*—hasteth  
*owen wille*—owne wyl  
3747 [*the*]—from C.  
3749 *boore*—boor  
*teþe*—teth  
3750 *swerde*—sword  
3751 *her*—hir  
3752 *wilne*—wylnen  
3753 *enterchaungynge*—en-

*trechaungynge*  
3760 *goode*—good  
3761 *haþ*—MS. haþe  
*nat*—omitted  
*leuer*—leuere  
3762 *þan*—MS. þat, C. than  
3763 *redoutable*—MS. re-  
dentable, C. redowtable  
3764 *stronge*—strong

3764 *clerely*—clerly  
3766 [*the*]—from C.  
3767 *ney3boures*—nesshe-  
bors  
3769 *lawful*—laweful  
3771 *goode*—good  
3772 [*þat*]—from C.

ceive the reward of virtue? I should like to hear the reason of so unjust a distribution. I should not marvel so much if *Chance* were the cause of all this confusion. But I am overwhelmed with astonishment when I reflect, that God the director of all things thus unequally distributes rewards and punishments. What difference is there, then, unless we know the cause, between God's proceedings and the operations of *Chance*? *P.* It is not at all surprising that you think you see irregularities, when you are ignorant of that order by which God proceeds. But, forasmuch as God, the good governor, presides over all, rest assured that all things are done rightly and as they ought to be done.

[\* MS. arituri]  
[The fyfthe  
Metur.]

He who knows not that the Bear is seen near the Pole, nor has observed the path of Boëtes, will marvel at their appearance.

3798

The vulgar are alarmed when shadows terrestrial obscure the moon's brightness, causing the stars to be displayed.

3775 *grete*—gret  
3776 *to witen*—forto weten  
3778 *trowed[e]*—trowede  
*alle*—al  
3779 *were*—weeren  
*fortuouse*—fortunous  
3780 *myne*—myu  
3781 *good[e]*—goode  
3782 *yuel*—yuelis  
3783 *hardnesse*—hardnesses

vertue *and* ben in honours. *and* in grete estatis. *and* I desire eke to witen of þe. what semeþ þe to ben þe resoun of þis so wrongful a confusioun ¶ For I wolde wondre wel þe lasse yif I trowed[e] þat alle þise þinges were medeled by fortuouse hap. ¶ But now hepeþ *and* encreseþ myne astonyenge god governour of þinges. þat so as god ȝeueþ ofte tymes to good[e] men goodes *and* myrþes. *and* to shrewes yuel *and* aspre þinges. *and* ȝeueþ aȝeynewarde to goode folk hardnesse. *and* to shrewes [he] graunteþ hem her wille *and* þat þei desiren. what difference þan may þer be bitwixen þat þat god doþ. *and* þe hap of fortune. yif men ne knowe nat þe cause whi þat [it] is. it nis no merueile quod she þouȝ þat men wenen þat þer be somewhat folysche *and* confus whan þe resoun of þe order is vnknowe. ¶ But alle þouȝ þou ne know nat þe cause of so gret a disposicioun. napeles for as moche as god þe good[e] governour attempreþ *and* gouerneþ þe world. ne doute þe nat þat alle þinges ne ben doon aryȝt.

3793-

SI QUIS ARCTURI \* SYDERA.

Who so þat ne knowe nat þe sterres of aretour ytourned neye to þe souereyne contre or point. þat is to seyne ytourned neye to þe souereyne pool of þe firmament *and* woot nat whi þe sterre boetes passeþ or gaderiþ his wey[n]es. *and* drenceþ his late flaumbes in þe see. *and* whi þat boetes þe sterre vnfoldiþ his ouer swifte arisynges. þan shal he wondren of þe lawe of þe heye eyre. *and* eke if þat he ne knowe nat why þat þe hornes of þe ful[le] moene waxen pale *and* infect by þe boundes of þe derke nyȝt ¶ *and* how þe moene dirk

3784 [he]—from C.  
*wille*—wyl  
3785 *difference*—MS. differ-  
3786 *doþ*—MS. doþe [ence]  
*hap*—happe  
3787 [it]—from C.  
*it*—ne it  
3788 *confus*—confuse  
3789 *alle*—al  
3791 *good[e]*—goode

3793 *ne*—omitted  
3794 *arctour*—MS. aritour  
3795 *neye*—neygh  
3796 *seyne*—seyu  
*neye*—nygh  
3797-99 *boetes*—MS. boeces,  
C. boetes  
3798 *his* (1)—hise  
*wey[n]es*—weynes  
3802 *ful[le]*—fulle

and confuse discouereþ þe sterres. þat she had[de] ycouered by hir clere visage. þe commune errorr moeueþ folk and makip wery hir bacines of bras by pikke strookes. þat is to seyne þat þer is a maner poeple þat hyzt[e] coribandes þat wenen þat whan þe moone is in þe eclips þat it be enchauntid. and þerfore forto rescowe þe moone þei betyn hire basines wiþ pikke strokes. ¶ Ne no man ne wondreþ whan þe blastes of þe wynde chorus betyn þe strondes of þe see by quakyng floodes. ne no man ne wondreþ whan þe weyhte of þe snowe yhardid by þe colde. is resolued by þe brennyng hete of phebus þe sonne. ¶ For here seen men redyly þe causes. but þe \* causes yhid þat is to seye in heuene trouble þe brestes of men. ¶ þe moeueable poeple is a-stoned of alle þinges þat comen selde and sodeynely in oure age. but yif þe trouby errorr of oure ignorance departid[e] from vs. so þat we wisten þe causes whi þat swiche þinges bitiden. certys þei sholden cesse to seme wondres.

Thinking the eclipse the result of enchantment, they sought to destroy the charms by the tinkling of brazen vessels or cymbals. Yet none marvel when the north-west wind renders the sea tempestuous; nor when vast heaps of congealed snow are melted by the warm rays of the sun, because the causes are apparent.

3813

Things whose causes are unknown disquiet the human mind.

[\* fol. 30.]

The fickle mob stands amazed at every rare or sudden phenomenon. Fear and wonder, however, soon cease when ignorance gives place to certain knowledge.

3822

## ITA EST INQUAM.

þ vs is it quod I. but so as þou hast zeuen or byhyzt me to vnwrappen þe hidde causes of þinges ¶ and to discoueren me þe resouns couered with dirknesses I preye þe þat þou diuise and Iuge me of þis matere. and þat þou do me to vndrestonden it. ¶ For þis miracle or þis wondre troubleþ me ryzt gretely. and þan she a litel [what] smylyng seide. ¶ þou clepest me quod she to telle þing. þat is grettest of alle þinges þat mowen ben axed. ¶ And to þe whiche questioun vnneþ[e]s is þere auzt ynow to lauen it. as who seiþ. vnneþes is þer suffisauntly any þing to answeere perfitly to þi questioun.

[The sixte prose.]  
B. So it is. But as thou hast promised to unfold the hidden causes of things, and unveil things wrapt up in darkness; I pray thee deliver me from my present perplexity, and explain the mystery I mentioned to you. P. You ask me to declare to you the most intricate of all questions, which I am afraid can scarce be answered.

3833

3804 had[de]—hadde  
3806 bacines—MS. batines  
pikke—MS. pilke, C. thilke  
3807 seyne—seyn  
3808 hyzt[e]—hihte  
3809 eclips—eclypse  
3812 chorus—MS. thorus, C.  
chorus  
3813 snowe—sonwh = snowh

3815 here—her  
redyly—redely  
3816 yhid—MS. yhidde, C.  
I-hid  
seye—seyn  
3817 trouble—trowhlen  
3820 departid[e] from — de-  
partede fro  
3823 byhyzt—by-hylite

3824 hidde—hyd  
3826 preye—precy  
diuise—deuyse  
3827 do—don  
3828 gretely—gretly  
3829 [what]—from C.  
3832 pere auzt—ther awht

For the subject is of such a kind, that when one doubt is removed, innumerable others, like the heads of the hydra, spring up. Nor would there be any end of them unless they were restrained by a quick and vigorous effort of the mind. The question whereof you want a solution embraces the five following points: 1. Simplicity, or unity of Providence. 2. The order and course of Destiny. 3. Sudden chance. 4. Prescience of God, and divine predestination. 5. Free-will. I will try to treat of these things:— Resuming her discourse as from a new principle,

3849

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

¶ For þe matere of it is swiche þat whan oon doute is determined *and* kut away þer wexen oþer doutes wipouten noumbre. ryzt as þe heuedes waxen of ydre þe serpent þat hercules slou3. ¶ Ne þere ne were no manere ne noon ende. but yif þat a wyzt constrained[e] þo doutes. by a ryzt lyuely *and* a quik fire of þouzt. þat is to seyn by vigour *and* strengþe of witte. ¶ For in þis matere men weren wont to maken questiouns of þe simplicitie of þe purueaunce of god *and* of þe ordre of destine. *and* of sodeyne hap. *and* of þe knowyng *and* predestinacioun deuine *and* of þe lyberte of fre wille. þe whiche þing þou þi self aperceiust wel of what weyzt þei ben. but for as mochel as þe knowyng of þise þinges is a manere porcioun to þe medicine to þe. al be it so þat I haue lytel tyme to don it. 3it napeles I wole enforcen me to shewe somwhat of it. ¶ but al þou3 þe norissinges of dite of musike deliteþ þe þow most suffren. *and* forberen a litel of þilke delite while þat I weue (contexo) to þe resouns yknyt by ordre ¶ As it likeþ to þe quod I so do. ¶ þo spak she ryzt a[s] by an oþer bygynnyn[ge] *and* seide þus. ¶ þe engendryng of alle þinges quod she *and* alle þe progressiouns of muuable nature. *and* alle þat moeueþ in any manere takiþ hys causes. hys ordre. *and* hys formes. of þe stablenesse of þe deuyne þouzt [*and* thilke deuyne thowht] þat is yset *and* put in þe toure. þat is to seyne in þe heyzt of þe simplicitie of god. stablisþ many manere gyses to þinges þat ben to don. ¶ þe whiche manere whan þat men loken it in þilke pure clerenesse of þe deuyne intelligence. it is ycleped purueaunce ¶ but whan þilke manere is re-

3834 swiche—swych  
oon—o  
3835 wipouten noumbre —  
with—owte nowmbyr  
3836 waxen—wexen  
3837 þere—ther  
3838 constrained[e] — con-  
streynede  
3839 lyuely—lyfly  
3840 witte—wit

3843 hap—happe  
3845 weyzt—wyht  
3848 wole—wol  
3850 þow—MS. now. C. þou  
most suffren—MS. moste  
to souereyne; C. most  
suffren  
3851 þilke—thilke  
3853 þo—so  
spak—MS. spake, C. spak

3853 a[s]—as  
3856 alle—al  
3858 [*and*—thowht]—from  
C.  
yset—MS. ysette, C. yset  
3859 toure—towr  
seyne—seyn  
heyzt—heyhte  
3861 don—doun  
3862 clerenesse—klenesse



ferred by men to þinges þat it moeueþ *and* disponeþ þan of olde men. it was cleped destine. ¶ þe whiche þinges yif þat any wyzt lokeþ wel in his þouzt. þe strengþe of þat oon *and* of þat oþer he shal lyztly mowen seen þat þise two þinges ben diuers. ¶ For purueaunce is þilke deuyne resoun þat is establissed in þe souereyne prince of þinges. þe whiche purueaunce disponiþ alle þinges. but destine is þe disposicioun *and* ordenaunce cleuyng to moeuable þinges. by þe whiche disposicioun þe purueaunce knyteþ alle þinges in hire ordres. ¶ For purueaunce embraceþ alle þinges to hepe. al þouz þat þei ben dyuerse *and* al þouz þei ben wiþ outhen fyn. but destynie departeþ *and* ordeyneþ alle þinges singlerly *and* diuideþ. in moeuynges. in places. in formes. in tymes. departiþ [as] þus. so þat þe vnfolding of temporel ordenaunce assembled *and* ooned in þe lokyng of þe deuyne þouzt ¶ Is purueaunce *and* þilke same assemblynge. *and* oonyng diuided *and* vnfolden by tymes. lat þat ben called destine. *and* al be \* it so þat þise þinges ben dyuerse. zitte napeles hangeþ þat oon on þat oþer. forwhi þe ordre destinal procediþ of þe simplicitie of purueaunce. for ryzt as a werkman þat aperceiueþ in hys þouzt þe forme of þe þing þat he wil make moeueþ þe effect of þe werke. *and* lediþ þat he had[de] loked byforne in hys þouzt symply *and* presently by temporel þouzt. ¶ Certys ryzt so god disponiþ in hys purueaunce singlerly *and* stably þe þinges þat ben to done. but he amynistreþ in many maneres *and* in dyuerse tymes by destyne. þilke same þinges þat he haþ disponed þan wheþir þat destine be exer-cised. eyþer by somme dyuyne spirites seruauntez to þe deuyne purueaunce. or ellys by somme soule (*anima*

cause us to see their differences. Providence is the divine intelligence manifested in the disposition of worldly affairs. Destiny or Fate is that inherent state or condition of movable things by means whereof Providence retains them in the order in which she has placed them. Providence embraces all things, although diverse and infinite; but Fate gives motion to every individual thing, and in the place and under the form appropriated to it. So that the explication of this order of things wrapt up in the divine intelligence is Providence; and being unfolded according to time and other circum-

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stances, may be called Fate.

Though these

[\* fol. 30 b.] things appear to differ, yet one of them depends on the other, for the order of Fate proceeds from the unity of Providence. For as a workman, who has formed in his head the plan of a work which he is desirous to finish, executes it afterwards, and produces after a time all the different parts of the model which he has conceived; so God in the plan of his Providence disposes everything to be brought about in a certain order and in a proper time; and afterwards, by the ministry of Fate,

3872 *cleuyng*—clyuyng  
3875 *wiþ outhen fyn*—Infy-  
nyte  
3876 *singlerly*—syngulerly  
3877 *in* (3)—MS. *and*, C. in  
3878 *departiþ*—omitted  
[as]—from C.

3878 *so þat*—lat  
3884 *on*—of  
3886 *wil*—wol  
3888 *had[de]*—haddē  
*symply*—symplely  
3889 *þouzt*—ordinaunce  
3890 *singlerly*—syngulerly

3890 *stably*—stablye  
3893 *haþ*—MS. *habe*  
3894 *eyþer*—owther  
*seruauntez* — MS. *seru-  
aunce*;  
3895 *somme*—som

he accomplishes what he has planned, conformably to that order and that time. So then, however Fate be exercised, it is evident that things subject to Destiny are under the control of Providence, which disposes Destiny. But some things under Providence are exempt from the control of Fate; being stably fixed near to the Divinity himself, and beyond the movement of Destiny. For even, as among several circles revolving round one common centre, that which is innermost approaches nearest to the simplicity of the middle points, and is, as it were, a centre, round which the outward ones revolve; whilst the

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outermost, revolving in a wider circumference, the further it is from the centre describes a larger space—but yet, if this circle or anything else be joined to the middle point, it is constrained to be immovable. By parity of reason, the further anything is removed from the first intelligence, so much the more is it under the control of Destiny; and the nearer anything approaches to this Intelligence, the centre of all things, the more stable it becomes, and the less dependent upon Destiny.

mundi). or ellys by al nature seruyng to god. or ellys by þe celestial moeuynge of sterres. or ellys by þe vertue of aungels. or ellys by þe dyuerse subtilite of deueles. or ellys by any of hem. or ellys by hem alle þe destynal ordynaunce is ywouen or accomplished. certys it is open þing þat þe purueaunce is an vnmoeuable and symple forme of þinges to done. and þe moeuable bonde and þe temporel ordynaunce of þinges whiche þat þe deuyne simplicite of purueaunce haþ ordeyned to done. þat is destine. For whiche it is þat alle þinges þat ben put vndir destine ben certys subgitz to purueaunce. to whiche purueaunce destine it self is subgit and vndir.

¶ But somme þinges ben put vndir purueaunce þat sourmounten þe ordinaunce of destine. and þo ben pilke þat stably ben yficched ney to þe first godhed þei sourmounten þe ordre of destinal moeuablite. ¶ For ryzt as cerces þat tournen aboute a same Centre or about a poynt. pilke cerce þat is inrest or moost wiþynne ioineþ to þe symplesse of þe myddel and is as it were a Centre or a poynt to þat oper cerces þat tournen abouten hym. ¶ and pilke þat is outerest compased by larger envyrnnyng is vnfolden by larger spaces in so mochel as it is forþest fro þe mydel symplicite of þe poynt. and yif þer be any þing þat knytteþ and felawshippeþ hym selfe to pilke mydel poynt it is constreynd in to symplicite. þat is to seyn in to [vn]moeuablete. and it ceseth to ben shad and to fletin dyuersly. ¶ Ryzt so by semblable resoun. pilke þinge þat departiþ firþest fro þe first þouzt of god. it is vnfolden and summittid to grettere bondes of destine. and in so moche is þe þing more free and lovs fro destyne as it axeþ and

3396 *al*—alle  
3397 *moeuyng*—moeuynges  
3900 *ywouen*—MS. ywonnen.  
C. ywouen  
*or—and*  
3902 *bonde*—bond  
3904 *haþ*—MS. haþe  
3905 *whiche*—which

3912 *as*—as of  
3913 *about*—a-bowte  
*inrest*—innerest  
3917 *larger* (1)—a large  
3918 *mochel*—moche  
*forþest*—ferther  
3920 *selfe*—self  
3921 [vn]moeuablete — vn-

moeuablete  
3922 *ceseth* — MS. fleþe, C.  
*cesith*  
3923 *þinge*—thing  
3924 *of*—MS. to, C. of  
3926 *lovs*—laus

holdeþ hym ner to þilke Centre of þinges. þat is to seyne god. ¶ and if þe þinge cleueþ to þe stedfastnesse of þe þouzt of god. and be wip oute moeuyng certys it sourmounteþ þe necessite of destyne. þan ryzt swiche comparisoun as [it] is of skilynge to vndirstondyng and of þing þat is engendred to þing þat is. and of tyme to eternite. and of þe cercle to þe Centre. ryzt so is þe ordre of moeueable destine to þe stable symplite of purueaunce. ¶ þilke ordinaunce moeueþ þe heuene and þe sterres and attempreþ þe elymentz to gider amonges hem self. and transformeþ hem by enterchaungable mutacioun. ¶ and þilke same ordre neweþ azein alle þinges growyng and fallyng a-doune by semblables progressiouns of seedes and of sexes. þat is to sein. male and female. and þis ilke ordre constreyneth þe fortunes and þe dedes of men by a bonde of causes nat able to ben vnbounden (indissolubili). þe whiche destinal causes whanne þei passen oute fro þe bygnynges of þe vnmoeueable purueaunce it mot nedes be þat þei ne be nat mutable. and þus ben þe þinges ful wel ygouerned. yif þat þe symplite dwellynge\* in þe deuyne þouzt sheweþ furþe þe ordre of causes. vnable to be I-bowed. and þis ordre constreyneth by hys propre stablete þe moeueable þinges. or ellys þei sholde fleten folily for whiche it is þat alle þinges semen to be confus and trouble to vs men. for we ne mowe nat considere þilke ordinaunce. ¶ Napeles þe propre manere of euery þing dressyng hem to goode disponit hem alle. for þere nis no þinge don for cause of yuel. ne þilke þing þat is don by wicked[e] folk nis nat don for yuel þe whiche shrewes as I haue shewed [ful] plentiuously

And if we suppose that the thing in question is joined to the stability of the supreme mind, it then becomes immovable, and is beyond the necessity and power of destiny. As reasoning is to the understanding, as that which is produced to that which exists of itself, as time to eternity, as the circle to the centre, so is the movable order of Fate to the stable simplicity of Providence. Destiny rules nature. It controls the actions of men by an indissoluble chain of causes, and is, like their

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origin, immutable. Thus, then, are all things well conducted, since that invariable order of cause has its origin in the simplicity of the Divine mind, and by its inherent immutability ex-

[\* fol. 31.]

ercises a restraint upon mutable things, and preserves them from irregularity. To those who understand not this order, things appear confused—nevertheless, the proper condition of all things directs and inclines it to their true good. For there is nothing done for the sake of evil, not ere by the wicked, who, in seeking for felicity, are led astray by crooked error.

3927 *ner*—*ner*  
3928 *seyne*—*seyn*  
*þinge cleueþ* — thing  
*cluyeth*  
*stedfastnesse* — *stedefastnesse*  
3930 *swiche*—*swych*  
3931 [it]—from C.  
3932 to (2)—MS. of, C. to

3937 *enterchaungable*—MS.  
*enterchaungyngable*, C.  
*entrechangeable*  
3939 *a-doune*—*a-down*  
*semblables*—*semblable*  
3942 *bonde*—*bond*  
3943 *ben vnbounden*—*be vn-*  
*bounde*  
3944 *oute*—*owt*

3948 *furþe*—*forth*  
3949 *I-bowed*—MS. *vnbound-*  
*en*, C. *I-bowed*  
3950 *sholde*—*sholden*  
3951 *whiche*—*which*  
3952 *mowe*—*mowen*  
3956 *wicked[e]*—*wykkede*  
3957 [ful]—from C.

But the order proceeding from the centre of supreme goodness does not mislead any. But you may say, what greater confusion can there be than that both prosperous and adverse things should at times happen to good men, and that evil men should at one time enjoy their desires and at another be tormented by hateful things. Are men wise enough to discover, whether those whom they believe to be virtuous or wicked, are so in reality? Opinions differ as to this matter. Some who are deemed worthy of reward by one person, are deemed unworthy by another. But, suppose it were possible for one to distinguish

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with certainty between the good and the bad? Then he must have as accurate a knowledge of the mind as one has of the body. It is miraculous to him who knows it not, why sweet things are agreeable to some bodies, and bitter to others; why some sick persons are relieved by lenitives and others by sharper remedies. It is no marvel to the leech, who knows the causes of disease, and their cures. What constitutes the health of the mind, but goodness? And what are its maladies, but vice? Who is the preserver of good,

seken goode. but wicked errour mystourniþ hem. ¶ Ne þe ordre comynge fro þe poynt of souereyne goode ne declineþ nat fro hys bygynnyng. but þou mayst sein what vnreste may ben a wors confusioun þan þat goode men han somme tyme aduersite. and somtyme prosperite. ¶ and shrewes also han now þinges þat þei desiren. and now þinges þat þei haten ¶ wheþer men lyuen now in swiche hoolnesse of þouzt. as who seiþ. ben men now so wise. þat swiche folk as þei demen to ben goode folk or shrewes þat it mot nedes ben þat folk ben swiche as þei wenen. but in þis manere þe domes of men discorden. þat þilke men þat somme folk demen worþi of mede. oþer folk demen hem worþi of tourment. but lat vs graunt[e] I pose þat som man may wel demen or knowen þe goode folk and þe badde. May he þan knowen and seen pilke inrest attemperaunce of corages. as it haþ ben wont to be said of bodyes. as who saiþ may a man speken and determine of attemperaunce in corages. as men were wont to demen or speken of complexiouns and attemperaunces of bodies (q' non). ne it [ne] is nat an vnylike miracle to hem þat ne knowen it nat. ¶ As who seiþ. but is lyke a merueil or a miracle to hem þat ne knowen it nat. whi þat swete þinges [ben] couenable to some bodies þat ben hool and to some bodies bittre þinges ben couenable. and also whi þat some seke folk ben holpen with lyzt medicines [and some folk ben holpen with sharppe medicynes] but napeles þe leche þat knoweþ þe manere and þe attemperaunce of heele and of maladie ne merueileþ of it no þing. but what oþer þing semeþ hele of corages but bounte and prowesse. and what oþer þing semeþ maladie of corages but vices. who is ellys kepere of good or

3958-9 *goode*—good  
3960 *declineþ*—MS. *enclineþ*,  
C. *declynnyth*  
3961 *wors*—worse  
3962 *somme tyme*—*somtyme*  
3965 *swiche*—*swych*  
3967 *goode*—good

3967 *mot*—*moste*  
3971 *graunt[e]*—*graunte*  
3973 *inrest*—*Inneryste*  
3974 *haþ*—MS. *habe*  
*said*—MS. *saide*, C. *seyd*  
3975 *determine*—*determinen*  
3978 *[ne]*—from C.

3978 *vnylike*—*vn-lyk*  
3979 *lyke*—*lik*  
3981 *[ben]*—from C.  
*hool*—*hoole*  
3984 [and — *medicynes*]—  
from C.

dryuere away of yuel but god *gouernour and leecher* of þou3tes. þe whiche god whan he hap by-holden from þe heye toure of hys *purueance* he knoweþ what is couenable to euery wy3t. *and* lenep hem þat he wot [þat] is couenable to hem. Loo here of comeþ *and* here of is don þis noble miracle of þe ordre *destinal*. whan god þat alle knoweþ doþ swiche þing. of whiche þing [þat] vnknowyng folk ben astoned but forto con- streine as who seip ¶ But forto *comprehende and* telle a fewe þinges of þe deuyne depnesse þe whiche þat mans resoun may vnderstonde. ¶ þilk man þat þou wenest to ben ry3t *Iuste and* ry3t kepyng of equite. þe contrarie of þat semeþ to þe deuyne *purueance* þat al woot. ¶ And lucan my familier telleþ þat þe victories cause liked[e] to þe goddes *and* causes ouercomen liked[e] to catoun. þan what so euer þou mayst seen þat is don in þis [world] vnþoped or vnwened. certys it is þe ry3t[e] ordre of þinges. but as to þi wicked[e] oppinioun it is a *confusioun*. but I suppose þat som man be so wel yþewed. þat þe deuyne Iugement *and* þe Iugement of mankynde accorden hem to gidre of hym. but he is so vnstedfast of corage [þat] yif any aduersite come to hym he wolde for-leten *perauenture* to continue *innocence* by þe whiche he ne may nat wipholden fortune. ¶ þan þe wise dispensacioun of god spareþ hym þe whiche *manere* aduersite \*my3t[e] enpeyren. ¶ For þat god wil nat suffren hym to trauaile. to whom þat trauayl nis nat couenable. ¶ An oþer man is *perfit* in alle uertues. *and* is an holy man *and* neye to god so þat þe *purueance* of god wolde demen þat it were a felony þat he were touched wip any aduersites. so þat he ne

or the driver away of evil, but God, the physician of souls, who knows what is necessary for men, and bestows it upon them? From this source spring that great marvel —the order of destiny— wrought by the wisdom of God, and marvelled at by ignorant men. But, now let us notice a few things concerning the depth of the Divine knowledge which human reason may comprehend. The man you deem just, may appear otherwise to the omniscient eye of Providence. When you see apparent irregularities—unexpected and un-

4004 wished for—deem them to be rightly done. Let us suppose a man so well behaved, as to be approved of God and man—but not endowed with firmness of mind, so that the reverses of fortune will cause him to forgo his probity, since with it he cannot retain his prosperity. A wise Providence, knowing that adversity might destroy this man's integrity, averts from him that

[\* fol. 31 b.] adversity which he is not able to sustain. Another man is thoroughly virtuous, and approaches to the purity of the deity —him Providence deems it an injustice to oppress by adversity, and therefore exempts

3991 hap—MS. hape  
3993 wot—MS. wote, C. wot  
3994 [þat]—from C.  
3995 don—MS. done, C. don  
miracle—MS. mirache, C.  
myracle  
ordre—MS. ordre of  
3996 aile—al  
doþ—MS. doþe

3996 whiche—which  
3997 [þat]—from C.  
3999 mans—mannes  
4000 þilk—þilke  
4004 liked[e] (both)—lykede  
4005 is don—MS. is to don  
4006—[world]—from C.  
ry3t[e]—ryhte  
4007 wicked[e]—wykkede

4010 vnstedfast—vnstydfeast  
4011 [þat]—from C.  
wolve—wol  
4015 manere—man  
my3t[e]—myhte  
4016 wil—wol  
4018 neye—negh

him even from bodily disease. Providence often gives the direction of public affairs to good men, in order to curb and restrain the malice of the wicked. To some is given a mixture of good and evil, according to what is most suitable to the dispositions of their minds. Upon some are laid moderate afflictions, lest they wax proud by too long a course of prosperity. Others suffer great adversities that their virtues may be exercised, and strengthened by the practice of patience. Some fear to be afflicted with what they are able to endure. Others despise

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what they are unable to bear; and God punishes them with calamities, to make them sensible of their presumption. Many have purchased a great name by a glorious death. Others by their unshaken fortitude, have shewn that virtue cannot be overcome by adversity. These things are done justly, and in order, and are for the good of those to whom they happen. From the same causes it happens, that sometimes adversity and sometimes prosperity falls to the lot of the wicked. None are surprised to see bad men afflicted—they get

wil nat suffre þat swiche a man be moeued wip any manere maladie. ¶ But so as seide a philosophre [the moore excellent by me]. þe aduersites comen nat (he seide in grec!) þere þat uertues han edified þe bodie of þe holy man. and ofte tyme it bitideþ þat þe somme of þinges þat ben to don is taken to good folk to gouerne. for þat þe malice habundaunt of shrewes sholde ben abatid. and god zeueþ and departiþ to oþer folk prosp[er]ites and aduersites ymedeled to hepe aftir þe qualite of hire corages and remordip som folk by aduersites. for þei ne sholden nat wexen proude by longe welefulnesse. and oþer folk he suffreþ to ben traunyled wip harde þinges. ¶ For þat þei sholden conferme þe vertues of corage by þe vsage and exercitacioun of pacience. and oþer folke dreden more þen þei auzten þe wiche þei myzt[en] wel beren. and þilke folk god ledip in to experience of hem self by aspre and sorweful þinges. ¶ And many oþer folk han bouzt honorable renoune of þis worlde by þe pris of glorious deef. and som men þat ne mowen nat ben ouer-comen by tourment han zeuen ensample to oþer folk þat vertue ne may nat be ouer-comen by aduersites. ¶ and of alle þise þinges þer nis no doute þat þei ne ben don ryztfully and ordeinly to þe profit of hem to whom we seen þise þinges bitide. ¶ For certys þat aduersite comeþ some tyme to shrewes. and some tyme þat þei desiren it comeþ of þise forseide causes and of sorweful þinges þat bytyden to shrewes. Certys no man ne wondreþ. For alle men wenen þat þei han wel deserued it. and þei ben of wicked merite of whiche

4021 *weil*—*wol*  
*swiche*—*swych*  
4022 *manere*—*bodyly*  
4022-3 [*the*—*me*]—*from C.*  
4023 *þe aduersites*—*nat*  
—*omitted*  
4024 *þere*—*omitted*  
4026 *don*—*done*  
to (2)—*MS. so*  
to *good*—*gouerne*—*to*  
*gouerne* to *goode folk*

4028 *oþer*—*oother*  
4030 *som*—*some*  
4031 *sholden*—*sholde*  
4033 *conferme*—*coufermen*  
4034 *corage*—*corages*  
4036 *myzt[en]*—*myhten*  
4037 *hem*—*hym*  
*sorweful*—*sorwful*  
4038 *oþer*—*oother*  
4039 *worldde*—*world*  
of (2)—*of the*

4041 *oþer*—*other*  
4046 *comeþ*—*comth*  
*some* (*both*)—*som*  
*þat þei*—*MS. þei þat, C.*  
*þat that they*  
4047 *comeþ*—*comth*  
*sorweful*—*sorwful*  
4050 *wicked*—*wykkede*  
*merite*—*MS. uerite, C.*  
*meryte*

shrewes þe *tourment* som tyme agastep oþer to done folies. *and* som tyme it amendeþ hem þat suffren þe *tourmentis*. ¶ And þe prosperite þat is zeuen to shrewes shewep a grete argument to good[e] folk what þing þei sholde demen of þilk wilfulnesse þe whiche prosperite men seen ofte serue to shrewes. in þe whiche þing I trowe þat god dispensiþ. for *peraventure* þe nature of som man is so ouerþrowyng to yuel *and* so vnconuenable þat þe nedy pouerte of hys house-hold myzt[e] raper egren hym to done felonies. and to þe maladie of hym god puttiþ remedie to ziuen hym rychesse. *and* som oþer man byholdiþ hys conscience defouled wiþ synnes *and* makip *comparisoun* of his fortune *and* of hym self ¶ *and* dredip *peraventure* þat hys blisfulnesse of whiche þe vsage is ioyful to hym þat þe lesynge of þilke blisfulnesse ne be nat sorweful to hym. *and* þefore he wol chaunge hys maneres. and for he dredip to lese hys fortune. he forletip hys wickednesse. to oþer folk is welefulnesse yzeuen vnworþily þe whiche ouerþrowep hem in to destruccioun þat þei han deserued. and to som oþer folk is zeuen power to punissen. for þat it shal be cause of continuacioun *and* exercisinge to good[e] folk. *and* cause of *tourment* to shrewes. ¶ For so as þer nis none alyauce bytwixe good[e] folke *and* shrewes. ne shrewes ne mowen nat accorden amonges hem self *and* whi nat. for shrewes discorden of hem self by her vices þe whiche vices al to renden her consciences. *and* don oft[e] tyme þinges þe whiche þinges whan þei han don hem. þei demen þat þo þinges ne sholde nat han ben don. for whiche þinge þilke souereyne *purueance* hap maked oft[e] tyme

what they deserve. Their punishment, too, may cause amendment, or deter others from like vices. When the wicked enjoy felicity—the good should learn how little these external advantages are to be prized, which may fall to the lot of the most worthless. Another reason for dispensing worldly bliss to the wicked is, that indigence would prompt naturally violent and rapacious minds to commit the greatest enormities. Their disease God cures by the medicine of money. Some men will cease to do wrong for fear, lest their wealth be lost

4066 through their crimes. Upon others unmerited happiness is conferred, which at last precipitates them into deserved destruction. To some there is given the power of chastisement, in order both to exercise the virtues of the good and to punish the wicked. For as there is no alliance between good and bad, so neither can the vicious agree together. And how should they? Their vices make them at war with themselves, rending and tearing their consciences, and there is scarce anything they do, but what afterwards they disap-

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- 4051 oþer—oother
- done—don
- 4052 folies—felonies
- 4054 grcte—gret
- good[e]—goode
- 4055 sholde—sholden
- þilk—þilke
- 4056 serue—seruen
- whiche—which
- 4057 dispensiþ—MS. dispis-

- ip, C. dispensith
- 4059 myzt[e]—myhte
- 4060 done—don
- 4061 rychesse—Rychesses
- 4065 whiche—which
- 4068 MS. wrongly inserts welefulnesse after wickednesse
- 4069-71 oþer—oother
- 4073 good[e]—goode

- 4074 none—non
- 4075 good[e]—goode
- 4076 accorden—acordy
- 4078 don—MS. done, C. don
- oft[e]—ofte
- 4079 don—MS. done, C. don
- 4080 sholde—sholden
- whiche þinge—whiche thing
- 4081 hap—MS. huþe
- oft[e]—ofte

prove of. Hence arises a signal miracle brought about by Providence—that evil

[\* fol. 32.] men have often made wicked men good.

For these latter having suffered injuries from the former, have become virtu-

ous, in order that they might not resemble those whom they so detested.

It is only the Divine power that can turn evil to good, overruling it for his own purposes.

Nothing occurs by the caprice of chance in the realms of Divine Providence.

Since God is the governor of all things, it is not lawful to man to attempt to comprehend the whole of the Divine economy, or to explain it in words. Let it suffice to know that God orders all things for the best.

And while he retains things created after his own likeness conformably to his goodness, he banishes evil by the cause of destiny out of his empire.

So that those evils which you seem to see are only imaginary.

But you are exhausted and weary with the prolixity of my reasoning, and look for relief from the harmony of my verse.

[faire] miracle so þat shrewes han maked oftyme shrewes to ben good[e] men. for whan þat som shrewes

\* seen þat þei suffren wrongfully felonies of oþer shrewes þei wexen eschaufed in to hat[e] of hem þat aneien hem. and retournen to þe fruit of uertue. when þei studien to ben vnlyke to hem þat þei han hated.

4088 ¶ Certys þis only is þe deuyne myzt to þe whiche' myzt

yueles ben þan good. whan it vseþ þo yueles couenably and draweþ out þe effect of any good. as who seiþ þat

yuel is good only by þe myzt of god. for þe myzt of god ordeyneþ þilk yuel to good. For oon ordre en-

brasip alle þinges. so þat what wyzt [þat] departip fro þe resoun of þe ordre whiche þat is assigned to hym.

algates 3it he slideþ in to an oþer ordre. so þat noþing nis leueful to folye in þe realme of þe deuyne purue-

aunce. as who seiþ no þing nis wiþouten ordinaunce in þe realme of þe deuyne purueaunce. ¶ Syn þat þe ryzt

strong[e] god gouernip alle þinges in þis worlde for it nis nat leueful to no man to comprehenden by witte ne

vnfolden by worde alle þe subtil ordinaunces and disposiciouns of þe deuyne entent. for oonly it auzt[e]

suffice to han loked þat god hym self makere of alle natures ordeynip and dressip alle þinges to good. while

þat he hastip to wiphalden þe þinges þat he haþ maked in to hys semblaunce. þat is to seyn forto wipholden

þinges in to good. for he hym self is good he chaseþ oute al yuel of þe boundes of hys communalite by þe

ordre of necessite destinable. For whiche it folweþ þat yif þou loke þe purueaunce ordeynynge þe þinges þat

men wenen ben haboundaunt in erþes. þou ne shalt not seen in no place no þing of yuel. ¶ but I se now þat

4082 [faire]—from C.  
oftyme—omitted

4083 good[e]—goode

4085 hat[e]—hate

anaien—anoeyden

4087 studien—omitted

vnlyke—vnlyk

4089-90 good—goode

4092 þilk—þilko

4093 [þat]—from C.

4094 þe (2)—þilke

whiche—which

4096 realme—Reame

4099 strong[e]—stronge

worlde—world

4100 no—omitted

witte—wit

4101 worde alle—word al

4102 auzt[e]—owhte

4104 good while—goode wyl

4105 haþ—MS. haþe

4108 of (1)—fro

4109 whiche—which

4111 þen haboundaunt—þen

outraious / or habownd-

ant

322

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pou art charged wiþ þe weyhte of þe questiou[n] and wery wiþ lengþe of my resoun. and þat þou abidest som swetnesse of songe. tak þan þis drauht and whan þou art wel refreshed and refet þou shalt ben more stedfast to stye in, to heyere questiouns. 4117

Take, then, this draught, with which when refreshed, you may more strongly proceed to higher matters.

