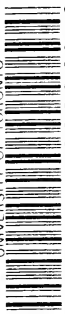


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# Chaucer's "Boece"

ENGLISH FROM

BOETHIUS'S

## "De Consolatione Philosophiæ."

EDITED FROM

THE ADDITIONAL MS. 10,340 IN THE BRITISH MUSEUM,  
COLLATED WITH THE CAMBRIDGE UNIV. LIBR. MS. II. 3. 21  
(FOR THE EARLY ENGLISH TEXT SOCIETY IN 1868  
AND NOW REPRINTED)

BY

THE REV. RICHARD MORRIS, M.A. LL.D.

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## 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?

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

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.

(*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 Seinct 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, 1738.



## 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 per-durable / 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 flouen constreyneth with a certeyn ende hise floodes / so þat it is nat l[e]ueful to strechche 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 / ioyned with an hooly bond / and knytteth sacre-ment of maryages of chaste looues // And loue enditeth lawes to trewe felawes // O weleful weere mankynde / yif thilke loue þat gouerneth heuene gouerned yowre corages /.—(Chaucer's *Boethius*, bk. ii. met. 8.)

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

<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 necit 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 !  
 (*Troylus & Cryseyde*, st. 243, vol. iv. p. 296.)

That, that the world with faith, which that is stable  
 Dyverseth so, his stoundes concordynge ;—  
 That elementz, that ben so discordable,  
 Holden a bond, 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 pryncce 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 dyryveth from his hool.  
 For nature hath nat take his bygynnyng  
 Of no partye ne cantel of a thing,  
 But of a thing that parfyt is and stable,  
 Descendyng so, til it be corumpable.

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

For al þing þat is cleped inperfit . is proued inperfit by þe amenusynge of perfeccioun . or of þing þat is perfit . and her-of comeþ it . þat in euery þing general . yif þat . þat men seen any þing þat is inperfit . certys in þilke general þer mot ben somme þing þat is perfit . For yif so be þat perfeccioun is don away . men may nat 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 inconsummatisque natura rerum cepit exordium, sed ab integris absolutisque procedens in hæc extrema atque effæta dilabitur.* Quod si, uti paulo ante monstravimus, est quædam boni fragilis imperfecta felicitas, esse aliquam solidam perfectamque non potest dubitari.—(*Boeth.*, lib. iii. pr. 10.)

## VI. GENTILITY.

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

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

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

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

*Quee* [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 myzte 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 deseved 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 byforn our thought ek as oure dede,  
We have no fre choys, as thise clerkes rede.

137

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

138

- (4) But it were rather an opinyon  
Uncertein, 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 thyng is nat to come,  
For that the prescience hath seyne byfore  
That it shal come ; but they seyn that therefore  
That it shal come, therfor the purveyaunce  
Woot it bifore, withouten ignorance.

140

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

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

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

(10) Etenim si quispiam sedeat, opinionem quæ cum 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 hyzt voltor þat etip þe stomak or þe giser of ticius.

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

#### XI. THE MUTABILITY OF FORTUNE.

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

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

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

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

<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,  
 Condicion 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 anguisous 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 semeth it, that joie is worth ful lite.

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

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

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

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

(1) Quem cadauca 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 lauzeþ and scornþ þe wepyng of hem þe whiche she haþ makid wepe wiþ hir free wille . . . . . Yif þat a wyzt is seyn weleful and ouerþrowe in an houre.—(*Ib.* p. 33.)

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

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

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

I have seen the following elsewhere:

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

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

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

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

*Et dolor etatem jussit inesse suam.* And sorou haþ comaunded his age to be in me (p. 4).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QViconques tend a gloire vaine

Et le croit estre souueraine

Voye les regions patentes

Du ciel . . . . .

*Ludens hominum cura.* þe pleiying 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 aduersum præfectum prætorii communis commodi ratione suscepti.* 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 cuius 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 . . . aduersari ac repugnare videtur.* It semeþ . . . to repugnien and to contrarien gretly. Fr. Ce semble chose trop contraire et repugnante.

*Universitatis ambitum.* Envirounynge 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 ryȝtfully 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 *clavus 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 hyȝten (are called) tregedies*’ (p. 77).

*Mellistui . . . 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. li. 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 conscientiousness 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 for 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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# Chaucer's 'Boece'

ENGLISHT FROM

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MDCCCLXXXVI.

To the Memory of  
HENRY BRADSHAW,  
IN HIS DAY  
THE BEST CHAUCER SCHOLAR IN ENGLAND.

First Series,  
LXXV.

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R. CLAY AND SONS, CHAUCER PRESS, BUNGAY.



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## FOREWORDS.

As this *Ii. 3. 21* is the best MS. of Chaucer's *Boece*, I have not thought it worth while to make a Parallel-Text of it with inferior MSS, but have just printed it by itself,<sup>1</sup> and sent out with it Dr Richard Morris's edition of the *Addit. MS. 10,360*, as issued by the Early English Text Society in 1868. These will be enough material for an Editor, so far as the English text is concerned. The other requisite is the Latin text; but as that can be bought for 2s. or so, in Peiper's edition of the *De Consolatione* and *Minor Works* in Teubner's Library—and doubtless elsewhere—the Chaucer Society need not issue a fresh edition of it.

There is plenty of work to be done in the way of comparing Chaucer's English and Boethius's Latin. Some of the points Dr Morris notist in his Introduction. I will only now pass on to the future Editor of Chaucer's text the notion of our lamented friend HENRY BRADSHAW, that Chaucer's explanations or paraphrasings<sup>2</sup> of the Latin text, his *Glosae* on it, should be distinguisht by a different type from his englishings of that text. The recollection of this came back to me only yesterday; and I take at haphazard, as a sample of the plan, the 11th Metre of the 3rd Book. Let the reader first turn to p. 79 of the text, and read it right through. He can't tell what is Boethius and what is Chaucer. He gets a hint from the first *Glosa*, but is not told where that stops, or where the second begins or stops. Let him then read the same page as arranged overleaf,<sup>3</sup> and all is clear:—

<sup>1</sup> Henry Bradshaw and Dr Richard Morris both agreed in this.

<sup>2</sup> I call em Chaucer's, tho believing that they are englishings of some Latin commentator's. How Metre V of Book II, *Felix nimium prior aetas*, made Chaucer break into the beautiful *Former Age*, p. 36, is well known. The prose and verse renderings should be compared. In this MS. Chaucer's Balade of '*Fortune*' follows on p. 38-40.

<sup>3</sup> I don't of course pledge Henry Bradshaw's memory to the details of my arrangement. Had he livd, he'd have surely betterd em.

Who so that sekith soth by a depe thought	Quisquis profunda mente uestigat uerum	1
And coueyteth nat to ben de- seyuyd by no mys weyes	Cupitque nullis ille deuiis falli,	
lat hym rollen <i>and</i> trenden <i>with-</i> Inne hym-self / the Lyht of his inward syhte/	In se reuoluat intimi lucem uisus	
And lat hym gadere ayein enclyn- nyge in to a compas the longe moeuynges of hys thowhtes /	Longosque in orbem cogat inflec- tens motus	4
And lat hym techen his corage that he hath enclosed <i>and</i> hyd /	Animumque doceat quidquid extra molitur	5
in his tresors / al <i>pat</i> he compaseth or sekith fro <i>with</i> owte/	Suis retrusum possidere thesauris.	
And thanne thilke thing <sup>t</sup> that the blake cloude of errour whilom hadde y-couered	Dudum quod atra textit erroris nubes,	
shal lyhten more clerly thanne <i>phebus</i> hym selfe ne shyneth/	Lucebit ipso perspicacius Phoebō.	
/Glosa/ /Who so wole seken the dep grounde / of soth in his thowht / <i>and</i> wol nat be deceyuyd by false propositiouns / that goon amys fro the trouthe // lat hym wel examine / <i>and</i> rolle <i>with-inne</i> hym self the nature <i>and</i> the <i>pro-</i> <i>pretes</i> of the thing/ / <i>and</i> lat hym yit eft sones examine <i>and</i> rollen his thowhtes by good deliberacion or that he deme // <i>and</i> lat hym techen his sowle that it hat by naturel pryncyplis / kyndeliche y- hyd <i>with-in</i> it selfe alle the trowthe the whiche he ymagynith to ben in thinges <i>with-owte</i> // <i>And</i> thanne alle the dyrknesse of his mysknow- nyge shal seen more euydently to syhte of his vndyrstondyng thanne the sonne ne semyth to syhte <i>with</i> owte forth /		
ffor certes the body bryngyng the weyhte of foryetyng / ne hath nat chasyd owt of yowre thowhte al the clernesse of yowre knowyng <sup>t</sup> /	Non omne namque mente depulit lumen	9
ffor certeynly the seed of sooth haldith <i>and</i> clyueth <i>with-in</i> yowre corage	Obliuiosam corpus inuehens molem.	
	Haeret profecto semen introrsum ueri	

<i>and</i> it is a-waked <i>and</i> excited by the wynde <i>and</i> by the blastes of doctryne//	Quod excitatur uentilante doc- trina. 12
ffor wherefor elles demen ye of yowre owne wyl the ryhtes whan ye ben axed //	Nam cur rogati sponte recta cen- setis,
but yif so were þat the norys- synges of reson ne lyuede .I.- plowngyd in the depthe of yowre herte/	Ni mersus alto uiueret fomes corde? 14

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 the nature pryncyplis / the whiche sothfastnesse lyued *with-in* the depnesse of the thowght/

<i>and</i> yif so be þat the Muse <i>and</i> the doctryne of plato syngyth sooth //	Quod si Platonis musa personat uerum, 15
al þat euery whyht lerneth / he ne doth no thing elles thanne but recordeth as men recordyn thinges þat ben foryetyn.	Quod quisque discit immemor recordatur. 16

The advantage of this plan is so obvious, that some of our Members may say, 'Why didn't you print us an edition thus arranged?' My answer is, 'Because I hadn't time.' My object in the Society is to provide future editors with the best material, to give them the best hints I can for preparing a new edition of Chaucer's Works, and then leave them to do it in their own way. All my work for all my Societies is—and has been for some years—in arrear, and when I was printing the *Boece* MS, I had just time to print it, and no more. I don't like to ask Messrs Clay how long the plates have been waiting for the Index and Glossary—which Mr W. M. Wood has now made, with the help of Dr Morris's Glossary, and a reference or two to me—and these short Forewords.

If hereafter I can get any leisure for more Chaucer work than completing what is already in hand, I may perchance try my hand at a new edition of the *Boece*.

3, St George's Sq., Primrose Hill, N. W.

Good Friday, April 23, 1886.



# CHAUCER'S BOECE.

## BOOK I.

[MS. II. 3. 21. *University Library, Cambridge, vellum, ab. 1420,*  
*leaf 9, back.*]

¶ The fyrste Metur [*in margin*]

**A** Las .I. wep<sup>1</sup>[yng am constreyned to bygyn-]nen vers of  
sorwful matere/ /pat whilom in] floryssynge [studie made  
delitable ditees] For lo Rendynge Muses of poetes enditen  
to me thinges to ben writen / *and* drery vers of wrecched- 4  
nesse / weten my face *with* verray teeres/ /at the leeste no drede  
ne myhte ouercomen tho Muses *pat* they ne weeren felawes / *and*  
foleweden my wey / *pat* is to seyn whan I was exiled / thei *pat*  
weeren glorye of my yowthe<sup>2</sup> / whilom weleful *and* grene / conforten 8  
now the sorful wierdes<sup>3</sup> of me olde man<sup>4</sup>/ /For elde is comyn vnwarly  
vp on me hasted by the harmes *pat* .I. haue / *and* sorwe hath com  
aundid his age to ben in me/ /heeres hoore arn shad ouertymeliche  
vpon myn heued / *and* the slake skyn tremblyth of myn emptyd 12  
body/ /thilke deth of men is weleful *pat* ne comith nat in yeres *pat*  
ben swete / but comyth to wrecches often yclepyd // Allas allas *with*  
how deaf an Ere / deth cruwel torneth a-wey fro wrecches *and*  
nayetth to closyn wepyng eyeen / whil fortune vnfeithful / faorede 16  
me *with* lyhte goodes the sorwful howre *pat* is to seyn the deth /  
hadde almost dreynt myn heued/ /but now for fortune clowdy hath  
chaungyd hyre deceyuable cheere to meward / Myn vnpietous lyf  
draweth a long vnagreable dwellynges in me/ /O ye my frendes what 20  
or wherto auauntede ye me to ben weleful / For he *pat* hath fallen  
stood nat in stidefast degree /

<sup>1</sup> A bit of the MS. has been cut out for its pretty initial. For the words in brackets, compare Dr. Morris's ed. from Addit. MS. 10,340, E. E. T. Soc. 1868, p. 4.

<sup>2</sup> pelage [?: hypelage, a change (of cases)] *in margin*

<sup>3</sup> gloss: i. fata.

<sup>4</sup> Antithesis *in margin*.

The firste prose [*leaf 11, margin*]

**W**hile þat I. stille recordede these things *with* myself /  
*and* markede my weply compleynte *with* office of  
 poyntel/ /I sawh standinge a-bouen the heyhte of  
 4 myn heued a womman of ful gret reuerence by sem-  
 blaunt/ /Hyr eyen brennyng *and* cleer seyng ouer the comune myht  
 of men / *with* a lyfly coloure / *and* *with* swych vygor *and* strengthe  
 þat it myhte nat ben emted/ /Alle weere it so þat she was ful of so  
 8 gret Age / þat men ne wolden nat trowen in no manere þat she weere  
 of owre elde/ /the stature of hir was of a dowtows / Iuggement / for  
 som tyme she constreynede *and* shronk hyr seluen lyk to the comune  
 mesure of men/ *and* sumtyme it semede þat she towchede the  
 12 heuene *with* the heyhte of hyr heued/ *and* whan she hef hyr heued  
 hyere / she procede the selue heuene / so þat the syhte of men look-  
 yng was in ydel/ /hyr clothes weeren maked of riht delye thredes /  
*and* subtil craft of *perdurable matere*/ /the whiche clothes she  
 16 hadde wouen *with* hyr owne handes / as .I. knewh wel <sup>1</sup>After by hyr  
 self / declaryng *and* shewyng to me the beaute / The whiche clothes  
 a dirknese of a forletyn *and* a despised Elde hadde dusked *and*  
 derked / as it is wont to dyrken the smokede ymages/ /In the  
 20 nethereste hem or bordure of these clothes / men redder ywouen in  
 A grekyssh / p<sup>2</sup> / þat syngnifieth the lyf actyf/ *and* abouen þat lettre  
 in the heyeste bordure a grekyssh / t<sup>3</sup> / þat syngnifieth the lyf con-  
 templatyf/ *and* by-twixen these two lettres ther weeren seyn degrees  
 24 nobely ywroght in manere of laddres / by whiche degrees men  
 myhten clymbyn fro the nethereste lettre to the vppereste/ /natheles  
 handes of some men hadden koruen þat cloth by vyolence *and* by  
 strengthe / *and* eueryche man of hem hadde born a-wey swiche peeces  
 28 as he myhte geten / *and* forsothe this forseide wouman bar smale  
 bookes / in hyr ryht hand/ *and* in hyr left hand she baar a ceptre/  
*and* whan she say these poetical Muses a-prochen a-bowte my bed /  
*and* endityng wordes to my wepynges/ /she was a lytel amoued *and*  
 32 glowede *with* cruwel eyen/ /who *quod* she hath suffred a-prochen to  
 this sike man / the comune strompetes of swich a place þat men  
 clepyen the theatre/ /The whiche nat oonly ne asswagen nat hise

<sup>1</sup> leaf 11, back.<sup>2</sup> praktik in margin.<sup>3</sup> theorik in margin.



sorwes *with* none remedies / but they wolden feeden *and* norryssyn  
 hym *with* swete venym // fforsothe thise ben tho / þat *with* thornes  
*and* prykkynge of talentus or affeccyons / whiche þat ne ben nothing  
 fructeflynge / nor profytable / destroyen the corn plentyuos of fruites 4  
 of resone // For they holden hertes of men in vsage / but they  
 delyuere nat foolkes fro maledye // but yif ye muses hadden  
 withdrawen fro me *with* yowre flateryes / any vnkunynge *and*  
 vnprofitable man as men ben wont to fynde comunly amonges the 8  
 poeple / I wolde wene suffre the lasse greuosly // For whi in swliche  
 an vnprofitable man myn ententes ne weeren nothing endamaged/  
 /but ye withdrawen me this man þat hath be norryshed in the  
 studies or schooles of Eliaticis *and* of Achademicis in grece // but 12  
 goth now rather away ye Mermaydenes / whiche þat ben swete til it  
 be at the laste / *and* suffreth this man to be <sup>1</sup>Cured *and* heeled by  
 myne Muses þat is to seyn by noteful sciences // *and* thus this com-  
 panye of Muses Iblamyd / casten wrothly the cheere downward to 16  
 the Erthe shewynge by rednesse hyr shame / they passeden sorwfully  
 the thresshold // *and* .I. of whom the syhte plownged in teeres /  
 was dyrked so þat I ne myhte nat knowen / what þat womman  
 was of so Imperial auctorite / I wax al abaysshed *and* astoned / *and* 20  
 cast my syht down to the Erthe // *and* by-gan stille for to abyde  
 what she wolde don afterward / tho com she ner *and* sette hyr down  
 vp on the vttereste cornere of my bed // *and* she byholdynge my  
 cheere / þat was cast to the Erthe heuy *and* greuos of wepynge / 24  
 compleyde *with* thise wordes þat I shal seyen the perturbacyon of  
 my thowht.