## SI UIS CELSI IURA.

Yif þou wolt demen in þi pure þouht þe ryztes or þe lawes of þe heye þund[ere]re. þat is to seyne of god. loke þou and bihold þe heyztes of souereyne heuene. ¶ þere kepen þe sterres by ryztful alliaunce of þinges hir olde pees. þe sonne ymoewed by hys rody fire. ne destourbiþ nat þe colde cerce of þe moone. ¶ Ne þe sterre yclepid þe bere. þat encliniþ hys rauyssynge courses abouten þe souereyne heyzt of þe worlde. ne þe same sterre vrsa nis neuer mo wasshen in þe depe westerne see. ne coueitþ nat to dyzen hys flaumbes in þe see of [the] occian. al þou he see oþer sterres yplounged in to þe see. ¶ And hesperus þe sterre bodiþ and telliþ alwey þe late nyztes. And lucifer þe sterre bryngeþ azeyne þe clere day. ¶ And þus makþ loue enterchaungeable þe perdurable courses. and þus is discordable bataile yput oute of þe contre of þe sterres. þis accordaunce attempreþ by euene-lyke manere[s] þe elementes. þat þe moyste þinges striuen nat wiþ þe drye þinges. but 3iuen place by stoundes. and þat þe colde þinges ioynen hem by feiþ to þe hote þinges. and þat þe lyzt[e] fyre arist in to heyzte. and þe heuy erþes aualen by her weyhtes. ¶ by þise same cause þe floury yere zeldeþ swote smellys in þe fyrste somer sesoun warmynge. and þe hote somer dryeþ þe cornes. and

[The syxte Metur.]

If thou wouldst explore the laws of the high Thunderer, behold the lofty heavens, where, bound by fixed laws, the stars keep their ancient peace. There the rosy Sun does not invade the moon's colder sphere. Nor doth the Bear stray from his appointed bounds, to quench his light in the western main. Vesper always makes its wonted appearance at eve.

4128

Lucifer ushers in the morn. So mutual love moves all things, and from the starry region banishes all strife. This concord in equal measures tempers the elements, so that the moist atoms war no more with the dry, nor heat with cold contends; but the aspiring flame soars aloft, while down the heavy earth descends. By these same causes the flowing year yields sweet smells in the warm spring-tide; the hot summer ripens the corn. Autumn comes crowned

4115 tak—MS. take, C. tak  
4116 refet—reflect  
shalt ben—shal be  
stedfast—stydfast  
4118 pou wolt—þou wys wilt  
4119 þund[ere]re — thon-  
seyne—seyne [derere]  
4120 bihold—MS. biholde, C.  
byhold [rody]  
4122 rody — MS. redy, C.

4122 fire—Fyr  
4123 cerce—clerke  
4125 courses—cours  
heyzt—heyhte  
4127 westerne—westrene  
dyzen—deeyn  
4128 [the]—from C.  
he see—MS. it sewe, C. he  
see  
oþer—oothre

4131 azeyne—ayein  
4133 oute—owt  
4134 euene-lyke manere[s]—  
euenelyk maneres  
4135 striuen—stryuynge  
nat—omitted  
4136 but—omitted  
4138 lyzt[e] fyre arist—lyhte  
fyr arysith  
4140 yere—3er

with plenty, and winter wets the earth with showers.

These changes give life and growth to all that breathe; and at last by death efface whatever has had birth.

[\* fol. 32 b.]  
Meanwhile the

4148

world's Creator, the Source of all, the Lawgiver, the wise Judge, sits above equitably directing all things. Those things which have been set in motion by him are also checked and forced to move in an endless round, lest they go from their source, and become chaotic.

4157

This love is common to all things, and all things tend to good; so, urged by this, they all revert to that First Cause that gave them being.

autumpne comeþ azeine heuy of apples. and þe fletyng reyne bydeweþ þe wynter. þis attemperaunce noryssep *and* brynggeþ furþe al þinge þat bredip lyfe in þis worlde. ¶ and þilk same attemperaunce rauysyng hideþ *and* bynymeþ *and* drencheþ vndir þe last[e] deþe alle \*þinges yborn. ¶ Amonges þise þinges sitteþ þe heye makere kyng *and* lorde. welle *and* bygynnyng. lawe *and* wise Iuge. to don equite *and* gouernip *and* enclinip þe bridles of þinges. *and* þo þinges þat he stireþ to don by moeuyng he wiþdraweþ *and* arestip *and* affermip þe moeueable or wandryng þinges. ¶ For 3if þat he ne clepip nat azein þe ryzt goyng of þinges. *and* 3if þat he ne constreyned[e] hem nat eftesones in to roundenesse enclined þe þinges þat ben now continued by stable ordinaunce. þei sholde deperten from hir welle. þat is to sein from hir bygynnyng *and* failen. þat is to sein tournen in to nauzt. ¶ þis is þe commune loue of alle þinges. *and* alle þinges axen to be holden by þe fyn of good. For ellys ne myzten þei nat lasten yif þei ne come nat eftesones azeine by loue retourned to þe cause þat haþ zeuen hem beyng. þat is to seyn to god. 4162

[The seunde  
prose.]

P. Do you see what follows from our arguments?

B. What is it?

P. That all fortune is good.

B. How can that be?

P. Since all fortune, whether prosperous or adverse, is for the reward of the good or the punishment of

## IAM NE IGITUR UIDES.

Sest þou nat þan what þing folweþ alle þe þinges þat I haue seid. what þing quod I. ¶ Certys quod she outerly þat al fortune is good. and how may þat be quod .I. ¶ Now vndirstand quod she so as [alle fortune wheyther so it be Ioyeful fortune / or aspre] fortune is 3iuen eiper by cause of gerdonyng or ellys of exercisyng of goode folk or ellys by cause to punissen.

4142 *comeþ azeine* — comth ayein  
4143 *reyne* — reyn  
4144 *furþe al þinge* — forth alle thing  
*bredip lyfe* — berith lyf  
4145 *worlde* — world  
*þilk* — thilke  
4146 *last[e] deþe* — laste deth  
4147 *yborn* — MS. yborne, C. 1-born  
4148 *lorde* — lord

4149 *wise* — wys  
4150 *stireþ* — sterith  
*don* — gon  
4151 *þe* — omitted  
4153 *clepip* — klepede  
4154 *constreyned[e]* — constreynede  
*roundenesse* — Rowndnesses  
4156 *sholde* — sholden  
4158 *tournen* — torne  
*of* — to

4159 *be* — ben  
4161 *eftesones azeine* — eftsones ayein  
4162 *haþ* — MS. haþe  
4163 *þing* — thinge  
4165 *outerly* — al owtrely  
*al* — alle  
4166-7 [*alle* — *aspre*] — from C.  
4169 *goode* — good

or ellys to chastysen shrewes. ¶ þan is alle fortune good. þe whiche fortune is certeyne þat it be eiþer ryztful or profitable. ¶ For soþe þis is a ful verray resoun quod I. and yif I considere þe purueaunce and þe destine þat þou tauztest me a litel here byforne þis sentence is susteyned by stedfast resouns. but yif it like vnto þe lat vs noumbre hem amonges þilk[e] þinges of whiche þou seidest a litel here byforne þat þei ne were nat able to ben ywened to þe poeple. ¶ whi so quod she. for þat þe comune worde of men mysusip̄ quod I. þis manere speche of fortune. and sein ofte tymes [þat] þe fortune of som wyzt is wicked. wilt þou þan quod she þat I proche a litel to þe wordes of þe poeple so it seme nat to hem þat I bē ouer moche departid as fro þe vsage of man kynde. as þou wolt quod I. ¶ Demest þou nat quod she þat al þing þat profitip̄ is good. 3is quod I. certis þilk þing þat exercisip̄ or corigip̄ profitip̄. I confesse it wel quod I. þan is it good quod she. whi nat quod I. but þis is þe fortune [quod she] of hem þat eiþer ben put in vertue and batailen azeins aspre þinges. or ellys of hem þat eschewen and declinen fro vices and taken þe weye of vertue. ¶ þis ne may nat I denye quod I. ¶ But what seist þou of þe myrye fortune þat is zeuen to good folk in gerdoun deuiniþ ouzt þe poeples þat it is wicked. nay forsoþe quod I. but þei demen as it soþe is þat it is ryzt good. ¶ And what seist þou of þat oþer fortune quod she. þat al þou3 it be aspre and restreiniþ þe shrewes by ryztful tourment. wenip̄ ouzt þe poeple þat it be good. nay quod I. ¶ But þe poeple demip̄ þat it be most wrecched of alle þinges þat may ben þouzt. war now and loke wel quod she lest þat we in folwyng þe opynioun of poeple haue con-

the bad, all fortune is good which is either just or useful. But let us put this opinion among those positions which thou saidst were not commonly believed by the people.

P. Why so?

B. Because it is a common expression that the fortune of such a one is bad.

P. Do you wish me to conform for awhile to the language of the people, lest we should seem to depart too much from the popular mode of expression?

B. As you please.

P. Is everything profitable that is good?

B. Yes, certainly.

P. That which exercises or corrects is profitable?

4186

B. It is.

P. Therefore it is good? B. Yes.

P. This is the fortune of the virtuous who combat with adversity, or of those who, relinquishing vice, pursue the path of virtue?

B. It is.

P. The vulgar regard that prosperity which is bestowed as a reward on the good to be beneficial, and they believe those calamities by which the wicked are punished as the most miserable things that can be imagined. But in following the popular opinion, let us be aware of being involved in some new and incredible consequence.

4174 here byforne—her byforne

4175 stedfast—stydfast

4176 noumbre—nowmbren

þilk[e]—thilke

4177 here byforne—her byforne

4178 ywened—weened

4179 worde—word

4180 [þat]—from C.

4181 wicked—wykkede

4182 proche—aproche

4185 al—alle

4186 þilk—thilke

4188 [quod she]—from C.

4191 weye—wey

4193 deuiniþ—demyth

4194 ouzt—awht

4195 soþe—soth

4198 ouzt—awht

4199 be—is

*B.* What is that?  
*P.* We have decided that the fortune of the virtuous or of those growing up in virtue must needs be good—but that the fortune of the wicked must be most wretched.

*B.* That's true, though none dare acknowledge it.

*P.* Why so? The wise man ought not to be cast down, when he has to wage war with Fortune, no more than the valiant man ought to be dismayed on hearing the noise of the

[\* fol. 33.] battle. The dangers of war enable the one to acquire more glory, and the difficulties of the other aid him to confirm and im-

4217

prove his wisdom. Thus virtue, in its literal acceptation, is a power that, relying on its own strength, overcomes all obstacles. You, who have made so much progress in virtue, are not to be carried away by delights and bodily lusts. You must engage in a fierce conflict with every fortune—with adversity, lest it dismay you—with prosperity, lest it corrupt you. Seize the *golden mean* with all your strength. All below or above this line is a contemptible and a thankless felicity. The choice of fortune lies in your own hands, but remember that even adverse fortune, unless it exercises the

fessed *and* concluded þing þat is vnable to be wened to þe poeple. what is þat quod I ¶ Certys quod she it folweþ or comeþ of þinges þat ben graunted þat alle fortune what so euer it be. of hem þat eyþer ben in possessionn of vertue. [or in the encrees of vertu] or ellys in þe purchasyng of vertue. þat þilke fortune is good.

¶ And þat alle fortune is ryzt wicked to hem þat dwellen in shrewednesse. as who seiþ. *and* þus weneþ nat þe poeple. ¶ þat is soþe quod I. ¶ Al be it so þat noman dar confessen it ne byknowen it. ¶ whi so

quod she. For ryzt as no strong man ne semeþ nat to abassen or disdainen as \*ofte tyme as he hereþ þe noise of þe bataille. ne also it ne semeþ nat to þe wyse man to beren it greuously as oft[e] as he is lad in to þe strif of

fortune. for boþe to þat on man *and* eke to þat oþer þilke difficulte is þe matere to þat oon man of encrese of his glorious renoun. *and* to þat oþer man to conferme hys sapience. þat is to seine þe asprenesse of hys estat.

¶ For þerfore is it called uertue. for þat it susteniþ *and* enforceþ by hys strengþes þat it nis nat ouer-comen by aduersites. ¶ Ne certys þou þat art put in þe encrese or in þe heyzt of uertue ne hast nat comen to fleten wiþ

delices *and* forto welken in bodyly lust. ¶ þou sowest or plauntest a ful egre bataille in þi corage azeins euery fortune. for þat þe sorweful fortune ne confounde þe nat. ne þat þe myrye fortune ne corruppe þe nat. ¶ Occupy

þe mene by stedfast strengþes. for al þat euer is vndir þe mene. or ellys al þat ouer-passeþ þe mene despiseþ wefulnesses. ¶ As who seiþ. it is vicious *and* ne haþ no mede of hys trauaile. ¶ For it is set in þoure hand.

as who seiþ it lieþ in þoure power what fortune þow is leuest. þat is to seyne good or yuel. ¶ For alle fortune

4204 *comeþ*—comth  
4206 [*or—vertu*] from C.  
4208 *wicked*—wykkede  
4210 *soþe*—soth  
4211 *confessen*—confesse  
4212 *no strong*—the stronge  
4213 *abassen*—abayssen

4215 *oft[e]*—ofte  
4219 *seine*—seyn  
4223 *heyzt*—heyhte  
4224 *welken*—wellen  
4226 *confounde*—MS. con-  
founded, C. confownde  
4227 *Occupy*—Occuþe

4228 *stedfast*—stydefast  
4230 *haþ*—MS. haþe  
4231 *set*—MS. sette, C. set  
4232 *lieþ*—lith  
4233 *seyne*—seyn

þat 'semeþ sharpe or aspre yif it ne exercise nat þe good folk. ne chastisiþ þe wicked folk. it punisseþ.

4235

virtues of the good or chastises the wicked, is a punishment.

BELLA BIS QUENIS. ET CETERA.

**Þ**E wrekere attrides ¶ þat is to seyne agamenon þat wrou3t[e] and continued[e] þe batailes by ten 3ere recouered[e] and purged[e] in wrekyng by þe destruc-  
cioun of troie þe loste chambres of mariage of hys broþer þis is to seyn þat [he] agamenon wan a3ein Eleine þat was Menelaus wif his broþer. In þe mene while þat þilke agamenon desired[e] to 3euen sailes to þe grek-  
ysshe nauye and bou3t[e] a3ein þe wyndes by blode. he vncloped[e] hym of pite as fader. and þe sory prest 3ineþ in sacrificyng þe wreched kuytting of þrote of þe  
dou3ter. ¶ þat is to sein þat agamenon lete kuytten þe þrote of hys dou3ter by þe prest. to maken alliaunce wiþ  
hys goddes. and for to haue wynde wiþ whiche he my3t[e] wende to troie. ¶ Itakus þat is to sein vlixies  
bywept[e] hys felawes ylorn þe whiche felawes þe fiers[e] pholifemus ligginge in his grete Caue had[de]  
freten and dreint in hys empty wombe. but napeles polifemus wood for his blinde visage 3eld to vlixies ioie  
by hys sorowful teres. þis is to seyn þat vlixes smot oute þe eye of poliphemus þat stod in hys forhede. for  
whiche vlixes hadde ioie when he saw poliphemus wepyng and blynde. ¶ Hercules is celebrable for hys  
hard[e] trauaile he dawntede þe proude Centauris half hors half man. and he rafte þe despoylyng fro þe

[The seuende Metur.]

Atrides carried on a ten years' war to punish the licentious Paris.

4239

With blood he purchased propitious gales for the Grecian fleet, by casting off all fatherly pity, and sacrificing his daughter Iphigenia to the vengeance of Diana.

4247

Ulysses bewailed his lost mates, devoured by Polyphemus, but, having deprived the Cyclop of his sight, he rejoiced to hear the monster's roar.

4255

Hercules is renowned for his many labours, so successfully overcome. He overthrew the proud Centaurs;

4234 *sharpe*—sharp  
4236 *seyne*—seyn  
4237 *wrou3t[e]*—wrowhte  
*continued[e]*—continuede  
*3ere*—3er  
4238 *purged[e]*—purgede  
4240 [*he*]—from C.  
*wan*—MS. wanne, C. wan  
4242 *desired[e]*—desirede  
4243 *bou3t[e]*—bowhte  
*blode*—blod  
4244 *vncloped[e]*—vnclothede  
*as*—of  
4245 *kuytting*—MS. knyht-

tyng, C. kutyngne  
4246 *lete*—let  
*kuytten*—MS. knyhtten, C.  
kuttyn  
4248 *haue*—han  
4249 *my3t[e]* *wende*—myhte  
wenden  
4250 *bywept[e]*—by-wepte  
*ylorn*—MS. ylorne, C. y-  
lorn  
4251 *fiers[e]*—feerse  
*had[de]*—hadde  
4253 *3eld*—yald  
4254 *sorowful*—sorwful

4254 *smot*—MS. smote, C.  
smot  
4255 *oute*—owt  
*stod*—MS. stode, C. stood  
*forhede*—forehed  
4256 *saw*—say  
4258 *hard[e]* *trauaile*—harde  
trauayles  
*dawntede*—MS. dawnded,  
C. dawntede  
4259 *half*—MS. hals  
*rafte*—byrafte  
*fro*—from

he slew the Nemean lion and wore his skin as a trophy of his victory; he smote the Harpies with his arrows; he carried off the golden apples of the Hesperides, and killed the watchful dragon; he bound Cerberus with a threefold chain; he gave the body of proud Diomedes as food for the tyrant's horses;

he slew the serpent Hydra; he caused Achelous to hide his blushing head within his banks;

he left Antæus dead upon the [\* fol. 33 b.] Lybian shore; he appeased Evander's wrath by killing Cacus;

he slew the Erymanthean boar;

and bore the weight of Atlas upon his shoulders.

These labours justly raised him to the rank of a god.

Go then, ye noble souls, and follow the path of this great example.

cruel lyoun þat is to seyne he slou3 þe lyoun *and* rafte hym hys skyn. he smot þe brids þat hy3ten arpijs [in þe palude of lyrne] wiþ certeyne arwes. he rauyssed[e] applis fro þe wakyng dragoun. *and* hys hand was þe more heuy for þe golde[ne] metal. He drou3 Cerberus þe hound of helle by hys treble cheyne. he ouer-comer as it is seid haþ put an vnmeke lorde fodre to hys cruel hors ¶ þis is to sein. þat hercules slou3 diomedes *and* made his hors to etyn hym. *and* he hercules slou3 Idra þe serpent *and* brend[e] þe venym. *and* achelaus þe flode defouled[e] in his forhede dreint[e] his shamefast visage in his strondes. þis is to sein þat achelaus couþe transfigure

4273 hym self in to dyuerse lykenesse. *and* as he fau3t wiþ hercules at þe laste he turnid[e] hym in to a bole. *and* hercules brak of oon of hys hornes. *and* achelaus for shame hidde hym in hys ryuer. ¶ *And* [he] hercules \*cast[e] adoun Antheus þe geaunt in þe strondes of libye. *and* kacus apaised[e] þe wrappes of euander. þis is to sein þat hercules slou3 þe Monstre kacus *and* apaised[e] wiþ þat deef þe wrappe of euander. ¶ *And* þe bristled[e] boor marked[e] wiþ scomes þe sholdres of hercules. þe whiche sholdres þe heye cerele of heuene sholde þreste. *and* þe laste of his labours was þat he sustened[e] þe heuene vpon his nekke vnbowed. *and* he deserued[e] eftsones þe heuene to ben þe pris of his laste trauayle ¶ Gop now þan 3e stronge men þere as þe heye weye of þe grete ensample ledeþ 3ou. ¶ O nice men whi nake 3e 3oure bakkes. as who seip. ¶ O 3e

4260 *seyne*—seyne  
4261 *smot*—MS. smote, C. smot  
4262 [*in*—lyrne]—from C.  
4263 *rauysed[e]*—rauysshede  
4266 *seid*—MS. seide, C. sayd  
    *haþ*—MS. haþe  
4267 *lorde*—lord  
4269 *etyn*—freten  
4270 *brend[e]*—brende

4270 *flode defouled[e]*—flood defowlede  
4271 *forhede dreint[e]*—forhed dreynte  
4273 *lykenesse*—lyknesses  
4274 *turnid[e]*—tornede  
4275 *brak*—MS. brake, C. brak  
    *hys*—hise  
4276 [*he*]—from C.  
4278-80 *apaised[e]*—apaysede

4281 *bristled[e]*—brysteled  
    *marked[e]*—markede  
4282 *cercle*—clerke  
4283 *þreste*—thriste  
4285 *deserued[e]*—deseruede  
4286 *Gop*—MS. Gope  
    *þere*—ther  
4287 *weye*—way  
4288 *nake*—MS. make, C. nake

slowe *and* delicat men whi fley 3e aduersites. *and* ne  
fyzten nat azeins hem by vertue to wynnen þe mede of  
þe heuene. for þe erþe ouer-comen 3eueþ þe sterres.  
¶ þis is to seyne þat whan þat erþely lust is ouer-comen.  
a man is makid worþi to þe heuene.

O ye slothful  
ones, wherefore  
do ye basely fly!

4291

He who conquers  
earth doth gain  
the heavens.

## EXPLICIT LIBER QUARTUS.

## INCIPIT LIBER QUINTUS.

## DIXERAT ORACIONISQUE CURSUM.

She hadde seid *and* tourned[e] þe cours of hir resoun to  
somme oþer þinges to ben tretid *and* to ben ysped.  
þan seide I. Certys ryztful is þin amonestyng *and* ful  
digne by auctorite. but þat þou seidest som tyme þat  
þe questioun of þe deuyne purueaunce is enlaced wip  
many oþer questiouns. I vndir-stonde wel *and* proue it  
by þe same þinge. but I axe yif þat þou wenest þat hap  
be any þing in any weys. *and* if þou wenest þat hap be  
any [thing] what is it. þan quod she. I haste me to  
3elden *and* assoilen þe to þe dette of my byheste *and*  
to shewen *and* openen þe wey by whiche wey þou maist  
come azein to þi contre. ¶ but al be it so þat þe þinges  
whiche þat þou axest ben ryzt profitable to knowe.  
3itte ben þei diuers somewhat fro þe pape of my purpos.  
And it is to douten þat þou ne be makid weery by  
mysweys so þat þou ne mayst nat suffise to mesuren þe  
ryzt weye. ¶ Ne doute þe þer-of no þing quod I. for  
forto knowen þilke þinges to-gidre in þe whiche þinges  
I delite me gretly. þat shal ben to me in stede of reste.  
Syn it nis nat to douten of þe þinges folwyng whan  
euery side of þi disputisoun shal be stedfast to me by  
vndoutous feiþ. þan seide she. þat manere wol I don

[The fyrste prose.]

When Philo-  
sophy had thus  
spoken, and was  
about to discuss  
other matters I  
interrupted her.

B. Thy exhorta-  
tion is just and  
worthy of thy  
authority, but  
thou saidst that  
the question  
of the Divine  
Superintendence  
or Providence is  
involved with  
many others—  
and this I believe.  
I am desirous,  
however, of know-  
ing whether  
there be such a  
thing as *Chance*,  
and what thou  
thinkest it is.

P. I hasten to  
fulfil my promise  
and to show the  
road to your own  
country. But al-  
though these  
things you ques-  
tion me about are  
profitable to  
know, yet they  
lead us a little out  
of our way. And  
by straying from  
the path you may  
be too fatigued to  
return to the  
right road.

B. Don't be  
afraid of that, for  
it will refresh me  
as much as rest  
to know these  
things in which I  
am delightfully

4289 *slowe* — MS. slou3, C.  
slowe  
*fley*—flee  
4292 *seyne*—seyn  
4291 *seid*—MS. seide, C. seyð  
þe—by  
4297 *som tyme*—whilom  
4298 þe (2)—thy

4300 *þinge*—thing  
4302 [*thing*]—from C.  
4303 *zelden*—vilden  
*assoilen*—MS. assailen, C.  
assoilen  
*byheste*—byhest  
4304-6 *whiche*—which  
4306 *ben*—MS. bene

4307 *pape*—paath  
4312 *stedes*—styde  
4314 *disputisoun*—disputa-  
cionn  
be—han ben  
*stedfast*—stydefast

interested.

*P.* I will then comply with thy requests. If we define Chance to be an event produced by an unintelligent motion, and not by a chain or connection of causes, I should then affirm that Chance is nothing and an empty sound. What room is there for folly and disorder where all things are restrained by order, through the ordinance of God? For it is a great truth that nothing can spring out of nothing. Now, if anything arises without the operation of a cause, it proceeds from nothing. But if this is impossible, then there can be no

4331

such a thing as Chance, as we have defined it. *B.* Is there nothing, then, that may be called Chance or Fortune? Is there nothing (hid from the vulgar) to which these words may be applied? *P.* Aristotle defines this matter with much precision and

[\* fol. 34.] probability.

*B.* How?

*P.* So often as a man does anything for the sake of any other thing, and another thing than what he intended to do is produced by other causes, that thing so produced is called *Chance*. As if a man trench the ground for tillage

þe. *and* bygan to spoken ryzt þus ¶ Certys quod she yif any wyzt diffynisse hap in þis manere. þat is to seyn. þat hap is bytidynge y-brouzt forþe by foelyshe moeuynge. *and* by no knyttyng of causes. ¶ I conferme þat hap nis ryzt nauzt in no wise. *and* I deme al outerly þat hap nis ne dwelliþ but a voys. ¶ As who seiþ. but an ydel worde wiþ outen any significacioun of þing summittid to þat vois. for what place myzt[e] ben left or dwellynge to folie *and* to disordinaunce. syn þat god lediþ *and* streyniþ alle þinges by ordre. ¶ For þis sentence is verray *and* soþe þat no þinge ne haþ his beyng of nouzt. to [the] whiche sentence none of þise olde folk ne wiþseide neuere al be it so þat þei ne vndirstoden ne moeueden it nauzt by god prince *and* gynner of wirkyng. but þei casten as a manere foundement of subgit material. þat is to seyn of [the] nature of alle resoun. *and* 3if þat ony þinge is woxen or comen of no causes. þan shal it seme þat þilke þinge is comen or woxen of nouzt. but yif þis ne may nat ben don. þan is it nat possible þat þere haþ ben any swiche þing as I haue diffynissid a litel here byforne. ¶ How shal it þan ben quod I. nis þer þan no þing þat by ryzt may be cleped eyþer *happe* or ellis auenture of fortuné. or is þer ouzt al \*be it so þat it is hidd fro þe poeple to whiche þise wordes ben couenable. Myn aristotul quod she. in þe book of his phisik diffynisseþ þis þing by short resoun *and* neyze to þe soþe. ¶ In whiche manere quod I. ¶ As ofte quod she as men don any þing for grace of any oþer þing. *and* an oþer þinge þan þilke þing þat men ententen to doon bytideþ by som[e] causes it is yeleded *happe*. ¶ Ryzt as a man dalf þe erþe by

4317 *seyn*—seyng

4318 *forþe*—forth

4322 *worde*—word

4323 *myzt[e]*—myhte

4324 *left*—læfte

4325 *streyniþ*—constreynyth

4326 *soþe*—soth

*no þinge*—nothing

*hap*—MS. *hæpe*

4327 [*the*]—from C.

4330 *gynner*—bygynnere

4331 [*the*]—from C.

4332 *3if*—MS. 3it, C. yif

*þinge*—thing

4335 *þat*—*ben*—*þat hap be*

*hap*—MS. *hæpe*

*swiche*—swych

4338 *happe*—hap

4339 *hidd*—MS. *hidde*, C. *hidd*

4340 *whiche*—which

4342 *neyze*—nehg

*whiche*—which

4343 *don*—MS. *done*, C. *don*

4344 *þinge*—thing

4345 *som[e]*—some

4346 *happe*—hap



cause of tylienge of þe felde. *and* fond þere a gobet of golde by-doluen. þan wenen folk þat it is fallen by fortunous bytydyng. but for soþe it nis nat for nauzt for it haþ hys propre causes of whiche causes þe cours vnforseyn and vnwar semiþ to han maked *happe*. ¶ For yif þe tilier in þe erþe ne delue nat in þe felde. and yif þe hider of þe golde ne hadde hidd þe golde in þilke place. þe golde ne had[de] nat ben founde. þise ben þan þe causes of þe abreggyng of fortune hap. þe whiche abreggyng of fortune hap comeþ of causes encountryng *and* flowyng to-gidre to hem selfe. *and* nat by þe entencioun of þe doer. ¶ For neiþer þe hider of þe gold. ne þe deluer of þe felde ne vndirstanden nat þat þe golde sholde han be founde. but as I seide. it bytidde *and* ran to-gidre þat he dalf þere as þat oþer hadde hidd þe golde. Now may I þus diffinissen *happe*. ¶ *Happe* is an vnwar bytydyng of causes assembled in þinges þat ben don for som oþer þinge. but þilke ordre procedyng by an vneschewable byndyng to-gidre. whiche þat descendeþ fro þe wel of purueaunce þat ordeineþ alle þinges in hire places *and* in hire tymes makeþ þat þe causes rennen *and* assemblen to-gidre.

4368

RUPIS ACHEMENIE.

**T**igris [*and*] eufrates resoluen *and* spryngen of a welle in þe kragges of þe roche of þe contre of achemenye þere as þe fleenge [batayle] sicchiþ hire dartes retournid in þe brestes of hem þat folwen hem. ¶ And some afre þe same ryueres tigris *and* eufrates vniogngen *and* de-

and find gold, then this is believed to happen by chance, although it is not so. For if the tiller had not ploughed the field, and if the hider of the gold had not concealed it in that spot, the gold had not been found. These, then, are the causes of a fortuitous acquisition which proceeds from a conflux of encountering causes, and not from the intention of the doer. For neither the hider of the gold nor the husbandman intended or understood that the gold should be found. But it happened by the concurrence of these two causes that the one did dig where the other had hidden the money. Chance, then, is an unexpected event, by a concurrence of causes, following an action designed for a particular purpose. This concurrence of causes proceeds from that order which flows from the fountain of Providence and disposes all things as to place and time.

[The fyrste Metur.]

Where the flying Parthian doth pierce his pursuers with his shafts, there from the Achemenian heights flow the Tigris and Euphrates, but soon

4347 of (1)—to  
fond — MS. fonde, C.  
fownde  
4348 golde—gold  
fallen—byfalle  
4349 for (2)—of  
4350 hap—MS. haþe  
hys—hise  
4351 happe—hap  
4352 tilier—tylyere  
delue—dolue  
4353 hider—hidere  
golde—gold  
hidd—MS. hidde

4353-4 golde—gold  
4354 had[de]—hadde  
4355 fortune—fortuit  
whiche—which  
4356 fortune—fortuit  
comeþ—comth  
4357 flowyng—MS. folwyng,  
C. flowyng  
selfe—self  
4358 doer—doere  
hider—hidere  
4359 deluer—deluere  
felde—feeld [en  
vndirstanden—vndirstod-

4360 golde—gold  
4361 hidd—MS. hidde, C.  
hyd  
4362 happe (both)—hap  
4365 whiche—which  
4366 descendeþ—MS. defend-  
ep, C. descendith  
wel—welle  
4369 [and]—from C.  
a—oo  
4371 [batayle]—from C.  
4373 þe—tho

their streams divide and flow into separate channels. But should they unite again, in the impetuous stream, boats, ships, and trees would be all intermingled, whirled about; and blind Chance seems to direct the current's course. But the sloping earth, the laws of fluids, govern these things. So though Chance seems to wander unrestrained, it is nevertheless curbed and restrained by Divine Providence.

[The 2<sup>d</sup>e. prose.]

*B.* Is there any *free-will* in this chain of cohering causes? Or doth the *chain of destiny* constrain the motions of the human mind? *P.* There is a freedom of the will possessed by every rational being. A rational being has judgment to judge of and discern everything. Of himself he knows what he is to avoid or to desire. He seeks what he judges desirable, and he shuns what he deems should be avoided. A rational being possesses, then, the liberty of choosing and rejecting. This liberty is not equal in all beings. In heavenly substances, as spirits, &c., judgment is clear, and the will is incorruptible, and has a ready and efficacious power of doing things which are desired.

[\* fol. 34 b.]

parten hire watres. and yif þei comen to-gidre *and* ben assembled *and* clepid to-gidre in to o cours. þan moten þilke þinges fletyn to-gidre whiche þat þe water of þe entrechaungyng flode bryngeþ þe shippes *and* þe stokkes araced wiþ þe flood moten assemble. *and* þe watres ymedlyd wrappiþ or implieþ many fortunel happes or maneres. þe whiche wandryng happes napeles þilke enclinyng lowenes of þe erþe. *and* þe flowyngge ordre of þe slidyng water gouerniþ. ¶ Ryzt so fortune þat semeþ as [þat] it fletiþ wiþ slaked or vngouerned[e] bridles. It suffriþ bridles þat is to seyn to ben gouerned *and* passeþ by þilke lawe. þat is to sein by þe deuyne ordinaunce.

4386

ANIMADUERTO INQUAM.

**P**is vndirstonde I wel quod I. *and* accorde wel þat it is ryzt as þou seist. but I axe yif þer be any liberte or fre wil in þis ordre of causes þat cliuen þus to-gidre in hem self. ¶ or ellys I wolde witen yif þat þe destinal cheine constreiniþ þe moeueyngge of þe corages of men. yis quod she þer is liberte of fre wille. ne þer ne was neuer no nature of resoun þat it ne hadde liberte of fre wille. ¶ For every þing þat may naturely vsen resoun. it haþ doom by whiche it discerniþ *and* demip euery þing. ¶ þan knoweþ it by it self þinges þat ben to flee. *and* þinges þat ben to desiren. *and* þilk þing þat any wyzt demeþ to ben desired þat axeþ or desireþ he *and* fleep [thilke] þing þat he troueþ ben to flee. ¶ wherfore in alle þinges þat resoun is. in hem also is libertee of willyng *and* of nillyngge. ¶ But I ne ordeyne nat. as who seiþ. I ne graunte nat þat þis libertee be euene like in alle þinges. forwhi in þe souereyns deuynes substaunces. þat is to \*seyn in spiritz ¶ Iugement is

4374 *to-gidre*—to-gyderes  
4376 *whiche*—which  
4377 *flode*—flood  
4378 *assemble*—assemblyn  
4380 *enclinyng*—declynyngge  
4381 *lowenes*—lownesse

4333 [þat]—from C.  
*vngouerned[e]*—vngouern-  
ede  
4385 *þe*—thilke  
4389 *or*—of  
4390 *hem*—hym

4392 *yis*—MS. yif. C. yis  
4392-94 *wille*—wil  
4395 *whiche*—which  
4397 *þilk*—thilke  
4399 [thilke]—from C.

more clere *and* wil nat be corumped. *and* haþ myzt redy to speden þinges þat ben desired. ¶ But þe soules of men moten nedes ben more free whan þei loken hem in þe speculacioun or lokyng of þe deuyne þouzt. *and* lasse free whan þei sliden in to þe bodies. *and* zit lasse free whan þei ben gadred to-gidre *and* comprehendid in erþely membris. but þe last[e] seruage is whan þat þei ben zeuen to vices. *and* han yfalle fro þe possessioun of hire propre resoun ¶ For after þat þei han cast aweye hir eyen fro þe lyzt of þe souereyn soþefastnesse to lowe þinges *and* dirke ¶ Anon þei dirken by þe cloude of ignoraunce *and* ben troubled by felonous talentz. to þe whiche talentz whan þei approchen *and* assenten. þei hepen *and* encreesen þe seruage whiche þei han ioigned to hem self. *and* in þis manere þei ben caitifs fro hire propre libertee. þe whiche þinges napeles þe lokyng of þe deuyne purueaunce seeþ þat alle þinges byholdep *and* seeþ fro eterne. *and* ordeyneþ hem eueryche in her merites. as þei ben prodestinat. *and* it is seid in grek. þat alle þinges he seeþ *and* alle þinges he hereþ. 4424

The souls of men must needs be more free when employed in the contemplation of the Divine Mind, and less so when they enter into a body, and still less free when enclosed and confined in earthly members; but the most extreme servitude is when they are given over to vice and wholly fallen from their proper reason. For at once they are enveloped by the cloud of ignorance and are troubled by pernicious desires, by yielding to which they aid and increase that slavery which they brought upon themselves, and thus even under the liberty proper to them, they remain captives. Yet the eye of Providence, beholding all things from eternity, sees all this and disposes according to their merit all things as they are predestinated. He, as Homer says of the sun, *sees and hears all things.*

## PURO CLARUM LUMINE.

HOMER wiþ þe hony mouþe. þat is to seyn. homer wiþ þe swete dities synged þat þe sonne is cleer by pure lyzt. napeles zit ne may it nat by þe inferme lyzt of hys bemes breken or percen þe inwarde entrailles of þe erþe. or ellys of þe see. ¶ so ne seeþ nat god makere of þe grete worlde to hym þat lokeþ alle þinges from on heye ne wiþstandiþ nat no þinges by heuynesses of erþe. ne þe nyzt ne wiþstondeþ nat to hym by þe blake cloudes. ¶ þilke god seeþ in o strook of þouzt alle þinges þat ben or weren or schullen come. ¶ *and* þilke

[The .2<sup>de</sup>. Metur.]

The sweet-tongued Homer sings of the sun's pure light. Yet the sun's beams cannot pierce into the inner bowels of the earth, nor into the depths of the sea. But God, the world's maker, beholding from on high, has his vision impeded neither by earth nor cloud. At a glance he sees all events, present, past, and future.

4405 *haþ*—MS. haþe  
4411 *last[e]*—laste  
4412 *fro*—from  
4415 *cloude*—clowdes  
4418 *whiche*—which

4423 *seid*—MS. seide, C. seyd  
4425 *mouþe*—Mowth  
4428 *percen*—MS. perten,  
C. percen  
*inwarde*—inward

4430 *worlde*—world  
*on heye*—an hegh  
4431 *nat*—omitted  
4434 *schullen come*—shollen  
comyn

God, then, that alone sees all things, may indeed be called the true Sun.

god for he lokeþ *and* seeþ alle þinges al oon. þou maist seyn þat he is þe verray sonne.

4436

## TAMEN EGO EN INQUAM.

[The .34<sup>e</sup>. prose.]