The .2.<sup>de</sup> Metur [*margin, leaf 12, back*]

**A**llas how the thowt of man dreynt in ouerthrowynge dep-  
 nesse / dulleth *and* foretith his propre cleernesse / 28  
 Myntyng to goon in to foreyne dyrknesses as ofte as his  
 anyos bysynesse wexeth *with*-owte mesure / þat is  
 dryuen to *and* fro *with* wordely wyndes / this man þat whilom was  
 free / to whom the heuene was opyn *and* knowen // *and* was wont to 32  
 goon in heuenlyche paathes / *and* sawh the lythnesse of the Rede

<sup>1</sup> leaf 12.

sonne/ /and sawgh the sterres of the colde Moone // and which  
sterre in heuene vseth wandrynge recourses .I.-flyt by diuerse speeres  
This man ouercomere hadde comprehendyd al this by nowmbyr of  
4 a-countynge in Astronomie // <sup>1</sup>and ouer this he was wont to seken the  
causes whennes the sownynge wyndes moeuen and bysien the smothe  
water of the see/ /and what spiryt torneth the stable heuene / and  
whi the sterre aryseth owt of þ<sup>e</sup> Rede Est / to fallen in the westrene  
8 wawes // and what atempreth the lusty howres of the fyrst somer  
seson / þat hyhteth and aparailleth the Erthe with rosene flowres/  
/ and who maketh the plentyuos Autompne in fulle yeres fletith  
with heuy grapes // and ek this man was wont to telle the diuerse  
12 cawses of nature þat weeren .I.-hydde/ /Allas now lith he emted  
of lyht of his thowht/ /and his nekke is pressed with heuy cheynes  
/ and berith his cheere enclyned a down / for the grete weyhte and  
is constreynyd to looken on the fool erthe

The ij<sup>de</sup> prose [*Margin, leaf 13, back*]

16 **B**Vt tyme is now *quod* she of Medicine Moore than of *com-*  
pleynte / Forsothe than she entendynge to me ward with  
alle the lookynge of hyr eyen seyde // Art nat thow he  
*quod* she/ /þat whilom norysed with my Mylk and fostered  
20 with myne Metes weere escaped and comyn to corage of a parfit man/  
/ Certes I yaf the swiche armures / þat yif thow thy self ne haddest  
fyrst cast hem a-wey / they sholden han defended the in sikernesse /  
þat may nat ben ouercomyn knowestow me nat' // whi artow stille /  
24 it is for shame or for asthonynge/ /it weere me leuer þat it weere for  
shame // but it semith me þat astonynge hath oppressed the/ /and  
whan she say me nat oonly stille / but with-owten office of tunge /  
and al dowmb // she leyde hyr hand softly vp on my brest / and  
28 seyde/ /her nis no peril *quod* she/ /he is fallen in to a litarge /  
/ which that is a comune sykenesse to hertes þat ben desseyuyd/ /he  
hath a litel foryeten hym self // but certes he shal lyhtly remenbren  
hym self / yif so be þat he hath knowen me or now / and þat he may  
32 so doon / I wol wypen a litel his eyen þat ben derkyd by the clowde of  
mortal thinges/ /These wordes seyde she / and with the lappe of hir

garnement Iplited in a frounce / she dryede myn eyen / þat weeren  
fulle of the wawes of my wepynges

The .3.<sup>de</sup> Metur [*margin, leaf 14*]

**T**Hus whan þat nyht was descussed *and* chased a wey / dirk-  
nesses for-leften me // *and* to myne eyen repeyrede hir fyrst 4  
strengthe / *and* ryht by ensauple as the sonne is hid whan  
the sterres ben clusted / þat is to seyn whan sterres ben  
couered *with* clowdes / by a swifte wynde þat heyhte chorus/ *and*  
that the fyrmament stant dirked / by wete plowngy clowdes *and* þat 8  
the sterres nat apeeren vp on heuene // so that the nyht semeth sprad  
vp on Erthe/ *yif* thanne the wynd þat hyhte boryas / Isent owt of  
the kaues of the contre of trace / betith this nyht // þat is to seyn  
chaseth it a wey // *and* descouereth the closed day/ *thanne* shyneth 12  
phebus yshaken *with* sodeyn lyht // *and* smyteth *with* his beemes  
in merveylunge Eyen

The 3.<sup>de</sup> prose [*margin, leaf 15, back*]

**R**Iht so *and* non oother wyse / the clowdes of sorwe dissolved  
*and* don a wey // I took heuene *and* resseyuede Mynde to 16  
known the face of my fesissien/ *so* þat I sette myn eyen  
on hir *and* fastned my lookynge / .I. behoolde my noryse  
philosophie ¶ in whos howses I hadde conuersed / *and* haunted fro  
my yowthe / *and* I seide thus // O thow maystresse of alle vertuus 20  
descended from the souerein sete ¶ whi artow comyn in to this  
solitarie place of myn exil/ /Artow comyn for þou art maked  
coupable *with* me of false blames ¶ O *quod* she my norry / sholde I  
forsaken the now / *and* sholde I nat parten *with* the by comune 24  
trauayle / the charge þat thow hast suffred for enuye of my name/  
/Certes it nere nat leueful ne sittinge thing to philosophie / to leten  
*with*-owten compaygnie the wey of hym þat is innocent ¶ sholde I  
thanne redowte my blame / *and* agrysen as thowgh ther weere by- 28  
fallen a newe thing/ /For trowestow þat filosofie be now alder-  
first assailed in perils by folk of wikkede manneres ¶ hAue I nat  
striuen / *with* ful gret strif in olde tyme / by fore the age of my  
plato / ayenis the foolhardinesse of folie // *and* ek the same plato 32

lyuynge / his mayster Socrates desseruede victorie of vnryhtful deth  
in my presence // ¶ the Eritage of the which socrates / the Eritage  
is to seyn ¶ the doctrine of the whiche socrates in his opinioun of  
4 felicite / þat I clepe welefulnesse / whan þat the poeple of Epicur-  
iens *and* stoycyens / *and* many oothre enforседen hem to gon  
rauyse euerich man for his part / þat is to seyn þat euerich of hem  
wolde drawn to the deffence of his opinion / the wordes of socrates /  
8 / they as in partye of hir preye to-drowen me cryinge *and* debatinge  
ther ayeins ¶ *and* koruen *and* to-renten my clothes / þat I hadde  
wouen *with* myn handes ¶ *and* *with* tho clowtes that they hadden  
Arraced owt of my clothes / they wenten away wenyng þat [I] hadde  
12 gon *with* hem euerydel / In whiche Epicuriens *and* stoyciens / for  
as moche as ther semede some traces or steppes of myn habite / the  
folie of men weninge tho epicuriens *and* stoiciens my famuleres  
peruertede<sup>2</sup> some / thorw the error of þe wikkede or vnkunynge  
16 Multitude of hem / this is to seyn þat for thei semede philosophres  
thei weeren pursued to the deth *and* slayn // So yif thou hast nat  
knowen the exilinge anaxogore / ne the enpoysonyng of socrates ne  
the tormentus of zeno / for they weeren straungeres / yit myhtestow  
20 han knowen þe senecciens *and* þe canyos *and* the sorans of which  
foolk / the renou<sup>n</sup> nis neyther ouer old / ne vn-solempne / the whiche  
men nothing elles ne browhte hem to the deth / but oonly for they  
weeren enformyd of myne maneres / *and* semeden most vnlyk to the  
24 studies of wikkede foolk / *and* forthi þou owhtest nat to wondren /  
thowh þat I in the bittre see of this lyf / be fordryuen *with*  
tempestes blowyng a-bowte / in the whiche tempestes this is my  
moost purpos / þat is to seyn to displesen to wikkede men / Of  
28 whiche shrewes al be the oost<sup>3</sup> neuer so gret / it is to despise for it  
nis gouerned *with* no ledere of Reson / but it is rauyssed only by  
flectyng Error folyly<sup>4</sup> *and* lythly // *and* yif they som tyme  
Makyng an oost ayeins vs / assayle vs as strengere / owre ledere  
32 drawith to-gydere hise rychesses in to his towr / *and* they ben  
ententyf abowte sarpuleris or sachels vnprofitable for to taken / but  
we þat ben heye a-bouen sykyr fro alle tumolte *and* woode noyse

<sup>1</sup> leaf 16.<sup>2</sup> gloss: s persequendo.<sup>3</sup> id est acies.<sup>4</sup> i sine consilio.

warnestored *and* enclosyd in swich a palis/ /whider as chateringe or  
 a-noyenge folye ne may nat atayne/ /we schorne swiche rauyneres  
*and* henteres of fowleste thinges

¶ The ferthe Metur [*margin, leaf 16, back*]

**W**Ho so it be þat is cleer of vertu / sad *and* wel ordinat 4  
 of leuyng / // þat hath put vnder foot the prowde  
 wiertes<sup>1</sup> *and* lookith vpriht vp on eyther fortune /  
 he may his cheere holde vndescounfited ¶ the Rage ne  
 the manesses of þe see commoeuyng or chasinge vpward heete fro 8  
 the botme / ne shal nat moeue þat man Ne the vnstable moun-  
 taygne þat hihte veseus þat writith owtthorw his brokene chymynees  
 smokyng fyres / ne the wey of thonderlyht þat is wont to smyten  
 heye towres / ne shal nat moeue þat man/ /whar to thanne // ¶ O 12  
 / wrechches drede ye tyrauntus þat ben woode *and* felonos with-owte  
 any strengthe/ /Hope after no thing<sup>2</sup> ne drede nat *and* so shaltow  
 deserment<sup>3</sup> the Ire of thilke vnmyhty tyraunt // ¶ but who so þat  
 quakyng drede / or desireth thyng þat nis nat stable of his ryht / 16  
 þat man þat so doth / hath cast away his sheld / *and* is remwed from  
 his place / *and* enlaceth hym in the cheyne with the which he may  
 ben drawn

¶ The verthe prose [*margin, leaf 21*]

**F**elistow quod she thise thinges / *and* entren thei awht in thi 20  
 corage // Artow lik' an asse to the harpe / whi wepistow /  
 whi spillestow teeres/ /yif thou abydest after help of thi  
 leche / the by-houeth discouere thi wownde // tho .I. þat  
 hadde gaderyd strengthe in my corage / answerede / *and* seyde/ 24  
 /*and* nedeth it yit quod I of rehersyng / or of amonicion *and*  
 sheweth it nat .I.-nowgh by hym self the sharpnesse of fortune /  
 þat wexeth wood ayeins me / ne moeue it nat the to sen the face  
 or the manere of this place<sup>4</sup> / is this the librare / which þat þou 28  
 haddest chosyn / for a ryht certeyn sete to the in myn hows / ther  
 as thou desputedest ofte with me / of the sciences of thinges /  
 towchinge deuynye / *and* mankynde / was thanne <sup>5</sup>myn habite

<sup>1</sup> i. fata.

<sup>2</sup> leaf 17.

<sup>3</sup> MS. desernien or deseruien.

<sup>4</sup> glosst prison.

<sup>5</sup> leaf 21, back.

swich as now / was my face or my cheere swich as now // whan I  
sowhte *with* the secretus of nature whan þou enformedest my maneres  
*and* the reson of alle my lyf / to the ensaumple of the ordre of  
4 heuene / is nat<sup>1</sup> this the gerdouns þat I referre to þe to whom I haue  
be obeysaunt / Certes thow conformedest by the Mowht of plato  
this sentence / þat is to seyn þat comune thinges or comunalitees  
weeren blysful / yif thei þat hadden studied al fully to wysdom  
8 gouerneden thilke thinges / Or elles yif it so byfille / þat the  
gouernoures of comunalites studieden to geten wysdom / thow  
seydest ek by the Mowth of the same plato / þat it was a necessarye  
cause wise men to taken *and* desire the gouernaunce of comune  
12 thinges / for þat the gouernementus of Citees yleft in the handes of  
felonos tormentours citesiens / ne sholde nat bryngen in pestelence  
*and* destruccio) to goode fookk / *and* ther-for I folwinge thilke  
Autorite<sup>2</sup> desired to putten forth in excussio) *and* in acte of comune  
16 administracio) thilke thinges þat I hadde lerned of the / among my  
secre restingwhiles // thow *and* god þat puttethe in the thowhtes  
of wise fook / ben knowynge<sup>3</sup> *with* me / þat nothing ne browhte  
me to maystrye or dignete / but comune studie of alle goodnesse /  
20 / *and* ther-of comth it þat by-twixen wikked foolkes *and* me han ben  
greuos descordes / þat ne myhten nat ben releed by preyer<sup>4</sup> // For  
this liberte hath the freedom of conscience þat / the wraththe of  
moore myhty foolkes / hath alwey ben despysed of me for sauacion) of  
24 Ryht / how ofte haue I recisted *and* with-stonde thilke man þat  
hyhte coningaste / þat maade alwey assawtes ayeins the prospere  
fortunes of poore feeble fookkes / how ofte ek haue I put of or cast  
owt / hym trygwille prouost of the kynges hows / bothe of the  
28 wronges þat he hadde bygunne to don *and* ek fully performed /  
/ how ofte haue I couered *and* deffended by the Autorite of me put  
ayeins perils // þat is to seyn put myn autorite in peril for the  
wrechched poore foolkes / þat the couetyse of straungeres vnpun-  
32 yssed tormenteden alwey *with* myseyses <sup>5</sup>*and* greuaunces owt of  
nowmbre / neuer man ne drowh me yit fro ryht to wronge /  
whan I say the fortunes *and* þe Richesses of poeple of þ<sup>e</sup> prouinces

<sup>1</sup> *glosst* nonne.

<sup>2</sup> *glosst* .s. platonis.

<sup>3</sup> *gloss* .i. est inexorable.

<sup>4</sup> *gloss* : concij.

<sup>5</sup> leaf 22.

ben harmyd or amenused owther by pryuey Raueynes or by comune  
 tributus or cariages / as sory was I as they þat suffreden the harm  
 / glosa/ /whan þat theodoric þe kyng of gothes in a dere yer  
 hadde hise gernerres ful of corn / and comaundede þat no man ne 4  
 sholde byen no corn tyl his corn weere solde / and þat at a greuos  
 deere prys/ /Boece withstood þat ordinaunce and ouer-com it  
 knowynge al this the kyng hym self/ /Coempcion) is to seyn  
 comune achat or byinge to-gidere þat weere estabelyssed vp on the 8  
 poeple by swich a manere imposicion / as who so bowhte a bossel  
 corn he moste yeue the kyng the fifte part // Texte // whan it was  
 in the sowre hungry tyme / ther was estabelissed or cryed greuos and  
 vnplitable coempcion) þat men sayen wel it sholde gretly turmenten 12  
 and endamagen al the prouince of compaygne/ /.I. took stryf ayeins  
 the prouost of the pretorie for comune profit / and the kyng know-  
 ynge of it / .I. ouer-com it so / þat the coempcion) ne was nat axed  
 ne tok effect/ /Paulyn a consoler of Rome / the Rychesses of the 16  
 which paulyn / the howndes of the palyse / þat is to seyn the  
 officeres wolden han deuowred bi hope and couetise / yit drowh  
 I hym owt of the Iowwes of hem þat gapeden/ /and for as moche as  
 the peyne of the acusacion) aiuged by-forn / ne sholde nat sodeynly 20  
 henten ne punisse wrongfully albyn a conseylor of Rome/ /.I. putte  
 me ayeins the hates and indignaciouns of the accuser Cyprian/ /is it  
 nat thanne Inowgh I-sene þat .I. haue purchased grete discordes  
 ayeins my self // But I owhte be the moore assured ayeins alle oothre 24  
 folk<sup>1</sup> / þat for þe loue of Ryhtwisenesse I ne reseruyd neuer no  
 thing<sup>2</sup> to my self / to hem<sup>3</sup>ward of the kynges halle / by which I  
 weere the moore siker/ /but thorw tho same accusers acusinge I am  
 condempned/ /Of the nowmbyr of the whiche acusers oon basilicis 28  
 that whilom was chased owt of the kynges seruise <sup>4</sup>is now compellyd  
 in acusinge of my name for nede of foreyne moneye / Also opyllion  
 and caudencius han accused me / al be it so þat the iustice Regal  
 hadde whilom demed hem bothe to gon in to exil / for hir trecheryes 32  
 and fraudes with-owte nowmbyr/ /To whiche Iugement they nolden  
 nat obeye but defendedyn hem by the sikernesse of holy howses /

<sup>1</sup> gloss : scilicet romayns.

<sup>2</sup> gloss .i. affinite.

<sup>3</sup> gloss .s. officers.

<sup>4</sup> leaf 22, back.

pat is to seyn fledden in to sentuarye/ /and whan this aperceyuyd  
to the king<sup>t</sup> he comaundede pat but they voidede the Cite of Rauenne  
by certeyn day assingned / pat me sholde marke hem on the forheued  
4 with an hoot yren and chasen hem owt of the towne/ /Now what  
thing<sup>t</sup> semeth myhte ben lykned to this crwelte / ffor certes thilke  
same day was resseyued the accusynge of my name by thilke same  
accusors/ /what may ben seyde her to<sup>1</sup> / hap my studie and my  
8 kunnyng deseruyd thus or elles the forseide dampnacion of me /  
made pat / hem ryhtful accusors or no<sup>3</sup>/ /was nat fortune asshamyd  
of this/ /Certes alle hadde nat fortune ben asshamyd pat innocens  
whas accused. / yit owte she han had shame of the fylthe of myne  
12 accusours/ /but axestow in somme of what gylt y am accused / men  
seyn pat I wolde saue þe compaygnye of the senatours/ /and desires  
thow to heeren in what manere/ /I am accused pat I sholde han  
destorbed the accuser to beren lettres / by whiche he sholde han  
16 makyd the Senatoures gylty ayeins the kynges Real maieste/ /O  
maysteresse what demestow of this /shal I for-sake this blame / pat I  
ne be no shame to the<sup>2</sup> // Certes I haue wold it pat is to seyn the  
sauacion of the senat / ne I shal neuer leten to wilne it / and I  
20 confesse and I am a-knowe / but the entente of the accuser to ben  
destorbed shal cese // ffor shal I clepe it thanne a felonye or a synne  
/ pat I haue desired the sauacion of the ordre of the senat<sup>3</sup>/ /and  
certes yit hadde thilke same senat don by me thorw hir decretus and  
24 hir Iugementus as thogh it weere a synne and a felonye / pat is to  
seyn to wilne the sauacion of hem<sup>4</sup> // but folye pat lieth alwey to  
hym self may not change the merite of thinges/ /ne I trowe nat by  
the Iugement of socrates pat it weere <sup>5</sup>Leueful to me to hide the  
28 sothe / ne assente to Leesynge/ /but certes how so euer it be of  
this / I put it to gessen or prisen to the Iugement of the and of  
whise folk<sup>t</sup> // Of whiche thing al the ordinaunce and the sothe/ /for  
as mooche as foolk<sup>t</sup> pat ben to comyn after owre dayes shellen  
32 knowen it/ /I haue put it in scripture / and in remembraunce /  
/ ffor thowchinge the lettres falsly maked / by whiche lettres I am  
accused to han hooped the fredom of Roome/ /what aperteneth

<sup>1</sup> gloss: quod dicit nichil.

<sup>2</sup> gloss: quod dicit non.

<sup>3</sup> gloss: q. d. dubito quid.

<sup>4</sup> gloss .s. senat.

<sup>5</sup> leaf 23.



me to speke ther-of/ /the fraude hadde ben shewid apertly / yif I hadde had liberte for to han vsed *and* ben at the confessioun of myne accusours the whiche thing in alle needes hath gret strengthe // For other freedom may men hoepen/ /Certes I wolde þat som 4 other freedom myhte ben hopyd/ /I wolde thanne han answered by the wordes of a man þat hyhte Canyus/ /ffor whan he was accused by *Gayus* cesar germeynes sone / þat he was knowyng *and* consentynge of a coniuracion y-maked ayeins hym<sup>1</sup> // this 8 canyus answerede thus / yif I hadde wist it þou haddest nat wist it/ /in which thing sorw hath nat so dulled my wit/ /þat I pleyne oonly þat shrewede folk' apareylen felonies ayeins vertu/ /but I wondre gretly how þat they may parforme thinges þat they han 12 hoped forto don/ /For whi wilne shrewednesse þat comth per-auenture of owre defaute / but it is lyk a Monstre *and* a meruayle / / how þat in the present syhte of god / may ben acheued *and* performyd swiche thinges as euery felonos man hath conceyued in his 16 thowht ayeins innocentus // For which thing oon of thy famyleres nat vnskyllfully axed thus/ /yif god is whennes comen wykkede thinges / / *and* yif god ne is whennes comyn goode thinges / but al hadde it ben leueful / þat felonos folk' / þat now desiren the blod *and* the 20 deth of alle goode men / *and* ek of alle the senat' / han willned to gon *and* destroyen me/ /whom they han seyn alwey bataylen / *and* defenden goode men / *and* ek al the senat / yit had I nat desserued of the faderes þat is to seyn of the senatoures / þat 24 they sholden willene my destruccion/ /thow remembrest wel as I gesse / þat whan I wolde doon or seyn any thing' / <sup>2</sup>Thow thy self alwey present rwledest me/ /at cite of Verone whan þat the kyng gredy of comune slawhtre caste hym to transpor vp al the ordre 28 of the senat / the gylt of his real maieste / of the whiche gylt þat albyn was accused / with how gret sykernesse of peril to me / deffendede I al the senat/ /thow woost wel þat I seye soth / ne I ne auaucede me neuer in preysynge of myself/ /For alwey whan 32 any wyht resseyueth presious renon in a-vauntynge hym self of his werkes / he amenuseth the secre of his consience/ /but now thou mayst wel seen / to what ende I am comyn for myne Innocence /

<sup>1</sup> gloss .s. *gayus*

<sup>2</sup> leaf 23, back.

/ I resseyue peyne of fals felonye for gerdooun of verray vertu / *and*  
 what opyn confession) of felonye / hadde euer Iuges so a-cordaunt in  
 crwelte / þat is to seyn as myn accusinge hath/ /þat eyther erreure  
 4 of mannes wit / or elles condicion) of fortune þat is vncerteyn to alle  
 mortal folk ne submittede some of hem/ /þat is to seyn þat it ne  
 enclinede som Iuge to han pite or *compassion*/ /For al thogh I  
 hadde ben accused þat I wolde brenne holy howses *and* strangle  
 8 preestes *with* wykkede swerde or þat I hadde greythed deth to alle  
 goode Men // Algates the sentence sholde han punyssed me present  
 confessed or *committ*/ /but now I am remwed fro the Cite of  
 Roome almost fyue hundred thowsand paas/ /I am *with*-owte  
 12 deffence dampned to *proscripcion* *and* to the deth / for the studie  
*and* bowntes þat I haue doon to the senat/ /but O<sup>1</sup> wel ben they  
 worthi of *merite* as who seyht nay/ /ther myhte neuer yit non of  
 hem be *conuict* of swich a blame as myne is / of whiche trespas  
 16 myne accusors sayen ful wel the dignete / the whiche dignete for  
 they wolden dirken it *with* medlynge of som felonye/ /they baren  
 me an hand *and* lyeden / þat I hadde polut *and* defowled my  
 conscience *with* sacrilege<sup>2</sup>/ for coueytise of dignete/ *and* certes thow  
 20 thi self þat art plaunted in me chasedest owt of the sege of my  
 corage / alle coueytise of mortal thinges/ /ne sacrelege ne hadde no  
 leeu to han a place in me by-forn thyne eyen/ /For thow  
 droppedest euery day in myne Eres / *and* my thowt<sup>3</sup>/ thilke  
 24 comaundement of pictagoras / þat is to seyn Men shal *serue* to godde  
*and* nat to goddes<sup>4</sup>/ /ne it nat *conuenient* ne no nede to taken help  
 of the fowlest spirite // I þat thow hast ordeyned *and* set in swiche  
 excellence þat thow makedest me lyk to god/ *and* ouer this the Ryht  
 28 elene secre chaunbyr of myne hows þat is to seyn my wyf / *and* the  
 compaygnye of my honest freendes/ *and* my wyues fadyr / as wel  
 holy as worthi to ben reuerenced thorw his owne dedes/ /deffenden  
 me from alle suspencion) of swich blame/ /but O malice for they þat  
 32 accusen me taken of the philosophre feyth of so gret blame / for they  
 trowen þat I haue had affinite to malefice or enchauntement / by  
 cause þat I am replenysshed *and* fulfilled *with* thy thechinges *and*

<sup>1</sup> gloss ironice, and in margin O meritos.<sup>2</sup> gloss sorcerie.<sup>3</sup> leaf 24.<sup>4</sup> in margin, Homo debet seruire deo et non diis.

enformyd of thy maneres/ /and thus it suffiseth nat oonly þat thy  
 Reuerence ne avayle me nat/ /but yif þat thow of thy fre wille  
 rather be blemished with myn offencion/ /but certes to the harmes  
 þat I haue / ther bytydeth yit this ences of harm/ /that the 4  
 gessinge and the Iugement of moche folk/ /ne looken no thing<sup>r</sup> to  
 the desertus of thinges/ /but oonly to the auenture of fortune/ /and  
 Iugen þat oonly swiche thinges ben purueyed of god / whiche þat  
 temporel wele-fulnesse commendith/ /glose/ /as thus / þat yif a 8  
 wyht haue prosperite he is a good man / and worthi to han þat  
 prosperite/ /and who hath aduersite he is a wikked man and god  
 hath forsake hym / and he is worthi to han þat aduersite/ /this is  
 the opinion<sup>n</sup> of some folk/ /and ther-of comth þat good gessinge / 12  
 fyrst of alle thing<sup>r</sup> forsaketh wrechches/ /certes it greueth me to  
 thinke riht now the diuerse sentenses þat the poeple seyth of me /  
 and thus moche I seye þat the laste charge of contrarios fortune is  
 this / þat whan þat any blame is leyd vp-on a caytyf / Men wenen 16  
 þat he hath desserued þat he suffreth // And I þat am put away fro  
 goode men and despoyled of dignetees/ /and defowled of my name  
 by gessyng / haue suffred torment for my goode dedes // Certes me  
 semeth þat I se the felonos couynes of wikked men habownden in 20  
 Ioye and in gladnesse/ /and I se þat euery lorel shapith hym to  
 fynde owt newe fraudes for to accuse goode foolk/ /and I se þat  
 goode men beth ouerthrowen for drede of my peril / and euery  
 luxurious tormentour dar doon aH felonye vnpunnysshed/ /And ben 24  
 excited þer-to by yiftes // And Innocentus ne ben nat oonly despoyled  
 of sikernesse/ /but of defence And ther-fore me lyst to cryen to god  
 in this wise///

¶ The fifthe metur [*margin, leaf 25, back*]

**O** Thow makere of the whel þat bereth þe sterres / which þat 28  
 art<sup>r</sup> yfastned to thy perdurable chayer / And tornest the  
 heuene with a Rauessyng sweyh / And constreynest<sup>r</sup> the  
 sterres to suffryn thi lawe / so that the Mone som tyme  
 shynyng<sup>r</sup> wyt here ful hornes / Metyng with alle the beemes of the 32  
 sonne hir brother / hydeth the sterres þat<sup>r</sup> ben lesse / And somtyme

<sup>1</sup> leaf 24, back.

wan the Moone paale with hir' derke hornes aprocheth the sonne  
 leeseth hir lyhtes // And that the eue sterre hesperus which that in  
 þe fyrste tyme of the Nhyt<sup>1</sup> bryngeth forth hyr colde Arysnynges /  
 4 Cometh est ayein hyr vsed cours / *and* is paale by the morwe at  
 rysyng of the sonne / *and* is thanne clepyd luecyfer/ /Thow  
 restreynest the day by shorter dwellyng in the tyme of colde wynter /  
 þat maketh the leeuës falle // Thow diuidest þ<sup>e</sup> swyft tydes of  
 8 the nyht / wan the hoothe somer ys comyn / thi myht a-tempreth  
 the varyauntus sesoun of the yer / so þat zephirus the deboneyre  
 wynd brengeth azein in the first somer sesoun the leeuës þat þe  
 wynd þat hihte borias hath reft away in autumpne / þat is to seyn  
 12 in the laste ende of somer / /And the sedes that the sterre that  
 hihte arcturus sawgh / ben waxen hyye cornes / wan the sterre  
 Syryus eschaufed hem / /ther nis nothinge vnbownde fram his oolde  
 lawe ne forleetheth þ<sup>e</sup> werke of his propre estat / O thow gouernour  
 16 gouernynge alle thynges by certayn ende / whi refowsestow oonly to  
 gouerne the werkes of men by dwwe manere / whi suffres thow þat  
 slydyng fortune torneth so grete entrechaunginges of thynges So  
 that anoyos peyne þat sholde dwwelly punyssh felouns punyssh  
 20 Innocentes *and* folk of wykkede maneres sytten in heere chayres /  
 / And anoyinge folk treden *and* þat vnryhtfully oon þ<sup>e</sup> nekkes of  
 hooly men / *and* vertu clere shynynge naturely is hid in dirke  
 derkenesses / *and* the ryhtful man bereth the blame / *and* the peyne  
 24 of þ<sup>e</sup> feloun / /Ne forswerynge / ne the fraude couered *and* kembd  
 with a fals coloure ne anoyeth nat to shrewes / the weche shrewes  
 wan hem lust to vsen here strengthe / thei reioysen hem to puttyn  
 vndyr hem / the souereyne kynges / weche þat poeple with-howtyn  
 28 Nowmbyr dredyn / /O tow what so euer þou be þat knytttest alle  
 bondes of thynges / looke on thise wrecchede Erthes / we men þat  
 ben nat A fowle partye / but A fayre partye of so grete werk / we ben  
 tormentyd in this see of fortune / /Thow gouernour withdrawh *and*  
 32 restryne thei rauesynge floodys / *and* fastne *and* ferme these erthes  
 stable / with thilke bonde by whiche thow gouerneste the heuene /  
 / that is so large.

The fyfthe prose [*margin, leaf 27, back*]

**W**Han .I. hadde *with* continual sorwe sobbed or borken  
 owt<sup>t</sup> these thinges she *with* hir chere pesyble *and*  
 nothing<sup>t</sup> amoeued *with* my compleyntes / seyde thus/  
 /whan .I. say the *quod* she sorful *and* wepynge. .I. 4  
 wyste anon that<sup>t</sup> thou were a wrechche *and* exiled / but .I. wyste  
 neuer how ferre thine exil was / yif thi tale nadde shewyd it me/ /but  
 certes al be thou fer fro thy contre thou nart nat put<sup>t</sup> owt of it<sup>t</sup> / but  
 thou hast<sup>t</sup> fayled of thi wey *and* gon amys *and* yif thou hast leuere 8  
 for to wene þat þow be put<sup>t</sup> owt<sup>t</sup> of thi contre/ /than hast thou put  
 owt thi self / rather than any oper wyht hath // For no wyht<sup>1</sup> But  
 thy self<sup>t</sup> ne myhte neuer han don þat to the For yif thou remembre  
 of what contre thou art bōrn/ /It nis nat gouernyd by emperours / 12  
 ne by gouernement of multitude / as weren the contres of athenes/  
 /but oo lord *and* oo kyng / *and* þat is god þat is lord of thi contre /  
 whiche that<sup>t</sup> reyIoyseth hym of the dwellyng of hise Cytensis / And  
 nat for to put hem in exil. // Of the whiche lord it ys a souerayne 16  
 fredom to ben gouernyd by the brydul of hym / *and* obeye to hys  
 Iustyce / hasthow foryetyn thylke ryht olde lawe of thi Cite / In  
 the weche cyte yt ys ordeyned *and* establysshed / þat what<sup>t</sup> whyht<sup>t</sup>  
 þat hath leuer fownden there-in hys sete or his hows than ellys were 20  
 he may nat be exiled by no ryht from that<sup>t</sup> place/ /For who so þat  
 is contyned in *with* the palyes *and* the clos of thilke Cite / ther nis  
 no drede þat he may desserue to ben exiled / but who so þat leteth  
 the wyl for to enhabyte there / he for-leteth also to deserue to ben 24  
 Cytesein of thilke cyte/ /So þat .I. sey þat the fate<sup>2</sup> of this place ne  
 moueth me nat<sup>t</sup> so mochel as thine owne fate / Ne .I. axe nat rather  
 the walles of thi lybrarye aparayled *and* wrowht<sup>t</sup> *with* yuory *and*  
*with* glas / than after the sete of thy thowht<sup>t</sup> // In wyche .I. put nat<sup>t</sup> 28  
 whilom bookes / but I. put þat that makeþ boekys worthi of prys / or  
 presyous / þat ys to seyn the sentense of my bookes/ /And certeynly of  
 thy desertes bystowyd in comune good / thou hast seyde soth but  
 after the multitude of thi goode dedes / thou hast seyde fewe/ /And 32  
 of the honeste or of the falsnesse of thinges that ben aposyd ayeins

<sup>1</sup> leaf 28.<sup>2</sup> gloss i. manere.

the Thow hast remenbryd thinges þat ben knowyn to alle foolke /  
*and* of the felonyes *and* fraudes of thine Acousours / it semeth the  
 haue .I.-twoched it forsothe ryhtfully *and* shortly / Al myhten tho  
 4 same thinges betere *and* moore plenteuously ben cowth in the  
 mowth of the poeple þat knoweth al this // Thow hast ek blamed  
 gretly *and* compleynyd / of the wrongful dede of the senat / *and*  
 thow hast sorwed for my blame / And thow hast wopen for the  
 8 damage of thi renoun þat is apayred / And thi last sorwe eschaufede  
 ayeins fortune *and* compleynest<sup>1</sup> þat Gerdouns ne ben euenelyche  
 yolden to þe desertes of foolkes // And in þ<sup>e</sup> latere ende of thi<sup>2</sup> woode  
 muse thow preyedest þat thilke pees þat gouerneth þ<sup>e</sup> heuene /  
 12 sholde gouerne the erthe / but for þat manye trybulasyouns of  
 affeccyouns han assayled the / *and* sorwe *and* ire *and* wepyng to  
 drawen the diuersely as thow art now feeble of thowht / myhtyere  
 remedies ne shullen nat yit thowchyn the / For which we wol vsen  
 16 somdel lyhtere medycynes / So þat thilke passyuñs þat ben woxen  
 hard in swellynge by perturbasyouns / fflowyng in to thi thowht /  
 Mowen wexen esy *and* softe to reseyuen the strengthe of a more  
 myhty *and* moore egre medycene by an esyere towchyng

¶ The sixte metur [margin, leaf 29]

20 **W**An þat the heuy sterre of þ<sup>e</sup> cankyr eschaufeth by the  
 beemes of phebus / þat ys to seyn / wan þat phebus the  
 sonne ys in the sygne of the cankyr / wo so yeueth  
 thanne largely hise seedes to the feeldes þat refusen to  
 24 Reseyue hem<sup>3</sup> / lat hym gon bygyled of trust þat he hadde to hys  
 corn / to Accornes of Okes / yif thow wolt gadery vyolettes / ne  
 go thow nat to the purple wode / wan the feeld chyrkyng  
 agryseth of coolde / by the felnesses of the wynde þat hyhte  
 28 Aquylon / yif thow desyrest or wolt vsen grapes ne seke thow nat  
 with a glotonos hond to stryne *and* presse the stalkes of the vyne  
 in the ferst somer sesoun / For bachus the god of wyne hath rather  
 yeuyn hise yiftes to Autumpne / the latyr ende of somer. // God  
 32 tokneth *and* assygneth the tymes ablinge hem to heere propres offices  
 / ne he ne suffreth nat / the stowndes whiche þat hym self hath

<sup>1</sup> leaf 28, back.

<sup>2</sup> gloss .s. sementis.

<sup>3</sup> gloss .s. corn.

deuyded *and* constreyned to ben .I.-medled to gydere / And forth he þat forleteth certeyn ordinaunce of doynge by ouerthrowynge wey / he ne hath no glade issw or ende of hys werkes.

¶ The syxte prose [*margin, leaf 31*]

**F**Yrst woltow suffre me to towche *and* Assaye the estat' of thi 4  
thowht' by a fewe demaundes // So þat .I. may vndirstonde  
what be the manere of thi curacion / Axe me *quod* .I. at  
thi wille what thou wolt' / *and* .I. shal answer / tho  
seyde she thus / wheyther weenesthow *quod* she that this world be 8  
gouerned by foolyssh happes & fortunows / or elles þat ther be in it  
any gouernement of Resoun / Certes *quod* .I. / .I. ne trowe nat' in  
no manere þat so certeyn thinges / sholden be moeued by fortunows  
fortune // But .I. woot wel þat god makere *and* mayster is gouernor 12  
of his werk' / Ne neuer nas yit day þat myhte put me owt of the  
sothnesse of þat sentence // So is it *quod* she / for the same thinge  
songe thou a lytul her byforne / *and* by-wey-ledest *and* by-weptest /  
þat oonly men weren put owt' of the cure of god / ffor of alle 16  
oother thinges / thou ne dowtedest nat' þat they nere gouerned by  
resoun / But ow<sup>1</sup> / .I. wondre gretly certes whi þat thou art' syk' /  
syn þat thou art put in so holsom a sentence / but lat vs sekyn  
deppere .I. coniecte that ther lacketh .I. not nere what' / But sey 20  
me this / syn þat thou ne dowtest nat' that þis world be gouerned  
by god / *with* which gouernayles takestow heede þat is gouerned //  
Vn<sup>2</sup>nethe *quod* .I. knowe .I. the sentense of thi question / so þat .I.  
ne may 3yt Answeren to thi demaundes // .I. nas nat desseyued *quod* 24  
she þat ther ne fayleth som what / by whiche the maledye of thi  
perturbacyon is krept in to thi thowt / so as the strengthe of þe  
palysh chynyng is opyn / But sey me this / remembres thou what is  
the ende of thinges / *and* whider þat the entensyn of alle kynde 28  
tendeth // .I. haue herd yt toold som tyme *quod* .I. / but  
drerynesse hath dullid my memorye / Certes *quod* she thou woost  
wel / whennes þat alle thinges ben comyn *and* procedeth / .I. woot  
wel *quod* .I. *and* Answerede þat God ys bygynny[n]g of alle // And 32

<sup>1</sup> gloss: .i. pape, [*παπαι*, an exclamation].

<sup>2</sup> leaf 31, back.

how may this be *quod* she / that syn thow knowest the bygynnyng  
 of thinges / þat thow ne knowest nat what is the ende of thinges /  
 / But swiche ben the customys of *pertubaciouns* / And this power  
 4 they han þat þey may moeue a man owt of his place / þat is to seyn  
 fro the stablenesse *and* *perfeccyoun* of his knowyng // But certes  
 thei may nat al arrace hym ne alyene hym in al / but .I. wolde þat  
 thow woldest Answer to this/ /Remenbrethow þat þou art a man /  
 8 Boece whi sholde .I. nat remenbre þat *quod* .I./ /Philisophye //  
 Maysthow nat telle me þanne *quod* she what thinge is a man /  
 Axestow me nat *quod* .I. wheither þat .I. be A resonable mortal beest /  
 I. woot wel *and* .I. confesse wel þat .I. am it // *wystesthow* neuer  
 12 yit þat thow were any other thinge *quod* she / no *quod* .I./ /now  
 woot .I. *quod* she oother cause of thi maledye *and* þat ryht grete //  
 Thow hast left forto knowen thi self what thow art / thorw whiche  
 .I. haue pleyntyly fwonde the cause of thi maledye / or elles the entre  
 16 of recoeueringe of thin heele // ffor whi for thow art confwndyd  
 with foryeetyng of thi self / ffor-thy sorwistow þat thow art exilyd  
 of thi propre goodys / And for thow ne wost what is the ende  
 of thinges / ffor-thy domesthow þat felonos *and* wykkyd men  
 20 ben myhty *and* weleful / And for thow ast foryeeten by whiche  
 gouernement the world is gouerned // ffor-thi wenestow þat þise  
 Mutacyouns of fortune fletyn *with-owte* gouernor/ /These ben grete  
 causes nat oonly to Maledye / but certes grete causes to thi deth / but  
 24 .I. thanke the <sup>1</sup>Auctor *and* the makere of heele þat nature hath  
 nat alle for-letyn the / I haue grete norysynges of thin heele //  
 And þat ys the sothe sentense of gouernaunce of the worlde / þat  
 thow byleeuest þat the gouernynge of it nis nat subiect ne vndyr-  
 28 putte to þe folie of these happes Auentros / but the resoun of God /  
*and* ther-for dowte the nothinge / for of /this lytul sparke /thin hete  
 of lyf shal shyne/ /But for as meche as it is nat tyme yit of fastere  
 remedies / And the nature of thowhtes desseyued is this // that as ofte  
 32 as they casten Away sothe opyniouns / thei clothen hem in false  
 opynyouns / of which false opyniouns the dirkenesse of *perturba* wexit  
 vp / þat confwndeth the verray insyhte/ /And þat dirkenesse shal



.I. assaye som-what / to maken thinne and wayk by lyhte *and*  
Meenelyche remedies / So þat after that þat the dirkenesse of  
desseyuynge desiringes is don a-wey / thow mowe knowe the  
shynynge of verry lyht

4

¶ The seuende Metyr [*margin, leaf 32, back*]

**T**He sterres couered with blake clowdes ne mowen yeten a  
doun no lyht / yif the trowble wynde þat hyht Auster /  
turnyng *and* waluyng the see medleth the hete þat is to  
seyn the boylunge up fro the botme / the wawes þat whilom 8  
weeren cleere as glas / And lyk to þe fayre cleere dayes *and* brihte  
withstand anon the syhtes of men / by the fylthe *and* ordure þat is  
resoluyd / And the fletyng strem þat Royleth down diuersly / ffo  
hy mountaynes is arested *and* resisted ofte tyme by the encoun- 12  
trynge of A stoon / þat is departyd *and* fallyn fram som Roche / And  
for-thi yif thow wolt lookyn / And deemen soth / with cleer lyht /  
And holden the wey with a ryht paath / weyue thow Ioye // dryf fro  
the drede / fleme thow hoope / ne lat no sorwe aproche / that is to 16  
seyn / lat non of these iiij passyouns ouercomen the or blende the /  
for cloudy *and* dirke is thilke thowt *and* bownde with brydles /  
were as these things reynen /

Explicit liber primus

Incipit secundus liber.