B. I am distracted by a more difficult doubt than ever. God's foreknowledge seems to me inconsistent with man's free-will. For if God foresees all things, and cannot be deceived, then that which Providence hath foreseen must needs happen. If God from eternity doth foreknow not only the works, but the designs and wills of men, there can be no liberty of will—nor can there be any other action or will than that which a Divine and infallible Providence hath foreseen. For if things fall out

4451

contrary to such foreseeing, and are wrested another way, the pre-science of God in regard to futurity would not be sure and unerring—it would be nothing but an uncertain opinion of them; but I take it to be impious and unlawful to believe this of God. Nor do I approve of the reasoning made use of by some. For they say that a thing is not necessarily to happen because God hath foreseen it, but rather because it is to happen it cannot be hid from the Divine Providence.

þ An seide I now am I confounded by a more harde doute þan I was. what doute is þat quod she.

¶ For certys I coniecte now by whiche þinges þou art troubled. It semeþ quod I to repugnen *and* to contrarien gretly þat god knoweþ byforn alle þinges. *and* þat þer is any fredom of liberte. for yif so be þat god lokeþ alle þinges byforn. ne god ne may nat ben desseiu'd in no manere. þan mot it nedes ben þat alle þinges bytyden þe whiche þat þe purueaunce of god haþ sein byforn to comen. ¶ For whiche yif þat god knoweþ by-forn nat oonly þe werkes of men. but also hir conseils *and* hir willes. þan ne shal þer be no liberte of arbitre. ne certys þer ne may ben noon oþer dede ne no wille but þilke whiche þe deuyne purueaunce þat ne may nat ben desseiu'd haþ feled byforn ¶ For

yif þat þei myzten wryþen away in oþer manere þan þei ben purueyed. þan ne sholde þer ben no stedfast pre-science of þinge to comen but raþer an vncerteyn oppinioun. þe whiche þinge to trowen on god I deme it felonie *and* vnlueful. ¶ Ne I ne proeue nat þilk same resoun. as who seiþ I ne allowe nat. or I ne preise nat þilke same resoun by whiche þat som men wenen þat þei mowen assoilen *and* vnknyttten þe knot of þis questioun. ¶ For certys þei seyn þat þing nis nat to come for þat þe purueaunce of god haþ seyn it byforn. þat is to comen but raþer þe contrarie. ¶ And þat is þis þat for þat þe þing is to comen þat þerfore ne may it nat ben hyd fro þe purueaunce of god.

4435 *al oon*—alone  
4437 *harde*—hard  
4445 *haþ*—MS. haþe  
4446 *whiche*—which  
4450 *wille*—wil  
*whiche*—which þat

4451 *haþ*—MS. haþe  
4453 *stedfast*—stydefast  
4454-55 *þinge*—thing  
4455 *on*—of  
4456 *þilk*—þilke  
4458 *whiche*—which

4459 *knot*—knotte  
4461 *come*—comyn  
*haþ*—MS. haþe  
4464 *hyd*—MS. hydde, C.  
hidde

\*and in þis manere þis necessite slydiþ azein in to þe contrarie partie. ne it ne byhoueþ [nat] nedes þat þinges bytiden þat ben ypurueid. [but it by-houeth nedes / þat thinges þat ben to comyn ben yporueyid] but as it were ytrauailid. as who seiþ. þat þilke answeze procediþ ryzt as þouȝ men trauailden or weren bysy to enqueren þe whiche þing is cause of whiche þinges. as wheþer þe prescience is cause of þe necessite of þinges to comen. or ellys þat þe necessite of þinges to comen is cause of þe purueauzce. ¶ But I ne enforce me nat now to shewen it þat þe bytydyng of þinges y-wist byforn is necessarie. how so or in what manere þat þe ordre of causes haþ it self. al þouȝ þat it ne seme nat þat þe prescience brynge in necessite of bytydyng of þinges to comen. ¶ For certys yif þat any wyzt sitteþ it byhoueþ by necessite þat þe oppinioun be soþe of hym þat coniectiþ þat he sitteþ. and azeinward. al so is it of þe contrarie. yif þe oppinioun be soþe of any wyzt for þat he sitteþ it byhoueþ by necessite þat he sitte ¶ þan is here necessite in þat oon and in þat oþer. for in þat oon is necessite of sittyng. and certys in þat oþer is necessite of soþe but þerfore ne sitteþ nat a wyzt for þat þe oppinioun of sittyng is soþe. but þe oppinioun is raper soþe for þat a wyzt sitteþ by-forn. and þus al þouȝ þat þe cause of soþe comeþ of [þe] sytting. and nat of þe trewe oppinioun. Algates ȝitte is þer comune necessite in þat oon and in þat oþer. ¶ þus sheweþ it þat I may make semblable skills of þe purueauzce of god and of þinges to come. ¶ For al þouȝ for þat þat þinges ben to comen. þerfore ben þei purueid. nat certys for þei ben purueid. þerfore ne bytide þei nat. ȝit napeles byhoueþ it by necessite þat eiþer þe þinges to comen ben ypurueid of god. or ellys þat þe þinges þat ben

[\* fol. 35.]  
Now by this reason necessity appears to change sides. For it is not necessary that the things which are foreseen should happen, but it is necessary that the things which are to befall should be foreseen. As if the question was, which was the cause of the other—prescience the cause of the necessity of future events, or the necessity the cause of the prescience of future events? But I will prove that, however the order of causes may stand, the event of things foreseen is necessary, although prescience doth not seem to impose a necessity upon future

4481

things to fall out. For if a man sit—the belief in the sitting is true; and, on the other hand, if the opinion is true of his sitting, he must needs sit. In both cases there is a necessity—in the latter that the person sits—in the former, that the opinion concerning the other is true. But the man does not sit because the opinion of his sitting is true, but the opinion is true because the action of his being seated was antecedent in time. So that although the cause of truth arises from the sitting, there is a common necessity in both. Thus may we reason concerning Providence and future events.

4466 [nat]—from C.  
4467-8 [but—yporueyid]—  
from C.  
4471 þinges—thing  
4477 haþ—MS. haþe  
4480-82 soþe—soth

4486 soþe—sooth  
4487 soþe—soth  
4488 soþe—sooth  
4489 soþe comeþ — sooth  
comth  
[þe]—from C.

4490 comune—MS. comme,  
C. comunie  
4493 come—comyn  
4494 to—omitted  
4494-95 purueid—MS. pur-  
ueide, C. purueyid

For allowing things are foreseen because they are to happen, and that they do not befall because they are foreseen, it is necessary that future events should be foreseen of God, or if foreseen that they should happen; and this alone is sufficient to destroy all idea of *free-will*. But it is preposterous to make the happening of temporal things the cause of eternal prescience, which we do in imagining that God foresees future events because they are to happen. And, moreover, when I know that anything exists, it is necessary for my belief that it should be. So

4513

also when I know that an event shall come to pass, it must needs happen. The event, therefore, of a thing foreseen must befall. Lastly, if a person judge a thing to be different to what it is—this is not knowledge, but a false opinion of it, and far from the true knowledge. If, therefore, a thing be so to happen that the event of it is neither necessary nor certain, how can any one foresee what is to happen? For as pure knowledge has no element in it of falsehood, so what is comprehended by true knowledge cannot be otherwise than as comprehended. Hence it is that true

purueied of god bitiden [s.] by necessite. ¶ And þis þing oonly suffiseþ I-nouȝ to distroien þe fredome of oure arbitre. þat is to seyn of oure fre wille ¶ But now [certes] sheweþ it wel how fer fro þe soþe *and* how vp so down is þis þing þat we seyn þat þe bytydinge of temporel þinges is þe cause of þe eterne prescience. ¶ But forto wenen þat god purueiþ [the] þinges to comen. for þei ben to comen. what oþer þing is it but forto wene þat þilke þinges þat bitiden som tyme ben causes of þilke souereyne purueaunce þat is in god. ¶ And her-to I adde ȝitte þis þing þat ryȝt as whan þat I woot þat o þing is it byhoueþ by necessite þat þilke self þing be. *and* eke þat whan I haue knowe þat any þinge shal bitiden so byhoueþ it by necessite þat þilk[e] same þing bytide. so folweþ it þan þat þe bytydyng of þe þinge Iwist by-forn ne may nat ben eschewed. ¶ And at þe last[e] yif þat any wyȝt wene a þing to ben oþer weyes þan it is. it nys nat oonly vnscience. but it is de-ceiuable oppinioun ful diuerse *and* fer fro þe soþe of science. ¶ wher-fore yif any þing be so to comen so þat þe bytydyng of it ne be nat certeyne ne necessarie. ¶ who may weten [byforn] þat þilke þing is to come. ¶ For ryȝt as science ne may nat be medelyd wiþ falsnesse. as who seiþ þat yif I woot a þing. it ne may nat be fals þat I ne woot it. ¶ Ryȝt so þilk þing þat is conceyued by science ne may [nat] ben noon oþer weyes þan [as] it is conceiued. For þat is þe cause whi þat science wantiþ lesyng. as who seiþ. whi þat wityng ne receyueþ nat lesyng of þat it woot. ¶ For it byhoueþ by necessite þat euery þinge [be] ryȝt as science comprehendþ it to be. what shal I þan sein. ¶ In whiche manere knoweþ god byforn þe þinges to comen.

4498 [s.]—from C.  
4499 *fredome*—freedom  
4500 *uille*—wil  
4501 [certes]—from C.  
4501 *purueiþ*—MS. *purueiþe*  
[the]—from C.  
4506 *bitiden*—bytydden  
*som tyme*—whilom

4509 *o*—a  
*self*—selue  
4510 *þinge*—thing  
4511 *þilk[e]*—þilke  
4513 *þinge*—thing  
4514 *last[e]*—laste  
4515 *nys*—is  
4518 *it*—hit

4519 [byforn]—from C.  
4522 *fals*—false  
4523 [nat]—from C.  
*ben*—MS. by, C. ben  
4524 *þan [as] it is*—MS. *þan*  
*it is be*  
4527 [be]—from C.  
4529 *whiche*—which

¶ yif þei ne be nat certeyne. ¶ For yif þat he deme þat þei ben to comen vneschewably. *and* so may be þat it is possible þat þei ne shullen \*nat comen. god is desseiued. but nat only to trowen þat god is desseiued. but for to speke it wiþ mouþe it is a felonous synne.

¶ But yif þat god woot þat ryzt so as þinges ben to comen. so shulle þei comen. so þat he wit[e] egaly. as who seiþ indifferently þat þinges mowen ben don or ellys nat don. what is þilke prescience þat ne comprehendþ no certeyne þinge ne stable. or ellys what difference is þer bytwixe þe prescience. *and* þilke iape-worþi dyuynge of Tiresie þe diuinour þat seide. ¶ Al þat

I seie quod he eyþer it shal be. or ellys it ne shal nat be. Or ellis how moche is worþe þe diuyn prescience more þan þe oppinioun of mankynde yif so be þat it demeþ þe þinges vncerteyne as men don. of þe whiche domes of men þe bytydyng nis nat certeyne. ¶ But yif so be þat noon vncerteyne þinge may ben in hym þat is ryzt certeyne welle of alle þinges. þan is þe bytydyng certeyne of þilke þinges whiche he haþ wist byforn fermely to comen. For whiche it folweþ þat þe

freedom of þe conseils *and* of þe werkes of mankynde nis non syn þat þe þouzt of god seeþ alle þinges *with* outen errour of falsnesse byndeþ *and* constreiniþ hem to a bitidyng by necessite. *and* yif [this] þing be on-is grauntid *and* receyued. þat is to seyn. þat þer nis no fre wille. þan sheweþ it wel how gret destruccion *and* how grete damages þer folwen of þinges of mankynde.

¶ For in ydel ben þer þan purposed *and* byhyzt medes of goode folk. *and* peynes to badde folk. syn. þat no moeuyng of free corage uoluntarie ne haþ nat deserued hem. þat is to seyn neiþer mede nor peyne. ¶ And it sholde seme þan þat þilke þinge is alþer worste whiche

knowledge cannot err, because every-thing must precisely be what true knowledge [\* fol. 55 b.] perceives it to be. What follows, then?

4534

How does God foreknow these uncertain contingencies? For if he thinks that a thing will inevitably happen, which possibly may not, he is deceived—but this is sheer blasphemy.

4540

But if God discerns that just as things are to come they shall come; if he knows that they may or may not come, what sort of prescience is this, which comprehends nothing certain, nothing invariable? Or how does divine prescience differ from human opinion, if he hath an uncertain judgment of things, whereof the events are uncertain and un-fixed?

4551

But if there can be no uncertainty in his knowledge, who is the source of all certainty; the event of all things which he foreknows must be fixed and inevitable.

Whence it follows that men have no freedom in their designs and actions; because the Divine Mind, endowed with an infallible foresight, constrains and binds them to a certain event.

4562

4534 *mouþe*—Mowth4536 *shulle*—shullyn*wit[e]*—wite4538 *don*—MS. done, C. y-

doon

4543 *moche*—mochel4543 *worþe*—worth4549 *haþ*—MS. haþe4550 *whiche*—which4551 *mankynde*—man-kynd4554 [*this*]—from C.4555 *grauntid*—ygraunted4558 *medes of*—Meedes to4560 *haþ*—MS. haþe4562 *alþer worste whiche*—

alderworst which

Rewards and punishments now deemed just and equitable, will be considered most unjust, when, it is allowed, that mankind are not prompted by any will of their own, to either virtue or vice, but in all their actions are impelled by a fatal necessity.

4570

Nor would there be such things as virtue or vice, but such a medley of the one and the other as would be productive of the greatest confusion. And from this it will follow—that since all order comes of Divine Providence, and that there is no freedom of the human will, that also our vices must be referred to the author of all good—which is a most impious opinion. Then is it useless to hope for anything from God, or to pray to him. For why should men do either, when all they can desire is irreversibly predestined? Hope and prayer being thus ineffectual, all intercourse is cut off between God and man.

4588

By reverent and humble supplication we earn divine grace, a most inestimable favour, and are able to associate with the Deity, and to unite ourselves to the inaccessible light.

þat is nowe demed. for alþer moste iuste *and* moste ryztful. þat is to seyn þat shrewes ben punyssed. or ellys þat good[e] folk ben ygerdoned. þe whiche folk syn þat þe propre wille [ne] sent hem nat to þat oon ne to þat oþer. þat is to seyn. neþer to good[e] ne to harme. but constreineþ hem certeyne necessite of þinges to comen. ¶ þanne ne shollen þer neuer ben ne neuer weren vice ne vertue. but it sholde raper ben confusioun of alle desertes medlid wiþoute discreсион. ¶ And zitte þer folweþ an oþer inconuenient of þe whiche þer ne may ben þouzt ne more felonous ne more wikke. *and* þat is þis þat so as þe ordre of þinges is yledd *and* comeþ of þe purueaunce of god. ne þat no þing nis leueful to þe conseils of mankynde. as who seiþ þat men han no power to done no þing. ne wilne no þing. þan folweþ it þat oure vices ben refferred to þe mak[er]e of alle good. as who seiþ þan folweþ it. þat god auzt[e] han þe blame of oure vices. syn he constreiniþ by necessite to don vices. þan nis þer no resoun to han hopen in god. ne forto preien to god. ¶ For what sholde any wyzt hopen to god. or whi sholde he preien to god. syn þat þe ordenaunce of destine whiche þat ne may nat ben enclined. knytteþ *and* streiniþ alle þinges þat men may desiren. ¶ þan sholde þere be don away pilke only alliaunce bytwixen god *and* men. þat is to seien to hopen *and* to preien. but by þe preis of ryztfulnesse *and* of veray mekenesse we deserue þe gerdoun of þe deuyne grace whiche þat is inestimable. þat is to sein þat it is so grete þat it ne may nat ben ful ypreised. *and* þis is oonly þe manere. þat is to seyen hope *and* prayeres. for whiche it semeþ þat [men] mowen speken

4563 *nowe*—MS. newe, C. now  
alþer *moste iuste*—alder  
moost iust  
*moste*—most  
4565-67 *good[e]*—goode  
4566 *wille*—wil  
[ne]—from C.  
4571 *wiþoute*—with-owten  
4573 *þouzt*—thoght

4574 *yledd*—MS. yledde, C.  
yled  
4575 *comeþ*—comth  
4577 *done*—doon  
4578 *mak[er]e*—makers  
4579 *auzt[e]*—owhte  
4584 *whiche*—which  
4588 *preis*—prys  
*ryztfulnesse*—Rihtwesse-

nesse  
4589 *deserue*—desseruyn  
4590 *deuyne*—MS. deuynes,  
C. dyuyne  
4590-93 *whiche*—which  
4591 *grete*—gret  
4593 [men]—from C.  
*speken*—speke



wiþ god. *and* by resoun of supplicacioun ben conioigned to pilk clernesse þat nis nat approached no raper or þat men byseken it *and* emprenten it. And yif men ne wene [nat] þat [hope] ne preiers ne han no strengþes. by þe necessite of þinges to comen y-resceiued. what þing is þer þan by whiche we mowen be conioygned *and* clyuen to pilke souereyne prince of þinges. ¶ For whiche it byhoueþ by necessite þat þe lynage of mankynde as \*þou songe a litel here byforne ben departed *and* vnoygned from hys welle *and* faylen of hys bygynnyng. þat is to seien god. 4604

If men believe that hope and prayer have no power because of the necessity of future events, by what other way can we be united, and hold fast to the sovereign Lord of all things? 4599

Wherefore mankind must be dis-severed and dis-united from the source of its existence, and shrink from its beginning. [\* fol. 36.]

QUE NAM DISCORDS

What discordable cause haþ to-rent *and* vnoygned þe byndyng or þe alliaunce of þinges. þat is to seyne þe coniuuencioun of god *and* of man. ¶ whiche god haþ establissed so grete bataile bitwixen þise two soþefast or verray þinges. þat is to sein bytwixen þe puruauance of god *and* fre wille. þat þei ben synguler *and* diuided. ne þat þei ne wolen nat ben medeled ne coupled to-gidre. but þer nis no discorde to [tho] verray þinges. but þei cleuen certeyne al wey to hem self. but þe þouzt of man confounded *and* cuerþrowen by þe dirke membris of þe body ne may nat by fir of his dirk[ed] lokyng. þat is to seyn by þe vigour of hys insyzt while þe soule is in þe body knowen þe þinne subtil knyntynges of þinges. ¶ But wherfore eschaufiþ it so by so grete loue to fynden pilke note[s] of soþe y-couered. (glosa) þat is to sein wherfore eschaufiþ þe þouzt of man by so grete desir to knowen pilke notificaciouns þat ben yhidd vndir þe couertours of soþe. woot it ouzt pilke þinges

[The 3<sup>de</sup>. Metur.] Say what discordant cause looses the bonds of things? 4607

What power doth make these two great truths (i. e. Providence and Free-will) contend, which when separate are plain and clear, but united appear dark and perplexed?

4613

The mind of man encumbered by the earthly body, can never, with her cloudy sight, discover the subtle and close bonds of things.

4617

But why does man burn with ardour to learn the hidden notes of truth?

Why gropes he for he knows not what?

None seek to know what is known.

4595 *pilk*—thilke  
4596 *emprenten*—impetrent  
4597 [nat]—from C.  
[hope]—from C.  
4601 *whiche*—which  
4602 *byforne*—by-forn  
4605 *haþ*—MS. haþe  
4606 *seyne*—seyn  
4607 *whiche*—which

4608 *haþ*—MS. haþe  
*grete*—gret  
*soþefast*—soothfast  
4610 *wille*—wil  
4612 *discorde*—discord  
[tho]—from C.  
4613 *cleuen*—clyuen  
4615 *dirk[ed]*—derkyd  
4616 *while*—whil

4617 *knowen*—knowe  
4619-21 *grete*—gret  
*note[s]*—notes  
4619 *soþe*—soth  
4621 *yhidd*—MS. yhidde, C.  
Ihyd  
4622 *soþe*—sooth  
*þinges*—thing

If he knows them not, what does he so blindly seek ?

þat it anguissous desirēþ to knowe. as who seiþ nay.

¶ For no man ne trauaileþ forto witen þinges þat he woot.

4625 and þerfore þe texte seiþ þus. ¶ [*Glosa*] Si enim anima ignorat istas subtiles connexiones. responde. unde est quod desiderat scire cum nil ignotum possit desiderare.

Who wishes for things he hath never known ? Or if he seek, where shall he find them ? Or if he find, how shall he be sure that he has found what he sought for ? The pure soul that sees the divine thought, knows all the secret chains of things.

¶ But who traua[i]leþ to wyten þinges y-knowe. and yif þat he ne knoweþ hem nat. what sekiþ þilke blynde þouzt. what is he þat desirēþ any þinge of whiche he woot ryzt nat. as who seiþ who so desiriþ any þing nedis som what he knoweþ of it. or ellys he ne couþe

4633 nat desire it. or who may folwen þinges þat ne ben nat

ywist ¶ and þouzt [þat] he seke þo þinges where shal

he fynden hem. what wyzt þat is al vnknowynge and

ignoraunt may knowe þe forme þat is yfounde. ¶ But

whan þe soule byholdeþ and seeþ þe heye þouzt. þat is

to seyn god. þan knoweþ it to-gidre þe somme and þe

singularites. þat is to seyn þe principles and eueryche

by hym self. ¶ But now while þe soule is hidd in þe

cloude and in þe derknesse of þe membris of þe body.

it ne haþ nat al forzeten it selfe. but it wiþholdeþ þe

4643 somme of þinges and lesiþ þe singularites. þan who so

þat sekeþ soþenesse. he nis in neiþer nouþir habit. for

he not nat alle ne he ne haþ nat alle for-zeten. ¶ But

zitte hym remembriþ þe somme of þinges þat he wiþ-

holdeþ and axeþ counseil and tretip depelyche þinges

ysein byforne. [*Glosa*] þat is to sein þe grete somme in

hys mynde. [*textus*] so þat he mowe adden þe parties

þat he haþ forzeten. to þilke þat he haþ wiþholden.

But he ponders on what he knows, that he may add those things that he hath forgotten to those that he retains.

4625 [*Glosa*]-from C.

4630 þinge-thing

whiche-which

4631 woot-not

nat-nawht

4632 couþe-kowde

4634 [þa:] -from C.

where-wher

4635 what-MS. þat, C. what

vnknowynge-vnkunnyng

4639 eueryche-euerych

4640 while-whil

þe-MS. þe þe

hidd-MS. hidde, C. hidde

4641 derknesse-derkenesse

4642 haþ-MS. haþe

selfe-self

4644 nouþir habit - nother

habite

4645 alle (both)-al

haþ-MS. haþe

4648 [*Glosa*]-from C.

4649 [*textus*]-from C.

4650 haþ (both)-MS. haþe

## TAMEN ILLA UETUS INQUIT HEC EST.

hanne seide she. þis is quod she þe olde questioun of þe purueaunce of god. and marcus tulius whan he deuided[e] þe deuinaciouns. þat is to sein in hys booke þat he wroot of deuinaciouns. he moeued[e] gretly þis questioun. and þou þi self hast souzt it mochel and outerly and long[e]. but zit ne haþ it nat ben determined ne yspedd fermely and diligently of any of yow. ¶ And þe cause of þis derkenesse and [of this] difficulte is for þat þe moeuyng of þe resoun of mankynde ne may nat moeuen to. þat is to sein applien or ioynen to þe simpliceite of þe deuyne prescience. ¶ þe whiche sympliceite of þe deuyne prescience zif þat men [myhten thinken it in any manere / þat is to seyn / þat yif men] myzte þinken and comprehenden þe þinges as god seeþ hem. þan ne sholde þer dwellen outerly no doute. þe whiche resoun and cause of difficulte I shal assaie at þe laste to shewen and to speden. ¶ whan I haue \*firste [yspendyd / and] answered to þo resouns by whiche þou art ymoeued. ¶ For I axe whi þou wenest þat þilk[e] resouns of hem þat assoilen þis questioun ne ben nat spedeful ynouȝ ne sufficient þe whiche solucioun or þe whiche resoun for þat it demþ þat þe prescience nis nat cause of necessite to þinges to comen. þan ne weneþ it nat þat freedom of wille be distourbed or ylett by prescience. for ne drawest þou nat argumentes from ellys where of þe necessite of þinges to comen. As who seiþ any oþer wey þan þus. but þat þilke þinge[s] þat þe prescience woot byfor[n] [ne] mowen nat vnbitide. þat is to seyn þat þei moten bitide. ¶ But þan yif þat prescience ne putteþ no necessite to þinges to comen. as þou þi self

[The 4<sup>th</sup> prose.]  
P. This is the old objection against Providence, so ably handled by Cicero in his *Book of Divination*; and you yourself have anxiously dis-

4655  
cussed it. But neither of you have offered a satisfactory solution of the difficulty. The cause of this mystery is that the human understanding cannot conceive the simplicity of the divine prescience, for if it were possible to comprehend this, every difficulty would at once disappear. I shall, therefore, try to explain and solve this difficult

4665  
question. I ask, then, why you do not approve the [\* fol. 36 b.] reasoning of such as think—that Prescience does not obstruct the liberty of the will, because it is not the necessitating cause of future events? Do you draw an argument of the necessity of future events, from any other topic than this,—that those things which are foreknown must

4675  
of necessity happen? If divine prescience imposes no necessity upon future things, must not the issue of things be voluntary, and man's will free and unconstrained?

4653 *deuided[e]*—deuyuede  
booke—book  
4654 *moeued[e]*—moeuuede  
4655 *souzt*—I-sowht  
4; 6 *long[e]*—longe  
*haþ*—MS. haþe  
4657 *yspedd*—MS. yspedde,  
C. *Ispeð*  
*fermely*—MS. feruently,

C. *fermely*  
4658 *derkenesse*—dirknesse  
[*of this*]—from C.  
4662-3 [*myhten* — *men*]—  
from C.  
4663 *myzte*—myhten  
4667 *firste*—fyrst  
4668 [*yspendyd and*]—from  
C.

4668 *þe*—the  
*whiche*—which  
4669 *art*—MS. arte  
*þilk[e]*—þilke  
4671 *spedeful*—spedful  
4672 *whiche*—which  
4674 *wille*—wyl  
4677 *þinge[s]*—þinges

For argument sake let us suppose there is no prescience, would, then, the events which proceed from free-will alone be under the power of necessity?  
 B. No.  
 P. Let us, then, admit Prescience, but that it imposes no necessity on what is to happen; the freedom of the will would still remain entire and absolute. But although Prescience, you may say, is not the necessary cause of future events, yet it is a sign that they shall necessarily happen, and hence it follows that, although there

4695

were no prescience, future events would still be an inevitable necessity. For the sign of a thing is not really the thing itself, but only points out what the individual is. Wherefore, it must be first proved that everything happens by necessity before we can conclude that prescience is a sign of that necessity. For if there be no necessity, prescience cannot be the sign of that which has no existence. The assertion that nothing happens but by necessity, must be proved by arguments drawn from causes connected and agreeing with this necessity, and not from signs or fore-gn causes.

hast confessed it *and* byknowen a litel her byforne. ¶ what cause [or what] is it. as who seiþ þere may no cause be. by whiche þat þe endes (exitus) uoluntarie of þinges myzten be constreyned to certeyne bitydyng. ¶ For by grace of possessioun. so þat þou mowe þe better vndirstonde þis þat folweþ. ¶ I pose (impossibile) þat þer ne be no prescience. þan axe I quod she in as moche as appertenip to þat. sholde þan þinges þat comen of frewille ben constreined to bytiden by necessite. *Boicius.* nay quod I. þan azeinward quod she. I suppose þat þere be prescience. but þat ne putteþ no necessite to þinges. þan trowe I þat þilk self freedom of wille shal dwellen al hool *and* absolut *and* vnbounen. but þou wolt sein þat al be it so þat prescience nis nat cause of þe necessite of bitidyng to þinges to comen. ¶ Algates zitte it is a signe þat þe þinges ben to bytiden by necessite. by þis manere þan al þouz þe prescience ne hadde neuer yben. zit algate or at þe lest[e] wey. it is certeyne þing þat þe endys *and* þe bitydynges of þinges to comen sholde ben necessarie. ¶ For euery sygne sheweþ *and* signifieþ oonly what þe þing is ¶ but it ne makip nat þe þing þat it signifieþ. ¶ For whiche it byhoueþ firste to shewen þat no þing ne bitidip [þat it ne bytydith] by necessite. so þat it may apere þat þe prescience is signe of þis necessite ¶ or ellys yif þere nere no necessite. certys þilke prescience ne myzt[e] nat ben signe of þinge þat nis nat. ¶ But certys it is nowe certeyne þat þe preue of þis sustenip by stedfast resoun ne shal nat ben ladd ne proued by signes ne by argumentys ytaken fro wiþ oute. but by causes couenable *and* necessarie ¶ But þou mayst sein how may it be þat þe þinges ne bitiden nat

4683 *whiche*—which  
 4685 *better*—betere  
 4688 *moche*—mochel  
 4689 *frewille*—free wyl  
 4691 *þat ne*—þat is ne  
 4692 *þat*—MS. þan  
 þilk self—þilke selue

4693 *wille*—wil  
 4699 *lest[e]*—leeste  
 4700 *sholde*—sholden  
 4703 *whiche*—which  
 4704 *firste*—fyrst  
 4704 [þat — bytydith] —  
 from C.

4707 *myzt[e]*—myhte  
 þinge—thing  
 4708 *nowe*—now  
 4709 *sustenip*—ysustenyd  
 stedfast—stydefast  
 ladd—MS. ladde, C. lad

þat ben ypurueyed to comen. but certys ryzt as we trowen þat þo þinges whiche þat þe purueaunce woot by-forn to comen. ne ben nat to bitiden. but [þat] ne sholde we nat demen. but raþer al þouȝ [þat] þei schal bitiden. zit ne haue þei no necessite of hire kynde to bitiden. and þis maist þou lyztly aperceyuen by þis þat I shal seyn. but we seen many þinges whan þei ben don by-forn oure eyen ryzt as men seen þe karter worken in þe tournynge and in attempryng or in adressyng of hys kartes or chariottes. ¶ and by þis manere as who seip mayst þou vnderstonde of alle manere opir werkemen. ¶ Is þere þanne any necessite as who seip in oure lokynge [þat] constreineþ or compelliþ any of þilke þinges to ben don so. b. nay quod I ¶ For in ydel and in veyne were alle þe effect of crafte yif þat alle þinges weren moeued by constreynynge. þat is to seyn by constreynynge of oure eyen or of oure syzt. P. þise þingus þan quod she þat whan men don hem ne han non necessite þat men don hem. eke þo same þinges first or þei be don. þei ben to comen wiþ out necessite. for whi þer ben somme þinges to bytide of whiche þe endys and þe bitidynges of hem ben absolut \*and quit of alle necessite. for certys I ne trowe nat þat any man wolde seyn þis. þat þo þinges þat men don now þat þei ne weren to bitiden. first or þei were ydon ¶ and þilk same þinges al þouȝ þat men hadden ywyst hem by-forn. zitte þei han fre bitidynges. for ryzt as science of þinges present ne bryngeth in no necessite to þinges [þat men doon // Ryht so the prescience of thinges to comen ne bryngeth in no necessite to thinges] to bytiden but þou mayst seyn þat of þilke same it is ydouted. as wheþer þat of þilke þinges þat ne han non endes and

We see many things when they are done before our eyes; such as a charioteer driving his chariot, and other things of ilke nature. Now, is there any necessity which compels these things to be done? B. No. For if all things were moved by compulsion—the efforts of art would be vain and fruitless.

P. The things, then, which are done are under no necessity that they should be done; then first before they were done, they were under no necessity of coming to pass; wherefore some things happen, the event of which is unconstrained by necessity.

These things therefore, although fore-known, have free events: for as the knowledge

4731 of present things imposes no necessity upon things which are now done, so

[\* fol. 37.] neither does the foreknowledge of futurities necessitate the things which are to come. But you may doubt whether there can be any certain prescience of things, of which the event is not necessitated: for here there seems to be an evident contradiction. If things are fore-known, you may contend they must necessarily happen; and if their event is not necessary,

4714 *whiche*—which  
4715 [þat]—from C.  
*sholde*—sholden  
4716 *demen*—MS. denyen  
[þat]—from C.  
4717 *necessite*—MS. necessari-  
4721 *hys*—hise [tes]

4725 [þat]—from C.  
4727 *veyne*—veyn  
*alle*—al  
*crafte*—craft [the  
4729 *þise*—MS. þise þise, C.  
4732 *wiþ out*—with-owte  
4733 *bytide*—bytyden

4733 *whiche*—which  
4737 *were*—weeren [I-doon  
*ydon* — MS. ydone, C.  
*þilk*—þilke  
4741-2 [þat — *thinges*] —  
from C.  
4744 *endes*—issues

they cannot be foreseen, because true knowledge can comprehend nothing but what is absolutely certain. And if things uncertain in their events are foreseen as certain, this knowledge is nothing more than a false opinion. For it is very remote from true knowledge to judge of things otherwise than they really are. The cause of this error is that men imagine that their knowledge is wholly derived from the things known, whereas it is quite the reverse. Things are not known from their inherent properties, but by the faculties of the observer.

4761

The roundness of a body affects the sight in one way, and the touch in another. The eye, from afar, darts its rays upon the object, and by beholding it comprehends its form. But the object is not distinguished by the touch unless the hand comes in contact with it and feels it all round. Man himself is surveyed in divers ways—by the senses, by the imagination, by reason, and by the intelligence (of the Deity). The senses take note of his material figure—the imagination considers the form alone, exclusive of the matter.

bytidynges necessaryes yif þer-of may ben any pre-science ¶ For certys þei seme to discorde. for þou wenest þat yif þat þinges ben yseyn byforn þat necessite folweþ hem. and yif (*et putas*) necessite faileþ hem þei ne myzten nat ben wist byforn. and þat no þinge ne may ben comprehendid by science but certeyne. and yif þo þinges þat ne han no certeyne bytidynges ben ypurueied as certeyn. it sholde ben dirkenesse of oppinioun nat soþefastnesse of science [*and þou weenyst þat it be diuerse fro the hoolnesse of science / þat any man sholde deme a thing to ben oother weys thanne it is it self*]. and þe cause of þis errour is. þat of alle þe þinges þat euery wyzt haþ yknowe. þei wenen þat þo þinges ben y-knowe al oonly by þe strengþe and by þe nature of þe þinges þat ben ywyst or yknowe. and it is al þe contrarie. for alle þat euere is yknowe. it is raþer comprehendid and yknown nat after his strengþe and hys nature. but after þe faculte þat is to seyn þe power and [the] nature of hem þat knowen. and for þat þis shal mowe shewen by a short ensample þe same roundenes of a body .O. oþer weyes þe syzt of þe eye knoweþ it. and oþer weyes þe touching. þe lokyng by castyng of his bemes waiteþ and seeþ fro afer alle þe body to-gider wiþ oute mouyng of it self. but þe touchinge cliuþ and conioigneþ to þe rounde body (*orbi*) and moueþ abouten þe environyng. and comprehendþ by parties þe roundnesse. ¶ and þe man hym self oþer weies wyt byholdþ hym. and oþerweyes ymaginacioun and oþer weyes resoun. and oþer weyes intelligence. ¶ For þe wit comprehendþ fro wiþ outen furþe þe figure of þe body of þe man. þat is establised in þe matere subiect. But þe ymaginacioun [comprehendith only the figure *with* owte the matere /

4746 *seme*—semyn  
*discorde*—discorden  
 4749 *þat*—yif  
 4753-5 [*and* — *self*]—from  
 C.  
 4757 *haþ*—MS. haþe  
 4760 *alle*—al

4763 *mowe*—mowen  
 4764 *roundenes* — Rownd-  
 nesse  
 4765 *syzt*—sihte  
 4767 *alle*—al  
 4769 *abouten*—abowte  
 4770 *roundnesse* — Rownd-

nesse  
 4774 *fro wiþ outen furþe*—  
 with owte forþ  
 4776-7 [*comprehendith* —  
*ymaginacioun*]—from C.

Resoun surmounteth ymaginacioun] and comprehendēþ by an vniuersel lokynge þe *commune* spece (*speciem*) þat is in þe singuler peces. ¶ But þe eye of intelligence is heyzer for it *sourmountēþ* þe *envirounynge* of þe vniuersite and lookeþ ouer þat by pure subtilite of þouzt. þilk same symple forme of man þat is *perdurably* in þe deuynē þouzt. in whiche þis auzt[e] gretely to ben considered þat þe heyest strengþe to comprehendē þinges embraceþ and conteynēþ þe lower[e] strengþe [but the lowere strengthe ne arysith nat in no manere to heyere strengthe]. for wit ne may no þinge comprehendē oute of matere. ne þe ymaginacioun ne lokeþ nat þe vniuerseles peces. ne resoun ne takeþ nat þe symple forme. so as intelligence takeþ it. but þe intelligence þat lokeþ al abouen whan it haþ comprehendid þe forme it knoweþ and demeþ alle þe þinges þat ben vndir þat forme. but she knoweþ hem vndir þilke manere in þe whiche it comprehendīþ þilke same symple forme þat ne may neuer be knowen to non of þat oþer. þat is to seyn to non of þo þre forseide strengþes of þe soule. for it knoweþ þe vniuersite of resoun and þe figure of þe ymaginacioun. and þe sensible material conseiued. and þou wenest þat it be diuerse fro þe hoolnesse of science. þat any man sholde deme a þing to ben oþerweyes þan it is it self and þe cause of þis errour etc'. *vt supra*. by wit. ne it ne vseþ nat nor of resoun ne of ymaginacioun ne of wit wiþ oute forþe but it byholdeþ alle þinges so as I shal seye. by a strok of þouzt formely wiþ oute discours or collacioun ¶ Certys resoun whan it lokeþ any þing vniuersel it ne vseþ nat of ymaginacioun nor of wit and algates 3it [it] comprehendīþ þe þinges ymaginable and sensible. for resoun is she þat \*diffinisseþ þe vniuersel

Reason transcends the imaginations, and examining existences in general discovers the particular species, but the eye of Intelligence soars still higher; for, going beyond the bounds of what is general, it surveys the simple forms themselves, by its own pure and subtle thought: in which this is chiefly to be considered, that the higher power of perception embraces the lower; but the inferior cannot attain to the energy of the superior: for the senses cannot go beyond the perception of matter; the imagination cannot comprehend existences in general, nor can the reason conceive the simple form. But the Intelligence looking down (as from

4794

above) and having conceived the form, discerns all things that are below it, and comprehends what does not fall within the reach of the other faculties of the mind.