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## [BOOK II.]

¶ The fyrst prose [*margin, leaf 34, back*]

**A**fftyr this she stynte a lytul / And after þat .I. hadde 20  
gadered by atempre stillenese myn atencioun // she seyde  
thus / as who so myht seyn thus / after these thinges  
she stynte a lytul / And whan she aperseyuyd by  
atempre stillenese / þat .I. was ententyf to herkene here / she 24  
bygan to speke in this wise // yif .I. quod she haue vndyrstondyn  
and knowen owtrely the causes *and* the habyt of thi maledye / thow

languyssel *and* art defeted for desire *and* talent<sup>t</sup> of thi rather fortune /  
she þat ilke fortune oonly þat is changed as thow feynest<sup>t</sup> to þe  
ward / hath peruertyd the clernesse *and* the estat of thi corage/ /.I.  
4 vndirstonde the feele fold colours *and* deceytes of thilke meruayles  
Monstre fortune / And how she vseth ful flaterynge famylaryte *with*  
hem that she enforseth to by-gyle / So longe tyl þat she confounde  
*with* onsufferabele sorwe hem / that she hath left in dyspeyre vnpur-  
8 ueyed/ /And yif thow remenbrest wel the kynde / the maneres And  
the desert of thilke fortune / thow shalt wel knowe / þat as in hir  
thow neuere ne haddest / ne hast. yloost any fayr thinge // but as .I.  
trowe .I. shal nat gretly travaylen to do the remembre on these thinges /  
12 for thow weere wont to hurtelyn *and* despyren hir *with* manly  
wordes / wan she blawndyssynge *and* present<sup>t</sup> / And purswedest hir  
*with* sentenses / þat weren drawn ow<sup>t</sup> of myn entre / þat is to sayn /  
of myn enformasyoun / but no sodeyn mutacyon / ne bytydeth nat  
16 *with*-owte a manere chaungynge of corages/ /And so is it byfallyn þat  
thow art<sup>t</sup> a lytel departyd fro the pes of thi thought // but now  
is tyme þat thow drynke *and* atast some softe *and* delitable thinges /  
so þat wan þey ben entred *with*-in the / it<sup>t</sup> mowe maken wey to  
20 strengere drynkes of medicines/ <sup>1</sup> Com now forth therfore the  
suacyon of swetenesse Rethoryen / whiche þat goth oonly the ryht  
wey / whil she forsakyth nat myne estatutes/ /And *with* rethorice  
com forth Musyce A damysel of oure hows / þat syngeth now lyhtere  
24 moedes or probasyons now heuyere // what eyleth the man what is  
it þat hath cast the in to mornynge *and* into wepynge/ /.I. trowe  
þat thow hast seyn som newe thinge *and* vnkowth // thow weenest  
þat fortune be chaungyd ayein the / but thow weenes wrong yif  
28 thow that weene/ /Alwey tho ben hir maneres / she hath rather kept  
as to þe wrard / hir propre stabylnesse standeth in the chaunyng of  
hir self / Ryht swich was she wan she flateryd the *and* desseyued  
the / *with* vnlefful lykynges of fals welfulnesse // thow hast now  
32 knowyn *and* ataynt<sup>t</sup> the dowtous or dowble vysage of thilke blynde  
goddesse fortune / she þat yit<sup>t</sup> coueryht *and* wymplith hir to oother  
foolkes / hat shewed hir euerydel to the/ /yif thow aprouest hir *and*

thinkest þat she is god / vse hir maneres / *and* pleyne the nat / And  
yif thow agrysyst hyr false trecherye / despyse *and* cast a-way hir  
þat pleyyth so harmfully // ffor she þat is now cause of so mochel  
sorwe to the . sholde ben cause to the of pes *and* of Ioye // she hath 4  
forsakyn the forsothe / the whiche þat neuer man may ben sykyr þat  
she ne shal forsake hym / /Glose/ /But natheles some bookes han  
the texte thus // fforsothe she hath forsakyn the / ne ther nis no  
man sykyr þat she ne hath nat forsake // holdestow thanne thilke wele- 8  
fulnesse presyes to the þat shal passen / And is present<sup>t</sup> fortune dere-  
worthe to the / which þat nis nat feythfulle for to dwelle / *and* wan  
she goth away þat she bryngeth a wiht in sorwe / /for syn she may  
nat ben whitholden at a mannys wille / she maketh hym a wrecche 12  
wan she departyth fro hym / what oother thinge is flyttygne fortune /  
but a manere shewynge of wrecchydnesse þat is to comyn // ne it ne  
suffiseth nat oonly to lokyn on thyng þat is present<sup>t</sup> by-forn the  
eyen of a man / but wysdom loeketh *and* amesureth the ende of 16  
thinges / /And the same chaungynge fram oon in to A nother / þat is  
to seyn from Aduersite into pros<sup>1</sup>perite / Maketh / þat the manesses of  
fortune ne ben nat for to dreden / ne the flaterynges of hir to ben  
desired // thus at the laste yt by-houeth the / to suffren wit euene 20  
wylle / in paciense / Al þat is don in with the floor of fortune /  
þat is to seyn / in this world Syn thow hast ones put thi necke  
vndyr þ<sup>e</sup> yok<sup>e</sup> of hir / /ffor yif thow welt<sup>t</sup> wryten a lawe of wen-  
dyng *and* of dwellyng to fortune which þat thow hast chosyn 24  
freely to ben thi ladye / /Artow nat wrongful in þat / *and* maketh<sup>t</sup>  
fortune wroth *and* Aspere by thine in-pacience / And yit þou mayst  
nat change hyr // yif thow commyttest *and* bytakest thi sayles to  
the wynde / thow shalt be shouen nat thedyr þat thow woldest but 28  
whedyr þat þe wynde showueth the / /yif thow castest thi sedes in  
to the feeldes thow sholdest han in mynde þat the yeres ben  
Amonges / owther wyle plentevos *and* oþer while barayne / thow  
hast by-taken thiself to the gouernaunce of fortune / And forthi yt 32  
be-houeth the to ben obeysaunt to the maneres of thi lady / En-  
forcest thow the to Aresten or with-holden the swyftnesse and the

swey<sup>3</sup> of hir turnynge wheel/ /O thow fool of alle mortal fooles /  
yif fortune by-gan to dwelle stable she cesede thanne to ben fortune.

¶ The fyrst metur [*margin, leaf 36*]

4 **W**An þat fortune with a prowde Ryht Hand hath torned hir  
chaungynge stowndes / she farith lik the maneres of  
the boylinge Eurippe/ /Glosa // Eurippe is an arm  
of the see that ebbyth *and* floweth / *and* som tyme  
the strem is on o syde *and* som tyme on þ<sup>e</sup> oþer/ /Texte // she crwel  
8 fortune casteth adown kynges þat whilom weren / ydrad / And she  
deceyuable enhanseth vp the Vmble cheere of hym þat is descounfited  
// Ne she neyther heeryth ne rekkeþ of wrecchede wepynges / *and* she  
is so hard þat she lyssheth *and* scorneth the wepynges of hem the  
12 whiche she hath makyd wepe with hir free wille / Thus she pleyeth  
*and* thus she proeueth hir strengthes / And sheweth a grete wondyr  
to alle hir seruautes yif þat a whiht is seyn weleful / And ouer-  
throwe in an houre

¶ The secunde prose [*margin, leaf 37*]

16 **C**ertes .I. wolde pleten with the a fewe thynges vsinge the  
wordys of fortune / tak hede now thy self / yif þat she axeth  
1 Ryht/ /O thow man werfore makes thow me gylty by  
thyne euery dayes playnynges / what wronge haue .I. don  
20 the // what goodes haue .I. byreft the þat weeren thyne/ /Stryf or  
pleten wyt me by-forn what Iuge þat thow wolt<sup>t</sup> of the possessyoun  
of Rychesses or of dignitees/ /And yif thow mayst shewyn me / þat  
euere any mortal man hath reseuyd any of tho thynges to ben hise  
24 in propre / than wol .I. graunte frely þat alle thykke thynges weeren  
thyne / whiche that thow axest<sup>t</sup> / wan þat nature browht the forth  
owt of thi modyr wombe / .I. resseyuyd the naked *and* nedy of alle  
things / *and* .I. noryssede the with my Rychesses *and* was redy *and*  
28 ententyf thorw my fauor to susteyne the / And þat makeþ the now  
inpacyent ayeins me/ /And .I. enuyrounde the with alle the Aboun-  
daunce *and* shynynge of alle goodes þat ben in my ryht<sup>t</sup> / now it  
lyketh me to withdrawen myn hand // thow hast had grace as he þat

vsed of foreyne goodes / thow hast no ryht<sup>t</sup> to pleyne the as thowgh  
 thow haddyst outrely for-lorn alle thi thinges // whey pleynesthow  
 thanne / .I. haue don the no wrong<sup>t</sup> / Rychesses honours and swyche  
 other thinges ben of my ryht<sup>t</sup> / My seruau<sup>t</sup> knowen me for hyr 4  
 lady / they comyn *with* me and departen wan .I. wende .I. dar wel  
 affermen hardly þat yif tho thinges of whiche thow pleynest þat  
 thow hast forlorn hadde ben thyne / thow ne haddyst nat lorn hem /  
 / .I. shal thanne oonly ben deffendyd to vsen my Ryht<sup>t</sup> / Certes 8  
 it ys leueful to the heuene to make cleere dayes / and after þat to  
 coeueryn tho same dayes *with* dirk nyhtes // the yer hath ek leue to  
 apayrelyn the visage of the erthe now *with* flowres and now *with*  
 frut / and to confownden hem som tyme *with* reynes and *with* coldes / 12  
 /The see hath ek his ryht<sup>t</sup> to ben som tyme kalm and blawndyssynge  
*with* smothe water and som tyme to ben horrible *with* wawes and  
 tempestes / But the couetyse of men þat may nat ben stanchid /  
 shal it bynde me to ben stidefast / syn þat stidefastnesse is vnkowth 16  
 to my maneres / swych is my strengthe and this pley .I. pleye con-  
 tinuely / .I. torne the whirlynge wheel *with* the tornynge cercele /  
 .I. am glad to chaungyn<sup>t</sup> the lowest to the heyest / And the heyist to  
 the lowest // Worth vp yif thow wolt<sup>t</sup> so it be by this lawe / that 20  
 thow ne holde nat þat<sup>t</sup> .I. do the wronge / thogh thow dessende  
 adoun wan the resoun of my pley axeth it / wistesthow nat<sup>t</sup> how  
 cresus the kyng<sup>t</sup> of lydyens of whiche kyng<sup>t</sup> Cyrus was ful sore agast /  
 a lytul by-forn þat this rewlyche cresus was kawth of Cyrus and 24  
 lad to the fyr to ben brent<sup>t</sup> / but þat a rayn dessendede down fro  
 heuene þat rescowede hym / And is yt ow<sup>t</sup> of thi mynde / how þat  
 pawlus consul of Rome / wan he hadde takyn þe kyng of percyens /  
 weep pitowsly / for the kapteuite of the self kyng<sup>e</sup> // what other 28  
 thinge by-waylen the cryenges of tragedyes / but oonly the dedes of  
 fortune / þat *with* a vnwarstroke ouertorneth realmes of grete noblye/  
 /Glose/ /Tragedye is to seyn / a dite of a prosperite for a tyme  
 þat endith in wrecchydesse // leredest nat thow in greke wan thow 32  
 weere yonge / þat in the entre or in the celere of Iubyter ther ben  
 towched two tonnes þat on is ful of good þat oother is ful of harm /

/what ryht hasthow to pleyne / yif thow hast takyn more plenteously of the goode syde þat is to seyn of my Rychesses *and prosperites* /  
 /And what ek yif .I. ne be nat' al departyd fro the // what ek yif  
 4 my mutabylyte yeueth the ryhtful cause of hope to han yit betere things /  
 /Natheles dysmaye the nat' in thi thowght / /And thow þat art put' in the comune Realme of alle / ne desire nat to lyuen by thin oonly propre ryht'

the secunde metur [*margin, leaf 38, back*]

8 **T**Howgh plente þat is Goddesse of Rychesses hielde a-down *with* ful horn / And withdraweth nat hir hand / as many Rychesses as the see torneth vpward sandes wan yt' ys moeued *with* rauyssynge blastes / /Or elles as many  
 12 rychesses as ther shynyn bryhte sterres in heuene on the sterry nyhtes / yit for al þat mankynde nolde nat' cese to wepe wrecchede plentes /  
 /And al be it' so þat god resseyueth gladly hir preyres / *and* yeueth hem as fool large meche gold / And Aparayleth coueytos men *with*  
 16 noble or cleere honours // yit semeth hem hauen .I.-getyn nothings but alwey hir crewel rauyne deuowrynge al that thei han getyn / sheweth oother gapynges / þat is to seyn / gapen *and* desyren yit' after mo rychesses /  
 /what brydlis myhtten wyt'-holden to any certeyn ende the desordene couetyse of men / wan euer the rather þat it fleteth  
 20 <sup>1</sup>In large yiftes / the more ay brenneth in Hem the thirst of hauynge / /Certes he þat quakyng *and* dredful weneth hym seluen nedy / he ne leueth neuer more ryche

¶ The thrydde prose [*margin, leaf 40*]

24 **T**Her-for yif þat fortune spake *with* the for hir self in this manere / forsothe thow ne haddyst nat' / what thow myhtest answer /  
 /And yif thow hast Any thing / wher-with thow mayst' ryht' fully defendyn thy compleynt' / it by-houeth  
 28 the to shewyn yt' / And .I. wol yeuyn the spase to tellyn it' / /Certeinly *quod* .I. thanne / thise bet' fayre things / And enoynted *with* hony swetenesse of Rethorike *and* Musyke / And oonly whil thei ben herd / they ben dyllysyos // but to wrechis is a deppere feelynge of

harm / this is to seyn / þat wrecches feelyn the harmes / that they  
suffren more greuously / than the remedies or the delytes of these  
wordes mowen gladyn or comforten hem / So þat wan these things  
stynten forto sowne in eres / the <sup>1</sup> sorwe þat is inset<sup>1</sup> greueth the <sup>4</sup>  
thought / Ryht so is it *quod* she / for these ne ben yit none remedies  
of thi maledye / but they ben A manere norysynges of thi sorwes  
yit rebel ayein thi curacion // ffor wan þat tyme is / .I. shal moeue  
swych things þat percen hem self depe / but<sup>1</sup> natheles þat thou <sup>8</sup>  
shalt nat wylne to leten thi self a wrecche // hasthow foryeten  
the nowmber and the manere of thi welefulnesse // I. hoolde me  
styller how þat the souerane men of the Cyte tokyn the in cure *and*  
kepyng / wan thou weere orphelyn of fadyr *and* modyr / And <sup>12</sup>  
weere chosen in Affynite of prynses of the cyte / And thou be-  
gunne rather to be leef *and* deere / than for to ben A neyssshebour /  
/ the whiche thing<sup>1</sup> is the moost *presyous* kynde of any propinquite  
or alyauce þat may ben // who is it<sup>1</sup> þat ne seyde tho þat thou <sup>16</sup>  
were ryht<sup>1</sup> weleful / *with* so grete A nobleye of thi fadyris in lawe  
*and with* the castete of thi wyf / And *with* the oportunitie *and*  
noblesse of thi masculyn chyldren þat is to seyn / thi sones /  
And ouer al this me lyste to passen the comune things / how thou <sup>20</sup>  
haddyst in thi yowthe dygnites / þat weren werned to oolde men //  
but it delyteth me to comen now to the Syngler / vp-hepyng of thi  
welefulnesse / yif any frute of mortal things may han any weyhte  
or pris of welefulnesse / myhtesthow euer for-yetyn for any charge <sup>24</sup>  
of harm þat myhte befall / the remembraunce of thilke day / þat thou  
saye thi two sones makyd *conseileres* / *and* .I.-lad togedere fro thin  
hows vndur so gret A semble of senatoures *and* vndyr the blythenesse  
of peopel / And whan thou saye hem set in the court in heere <sup>28</sup>  
chayeres of dygnitees / thou Rethoryen or pronouncere of kynges  
preysynges desseruedyst glorie of wit *and* of Eloquence / wan thou  
syttyng by-twyen thy two sones conseyleres in the place / þat hihte  
circo / And fulfyldest the Abydyng of the multitude of peopel þat <sup>32</sup>  
was sprad a-bowten the *with* so large preysyng *and* laude / as men  
syngen / in victories / tho yaued thou wordes to fortune as .I. trowe /

þat is to seyn / tho feffedest thou fortune *with* glosynge wordes /  
 And desseyuedest hir / wan she acoyede the *and* noryssede the / as hir  
 owne delycles // thou bar away of fortune a yifte / þat is to seyn /  
 4 swich gerdoun þat she neuer yaf to pryue man / wil'thou therfor  
 lye a Rekenynge *with* fortune // she hath now twynclod fyrst vp on  
 the / *with* wyckede eye / yif thou consydere the nowmbre *and* the  
 manere of thy blysse *and* of thy sorwes / thou mayst nat forsakyn  
 8 þat thou art yit blysseful / ffor yif thou therfor weenest thiself  
 nat weleful / for thynges þat the semeden Ioyful ben passed / *and*  
 ther nis nat whi thou sholdest weene thy self A wrecche / for thynges  
 þat semen now sorye passen also / Arthow now comen fyrst A sodeyn  
 12 gest in to the shadwe or tabernacle of this lyf / or trowesthou þat  
 any stedefastnesse be in mannes thynges / whan ofte a swyft howre  
 dyssoluede the same man / þat is to seyn whan the sowle departeth  
 fro the body // ffor al þat though þat zelde is ther any feith þat  
 16 fortune thynges wolen dwellyn / yit natheles the laste day of A man-  
 ys lif ys a manere deth to fortune And also to thilke þat hath dwelt /  
*and* therfor what weenestow dar recke / yif thou forlete hyr in  
 deyinge or elles þat she fortune forlete the in fleynge away /

¶ The iii Metur [margin, leaf 41, back]

20 **W**Han phebus the sonne bygynneth to spredyn hyr cleer-  
 nesse *with* rosene charyettes thanne the sterre ydym-  
 myd / palyt here white cheeres / by the flambes of  
 the sonne þat ouercometh the sterre lyht / this is to  
 24 scyn / wan the sonne is rysyn / the day sterre wexeth paale / *and*  
 leseth hir lyht / for the grete bryhtnesse of the sonne / wan the  
 wode wexeth rody of rosyn flowres in the fyrst somer seson thorw  
 the brethe of the wynde zepherus / that wexeth warm / yif the  
 28 cloudy wynde auster / blowe fellyche / than goth away the fayre-  
 nesse of thornesse // ofte the see is cleer *and* kalm *with*-howte  
 moeuynge floedes / *and* ofte the horyble wynd aquilon / moeueþ  
 boylunge tempestes *and* ouer-welneeth the see / 3if the forme of this  
 32 worlde is so zelde stable And yif yt turneth by so manye entre-



chaungynges/ /wolphow thanne trusten in the towmblynge for-  
tunes of men // wolthow trowen on flettyng goodes / is it certeyn *and*  
establyssed by lawe *perdurable* þat nothings þat is engendred nys  
stedefast ne estable 4

¶ The ferthe prose [*margin, leaf 44*]

**T**Han seyde .I. thus / O norice of alle vertuus thow seyst ful  
soth // Ne .I. ne may nat for-sake the ryht swyfte cours of  
my prosperite // þat is to seyn þat prosperite ne be comen  
to me wondyr swyfly *and* sone // but this is thinge þat 8  
gretely smerteth me / whan yt remenbryth me // ffor in alle Aduersyte  
of fortune the mooste vnzely kynde <sup>1</sup>of *contrarios* fortune is to han  
ben weleful / But þat thow *quod* she abyest thus the tormentus<sup>2</sup> of thi  
false opynion / þat maysthow nat ryhfully blamen ne Aretten to 12  
thinges / as who seyh / ffor thow hast yit many habūdaunce of  
thinges/ /Texte // ffor al be yt so þat the ydel name of auenturos  
welefulnesse moeueh the now / it ys leefful þat thow rekne *with*  
me of how manye grete thinges thow hast yit plente / And therfor 16  
yif þat thilke thinge / þat thow haddest for moost presyous in  
al thi rychesse of fortune / be kept to the yit by the grace of  
god vnwemmed *and* vndefowled / maysthow thanne pleyne ryhtfully  
vp-on the meschef of fortune / syn thow hast yit thy beste thinges/ 20  
/Certes yit leueh in good poynt thilke presious honour of man-  
kynde / Symacus thi wyues fadyr / which þat is a man maked alle  
of sapyence *and* vertu / the wyche man thow woldest byen Redely /  
*with* the pris of thin owne lyf // he be-wayleth the-wronges þat men 24  
don to the / *and* nat for hym self for he leueh in sykernesse of any  
sentences put ayeins hym / And yit lyuyth thy wyf þat is a-tempre  
of wyt *and* passyng oother wymmen in clennessse of chastete/ /And  
for .I. wol closen shortely hyr bowntes / she is lik to hir fadyr / .I. 28  
telle the wel þat she lyueh loth of this lyf / And keepith to the  
oonly hir goost / And is al maad *and* ouerkomen by wepyng *and*  
sorwe for desyr of the / in the weche thinge oonly .I. moot graunten  
þat thi welefulness is amenysed // what shal .I. seyn ek of thi two 32

<sup>1</sup> leaf 44, back.

<sup>2</sup> MS. tormentz, as phebz; for phebus. But z = also z and gh.

sones conseylours of whiche as of chyldren of hir age ther shyneth  
 the lykenesse of the wyt of hir fadyr or of hir eldyr fadyr // And  
 syn the soueryn cure of alle mortel folk/ is to sauen hir owen lyues/  
 4 /O how weleful arthow yif thow knowe thy goodes / for yit ben  
 ther thinges dwellyd to the ward / þat no man dwteth than they ne  
 ben more dereworthe to the / than thin owen lyf/ /And for thy /  
 drye thy teeres for yit nis nat euerych fortune al hateful to the ward /  
 8 ne ouer gret<sup>t</sup> tempest<sup>t</sup> hath nat<sup>t</sup> yit<sup>t</sup> fallen vpon the // wan þat thyne  
 aneres cleuen faste / þat neyther wolen suffren the counfort of this  
 tyme present / ne the hope of tyme comynge to passen ne to faylen  
<sup>1</sup>And .I. preye *quod* .I. þat faste moten they halden / for whyles that  
 12 they halden / how so euer þat thinges ben / .I. shal wel fleetyn forth  
*and* escapin / but thow mayste wel sen how grete Aparayles *and* aray  
 þat me lakketh þat ben passed away fro me/ /.I. haue som what  
 anaunsed *and* forthered the *quod* she / yif þat thow anoye nat<sup>t</sup> or for-  
 16 thinke nat<sup>t</sup> of al thi fortune / As who seyth .I. haue som what conforted  
 the so þat thow tempest the nat thus *with* al thi fortune syn thow hast  
 yit thi beste thinges // but .I. may nat suffren thi delites / þat pleyne<sup>t</sup>  
 so wepynge and angwissos for þat ther lacketh som what to thi weleful-  
 20 nesse/ /ffor what man is so sad or of so parfyt welefulness / þat he  
 ne stryuyth and pleyne<sup>t</sup> on som halue ayen þ<sup>e</sup> qualite of his estat<sup>t</sup> /  
 for why / ful angwissos thing is the conlysyon of mannes goodes / for  
 eyther it comth nat<sup>t</sup> al to-gydere to a wyht / or ellis yt last nat perpe-  
 24 tuel // ffor sum man hath grete Rychesses / but he is a-shamyd of his  
 Vngentel lynage / And som ys renowned of noblesse of kynrede /  
 but he is enclosed in so grete Angwysse of nede of thinges / þat him  
 weere leuere þat he weere vnknowe/ /And som man haboundith  
 28 bothe in Rychesse *and* noblesse / but yit<sup>t</sup> he bewayleth his caste lyf /  
 for he ne hath no wyf / And som man is wel *and* zelyly ymaryed  
 but he hat no chyldren / And noriseth hise Rychesses to the eyres of  
 strange foolkys / And som man is gladyd *with* chyldren / but he  
 32 weepeth ful sory for the trespace of his sone or of his dowgter/ /And  
 for this *per* ne acordyth no wyht lyhtly to the co[n]dycyon of his  
 fortune // ffor alwey to euery man ther is in som what þat vn-assaied

he ne wot nat / or elles he dredith þat he hath asayed/ /And adde  
this also / þat euery weleful man hath a ful delycat feelynge / so that  
but yif alle thinges byfalle at his owne wyl / for he incapyent<sup>r</sup> or is  
nat vsed to han non Aduersyte / A-non he is throwen adoun / for 4  
euery lytul thinge/ /And ful lytul thinges ben tho / þat withdrawen  
the somme or the perfeccyon of blysfulnesse fro hem þat ben moost  
fortunat<sup>r</sup> // how many men trowesthow wolden demen hem self to ben  
almost in heuene / yif they myhten atayne to the leest party of the 8  
remnaunt<sup>r</sup> of thi fortune/ /this same place þat thow clepyst exil / is  
contre to hem þat enhabyten heere *and* forthi nothing<sup>r</sup> wrecched but  
whan thow weenest hyt / As ho seyth thow thy self ne no whyht elles  
nis a wrechche / but whan he weneth hym self a wrechche by repu- 12  
tasy<sup>n</sup> of his corage/ /And ayeinward / alle fortune is blysful to a  
man / by the egreablete or by the egalyte of hym þat suffreth hyt<sup>r</sup> //  
what man is þat / that is so weleful þat nolde changen his estat /  
what he hath lost pacience // the swetnesse of mannes welefulnesse is 16  
sprayngd *with* many beternesses / the weche welefulnesse al though  
it seme swete *and* Ioyful to hem þat vseth hyt / yit<sup>r</sup> may yt nat<sup>r</sup> ben  
*with*-holden þat it ne goth away wan yt woole/ /Thanne is yt wel  
sene / how wrecched is the blysfulnesse of mortal thinges / þat 20  
neyther yt dureth *perpetuel with* hem that euery fortune resseyuen  
agreablely or egaly / ne it ne delyteth nat<sup>r</sup> in al to hem þat ben  
angwyssos / O ye mortal folk<sup>r</sup> what seke 3e thanne blysfulnesse owt  
of yowre self / whiche þat is put<sup>r</sup> in yowre self / Erroure *and* folye 24  
confowndeth yow / .I. shal shewe the shortly the poynt<sup>r</sup> of souereyne  
blysfulnesse/ /Is ther any thinge more presyous to the than thi self /  
thow wolt Answer nay/ /Thanne yif hyt so be þat thow art myhty  
ouer thi self / that is to seyn by tranquillite of thi sowle / than hast 28  
thow thinge in thi power þat thow noldest neuer leesyn / ne fortune  
may nat be-neme it the / And þat thow mayst knowe þat blyssefulnesse  
ne may nat standen in thinges þat ben fortunous *and* temporel / now  
vndyrstonde *and* gadere yt to-gidere thus // yif blysfulnesse be the 32  
souereyn good of nature þat lyueth by resoun / ne thilke thinge nis  
nat souereyn good þat may be taken away in any wyse / for more

<sup>1</sup> leaf 45, back.

worthi thinge *and* more digne is thilke thinge þat may nat ben take  
 away // than sheweth yt wel þat the vnstabilnesse of fortune may  
 nat atayne to resseyuen verray blysfulnesse / And yit more ouer. /  
 4 what man that this towmblyng welefulnesse ledith / eyther he woot  
 þat it is chaungeable / or elles he woot hyt nat / And yif he <sup>1</sup>wot it  
 nat / what blysful fortune may ther ben in the blyndnesse of ignor-  
 ance/ /And yif he wot þat it ys chaungeable / he moot alwey ben  
 8 adrad þat he ne lese þat thinge þat he ne dowlth nat but þat he may  
 leesyn hyt / As who seyth he mot ben alway agast list he leese þat  
 he wot wel he may leese it // for which the continuel drede þat he  
 hath ne suffreth hym nat to ben weleful / Or yif he leese it / he  
 12 weneth to be dyspysed *and* foretyn / Certes ek þat is a ful lytl  
 good þat is born *with* euene herte whan yt is lost / þat is to seyn þat  
 men do no more fors of the lost than of the hauynge / And for as  
 meche as thow þi self art he to whom yt hath ben shewed *and* proued  
 16 by ful manye demonstracyouns as .I. wot wel / þat the sowles of men  
 ne mowe nat deyen in no wise / And ek syn yt is cleerand certeyn /  
 þat fortunous welefulnesse endith by the deth of the body / yt may  
 nat ben dowed / þat yif þat deth may take a-way blysfulnesse þat  
 20 alle the kynde of mortal thinges ne dessendeth in to wrecchednesse /  
 by the ende of the deth / And syn we knowen wel þat many a man  
 hath sowht the frut of blysfulnesse nat oonly *with* suffrynge of deth //  
 but ek *with* suffrynge of peynes and tormentes / How myhte  
 24 thanne this present lyf maken men blysful / syn þat whan thilke  
 selue lyf is ended yt ne maketh folkes no wrecches /

¶ The ferthe metur [*margin, leaf 46, back*]

28 **W**Hat maner man stable And waar / þat wole fowndyn  
 hym a perdurable sete / And ne wole nat ben cast  
 down *with* the lowde blastes of the wynd eurus /  
 And wole despyce the see manasyng *with* floodes //  
 lat hym eschewen to bylde on the cop of the Mountayne / or in the  
 moyste sandes / for the felle wynd auster tormenteth the cop<sup>2</sup> of the  
 32 montayne / *with* alle hise strengthes / And the lavse sandes refusen  
 to beren the heuy wyhte / And forthi ȝif thow wolt fleen the

<sup>1</sup> leaf 46.

<sup>2</sup> ? MS may be top.

perylous auenture / þat is to seyn of the worlde / haue mynde  
certeynely to fychchen thin hows of a merye site in A lowh stoon //  
for al thowgh the wynde trowblynge the see / thondre *with* ouer-  
throwynges/ /thow that art put in quiete *and* weleful by strengthe 4  
of thi palys shalt leden <sup>1</sup>A cler age / Scornynge the woodnesses And  
the Ires of the Eyr' //

¶ The fyfthe prose [*margin, leaf 49, back*]

**B**Vt for as moche as the noryssinges of my resounz dessenden  
now in to the / .I. trowe it weere tyme to vsen a lytel 8  
strengere medycynes/ /Now vndyrstond heere al weere yt  
so þat the yiftes of fortune ne weere nat brutel ne transi-  
torye / what is ther in hem þat may ben thyn in any tyme // or  
elles þat yt nis fowl / yif þat it be consyderyd and lokyd *perfytyly* // 12  
Rychessis ben they *presyous* by the nature of hem self / or elles by  
the nature of the/ /What is most worth of rychesses is nat gold / or  
myht of moneye assembled/ /Certes thilke gold and thilke moneye  
shyneth *and* yeueth betere renoun to hem þat despendyn it / thanne 16  
to thilke folk' þat mokeren it' // ffor auarice maketh alwey mokereres  
to ben hated/ /And largesse maketh folk cler of renoun // ffor syn  
þat swich thinge as is transferred fram o man to a nother ne may nat  
dwellyn *with* no man/ /Certes thanne is thilke moneye *precyous* 20  
whan it is translated in to oother folkes<sup>2</sup> *and* stenteth to ben had / by  
vsage of large yeuyng of hym þat hath yeuyn it'/ /And also yif al  
the moneye that is ouer al in the worlde / weere gaderyd toward o  
man / it sholde makyn alle oother men to ben <sup>3</sup>nedy as of þat' // 24  
And certes a voys þat is to seyn *with-owte* amenusyng fulfylleth  
to-gydere the heerynge of moche folk' // but certes yowre rychesses ne  
mowen nat passen in to moche folk' <sup>3</sup>*with* owte amenusyng And  
whan they ben apassed / nedes they makyn hem poore þat for-gon 28  
the rychesses/ /O streyte *and* nedy clepe .I. this rychesse / syn þat  
many folk' ne may nat han yt' al / ne al may it nat' comyn to o man /  
*with-owten* pouerte of alle other folk' / And the shynyng of gemmes  
þat .I. clepe *presyous* stoones drawith it nat' the eyen of folk to hem 32

<sup>1</sup> leaf 47.<sup>2</sup> or folke.<sup>3</sup> leaf 50.

ward / þat is to seyn for the beautes // but certes yif ther weere  
 beaute or bounte in the shynynge of stones / thilke clernesse is of  
 the stones hem self / and nat of men/ /for which .I. wondre gretely  
 4 þat men meruaylen on swyche thynges / for why / what thing is yt  
 þat yif yt wanteth moeuyng and Ioyngture of sowle and body / þat  
 by ryht myht semen a fayr creature to hym þat hath a sowle of  
 resoun // ffor al be it so þat gemmes drawn to hem self a lytel of  
 8 the last beaute of the world / thorw the entente of hir creatour /  
 thorw the distinccon of hem self / yit for as mochel as they ben put  
 vndyr yowre excellense / they ne han nat desseruyd by no wey þat  
 ye sholden mervaylen on hem/ /And the beaute of felde delyteth yt  
 12 nat mochel vn to yow / Boece / why sholde it nat delyten vs / syn  
 þat it ys a ryht fayr porsyon of þ<sup>e</sup> ryhte fayre werke þat is to seyn  
 of this world/ /And ryht so ben we gladed som tyme of the face of  
 the see whan yt is cler / And also merueylen we on the heuene /  
 16 and on the sterres / And on the sonne and on the Moone / phylo-  
 sophie/ /Aperteneth quod she any of thilke things to the / why  
 darsthow gloryfyen the in the shynynge of any swyche things //  
 Arthow distingwed and embelysed by the spryngynge flowres of the  
 20 fyrst somer sesoun // or swellyth thy plente in the fructes of somer/  
 / whi arthow rauyssed with ydel Ioyes / whi embracest thow  
 straunge goedes as they weeren thyne // fortune ne shal neuer  
 makyn þat swyche thynges ben thyne þat nature of things hath  
 24 maked foreyne fro the/ /Soth is þat with-owten dowte / the frutes  
 of the Erthe owen to ben to the norysynge of bestys/ /And yif þou  
 wolt fulfyllen thy nede after þat yt suffiseth to nature / than is yt no  
 nede þat thow seke after the superflwite <sup>1</sup>Of fortune/ /ffor with ful  
 28 fewe things And with ful lytel things nature halt hir apayed /  
 And yif þou wolt achoken the fulfyllynge of nature with super-  
 flwites Certes thilke things þat þou wolt thresten or powren in to  
 nature shollen ben vnloyful to the or elles anoyos // wenest thow ek  
 32 þat yt be a fayre thing to shyne with diuerse clothinge / of which  
 klothinge yif the beaute be agreable to loken vp-on / .I. wol  
 mervaylen on the nature of the matere of thilke klothos / or elles on

<sup>1</sup> leaf 50, back.

the werkman þat wrowht hem/ /But also a longe Rowte of meyne /  
 makyth þat a blysful man / þ<sup>e</sup> whiche *seruantus*<sup>2</sup> / yif they ben  
 visyous of condiciouns it is a gret charge *and* a distrucsyon to the  
 hows / And a gret enemy to the lord hym self/ /And yif they ben 4  
 goode men / how shal straunge or foreyne goodnesse ben put in þ<sup>e</sup>  
 nowmbre of thi Rychesse/ /So þat by alle thyse forseide þinges it is  
 cleerly .I.-shewyd þat neuer oon of thilke thinges þat thow account-  
 edest for thine goodes nas nat thi good / In the wyche thinges yif 8  
 ther be no beaute to ben desyred / why sholdesthow ben sory yif  
 thow leese hem / or why sholdesthow reioysen the to holden hem /  
 ffor yif they ben fayre of hyr owne kynde / what aperteneth that to  
 the / for al so wel sholden they han ben fayre by hem selue / 12  
 though they weeryn departed fram alle thyne rychesses // ffor why  
 fayre ne presyous ne weeren they nat for þat they comen amonge thy  
 Rychesses // but for they semeden fayre *and* presyous / ther-for thow  
 haddyst leuere rekne hem amonges thy Rychesses/ /But what 16  
 desires thow of fortune *with* so grete a noyse / *and with* so gret  
 a fare/ /I. trowe thow seke to dryue a-wey nede *with* habund-  
 aunce of thinges / but certes it torneth to yow al in the contrarye  
 ffor why certes it nedeth of ful manye helpynges to kepyn the 20  
 diuersyte of presyos ostelementus/ /And soth it is þat of manye  
 thinges / han they nede þat many thinges han/ /And ayeinward of  
 lytul nedeth hem þat mesuren hir fille after the nede of kynde / *and*  
 nat after the owtrage of coueytise / Is it thanne so / þat ye men ne 24  
 han no propyr goode / I-set in yow // ffor whiche ye mcten sekyn  
 owtward yowre goodis in foreyne *and* subgyt thinges / So is thanne  
 the condysyn of thinges torned vp so down / þat a man þat is  
 a deuine <sup>2</sup>best by meryte of his resoun / thinketh þat hym self nis 28  
 neyther fayre ne noble / but yif yt be thorw possessyon of ostel-  
 mentus þat ne han no sowles // And certes al oother thinges ben  
 apayed of hir owne beautes / But ye men þat ben semblable to God /  
 by yowre resonable thowght desyren to a-payrelen yowre excellent 32  
 kynde of the lowest thinges // Ne ye vndyrstondyn nat how gret a

<sup>1</sup> MS *seruant*; : 3 is sometimes z initial and medial (p. 34) as well as *us* and *gh* final.