Without the aid of those faculties Intelligence comprehends things formally (i. e. by beholding their simple forms) by one effort of mind. Reason, without the aid of Imagination and Sense, in considering things in general, comprehends all imaginable and sensible things. For instance, reason defines her general conceptions thus:—

[\* fol. 37 b.]

4777 comprehendēþ — MS. comprehendynge  
4778 an—omitted  
4780 heyzer—heyere  
4783 whiche—whiche  
auzt[e]—owhte  
4784 heyest—heyiste

4785 lower[e]—lowere  
4785-7 [but — strengthe]—  
from C.  
4787 wit—withe  
oute—owt  
4791 haþ—MS. haþe  
4793 whiche—which

4795-6 non—none  
4796 strengþes—thinges  
4798-4801 and þou—*vt supra*—omitted  
4805 collacioun—MS. callacioun, C. collacioun  
4806 wit—withe

Man is a rational two-footed animal, which, though it be a general idea, yet every one knows that man thus defined is perceived both by the imagination and the senses, notwithstanding that in this instance reason does not make use of imagination or the senses, but of her own rational conception. The imagination also, although it derives its power of seeing and forming figures from the senses, yet in the absence and without the use of the senses it considers and comprehends all sensible things by its own imaginative power. Do not you see that

4824

men attain to the knowledge of things more by their own faculties, than by the inherent property of things?

[The 4<sup>th</sup> Metur.]

Nor is it unreasonable that it should be so—for since every judgment is the act of the person judging; every one must needs do his own work by the help of his own faculties, and not by the aid of foreign power.

Fallacious and obscure was the lore of the Stoics, who taught that images of things obvious to the senses were imprinted on the mind by external objects, and that the soul is at first like a mirror or a clean parchment, free from figures and letters.

of hir conseite ryzt þus. ¶ Man is a resonable t[w]o-footid beest. and how so þat þis knowynge [is] vniuersel. 3it nys þer no wyzt þat ne woot wel. þat a man is [a thing] ymaginable and sensible ¶ and þis same considereþ wel resoun. but þat nis nat by ymaginacioun. nor by witte. but it lokiþ it by [a] resonable concepcioun. ¶ Also ymaginacioun al be it so. þat it takeþ of wit þe bygynyngus to seen and to formen þe figures. algates al þou3 þat wit ne ware not present. 3it it envirouniþ and comprehendþ alle þinges sensible. nat by resoun sensible of demynge. but by resoun ymaginatif. ¶ sest þou nat þan þat alle þe þinges in knowynge vsen more of hir faculte or of hir power. þan þei don of [the] faculte or of power of þinges þat ben yknowen. ne þat nis no wronge. for so as euery iugement is þe dede or þe doynge of hym þat demerþ. It byhoueþ þat euery wyzt performe þe werke and hys entencioun nat of forein power? but of hys propre power.

## QUONDAM PORTICUS ATTULIT.

ÞE porche þat is to sein a gate of þe toune of athenis þer as philosophres hadde hir congregacioun to dispoyten. and þilke porche brouzt[e] somtyme olde men ful derke in hire sentences. þat is to sein philosophers þat hy3tenstoiciens. þat wenden þat ymages [and] sensibilites þat is to sein sensible ymaginaciouns. or ellys ymaginacioun of sensible þinges weren inprentid in to soules fro bodies wiþ oute forþe. ¶ As who seiþ þat þilke stoiciens wenden þat þe soule hadde ben naked of it self. as a mirour or a clene parchemyn. so þat alle fygures mosten [fyrst] comen fro þinges fro wiþ oute in to soules. and ben inprentid in to soules. *Textus.* Ryzt as we ben wont some tyme by a swift poyntel to ficchen lettres emprentid in þe smoþenesse or in þe plainesse of

4810 [is]—from C.

4813 witte—wit

4821 don—MS. done, C. doon

[the]—from C.

4822 yknowen—Iknowe

4822 no wronge—nat wrong

4824 werke—werk

4825 forein—foreyne

4827 hadde—hadden

dispoyten—despnten

4828 brouzt[e]—browhte

4830 [and]—from C.

4837 inprentid—aprentyd

4838 some tyme—somytyme  
swift—swyfte



þe table of wex. or in parchemyn þat ne haþ no figure [ne] note in it. *Glosa.* But now arguiþ boece azeins þat oppinioun and seiþ þus. but yif þe þriuyng soule ne vnplitiþ no þing. þat is to sein ne doþ no þing by hys propre moeuynge. but suffriþ and lieþ subgit to þe figures and to þe notes of bodyes wiþ oute forþe. and zeldeþ ymages ydel and veyne in þe manere of a mirour. whennes þriueþ þan or whennes comeþ þan þilke knowyng in oure soule. þat discerniþ and byholdeþ alle þinges. and whennes is þilke strengþe þat byholdeþ þe syngulere þinges. or whennes is þe strengþe þat dyuydeþ þinges yknowe. and þilke strengþe þat gadereþ to-gidre þe þinges deuided. and þe strengþe þat cheseþ hys entrechaunged wey. for som tyme it heueþ vp þe heued. þat is to sein þat it heueþ vp þe entencioun to ryzt heye þinges. and som tyme it discendiþ in to ryzt lowe þinges. and whan it retourniþ in to hym self. it repreuiþ and destroieþ þe false þinges by þe trewe þinges. ¶ Certys þis strengþe is cause more efficient and mochel more myzty to seen and to knowe þinges. þan þilke cause þat suffriþ and resceyueþ þe notes and þe figures impressed in manere of matere al-gates þe passioun þat is to seyn þe suffraunce or þe wit in þe quik[e] body goþ byforne excitynge and moeu- yng þe strengþes of þe þouzte. ryzt so as whan þat clerenesse smyteþ þe eyen and moeuþ hem to seen. or ryzt so as voys or sounne hurtliþ to þe eres and com- moeuþ hem to herkne. þan is þe strengþe of þe þouzt ymoeuid and excitid and clepeþ furþe þe semblable moeuynge þe spesces þat it halt wiþ inne it self. and addiþ þo spesces to þe notes and to þe þinges wiþ out forþe. and medeleþ þe ymages of þinges wiþ out forþe to þe forme[s] yhid wiþ inne hym self.

But if the mind is passive in receiv- ing the impres- sions of outward objects, whence proceeds the knowledge by which the mind comprehends all things?

4845

Whence its force to conceive indi- vidual existences, to separate those things when known, to unite divided things, and to choose and change its path, soaring to the highest and de- scending to the lowest things— and returning to itself, to confute false things by the true?

4854

This cause is more efficacious and powerful to see and to know things, than that cause which re- ceives the cha- racters impressed like servile matter.

4860

Yet the sense in the living body excites and moves the mental powers; as when the light striking the eyes causes them to see, or as the voice rushing into the ear ex- cites hearing.

4866

Then is the force of thought ex- cited; it calls forth the images within itself, and adds to them the outward forms, blending external images with the counterparts con- cealed within.

4872

4840 *haþ*—MS. haþe  
4843 *vnplitiþ*—vnpleyteth  
*doþ*—MS. doþe  
4845 *þe*—tho  
4863 *quik[e]*—qwyke

4863 *goþ*—MS. goþe  
4864 *þouzte*—thoght  
4865 *clerenesse*—cleeruesse  
4866 *sounne*—sown  
4868 *furþe*—forth

4870 *out*—owte  
4871 *out forþe*—owte forth  
4872 *forme[s]*—formes  
*yhid*—I-middle

## QUOD SI IN CORPORIBUS SENCIENTIS.

[\* fol. 88.]

\*QUESTIO.

[The 5<sup>th</sup> prose.]

Although there are in objects certain qualities which strike externally upon the senses, and put their instruments in motion; although the passive impression upon the body precedes the action of the mind, and although the former rouses the latter to action, yet if in the perception of bodily things, the soul is not by the impression of external things made to know these things, but by its own power judgeth of these bodily impres-

4885

sions, how much more shall those pure spiritual beings (as God or angels) discern things by an act of their understanding alone, without the aid of impressions from external objects? For this reason, then, there are several sorts of knowing distributed among various beings. For sense (or sensation) destitute of all other knowledge is allotted to those creatures that have no motion, as shell-fish. But imagination is given to such brutes capable of motion, and having in some degree the power of desiring or refusing. Reason, however, is the attribute of man alone, as Intelligence is that of God.

But what [yif] þat in bodies to ben feelid þat is to sein in þe takynge of knowelechinge of bodyly þinges. and al be it so þat þe qualites of bodies þat ben obiect fro wiþ oute forþe moeuen *and* entalenten þe instrumentes of þe wittes. and al be it so þat þe passioun of þe body þat is to seyn þe witte [or the] suffraunce [goth to-form the strengthe of the workynge corage / the which passioun or suffraunce] clepiþ furþe þe dede of þe þouzt in hym self. *and* moeueþ *and* exiteþ in þis mene while þe formes þat resten wiþ in forþe. and yif þat in sensible bodies as I haue seid oure corage nis nat ytauzt or enprentid by passioun to knowe þise þinges.

but demip *and* knoweþ of hys owen strengþe þe passioun or suffraunce subiect to þe body. Moche more þan þoo þinges þat ben absolut *and* quit fram alle talentz or affeccions of bodies. as god or hys aungels ne folwen nat in discernynge þinges obiect from wiþ oute forþe. but þei accomplissen *and* speden þe dede of hir þouzt by þis resoun. ¶ þan þere comen many manere knowynges to dyuerse *and* differyng substaunces. for þe wit of þe body þe whiche witte is naked *and* despoyled of alle oþer knowynges. þilke witte comeþ to bestes þat ne mowen nat moeuen hem self here ne þere. as oystres *and* muscles *and* oþer swiche shelle fysshe of þe see. þat cliuen *and* ben norissed to roches. but þe ymaginacion comeþ to remuable bestes þat semen to han talent to fleen or to desiren any þinge. but resoun is al only to þe lynage of mankynde ryzt as intelligence is oonly þe deuyne nature. of whiche it folweþ þat þilke knowyng is more worþe þan [th]is[e] oþer. syn it knoweþ by hys

4873 [yif]—from C.

4878 [or the]—from C.

suffraunce — MS. suffraunce, C. suffraunce

4870-80 [goth—suffraunce]—from C.

4883 seid—MS. seide, C. seyð

4887 quit—quite

4888 hys—hise

4889 discernynge—MS. discernyng, C. discernynge from—fro

4893-94 witte—wit

4895 mowen—mowe

here ne þere—her *and* ther

4901 whiche—which

4902 [th]is[e] oþer — thise oothre

propre nature nat only hys subiect. as who seiþ it ne knoweþ nat al oonly þat apperteiniþ proprely to hys knowynge. but it knoweþ þe subgitz of alle oþer knowynges. but how shal it þan be yif þat wit *and* ymaginacioun stryuen azeins resonyng *and* sein þat of þilke vniuersel þinges. þat resoun weneþ to seen þat it nis ryzt nauzt. for wit *and* ymaginacioun seyn þat þat. þat is sensible or ymaginable it ne may nat ben vniuersel. þan is eiper þe iugement of resoun [soth]. ne þat þer nis no þinge sensible. or ellys for þat resoun woot wel þat many þinges ben subiect to wit *and* to ymaginacioun. þan is þe consepcioun of resoun veyn *and* fals whiche þat lookeþ *and* comprehendip. þat þat is sensible *and* synguler as uniuersele. and 3if þat resoun wolde answeren azein to þise two þat is to sein to wit *and* to ymaginacioun. *and* sein þat soþely she hir self. þat is to seyn þat resoun lokeþ *and* comprehendip by resoun of vniuersalite. boþe þat þat is sensible *and* þat þat is ymaginable. *and* þat þilke two þat is to seyn wit *and* ymaginacioun ne mowen nat strecchen ne enhaunsen hem self to knowynge of vniuersalite for þat þe knowyng of hem ne may exceeden nor sourmounten þe bodyly figure[s] ¶ Certys of þe knowyng of þinges men auzten raper zeue credence to þe more stedfast *and* to þe more perfit iugement. In þis manere stryuyng þan we þat han strengþe of resonyng *and* of ymaginynge *and* of wit þat is to seyn by resoun *and* by ymaginacioun *and* by wit. [and] we sholde raper preise þe cause of resoun. as who seiþ þan þe cause of wit or ymaginacioun. semblable þinge is it þat þe resoun of mankynde ne weneþ nat þat þe deuyne intelligence byholdeþ or knoweþ þinges to comen. but ryzt as þe resoun of mankynde knoweþ hem. for þou arguist *and* seist þus. þat

Hence His (i. e. God's) knowledge exceeds all other, comprehending both what belongs to His own nature, and what is comprehended by all inferior creatures. But how shall it be then, if sense and imagination oppose reason, affirming that the general idea of things, which reason thinks it so perfectly sees, is nothing? For what falls under the cognisance of the senses and imagination cannot be general. But if reason should answer to this—that in her idea of what is general she comprehends whatever is sensible and imaginable; but as to the senses and imagination, they cannot attain to the knowledge of what is general, since their know-

4921  
ledge is confined to material figures; and therefore in all real knowledge of things we must give the greatest credit to that faculty which has a more steadfast and perfect judgment of things. In a controversy of this kind ought not we, who possess faculties of reason, &c., to side with reason and esponse her cause? The case is entirely similar when human reason thinks the Divine Intelligence cannot behold future events in any other way than she herself is capable of perceiving them. For thus you argue —

4907 *azeins*—ayein  
4908 *vniuersel*—vniuersels  
4911 [soth]—from C.  
4914 *fals whiche*—false which

4917 *wit*—witte  
4918 *soþely*—soothly  
4923 *knowynge*—knowy  
4926 *zeue*—yeuen

4926 *stedfast*—stidefast  
4930 [and]—from C.  
4931 *or*—and of

What things are not necessitated cannot be fore-known; therefore there is no prescience of these things, for, if there were, everything would be fixed by an absolute necessity. If it were possible to enjoy the intelligence of [ \* fol. 38 b. ] the Deity, we should then deem it right that

4944

sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence. Let us, therefore, strive to elevate ourselves to the height of the supreme intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

[The 5<sup>th</sup> Metur.] Various are the shapes of created beings. Some creep along the ground and trace the dust in furrows as they go; others with nimble wings float through the air; some with their feet impress the ground, or tread lightly o'er the meads, or seek the shady grove.

4965

4938 [ther]—from C.  
4939 *trowen*—trowe  
4942 *parsoners*—parsoneres  
4945 *mans*—mannes  
4946 *au3t[e]*—owte  
4947 *whiche*—which  
4948 *þat yif*—yif þat

4949 *hey3t*—heihte  
    *þere*—ther  
4952 *þou3*—MS. þou3t  
4955 *no*—none  
4957 *somme*—som  
4959 *forghe contynued* —  
    forwh Ikonntynued

4959 *adres*—nadriss  
4960 [the]—from C.  
4963 *hem*—hem self  
    *stappes*—steppis  
4964 *or to gone*—and to gon  
    *eyþe[r]*—eyther  
4965 [elles]—from C.

yif it ne seme nat to men þat somme þinges han certeyne *and* necessarie bytydynges. þei ne mowen nat ben wist byform certeynely to bytiden. þan nis [ther] no prescience of þilke þinges. *and* yif we trowen þat prescience ben in þise þinges. þan is þer no þinge þat it ne bitidiþ by necessite. but certys yif we my3ten han þe iugement of þe deuyne þou3t as we \*ben parsoners of resoun. ry3t so as we han demed. it byhoueþ þat ymaginacioun *and* wit ben byneþe resoun. ry3t so wolde we demen þat it were ry3tful þing þat mans resoun au3t[e] to summitten it self *and* to ben byneþe þe deuyne þou3t. for whiche þat yif we mowen. as who seiþ. þat yif þat we mowen I conseil[e] þat we enhanse vs in to þe hey3t of þilke souereyne intelligence. for þere shal resoun wel seen þat þat it ne may nat by-holden in it self. *and* certys þat is þis in what manere þe prescience of god seeþ alle þinges certains *and* difinissed al þou3 þei ne han no certein issues or by-tydynges. ne þis is non oppinioun but it is raþer þe simplicité of þe souereyn science þat nis nat enclosed nor yshet wiþinne no boundes.

## QUAM UARIIS FIGURIS.

**Þ**E bestes passen by þe erþes by ful dyuerse figures for somme of hem han hir bodies strau3t *and* crepen in þe dust *and* drawn after hem a *trais* or a forghe contynued. þat is to sein as addres or snakes. *and* oþer bestes by [the] wandryng ly3tnesse of hir wenges beten þe wyndes *and* ouer-swymmen þe spaces of þe longe eyer by moist flee[y]nge. *and* oþer bestes gladen hem to diggen her traas or her stappes in þe erþe wiþ hir goyng or wiþ her feet. or to gone eyþe[r] by þe grene feldes or [elles] to walken vnder þe wodes.

and al be it so þat þou seest þat þei alle discorden by dyuerse formes. algate hire [faces] enclini[n]g heuieþ hire dulle wittes. Onlyche þe lynage of man heueþ heyest hys heyze heued and stondeþ lyzt wiþ hys vpryzt body and byholdeþ þe erþe vndir hym. [and] but-3if þou erþely man wexest yuel oute of þi witte. þis figure amonesteþ þe þat axest þe heuene wiþ þi ryzt[e] visage. and hast areised þi forhede to beren vp on heye þi corage so þat þi þouzt ne be nat yheuied ne put lowe vndir foot. sen þat þi body is so heye areised.

4975

## PROSA VLTIMA.

## QUONIAM IGITUR UTI PAULO ANTE.

**H**Erfore þan as I haue shewed a litel her byforne þat al þinge þat is ywist nis nat knowen by hys nature propre. but by þe nature of hem þat comprehend it. ¶ Lat vs loke now in as moche as it is leueful to vs. as who seiþ lat vs loken now as we mowen whiche þat þe estat is of þe deuyne substaunce so þat we mowen [ek] knowen what his science is. þe comune iugement of alle creatures resonables þan is þis þat god is eterne. lat vs considere þan what is eternite. For certys þat shal shewen vs to-gidre þe deuyne nature and þe deuyne science ¶ Eternite þan is perfit possessioun and al togidre of lijf interminable and þat sheweþ more clerely by þe comparisoun or collacioun of temporel þinges. for al þing þat lyueþ in tyme it is present and procediþ fro preterit3 in to futures. þat is to sein. fro tyme passed in to tyme comynge. ne þer nis no þing establised in tyme þat may enbracen to-gidre al þe space of hys lijf. for certys 3it ne haþ it nat taken þe tyme of þe morwe. and it haþ lost þat of 3ister-day. and certys in þe lijf

Though we see an endless variety of forms, yet all are prone; to the earth they bend their looks, increasing the heaviness of their dull sense. Man alone doth raise aloft his noble head; light and erect he spurns the earth. Thou art admonished by this figure then, unless by sense deceived, that whilst taught by thy lofty mien to look above, thou shouldst elevate thy mind lest it sink below its proper level. [The 6<sup>th</sup> prose and the laste.]

Since everything which is known is not, as I have shown, perceived by its own inherent properties, but by the faculties of those comprehending them, let us now examine the disposition of the Divine nature. All rational creatures agree in affirming that God is eternal. And eternity is a full, total, and perfect possession of a life which shall never end. This will appear more clearly from a comparison with temporal things. Temporal existence proceeds from the past to the present, and thence to the future. And there is nothing under the law of time, which can at once comprehend the whole space of its existence. Having lost *yesterday* it does not as yet enjoy *to-morrow*; and as for *to-day* it consists only in the present transitory moment.

4967 [faces]—from C.  
algate—algates  
enclini[n]g—enclinynd  
4968 Onlyche—Oonly  
heyest—heyeste  
4970 erþe—erthes  
4971 oute—owt  
witte—wit

4972 ryzt[e]—ryhte  
hast—MS. haþe, C. hast  
4973 forhede—foreheuyd  
on heye—a heygh  
4974 foot sen—foote syn  
4977 al þinge—alle thinges  
4979 moche—mochel  
4980 loken—loke

4980 whiche—which  
4981 [ek]—from C.  
4987 clerely—cleerly  
4989 at—alle  
4993-4 haþ—MS. haþe  
4993 þe (2)—to  
4994 þat—the tyme

Whatever, therefore, is subjected to a temporal condition, as Aristotle thought of the world, may be without beginning and without end; and although its duration may extend to an infinity of time, yet it cannot rightly be called eternal: for it doth not comprehend at once the whole extent of its infinite duration, having no knowledge of things future which are not yet arrived. For what is eternal must be always present to itself and master of itself, and have always with it the infinite succession of time. Therefore some philosophers, who had heard that

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Plato believed that this world had neither beginning nor end, falsely concluded, that the created universe was coeternal with its Creator. But it is one thing to be conducted through a life of infinite duration, which was Plato's opinion of the world, and another thing to comprehend at once the whole extent of this duration as present which, it is manifest, can only belong to the Divine mind. Nor ought it to seem to us that God is prior to and more ancient than his creatures by the space of

of þis day 3e ne lyuen no more but ryzt as in þis moeu-  
able *and* transitorie moment. þan þilke þinge þat suffriþ  
temporel condicioun. a[l]þoughe þat [it] bygan neuer  
to be. ne þoughe it neuere cese forto be. as aristotle  
demde of þe worlde. and al þou3 þat þe lif of it be  
strecchid wiþ infinite of tyme. 3it al\*gates nis it no  
swiche þing þat men myzten trowen by ryzt þat it is  
eterne. for al þou3 þat it comprehende *and* embrace þe  
space of life infinite. 3it algates ne [em]braceþ it nat þe  
space of þe lif alto-gidre. for it ne haþ nat þe futures  
þat ne ben nat 3it. ne it ne haþ no lenger þe preteritz  
þat ben ydon or ypassed. but þilke þing þan þat haþ  
*and* comprehendij to-gidre alle þe plente of þe lif in-  
terminable. to whom þere ne failiþ nat of þe future.  
*and* to whom þer nis nat of þe preterit escapid nor  
ypassed. þilk[e] same is ywitnessed or yproued by ryzt  
to ben eterne. and it byhoueþ by necessite þat þilke  
þinge be alwey present to hym self *and* compotent. as  
who seiþ alwey present to hym self *and* so myzty þat al  
by ryzt at hys plesaunce. *and* þat he haue al present  
þe infinit of þe moeuable tyme. wherfore som men  
trowen wrongefully þat whan þei heren þat it semid[e]  
to plato þat þis worlde ne had[de] neuer bygynnyng  
of tyme. ne þat it neuere shal haue faylyng. þei wenen  
in þis manere þat þis worlde ben maked coeterne wiþ  
his makere. as who seiþ. þei wenen þat þis worlde *and*  
god ben maked to-gidre eterne. and it is a wrongful  
wenyng. for oþer þing is it to ben yladd by lif in-  
terminable as plato graunted[e] to þe worlde. *and* oþer  
þing is it to embracen to-gidre alle þe presence to þe lif  
interminable. þe whiche þing it is clere *and* manifest

4997 a[l]þoughe—al-thogh  
[if]—from C.  
4999 worlde—world  
5001 swiche—swych  
5002 eterne— from C., MS.  
eternite  
5003 life—lyf  
5004-5-6 haþ—MS. hape  
5006 ydon—MS. ydone, C. I-

doon  
5007 alle—al  
5008-9 nat—nawht  
5010 þilk[e]—þilke  
or—*and*  
5014 by—be  
5016 semid[e]—semede  
5017 worlde—world  
had[de]—hadde

5018 haue—han  
5019-20 worlde—world  
5022 yladd—MS. yladde, C.  
I-lad  
5023 worlde—world  
5024 embracen—enbrace  
alle—al  
presence to—present of  
5025 clere—cleer

þat it is *propre* to þe deuine þouzt. ne it ne sholde nat semen to vs þat god is elder þan þinges þat ben ymaked by quantite of tyme. but raþer by þe *proprete* of hys symple nature. for þis ilke infinit[e] moeuynge of temporel þinges folwiþ þis presentarie estat of þe lijf inmoeu-able. and so as it ne may nat contrefeten it ne feynen it ne ben euene lyke to it. for þe inmoeuablete. þat is to seyn þat is in þe eternite of god. ¶ it faileþ and falleþ in to moeuynge fro þe simplicité of [the] presence of god. and disencresieþ to þe infinite quantite of future and of preterit. and so as it ne may nat han to gidre al þe plente of þe lif. algates zitte for as moche as it ne cesieþ neüere forto ben in som manere it semeþ somde[1] to vs þat it folwiþ and resemlieþ þilke þing þat it ne may nat attayne to. ne fulfille. and byndeþ it self to som manere presence of þis litel and swifte moment. þe whiche presence of þis lytele and swifte moment. for þat it bereþ a manere ymage or lykenesse of þe ay dwellynge presence of god. it graunteþ to swiche manere þinges as it bitidieþ to þat it semeþ hem þat þise þinges han ben and ben and for [þat] þe presence of swiche litel moment ne may nat dwelle þer-for [it] rauyssid[e] and took þe infinit[e] wey of tyme. þat is to seyn by successioun. and by þis manere it is ydon. for þat it sholde continue þe lif in goynge of þe whiche lif it ne myzt[e] nat embrace þe plente in dwellynge. and for þi yif we willen putte worþi name[s] to þinges and folwen plato. lat vs seyn þan soþely þat god is eterne. and þat þe worlde is perpetuel. þan syn þat euery iugement knoweþ and comprehendieþ by hys owen nature þinges þat ben subiect vnto hym. þere is soþely al-wey to god an eterne and presentarie estat. and þe

time, but rather by the simple and undivided properties of his nature. The infinite progression of temporal things imitates the ever-present condition of an immovable life: and since it cannot copy nor equal it from an immovable and simply present state, it passes into motion and into an infinite measure of past and future time. But since it cannot possess at once the whole extent of its duration, yet, as it never ceases wholly to be, it faintly emulates that whose perfection it can neither attain nor express, by attaching itself to

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the present fleeting moment, which, because it resembles the durable present time, imparts to those things that partake of it an appearance of existence. But as it cannot stop or abide it pursues its course through infinite time, and by gliding along it continues its duration, the plenitude of which it could not comprehend, by abiding in a permanent state. If we would follow Plato in giving things their right names, let us say that God is eternal and the world perpetual. His knowledge, surpassing the progression of time, is ever present, containing the infinite space

5032 *lyke*—lyk  
5034 [*the*]—from C.  
5039 *somde*[?]—somdel  
5040 *fulfille*—fullfyllen  
5041 *litel*—fr. m C., MS. lykly  
5042 *whiche*—which  
*lytele*—from C., MS. lykly

5046 *ben* (1)—yben  
[*þat*]—from C.  
5047 *swiche*—swych  
5048 [*it*]—from C.  
5051 *myzt[e]*—myhte  
5052 *willen putte*—wollen  
putten

5052 *name[s]*—names  
5053 *soþely*—sothly  
5054 *worlde*—world  
5055 *owen*—owne  
5056 *soþely*—sothly  
5057 *al-wey*—al-ways

of past and future times, and embraces in his clear insight all things, as if they were now transacting. Prescience is, then, a foreknowledge, not of what is to come, but of the present and *never-failing now* (in which God [\* fol. 39 b.] sees all things as if immovably present). Therefore *foreknowledge* is not so applicable a term as *providence*—for God looks down upon all things from the summit of the universe. Do you think that God imposes a necessity on things by beholding them? It is not so in human affairs. Does your view

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of an action lay any necessity upon it? *B. No. P.* By parity of reason it is clear that whilst you see only some things in a limited instant, God sees all things in his ever-present time. His Divine prescience therefore does not change the nature of things—but only beholds those things as present to him which shall in time be produced. Nor does he judge confusedly of them, but knows at one view what will necessarily and what will not necessarily happen.

The eye of God, seeing all things, doth not alter the properties of things, for everything is present to him, though its temporal event is future.

science of hym þat ouer-passeþ alle temporel moe[ue]-ment dwelliþ in þe symplicite of hys presence *and* embraceþ *and* considereþ alle þe infinit spaces of tymes preterit3 *and* futures *and* lokeþ in þis symple knowynge alle þinges of preterit ryzt as þei weren ydoon presently ryzt now ¶ yif þou wolt þan þenke *and* avisen þe prescience by whiche it knoweþ al[le] þinges \*þou ne shalt nat demen it as prescience of þinges to comen. but þou shalt demen [it] more ryztfully þat it is science of presence or of instaunce þat neuer ne fayleþ. for whiche it nis nat ycleped *providence* but it sholde raþer be cleped *purueaunce* þat is establissed ful fer fro ryzt lowe þinges. *and* byholdeþ from a-fer alle þinges ryzt as it were fro þe heye heyzte of þinges. whi axest þou þan or why disputest þou þan þat þilke þinges ben don by necessite whiche þat ben yseyen *and* yknowen by þe deuynne syzt. syn þat for soþe men ne maken nat þilke þinges necessarie. whiche þat þe[i] seen be ydoon in hire syzt. for addiþ þi byholdynge any necessite to þilke þinges þat þou byholdest present. ¶ Nay quod I. *p.* Certys þan yif men myzte maken any digne comparisoun or collacioun of þe presence diuine. *and* of þe presence of mankynde. ryzt so as 3e seen somme þinges in þis temporel presente. ryzt so seeþ god alle þinges by hys eterne present. ¶ wherfore þis dyuynne prescience ne changeþ nat þe nature ne þe proprete of þinges but byholdeþ swyche þinges present to hym ward. as þei shollen bytiden to 3ow ward in tyme to come. ne it ne confoundeþ nat þe Iugement3 of þinges but by of syzt of hys þouzt he knoweþ þe þinges to comen as wel necessarie as nat necessarie. ryzt so as whan 3e seen to-gidre a man walke on þe erþe *and* þe sonne arysen in [the] heuene. al be it so þat 3e seen *and* byholden þat

5058 *alle*—al  
*moe[ue]ment*—mouement  
5063 *þenke*—thinken  
*avisen*—ayse  
5064 *whiche*—which  
*al[le]*—alle

5066 *shalt*—shal  
[*it*]—from C.  
5068 *whiche*—which  
5074-76 *syzt*—syhte  
5075 *whiche*—which  
þe[i]—they

5085 *come*—comyn  
5086 *of syzt*—O syhte  
5087 *heknoweþ*—MS. repeats  
5090 [*the*]—from C.



oon *and* þat oþer to-gidre. 3it napeles 3e demen *and* discernen þat þat oon is uoluntarie *and* þat oþer is necessarie. ¶ Ryzt so þan [the] deuyne lokyng byholdyng alle þinges vndir hym ne troubleþ nat þe qualite of þinges þat ben certeynely present to hym ward. but as to þe condicioun of tyme for soþe þei ben future. for whiche it folwiþ þat þis nis non oppinioun. but raþer a stedfast knowyng ystrenged by soþenes. þat whan þat god knoweþ any þinge to be he ne vnwoot nat þat þilke þinge wanteþ necessite to be. þis is to seyn þat whan þat god knoweþ any þinge to bitide. he woot wel þat it ne haþ no necessite to bitide. *and* yif þou seist here þat þilke þinge þat god seeþ to bytide it ne may nat vnbytide. as who seiþ it mot bitide. ¶ *and* þilke þinge þat þat ne may nat vnbytide it mot bitide by necessite. *and* þat þou streine me to þis name of necessite. certys I wol wel confessen *and* byknowe a þinge of ful sadde trouþe. but vnneþ shal þere any wyzt [mowe] seen it or comen þer-to. but yif þat he be byholder of þe deuyne þouzte. ¶ for I wol answere þe þus. þat þilke þinge þat is future whan it is referred to þe deuyne knowyng þan is it necessarie. but certys whan it is vndirstonden in hys owen kynde men sen it [is] vtterly fre *and* absolut from alle necessite. for certys þer ben two maneres of necessites. þat oon necessite is symple as þus. þat it byhoueþ by necessite þat alle men be mortal or dedely. an oþer necessite is condicionel as þus. yif þou wost þat a man walkiþ. it byhoueþ by necessite þat he walke. þilke þinge þan þat any wyzt haþ yknowe to be. it ne may ben non oþer weyes þan he knoweþ it to be. ¶ but þis condicioun ne draweþ nat wiþ hir þilke necessite symple. For certys þis necessite condicionel.

When God knows that anything is to be, he knows at the same time that it is not under the necessity of being—but this is not conjecture, but certain knowledge founded upon truth. If you insist that *what God foresees shall and must happen; and that which cannot do otherwise than happen, must needs happen,* and so bind me to admit a necessity, I must confess that things are under such a restraint; but it is a truth that we scarce can comprehend, unless we be acquainted with the Divine counsels. For I will answer you thus. That the

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thing which is to happen in relation to the Divine knowledge is necessary; but, considered in its own nature, seems free and absolute. There are two kinds of necessity—one simple; as men must necessarily die—the other is conditional, as if you know a man walks he must necessarily walk—for that which is known cannot be otherwise than what it is apprehended to be. But this condition does not infer the absolute necessity, for the nature of the thing itself does not here constitute the necessity, but the necessity arises from the conjunction of the condition. No necessity compels a man to walk who does so

5092 *discerne*—discernen  
5093 [*the*]—from C.  
5097 *whiche*—which  
5098 *stedfast*—stidefast  
*soþenes*—sothnesse  
5102 *haþ*—MS. haþe  
5104 *bitide*—bide

5108 *sadde*—sad  
*vnneþ*—vnnethe  
[*mowe*]—from C.  
5109 *comen*—come  
5110 *þouzte*—thoght  
*answere*—answeren  
5113 *sen*—MS. sene, C. sen

5113 [*is*]—from C.  
5117 *dedely*—dedly  
5119 *haþ*—MS. haþe  
5121 *condicioun*—from C.,  
MS. *necessite*

willingly, but it must be necessary that he walk when he does step forward. So everything that is present to the eye of Providence must assuredly be, although there is

[\* fol. 40.] nothing in its own nature to constitute that necessity. Since God beholds all future events proceeding from free-will as actually present—these events in relation to Divine sight are necessary—yet in relation to themselves they are absolutely free. All things which God foresees shall surely come to pass; but some of these things proceed from free-will, which although they hap-

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pen, yet do not thereby change their nature, as before they happened they had it in their power not to happen. But it is a thing of no moment then, whether things are necessary in their own nature or not, since by the condition of the Divine knowledge they fell out as if they were necessitated.

P. The difference is explained in the instances lately given you, of the man walking, &c. The event of the former was necessary before it befell, whereas that of the latter was altogether free.

B. Then I did not go from the

þe propre nature of it ne makeþ it nauzt. but þe adieccioun of þe condicioun makip it. for no necessite ne constreynep a man to [gon / þat] gooþ by his propre wille. al be it so þat whan he gooþ þat it is necessarie þat he gooþ. ¶ Ryzt on þis same manere þan. yif þat þe purueaunce of god seep any þing present. þan mot pilke \*þinge be by necessite. al þou3 þat it ne haue no necessite of hys owen nature. but certys þe futures þat bytyden by freedom of arbitre god seep hem alle to-gidre present3. þise þinges þan [yif] þei ben referred to þe deuyne syzt. þan ben þei maked necessarie to þe condicioun of þe deuyne knowynge. but certys yif pilke þinges ben considered by hem self þei ben absolut of necessite. and ne forleten nat ne cesen nat of þe liberte of hire owen nature. þan certys wiþ outen doute alle þe þingus shollen be doon whiche þat god woot by-forn þat þei ben to comen. but somme of hem comen and bitiden of [free] arbitre or of fre wille. þat al be it so þat þei by-tiden. 3it algates ne lese þei nat hire propre nature ne beynge. by þe whiche first or þat þei were doon þei hadden power nat to han bitidd. Boece. what is þis to seyn þan quod I. þat þinges ne ben nat necessarie by hire propre nature. so as þei comen in alle maneres in þe lykenesse of necessite by þe condicioun of þe deuyne science. Philosophie. þis is þe difference quod she. þat þo þinges þat I purposed[e] þe a litel here byforn. þat is to seyn þe sonne arysynge and þe man walkynge þat perwhiles þat pilke þinges ben ydon. þei ne myzten nat ben vndon. napeles þat oon of hem or it was ydon it byhoued[e] by necessite þat it was ydon. but nat þat oþer. ryzt so it is here þat þe þinges þat god haþ present.

5123 nauzt—nat  
5125 [gon þat]—from C.  
wille—wil  
5128 mot—MS. mote, C. mot  
5131 present3—present  
5132 [yif]—from C.  
syzt—syhte  
5137 wiþ outen—with-owte  
5139 whiche—which

5139 somme—som  
5140 [free]—from C.  
5141 ne (2)—C. in  
5142 whiche—which  
were doon—weeryn Idoon  
5143 bitidd—MS. bitidde, C.  
bityd  
5148 purposed[e] — pur  
posede

5150 ydon—MS. ydone, C.  
I-doon  
myzten—myhte  
5151 vndon—MS. vndone, C.  
vndoon  
5151-2 ydon—MS. ydone, C.  
I-doon  
5152 byhoued[e]—houyd  
5153 haþ—MS. hape

wiþ outen doute þei shulle ben. but somme of hem descendij of þe nature of þinges as þe sonne arysynge. and somme descendij of þe power of þe doers as þe man walkynge. ¶ þan seide I. no wronge þat yif þat þise þinges ben referred to þe deuyne knowynge þan ben þei necessarie. and yif þei ben considered by hem selfe þan ben þei absolut from þe bonde of necessite. ryzt so [as] alle þinges þat appiereþ or sheweþ to þe wittes yif þou referre it to resoun it is vniuersel. and yif þou referre it or look[e] it to it self. þan is it synguler. but now yif þou seist þus þat yif it be in my power to chaunge my purpose. þan shal I voide þe purueaunce of god. whan þat peraventure I shal han chaunged þo þinges þat he knoweþ byforn. þan shal I answere þe þus ¶ Certys þou maist wel chaungen þi purpos but for as mochel as þe present soþeness of þe deuyne purueaunce byholdeþ þat þou mayst chaungen þi purpose. and whepir þou wolt chaunge it or no. and whider-ward þat þou tourne it. þou maist nat eschewen þe deuyne prescience ryzt as þou ne mayst nat fleen þe syzt of þe present eye. al þou þat þou tourne þi self by þi fre wille in to dyuerse accioun. ¶ But þou mayst seyn azeine how shal it þan be. shal nat þe dyuyne scienece ben chaunged by my disposicioun whan þat I wol o þing now and now an oþer. and þilke prescience ne semeþ it nat to enterchaunge stoundes of knowynges. as who seiþ. ne shal it nat seme to vs þat þe deuyne prescience enterchaungeþ hys dyuers stoundes of knowynge. so þat it knowe somme tyme o þing and somme tyme þe contrarie. ¶ No for soþe. [quod I] for þe deuyne syzt renneþ to-forne and seeþ alle futures and clepeþ hem azein

truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bond of necessity. In the same way everything that is an object of sense is general when considered in relation to reason—but particular when considered by itself. But you may say—If I am able to change my purpose I can deceive providence by changing that which she hath foreseen I would do.