<sup>2</sup> leaf 51.

wrongt ye don to yowre creatour / for he wolde þat mankynde were  
most worthy *and* noble of any oothre wordly thinges/ /And ye  
threste adown yowre dignitees by-nethe the lowest thinges/ /ffor yif  
4 þat al þ<sup>e</sup> good of euery thinge / be more presyos than ys thilke  
thinge whos þat the good ys / syn ye demen þat tho fowlest thinges  
ben yowre goodys // thanne submitten ye *and* putten yowre seluen  
vndyr the fowleste thinges by yowre estimacion/ /And certes this  
8 tydeth nat' with-owte yowre desertes / for certes swyche is the condy-  
syon) of alle man kynde / þat oonly whan yt hath knowynge of it selue /  
than passeth it in noblesse alle oother thinges/ /And whan yt for-  
leteth þ<sup>e</sup> knowynge of it self / than is it browht by-nethen alle beestys  
12 // for why al oother leuyng bestys han of kynde to knowe nat' hym-  
self // but whan men letyn the knowynge of hem-self yt comth hem  
of vice // but how brode shewyth the erreure And the folye of yow  
men / þat wenen þat any thinge may ben aparayld with straunge  
16 aparaylementus // but for sothe þat may nat ben doon/ /For yif a wyht  
shyneth *with* thinges þat ben put to hym / as thus / yif thilke  
thinges schynen *with* which a man is aparayled / certes thilke  
thinges ben comendyd *and* preysed *with* whyche he is aparayld //  
20 but natheles the thinge þat is coueryd *and* wrappyd vndyr þat  
dwelleth in his felthe/ /And .I. denye þat thilke thinge be good þat  
anoyeth hym þat hath it/ /Gabbe .I. of this / thow wolt seye nay //  
Certes Rychesses han a-noyed ful ofte hem that han tho Rychesses //  
24 syn þat euery wyckyd shrewe / and for hys wyckednesse the more gredy  
Aftyr oother folkes Rychesses / wer so euer it be in any place / be it  
gold or presyous stones/ /And wenyth hym only most worthi þat  
hat hem // thow thanne þat so bysy dredist' now the swerd *and*  
28 the spere // yif thow haddyst entred in the paath <sup>1</sup>of this lyf a  
voyde wayferynge man / þan woldyst thow synge by-forn the thef /  
as who seyth a pore man þat berth no Rychesse on hym / by the  
weye / may boldely synge by-forn theues / for he hath nat' werof to  
32 ben robbed / O precyos And ryht cler is the blysfulnesse of mortal  
rychesses / þat whan thow hast getyn yt' / than hast thow lorn thi  
sikernesse

<sup>1</sup> leaf 51, back.



¶ The fyfthe metur [*margin, leaf 52*]

**B**lysful was the fyrst age of men // they heldyn hem apayed  
/ *with* the metes þat the trewe feeldes browhten forth //  
they ne dystroyede nor desseyuyd nat hem self *with*  
owtrage // they weeren wont lythly to slakyn hyr hungyr 4  
at euen *with* accornes of Okes/ /they ne cowde nat medly the yifte  
of bachus to the cleer hony / þat is to seyn they cowde make no  
pymment nor clarree / ne they cowde nat medle the bryhte fleeces of  
the contre of Seryens / *with* the venym of tyrye // this is to 8  
seyn they cowde nat deyen white fleeces of syryen contre *with* the  
blood of a manere shyllfyssh / þat men fynden in tyrye / *with*  
whiche blood men deyen purpyr<sup>1</sup>/ /they slepin holsom slepys  
vp on the gras/ /And dronkyn of the rennynge wateres/ /And 12  
layen vndyr the shadwes of the heye pyn trees/ /Ne no gest  
ne straungere ne karue yit the heye see *with* oores / or *with*  
shippes // Ne they ne hadde seyn yit none newe strondes to leden  
marchaundyse <sup>1</sup>In-to diuerse contres/ /Tho weeryn þ<sup>e</sup> erwel 16  
claryouns ful hust *and* ful styll // ne blod I-shad by egre hate ne  
hadde nat deyed yit armures / for werto / or whych wodnesse of  
enemys wolde fyrst moeuen armes / whan they say erwel woundes ne  
none meedes be of blod .I.-shad/ /.I. wolde þat owre tymes sholde 20  
torne ayein to þ<sup>e</sup> olde maneres // but þ<sup>e</sup> angwissos loue of hauynge  
brenneth in folk moore erwely than þ<sup>e</sup> fyr of mowntaigne ethna /  
þat ay brenneth/ /Allas what was he þat fyrst dalf vp the gobetes  
or the weyhtes of gold couered vndyr erthe / And the presios stoones 24  
þat woldyn han be hydd // he dalf vp presios perils / þat is to seyn  
þat he þat hem fyrst vp dalf / dalf vp a presios peril / for whi for  
the preciosnesse of swych thinge hath many man be in peril

<sup>1</sup> leaf 52, back.

Chawcer vp on this fyfte metur of the second book<sup>1</sup>

- A** Blysfyl lyf a paysyble *and* a swete [The Former Age]  
 ledde the poeples in the former age  
 They helde hem paied of the fructes þat þey ete  
 4 whiche þat the feldes yaue hem by vsage  
 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  
 8 And dronken water of the colde welle
- ¶ yit nas the grownd nat wounded *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 ne 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  
 16 to clarre ne to sawse of galentyne
- ¶ no Madyr welde or wod no litestere  
 ne knewh / the fles was of is former hewe  
 no flessch ne wyste offence of egge or spere  
 20 no coyn ne knewh man which is fals or trewe  
 no ship yit karf the wawes grene *and* blewe  
 no Marchaunt yit ne fette owt-landiss<sup>h</sup> ware  
 no batails trompes for the werres folk ne knewe  
 24 ne towres heye *and* walles rownde or square
- ¶ what sholde it han avayled to werreye  
 ther lay no profyt ther was no rychesse  
 But<sup>t</sup> corsed was the tyme .I. dar<sup>t</sup> wel seye [leaf 53]  
 28 þat men fyrst dede hir swety bysynesse  
 to grobbe vp metal lurkyng in dirkenesse  
*and* in þe Ryuerys fyrst gemmys sowhte

<sup>1</sup> Though this *Former Age* and the *Fortune* that follows have been printed before in our *Parallel Text*, I give 'em again here, to show how they turn-up in the *Boece*.

Allas than sprong' vp al the cursydnesse  
of coueytise þat fyrst owr sorwe browhte (32)

¶ thyse tyrauntus put hem gladly nat in pres  
4 no places wyldnesse ne no busshes for to wyne  
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  
8 but þer as bagges ben and fat vitaile  
with al hir ost the Cyte for to a-sayle  
Ther wol they gon and spare for no synne (40)

¶ yit was no paleis chaumbres ne non halles  
12 in kaues and wodes softe and swete  
Sleptin this blyssed folk' with-owte walles  
Or gras or leues in perfyte Ioye reste and quiete (44)

no down of fetheres ne no bleched shete  
16 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  
20 þe 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  
24 No lord no taylage by no tyranye  
vmblesse and pes good feith the emperice  
[ . . . . . no gap in MS. ] (56)

¶ yit was nat Iuppiter the lykerous  
28 þat fyrst was fadyr of delicasie  
come in this world ne nembrot desyrous  
to regne had nat maad his towres hye (60)

Allas allas now may wepe And crye  
32 ffor in owre dayes nis but couetyse  
dowblenesse and tresoun and enuye  
poyson and manslawhter and mordre in sondry wyse (64)

**Causer / Balades de vilage sanz peinture**

- ¶ This wrecched worlde is transmutacion  
as wele / or wo / now poeere *and* now honour  
with-owten ordyr or wis deseresyon
- 4 gouerned is by fortunes errour  
but natheles the lakke of hyr fauowr'  
ne may nat don me syngen thowh .I. deye  
Iay tout' perdu moun temps *et* moun labour [leaf 53, back]
- 8 ffor fynaly fortune .I. the deffye  
¶ yit is me left the lyht of my resoun  
to knowen frend fro foo in thi merowre  
So mochel hath yit thy whirlynge vp *and* down
- 12 I-tawht me for to knowe in an howre  
but trewely no fors of thi reddowre  
to hym þat ouer hym self hath the maystrye  
My suffysaunce shal be my socoure
- 16 ffor fynaly fortune .I. thee deffye  
¶ O Socrates þou stidfast chaumpyon  
she neuer myht be thi tormentowr'  
thow neuer dreddest hyr oppressyoun
- 20 ne in hyr chere fownde thow no sauoure  
thow knewe wel the deseyte of hyr coloure  
And þat hire most worshipe is to lye  
I knew hir' ek a fals dissimuloure
- 24 ffor fynaly fortune .I. the deffye
- Le responce 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 the so kene
- 28 þat hast thy self owt of my gouernaunce  
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
- 32 *and* ek thou hast thy beste frende a lyue

- ¶ I haue the tawht deuision by-twene (33)  
ffrend of effect *and* frende of cowntenaunce  
the nedeth nat the galle of no hyene  
4 þat cureth eyen derkyd for penaunce (36)  
now seist thow cleer þat weere in ignoraunce  
yit halt thin ancre *and* yit thow mayst aryue  
ther bownte berth the keye of my substaunee  
8 *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  
12 þat .I. shal ben ay at thy ordynaunce (44)  
thow born art in my regne of varyaunce  
abowte the wheel *with* oother most thow dryue  
My loore is bet than wikke is thi greuaunce  
16 *and* ek þou hast thy beste frende a lyue (48)

**Le Responce du pleintif cowntre fortune.**

- ¶ Thy loore y dempne / it is aduersyte [leaf 54]  
My frend maysthow nat reuen blynde goddesses  
þat .I. thy frendes knowe .I. thanke to the  
20 Tak hem agayn / lat hem go lye on presse (52)  
the negardye in kepyngge hyr rychesse  
pronostik is thow wolt hire towre asayle  
wikke appetyt comth ay before sykenesse  
24 in general this rewle may nat fayle (56)

**Le responce de fortune cowntre le pleintif**

- ¶ Thow pynchest at my mutabylyte  
ffor .I. the lente a drope of my rychesse  
And now me lykyth to *with*-drawe me  
28 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 bruteïnesse  
in general this rewle may nat fayle (64)

### Le pleintif

¶ Lo excussyon) of the maieste  
4 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  
8 this world hath euer resteles trauayle  
thy laste daye is ende of myn interesse  
in general this rewele may nat fayle (72)

### Lenuoy de fortune

¶ Prynnes .I. preye yow of yowre gentillesse  
12 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  
16 preyeth hys best frend of his noblesse  
That to som betere estat he may attayne

### The sixte prose [*margin, leaf 56*]

20 **B**ut what shal .I. seye of dignites *and* of powers / the  
whiche ye men þat neyther knowen verray dignite / ne  
verray power / areysen hem as heye as the heuene / the  
whiche dignites *and* powers yif they comen to any wykkyd  
man they don as grete damages *and* destrucciouns / as doth the  
flaumbe of the mountaigne ethna / whan the flawmbe walweth vp /  
24 ne no deluge<sup>1</sup> ne doth so crwel harmes / Certes the remenbryth wel  
as .I. trowe þat thikke dignite þat men clepyn the Imperiye of  
consulers / the whych þat whilom was bygnnyng of fredom /  
yowre eldres coueiteden to han don a-way þat dignite for the pride  
28 of the consulers / And ryht for the same pride / yowre Eldres  
byforþ þat tyme hadden don a-wey owt of the cyte of Rome

<sup>1</sup> gloss: .i. diluuium.

the kynges name // þat is to seyn they nolde han no lengere no  
 kyngge // but now yif so be / þat dignites *and* powers ben yeuen to  
 goode men the which / thing is ful zelde/ /what agreable thinges is  
 ther in tho dignites or powers /but' oonly the goodnesse of foolkys / 4  
 þat vsen hem/ /And therfor it is thus / þat honour ne comth nat  
 to vertu / for cause of dignite / but ayeinward honour comth to  
 dignite for cause of vertu // but which is thilke yowre <sup>1</sup>dereworthe  
 power þat is so cleer *and* so requerable / O / ye erthelyche bestys 8  
 considere ye nat ouer which thinge þat it semeth þat ye han power/  
 /now yif thow saye a mous amonges oother musus þat challegede  
 to hym self ward ryht *and* power ouer alle oother mysus // how gret  
 scorn woldisthow han of hit' // glosa/ /So farith yt by men the 12  
 body hath power ouer the body // ffor yif thow looke wel vp on the  
 body of a wyht' / what thinge shalthow fynde moore freele than is  
 man kynde / the whiche men wel ofte ben slayn *with* bytynge of  
 smale flies / or elles *with* the entrynge of crepyng wormes in to the 16  
 priuetes of mannes body/ /but wher shal men fynden any man þat  
 may excercen or haunten any ryht vp on a noþer man / but' oonly  
 on hys body or elles vp on thinges þat ben lowere than the body //  
 the which .I. clepe fortunows possessyouns/ /Maysthow euer haue 20  
 any comaundement' ouer a fre corage<sup>2</sup>/ /Maysthow remwen fro the  
 estat of his propre reste / a thowht' that is clyuyng to-gidere in hym  
 self by stidefast resoun // as whylom a tyraunt' wende to confownde  
 a fre man of corage / *and* wende to constreyne hym by torment to 24  
 maken hym discoureren *and* acusen folk' þat wysten of a *coniuracion*  
 which .I. clepe a confederacie þat was cast ayeins this tyraunt/ /but  
 this fre man boot of his owne tonge *and* cast it in the visage of  
 thilke woode tyraunt' // so þat the tormentus þat this tyraunt' wende 28  
 to han makend matere of erwelte this wiseman makyd it makyd it  
 matere of vertu/ /but what thing is it þat a man may don to a  
 nother man / þat he ne may resseyuen the same thinge of oothre folkes  
 in hym self / or thus what may a man don to folk' þat folkes ne may 32  
 don hym the same/ /.I. haue herd told of busirides þat was wont to  
 slen hise gestys / þat herberweden in his hows / *and* he was sleyn

<sup>1</sup> leaf 56, back.<sup>2</sup> gloss: quoa. dicit. non.

hym self of ercules þat was his gest // Regulus hadde takyn in  
 batayle many men of affryke *and* cast hem in to feteres/ /but sone  
 after he moste yeue hys handes to ben bownde *with* the cheynes of  
 4 hem þat hadde whylom ouercomen // weenesthow thanne þat he be  
 myhty that hath no power to don a thinge þat oothre ne may don in  
 hym / þat he doth in oothre / And yit moore ouer yif it so weere  
 þat these dignites or poweres hadden any propre or natural goodnesse  
 8 in hem self / neuer nolden they <sup>1</sup>comyn to shrewes/ /For contraryos  
 thinges ne ben nat<sup>t</sup> wont<sup>t</sup> to ben ifelawshipped to-gidere/ /Nature  
 refuseth þat contrarious thinges ben .I.-ioigned / *and* so as .I.  
 am in certein þat ryht wykkyd folk han dignites ofte tyme / than  
 12 sheweth it wel þat dignites *and* powers ne ben nat goode of hire  
 owne kynde // syn þat they suffren hem self to cleuen or Ioynen  
 hem to shrewes/ /And certes the same thinge may moost digneliche  
 Iugen *and* seyn of alle the yiftes of fortune / þat moost plenteuously  
 16 comyn to shrewes / of þ<sup>e</sup> which yiftes .I. trowe þat yt owhte ben  
 consideryd / þat no man dowlth þat he nis strong<sup>t</sup> in whom he seth  
 strengthe // *and* in whom þat swyftnesse is/ /soth is that he swyft<sup>t</sup> //  
 Also Musike maketh Musiciens / *and* phisike maketh phisissiens /  
 20 *and* rethoryk rethoryens // ffor whi the nature of euery thing  
 maketh his proprete/ /ne it nis nat entremedled / *with* the effect of  
 the contraryous thinges / And as of wil it chaseth owt thinges þat  
 to it ben contrarye // but certes Rychesse may nat restreyne Auarice  
 24 vnstaunched/ /ne power ne makyth nat<sup>t</sup> a man myhty ouer hym  
 self / whiche þat visyous lustys holden destreynd *with* cheynes þat  
 ne mowen nat be vnbownden/ /And dignites þat ben yeuen to  
 shrewede folkes nat oonli ne makyth hem nat digne / but it sheweth  
 28 rather al opynly þat they ben vnworthi *and* vndigne/ /And why is  
 it thus / Certes for ye han Ioye to clepyn thinges *with* false names  
 þat beren hem alle in þ<sup>e</sup> contrarye // the which names ben ful ofte  
 reproced by the effecte of the same thinges/ /So that these ilke  
 32 rychesse ne owhten nat by ryht<sup>t</sup> to ben clepyd rychesses / ne swich  
 power ne owhte nat ben clepyd power / ne swich dignite ne owht nat<sup>t</sup>  
 ben clepyd dignite // And at<sup>t</sup> the laste .I. may conclude the same



thing./ of alle the yiftes of fortune / in which þer nis nothinge to  
 ben desired / ne þat hath in hym self naturel bownte / as it is  
 ful wel .I.-seene / ffor neyther they ne Ioignen hem nat alwey to  
 goode men / ne makyn hem alwey goode to whom they ben .I.- 4  
 ioigned // *verbi gratia* /

¶ The sixte Metur [*margin, leaf 57, back*]

**W**E han wel knowen how many grete harmes *and*  
 destrucsyons weren don by the emperour nero // he  
 let brenne the Cyte of Rome *and* made slen the 8  
 senatoures/ /And he crwel whilom slow his brother  
*and* he was makyd moyst *with* the blood of his modyr / þat is to  
 seyn he lette slen *and* slitten the body of his modyr / to sen wher he  
 was conseyued / *and* he lookyd on euery halue vp on hyr colde dede 12  
 body / ne no teere ne wette<sup>1</sup> his face/ /but he was so hard hertyd /  
 þat he myhte ben domes man or Iuge of hyr dede beaute / *and*  
 natheles yit gouernede this nero by ceptre alle the poeples that  
 pheb<sup>us</sup> the sonne may sen / Comynge fram hys owtereste arysynge til 16  
 he hide his bemes vndyr the wawes / þat is to seyn he gouernyd alle  
 the poeples by sceptre inperial þat the sonne goth a-bowte from est  
 to west<sup>2</sup> And ek this nero gouernyd by ceptre alle the poeples þat ben  
 vndyr the colde sterres that hyhten vii tyryones / this to seyn he 20  
 gouernede alle the poeples þat ben vndyr the party of the north /  
*and* ek nero gouernede alle þe poeples þat the vyolent wynd nothus  
 scorklith / *and* bakyth the brennyng<sup>1</sup> sandes by hys drye hete / þat  
 is to seyn alle the poeples in the sowth/ /but yit ne myhte nat al 24  
 his hye power torne the woodnesse of this wykkyd nero / Allas it is  
 greuous fortune it is // as ofte as wykked swerd is ioyned to crwel  
 venym / þat is to seyn venimos crwelte to lordshippe

¶ The seuende prose [*margin, leaf 60*]

**T**Hanne seyde .I. thus // thow wost wel thy self þat the 28  
 coueytise of mortal thinges ne hadden neuer lordshippe of  
 me/ /but .I. haue wel desyred matere of thinges / to done /  
 as who seyth .I. desyre to han matere of gouernaunce ouer

<sup>1</sup> MS wecte.