P. You may perhaps alter your purpose—but as providence takes note of your intentions, you cannot deceive her; for you cannot escape the divine prescience though you have the power, through a free-will, to vary and diversify your actions. But you may say—Shall the divine knowledge be changed according to the mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes? No, indeed! The view of the Deity fore-runs every future event, and brings it back into the presence of his own knowledge, which does not vary, as you imagine, to conform to your caprices, but remaining fixed, at once

5168 intentions, you cannot deceive her; for you cannot escape the divine prescience though you have the power, through a free-will, to vary and diversify your actions. But you may say—Shall the divine knowledge be changed according to the mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes? No, indeed! The view of the Deity fore-runs every future event, and brings it back into the presence of his own knowledge, which does not vary, as you imagine, to conform to your caprices, but remaining fixed, at once

5154 *wiþ outen*—with-owte  
*shulle*—shollen  
5156 *doers*—doeres  
5157 *wronge*—wrong  
5159 *selfe*—self  
5160 *from*—fro  
*bonde*—bond  
[as]—from C.

5163 *look[e]*—loke  
5166 *þo*—the  
5169 *soþeness*—sothnesse  
5170 *chaungen*—chaunge  
5173 *syzt*—syhte  
5175 *wille*—wyl  
5177 *wol*—wole  
5179 *enterchaunge*—MS. en-

*terchaungyng*, C. *entre-  
chaunge*  
5181 *hys*—hise  
5182 *somme* (1)—sum  
*somme* (2)—som  
5183 *syzt*—syhte  
5184 *to-forne*—to-forn

foresees and comprehends all your changes. This faculty of comprehending and seeing all things as present, God does not receive from the issue of futurities, but from the simplicity of his own nature. Here, then, is an answer to your former objection—that it is folly to think that our future actions and events are the causes of the prescience of God. For the Divine mind, em-

[\* fol. 41 b.]

bracing and comprehending all things by a present knowledge, plans and directs all things and is not dependent upon futurity. Since no necessity is imposed

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upon things by the Divine prescience, there remains to men an inviolable freedom of will. And those laws are just which assign rewards and punishments to men possessing free-will. Moreover, God, who sits on high, foreknows all things, and the eternal presence of his knowledge concurs with the future quality of our actions, dispensing rewards to good and punishments to evil men.

Nor are our hopes and prayers proposed in, and addressed to God in vain, which when they are sincere cannot be inefficacious nor unsuccessful. Resist and turn from vice—honour and

*and retourniþ* hem to þe presence of hys *propre* knowynge. ne he ne entrechangeþ nat [so] as þou wenest þe stoundes of forknowyng [as] now þis now þat. but he ay dwellynge comiþ byforn *and* embraceþ at o strook alle þi mutaciouns. and þis presence to *comprehenden* *and* to sen alle þinges. god ne haþ nat taken it of þe bitydyng of þinges forto come. but of hys *propre* symplite. ¶ *and* her by is assoiled þilke þing þat þou puttest a litel her byforne. þat is to seyne þat it is vnworþi þinge to seyn þat oure futures ȝeuen cause of þe science of god ¶ For *certys* \*þis strengþe of þe deuyne science whiche þat embraceþ alle þinge by his presentarie knowynge establissep manere to alle þingus *and* it ne awiþ nat to lattere þinges. *and* syn þat þise þinges ben þus. þat is to seyn syn þat necessite nis nat in þinges by þe deuyne prescience. þan is þer fredom of arbitre. þat dwelleþ hool *and* vnwemmed to mortal men. ne þe lawes ne purpose nat wikkedly meedes *and* peynes to þe willynges of men þat ben vnbounde *and* quit of alle necessite. ¶ *And* god byholder *and* forwiter of alle þinges dwelliþ aboue *and* þe present eternite of hys syzt renneþ alwey wiþ þe dyuerse qualite of oure dedes dispensyng *and* ordeynyng meedes to good[e] men. *and* tourmentȝ to wicked men. ne in ydel ne in veyn ne ben þer nat put in god hope *and* prayeres. þat ne mowen nat ben vnspedful ne wiþ oute effect whan þei ben ryztful ¶ wiþstond þan *and* eschewe þou vices. worshippe *and* loue þou vertus. arise þi corage to ryztful hoopes. ȝelde þou humble preiers an heyȝe. grete necessite of prowesse *and* vertue is encharged *and* comaunded to ȝow yif ȝe nil nat dissimulen. ¶ Syn þat ȝe worchen *and* doon. þat is to seyn ȝoure dedes *and* ȝoure workes

5186 [so]—from C.  
5187 [as]—from C.  
5188 comiþ—comth  
5190 haþ—MS. haþe  
5193 seyne—seyn  
5196 whiche—which  
5198 awiþ—oweth

5199 þat is to — pre-  
science—omitted  
5203 vnbounde—vnbounden  
quit—quite  
5206 syzt—sihte  
5207 good[e]—goode  
5211 wiþstond—MS. wiþ-

stonde, C. withstond  
5213 an heyȝe—a heygh  
ȝrete—Gret  
5215 worchen—workyn  
5216 and (2)—or

by-fore þe eyen of þe Iuge þat seeþ *and demep alle* love virtue, exalt  
þinges. [To whom be goye *and worshiþe bi Infynyt* (the truest hope),  
tymes / AMEN.] 5219 offer up your  
prayers with  
humility. If you  
are sincere you

will feel that you are under an obligation to lead a good and virtuous life, inasmuch as all your actions and works are done in the presence of an all-discerning Judge.

EXPLICIT LIBER QUINTUS. ET VLTIMUS.

5217 *by-fore—by-for*  
5218 [*To whom—Amen*—  
from C.; MS. reads *et*  
*cetera* after 'þinges.' C.]

ends with the following  
rubric:  
Explicit expliceat ludere  
scriptor eat

Finito libro sit laus *et*  
gloria *Christo*  
Corpore scribentis sit  
gratia cunctipotentis

## APPENDIX.

[*Camb. Univ. MS. Ii. 3. 21, fol. 52 b.*]

Chawcer vp-on this fyfte metur of the second book

- A** Blysfyl lyf a paysyble *and* a swete  
 Ledden the poeples in the former age  
 They helde hem paied of the fructes þat þey ete  
 Whiche þat the feldes yaue hem by vsage 4  
 They ne weere nat forpampred *with* owtrage  
 Onknowyn was þ<sup>e</sup> quyerne *and* ek the melle  
 They eten mast hawes *and* swych pownage  
 And dronken water of the colde welle 8
- ¶ Yit nas the grownd nat wownded *with* þ<sup>e</sup> plowh  
 But corn vp-sprong vnsowe of mannes hond  
 þe which they gnodded *and* eete nat half .I.-nowh 12  
 No man yit knewe the forwes of his lond  
 No man the fyr owt of the flynt yit fonde  
 Vn-koruen and vn-grobbed lay the vyne  
 No man yit in the mortar spices grond  
 To clarre ne to sawse of galentyne 16
- ¶ No Madyr welde or wod no litestere  
 Ne knewh / the fles was of is former hewe  
 No flesh ne wyste offence of egge or spere  
 No coyn ne knewh man which is fals or trewe 20  
 No ship yit karf the wawes grenc *and* blewe  
 No Marchaunt yit ne fette owt-landissĥ ware  
 No batails trompes for the werres folk ne knewe  
 Ne towres heye *and* walles rownde or square 24

¶ What sholde it han avayled to werreye  
 Ther lay no profyt ther was no rychesse  
 But corsed was the tyme .I. dar' wel seye [fol. 53.]  
 þat men fyrst dede hir swety bysynesse 28  
 To grobbe vp metal lurkyng in dirkenesse  
*And* in þe Ryuerys fyrst gemmys sowhte  
 Allas than sprong' vp al the cursydnesse  
 Of coueytyse þat fyrst ovr sorwe browhte 32

¶ Thyse tyraunt; put hem gladly nat in pres  
 No places wyldnesse ne no busshes for to wynne  
 Ther pouerte is as seith diogenes  
 Ther as vitayle ek is so skars *and* thinne 36  
 þat nat but mast or apples is ther Inne  
 But þer as bagges ben *and* fat vitaile  
 Ther wol they gon *and* spare for nō synne  
 With al hir ost the Cytē forto a-sayle 40

¶ Yit was no palcis chaumbres ne non halles  
 In kaues *and* wodes softe *and* swete  
 Sleptin this blyssed folk' *with-owte* walles  
 On gras or leues in parfyt Ioye reste *and* quiete 44  
 No down of fetheres ne no bleched shete  
 Was kyd to hem but in surte they slepte  
 Hir hertes weere al on *with-owte* galles  
 Euerych of hem his feith to oother kepte 48

¶ Vnforged was the hawberke *and* the plate  
 þ<sup>o</sup> lambyssh poeple voyded of alle vyse  
 Hadden no fantesye to debate  
 But eche of hem wolde oother wel cheryce 52  
 No pride non enuye non Auaryce  
 No lord no taylage by no tyranye  
 Vmblesse *and* pes good feith the emperice  
 . . . . . 56

39, 40 MS. transposes the lines

44 On—MS. Or

56 A line omitted, but no gap left for one.

¶ Yit was nat Iuppiter the lykerous  
 þat fyrst was fadyr of delicacie  
 Come in this world ne nembroth desyrous  
 To regne had nat maad his towres hye 60  
 Allas allas now may [men] wepe And crye  
 For in owre dayes nis but couetyse  
 Dowblenesse *and* tresoun *and* enuye  
 Poyson *and* manslawhtre *and* mordre in sondry wyse

## CAUSER / BALADES DE VILAGE SANZ PEINTURE

¶ This wrecched worlde-is *transmutacioun*  
 As wele / or wo / now poeere *and* now honou  
 With-owten ordyr or wis descresyoun  
 Gouerned is by fortunes errour 4  
 But natheles the lakke of hyr fauowr'  
 Ne may nat don me syngen thowh I. deye  
 Iay tout *perdu* moun temps *et* moun labour [fol. 53 b.]  
 For fynaly fortune .I. the deffye 8

¶ Yit is me left the lyht of my resoun  
 To knowen frend fro foo in thi merowr'  
 So mochel hath yit thy whirlynge vp *and* down  
 I-tawht me for to knowe in an howr 12  
 But trewely no fors of thi reddowr'  
 To hym þat ouer hym self hath the maystrye  
 My suffysaunce shal be my socour'  
 For fynaly fortune I. thee deffye 16

¶ O socrates þou stidfast chaumpyoun  
 She neuer myht[e] be thi tormentowr  
 Thow neuer dreddest hyr oppressyoun  
 Ne in hyr chere fownde thow no sauour' 20  
 Thow knewe wel the deseyte of hyr colour'  
 And þat hir' most[e] worshipec is to lye  
 I knew hir ek a fals dissimulour'  
 For fynaly fortune .I. the deffye 24



## LE RESPOUNCE DE FORTUNE A PLEINTIF.

¶ No man ys wrechchyd but hym self yt wene  
*And* he þat hath hym self hat suffisaunce  
 Whi seysthow thanne y am [to] the so kene  
 þat hast thy self owt of my gouernaunce 28  
 Sey thus graunt mercy of thyn haboundaunce  
 That thou hast lent or this why wolt þou stryue  
 What woost thou yit how y the wol auaunce  
*And* ek thou hast thy beste frende a-lyue 32

¶ I haue the tawht deuisoun by-twene  
 Frend of effect' *and* frende of cowntenaunce  
 The nedeth nat the galle of no hyene  
 þat cureth eyen derkyd for penaunce 36  
 Now se[st] thou cleer þat weere in ignoraunce  
 Yit halt thin ancre *and* yit thou mayst aryue  
 Ther bownte berth the keye of my substaunce  
*And* ek þou hast thy beste frende alyue 40

¶ How manye haue .I. refused to sustigne  
 Syn .I. the fostred haue in thy plesaunce  
 Wolthow thanne make a statute on þy quyene  
 þat .I. shal ben ay at thy ordynaunce 44  
 Thow born art in my regne of varyaunce  
 Abowte the wheel *with* oother most thou dryue  
 My loore is bet than wikke is thi greuaunce  
*And* ek þou hast thy beste frende a-lyue 48

## LE RESPOUNCE DU PLEINTIF COUNTRE FORTUNE.

¶ Thy loore y dempne / it is aduersyte [fol. 54.]  
 My frend maysthow nat reuen blynde goddessse  
 þat .I. thy frendes knowe .I. thanke to the  
 Tak hem agayn / lat hem go lye on presse 52  
 The negardye in kepyngye hyr rychesse  
 Prenostik is thou wolt hir' towr' asayle

37 se[st]—partly erased and *ist* written on it in a later hand.  
 41 igne of *sustigne* is in a later hand.

Wikke appetyt comth ay before sykenesse  
 In general this rewle may nat fayle . . . . . 56

LE RESPOUNCE DE FORTUNE COUNTRE LE PLEINTIF

¶ Thow pynchest at my mutabylyte  
 For .I. the lente a drope of my rychesse  
 And now me lykyth to *wit*-drawe me  
 Whi sholdysthow my realte *apresse* . . . . . 60  
 The see may ebbe *and* flowen moore or lesse  
 The welkne hath myht to shyne reyne or hayle  
 Ryht so mot .I. kythen my brutelnesse  
 In general this rewle may nat fayle . . . . . 64

LE PLEINTIF

¶ Lo excussyoun of the maïeste  
 þat al purueyeth of his ryhtwysnesse  
 That same thinge fortune clepyn ye  
 Ye blynde beestys ful of lewednesse . . . . . 68  
 The heuene hath *proprete* of sykyrnesse  
 This world hath *euer* resteles trauayle  
 Thy laste day is ende of myn inter[e]sse  
 In general this rewele may nat fayle . . . . . 72

LENUOY DE FORTUNE

¶ Prynnes .I. prey yow of yowre gentilleses  
 Lat nat this man on me thus crye *and* pleyne  
 And .I. shal quyte yow yowre bysynesse  
 At my requeste as thre of yow or tweyne . . . . . 76  
 þat but yow lest releue hym of hys peyne  
 Preyeth hys best frend of his noblesse  
 That to som betere est it he may atayne

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- Defaute, fault, defect, 18/402  
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 Eschaufe, to become hot, to burn,  
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 Eschewen, to avoid, escape, 177/  
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 Eschuyng, eschewing, 99/2802  
 Establissee, to establish, 15/311  
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 eternity, 153/4422  
 Eternité, eternity, 171/4986  
 Evenliche, evenly, 25/599  
 Everyche, every, 11/190; each,  
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 Evesterre, evening star, 22/510  
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 Exercen, to exercise, practise, 52/  
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 Exercitacioun, exercise, 140/4034  
 Exilyng, banishment, 11/205  
 Exite, to excite, 168/4881  
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 Fantesye, fancy, inclination, 181/  
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 Felliche, fiercely, 39/997  
  
 Felnesse, fierceness, 25/618  
 Felonous, wicked, depraved, 18/  
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 Felonye, crime, 124/3542  
 Fer, far, 23/554  
 Ferm, firm, 78/2148  
 Fermely, firmly, 157/4550  
 Ferne, fern, 64/1741  
 Ferne, distant, 60/1621  
 Ferpe, fourth, 56/1509  
 Festivaly, gaily, 59/1581  
 Festne, to fasten, fix, 10/166  
 Fette, fetched, 180/22  
 Fey, faith, truth, 112/3178  
 Ficchen, to fix, fasten, 45/1164,  
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- Forbrek, broke, interrupted, 108/  
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 Foreyne, foreign, 34/851  
 Forghe, furrow, 170/4959  
 Forheved, forehead, 16/346  
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*linquo*), 9/150  
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 Forpenke, to be sorry, grieved, 41/1058  
 Forpere, to further, promote, 41/  
1057  
 Forpest, farthest, 136/3918  
 Forpi, therefore, 28/689  
 Fortroden, trodden upon,  
trampled, 109/3100  
 Fortunel, fortuitous, 152/4379  
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 Fram, from, 70/1931  
 Freele, frail, 61/1658  
 Frete, to eat, devour, 147/4252  
 Frounce, flounce, 9/147  
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 Gessinge, opinion, 21/475  
 Gest, guest, 38/979  
 Gideresse, a female guide, 108/  
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 Gise, guise, mode, 71/1943  
 Giser, gizzard, 107/3054  
 Glotonus, greedy, 26/620  
 Gnodded, pounded, 180/11  
 Gobet, a bit (of gold), 51/1349  
 Godhed, divinity, 122/3492  
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- Governauce, control, 32/813  
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 Grond, did grind, 180/15  
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 Gyse, guise, mode, 134/3860
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 Hepen, to heap up, increase, 153/  
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 Hert, hart, 106/3027  
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 Heve, to raise, heave, 171/4968  
 Heved, head, 4/13  
 Hevenelyche, heavenly, 8/105  
 Hevie, to make heavy, 171/4967  
 Hey, high, 22/523  
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 Heyze, high, 171/4969  
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 Hizte, to adorn, 8/116
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 Hond, hand, 20/449  
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 Hool, whole, 46/1191  
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 Somedel, somewhat, 25/606  
 Somer, summer, 22/517  
 Songen (*p.p.*), sung, 108/3078  
 Soory, sorry, grievous, 38/978  
 Soþe, true, 17/377, 118/3352  
 Soþefastly, truly, 89/2481  
 Soþely, truly, 169/4918  
 Soþenesse, truth, 26/641  
 Sothfast, true, 61/1652  
 Soun, sound, 68/1852  
 Soune, to sound, 37/929  
 Sounyng, sounding, roaring, 8/  
 111  
 Sovereyne, supreme, 90/2508  
 Sovereynely, supremely, 91/2545  
 Sourmounte, to surpass, 80/2223  
 Spece, species, 165/4789  
 Speculacioun, looking, contem-  
 plation, 153/4408  
 Spedeful, Spedful, efficacious,  
 conducive, 125/3570, 161/4671  
 Speden, to make clear, explain,  
 161/4667  
 Spere, sphere, 8/108  
 Sperkele, spark, 104/2971  
 Sprad, spread (*p.p.*), 9/156  
 Stableté, stability, 137/3950  
 Stablise, to establish, 134/3860  
 Stably, firmly, 135/3890  
 Stappe, step, 170/4963  
 Staunche, to satisfy, 71/1948,  
 1961  
 Stere, to move (*agitare*), 106/  
 3015  
 Sterre, star, 36/903  
 Sterry, starry, 36/904  
 Sterten, to start, 104/2971  
 Stidefastnesse, stability, strength,  
 97/2748  
 Stidfast, steadfast, 182/17  
 Stien, to ascend, 88/2444  
 Stiere, *steer*, rudder (*gubernacu-  
 lum*), 103/2926  
 Stiern, stern, 60/1628  
 Stoon, stone, 45/1165  
 Stormyng, making stormy, 29/  
 712  
 Stont, stands, 9/154  
 Stoundes, times, 178/5187  
 Strau3t, stretched, extended, 170/  
 4957  
 Strengere, stronger, 12/221  
 Strenkeþ, strength, 12/240  
 Streyhte, stretched, 63/1702  
 Streyne, to restrain, 150/4325

- Strond, strand, 51/1339  
 Strook, stroke, 153/4433  
 Strumpet, 6/66  
 Styte, to ascend, 143/4117  
 Stynte, to stop, 37/929  
 Styntyng, stopping, ceasing, 61/  
 1638  
 Suasioun, persuasion (*suadela*),  
 30/759  
 Subgit, subject, 48/1273  
 Submytte, to compel, force (*sum-  
 mitto*), 19/434  
 Sudeyn, sudden, 30/752  
 Suffisaunce, sufficiency, 70/1922  
 Suffisaunt, sufficient, 70/1924  
 Suffisauntly, sufficiently, 133/  
 3833  
 Summitte, Summytte, to submit,  
 49/1288, 136/3924  
 Superfice, surface, 81/2238  
 Supplien, to supplicate, 80/2210  
 Surté, security, 181/46  
 Sustigne, to sustain, 183/41  
 Sweighe, whirl, circular motion  
 (*turbo*), 22/504  
 Swerd, sword, 19/438  
 Swety, sweaty, 181/28  
 Sweyes, whirlings, 32/816  
 Swich, such, 20/446  
 Swolwe, to swallow, 98/2777  
 Syker, secure, safe, 12/224, 16/  
 333  
 Sykernesse, security, safety, 9/  
 132  
 Symplesse, simplicity, 136/3914  
 Syn, since, 31/789  
 Sypen, since, 32/802  
 Talent, affection, desire, will, 6/  
 71, 168/4887  
 Taylage, tollage, 181/524  
 þar, need, 38/987  
 þerwhiles, whilst, 176/5150  
 þilke, the same, that, 99/2814  
 þo, þoo (*pl.*), the, 11/200, 168/4886  
 þondre, thunder, 45/1166  
 þoru3, through, 11/202  
 þreschefolde, threshold, 7/89  
 þrest, thirst, 36/914, 71/1945  
 þreste, þresten, thrust, 47/1237,  
 148/4283  
 Throf, throve, flourished, 74/2050  
 þrust, thirst, 107/3053  
 Til, to, 69/1891  
 Tilier, a tiller, 151/4352  
 To-breke, break in pieces, 88/2447  
 Todrowen (*pl.*), drew asunder,  
 11/193  
 Toforne, before, 177/5184  
 Togidres, together, 53/1421  
 To hepe, together, 140/4029  
 Tokene, to token, 26/624  
 Tollen, to draw, 56/1496  
 Torenten (*pl.*), rent asunder, 11/  
 194  
 To-teren, tear in pieces, 68/1865  
 Traas, Trais, trace, track, 170/  
 4958, 4963  
 Transporten, throw on (*trans-  
 ferre*), 19/419  
 Travaille, labour, toil, 10/174  
 Travayle, to toil, labour, 64/1754  
 Travayle, labour, 148/4286  
 Tregedie, tragedy, 77/2126  
 Tregedien, tragedian, 77/2125  
 Trenden, to roll, turn, 100/2835  
 Troublable, troublesome, 118/  
 3369  
 Trouble, turbid, stormy, 29/711  
 Troubly, troubled, cloudy (*nubi-  
 lus*), 133/3819  
 Trowen, to trow, believe, 20/468,  
 152/4399

- Twitre, to twitter, 68/1875  
 Twynkel, to wink, 38/971  
 Tylienge, tilling, 151/4347  
 Tyren, to tear, 107/3055  
  
 Umblesse, humility, 181/55  
 Unagreable, unpleasant, disagreeable, 4/25  
 Unassaieþ, untried, 42/1082  
 Unbitide, not to happen, 161/4678  
 Unbowed, unbent, 148/4284  
 Uncovenable, unmeet, importunate (*importunus*), 141/4058  
 Unde fouled, undefiled, 40/1023  
 Undepartable, inseparable, 120/3422  
 Underput, put under, subject, 28/696  
 Understonde, to understand, 30/733, 43/1120  
 Undigne, unworthy, 54/1444  
 Udirneþ, underneath, 75/2074  
 Undiscomfited, not discomfited (*invictus*), 12/232  
 Undoutous, indubitable, 149/4315  
 Uneschewably, unavoidable, 157/4531  
 Ungentil, ignoble, 41/1070  
 Ungrobbed, ungrubbed, 180/14  
 Unhonestee, disreputableness, 24/587  
 Unhoped, unexpected, 139/4006  
 Université, whole, 165/4797  
 Unjoynen, Unjoygnen, to separate, 151/4373  
 Unknowyng, ignorant, 139/3997  
 Unknytten, to unloose (*dissolvere*), 154/4459  
 Unkonnyng, Unkunnyng, unknowing, ignorant, 7/76, 11/202  
 Unkorven, uncut, 180/14  
 Unkouþ, unknown, foreign, 34/870  
 Unlace, to disentangle, 105/2982  
 Unleveful, illicit, unlawful, 154/4456  
 Unmeke, fierce, cruel, 148/4267  
 Unmoeveable, immovable, 136/3901  
 Unmoeveableté, immobility, 136/3921  
 Unmyzty, weak, impotent, 13/241  
 Unneþ, scarcely, 27/652  
 Unparygal, unequal, 63/1708  
 Unpitouse, cruel, 4/24  
 Unpleyten, to explain, 61/1647  
 Unplite, explain, unfold, 167/4843  
 Unpunished, unpunished, 21/498  
 Unpurveyed, unforeseen, 30/743  
 Unraced, unbroken, whole, 110/3115  
 Unryztyful, unjust, 10/185  
 Unryztyfully, unrightfully, unjustly, 23/533  
 Unscience, unreal knowledge, no knowledge, 156/4515  
 Unsely, wretched, 39/1013  
 Unselynesse, wretchedness, 124/3544  
 Unskilfully, unwisely, improperly, 18/407  
 Unsolempne, not famous, not celebrated, 11/210  
 Unsowe, unsown, 180/10  
 Unspedful, unsuccessful, 178/5210  
 Unstauncheable, unlimited, infinite, 58/1573  
 Unstaunched, uncurbed, unrestrained, 54/1439  
 Unsuffrable, intolerable, 79/2179  
 Unusage, unfrequency, 57/1528

- Untretable, inexorable, implacable, 61/1641  
 Unwar, unexpected, 35/886  
 Unwarly, unaware, unexpectedly, 4/10  
 Unwemmed, inviolate, 40/1023, 178/5201  
 Unwened, unexpected, 139/4006  
 Unwoot, knows not, 175/5099  
 Unworshipful, dishonoured, 75/2054  
 Uphepyng, heaping up, 37/951  
 Upsodoun, upside down, 48/1274, 156/4501  
 Upsprong, upsprung, 180/10  
 Used, accustomed, wonted, 22/512  
 Uterreste, extremest, outermost, 7/95  
  
 Vanisse, to vanish, 74/2027  
 Variaunt, varying, 22/518  
 Vengerisse, a she-avenger, 107/3048  
 Verray, Verrey, true, 19/429  
 Vilfully (Wilsfully), wilfully, 116/3295  
 Voide, having an empty purse (*vacuus*), 50/1316  
 Voyded (of), emptied of, free from, 181/50  
  
 Wakyng, watchful, 148/4263  
 Walwe, to toss, 51/1361  
 Walwyng, tossing, 29/712  
 Wan, did win, 147/4240  
 War, be aware, take care, 145/4200  
 Warne, to refuse, deny, 37/950  
 Wawe, a wave, 8/115  
 Wayk, weak, 28/706  
 Weep (*pret.*), wept, 35/883  
 Welde, wild, 180/17. It may mean *boiled*, since another copy reads *wellyd*.  
 Weleful, Welful, prosperous, joyful, 4/15  
 Welefulnessse, Welfulnesse, prosperity, felicity, 11/188, 21/478  
 Welken, to wither, fade, 146/4224  
 Welkne, welkin, 184/62  
 Welle, well, source, 157/4548  
 Wende, weened, thought, 53/1397  
 Wenge, wing, 170/4961  
 Wenyng, opinion, 172/5022  
 Wepen (*p.p.*), wept, 25/596  
 Wepli, tearful, 5/29  
 Werdes, fates, destinies, 4/10  
 Werreye, to make war, 181/25  
 Weten, to know, 156/4519  
 Wex, wax, 167/4840  
 Weyve, to waive, forsake, 29/722  
 Wham, whom, 89/2482  
 Whelwe, to toss, roll, 39/1001  
 Whiderward, whither, 177/5171  
 Whist, hushed, 51/1341  
 Wierdes, fates, destinies, 12/231  
 Wikke, wicked, bad, 64/1743  
 Willyng, desire, 178/5203  
 Wilne, to desire, 17/367  
 Wilnyng, desire, 98/2781  
 Wirche, to work, 12/235  
 Wirchyng, working, operation, 95/2677  
 Wist, known, 170/4937  
 Witen, to know, learn, 88/2458, 132/3776, 160/4624  
 Wipdrow, withdrew, 64/1751  
 Wiphalden, to withhold, 142/4105  
 Wipoute forþe, outwardly, 165/4803  
 Wipseid, denied, 90/2501

- Wipstant, withstand, 29/715  
 Wipstonde (*p.p.*), withstood, 14/  
 290  
 Witnessfully, attestedly, publicly,  
 131/3765  
 Witynge, knowledge, 156/4526  
 Wod, woad, 180/17  
 Wod, Wode, mad, raging, 12/225  
 Wode, wood, 39/995  
 Wodenesse, rage, madness, 45/  
 1169, 107/3052  
 Wolen (*pl.*), will, 94/2645  
 Woltow, wilt thou, 97/2741  
 Wone, to dwell, 60/1627  
 Woode, Wode, furious, mad, 25/  
 600  
 Woode, to rage, 123/3515  
 Woodnesse, rage, madness, 107/  
 3052  
 Woot, knows, 43/1128  
 Woep, to weep, 36/905  
 Worchen, to work, 178/5215  
 Wost, knowest, 19/423  
 Woxe, to increase, wax, grow,  
 25/608  
 Woxen (*p.p.*), grown, 25/607  
 Wrekere, avenger, 128/3665  
 Wrekyng, vengeance, 147/4238  
 Wroþely, grieved, sad, 7/87  
 Wryþen, twist, turn, wrest, 154/  
 4452  
 Wymple, to cover with a veil or  
 wimple, 31/774  
 Wyt, sense, 164/4771  
 Wyzt, wight, person, 19/425  
  
 Yave (*pl.*), gave, 180/4  
 Yben, been, 162/4698  
 Ybeyen, to obey, 105/2998  
 Ycauzt, caught, captured, 118/  
 3371  
 Ycleped, called, 150/4346  
  
 Ydel, 'in ydel,' in vain, 5/43  
 Ydred, feared, 33/825  
 Yfelawshipped, associated, united,  
 53/1421  
 Yfichech, fixed, 136/3910  
 Yfynished, finished, 125/3558  
 Yffit, flitted, removed, 8/108  
 Ygeten, gotten, 65/1776  
 Yhardid, hardened, 133/3814  
 Yheuid, made heavy, 171/4974  
 Ylad, led, 37/956, 172/5022  
 Ylete, permitted, 130/3730  
 Ylett, hindered, 161/4674  
 Ylorn, lost, 147/4250  
 Ymaginable, possessing imagina-  
 tion, 166/4812  
 Ymaked, made, 87/2426  
 Ymedeled, mixed, 140/4029  
 Ynouz, enough, 71/1947  
 Yplitid, pleated, folded, 9/147  
 YPORVEYID, YPURVEID, foreseen,  
 155/4467, 4468  
 Ysen, seen, 72/1982  
 Yshad, shed, scattered, 68/1874  
 Yshot, shut, 170/4955  
 Ysmyte, smitten, 80/2202  
 Yspedd, made clear, determined,  
 161/4657; despatched, 149/4295  
 Yspendyd, examined (*expediero*),  
 161/4668  
 Ysprad, spread, 78/2140  
 Yspranid, sprinkled, mixed, 42/  
 1102. *Read* yspraind.  
 Ystrengþed, strengthened, 175/  
 5098  
 Yþewed, behaved, 139/4008  
 Yþrongen, pressed, squeezed, 57/  
 1521  
 Ytravailed, laboured, 155/4469  
 Ytretid, handled, performed, 131/  
 3765

- Yvel, evil, 105/2976  
 Ywened, believed, 145/4178  
 Ywist, known, 155/4475  
 Ywoven, woven, 6/51  
 Ywyst, known, 164/4759  
 Yzeven, given, 141/4069  
  
 3af, gave, 8/130  
 3eelde, 3elde, seldom, 39/1002,  
 52/1372  
 3eld, yielded, 147/4253  
  
 3elden, to yield, 149/4303  
 3eve, to give, 149/4291  
 3evyng, giving, 45/1188  
 3if, if, 9/131  
 3is, yes, 103/2919  
 3isterday, yesterday, 171/4994  
 3itte, yet, 156/4508  
 3ok, 3okke, yoke, 32/802, 60/1620  
 3olde (*p.p.*), yielded, 25/599  
 3onge, young, 35/889  
 3oupe, youth, 10/168

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The Romance  
of the  
Cheuelewe Assigne.

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Early English Text Society.  
Extra Series. No. vi.  
1868.

DUBLIN: WILLIAM MCGEE, 18, NASSAU STREET.  
EDINBURGH: T. G. STEVENSON, 22, SOUTH FREDERICK STREET.  
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PHILADELPHIA: J. B. LIPPINCOTT & CO.  
BOSTON, U.S.: DUTTON & CO.

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RE-EDITED FROM  
THE UNIQUE MANUSCRIPT IN THE BRITISH MUSEUM,  
WITH A PREFACE, NOTES, AND GLOSSARIAL INDEX,  
BY  
HENRY H. GIBBS, ESQ., M.A.,  
OF EXETER COLLEGE, OXFORD.

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LONDON:  
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCLXVIII.

*Extra Series,*

VI.

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JOHN CHILDS AND SON, PRINTERS.

## P R E F A C E.

THIS short alliterative poem has already been edited by Mr Utterson, and presented by him in 1820 to the members of the Roxburghe Club ; but as the few copies then printed are very rare, and as the work is a curious specimen of unrimed alliterative poetry of a comparatively late date, it has been thought worth while that it should be edited again for the Extra Series of the Early English Text Society.

A mere reprint of the former edition would not have been desirable, both because there are several mistranscriptions, and because the glossary appended to that edition is excessively meagre, and in some cases erroneous : but so much advance has been made since the date of that publication in the knowledge of our ancient tongue, that however much this edition may leave to be desired, there will be no great difficulty in correcting the errors of the former one.

Wherever the new transcript differed from the Roxburghe edition, I have with especial care compared it with the manuscript, so as to satisfy myself of the correctness of the new reading.

The poem consists of 370 lines ; and is contained, with other pieces, in Caligula A. 2 of the Cotton MSS. in the British Museum. It professes to be taken from some other book (in the 7th line and elsewhere the author uses the expression, 'as þe book tellethe'), and appears to be an epitome of the first 1083 lines of the French poem, or rather 'lay' (in the sense in which Scott uses the word), which forms part of the volume marked 15 E. vj in the Royal Collection in the same library.

This French Manuscript contains many beautiful illuminations of excellent workmanship, two of which adorn the head of the first page (fo. 320) of the 'Chevalier au Signe.' The left-hand picture represents Queen Biatrix (as she is there called) sitting up in bed and looking very unhappy, while 'Matebrune' is carrying away a cot (nearly as big as the Queen's bed) with the seven children in it, clad four in green and three in purple, placed alternately. The right-hand picture represents the Knight 'Helyas,' armed, and in his ship alone ; the

Swan, 'ducally gorged, Or,' as a herald would say, sailing proudly before him. This picture is very like one of the compartments of the Ivory Casket, to which I shall presently refer.

Meanwhile, as this French chanson—so its author frequently calls it<sup>1</sup>—appears to be the original from whence our English author drew his poem, I will give an outline of the longer history told in its 6000 lines, comparing it from time to time with the very entertaining English Prose Romance, printed by Copland early in the 16th century, and edited in 1858 by Mr Thoms.

#### THE STORY OF THE KNIGHT OF THE SWAN.

Briefly told it is as follows :

Beatrice, Queen of King Oryens of Lilefort, after some years of childlessness, conceived seven children at one burden (as a punishment for disbelieving the possibility of twins being begotten by one man); and when she is brought to bed, in her husband's absence, his mother substitutes seven puppies for the seven children, whom she consigns to Marques, or Marcon, a serf of hers, with orders for their murder: when the King returns she shows him the whelps as the Queen's offspring, and demands her death; but the King only allows her to be imprisoned.

The children (who were miraculously born with silver chains about their necks) are of course not slain, but fed by a hind in the forest, and tended by a hermit in his cell.

They are unfortunately seen by the Forester Mauquarre, or Malquarrez, who tells the Queen; and by her desire he goes back to kill them and take away their chains. One, however, who is the hero of the tale, has gone out with the hermit to get food for the others; so that the forester finds only six of the children, and deprives them of their chains, upon which they are transformed into swans.

<sup>1</sup> The poem begins '*Escoutez seigneurs pour Dieu lespitable  
Que Ihus vous garisse de lamain au Dyable;*'

and every now and then the minstrel addresses his hearers to call their attention to his song. Thus when Elyas first comes to Nimaye, the next sentence begins '*Seigneurs oez chancon qui moult fait aloer.*' After the battle with the friends of the prevost, comes, '*Seigneurs or escoutez chancon de grant baronaige;*' and again, '*Seigneurs or escoutez bonne chancon;*' and '*Seigneurs oez chancon de bonne enluminee;*' and '*Seigneurs oyez chancon qui est vray.*'

The old Queen questions Marcon, and revenges herself on him by putting out his eyes.

When the Queen has been 11 years in prison, Matebrune prevails on the King to condemn her to be burnt ; and the day is fixed accordingly, and she is led to the stake.

Meanwhile an angel appears to the hermit and orders that the child should go to the city, be christened Helyas, and fight for his mother. He does so, meets the procession, accosts the King, obtains his consent to the battle, borrows from him horse and armour, slays Mauquarre, who is the champion on behalf of the accuser, and frees his mother.

Matebrune flees to a castle ; Helyas prays to God, who restores Marques's sight. He tells his story to his newly-found father and mother, and all the court go to the water where the swans are swimming, and, their chains being restored to them, they resume their human form ; all but one, who remains a swan.

Up to this time, as will be seen, the English poem faithfully accompanies the French one, excepting that as the poet means to make an end here, he summarily burns Matabryne, and says that the 6th brother continued *always* a swan for lack of his chain.

Moreover he makes no mention of the miracle of healing done on Marcus.

The French story proceeds with the abdication of King Oriant (on the plea that he has now lived a long time—*plus que c. ans*—) in favour of Helyas ; with the siege of Matebrune's castle, the death of her champion Hendrys by the hand of Helyas ; her capture, confession, and burning ; whereafter

*'Lame emporterent dyables ; ce fut la destinee.'*

The angel then appears to King Helyas and bids him leave his father and mother, and seek adventures under the guidance of his brother the swan, who waits for him with '*ung batel*.'

He abdicates, and leaves the kingdom to Orions, and divers governments to his other brothers.

From this differs the English Prose Romance of the Knight of the Swan, which makes no mention of King Oryens' great age, but makes

King Helyas surrender the kingdom again into his hands. Neither does he mention Helyas's departure at the bidding of the angel ; but makes the swan-brother summon him by 'mervaylous cries,' to come into the boat which he has brought, and which he guides, without further adventure, to the city of Nimaye.

But in the French story he arrives soon at a city of Saracens, who assault him and his swan ;—but he is rescued by 30 galleys under the guidance of Saint George (*qui fut bon chevalier*) ; and the four winds also helped, raising a storm and drowning the Saracens.

It then tells how Elyas went on alone in his boat, with the swan, till they came to a castle, called Sauvage, whose master was Agolant, brother of Matebrune ; how their provisions being exhausted, they sought help at the castle ; how Agolant received him well, but, after hearing his story, seizes, imprisons, and promises to burn him eight days thereafter.

But a page escapes and goes to Lilefort to King Orions, who goes with a great force to succour his brother. The men arrive when Helyas is already bound at the stake, and Agolant and all his men have to go out to repel them ;—a friendly hand releases Helyas, who joins his brother's men, and slays Agolant.

Oryons goes back to Lilefort, and Helyas, summoning his brother the swan, pursues his way to Nimaye.

There, in a tournament, he slays an Earl [of Francbourek, says Copland], who, in a false plea before the Emperor Otho, is trying to deprive [Clarysse] Duchess Dabullon [of Bouillon] of her lands ; and wins for himself the lands of Ardennes [of Dardaigne, in Copland] belonging to the Earl ; and also gets to wife Beatrice, the fair daughter and heiress of the Duchess, by whom he has a daughter Idein or Ydain, who in time becomes the mother of Godfrey of Bouillon.

He leaves Nimaye and goes to his duchy of Bouillon, conquering in the way *Asselm le prevost* and many partisans of the deceased Earl, who had laid an ambush for him.

Many perilous adventures then befell him in Bouillon, which are recounted at considerable length ; and afterwards the story tells how that, his wife having disobeyed his commandment which he laid upon her, not to inquire concerning his kith and kin, he departs from her,



and rides away to Nimaye, to take leave of the Emperor, and bespeak his protection for his wife, daughter, and lands.

Thence, amidst great lamentation of the Emperor and all his barons, he departs in his boat with his brother the swan, and no more is known of him.

*Onq ne sceurent quelle part y fu tournes.*

Then it passes on to tell of Godfrey Earl of Bouillon, his birth and deeds. How with the leave of the Emperor, Eustace Earl of 'Boulogne sur mer salee' went a courting to Ydain '*a la fresce coulour*' (daughter of Helyas), then aged 13 years; how he married her; and how in the three years following she had three fair sons, Godfrey, Baldwin, and Eustace; and how that the eldest after many noble deeds went to Palestine, and took the Holy City. The poem ends with the assault and capture of Jerusalem and the crowning of Godfrey as its King.

The English Prose Romance takes up the story of Helyas where the French Poem leaves him, and tells how he arrived at Lilefort and is welcomed by his father and mother after his viij years' absence.

The Queen, it tells us, had a dream, in which she dreams that if they get the two cups which had been made of the 6th son's chain, and lay them on two altars, and set the swan on a bed betwixt the altars, and cause two masses to be said by devout priests who shall consecrate in the two chalices, the swan shall return to his own form: and 'Ryght so,' says Copland, 'as the priests consacred the body of our Lorde at the masse, the swanne retourned into his propre fourme and was a man,' and he was baptized, and named Emery.

'The whiche sith was a noble knight.'

'And thus,' he says, 'the noble king Oriant and the good queene Beatrice finabli recovered all their children by the grace of God, wherefore fro than forthon they lived holyly and devoutly in our Lorde.'

Now King Oriant had 'made a Religion' at the hermitage where his son Helyas had been brought up; and thither, after recounting his adventures, the good Knight of the Swan betook himself, with a simple staff in his hand, and made himself a 'Religious.'

And close to the convent he caused to be built a castle like to

that of Bouillon, and he called it Bouillon, and the forest that was about it he called Dardayne, after the land that he had won from the Earl.

The English story here goes on to tell of the marriage of Eustace Earl of Boulogne and Ydain daughter of Helyas, and of the birth of her sons Godfrey, Baldwin, and Eustace ; and how that her mother, the Duchess of Bouillon, lamenting for the loss of her husband Helyas, sent messengers all over the world to find him ; and how that Ponce, one of these messengers, went to Jerusalem, and meeting there the Abbot Girarde of Saincteron, which is nigh to Bouillon, they determined as fellow-countrymen to return together. How they lose their way, and come to the castle of Bouillon *le restaure*, and are struck by the likeness to their own Bouillon ; how they inquire of the Curate, and hear who it was who built the castle and named the forest.

And how that they make themselves known to Emery and Helyas, and also to the King and Queen, who had come to live at the castle, and how they returned to their country, bearing a token from Helyas to his wife.

Then it tells how the Duchess and the Countess Ydain, whose sons were by this time adolescent, set forth to see their husband and father Helyas, and how they found him lying sick unto death, and how shortly thereafter 'he desceased in our lorde Jesu Chryst.'

How the ladies returned to Bouillon, and how the three noble brethren prepared themselves by a knightly education for the day when it should please God to give the kingdom of Jerusalem into the hands of Godfrey of Bouillon, the eldest born. 'And thus,' says Copland, 'endeth the life and myraculous hystory of the most noble and illustrious Helyas knight of the swanne, with the birth of the excellent knyght Godfrey of Boulyon, one of the nyne worthiest, and the last of the three crysten.'

The English romance, printed by Copland, is in some parts much fuller even than the French poem, going more into detail as to the wooing of King Oryens, and the cause of the enmity of Matabryne ; but here and there the French 'chanson' has details which Copland's book does not give ; such as the troublous adventures of

Helyas in his journey between Lilefort and Nimaye, and the acts and prowess of Godfrey, and his conquest of his kingdom ; but as to the legendary hero of the story, the Knight of the Swan, the tale of his deeds until his retirement from the world is mainly the same, in the English prose and in the French verse.

#### THE CASKET.

This curious work, of which I have before made mention, is an ancient ivory one, of 14th-century workmanship, now belonging to Mr William Gibbs of Tyntesfield, co. Somerset, and formerly to his wife's family, the Crawley-Boeveys, Baronets, of Flaxley Abbey, co. Gloucester. It is 8 inches long,  $5\frac{2}{3}$  deep, and  $5\frac{1}{3}$  inches high ; and in its thirty-six compartments it gives the history of the Knight of the Swan ; going no further than our poem, except that it depicts the capture of Matabryne's castle and the leave-taking and departure of Helyas. It is this last compartment that so nearly resembles the illumination at the head of the French poem.

I now proceed to describe the carvings in the several compartments, which are all of them remarkable for their accurate detail of arms and costume, and some groups, especially in Nos. 23 and 24, very spirited in their execution.

#### *The top of the casket.*

1. The King, Queen, and Matabryne on the wall. Mother and Twins below.
2. The King and the Queen in bed.
3. The King discovers that the Queen is with child.
4. The Queen asleep in bed : Matabryne carries off the children.
5. Matabryne delivers the children to Marcus.
6. Matabryne drowns the bitch in a well.
7. Matabryne presents the whelps to the King, who wrings his hands.
8. Marcus exposes the children in the forest.
9. Malkedras (?) thrusts the Queen into prison.
10. The hermit finds the children.
11. A hind suckles them ; and Malkedras finds them.
12. Malkedras tells Matabryne.

*The front of the casket.*

13. Malkedras takes the chains from the children's necks.
14. They fly away as swans.
15. Matabryne praises and caresses Malkedras.
16. Matabryne taunts the King, and gets leave to burn the Queen.
17. A soldier is leading the Queen to execution : she has fallen on her knees and is praying. See l. 90, note.
18. The King is on his throne as if to see the burning. Matabryne and a man in armour behind him, counselling him.
19. The angel appears to the hermit and the child.
20. The hermit and the child set forth on their way.

*The left side of the casket.*

21. The King on his throne ; the Queen presents the child as her champion, and Matabryne Malkedras as hers.
22. Combat between Helyas and Malkedras.
23. Helyas having slain Malkedras, bears away his head.
24. Flight of Matabryne.

*The back of the casket.*

25. Helyas presents the head of Malkedras to the King.
26. Reconciliation of King Oryens and Queen Beatrice.
27. The King and Queen embrace Helyas.
28. King Helyas with a kneeling figure before him. He seems to be giving something into his hand ; and perhaps it is a commission to a captain 'to prepaire a lytle hoste,' as Copland has it.
29. His army march against Matabryne.
30. They prepare to assault
31. The castle and its defenders.
32. Capture of Matabryne.

*The right side of the casket.*

33. Helyas recounts his adventures to his father and mother.
34. The burning of Matabryne.

35. The King and the Queen gazing

36. At Helyas departing in his ship alone, led by his brother the Swan.

The letter from Mr Dallaway, and extract of a letter from Mr Way in the note below, give the opinion of those antiquaries on the date and artistic value of this casket.<sup>1</sup>

<sup>1</sup> 'Mr Dallaway's respectful compliments to Sir Thomas Crawley, with the cabinet he has so long detained. He should have returned it with more satisfaction had he been able to discover the whole of the history represented, which is too complicated for him to unravel.

'Upon the upper compartment is evidently shown the well-known Legend of Isenbard, Earl of Altorf, and Irmentruda his wife, with her supernatural progeny.

'The two sons, who were preserved, were called Guelfo and Ghibelino, and their descendants were leaders of the factions by which the Italian States were distracted in the 12th century.

'He is of opinion that the remainder of their legendary story is described around the sides of the cabinet, and is not without hopes that, when he can meet with a very scarce collection of German novels, entitled "*Camerarii Horæ Subcesivæ*," it will furnish him with the whole of the detail.

'The armour and weapons of some of the figures are decidedly those of the 14th century, when elaborate carving was in very general use, and many Greek artists were encouraged; which circumstance seems to establish the date of the specimen.

'The enclosed drawing Mr D. begs that Sir Thomas will accept, with many thanks, for the permission he has obtained to have it etched. He will take care that justice be done to it, and hopes that Sir T. will find room in his portfolio for some of the proof impressions.

'Jan. 5, 1793.

'Sir Thomas Crawley.'

---

*Wonham Manor,*

*Reigate, Nov. 29, '60.*

'Dear Sir Martin,

'Your kindness in permitting me to bring home your curious ivory casket has, as I anticipated, enabled me to ascertain the whole of the subjects represented upon it. After much fruitless research, and showing the casket to several learned friends, I have at length got the right clue, and all difficulty ceases. The subjects are all from one romance, known as the "Knight of the Swan," and not found in any of the abstracts of middle-age romances, by Ellis, Dunlop, or the Italian writer Ferrario. It has, however, been published, but the volumes containing it are of very great rarity.

'I hope to send you an account of the romance, detailing the subjects as they occur on the casket. . . .

. . . . I should almost suggest only to repair the broken portions of the metal bands as they exist, not to renew those which have been

## ORIGIN OF THE ROMANCE.

Little or nothing can be added, on this head, to what Mr Thoms has collected in his preface to the *Knight of the Swan*; and what I here write is chiefly drawn from that source.

Mr Utterson quotes Mr F. Cohen (Sir Francis Palgrave) for the opinion that the earliest form in which the story exists is in the *Chronicle of Tongres*, written by the Maitre de Guise, and incorporated in great part into the *Mer des Hystoires*. There is also, he says, an Icelandic Saga of Helis, the Knight of the Swan, in which he is called a son of Julius Cæsar; and a similar legend is introduced into the German romance of *Lohengrin*, of which an edition was printed at Heidelberg as late as 1813. The story is still popular in Flanders, where a Chap-book, entitled *De Ridder Met de Zwaen*, was of frequent occurrence early in this century.

The immediate parent of the English prose romances on the subject appears to be the French folio printed in 1504, and entitled *LA GENEALOGIE AVECQUES LES GESTES ET NOBLES FAITZ DARMES DU TRES PREUX ET RENOMME PRINCE GODEFFROY DE BOULION ET DE SES CHEVALEREUX FRERES BAUDOIN ET EUSTACE, YSSUS & DESCENDUS DE LA TRES NOBLE & ILLUSTRE LIGNEE DU VERTUEUX CHEVALIER AU CYNE. AVECQUES AUSSI PLUSIEURS AUTRES CRONIQUES HYSTOIRES MIRACULEUSES; TANT DU BON ROY SAINT LOYS COMME DE PLUSIEURS AULTRES PUISSANS & VERTUEUX CHEVALIERS.*

It was the first thirty-eight chapters of this work that were published in an English form by Robert Copland (which is the version edited by Mr Thoms); and Ames speaks of a translation published by Wynkyn de Worde, in 1512; but it is not now known to exist.

lost. . . . . It is to be considered that these metal bands are not original. The ivory dates from about 1380; the metal work about 1550.  
. . . . .

‘Believe me, very sincerely yours,

‘ALBERT WAY.’

‘Sir Martin Crawley-Boevey.’

Mr Way says in another letter that photographs had been taken of the casket. These I have never seen, but a set has been prepared expressly for this edition.

The tradition that the great Godfrey of Bouillon was descended from the Knight of the Swan, has always been a favourite one, and one of the most interesting stories in Otmar's *Volksagen* is founded on it. Nicolas de Klerc, in order to set right the common opinion in Flanders,

Om dat van Brabant die Hertoghen  
Voormaels, dicke syn beloghen  
Alsoe dat sy quamen metten Swane

[Forasmuch as the Dukes of Brabant  
have been heretofore much belied  
as that they came with a Swan],

professes to tell the truth about it in his *Brabandshe Yeeften*, written in 1318; and Marlaent refers to the same belief in his *Spiegel Historiael*.

On the other hand (through Godfrey, no doubt,) Robert Copland claims it as an honour for his patron, Edward Duke of Buckingham, that from the Knight of the 'Swan 'linially is dyscended my sayde Lorde.'

As to the portentous birth, which is the basis of the story, similar tales have been not unfrequently told. Amongst others there is one in which the house of Guelph is said to take its name from a like incident.

'Irmentrudes, wife of Isenbard Earl of Altorfe, accused a woman of adultery for bringing forth three children at a birth; adding withal that she was worthy to be sown in a sack, and thrown into the sea; and urged it very earnestly. It chanced in the year following, that she herself conceived, and in the absence of her husband, was delivered of twelve male children at one birth (though very little). But she, fearing the imputation and scandal she had formerly laid on the poor woman, and the law of like for like, caused her most trusty woman to make choice of one to be tendered to the father, and to drown all the residue in a neighbouring river. It fell out that the Earl Isenbard returning home, met this woman, demanding whither she went with her pail? who answered, "to drown a few baggage whelps in the river." The Earl would see them; and notwithstanding the woman's resistance, did so, and discovering the children, pressed her to tell the matter, which she also did; and he caused

them all to be secretly nursed ; and, grown great, were brought home unto him, which he placed in an open hall with the son whom his wife had brought up, and soon known to be brethren by their likelihood in every respect. The Countess confessed the whole matter (moved with the sting of conscience), and was forgiven. In remembrance whereof, the illustrious race of the Welfes (whelps) got that name, and ever since hath kept it.'

Westcote (whose words I transcribe, as his book is a privately printed one (1845) from his MS. c. 1600) quotes this story from one Camerarius (he says) of Nuremberg, as a companion to a story of the wife of a peasant of Chumleigh, co. Devon, who had seven children at a birth, and whose husband, for fear of having to maintain so many mouths, resolves to drown them, and declares to the Countess of Devon, who meets him while on his errand, that they are but whelps. She rescues them and provides for them.

In French history we have a story somewhat analogous, in the efforts of the monks to separate Robert Capet and his wife, by persuading him that she had given birth to a monster.

The after part of the story of our book is the old one told with many variations from the time of the Shepherd David until now, of extreme youth, with the aid of the grace of God, vanquishing in battle the evil-doer, though a man of war from his youth.

#### THE VERSIFICATION OF THE POEM.

Coming now to the versification of the poem : I have thought it useful to analyse it so as to ascertain how far the author has kept himself to the rules of alliterative verse, as collected by Mr Skeat in his *Essay on the subject* prefixed to the 3rd volume of the *Percy Folio*.

The author seems to have contented himself with preserving generally the proper swing of his metre, the accentuated syllables marking it, in most cases, fairly well : but it often halts, the soft or unaccentuated syllables being awkwardly and too prodigally used, and the rime-letters very frequently falling on those syllables.

In many couplets the alliteration is utterly irregular, and in 10 couplets<sup>1</sup> I can discover none at all.

<sup>1</sup> 21, 34, 106, 225, 232, 334-6, 343, 367.



In 22 others<sup>1</sup> he has satisfied himself with a feeble sprinkling of the same letter through the verse without any regard to the loud syllables ; as

60. *at a chamber dore as she forth sowȝte*

sometimes also supplementing the weakness of one alliteration by adding a second in the same couplet ; as

241. *that styked styffe in her Brestes · þat wolde þe qwene Brezne*

287. *A knyȝte kawȝte Hym by þe Honde · & ladde Hym of þe route.*

The couplets in which there are but two rime-letters are very many ; no less than 143<sup>2</sup> out of the whole number of 370 ; and there are eight couplets<sup>3</sup> with four rime-letters.

The other variations from the established rule are : (a.) The occurrence of the chief letter on the second instead of the first loud syllable of the second line, which is found 64 times,<sup>4</sup> and of these 64, 29<sup>(5)</sup> occur in couplets with but two rime-letters.

(b.) The occurrence of two rime-letters in the second line of the couplet, and but one in the first, in 37 couplets.<sup>6</sup>

(c.) The absence of the chief letter in the second limb of the couplet occurs 20 times.<sup>7</sup>

(d.) The rime-letters occur very often indeed upon unaccentuated or 'soft' syllables ; so often, as to lead one to think that the author must have deemed his task fully done, if only there was any alliteration at all. The number is 72,<sup>8</sup> besides three in the next class.

<sup>1</sup> 13-4, 32, 49, 52, 60, 81, 96, 113, 132, 145, 158, 165, 185, 199, 210-1, 218, 272, 281-2, 351.

<sup>2</sup> 5, 6, 8, 10-1, 16, 24, 30-1, 40-1, 45-6, 54, 58, 63, 65, 75-6, 80, 82, 88, 90, 95, 99, 101, 103-5, 108, 110, 114-5, 120-1, 127-9, 137, 139, 142, 146, 149-50, 154-5, 160-2, 166-7, 172, 174, 181, 184, 189, 191-2, 195-6, 200-1, 208, 222, 227-9, 231, 240-1, 244, 247, 250-3, 256, 258, 264-5, 268-9, 271, 273, 280, 285-6, 290, 292, 294, 296, 299, 300, 302-6, 309, 314-6, 320-1, 323, 325, 327-8, 338, 353-4, 368-70.

<sup>3</sup> 2, 35, 42, 91, 152, 183, 239, 360.

<sup>4</sup> 1, 4, 20, 25-6, 30, 42, 53, 69, 70, 112, 136, 156, 173, 179, 183, 202, 212, 217, 226, 236, 239, 248, 261, 295, 310, 313, 317, 319, 324, 329, 331, 334, 355, 359. <sup>(5)</sup> 22, 37-8, 48, 56, 64, 86, 123, 140, 144, 164, 177, 182, 187-8, 190, 194, 203, 205-6, 207, 214, 236, 238, 246, 254, 308, 312, 363.

<sup>6</sup> 1, 12, 17, 23, 51, 78-9, 83-4, 107, 119, 135, 138, 141, 151, 159, 169, 170, 175, 198, 209, 223, 233-5, 237, 243, 255, 291, 293, 326, 340-2, 350, 356-7.

<sup>7</sup> 19, 50, 59, 67, 125, 153, 157, 163, 215, 219, 257, 259, 277, 279, 289, 332, 346-7, 352, 364.

<sup>8</sup> 2, 7, 23, 25-6, 28, 31, 35, 39, 40, 50-1, 66, 70, 73, 77, 79, 82, 102-3, 108-9,

(e.) Where the chief letter occurs in the initial catch of the second couplet.<sup>1</sup>

There are also *ten* couplets<sup>2</sup> with separate alliterations in each line, and

*Seven*,<sup>3</sup> in which there are no rime-letters in the first line.

And the couplets that appear to conform strictly to the canon of alliteration which provides that there shall be three rime-letters in each couplet, viz. two (sub-letters) in the accentuated syllables of the first line or limb of it, and one (the chief letter) on the first accentuated syllable of the second line, are 48 in number; <sup>4</sup> such as

92. Now Leve we þis Lady · in Langour & pyne

147. They stoden alle styлле · for stere þey ne durste

But of these 48, the alliteration is not always perfect, *w* having to do duty with words beginning with *Oo* (l. 29); *D* being once used as a rime-letter to *T* (l. 27), and the *G* in gladness being once considered mute, so as to rime the word with 'lay in langour' (l. 57).

The former editor draws attention to the existence of some rime-endings in this poem, but they seem to me to be accidental rather than intentional.

Mr Skeat enumerates them in his essay, and I set them down here, excepting those in lines 260-1, where he has been misled by the former editor's mistaking the long second *r* in *marre*, and reading it *marye*; and in 28, 29, where the editor has mistaken *leue* for *lcne*;

12-13, *where* and *there*

31-32, *were* and *there*

158-159, *swyde* and *leyde*. This is not a rime at all.

166-167, *faste* and *caste*

198-199, } *swannes* and *cheynes*. A very doubtful rime.  
350-351, }

116, 118, 120, 126-8, 141, 143, 152, 156, 159, 161, 168-9, 175-6, 178, 180, 186, 191, 195, 202, 204, 209, 217, 220-1, 234-5, 250, 256, 261-2, 267, 270, 274, 278, 280, 283-4, 287-8, 292, 294, 337, 341, 343, 347-8, 357.

<sup>1</sup> 55, 75, 96.

<sup>2</sup> 44, 72, 85, 111, 216, 249, 266, 275, 330, 365.

<sup>3</sup> 117, 198, 245, 318, 345, 350, 362.

<sup>4</sup> 3, 9, 15, 18, 27, 29, 33, 36, 39, 43, 47, 57, 61-2, 71, 74, 87, 89, 91-4, 97-8, 100, 124, 131, 133-4, 147-8, 171, 193, 197, 213, 260, 263, 276, 297-8, 301, 307, 311, 322, 339, 349, 360-1, 366.

237-238, *were* and *niysfare* ;  
and I may add 359-60, *mude* and *bledde*.

But among these there are but three rimes which are at all perfect ; and it may be observed that in the 370 lines (from 200 to 570) of William of Palerne, which I have searched cursorily, there are as many :

As, 210, *pat of horne ne of hounde · ne mizt he here sowne*.

236-7, *telle* and *wille*

337-8, *speche* and *riche*

404, *as euene as ani wizt · schuld attely bi sizt*

490-1, *wise* and *nyce*

563-4, *newe* and *shewe* ;

so the rimes must, I think, be considered as an inadvertence on the part of the poet, and not as an intended embellishment.

#### CHARACTER OF THE MS.

The manuscript is neatly written in a handwriting of about 1460 ; and seemingly with few, if any, errors. At first sight the letter Thorn appears to be used indiscriminately for Th, but I find that it is *never* used at the beginning of a line, and *never* at the end of a word, whether it be written, for example, *serveth*, or *servethe*. The Th is used in proper names ; and the few other cases where it is found are, with one exception (*thykke*), where the sound occurs before the vowel *e*. Thus Sythen, Murther, Ferther, Therefore, and Beetheth, are thus spelt whenever they are found ; and Thefe is only once spelt *pefe*.

The *ȝ* is constantly used, representing *gh* in the middle of words and *y* at the beginning.

In most cases where we write *er* in our modern speech, and especially in word-endings, such as *after*, *water*, *together*, &c., the scribe uses a contraction representing *ur*, making the words *aftur*, *watur*, &c.

Where the double *l* is crossed (H), a final *e* has been assumed.

#### DATE AND DIALECT OF THE POEM.

The date of our poem in its present form appears to be the latter

end of the 14th century; and the dialect in which it is written is Midland, and probably East Midland, as will be seen by the following observations.

The present indicative plurals of regular verbs end everywhere in *-en*. There appears to be an exception to this in l. 72, 'hem that it *deservethe*;' but 'hem' may either be miswritten for 'her;' or else perhaps it is used indeterminately, as 'they' and 'them' are sometimes used now-a-days.

It is not West Midland; for the 3rd sing. indic. almost universally ends in *-eth*; the only exceptions being '*lykes*' in l. 134; '*wendes*' in ll. 155 and 178; '*launces*' in l. 323, and '*formerknes*' in l. 362, though this last (see the note on the line) is a doubtful instance. Robert of Brunne also uses this termination in *-es*; but always, apparently, for the sake of the rime.

The second person sing. indic. ends in *-est*; excepting the word '*fyndes*' in l. 305. 'Thou *were*' is used in lines 236-7.

In many instances the *e* final is omitted in the past tense of weak verbs; as, *delyvered*, 155 and 178; *graunted*, 189 and 246. See also ll. 18, 24, 28, 39, 62, 91, 107, 108, 255, 275, 281, and 339.

There are some terminations in *-eth*, used instead of *-ed* for the perfect participles of regular verbs. See ll. 78, 175, 200, 209, 310.

The plurals of nouns end almost universally in *-es*; the only exceptions being *lond-is*, l. 16, *lyon-ys*, l. 214, and *bell-ys*, l. 272 (which are perhaps only variations made by the copyist); *dom-us*, l. 91; and *chylderen*, ll. 20 and 82.

*Fader* is uninflected in the possessive case, l. 203. The other genitives are in *-es*.

Some nouns of time and measure are uninflected in the plural; as *3ere*, l. 89, 243 (we say now 'a two-year-old colt'), and *myle*, l. 95 (we say now 'it is a two-mile course').

Of the personal pronouns—

*I* is always used, and not *Ic*.

All people alike, king and peasant, *Thou* and *Thee* one another, without the distinction of rank, such as is shown in William of Palerne, by the use of *Ye* and *You*. In one instance, l. 26, the King addresses the Queen as *Ye*. *Hym* is the objective singular, and *Hem*

(in one instance *Ham*, probably for þam—a Northern form) the plural: *Them* is never used.

*She* is the 3rd person fem. nominative, and *Here* or *Her* objective, the latter being used 8 times in the poem, and the former 9.

*Hit* and *It* are used about equally, the latter rather more frequently. *They* is always used in the plural.

The possessive pronoun of the 3rd person feminine, is *Her* or *Here*. In the plural of all genders it is *Here*, and once *Her*.

The negative form of the verb To Be is once used in *Nere* = *ne were*, l. 3.

The imperfect participles end always in *-ynge*.

This is contrary to early Midland usage, and seems to show that the dialect here employed must have been spoken in the Southern part of the East Midland district, *-inge* being a Southern form, though it is used in another East Midland book, 'Body and Soul,' l. 396 [brennynge], and by Robert of Brunne 'Handlyng Synne;' and by Chaucer. But as the peculiarities of each dialect were no doubt always understood by the neighbours on the borders of the several districts, and by degrees became naturalized beyond their ancient limits; so probably at the time when the *Cheualere Assigne* was written, the Southern and Midland dialects at least were beginning to blend and form a common language.

One peculiarity in this author's style is a strange mixing of past and present tenses; i. e. in the same sentence he constantly, as does also Chaucer sometimes, uses the historical present, and the perfect. Thus in l. 229,

'The chylde *stryketh* hym to, & *toke* hym by þe brydelle.'

See also lines 63, 115-16, 151, 155, 173, 178, 190, 221, 267, 332, 341, 355, 361-2, and 365.

Mr Morris writes, 'The Dialect in its *present form* is East Midland. But as we do not find [other] East Midland writers adopting alliterative measure in the 14th century, I am inclined to think that the original English text was written in the N. or N.W. of England, and that the present copy is a mere modified transcript. This theory accounts for the *es's* in the 3rd person [sing.], which are

not required for the rime, and may be forms belonging to the earlier copy, and unaltered by the later scribe.'

I have to thank Mr Morris, Mr Skeat, and Mr Furnivall for their kind suggestions during the progress of my work, and I must make also my acknowledgments to Mr Brock for his faultless transcript.

Although, therefore, I suppose that, from their uncertain character, the dialect or grammatical peculiarities of this poem are not of any particular value in the history of the language, yet as it is at any rate a contribution to that history, and as I think that whatever is worth doing at all, is worth doing thoroughly, I have made the Glossary as copious and accurate as I could. Besides, there is some spirit and vigour in the Poem itself; and I hope the reading of the little book may be as entertaining to the members of the Early English Text Society, as the editing of it has been to me.

H. H. G.

.; CHEUELERE .;. ASSIGNE .;.

[*Cotton MS. Caligula A. ii., fol. 125 b.*]

¶ Alle weldyngē god · whenne it is his wylle, Wele he wereth his · werke <i>with</i> his owne honde : For ofte harmes were hente · þat helpe we ne myȝte ; Nere þe hyȝnes of hym · þat lengeth in heuene.      4	God Almighty guards us,
For this I saye by a lorde · was lente in an yle, That was kalled lyor · a londe by hym selfe. The kyngē hette oryens · as þe book tellethe ; And his qwene bewtrys · þat bryȝt was & shene :      8	as we see by the story of King Oryens,  and Beatrice his queen, and his motlier Matabryne.
¶ His moder hyȝte Matabryne · þat made moche sorwe ; For she sette her affye · in Sathanas of helle. This was chefe of þe kynde · of cheualere assyngne ; And whenne þey sholde in-to a place · it seyth fulle wele where,      12	
Sythen aftur his lykyngē · dwellede he þere, Withe his owne qwene · þat he loue myȝte : But alle in langour he laye · for lofe of here one, That he hadde no chyldē · to cheuēne his londis ;      16	He had no child to succeed him,
¶ But to be lordeles of his · whenne he þe lyf lafte : And þat honged in his herte · I heete þe for sothe.	which was a grief.

Line 5. See note on l. 23.

6. lyor. In the French poem it is *Lilefort*, and in Copland also.

7—9. The King is called *Oriant* in the French version, and the Queen *Bietrie*, and the King's mother *Matebrune*.

11. 'This' must mean 'this King.'

12. I cannot make sense of this line. 'Sholde' = should go, and 'it' means the book.

18. honged in his herte = weighed upon his mind.

The King and the Queen, talking on the wall, see beneath them a woman with her twins,

As þey wente vp-on a walle · pleynge hem one,  
Bothe þe kynge & þe qwene · hem selfen to-gedere : 20  
The kynge loked a-downe · & by-helde vnder,  
And sey3 a pore womman · at þe 3ate Sytte,  
Withe two chylderen her by-fore · were borne at a  
byrthe ;

whercat he weeps.

And he turned hym þenne · & teres lette he falle. 24  
¶ Sythen sykede he on-hy3e · & to þe qwene sayde,  
'Se 3e þe 3onder pore womman · how þat she is pyned  
Withe twynlenges two · & þat dare I my hedde wedde.'  
The qwene nykked hym with nay · & seyde 'it is not  
to leue : 28

The Queen says she disbelieves in twins. Each must have a father.

Oon manne for oon chylde · & two wymmen for  
tweyne ;  
Or ellis hit were vnsemelye þynge · as me wolde þenke,  
But eche chylde hadde a fader · how manye so þer  
were.'

The King rebukes her,

The kynge rebukede here for her worþes ryzte þere ; 32  
¶ And whenne it drow3 towarde þe nyzte · þey wenten  
to bedde ;

and at night begets on her reasonably many children,

He gette on here þat same nyzte · resonabullye manye.  
The kynge was witty · whenne he wysste her with  
chylde,  
And þanked lowely our lorde · of his loue & his  
sonde. 36

19. walle. The French has 'tour.'

23. Chaucer frequently omits the relative, as is done here.

26. 'is pyned' must mean 'has travailed,' or been in pain.

28. it is not to leue. The edition of 1820 has *lene*. In the French it is *vous parlez de neant*.

29. This means, 'One man can beget but one child, nor can one woman have more than one at a time by the same man. Two honestly-begotten children must needs have two mothers.' Twins were once thought to reflect on the mother's chastity.

The French poem has

*Sa deux hommes ne scst livree charnellement.*

31. how manye so = howso[ever] many.

32. ryzte there = On the spot.

33 & 37. drow3 and drow3e. 'The correct form is *drow*.'—R. Morris.

34. He gette, &c. It is printed *gotte* in the Roxb. ed., but the word is plainly *gette* in the MS. The French has

*Engendra le seigneur en la dame vaillant*

*vij enfans celle nuit en ung engendrement.*



But whenne it drowze to þe tyme · she shulde be de-  
lyuered,

Ther moste no womman come her nere · but she þat  
was cursed,

His moder matabryne · þat cawsed moche sorowe ;  
For she thowzte to do þat byrthe · to a fowle ende. 40

¶ Whenne god wolde þey were borne · þenne browzte  
she to honde

Sex semelye sonnes · & a dowzter þe seueneth,

to wit, six sons  
and a daughter,

.;. MATABRYNE. .;.

[Fol. 126.]

Alle safe & alle sounde · & a seluer cheyne

with silver chains  
about their necks.

Eche on of hem hadde · a-bowte his swete swyre. 44

And she lefte hem out · & leyde hem in a cowche ;

And þenne she sente aftur a man · þat markus was  
called,

But Matabryne  
sends for her man  
Marcus,

That hadde serued her-selueñ · skylfully longe :

He was trewe of his feyth · & loth for to tryfulle ; 48

¶ She knewe hym for swych · & triste hym þe better ;

And seyde, ‘ þou moste kepe counselle · & helpe what  
þou may :

The fyrste grymme watur · þat þou to comeste,

51 and bids him  
drown the  
children.

Looke þou caste hem þer-In · & lete hym forthe slyppe :

Sythen seche to þe courte · as þou nowzte hadde sene,

And þou shalt lyke fulle wele · yf þou may lyfe aftur.’

39. ‘þat cawsed moche sorowe.’ These words, and ‘the cursede man in his feyth,’ are, like the Homeric *ποδαῖς ὠκύς* and *ποιμένα λαών*, applied as a sort of verse-tag to fill up the line, and serve as constant epithets respectively to Matabryne and Malkedras.

40. do. . to a fowle ende. See l. 138. As in Shakespere, *Much Ado about Nothing*, V. 3: ‘*Done* to death with slanderous tongues.’

45. lefte = lifted.

46. Markus, called *Marques* and *Mareon* in the French poem.

49. knewe, should be *knew*; the *e* is superfluous; but it is so in the MS.

49. swych. Wrongly printed *swyth* in the Roxb. ed.

triste. Wrongly printed *tristed*, in the same, moste; the *e* is superfluous.

50. kepe counselle = be secret.

52. hym for *hem*.

53. seche = betake thyself. Comp. Ezekiel xiv. 10, ‘him that seeketh unto him.’

54. lyke full wele = be well-liking = prosper. Comp. ‘fat and well-liking,’ Ps. xcii. 13; ‘worse-liking,’ Daniel i. 10. ‘I believe the original construction was, “And it shall like þe ful wel” = and it shall please thee full well. See l. 134.’—R. Morris.

- Marcus grieves,  
but dares not  
disobey.
- Whenne he herde þat tale · hym rewede þe tyme ;  
But he durste not werne · what þe qwene wolde. 56
- ¶ The kyng lay in langour · sum gladdenes to here ;  
But þe fyrste tale þat he herde · were tydynges febulle,  
Whenne his moder matabryne · browȝte hym tydynges.  
At a chamber dore · as she forthe sowȝte, 60
- She takes seven  
whelps,
- Seuene whelpes she sawe · sowkynges þe damme,  
And she kawȝte out a knyfe · & kylled þe bycche ;  
She caste her þenne in a pytte · & takeþe þe welpes,  
And sythen come byfore þe kynges · & vp on-hyȝe she  
seyde, 64
- and shows 'em to  
the King as the  
Queen's offspring,  
and bids him  
have her burnt.
- ¶ 'Sone paye þe with þy qwene · & se of her berthe.'  
Thenne syketh þe kynges · & gynnythe to morne,  
And wente wele it were sothe · alle þat she seyde.  
Thenne she seyde, 'lette brenne her a-none · for þat is  
þe beste.' 68
- He refuses.
- 'Dame, she is my wedded wyfe · fulle trewe as I wene,  
As I haue holde her er þis · our lorde so me helpe !'
- She vituperates.
- 'A, kowarde of kynde,' quod she · ' & combred wrecche !  
Wolt þou werne wrake · to hem þat hit deserueth ?'
- He says, 'Stow  
her where thou  
wilt, so that I  
see it not.'
- ¶ 'Dame, þanne take here þy selfe · & sette her wher þe  
lyketh, 73
- So þat I se hit noȝte · what may I seye elles ?'  
Thenne she wente her forthe · þat god shalle confounde,  
To þat febulle þer she laye · & felly she bygynneþe, 76
- She falls foul of  
the Queen,
- And seyde, 'a-ryse wrecched qwene · & reste þe her no  
lengur ;  
Thow hast by-gylethe my sone · it shalle þe werke  
sorowe :  
Bothe howndes & men · haue hadde þe a wylle :  
Thow shalt to prisoun fyrste · & be brente aftur.' 80

60. sowȝte. See note on l. 53.

64. come. The correct form is *com*.  
on-hyȝe = aloud.68. lette brenne her = have her  
burnt.

72. deserueth. As to this termina-

tion in *-eth*, see Preface, p. xvi.