<sup>2</sup> leaf 58.

comunalitees/ //for vertu stille ne sholde nat elden // þat is to seyn  
þat list þat or he wax old / his vertu þat lay now ful styлле / ne sholde  
nat perise vn-excercised in gouernaunce of comune / ffor which men  
4 myhten spekyng or wryten of his goode gouernement // philosophie //  
ffor sothe *quod* she *and* that is a thing þat may drawn to gouernaunce /  
swiche hertes as ben worthi *and* noble of hir nature/ /but natheles it  
may nat drawn <sup>1</sup>or tollen swiche hertes as ben .I.-browht to the fulle  
8 perfeccyon of vertu // þat is to seyn coueytise of glorie *and* renoun  
to han wel admynstryd the comune thinges or don gode desertes to  
profyt of the comune/ //for se now *and* consydere how lytul *and* how  
voyde of alle prys is thilke glorie/ /Certein thing is as thow hast  
12 lerned by the demonstracyon astronomye // þat al the enuyronyng  
of the erthe abowte ne halt but the resoun of a prikke at regard of the  
gretnesse of heuene/ /þat is to seyn / þat yif ther weere maked  
comparisoun of the erthe to the gretnesse of heuene / men woldyn  
16 Iugen in al / þat the erthe ne helde no space/ /of the whyche litel /  
region of this worlde / the ferthe partye ys enhabited with lyuyng  
bestys þat we knowen / as thow hast thyself ylerned by tholome þat  
proueth it/ /And yif thow haddest with-drawn / *and* abated in thy  
20 thowht fro thilke ferthe partye as moche space as the see *and* the  
mareys contenen and ouer-goon / *and* as moche spaces as the region of  
drowhte ouerstrechcheth / þat is to seyn sandes *and* desertes // vel /  
vnnethe sholde ther dwellyn a ryht streyt place to the habyta.  
24 syoun of men / And ye thanne þat ben enuyroned *and* closed with-  
in the leste prykke / of thilke prykke / thinken ye to manyfesten  
yowre renoun *and* don yowre name to ben born forth // but yowre  
glorie þat is so narwh *and* so streyte Ithrongen in to so lytul  
28 bowndes/ /how mochel coueyteth yt in largesse *and* in gret dooinge  
And also sette this ther to // þat many a nasyoun diuerse of tonge  
a[n]d of maneres and ek of resoun of hir lyuyng ben enhabyted in  
the clos of thilke lytul habytacule/ /to the whiche naciouns / what  
32 for deficulte of weyes / and what for deficulte of langages / And  
what defawte of vn-vsage *and* entrecomunynge of marchaundise /  
nat only the names of syngler men ne may nat stretchen / but ek

<sup>1</sup> leaf 60, back.

<sup>2</sup> gloss: i. vix.

the fame of cytes ne may nat strecchen // at the laste certes in the  
tyme of marchus tulius / as hym self writ in his book / þat the  
renoun of the comune of rome ne hadden nat passed ne clowmbyn  
ouer the Mountaigne þat hyhte caucasus/ /And yit was thikke tyme 4  
Roome wel waxen / *and* gretly redowted of the parthes *and* ek of  
oother folk' enhabybynge a-bowte // sestow nat thanne how streyt  
and how compressed is thilke glorye / þat ye travaylen <sup>1</sup>A-bowte to  
shewe *and* to multiplie/ /May thanne the glorye of a singler romayne 8  
strecchen thyder as the fame of the name of Rome may nat clymbyn  
ne passen/ /And ek seysthow nat that the maneres of diuerse folk' *and*  
ek hir lawes ben discordaunt among' hem self/ /So þat thilke thinge  
þat som men Iugen worthy of preysynge / oother foolk' Iugen þat it 12  
is worthi of torment/ /And ther-of comth it þat thogh a man  
delyte hym in preysynge of his renoun / he may nat in no wyse  
bryngen forth ne spreden his name to many maner poeples // ther-  
for euery manere man owhte to ben apayed of his glorye þat is 16  
publyssed among' his owne nesshebour/ /And thilke noble renoun  
shal ben restreynyd *with-in* the bowndes of o manere folk' // but  
how many a man þat was ful noble in hys tyme / hath the  
wrechched *and* nedy foryetinge of wryteres put owt of mynde *and* 20  
don away / al be it so þat certes thilke wrytynges profyten lytul /  
the whyche wrytynges long' *and* derk elde doth a-vey / bothe hem  
*and* ek hir actorros // but yow men semeth to geten yow a per-  
durablete whan ye thinken þat in tyme to comynge yowre fame shal 24  
lasten // but' natheles yif thow wolt maken comparysoun to the  
endeles spaces of eternite / what thing hast thow by which thow  
mayst reioysen the of long' lastynge of thi name/ /ffor yif ther were  
makyd comparyson of the a-bydynge of a moment to .x. thowsand 28  
wynter/ /ffor as mochel as bothe the spaces ben ended / ffor yit  
hath the moment som porsyoun of it' al though it lytul be / but  
natheles thilke selue nowmbyr of yeres / *and* ek as many yeeres as  
ther-to may be multyplied / ne may nat certes ben comparysoned to 32  
the perdurablyte þat is endeles / ffor of thinges þat han ende may be  
maked comparysoun / but of thinges that ben *with-owtyn* ende to

things þat han ende may be maked no *comparysoun* / *and* forþi is  
it / þat al thowgh renoun of as longe tyme / as euere the lyst to  
thinken / weere thowt to the regard of eternite þat is vnstaunchable  
4 *and* infynyt it ne sholde nat oonly semen lytel / but pleyntyche ryht  
nawht / /but ye men certes ne konne don nothinge a ryht / but  
yif yt be for the audience of poeple / *and* for idil rumours / *And* ye  
forsaken the grete worthinesse of concience *and* of vertu // *and* ye  
8 seken yowre gerdouns of the smale wordes of straunge folkes / haue  
now her *and* vnderstonde / in <sup>1</sup>the lyhtnesse of swych pride *and*  
veyne glorye / how a man scornede festyualy *and* meryly swych  
vanite // whilom þer was a man þat hadde assayed with struyng  
12 wordes a nother man / the which nat for vsage of verray vertu / but  
for prowde veyne glorye had taken vp on hym falsly the name of a  
philisophre / /this rather man þat .I. spak of / thowhte he wolde assaye  
weere he thilke weere a philosophre or no / þat is to seyn yif þat he  
16 wolde han suffred lyhtly in pacience the wronges þat weeren don vn  
to hym // this feynede philosophre took pacience a lytel whyle / *and*  
whan he hadde resseyuyd wordes of owtrage / he as in struyng  
ayein *and* reioisynge of hym self seyde at the laste ryht thus //  
20 vnderstondow nat þat .I. am a philosophre / /þat oother man  
answerde ayein ful bytyngly *and* seyde .I. hadde wel vnderstondyn  
yt yif thou haddest holden thi tonge stille // but what is it<sup>2</sup> to thise  
noble worthi men / /ffor certes of swyche foolk / speke .I. / þat  
24 sekyn glorye with vertu / /what is it *quod* she / what attenyeth  
fame to swyche folk / whan the body is resoluyd by the deth at  
the laste // ffor yif yt so be þat men dyen in al / þat is to seyn body  
*and* sowle / the whyche thing owre resoun deffendeth vs to by-  
28 leuen / /thanne is ther no glorye in no wyse / for what sholde  
thilke glorye ben // whan he of whom thilke glorye is seyde to be nis  
ryht nawht in no wyse / *And* yif the sowle whyche þat hath in it  
self science of goode werkes / /vnbownden fro the prison of the  
32 erthe<sup>3</sup> wendeth frely to the heuene / /despyseth it<sup>4</sup> nat thanne alle  
erthely occupacion / *and* beinge in heuene reioiseth // þat it is

<sup>1</sup> leaf 61, back.

<sup>2</sup> *gloss*: .s. fama.

<sup>3</sup> *gloss*: .i. corporis.

<sup>4</sup> *gloss*: .i. anima.

exempt<sup>t</sup> fro alle Erthely thinges / as who seith / thanne rekketh the  
sowle of no glorye of renon) of this world

[*The Seventh Metre (leaf 62)*]

**W**ho so þat with ouerthrowynge thought oonly seketh  
glorye of fame *and* wenith þat it be souereyn <sup>1</sup>Good // 4  
Lat hym looken vp on the brode shewynge contreyes of heuene / *and*  
vp on the streyte Cyte of this erthe / And he shal ben ashamyd of  
the ences of his name þat may nat fulfyll the litel compas of þ<sup>e</sup>  
Erthe/ /O what coueyten prowde folk to lyften vp hir nekkes in 8  
ydel in the dedly yok of this worlde/ //for al though þat renon  
ysprad passynge to ferne poeples / goth by diuerse tonges // *and* al  
though þat grete howses or kynredes shynen with cler titlys of  
honours / yit natheles deth despyseth alle heye glorye of fame // 12  
And deth wrappeth to-gydere the heye heuedes *and* the lowe / *and*  
makith egal *and* euene the heyoste to the loweste // where wonen  
now the bones of trewe fabrycius / what is now brutus / or stierne  
catoun // the thynne fame yit<sup>t</sup> lastynge of hir ydel names is marked 16  
with a fewe letterys/ /but<sup>t</sup> al though þat we han knowen the fayre  
wordes of the fames of hem // it is nat<sup>t</sup> yeuen to knowe hem þat ben  
dede *and* consume/ /Liggeth<sup>2</sup> thanne stille al owtrely vnknowable //  
ne fame ne maketh yow nat knowe/ /And yif ye weene to lyuen the 20  
longere for wynde of yowre mortal name / whan o cruwel day shal  
rauysshe yow thanne is the seconde deth dwellynge vn to yow //  
Glose // the fyrst deth he clepith heere departynge of þ<sup>e</sup> body *and*  
the sowle/ /And the seconde deth he clepith as heere the stintynge 24  
of the renon) of fame

¶ The viij prose [*margin, leaf 63*]

**B**Vt for as mochel as thow shalt nat wenen quod she þat I  
bere vntretable batayle ayeins fortune // yit som tyme it by-  
falleth þat she desseyuable desserueth to han ryht good 28  
thank of men/ *and* þat is whan she hire self opneth / *and*  
whan she descouereth hir frownt / *and* sheweth <sup>3</sup>hir maneres per

<sup>1</sup> leaf 62, back.

<sup>2</sup> gloss: .s. superbi.

<sup>3</sup> leaf 63, back.

auntere yit vndirstondesthownat 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  
4 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 /  
8 / 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 ye þ<sup>e</sup> knowynge of freele welefulnesse/ /the  
12 amyable fortune maysthow sen alwey wyndynge *and* flowynge / *and*  
euere mysknowynge of hir self // the contrarye fortune is a-tempre  
*and* restreynynd *and* wys thorw excersyse of hir aduersyte/ /at the  
laste amyable fortune with hir flaterynge draweth mys-wandrynge  
16 men fro the souereyne good // the contraryos fortune ledith ofte  
folk ayein to sothfast goodes *and* haleth hem ayein as with an hooke /  
weenestthow thanne þat thow owhtest to leten this a lytel thing /  
þat this aspre *and* horrible fortune hath discoueryd to the / the  
20 thowhtes of thy trewe frendes/ //for why this ilke fortune 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 away hyr frendes *and* lafte the thyne frendes/ /now whan  
24 thow were ryche *and* weleful as the semede / with how mochel  
woldesthow han bowht the fulle knowynge of this // þat is to seyn  
the knowynge of thy verray frendes/ /now pleyne the nat thanne  
of Rychesse .I.-lorn / syn thow hast fowndyn the moste presyos  
28 kynde of Rychesses þat is to seyn thy verray frendes

¶ The viii Metur [*margin, leaf 64, back*]

32 **T**hat þ<sup>e</sup> world with stable feith / varieth acordable chaungynge // þat the contraryos qualite of elementus<sup>1</sup> holden among hemself aliaunce perdurable / þat phebus<sup>1</sup> the sonne with his goldene chariet / bryngeth forth the rosene day / þat the mone hath commaundement ouer the nyhtes / /whiche

<sup>1</sup> MS element<sub>3</sub>, pheb<sub>3</sub>.

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 lueful  
 to stretche hise brode termes or bowndes vp on the erthes/ /þat is  
 to seyn to couere alle the erthe / Al this a-cordauce of thinges is 4  
 bownden *with* looue / þat gouerneth erthe *and* see / *and* hath<sup>1</sup> also  
*commaundementus* 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 fason of 8  
 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 man- 12  
 kynde / yif thilke loue þat gouerneth heuene gouerned yowre corages //

Explicit liber 2<sup>us</sup> ./

[leaf 64, back.]

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Incipit liber 3 ./

[BOOK III.]

¶ The fyrste prose [*margin, leaf 65, back*]

**B**Y 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 / 16  
 þat is to seyn to herkne 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 // 20  
 So þat .I. trowe nat now þat .I. be vnparrygal to the strokes of fortune /  
 as who seyth .I. dar wel now suffren al the assautes of fortune *and*  
 wel deffende me fro hyr/ /*and* tho remedies whyche þat thow  
 seydest hire byforn weren ryht sharpe Nat oonly þat .I. am nat 24  
 a-grysen of hem now // but .I. desiros of herynge axe gretely to

<sup>1</sup> *gloss*: .s. amor.

heeren the remedies/ /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  
 4 thought<sup>t</sup> as thow hast now // or elles tyl þat .I. my self had maked  
 to the the same habyt<sup>t</sup> / which þat is a moore verray thing<sup>t</sup> // *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  
 8 ben resseyued *with-inne* a whyht than ben they swete/ /but for  
 thow seyst þat thow art so desirous to herkne hem/ /wit how gret  
 brennynge woldesthow glowen / yif thow wystem whyder .I. wol  
 leden the/ /whydyre is þat *quod* .I./ /to thilke verray welefulnesse  
 12 *quod* she/ /of whyche thyng herte dremeth // but for as moche as  
 thy syhte is ocupied *and* distorbed / by Imagynasyon of herthely  
 thynges / thow mayst nat yit sen thilke selue welefulnesse/ /do *quod*  
 .I. *and* shewe me / what is thilke verray welefulnesse / .I. preye the  
 16 *with-howte* tarynge/ /þat wole .I. gladly don *quod* she / for the cause  
 of the/ /but .I. wol fyrst <sup>1</sup>marken the by-words *and* I wol enforcen  
 me to en-formen the/ /thilke false cause of blysfulnesse þat thow  
 more knowest / so þat whan thow hast fully by-holden thilke false  
 20 goodes *and* torned thyne eyen to þat oother syde / thow mowe knowe  
 the clernesse of verray blysfulnesse/ /

## The fyrst metur [from margin]

24 **W**ho so wole sowe a feeld plentiuos / lat hym fyrst  
 delyuere it fro thornes / *and* kerue a sonder *with* hijs  
 hook the bosses *and* the fern / so þat <sup>p</sup> korn may  
 comen heuy of heres *and* of greynes/ /hony is the  
 more swete yif mowthes han fyrst tastyd sauoures þat ben wyckyd //  
 the sterres shynen more agreably / whan the wynd nothus leteth hise  
 28 plowngy blastes/ /*and* after þat lucifere the day sterre hath chasyd  
 away the dirke nyht the day the fayrere ledith the rosene hors of the  
 sonne // *And* <sup>2</sup>Ryht so thow by-holdynge fyrst the false goodes /  
 bygyn to *with-drawn* thy nekke fro the yok of Erthely affeccyouns/  
 32 /*And after-ward* the verre goodes shollen entren in to thy corage //

<sup>1</sup> leaf 66.<sup>2</sup> leaf 66, back.



¶ The 2<sup>de</sup> prose / [*leaf 68, margin*]

**T**Ho fastnede she a lytul the syht<sup>t</sup> of hir eyen *and with-drowh*  
 hire / ryht as it<sup>t</sup> weere in to the streyte Cyte of hir thowht /  
*and* bygan to speke ryht thus // alle the cures *quod* she <sup>1</sup>Of  
 mortal foolk<sup>t</sup> / whiche þat trauaylen hem in many manere 4  
 studies / goon certes by diuerse weyes/ /but natheles they enforseen  
 hem alle to comyn oonly to oon ende of blysfulnesse // And blysful-  
 nesse is swyche a good / þat who so þat hath geten it<sup>t</sup> / he ne may  
 ouer that no thing<sup>t</sup> moore desyre / *and* this thing is forsothe þ<sup>e</sup> 8  
 souereyn good / þat conteyneth in hym self alle manere goodes/ /to  
 þ<sup>e</sup> whyche good yif ther faylyde any thing / it myhte nat ben clepyd  
 souereyn good/ /for thanne weere ther som good owt of this ilke  
 souereyn good þat myhte ben desyred / now is it<sup>t</sup> clere *and* certein 12  
 thanne þat blysfulnesse is a *perfy*t estat<sup>t</sup> by the congregasyon of alle  
 goodes // the whyche blysfulnesse as I haue seyde alle mortal foolk  
 enforseen hem to geten by dyuerse wyes/ /ffor why the coueytise of  
 verray good is naturelly yplanted in the hertes of men/ /but the 16  
 mys-wandrynge error mys-ledeth hem in to false goodes/ /of the  
 whyche men / som of hem wenyn þat souereyn good be to lyuen  
 with owte nede of any thing / *and* trauaylen hem to be haboundaunt<sup>t</sup>  
 of Rychesses / *and* som oother men demen þat souereyn good ben / 20  
 for to ben ryht digne of reuerence / *and* enforseen hem to ben reuer-  
 enced a-mong hyr nessesbors / by the honours þat they han ygeten /  
*and* some folk ther ben þat holden þat ryht heyh power be souereyn  
 good *and* enforseen hem for to regnen or elles to Ioignen hem to hem 24  
 þat regnen // *and* it semeth to some oother foolk / þat noblesse of  
 renon be the souereyn good / *and* hasten hem to geten gloryos name /  
 by the artz of werre *and* of pees // *and* many folk mesuren *and*  
 gessen þat souereyn good by Ioye *and* gladnesse / *and* wenen þat it be 28  
 ryht blysful thyng / to plowngen hem in voluptuos delit/ *and* ther  
 ben folk þat entrechaungenthe causes *and* the endes of thise forseide  
 goodes / As they þat desyren rychesses to han power *and* delytes //  
 Or elles they desyren power for to han moneye or for cause of renon/ 32  
 /In these thynges *and* in swyche oothre thynges is torned alle the

<sup>1</sup> leaf 68, back.