75. See note on l. 190.

78. by-gylethe. The final *e* is un-  
necessary ; but there is a contraction  
representing it in the MS.

- ¶ Thenne shrykede þe zonge qwene · & vp on hyz cryethe, and, in spite of her moans,
- ‘ A, lady,’ she seyde · ‘ where ar my lefe chylderen ?’
- Whenne she myssode hem þer · grete mone she made.
- By þat come tytlye · tyrauntes tweyne, 84
- And by þe byddyng of matabryne · a-non þey her hente,
- And in a dymme prysoun · þey slongen here deepe, [Fol. 126 b.]
- And leyde a lokke on þe dore · & leuen here þere : 87 has her thrown into prison, where she lies eleven years.
- Mete þey caste here a-downe · & more god sendethe.
- ¶ And þus þe lady lyuede þere · elleuen zere,
- And mony a fayre orysoun · vn-to þe fader made,
- That saued Susanne fro sorowefulle domus · [her] to But God, who saved Susanna, hears her prayer also.
- saue als.
- Now leue we þis lady in langour & pyne, 92
- And turne azeine to our tale · towarde þese chylderen,
- And to þe man markus · þat murther hem sholde ;
- How he wente þorow a foreste · fowre longe myle, Marcus takes the children to drown them.
- Thylle he come to a watur · þer he hem shulde in drowne ; 96
- ¶ And þer he keste vp þe clothe · to knowe hem bettur,
- And þey ley & lowze on hym · louelye alle at ones : But they look on him in lovely wise,
- ‘ He þat lendethe wit,’ quod he · ‘ leyne me wyth sorowe, and he won’t,
- If I drowne zou to day · thowghe my deth be nyze.’ 100
- Thenne he leyde hem adowne · lappedde in þe mantelle, but leaves them all wrapped in a mantle, and commends them to Christ.
- And lappede hem, & hylde hem · & hadde moche rewthe,
- That swyche a barmeteme as þat · shulde so be-tyde.
- Thenne he takethe hem to criste · & azeine turnethe. 104

81. See note on l. 64.

84. By þat = by that time, then. tyrauntes. The French poem has *Sers* (serfs).86. slongen. Roxb. ed. has *slongen*, which is an error of transcription.

90. This particular orison, with Susanna for its example, finds a place in the French poem, not at this point, but during the procession from the city to the place of burning, Mata-

bryne’s remark thereon being ‘*ça ne vault ung bouton.*’91. domus. This might be a mis-writing for ‘*dom* (= doom) *us*,’ as the former edition reads it; but it is, no doubt, a plural in *us*, the word *her* having slipped out.99. wit. Wrongly printed *w<sup>th</sup>* in the former edition.

103. swyche. See note on l. 49.

¶ But sone þe mantelle was vn-do · with mengynge of  
her legges ;

They cryedde vp on-hyze · with a dolefulle steuenne,

They chyuered for colde · as cheurynge chyldeñ,

A hermit hears  
them sob,

They 3oskened, & cryde out · & þat a man herde, 108

An holy hermyte was by · & towarde hem comethe :

Whenne he come by-tore hem · on knees þenne he felle,

and cries to  
Christ for suc-  
cour;

And cryede ofte vpon cryste · for somme sokour hym  
to sende,

If any lyfe were hem lente · in þis worlde lengur. 112

a hind comes and  
suckles them ;

¶ Therne an hynde kome fro þe woode · rennyngge fulle  
swyfte,

And felle be-fore hem adowñe · þey drowze to þe  
pappes ;

The heremyte prowde was þer-of · & putte hem to  
sowke :

and the hermit  
takes them home  
and tends them.

Sethen taketh he hem vp · & þe hynde folowethe, 116

And she kepte hem þere · whylle our lorde wolde.

Thus he noryscheth hem vp · & criste hem helpe send-  
ethe.

Of sadde leues of þe wode · wrowzte he hem wedes.

Malkedras the  
Forester passes  
and sees them,

Malkedras þe fostere · þe fende mote hym haue, 120

¶ That cursedde man for his feythe · he come þer þey  
wereñ,

And was ware in his syzte · syker of þe chyldeñ ;

He turnede azeyn to þe courte · & tolde of þe chaunce,

tells Matabryne,

And menede byfore matabryne · how mony þer were. 124

‘ And more merueyle þenne þat · Dame, a seluere cheyne  
Eche on of hem hath · abowte here swyre.’

She seyde, ‘ holde þy wordes in chaste · þat none skape  
ferther ;

I wyлле soone aske hym · þat hath me betrayed.’ 128

119. sadde leues of þe wode. Fr. *feuilles de loriers*. 124. menede. Wrongly printed *meuede* in the Roxb. ed.

120. Malkedras is called in the French MS. *Malquarrez* and *Mauquarre*. 127. holde thy wordes in chaste = be silent.

- ¶ Thenne she sente aftur markus · þat murther hem  
sholde ; who questions  
Marcus,
- And askede hym, in good feythe · what felle of þe  
chyl dren :
- Whenne she hym asked hadde · he seyde, ‘ here þe  
sothe ;
- Dame, on a ryueres banke · lapped in my mantelle, 132 and, hearing the  
truth, has his  
eyes put out ;
- I lafte hem lyyng there · leue þou for sothe :
- I myzte not drowne hem for dole · do what þe lyketh.’
- Thenne she made here alle preste · & (putt) out bothe  
hys yen.
- Moche mone was therfore · but no man wyte moste. 136
- ¶ ‘ Wende þou azeyne malkedras · & gete me þe cheynes, sends Malkedras  
to take the chains,  
and slay the  
children.
- And withe þe dynte of þy swerde · do hem to dethe ;
- And I shalle do þe swych a turne · & þou þe tyte hyze,
- That þe shalle lyke ryzte wele · þe terme of þy lyue.’ 140
- Thenne þe hatefulle thefe · hyed hym fulle faste,  
The cursede man in his feythe · come þer þey were.
- By þenne was þe hermyte go in-to þe wode · & on of He finds but six,  
one being away  
with the hermit.  
þe childreñ,
- For to seke mete · for þe other sex, 144
- ¶ Whyles þe cursed man · asseylde þe other :
- And he out withe his swerde · & smote of þe cheynes. He smites off the  
chains ; and the  
children change  
into swans.
- They stoden alle stille · for stere þey ne durste ;
- And whenne þe cheynes felle hem fro · þey floweñ vp  
swannes 148
- To þe ryuere by-syde · withe a rewfulle steuene.
- And he takethe vp þe cheynes · & to þe cowrte  
turnethe,
- And come by-fore þe qwene · & here hem bytakethe :
- Thenne she toke hem in honde · & heelde ham fulle  
style ; 152
- ¶ She sente aftur a golde-smyzte · to forge here a cowpe ;

133. leue. Wrongly printed *lene* in of the MS. by the original scribe.  
the edition of 1820. 138. do. See note on l. 40.

135. The Roxb. ed. omits *putt*, 140. See note on l. 54.  
which has been added in the margin

The old Queen  
gives the chains  
to a goldsmith to  
make a cup of.

And whenne þe man was comen · þenne was þe qwene  
blythe,

And delyuered hym his wey3tes · & he from cowrte  
wendes :

She badde þe wesselle were made · vpon alle wyse : 156

The goldesmy3th goothe & beetheth hym a fyre · &  
brekethe a cheyne,

One chain mul-  
tiplies so in the  
melting-pot, that  
half of one  
suffices.

And it wexeth in hys honde · & multyplyethe swyde :

He toke þat oþur fyue · & fro þe fyer hem leyde,

And made hollye þe cuppe · of haluendelle þe sixte. 160

¶ And whenne it drow3e to þe nyzte · he wendethe to  
bedde,

The goldsmith  
tells his wife, and  
asks her counsel.

And thus he seythe to his wyfe · in sawe as I telle.

‘The olde qwene at þe courte · hathe me bytaken

Six cheynes in honde · & wolde haue a cowpe ; 164

And I breke me a cheyne · & halfe leyde in þe fyer,

And it wexedde in my honde · & welledde so faste,

That I toke þe oþur fyve · & fro þe fyer caste,

And haue made hollye þe cuppe · of haluendele þe  
sixte.’ 168

She says, ‘Keep  
the rest ! The  
Queen has full  
weight. What  
would she have  
more ?’

[Fol. 127 b.]

¶ ‘I rede þe,’ quod his wyfe · ‘to holden hem styll ;

Hit is þorowe þe werke of god · or þey be wronge  
wonnen ;

For whenne here mesure is made · what may she aske  
more ?’ 171

And he dedde as she badde · & buskede hym at morwe ;

He gives the old  
Queen the cup  
and the half  
chain.

He come by-fore þe qwene · & bytaketh here þe cowpe,

And she toke it in honde · & kepte hit fulle clene.

‘Nowe lefte ther ony ouur vn-werkethe · by þe better  
trowthe ?’

And he recheth her forth · haluendele a cheyne : 176

162. The conversation between the  
goldsmith and his wife is much longer  
and more dramatic in our poem than  
in the French.

170. þorowe. Wrongly printed *Thōwe*  
in the Roxb. ed.

170. wronge wonnen=wrongly (i. e.  
wrongfully) acquired.

176. recheth. Misprinted *recketh*.  
forth. Misprinted *ferth* in the  
Roxb. ed.

¶ And she rawzte hit hym azeyne · & seyde she ne  
rowzte ; She gives him  
the half chain  
and his pay.

But delyuered hym his seruyse · & he out of cowrte  
wendes.

‘The curteynesse of criste,’ *quod* she · ‘be with þese  
opur cheynes ! 179

They be delyuered out of þis worlde · were þe moder eke,

Thenne hadde I þis londe · hollye to myne wyll :

Now alle wyles shalle fayle · but I here dethe werke.’

At morn she come byfore þe kynge · & by ganne fulle  
keene ; 183 She scolds the  
King for leaving  
his Queen so long  
unburnt,

‘Moche of þis worlde sonne · wondrethe on þe affone,

¶ That thy qwene is vnbrete · so meruelows longe,

That hath serued þe dethe · if þou here dome wyste :

Lette sommene þy folke · vpon eche a syde,

That þey bene at þy syzte · þe .xj. day assygned.’ 188

and bids him  
summon his folk.

And he here graunted þat · withe a grymme herte ;

And she wendeth here adown · & lette hem a-none

He grieues ; but  
grants it.

warne.

The nyzte byfore þe day · þat þe lady shulde brezne,

An Angelle come to þe hermyte · & askede if he slepte :

The night before  
the burning  
comes an angel  
to the hermit.

¶ The angelle seyde, ‘criste sendeth þe worde · of þese  
six chyldeñ ; 193

And for þe sauynge of hem · þanke þou haste seruethe :

They were þe kynges Oriens · wytte þou for sothe,

179. ‘*Puis dist entre ses dens assez  
bassetement*

*Bien suis de ceulx delivre alez  
sont voirement*

*Se leur mere estoit arse ne me  
chauldroit neant.*

And then, she continues, ‘by my en-  
chantments I will cause that my son  
never marries again, and so I shall  
have all the land at my command.’

186. serued. In the Roxb. ed. this  
is erroneously printed *dyserved*.

if thou here dome wyste = if thou  
knewest what her sentence ought to be.

190. wendeth here. ‘wend’ is here  
used reflexively as ‘went’ is in l. 75,

and ‘hyze’ in l. 141, after the French  
s’en *alla*. Comp. Shaksp. 2 Gent. of  
Ver. IV. 4 : ‘I . . goes *me* to the fel-  
low.’ The phrase in the text seems  
to make it more probable that this *me*  
is the personal, and not the indeter-  
minate pronoun.

194. þanke þou haste seruethe =  
thou hast deserved thanks. The final  
*e* is too much. See note on l. 78.

195. They were the kynges Oriens =  
They were [the children] of the King  
Oriens. This expression is not unlike  
that in Wm. of Palerne, l. 5437 : þem-  
perours moder William.

- Tells him that the six swan-children are sons of Oryens and Beatrice. By his wyfe Betryce · she bere hem at ones, 196  
 For a worde on þe walle · þat she wronge seyde ;  
 And 3onder in þe ryuer · swymmen þey swannes ;  
 Sythen Malkedras þe forsworn þefe · byrafte hem her  
 cheynes :
- But that Christ formed the other child to fight for his mother. And criste hath formeth þis chylde · to fyzte for his  
 moder.' 200
- ¶ 'Oo-lyuyngē god þat dwellest in heuene' · quod þe  
 hermyte þanne,
- 'How can this be?' 'How sholde he serue for suche a þyngē · þat neuur  
 none syze?'
- 'Take him to Court and have him christened Enyas.' 'Go bryngē hym to his fader courte · & loke þat he be  
 cristened ; 203  
 And kalle hym Enyas to name · for awzte þat may be-falle,  
 Ryzte by þe mydday · to redresse his moder ;  
 For goddes wylle moste be fulfylde · & þou most forthe  
 wende.'
- The hermit tells the child what he is to do, what a mother is, [Fol. 128.] The hermyte wakyngē lay · & thowzte on his wordes :  
 Soone whenne þe day come · to þe chylde he seyde, 208
- ¶ 'Criste hath formeth þe sone · to fyzte for þy moder.'  
 He askede hymm þanne · what was a moder.  
 'A womman þat bare þe to man · sonne, & of her reredde :'  
 '3e, kanste þou, fader, enforme me · how þat I shalle  
 fyzte?' 212  
 'Vpon a hors,' seyde þe hermyte · 'as I haue herde seye.'

201. Oo. Wrongly printed *To* in the former edition. Oo-lyuyngē = ever-living.

202. þyngē. Wrongly printed *3ngē* in the former edition.

204. Enyas; not *Anyas*, as in the old edition. The French poem has *Elyas* or *Helyas*, which latter is the name given him in the English prose Romance.

A line seems to be omitted between 204 and 205, such as

'Let hym cair to þe court · þer þe kyngē dwellethe.'

210. The conversation between the

hermit and the child is more full in the English than in the French poem.

211. A very cramped line. 'A woman that bare thee to man, [my] son; and [thou wast] by her reared.'

'It means, "bare thee so that thou becamest a man." Such is the regular idiom; [God] *wrouzt me to man* = formed thee so that thou becamest a man, fashioned thee in man's shape; occurs in Piers Plowman, A. Pass. i. l. 80.'—W. W. S.

'*Beau filz cest une femme quen ses flans te porta.*'



‘What beste is þat?’ *quod* þe chylde · ‘lyonys wyld?’ and what a horse,  
Or elles wode? or watur’ · *quod* þe chylde þanne. on which he is to  
fight.

‘I sey3e neuur none,’ *quod* þe hermyte · ‘but by þe mater  
of bokes : 216

¶ They seyn he hath a feyre hedde · & fowre lymes hye ;  
And also he is a frely beeste · for-thy he man serueth.’

‘Go we forthe, fader,’ *quod* þe childe ‘vpon goddes halfe!’ The child is  
The grypte eyþur a staffe in here honde · & on here wey willing, and they  
straw3te. go forth on their  
way. 220

Whenne þe heremyte hym lafte · an angelle hym suwethe, The hermit  
Euur to rede þe chylde · vpon his ry3te sholder. leaves the child,  
and an angel goes  
with him and  
counsels him.

Thenne he seeth in a felde · folke gaderynge faste, The child sees a  
And a hy3 fyre was þer bette · þat þe qwene sholde in great crowd and  
brenne, a fire kindled in a  
field, 224

¶ And noyse was in þe cyte · felly lowde, and a great troop  
With trumpes & tabers · whenne þey here vp token ; bringing the  
The olde qwene at here bakke · betyngge fulle faste ; Queen from the  
city.

The kynge come rydyngge a-fore · a forlonge & more ; 228 The King rides  
The chylde stryketh hym to · & toke hym by þe brydelle : in front.

‘What man arte þou?’ *quod* þe chylde · ‘& who is þat  
þe svethe?’ ‘Who art thou?  
and who are  
these?’ quoth the  
child.

215. Or else [a] wood[-beast], or  
[a] water[-beast] ?

219. Comp. William of Palerne, l.  
2803, ‘Go we now on goddes halve.’

220. The grypte eyþur = They each  
seized.

221. suwethe. The Roxb. editor has  
mistaken this for *seemeth*.

221-2. rede. Here we find *ride* in  
the former edition ; but besides that it  
is not so written, the French original  
shows that it must be as in the text.  
This incident of the angel does not find  
its place here, in the French poem.  
There, it is when the child accosts the  
King that the author says,—

*Homme fol et sauvaigè a merveilles  
sembloit*

*Lange a dieu le pere sur lespaule  
seoit*

*Que ce quil devoit dire trop bien lui  
euseignoit.*

224. brenne. The final *e* is illegible,  
being obliterated by a blot of ink.

bette. Comp. Sir Aldingar, l. 53  
(Percy folio, vol. i. p. 168), ‘And fayre  
fyer there shalbe *bette*.’

227. *A taut est Matebrune qui  
a-mainè a grant cris*

*Batant la bonne dame qui eust nom  
Bietrix.*

230. Here in the French poem fol-  
lows,

*‘Le roy . . .  
Voulientiers en eust ris mais trop  
dolent estoit.’*

He then asks the child what his own  
name is ; and he answers that he has  
no name, except that with the hermit  
his name has been always Beau filz.  
Comp. Libius Disconius, ll. 25—30 and  
62—66. Percy folio, vol. ii. p. 416  
and 418.

The King answers, and tells the story.

'I am þe kyng of þis londe · & oryens am kalled,  
 And þe zondur is my qwene · betryce she hette, 232  
 ¶ In þe zondere balowe fyre · is buskedde to brenne;  
 She was sklawnndered on-hyze · þat she hadde taken  
 howndes;  
 And 3yf she hadde so doñ · here harm were not to  
 charge.'

'Thou dost ill to be led by Matabryne.

'Thezne were þou nozt ry3[t]lye sworne,' quod þe  
 chylde · 'vpon ryzte Iuge, 236  
 Whenne þou tokest þe þy crowne · kynghe whenne þou  
 made were,

She is fell and false, and shall go to the fiend.

To done aftur matabryne · for þenne þou shalt mysfare,  
 For she is fowle felle & fals · & so she shalle be  
 fowndeñ,

And byleste with þe fend · at here laste ende, 240  
 ¶ That styked styffe in here brestes · þat wolde þe  
 qwene brenne :

I am but 12 years old, but I will fight for the Queen.'

I am but lytulle & zonge,' quod þe chylde · 'leeue þou  
 forsothe,

Not but twelfe zere olde · eueñ at þis tyme,  
 And I wolle putte my body · to better & to worse, 244  
 To fyzte for þe qwene · with whome þat wronge  
 seythe.'

The King is content.

Thenne graunted þe kynghe · & Ioye he bygynneþe,  
 If any helpe were þer-Inne · þat here clensen myzte.

The old Queen rebukes him.

By þat come þe olde qwene · & badde hym com  
 þenne : 248

233. zondere. Misprinted *zonders* in the Roxb. ed.

235. hadde is erroneously printed *shadde* in the Roxb. ed.

here harm were not to charge = her death would not be a matter of concern to any one. 'Charge, in Chaucer, = a matter of difficulty, a matter of consideration.'—R. M.

236-7. The French corresponding to this passage is,

*Arsé! Dieu dist lenfant, fait as folle iugement*

*Nas pas a droit iuge comme roy loy-  
 ament.*

vpon ryzte Iuge = [hast not] rightly judged. These words are evidence that the French poem was the original of the English one; our poet having apparently taken the word *Iuge* into his text without translating it.

243. Not but = only. In modern Lancashire, *no but*, or *not but*.

245. with whom [soever it be] that wrong saith [of her].

248. þenne = thence.

¶ 'To speke with suche on as he · þou mayste ryȝth  
lothe thenke.' 249

'A, dame,' quod þe kyng · 'thowȝte ȝe none synne?  
Thow haste for-sette þe ȝonge qwene · þou knoweste  
welle þe sothe :

He speaks up for  
his Queen, and  
[Fol. 128 b.]  
tells what the  
child says.

This chylde þat I here speke withe · seyth þat he  
wolle preue 252

That þou nother þy sawes · certeyne be neyther.'

And þenne she lepte to hym · & kawȝte hym by þe  
lokke ;

Matabryne rushes  
at the child and  
tears his hair.

That þer leued in here honde · heres an hondredde.

'A, by luyngge god,' quod þe childe · 'þat bydeste in  
heuene, 256

¶ Thy hedde shalle lye on þy lappe · for þy false turnes.  
I aske a felawe anone · a freshe knyȝte aftur,  
For to fyȝte with me · to dryue owte þe ryȝte.'

'Thy head shall  
lie in thy lap!'  
quoth he. 'Give  
me a man to fight  
with!'

'A, boy,' quod she, 'wylt þou so · þou shalt sone  
myskarye ; 260

254. hym, sc. the child. The passage  
in the French poem is curious, the  
writer exhibiting the rage of the con-  
tending parties by a furious succession  
of rimes in *-aige*, the Norman pronun-  
ciation of *-age*.

*Mere ee dist le roy vous nestes mie  
saige*

*Veez a ung enfant qui bien semble  
sauvaige*

*Qui dit que peeche faictes et ennuy  
et hontaige*

*Que vous la dame a tort vous mettez  
sur putaigne*

*Quant la vielle lentent a pou quelle  
nenraige*

*Aux cheveulx prent lenfant plus de  
e. en arrache*

*Dieu aide dist lenfant ei a mal a  
contaige*

*Ceste vielle hideuse a en son corps  
la raige*

*Plus fait a redoubter que mil lyon  
sauvaige.*

*La glorieuse dame en qui dieu print  
umbraige*

*Menroye en cor vengeance de ee  
villain hontaige ;*

*Ce ne me faisoit mie mon pere en  
lermitaige.*

*Tous ceulx qui lont oy huchent en  
leur languaige*

*Ha : roy de orient ne souffrez tel  
hontaige ;*

*Li enfant dit assez par les sains de  
cartaige.*

*Roy tien a lenfant droit bien pert  
de hault paraige,*

*Nulz homs ne puet mieulx dire tant  
soit de grant languaige,*

*Dieu te la envoie pour dire cest  
messaige.*

256. bydeste. *Sic* in MS. 'It is  
probably thrown in parenthetically,  
and addressed to God. So in Havelok,  
"Thesu crist, þat made mone,  
þine dremes turne to ioye [sone]  
þat wite þw that sittes in trone."

It is very abrupt, certainly.—W. W. S.  
In Havelok also, there is a Thou in the  
former part of the sentence, but here  
there is none.

'Ha! boy! I'll  
get me a man  
that shall mar  
thee.'

I wylle gete me a man · þat shalle þe sone marre.  
She turneth her þenne to malkedras · & byddyth hym  
take armes,

She sends  
Malkedras.

And badde hym bathe his spere · in þe boyes herte :  
And he of suche one · gret skorne he þowzte. 264

An Abbot  
christens the  
child Enyas.

¶ An holy abbot was þer-by · & he hym þeder bowethe,  
For to cristen þe chylde · frely & feyre ;  
The abbot maketh 'hym a fonte · & was his godfader,  
The erle of auñthepas · he was another, 268  
The countes of salamere · was his godmoder ;  
They kallede hym Enyas to name · as þe book tellethe :  
Mony was þe ryche zyfte · þat þey zafe hym aftur :

The bells ring of  
themselves all  
the fight through,  
betokening that  
Christ was well  
pleased.

Alle þe bellys of þe close · rongen at ones 272  
¶ Withe-oute ony mannes helpe · whyle þe fyzte lasted ;  
Wherefore þe wyste welle · þat criste was plesed with  
here dede.

The King dubs  
Enyas knight.

Whenne he was cristened · frely & feyre,  
Aftur, þe kynge dubbede hym knyzte · as his kynde  
wolde : 276

Thenne prestly he prayeth þe kynge · þat he hym lene  
wolde

The King lends  
him his good  
sted Feraunce,  
and armour, and  
a shield with a  
cross on it.

An hors with his harnes · & blethelye he hym graunt-  
ethe :  
Thenne was feraunce fette forthe · þe kynges price stede,  
And out of an hyze towre · armour þey halenne ; 280

¶ And a whyte shelde with a crosse · vpon þe posse  
honged,

And hit was wryten þer-vpon · þat to enyas hit sholde :

261. marre. This is written in the MS. with a long *r* in the second place; and the former editor mistook it for a *y*, and wrote the word *marye*. The word 'miscarrye' in the line above might have undeceived him, for it also has the long *r*, followed by a real *y*.

262. þenne. Printed *thence* in the Roxb. ed.

265. An holy abbot. '*L'Abbe Gautier*,' says the French book.

271. zyfte. This is misprinted *zyste* in the 1820 edition.

274. welle. Misprinted *welt* in the other edition.

279. Feraunce is *Ferrant* in the French poem.

281. posse. Perhaps miswritten for *poste*, as Utterson has printed it: it is, however, so written in the MS. Ayenbyte of Inwyt.

282. hit sholde [belong].

And whenne he was armed · to alle his ryztes, 283

Thenne prayde he þe kyng · þat he hym lene wolde

Oon of his beste menne · þat he moste truste,

To speke with hym but · a speche whyle.

A knyzte kawzte hym by þe honde · & ladde hym of  
þe rowte : 287

Enyas takes  
counsel with a  
Knight whom  
the King lends  
him,

‘What beeste is þis,’ quod þe childe · ‘þat I shalle on  
houe ?’

¶ ‘Hit is called an hors,’ quod þe knyzte · ‘a good & an  
abulle.’

and learns what  
is a horse,

‘Why etethe he yren ?’ quod þe chylde · ‘wylle he ete  
nozthe elles ?’

And what is þat on his bakke · of byrthe, or on  
bounden ?’

a saddle, a bridle,  
a hawberk, a  
helm, a shield, a  
lance, and a  
[Fol. 129.]  
sword; and how  
to use them.

‘Nay, þat in his mowthe · men kallen a brydelle, 292

And that a sadelle on his bakke · þat þou shalt in  
-sytte.’

‘And what heuy kyrtelle is þis · withe holes so thykke ?  
And þis holowe [on] on my hede · I may nozt wele  
here.’

‘An helme men kallen þat on · & an hawberke þat  
other.’ 296

¶ ‘But what broode on is þis on my breste · hit bereth  
adown my nekke.’

‘A bryzte shelde & a sheene · to shyld þe fro strokes.’

‘And what longe on is þis · that I shalle vp lyfte ?’

‘Take þat launce vp in þyn honde · & loke þou hym  
hytte ; 300

‘See thou hit  
him.’

285. truste, *pf.* of trust; it is *triste* in l. 49.

286. a speche whyle. Comp. Shaksp. Two Gent. of Verona, IV. 3.

287. of = from out of.

288. houe. The Roxb. editor reads *hone*, and takes it to be the O.E. *Hon* = to hang, but it is doubtless *Hove* = abide, be.

290. The child puts this question to the King, in the French poem.

291. of byrthe = congenital, born with him, natural.

295. wele. This word is added in the margin in a later hand. It is omitted in the edition of 1820.

holowe = hollow one: the *on* has dropped out, because of the preposition following. See ll. 297, 299.

296. þat other. Misprinted *þe other* in the 1820 edition.

- And whenne þat shafte is schyuered · take scharpelye  
another.'
- 'and if we come  
to ground?' '3e, what yf grace be · we to grownde wenden?'
- 'Get up again.  
Draw thy sword,  
smite him with  
the edge, smred  
him in pieces.'
- 'But won't he  
smite again?'
- 'That will he!  
never mind!  
smite off his  
head!'
- They run to-  
gether, shiver  
their spears,
- smash their  
armour, and up-  
set each other.
- The horses run  
round the lists.
- And þenne þat shafte is schyuered · take scharpelye  
another.'
- '3e, what yf grace be · we to grownde wenden?'
- 'A-ryse vp lyztly on þe fete · & reste þe no lengur ; 303
- And þenne plukke out þy swerde · & pele on hym faste,  
¶ Alle-wey eggelynges down̄ · on alle þat þou fyndes ;  
His ryche helm nor his swerde · rekke þou of neyþur ;  
Lete þe sharpe of þy swerde · schreden hym smalle.'
- 'But wolle not he smyte aʒeyne · whenne he feleth  
smerte?' 308
- '3ys, I knowe hym fulle wele · bothe kenely & faste :  
Euur folowe þou on þe flesh · tylle þou haste hym  
fallethe ;  
And sythen smyte of his heede · I kan sey þe no  
furre.'
- 'Now þou haste tawʒte me,' quod þe childe · 'god I þe  
beteche : 312
- ¶ For now I kan of þe crafte · more þenne I kowthe.'  
Thenne þey maden Raunges · & roñnen to-gedere,  
That þe speres in here hondes · shyueredeñ to peces ;  
And for [to] renñene aʒeyn · men rawʒten hem other, 316  
Of balowe tymbere & bygge · þat wolde not breste ;  
And eyther of hem · so smer[t]lye smote other,  
That alle fleye in þe felde · þat on hem was fastened,  
And eyther of hem topseyle · tumbledde to þe erthe ; 320
- ¶ Thenne here horses ronnen forth · aftur þe raunges,  
Euur feraunçe by-forne · & þat other aftur ;
302. 3e. Misprinted *Se* in the edition  
of 1820.
303. lyztly. Misprinted *lyzt* in 1820.
305. eggelynges = edgewise. With  
the edge. The contrary of '*flatlings*.'
307. sharpe = sharp edge.
309. 3ys = yes. Its use here in-  
stead of 3e, as in l. 302, is due to the  
negative in the question.
310. fallethe = felled.
316. rennene may be *rennenge*, sb.;  
but more probably the line should be  
as above, the *to* having been accident-
- ally omitted by the scribe.
320. topseyle. *Sie* in MS. Top =  
head,—as we say, 'from *top* to *toe*.'  
Should it be perhaps 'topteyle'? Comp.  
Wm. of Palerne, l. 2776 :  
'Set hire a sad strok so sore in þe  
neeke  
þat sche *top ouer tail* tumbled ouer  
þe hacches.'
321. ronnen. Misprinted *rennen* in  
the Roxb. ed.
322. *Le destrier Elyas va, lautro  
poursuiuant.*

Feraunce launces vp his fete · & lasschethe out his  
yeñ :

The fyrste happe, other hele · was þat · þat þe chylde Feraunce lashes  
hadde, 324 out and blinds  
the other horse.

Whenne þat þe chylde þat hym bare · blente hadde his  
fere :

Thenne thei styrte vp on hy · with staloworth shankes, Enyas and  
Pulledde out her swerdes · & smoten to-gedur. Malkedras start  
up and draw  
their swords.

‘Kepe þy swerde fro my croyse’ · quod cheuelrye ‘Beware my  
assygne : 328 cross!’

¶ ‘I charde not þy croyse,’ quod malkedras · ‘þe valwe ‘I don’t care a  
of a cherye ; cherry for your  
cross!’

For I shalle choppe it fulle smalle · ere þenne þis werke  
ende.’

An edder spronge out of his shelde · & in his body An adder strikes  
spynnethe ; him from out  
the cross ; and a  
fire thereont  
blinds him.

A fyre fruscheth out of his croys · & [f]rapte out his  
yen : 332

Thenne he stryketh a stroke · Cheualere assygne, Enyas cuts him  
Eueñ his sholder in twoo · & down in-to þe herte ; down and takes  
[Fol. 129 b.]  
off his head.

And he bowethe hym down · & zeldethe vp þe lyfe.

‘I shalle þe zelde,’ quod þe chylde · ‘ryzte as þe knyzte  
me tazzte.’ 336

323. yeñ. The transcriber for the  
Roxb. ed. mistook the curl over the *n*  
(n) for a *d*, as if it was *rd*, and wrote  
*yerd*, making nonsense of the line.

324. hele. The Roxb. ed. has *fete* ;  
which is wrong.

325. chylde. This word seems to  
have crept in by mistake. The sense  
and alliteration would require ‘blonk’  
= steed.

326. Thenne thei. The Roxb. ed.  
has *Thenne ether* ; the transcriber  
having mistaken the last *e* in *then* for  
the beginning of the word *ether*.

staloworth. Miswritten for *stal-*  
*worth*.

328. cheuelrye. *Sic* in MS.

330. þenne = the time when.

331. *Ung serpent a deux testes,*  
*oncques tel ne vit homme*  
..... *saillit* .....

*Tout droit a Mauquarre a sa veue*  
*se lance*

*Les deux testes lui crevent les deux*  
*yeulx sans doubtance.*

332. rapte, in MS. ; *frapte*, which  
is a common word enough, would suit  
the alliteration better.

333. Thenne. *Sic* in MS. The Roxb.  
ed. has *whenne*.

334. ‘*Schreding*,’ or some such word,  
is wanted instead of, or after, *Even*.

336. I shall þe zelde = I shall render  
unto thee = I shall serve thee, I shall  
requite thee.

¶ He trussethe his harneys fro þe nekke · & þe hede  
wynnethē ;

Sythen he toke hit by þe lokkes · & in þe helm leyde ;  
Thoo thanked he our lorde lowely · þat lente hym þat  
grace.

Matabryne flees,  
but the child  
overtakes her and  
has her burnt to  
brown ashes.

Thenne sawe þe qwene matabryne · her man so mur-  
dered ; 340

Turned her brydelle · & towarde þe towne rydethe ;  
The chylde folowethe here aftur · fersly & faste,  
Sythen browzte here azeyne · wo for to drye,  
And brente here in þe balowe fyer · alle to browne  
askes. 344

The young Queen  
is unbound.  
Enyas tells his  
story to the King  
and Queen.

¶ The zonge qwene at þe fyre · by þat was vnboundē ;  
The childe kome byfore þe kynge · & on-hyze he seyde,  
And tolde hym how he was his sone · ‘ & oþur sex  
childereñ,

By þe qwene betryce · she bare hem at ones, 348  
For a worde on þe walle · þat she wronge seyde ;  
And zonder in a ryuere · swymmen þey swaīnes ;  
Sythen þe forsworne thefe Malkadras · byrafte hem her  
cheynes.’ 351

‘ By god,’ quod þe goldsmythe · ‘ I knowe þat ryzth wele ;  
¶ Fyve cheynes I haue · & þey ben fysh hole.’

The goldsmith  
says he has five of  
the chains at  
home.  
They all go to  
the river and give  
the chains to the  
swans.  
Each choosing  
his own, turns to  
his human form.  
All but one. He,  
for want of his  
chain, remained  
always a swan.

Nowe withe þe goldsmyzthe · gon alle þese knyztēs,  
Toke þey þe cheynes · & to þe watur turneñ, 355  
And shoken vp þe cheynes · þer sterten vp þe swannes ;  
Eche on chese to his · & turneñ to her kynde :

But on was alwaye a swanne · for losse of his cheyne.  
Hit was doole for to se · þe sorowe þat he made ;  
He bote hym self with his bylle · þat alle his breste  
bledde, 360

345. by þat = by that time.

353. fysh hole = ‘as sound as a  
roach,’ as we say.

356. shoken. *Sic* in MS. The former  
edition has *stroken*.

357. turneñ. The former edition

has *turneden* in this place ; but not in  
l. 355.

chese to his = chose his own.

358. alwaye. *Sic* in MS. Edition of  
1820 has *always*.



¶ And alle his feyre federes · fomede vpon blode,  
 And alle formerknes þe watur · þer þe swanne swym-  
 methe :

There was ryche ne pore · þat myzte for rewthe,  
 Lengere loken on hym · but to þe courte wendeñ. 364

'Twas sad to see  
 his sorrow.

Theñne þey formed a fonte · & cristene þe childreñ ;

They christen the  
 children.

And callen Vryens þat on · and Oryens another,

Assakarye þe thrydde · & gadyfere þe fowrthe ;

The fyfte hette rose · for she was a maydeñ ; 368

The sixte was fulwedde · cheuelere assygne.

And þus þe botenyng of god · browzte hem to honde . ; .

So by God's help  
 they were  
 restored.

. ; . EXPLICIT . ; .

362. formerknes. If this is *v.* land *-en*.  
*intr.*, and governed by the *sb.* water,  
 it should have been by rights *former-*  
*keneth* ; but if it is *pl.* and *tr.* governed  
 by *federes*, it has borrowed the North-  
 ern *-es* termination instead of the Mid-

366. The names of the children in  
 the French poem are *Orions*, *Orient*,  
*Zacharias*, *Jehan*, and *Rosette*.

369. was fulwedde = had been bap-  
 tized already.



## GLOSSARIAL INDEX.

## ABBREVIATIONS.

*Adj.* = Adjective.  
*Adv.* = Adverb.  
*Allit.* = Early Engl. Alliterative Poems.  
*Art.* = Article.  
*Comp.* = Comparative.  
*Conj.* = Conjunction.  
*Cp.* = Compare.  
*Dem.* = Demonstrative.  
*Fem.* = Feminine.  
*Fr.* = French.  
*Gen.* = Genesis and Exodus.  
*Germ.* = German.  
*Imp.* = Imperative.  
*Imp. pt.* = Imperfect Participle.  
*Int.* = Interjection.  
*Intr.* = Intransitive.

*Obj.* = Objective.  
*O.E.* = Old English, A. D. 500—1200.  
*Pf.* = Perfect.  
*Pl.* = Plural.  
*P. pt.* = Past Participle.  
*Pers.* = Personal.  
*Poss.* = Possessive.  
*Prep.* = Preposition.  
*Pron.* = Pronoun.  
*Refl.* = Reflexive.  
*Rel.* = Relative.  
*Sb.* = Substantive.  
*Sc.* = Scottish.  
*Sing.* = Singular.  
*Tr.* = Transitive.  
*V.* = Verb.

*Wm.* = William of Palerne.

*A, interj.* = Ah, 71, 82, 250, 255, 260.  
*A, art.* 5, 6, &c. Perhaps as a numeral = one, 157, 165.  
*A, prep.* = in, or on; O.E. & O. Sc. *An.* In l. 79 it means *at*.  
*Abbot, sb.* 265.  
*Abowte, prep.* 44, 126.  
*Abulle, adj.* = fit, proper, able, 289.  
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*Aftur, prep.* = along, 321; for, or in quest of, 46, 129, 153, 342; in accordance with, 13, 238; *adv.* = afterwards, 54, 80, 258, 271, 276; behind, 322.  
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*Allone, adj.* = alone, 184.

- Als, *conj.* = also, 91.  
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 Bakke, *sb.* = back, 291, 293.  
 Balowe, *adj.* O.E. *Bealu*, or *Bealo*; *Balo* or *Balu* = deadly, 233, 344, strong (?) 317.  
 Banke, *sb.* 132.  
 Barmeteme, *sb.* 103. This is the O.E. *Bearnteme*, and is miswritten for *barnteme* = brood, progeny, from *barne* = child, *bairn*; and *teme*, or *teem* (O.E. *teman*) = to produce, bring forth. *See* Gen. 954 and 3903. In Chalmers's Life of James I. (prefixed to his 'Poetic Remains of the Scottish kings,' 1824), p. 15, he writes, "The Act of the former session was renewed in this; requiring the clergy to pray for the king, for the queen, and their *Bairntime*, which is now explained to mean, 'the children produced between them.'"  
 Bathe, *v. tr.* 263.  
 Bare, *3d sing. pf. ind.* of bear, *v. tr.* 325, 348.  
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- Blente, *p. pt.* of blind, *v. tr.* O.E. *blendian*, 325.
- Blethely, *adv.* = blithely, cheerfully, 278.
- Blode, *sb.* = blood, 361.
- Blythe, *adj.* 154.
- Body, *sb.* 244.
- Book, *sb.* 7, 270.
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- Bote, *3d sing. pf.* of bite, *v. tr.* 360.
- Botenning, *sb.* = remedy, succour, 370; from *boten*, *v. tr.* formed from *bote* = remedy, from O.E. *gebetan* = to mend.
- Bothe, *conj.* 20, 79; *adj.* 135.
- Bounden, *p. pt.* of bind, *v. tr.* 291.
- Boy, *sb.* 260; *poss.* boyes, 263.
- Bowethe, *3d sing. pres. ind.* of how, *v. tr.* 335; *bowethe* hym, 265 = turneth him, *goeth*.
- Breke, *v. tr.* O.E. *brecan*; *3d sing. pres.* brekethe, 157; *1st sing. pf. ind.* breke (now brake, or broke), 165.
- Brenne, *v. tr.* = burn, 68, 241; *pf. ind.* brente, 344; *p. pt.* brente, 80; intransitively, 191, 224.
- Breste, *sb.* 297, 360; *pl.* brestes, 241.
- Breste, *v. inter.* = burst, 317.
- Broode, *adj.* = broad, 297.
- Browne, *adj.* 344.
- Browzte, *3d sing. pf.* of bring, *v. tr.* 41, 49, 343, 370.
- Brydelle, *sb.* 229, 292, 341.
- Brynge, *v. tr.* *2d sing. imp.* 203.
- Bryzt, *adj.* = bright, 8; *bryzte*, 298.
- Busk, *v. tr.* = prepare, make ready; *3d sing. pf. ind.* buskede, 172; *p. pt.* buskedde, 233.
- But, *conj.* 15, 17, &c. = except, 38; only, 242.
- By, *prep.* 196, 348; = of, concerning, 5; at, about, 84, 143, 205; through, 85, 216, *adv.* = near, 109.
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- Bygyleth, *p. pt.* of beguile, *v. tr.* (for beguiled), 78.
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- Byhelde, *3d sing. pf.* of byhold = behold; 21.
- Bylefte, *p. pt.* of byleve, or beleave = abandon, 240.
- Bylle, *sb.* = bill, 360.
- Byrafte, *3d sing. pf. ind.* of byreave or bereave. O.E. *beræfian*; 199, 351.
- Byrthe, *sb.* = birth, 23, 40, 291; *berthe*, 65.
- Byside, *adv.* = beside, 149.
- Bytake (or bitake) = betake, commit, deliver. O.E. *betæcan*; *3d sing. pres. ind.* bytakethe, 151; bytaketh, 173; *p. pt.* bytaken, 163; *cp.* Gen. 212.
- Call, *v. tr.* *3d pl. pres. indic.* callen, 366; kallen, 292, 296; *3d pl. pf.* called, 46; kallede, 270; *2d sing. imp.* kalle, 204; *p. pt.* called, 239; kalled, 6, 231.
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 Close, *sb.* = an enclosed field, or space of ground, 272.  
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- Dole, *sb.* = sorrow, compassion, 134; doole, 359.
- Dolefulle, *adj.* 106.
- Dome, *sb.* = doom, 186; *pl.* domus, 91.
- Dore, *sb.* 60, 87.
- Down, *adv.* 305, 334, 335.
- Dowzter, *sb.* = daughter, 42.
- Draw, *v. tr.* O.E. *dragan* (intransitively used, as in the phrase 'Draw near'); *3d sing.* and *pl.* drow3, 33; and drowze, 37, 114, 161.
- Drowze = drew (Gen. 1. 2360, *dragen.* O.E. *drog*). See Draw.
- Drye, *v. tr.* (O.E. *dreogan.* Gen. *drege*; Allit. *dryze*) = to dree, to suffer, 343.
- Dryue, *v. tr.* dryue out = bring out, ascertain, 259.
- Dubbede, *3d sing. pf. ind.* 276.
- Durste. See Dare.
- Dwellest, *2d sing. pres. ind.* of dwell, *v. intr.* 201; *3d sing. pf.* dwellede, 13.
- Dymme, *adj.* = dim, dark, 86.
- Dynte, *sb.* 138.
- Eche, *adj.* = each, 31, 44, 126; each a, O.E. *ilka* = each, every, 187.
- Edder, *sb.* = adder, 331.
- Eggelynges, *adv.* = edgelings, edgewise, with the edge (O.E. *Ecg.* = edge), 305.
- Eke, *adv.* = also, 180.
- Elles, *adv.* = else (Allit. *elle3*), 74, 215, 290; ellis, 30.
- Elleven, *adj.* 89.
- Ende, *sb.* 40, 240; *v. tr.* 330.
- Enforme, *v. tr.* 212.
- Er, *prep.* = ere, before, 70.
- Erle, *sb.* 268.
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- Etethe, *3d sing. pres. ind.* of ete (eat), 290.
- Euen, 243, 334.
- Euur = ever, 222, 322.
- Eyther = each, 220, 318, 320.
- Fader, *sb.* = father, 90, 212, 219; *poss. fader*, 203.
- Fallethe, *p. pt.* of fall = falled, 310. Perhaps miswritten for *felled*; which is the more likely, as the *p. pt.* of *fall* ought to be *fallen*; while *fell* would make *felled*. We say, however, sometimes, 'To *fall* timber.'
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- Felle, *adj.* = severe, stern, cruel, 239.
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- Ferther, *adv. (comp.)* = further, 127.
- Fete, *sb. (pl. of foot)* 303, 323.
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- Feyth, *sb.* 48; feythe, 121, 130, 142.
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- Flesh, *sb.* 310.
- Fleye, *3d pl. pf.* of fly, *v. intr.* 319.
- Flowen, *3d pl. pf.* of the same, 148 (Allit. *flowen*; Gen. *flogen*).
- Folke, *sb.* 187, 223.
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- Fomede, *3d pl. pf. ind.* of fome (foam), *v. intr.* 361.
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- Formed, *3d pl. pf.* of form, *v. tr.* 365; *p. pt.* formeth = formed, 200, 209.
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- Forsette, *v. tr.* = beset, entrap, betray, 251. O.E. *forsettan*. Cp. Allit. B. 78.
- Forsothe, *adv.* 18, 195, 242.
- Forsworn, *p. pt.* of forswear, *v. tr.* 199; forsworne, 351.
- Forthe, *adv.* 52, 60, 75, &c.
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- Forthy, *adv.* = wherefore, 218 (O.E.).
- Fostere, *sb.* = forester, 120.
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- Fownden. *See Find.*
- Fowre, *numeral adj.* = four, 95.
- Fowrth, *adj.* = fourth, 367.
- Frapte, *pf.* of frap = strike, 332.
- Frely, *adj.* = lordly, noble, 218, 266, 275. Cp. Allit. B. 162; Wm. 124.
- Freshe, *adj.* 258.
- Fro, *prep.* 113, 148, 159, 298, 328.
- Frusch, *v. intr.* (properly *tr.* = strike. Fr. *froisser*) but here = rush; *3d sing. ind.* fruscheth, 332.
- Fulfyld, *p. pt.* of fulfyll (fulfil), 206.
- Fulle, *adv.* 12, 54, 69, 113, 141, &c.
- Fulwen, *v. tr.* = baptize. O.E. *fulwian*; *p. pt.* fulwedde, 369.
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- Fyrste, *adj.* 51, 58; *adv.* 80.
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- Hele, *sb.* = pleasure, advantage, 324. O.E. *Hel* = health.
- Helle, *sb.* 10.
- Helme = helmet, *sb.* 296, 306, 338.
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- Is, *3d sing. pres. ind.* of Be, *v.*  
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- It, *pers. pron. neut.* 1, 12, &c.
- Joye, *sb.* 246.
- Juge = judge, 236. See Note.
- Kalled, &c. See Call.
- Kan, *v. tr.* = can, i. e. know ; *1st*  
*sing. pres. ind.* kan, 311, 313 ; *2d*  
*sing.* kanste, 212 ; *1st sing. pf.*  
 kowthe = knew, 313.
- Kaw3te, *3d sing. pf. ind.* of  
 catch, 287 ; in l. 62 it = snatched.  
 Cp. 'caught up.'
- Keene, *adj.* 183 ; used *adverbially.*
- Kenely, *adv.* 309.
- Kepe, *v. tr.* = keep, 50 ; *3d sing.*  
*pf. ind.* kepte, 117, 174 ; *2d sing.*  
*imper.* kepe, 328.
- Keste, *3d sing. pf. indic.* of cast,  
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- Knee, *sb. pl.* knees, 110.
- Knowe, *v. tr.* 97 ; *1st sing. pres.*  
*ind.* 309, 352 ; *2d sing.* knoweste,  
 251 ; *3d sing. pf.* knewe, 49.
- Knyfe, *sb.* 62.
- Knyzte, *sb.* = knight, 258, 276,  
 287, 289 ; *pl.* knyztes, 354.
- Kome. See Come.
- Kowarde, *sb.* 71.
- Kowth. See Kan.
- Kylled, *3d sing. pf.* of kylle  
 (kill) ; *v. tr.* 62.
- Kynde, *sb.* (kind) = nature, con-  
 dition, 71, 276 ; kin, family. 11.  
 Cp. Gen. 650.
- Kynge, *sb.* 7, 20, &c. ; *poss.*  
 kynges, 195.
- Kyrtelle, *sb.* 294.
- Ladde. See Lead, *v. tr.* Spenser  
 uses this inflection, F. Q., I. i. 4 :  
 'a milke white lamb she lad.'
- Lady, *sb.* 82, 89, 92, 191.
- Lafte. See Leve, *v. tr.*
- Langour, *sb.* = languor, 15, 57,  
 92.
- Lappe, *sb.* 257.

- Lappe, *v. tr.* = wrap ; *3d sing. pf.* lappede, 102 ; *p. pl.* lapped, 132 ; lappedde, 101.
- Lassche, *v. tr.* = strike (lash out = kiek) ; *3d sing. pres. ind.* lasscheth, 323.
- Laste, *adj.* 240.
- Launce, *sb.* 300.
- Launce, *v. tr.* = launce, dart, throw ; *3d sing. pres. ind.* launces, 323.
- Laye. *See* Lye, *v. intr.*
- Lead, *v. tr.* *3d sing. pf. ind.* ladde, 287.
- Lefe, *adj.* = dear, 82.
- Lefte, *pf.* of leve, q. v.
- Lefte, *3d sing. pf. ind.* of lift (O.E. *Lefan*), 45.
- Lende, *v. intr.* a form of leng = tarry, abide ; *p. pl.* lente, 'was lente,' l. 5 = dwelt. Cp. Allit. B. 1084, 'waȝt lent.'
- Lendeth, *3d sing. pres. ind.* of lend, *v. tr.* 99.
- Lene, *v. tr.* = lend, grant, 277, 284 ; *p. pl.* lente, 112, 339.
- Leng, *v. intr.* = tarry, dwell ; *3d sing. pres. ind.* lengeth, 4.
- Lengur, *adv., comp.* of long, 77, 112, 303 ; lengere, 364.
- Lente. *See* Lende, *v. intr.* ; and Lene, *v. tr.*
- Lepte, *3d sing. pf. ind.* of lepe (leap), *v. intr.* 254.
- Let, *v. tr.* = allow, cause ; *3d sing. pf. ind.* lette, 24, 190 ; *2d sing. imper.* lette, 187 ; lete, 307 ; *2d sing. subj.* lete, 52.
- Leue, *v. tr.* = believe, allow, 28, 133 ; lecue, 242.
- Leue, *v. tr.* = leave ; *1st sing. pf. ind.* lafte, 133 ; *3d sing.* 17, 221 ; *1st pl. imper.* leue, 92 ; *3d pl. pres. ind.* leuen, 87. Also *intransitively* = remain ; *3d sing. pf. ind.* lefte, 175 ; leued, 255.
- Leues, *sb. pl.* of lefe (leaf), 119.
- Ley. *See* Lye, *v. intr.*
- Leyde, *1st sing. pf. ind.* of lay ; *v. tr.* 165 ; *3d sing.* 87, 101, 159, 338.
- Leyne, *v. tr.* = grant, requite, reward, 99.
- Lofe, *sb.* = love, 15.
- Loke, *v. intr.* = look, 364 ; *3d sing. pf. ind.* loked, 21 ; *3d sing. imper.* looke, 52 ; loke, 203, 300.
- Lokke, *sb.* of a door, 87 ; of hair, 254 ; *pl.* lokkes, 333.
- Londe, *sb.* = land, 6, 181, 231 ; *pl.* londis, 16.
- Longe, *adj.* 95, 299 ; *adv.* 47, 185.
- Lorde, *sb.* 5, 36, 70, &c.
- Lordeles, *adj.* = having no lord, or sovereign, 17.
- Losse, *sb.* 358.
- Lothe, *adj.* 249 ; loth, 48.
- Loue, *sb.* 36.
- Loue, *v. tr.* 14.
- Louely, *adv.* 98.
- Lowde, *adj.* 225.
- Lowely, *adv.* = meekly, humbly, 36, 339.
- Lowze, *3d pl. pf. indic.* of laze, *v. intr.* = laugh, 98.
- Lye, *v. intr.* 257 ; *3d sing. pf. ind.* lay, 57, 207 ; laye, 76 ; *3d pl.* ley, 98 ; *imp. pl.* lyyinge, 133.
- Lyf, *sb.* = life, 17 ; lyfe, 112, 335.
- Lyfe, *v. intr.* = live, 54.
- Lytte, *v. tr.* 299.
- Lyke, *v.* = like, 54 (*see* Note), 140 ; *3d sing. pres. ind.* lykes, 134 ; lyketh, 73.
- Lykyng, *sb.* = liking, 13.
- Lyme, *sb.* = limb ; *pl.* lymes, 217.
- Lyonys, *pl.* of lyon ; *sb.* 214.

- Lytulle, *adj.* 242.  
 Lyue, *v. intr.* = live; *3d sing. pf. ind.* lyuede, 89.  
 Lyue, *sb.* = life, 140.  
 Lyuinge, *adj.* = living, 256.  
 Lyztyly, *adv.* = lightly, 303.
- Made. }  
 Maden. } *See Make.*
- Make, *v. tr. 3d sing. pres. ind.* maketh, 267; *3d sing. pf. made*, 9, 83, 90, 135, 359; *3d pl. maden*, 314.  
 Man, *sb.* 46, 108, &c.; *manne*, 29; *poss. mannes*, 273; *pl. men*, 79, 94; *menne*, 285.  
 Mantelle, *sb.* 101, 105, 132.  
 Many, *adj.* 31, 34, &c.  
 Marre, *sb.* = mar, *v. tr.* 261.  
 Mater, *sb.* = matter, 216.  
 May, *1st sing. pres. ind.* of mowe = to be able = can, 74, 295; *2d sing.* 50, 54; also *mayste*, 249.  
 Mayden, *sb.* 368.  
 Me, *indeterm. pron.* (*Germ. man*; *Fr. on*) 30.  
 Me, *pers. pron. obj.* 70, 261.  
 Mene, *v. tr.* mention; *3d sing. pf. ind. menede*, 124.  
 Mengynge, *sb.* = mingling, twisting, 125. From *menge*, *v. tr.* = mix.  
 Meruelows, *adj.* (*used adverbially*) 185.  
 Merueyle, *sb.* 125.  
 Measure, *sb.* 171.  
 Mete, *sb.* = meat, 88, 144.  
 Moche, *adj.* = much, 9, 39, 102, 136; *substantively*, 184.  
 Moder, *sb.* = mother, 9, 39, 59, 180, 200, 205, 209, 210.  
 Mone, *sb.* = moan, 83, 136.  
 Mony, *adv.* 90, 124, 271.
- More, *adj.* 88, 125, 171.  
 Morn, *sb.* = morning, 183.  
 Morne, *v. intr.* = mourn, 66.  
 Morwe, *sb.* = morrow, 172.  
 Most, *v.* = must, *2d sing. ind.* of mot, 50, 206; *3d sing.* 136, 206. *See Mote.*  
 Moste, *adv.* 285.  
 Mote, *3d sing. pres. subj.* of mot, 120. The word has in this phrase an optative force. *See Most.*  
 Mowthe, *sb.* = mouth, 292.  
 Multiplyeth, *3d sing. pres. ind.* of multiply; *v. intr.* 158.  
 Murdered, *p. pt.* of murder, *v. tr.* 340.  
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 My, *poss. pron.* 27, 78, 82, 100, &c.  
 Mydday, *sb.* 205.  
 Myle, *sb.* 95.  
 Myne, *poss. pron.* 181.  
 Mysfare, *v. intr.* = go wrong, 238.  
 Myskarye, *v. intr.* = miscarry, 260.  
 Myssede, *3d sing. pf. ind.* of mysse (*miss*), *v. tr.* 83.  
 Myzte = might, *1st sing. pf. ind.* of mowe, or mowen, *v.* 134; *3d sing.* 14, 247, 363; *1st pl.* 3.
- Name, *sb.* 204, 270.  
 Nay, *interj.* 28.  
 Ne = not, 3, 147.  
 Nekke, *sb.* 297, 337.  
 Nere, *prep.* = near, 38.  
 Nere, *v.* = ne were, 4.  
 Neur, *adv.* = never, 202, 216.  
 Neythur, *adv.* 253; *sb.* 306.  
 No, *adj.* 16, 38, 77.  
 None = ne one, 127, 216: *adj.* 250.

- Noryscheth, *3d sing. pres. ind.* of norysch (nourish); *v. tr.* 118.
- Not, *adv.* 28.
- Nother, *conj.* = nor, 253.
- Nowe, *adv.* 354.
- Nowzte, *sb.* = nought, 53.
- Noyse, *sb.* 225.
- Nozt, *adv.* = not, 236, 295; nozte, 74.
- Nozthe, *sb.* = nought, 290; nowzte, 53.
- Nykke, *v. tr.* = refuse, contradict; = ne (not), ikke (say); cognate with Latin *Negare*. With *ikke* compare Gothic *Aikan*; Sanskrit *Ah* = to say, to speak; Latin *Ajo* (agjo). Cp. also the Sanskrit *Aham* = I, with the O.E. *ic*.
- Nyze, *adj.* = nigh, 100.
- Nyzte, *sb.* = night, 33, 34, 161, 191.
- Of, *prep.* 4, 10, &c. = from, out of, 237; = *adv.* off, 146, 311.
- Ofte, *adv.* 3, 111.
- Olde, *adj.* 163, 227, 243, &c.
- On, *prep.* 34, 207.
- On, *num.* = one, 44, 126, 143, 249, 295, 297, 299, 357, 358; oon, 29, 285.
- One, *num.* 264.
- One, *adj.* = alone, 15, 19.
- Ones, *adv.* = at ones = at once, 98, 196, 272, 348.
- On-hyze, *adv.* = aloud, 25, 64, 106, 234, 346; on hyz, 81; on-hy = up, 326.
- Ony, *adj.* = any, 175, 273.
- Oo-lyuyng, *adj.* = everliving, eternal, 201.
- Oon. See On.
- Orysoun, *sb.* = prayer, 90.
- Other, *adj.* 144, 145, 296, &c.; othur, 159, 167, 347.
- Other, *conj.* = or (Germ. *oder*), 324.
- Our, *poss. pron.* 36, 70, 93, 117.
- Out, *for* drew, *or* pulled out, 146.
- Ouur, *adv.* = over, 175.
- Owne, 2, 14, &c.
- Pappe, *sb.* = breast, 114.
- Paye, *v. tr.* = please, 65.
- Peces, *pl.* of pece (piece), 315.
- Pele, *v. intr.* smite, 'let drive,' 304. Cp. peal (of bells), *sb.*; also pelt, *v.* Mr Skeat writes, "Perhaps this is an instance of the word *Pelle*, which occurs in Havelok, and nowhere else, unless it is here. In Havelok it = drive forth, go; and seems to be the Lat. *pellere*.  
The line in Havelok is,  
'Shal ich neuere lenger dwelle,  
To morwen shall ich forth *pele*.'  
ll. 809-10.  
[ 'I shall stay here no longer,  
I shall start off to-morrow!  
It answers to our expression, 'go full drive.' "
- Place, *sb.* 12.
- Plesed, *p. pt.* of plese (please); *v. tr.* 274.
- Plukke, *v. tr.* *2d sing. imper.* 304.
- Pore, *adj.* = poor, 22, 26, 363.
- Posse, *sb.* Perhaps miswritten for Poste, 281.
- Prayde, *3d sing. pf. ind.* of pray; *v. tr.* 284; *2d sing. pres.* prayeth, 277.
- Preste, *adj.* = ready, 135.
- Prestly, *adv.* = readily, quickly, 277.
- Preve, *v. tr.* = prove, 252.
- Price, *adj.* = worthy, noble, 279. Comp. Wm. l. 411.
- Prisoun, *sb.* 80; prysoun, 86.

- Prowde, *adj.* 115.
- Pulledde, *3d pl. pf.* of pulle; *v. tr.* 327.
- Putte, *v. tr.*, *3d sing. pf. ind.* putte, 115; putt, 135.
- Pyne, *sb.* = suffering, 92. O.E. *pin*; *v. tr.* = to make to suffer, to torment, 26. O.E. *pinan*.
- Pytte, *sb.* = pit, 63.
- Quod or quoth, *3d sing. pf. ind.* = said, 71, 99, 169, 214-216, 219, 230, 236, 242, 250, 256, 260, 288, 289, 290, 312, 328-29, 336, 352. O.E. *cwæð*, of *Cweðan* = to say.
- Qwene, *sb.* = queen, 8, 14, &c.
- Raunges, *sb. pl.* = lists, 314, 321. Cp. 'ringes' in Sir Eglamore, l. 1121, Percy folio, p. 382, vol. 2.
- Rawzte (Raught). See Reche.
- Reasonbullye, *adv.* = reasonably, 34.
- Rebukede, *3d sing. pf.* of rebuke, 32.
- Reche, *v. tr.* = reach; *3d sing. pres. ind.* recheth, 176; *3d pl. pf.* rawzten, 316.
- Recke, *v. intr.* = reckon, care; *3d sing. pf. ind.* rowzte, 177; *2d sing. imper.* rekke, 306.
- Rede, *v. tr.* = advise, 222; *1st sing. pres. ind.* rede, 169.
- Redresse, *v. tr.* 205.
- Rekke. See Recke.
- Rennen, *v. intr.* = run, 316 (!); *imp. pt.* rennyng, 113; *3d pl. pf.* ronnen, 314, 321. *Rennene*, 316, may be *sb.* = rennenge or running, but is more likely the verb above.
- Rerodde, *p. pt.* of rere (rear); *v. tr.* 211.
- Reste, *v. tr.* 77; *2d sing. imper.* reste, 303.
- Rewede, *3d sing. pf. ind.* of rewe (ruc); *v. tr.* = repent, be sorry for; used *impersonally*, 55; hym rewede = he was sorry.
- Rewfulle, *adj.* 149.
- Rewthe, *sb.* = ruth, sorrow, 102, 363.
- Ring, *v. intr.*, *3d pl. pf. ind.* rongen, 272.
- Rongen. See Ring.
- Rowte, *sb.* = crowd, 287.
- Rowzte. See Rekke, *v. intr.*
- Ryche, *adj.* 271, 306, 363.
- Rydethe, *3d sing. pres. ind.* of ryde (ride); *v. intr.* 341; rydinge, *p. pt.* 228.
- Ryuer, *sb.* 198; ryuere, 149, 350; *poss.* ryueres, 132.
- Ryzte, *adj.* = right, 222, 236, 336, 352; *sb.* 259; *pl.* 'his ryztes,' 283; *adv.* 32, 198, 205, 249.
- Ry3[t]lye, *adv.* = rightly, 236.
- Sadde, *adj.* 119. Perhaps = solid, massive (Cp. Wm. 1072); or else, and more probably = shed (O.E. *scaden*, from *scadan*, *v. tr.* Germ. *scheiden*). Cp. Gen. l. 58.
- Sadelle, *sb.* 293.
- Safe, *adj.* 43.
- Same, *adj.* 34.
- Saue, *v. tr.* 91; *3d sing. pf. ind.* saued, 91.
- Sauinge, *sb.* 194.
- Sawe, *sb.* = that which is said, tale, 162, 253. See also Se, *v. tr.*
- Sayde. See Seye.
- Saye. See Se, *v. tr.*
- Scharpelye, *adv.* 301.
- Schreden, *v. tr.* = shred, 307.
- Schyuered. See Shyuer.
- Se, *v. tr.* = see, 359; *3d sing. pres. ind.* seeth, 223; *1st sing. pf.* saye, 5; seyze, 216; *3d sing. sey3*, 22; syze, 202; sawe, 61 340; *3d sing. imper.* se, 26; used with *prep.*

- of, 65; 1st *sing. pres. subj.* 74; *p. pt. sene*, 53.
- Seche, *v. tr.* = seek; 2d *sing. imper.* seehe, 53; 3d *sing. pf. ind. sowzte*, 60. Used intransitively in both places, in the sense of To betake oneself, go.
- Seke, *v. tr.* = seek, 144.
- Selfe, 73.
- Selfen or Selven = self, and selves, 20, 47.
- Seluer = silver, 43; seluere, 125.
- Semelye, *adj.* = seemly, 42.
- Sende, *v. tr.* 111; 3d *sing. pres. ind. sendethe*, 88, 118; *sendeth*, 193; 3d *sing. pf. sente*, 46, 129, 153.
- Serue, *v. tr., intransitively* = be of use, 202; 3d *sing. pres. ind. seruethe*, 218; *p. pt. serued*, 47; = deserve, *p. pt. serued*, 186. *serueth*, 194.
- Seruyse, *sb.* = pay for service, 178.
- Sethen. See Syther.
- Sette, *v. tr.* = set, 73.
- Seueneth, *adj.* = seventh, 42.
- Seuene, *numeral adj.* = seven, 61.
- Sex, *numeral adj.* = six, 42, 144, 347. See also Six.
- Sexte, *adj.* = sixth, 160; *sixte*, 168, 369.
- Seyde. See Seye, *v. tr.*
- Seye, *v. tr.* = say, 74; sey, 213; 3d *sing. ind. pres. seyth*, 252; *seythe*, 162, 245; 3d *pl. seyn*, 217; 3d *sing. pf. sayde*, 25; *seyde*, 28, 50, 64, 67-8, 77, 82, 127, 131, 177, 193, 197, 208, 213, 346, 349.
- Sey3 and Sey3e. See Se, *v. tr.*
- Shafte, *sb.* 301.
- Shake, *v. tr.* 3d *pl. pf. ind. shoken*, 356.
- Shalle, *v.* 1st *sing. pres. ind.* 75, 78, 139, 212, 239, 261, 288, 299, 330; 2d *sing. shalt*, 54, 80, 238, 260; 3d *sing. pf. sholde*, 94, 129, 202, 224, 282; *shulde*, 37, 96, 103, 191; 3d *pl. sholde*, 12.
- Shanke, *sb., pl.* shankes, 326.
- She, *pers. pron.* 10, 26, &c.
- Shelde, *sb.* = shield, 281, 298, 331.
- Shene, *adj.* = shining, beautiful, 8; sheene, 298.
- Shoken. See Shake, *v. tr.*
- Sholde = should. See Shalle.
- Sholder, *sb.* 222, 334.
- Shrykede, 3d *sing. pf. ind. of shryke* (shriek), 81.
- Shulde = should. See Shalle.
- Shylde, *v. tr.* = shield, 298.
- Shyuer, *v. tr.* = smash, splinter; 3d *pl. pf. ind. shyuereden*, 315; *p. pt. schyuered*, 301.
- Shyuereden. See Shyuer.
- Six, *numeral adj.* 164, 193. See Sex.
- Sixte, *adj.* = sixth, 369. See also Sexte.
- Skape, *v. intr.* = escape, 127.
- Sklawndered, *p. pt. of sklawnder* (slander); *v. tr.* = defame, accuse, 234.
- Skorne, *sb.* 264.
- Skyfully, *adv.* 47.
- Slepte, 3d *sing. pf. ind. of sleep*; *v. intr.* 192.
- Slongen, 3d *pl. pf. ind. of sling*; *v. tr.* = to throw, 86; perhaps involving the idea of letting down by ropes; as we *sling* horses in a transport-ship, or as we suspend an arm in a *sling*.
- Slyppe, *v. intr.* = slip, 52.
- Small, *adj.* 307, 330.
- Smerte, *sb.* = smart, 308.
- Smertlye, *adv.* = smartly, sharply, 318. It is miswritten *smertlye* in the MS.

- Smyte, *v. tr.*, 3*d sing. pf. ind.* smote, 146, 313; 3*d pl. smoten*, 327; 2*d sing. imper.* smyte, 311.
- So, *adv.* 31, 70, 74, 103.
- Sokour, *sb.* = succour, 111.
- Somme, *adj.* = some, 111.
- Sommene, *v. tr.* = summon, 187.
- Sonde, *sb.* that which is sent, gift, 36.
- Sone, *sb.* = son, 65, 78, 209, 347; sonne, 184, 211.
- Soone, *adv.* 128, 208; sone, 105, 260-61.
- Sorowefulle, *adj.* 91.
- Sorwe, *sb.* = sorrow, 9; sorowe, 39, 78, 99, 359.
- Sothe, *sb.* = truth, 18, 67, 131, 133, &c.
- Sounde, *adj.* 43.
- Sowke, *v. tr.* = suck, 115; *imp. pl.* sowkyng, 61.
- Sowzte. *See* Seche, *v.*
- Speche, *sb.* 286.
- Speke, *v. intr.* 249; 3*d sing. pres. ind.* 252.
- Spere, *sb.* = spear, 263, 315.
- Spin, *v. intr.* = rush quickly; 3*d sing. pres. indic.* spynnethe, 331. It is still used colloquially.
- Spring, *v. intr.*, 3*d sing. pf. ind.* spronge, 331.
- Spronge. *See* Spring.
- Spynnethe. *See* Spin.
- Staffe, *sb.* 220.
- Stalworth, *adj.* = stalwart, strong, 326.
- Stand, *v. intr.*, 3*d pl. pf. ind.* stoden, 147.
- Stere, *v. intr.* = stir, move, 147.
- Sterte, *v. intr.* = start; 3*d pl. pres. indic.* sterten, 356; 3*d pl. pf.* styrte, 326.
- Steuenne, *sb.* = voice, 106, 149.
- Stoden. *See* Stand.
- Strawzte. *See* Stretch.
- Stretch, *v. intr.*, 3*d pl. pf. ind.* strawzte, 220.
- Strike, *v. tr.*, 3*d sing. pres. ind.* stryketh, 333; also *intransitively* = go; as we say, 'to strike across a field,' 229.
- Stroke, *sb.* 333; *pl.* strokes, 298.
- Stryketh. *See* Strike.
- Styffe, *adj.* 241.
- Styked, 3*d sing. pf. ind.* of stick; *v. intr.* 241.
- Stylle, *adj.* 147, 169.
- Styrte. *See* Sterte.
- Suche, *adj.* 202, 249, 264.
- Sue, *v. tr.* = follow; 3*d sing. pres. ind.* suwethe, 221; sueth, 230.
- Sum, *adj.* = some, 57.
- Swanne, *sb.* 148, 198, 350, 356, 358, 362.
- Swerde, *sb.* = sword, 138, 146, 304, 306-7, 327-8.
- Swete, *adj.* 44.
- Sworn, *p. pt.* of swear; *v. tr.* 236.
- Swyche, *adj.* = such, 49, 103, 139.
- Swyde for Swythe, *adv.* = quickly, 158.
- Swyfte, *adv.* 113.
- Swymmen, 3*d pl. pf. ind.* of swym (swim), 198, 350; 2*d sing. pres.* swymmethe, 362.
- Swyre, *sb.* = neck (O.E. *sweora*), 44, 126.
- Syde, *sb.* 187.
- Syken, *v. intr.* = to sigh; 3*d sing. pres. ind.* syketh, 66; 3*d sing. pf.* sykede, 25.
- Syker, *adj.*, used *adverbially* = surely, 122.
- Synne, *sb.* = sin, 250.



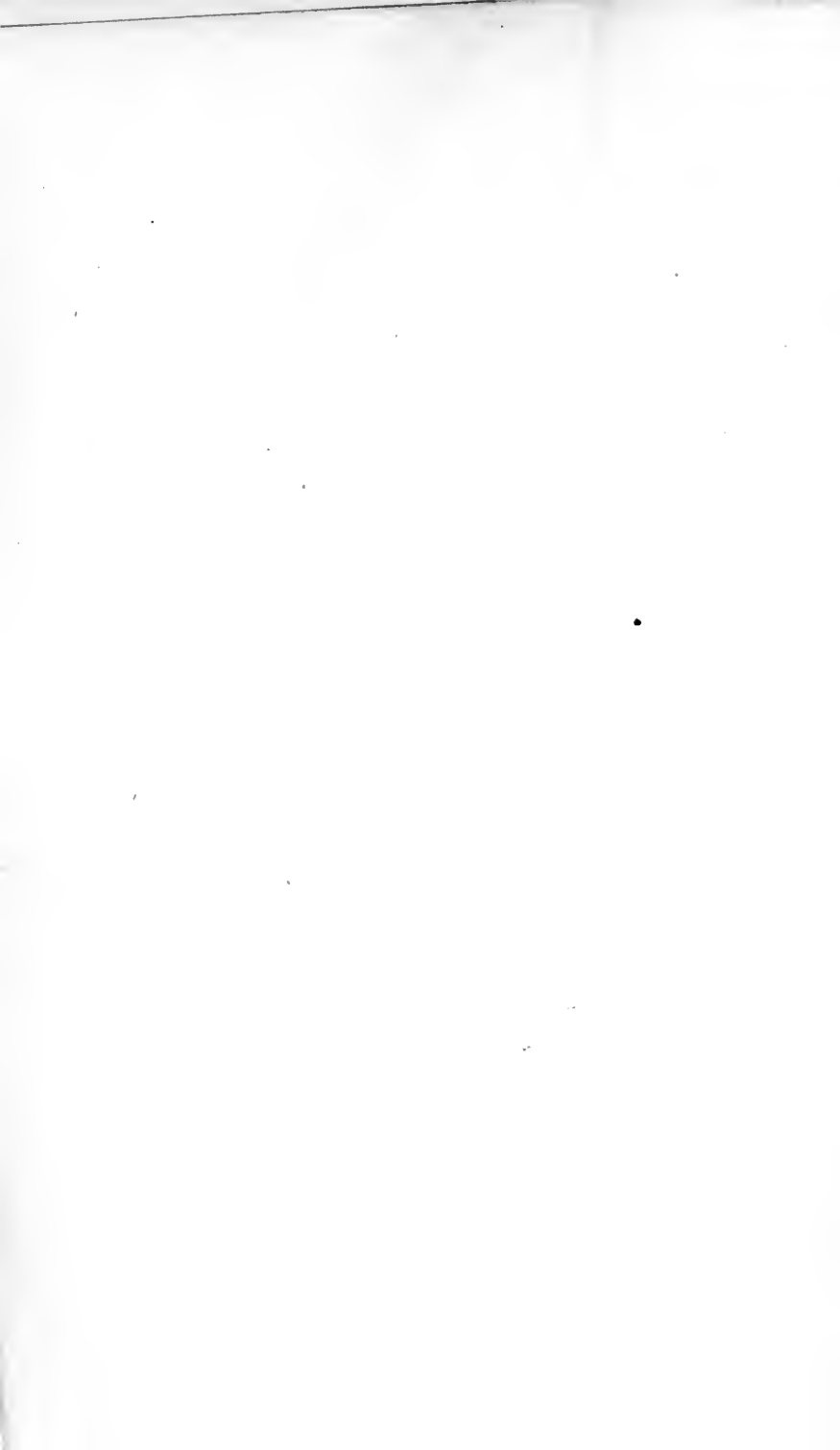
- Sythen (Sithen) = since, then, 13, 25, 53, 64, 199; sethen, 116.
- Sytte, *v. intr.* 22, 293.
- Sy3e. *See* Se, *v. tr.*
- Sy3te, *sb.* = sight, 122, 188.
- Taber, *sb.* = tabor, 226.
- Take, *v. tr.* = betake, commend, 104; also in its usual sense, 262; *2d sing. imper.* 300; *3d sing. pres. ind.* taketh, 116; takethe, 63, 150; *1st sing. pf.* toke, 167; *2d sing. tokest*, 237; *3d sing. toke*, 159, 173, 229; *3d pl.* 355; token, 226; *p. pt.* taken, 234.
- Tale, *sb.* 55.
- Taw3te, *p. pt.* of teche (teach), 312, 336.
- Telle, *v. tr.*, *1st sing. pres. ind.* 162; *3d sing. tellethe*, 7, 270; *3d sing. pf. tolde*, 123, 347.
- Tere, *sb.* = tear; *pl.* teres, 24.
- Terme, *sb.* 140.
- þanke, *sb.* = 194.
- Thanke, *v. tr.*, *3d sing. pf. ind.* thanked, 339; þankedede, 36.
- þanne, *adv.* = then, at that time, 73, 210.
- þat, *art.* = the, 159, 296, 322, 366; *rel. pron.* 3, 4; *dem. pron.* 18, 27, &c.; by þat, 248, 345 = by that time; *conj.* 16, 26, &c.
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