entencion) of desyrynges *and* of werkes of men / as thus / noblesse  
*and* fauore of poeple / whyche þat yeueth to men as it semeth hem  
amanere clernesse of renou // *and* wyf *and* chyl dren þat men desyren  
4 for cause of delit *and* of merynesse // but forsothe <sup>1</sup>frendes ne sholden  
nat ben rekned a-mong tho godes of fortune / but of vertu / for yt  
ys a ful hooly manere thyng/ /alle these oothre thynges forsothe ben  
takyn for cause of power / or elles for cause of delit/ /Certes now am  
8 I· redy to referren the goodes of the body to these forseide thynges  
abouen/ /ffor yt semeth þat strengthe *and* gretnesse of body yeuen  
power *and* worthynesse/ /*and* þat beaute *and* swetnesse yeuen  
noblesses *and* glorie of renou / *and* hele of body semeth yeuen delit/  
12 / In alle these thynges it semyth oonly þat blyfulnesse is desired /  
ffor why thilke thing þat euery man desyreth most / ouer alle thynges /  
he demeth þat yt be the souereyn good but .I. haue deffyned þat  
blyfulnesse is the souereyn good/ /ffor whych euery whyht demeth  
16 that thilke estat þat he desyreth ouer alle thynges þat it be blyful-  
nesse/ /Now hast thou thanne byforn thy eyen / almost al the  
purposed forme of the wefulnesse of man-kyngde / þat is to seyn /  
Rychesses / honours / power / *and* glorie / *and* delit / the whiche delit  
20 oonly consyderede Epicurus // And Iuged *and* establyssed þat delit is  
the souereyn good / ffor as moche al alle oothre thynges as hym  
thowhte by-refte away Ioye *and* myrthe fram the herte/ /but I retorne  
ayein to the studies of men / of whiche men / the corage alway  
24 reherseth *and* seketh the souereyn good / al be it so / þat it be with  
a dirkyd memorye / but he not by whiche paath/ /Ryht as a dronken  
man not nat by whiche paath he may retorne hym to hys hows/  
/semeth it thanne þat ffolk foleyn *and* erren / þat enforcen hem to  
28 haue nede of nothyng // Certes ther nis non oother thyng þat may so  
wel performe blyfulnesse / as an estat plentyuous of alle goodes / þat  
ne hath nede of non oother thing / but þat it is suffysaunt of  
hymself / vnto hym self/ /And foleyn swyche folk thanne þat  
32 wenen þat / that thilke thing þat is ryht good / þat it be ek ryht  
worthy of honour *and* of Reuerence / certes nay // ffor that thing  
nys neyther fowl / ne worthy to ben despised þat welneyh / alle

the entencion) of mortal foolk trauaylen for to geten yt/ /and  
 powere owhte nat þat ek / to ben rekened amonges goodes/ /what  
 elles / ffor it is nat to wene þat thilke thyng þat is most worthy of  
 alle thinges be feble *and with-owte* strengthe // And cleernesse of 4  
 reynoun owhte þat to ben despised/ /<sup>1</sup>Certes ther may no man for-  
 sake þat alle thyng þat is ryht excellent *and* noble þat yt ne semeth  
 to ben ryht cleer *and* renommed./ /ffor certes it nedith nat to seye þat  
 blysfulnesse be Angwyssos ne drery ne subgyd to greuauces ne to 8  
 sorwes/ /syn þat in ryht lytel thynges folk seken to haue *and* to  
 vsen. þat may delyten hem / Certes thise ben the thinges þat men  
 wolen *and* desyren to geten/ /And for this cause desyren they /  
 Rychesses dignites / regnes / glorye / *and* delices / ffor therby wenen 12  
 they to han suffysaunse / honour / power<sup>2</sup> / renoun / *and* gladnesse/  
 /than is yt good / þat men seken thus by so many diuerse studijs/  
 /In whiche desyr it may lyhtly ben shewyd / how gret is the strengthe  
 of nature / for how so þat men han diuerse sentences *and* discordynge/ 16  
 /Allegates men acordyn alle in louynge the ende of good/ //

¶ The 2<sup>de</sup> Metur [leaf 70, back, margin]

**I**T liketh me to shewe by subtyl song / *with* slakke *and*  
 delitable son) of strenges / how þat nature myhty enclyneth  
*and* flitteth the gouernementz of thinges/ /*and* by whyche 20  
 lawes she purueyable kepith the grete world / *and* how she  
 byndynge restreyneth alle thynges by a bonde þat may nat ben  
 vnbownde/ /Al be it so þat the lyouns of the contre of pene / beren  
 the fayre chaynes / *and* taken metes of the handes of folk<sup>1</sup> þat yeuen 24  
 it hem / *and* dredyn hyr sturdy maystres / of whiche they ben wont  
 to suffren betinges/ /yif þat hyr horyble mowthes ben by-bled þat  
 is to seyn of bestys deuowred / hyr corage of tyme passed þat hath  
 ben ydel *and* rested repeyreth ayein/ /And they roren greuouly / 28  
*and* remembryn on hyr nature / *and* slaken hyr nekkes fram hyr  
 chaynes vnbownde // And hyr mayster fyrst to-torn *with* blody toth/  
 assayeth the wode wrathes of hem // this to seyn / they fretyn  
 hyr mayster/ /And the Iangelynge bryd þat syngeth on the heye 32  
 braunches / þat is to seyn in the wode / *and* after is enclosed in a

<sup>1</sup> leaf 69, back.

streyht cage/ /Al thowh þat the pleynynge bysynesse of men yeueth  
hem honyede drynkes / *and* large metes with swete studie/ yit  
natheles yif thylke bryd skyppe owt of hyr streyte cage / seth  
4 the agreables shadewes of the wodes / she defowlyth *with* hyr feet  
hyr metes I-shad / *and* seketh mowrnyng only the wode/ *and*  
twiterith desyryng the wode *with* hyr swete voys/ /the yerde of  
atre þat is haled a-down by myhty strengthe bowith redyly the crop  
8 adown/ /but yif þat the hand of hym þat yt bent lat it goon ayein /  
Anon the crop loketh vp ryht to heuene/ /the sonne pheb; þat  
falleth at euen in the westrene wawes / retorneth ayein est sones /  
hys carte by pryue paath there as it is wont aryse/ /Alle thinges  
12 seken ayein to hyr propre cours / *and* alle thinges reioysen hem of  
hyr retornyng ayein to hyr nature // Ne non ordynaunce nis by-  
taken to thinges / but þat / that hath Ioyned the endynge to the  
bygynnyng/ /And hat<sup>1</sup> maketh the cours of it self stable / þat it  
16 <sup>2</sup> chaungeth nat from hys propre kynde

¶ The 3<sup>de</sup> prose [leaf 72, margin]

**C**ertes also ye men þat ben Erthelythe beestes dremen alwey  
yowre bygynnyng / Al though it be *with* a thynne Imagyn-  
acyon / *and* by a manere thought // al be it nat clerly / ne  
20 perfytyly / ye loken fram a fer to thylke verray fyn of blys-  
fulness // *and* therfore naturel en<sup>3</sup>entencyon ledith yow to thylke  
verray good/ /but many manere errours mys-torneth yow ther-fro/  
/considere now yif that by thylke thinges by whiche a man weneth to  
24 geten hym blyfulness / yif þat he may comyn to thylke ende þat  
he weneth to come by nature/ /ffor yif þat moneye or honours / or  
thyse oother forseide thinges / bryngen to men swych a thyng / þat  
no good ne fayle hem / ne semeth fayle/ /Certes than wole .I. graunte  
28 þat they ben maketh blyful by thylke thinges þat they han geten/  
/but yif so be þat thylke thynges ne mowen nat performen þat  
they by-heten / *and* þat ther be defaute of manye goodes/ /sheweth  
it nat thanne clerly þat false beaute of blyfulness / is knowen  
32 *and* ataynt in thylke thynges/ /ffyrst *and* forward / thow thy  
self þat haddest habundaunces of Rychesses nat long agoon .I.

<sup>1</sup> gloss: .s. ordo.

<sup>2</sup> leaf 71.

<sup>3</sup> leaf 72, back.

axe yif þat in the habundaunce of alle thylike Rychesses / thow were  
neuer angwissos or sory in thy corage of any wrong or greuaunce þat  
by-tydde the on any syde/ /Certes quod .I. it ne remenbryth me nat  
þat euere I was so free of my thowht þat .I. ne was alwey in 4  
angwyssh of som what/ /And was nat þat quod she for þat the  
lacked som what / þat thow noldest nat han lacked/ /Or elles thow  
haddest þat thow noldest nat han had/ /ryht so is it quod .I. //  
thanne desiredyst thow the presence of þat oon / and the absence of 8  
þat oother /.I. graunte wel quod .I. // fforsothe quod she than nedeth  
ther som what þat euery man desireth/ /ye ther nedeth quod I /  
Certes quod she and he þat hath lacke or nede of awht nis nat in  
euery wey suffysaunte to hym self / no quod I. // And thow quod 12  
she in al the plente of thy Rychesses haddest thilke lakke of suffys-  
aunse // what elles quod .I. / thanne may nat Rychesses makyn þat a  
man nis nedy / ne þat he be suffisaunt to hym self / and þat was it  
þat they by-hyhten as it semeth/ /And ek certes .I. trowe þat thys 16  
be gretly to consydere / þat moneye ne hath nat in hys owne kynde /  
þat it ne may ben by-nomen of hem þat han it / Mawgre hem/ /.I.  
by-knowe it wel quod .I./ /why sholdesthow nat by-knowen it  
quod she / whan euery day the strengere folk by-nemyn it fro the 20  
febelere / Mawgre hem/ /ffor whennes comyn elles alle thyse foreyne  
compleyntes or quedeles of pletynges / but for þat men axen ayeyn  
here <sup>1</sup>Moneye þat hath ben by-nomen by force or by gyle and alwey  
mawgre hem // ryht so is it quod .I. // than quod she hath a man 24  
nede to seken hym foreyne help by wyche he may deffende hys  
moneye/ /who may sey nay quod .I./ /Certes quod she and hym  
nedede non help / yif he ne hadde no moneye þat he myhte leese/  
/þat is dowteles quod .I. // than is this thing torned in to the con- 28  
trarye quod she / ffor Rychesses þat men wenen sholde make suffis-  
aunse / they makyn a man rather han nede of foreyne help/ /whych  
is the manere or the gyse quod she þat Rychesse may dryue away nede  
Ryche folk may they neyther han hungyr ne thurst // thyse Ryche 32  
men may the fele no coold on hyr lymes on wyntur/ /but thow wolt  
Answeren / þat Ryche men han y-now / wher-with they may staunchen

hyr hongyr / slaken here thurst *and* don a-vey coold/ /In thys wyse  
 may nede be counforted by Rychesses // but' certes nede ne may al  
 vtrelly ben don a-vey // ffor thowgh / this nede þat is alwey gapyng  
 4 *and* gredy be fulfyd *with* Rychesses *and* axe any thyng / yit dwelleth  
 thanne A nede þat myhte be fulfyd/ /.I. holde me styлле *and* telle  
 nat' how þat lytel thyng suffiseth to nature' // but certes to Aueryce  
 ynowh ne suffiseth no thing/ /ffor syn þat Rychesse ne may nat al  
 8 doon alwey nede / but Rychesses maken nede / what may it thanne  
 be / þat ye wenen þat Rychesses mowen yeuen yow suffisaunce

¶ The 3.<sup>de</sup> Metur [*margin, leaf 73*]

12 **A**L weere it so þat A Ryche coueytos man hadde a Ryuer  
 fletyng al of gold / yit sholde it neuer staunchyn hys  
 coueytise // And thow he hadde hys nekke ychargyd  
<sup>1</sup>*with* presios stones of the Rede see / *and* thow he do  
 Ere hys feeldes plentyuos *with* An hundred oxen/ /neuer ne shal hys  
 bytyng bysynesse for-leten hym whyl he leuith / ne the lyhte  
 16 Rychesses ne shol nat beryn hym compaignie / whan he is ded //

¶ The 4<sup>th</sup>e prose [*Leaf 73, back, margin*]

20 **B**Vt dignitees to whom they ben comyn maken they hym  
 honorable<sup>1</sup> *and* reuerent' han they nat so gret strengthe / þat  
 they may putte vertuus in the hertes of ffolk' þat vsen the  
 lordshippys of hem/ /Or elles may they don a-vey the  
 vyces/ /Certes they ne be nat wont' to don away wykkydnesse/ /but  
 they ben wont rather shewen wykkydnesse/ /*and* ther-of comth it  
 þat .I. haue ryht gret' desdaign / þat dignitees ben yeuen ofte to  
 24 wykkyd men/ /ffor which thyng Catullus clepyd a consul of Rome/  
 þat hyhte nomyus postum or boch/ /as who seyht he clepyd hym a  
 congregasyn<sup>2</sup> of vyces in hys brest as a postum is ful of corupsyun//  
 Al were this nomyus set in chayre of dignite/ /Sesthow nat  
 28 thanne how gret' fylonye dignitees don to wykkyd men/ /Certes  
 vnworthynesse of wykkyd men sholde be the lasse I-sene / yif they  
 nere renommed of none honours/ /Certes thow thyself ne myhtest nat  
 ben browht *with* as manye perils as þou myhtest suffren þat thow

<sup>1</sup> gloss: ironice.<sup>2</sup> leaf 75.

woldest beren the magestrat *with decorat* / þat is to seyn / þat for no  
peril þat myhte befallen the / by offense of the kyng theodoryke /  
thow noldest nat be felawe in gouernaunce *with decorat* / whan þou  
saye þat he hadde wykkyd corage of a lykoros shrewe *and* of an 4  
acusor / *ne .I.* ne may nat for swyche honours Iugen hem worthy of  
Reuerence þat .I. deme *and* holde vnworthy to han thylke same  
honours / *now* yif thow saye a man þat were fulfild of wysdom /  
Certes thow ne myhtest nat deme þat he were vnworthy to the 8  
honour Or elles to the wysdom of which he is fulfyld // *No quod .I.* /  
/Certes dignitees apertienen proprely to vertu *and* vertu transporteth  
dignite anon to thilke man to whych she hyr self is conioigned. //  
And for as moche as honours of poeple ne may nat maken folk digne 12  
of honour / it is wel seyn clerly / þat they ne han<sup>1</sup> no propre beaute  
of dignite // And yit men owhten taken mor heed in thys / ffor yif  
so be þat a wykkyd whyght<sup>t</sup> be so mochel the fowlere *and* the moore  
owt cast / þat he is despised of most folk / so as dignete ne may nat<sup>16</sup>  
maken shrewes digne of Reuerence / the whych shrewes dignete  
sheweth to moche foolk / *thanne* makith dignete shrewes rather so  
moche more despised than preysed / *and* forsothe nat vnpunished /  
þat is for to seyn þat shrewes reuengen hem ayeinward vp on dig- 20  
netees / ffor they yilden ayein to dignetes as gret gerdoun whan they  
by-spetten *and* defowlen dignetes *with* hyr vylenie / *and* for as  
mochel as thow mowe knowe þat thilke verray reuerence ne may nat  
comen by thyse shadwyte transitorye dignetees vndyrstond now thus / 24  
yif that a man hadde vsed *and* had many maner dignitees of *consules* /  
/and weere comyn *per* Auenture amonges straunge nasyons / sholde  
thilke honour maken hym worshipful / *and* redowted of straunge foolk /  
/Certes yif þat honour of poeple / weere a naturel yift to dignites / 28  
it ne myhte neuer cesen nower<sup>2</sup> Amonges no manere foolk to don hys  
offyce / ryht as fyre in euery contre ne stynteth nat<sup>t</sup> to eschaufen *and*  
to ben hoot / but for as mochel as for to ben holden honourable or  
reuerent<sup>t</sup> ne comyth nat to foolk of hyr propre strengthe of nature / 32  
but only of þe false opynion of foolk þat is to seyn wenen þat  
dignetees maken foolk digne of honour / Anon therefore whan þat

<sup>1</sup> gloss: .s. honours.<sup>2</sup> leaf 75, back.

they comyn there as folk ne knowen nat thylke dignitees / hyr  
 honours vanesshen away *and* þat anon/ /but þat is amonges straunge  
 folk maysthow seyn / ne amonges hem ther they weeren born ne  
 4 duren nat thylke dignitees alwey // Certes the dignite of the prouos-  
 trye of Rome was whylom a gret power / now is it nothyng but An  
 Idel name *and* the rente of Senatorye a gret charge/ /And yif a  
 whyht whylom hadde the office to taken heede to the vytayles of the  
 8 poeple / as of corn *and* oother thynges he was holden amonges grete/  
 /but what thyng is now more owt cast than thylke prouostrie /  
*and* as .I. haue seyð a lytel her-by-forn þat thylke thyng þat hath no  
 propre beaute of hym self resseyueth som tyme prys *and* shynynge  
 12 *and* som tyme lesyth it / by the opynion of vsaunces / now yif þat  
 dignitees thanne ne mowen nat makyn foolk digne of Reuerence *and*  
 yif þat dignitees wexen fowle of hyr wylle by the felthe of shrewes/  
*and* yif dignitees lesyn hyr shynynge by chaungynge of tymes/  
 16 /And yif they wexen fowle by estymacyon of poeple / /what is it þat  
 they han in hem self of beaute þat owhte ben desyrod / as who seyth  
 non / thanne ne mowen they yeuen no beaute of dignete to non oother

¶ The 4<sup>the</sup> Metur [leaf 76, margin]

20 **A**L be it so þat the prwde nero *with* alle hys woode luxurie /  
 kembde hym / *and* a-paraylede hym *with* fayre purpres  
 of tyrye *and* *with* whyte perles / /Algates yit throf he  
 hateful to alle foolk / this is to seyn þat al was he be-  
 hated of alle folk / /yit this wycked nero hadde gret lorshippe / *and*  
 24 yaf whylom to the reuerenc; senatours the vnworshipful setes of dig-  
 nitees // vnworshipful setes he clepyth heere / for þat nero þat was  
 so wykkyd yaf the dignetes / /who so wolde thanne resonably wenen  
 þat blysfulnesse were in swyche honours / as ben yeuen by vysyos  
 28 shrewes . . .

¶ The 5<sup>the</sup> prose [leaf 77, margin]

32 **B**Vt Regnes *and* famyliarites of kynges May they maken a man  
 to ben myhty // how elles / whan hyr blysfulnesse dureth  
 perpetually / /but certes the olde age of tyme passed *and* ek  
 of present tyme now is ful ensaunpyles how þat kynges  
 ben changed in to wrechchednesse owt of hyr welefulnesse / /O a



noble thing<sup>1</sup> and a cleer thyng is power / þat is nat fownden myhty  
to kepen it self // and yif þat power of Reaumes be auctor and  
makere of blysfulnesse / yif thylke power lacketh on any syde /  
Amenusith it nat thilke blysfulnesse and bryngeth in wrechednesse/ 4  
/but yit al be it so þat the Reaumes of mankynde strechchen brode/  
yit mot ther node ben moche ffolk / ouer whyche þat euery kyng  
ne hath no lorshipe ne comaundement // And certes vp on thilke side  
þat power fayleth whych þat maketh ffolk blysful/ ryht on þat 8  
same side none power entreth vndyr-nethe þat maketh hem wreches/  
in this manere thanne / moten kynges han more porsyoun of wrech-  
chednesse than of welefulnesse/ /A tyraunt þat was kyng of sysile/  
þat hadde assayed the peril of hys estat / shewede by symylytude 12  
the dredes of Reaumes by gastnesse of a swerd þat heng ouer the  
heued of hys famyler // what thyng <sup>1</sup>is thanne this power / þat may  
nat doon away the bytynges of bysynesse / ne eschue the prikkes of  
drede/ /and certes yit wolden they<sup>2</sup> lyuen in sikernesse / but they 16  
may nat / and yif they gloryfye hem in hyr power/ /holdest thou  
thanne þat thylke man be myhty / þat thou seyst þat he wolde don  
þat he may nat doon/ /and holdest þou thanne hym a myhty man  
þat hat enuyrownede hyse sydes with men of armes or seruauntz / and 20  
dredith more hem þat he maketh agast than they dredin hym / and  
þat is put in þ<sup>e</sup> handes of hise seruauntz / for he sholde seme myhty/  
/but of famylieres or seruauntz of kynges what sholde .I. telle the  
any thing / syn þat .I. my self haue shewyd the / þat Reames hem 24  
self ben ful of gret feblesse / the whyche famylieres certes the Ryal  
power of kynges in hool estat and in estat abated ful ofte throweth  
adown/ /Nero constreynede Senek hyr famyler and hys mayster to  
chesen on what deth he wolde deyen/ /Antonius comaundede þat 28  
knyhtes slowen / with hyr swerdes papynian hys famyler/ /which  
papynian þat hadde ben longe tyme ful myhty amonges hem of the  
court/ /and yit certes they wolden bothe han renounced hyr power /  
of whyche two // senecke enforcede hym to yeuen to Nero hyse 32  
Rychesses / and also to han goon in to solutarye exil // but whan the  
grete weyhte / þat is to seyn of lordes power or of fortune drawith

<sup>1</sup> leaf 77, back.<sup>2</sup> gloss: .s. tyrans.

hem þat sholen falle / neyther of hem ne myhte do þat he wolde/  
 /what thing is thanne thylke power / þat thowgh men han it / yit  
 they ben agast/ /and whanne thow woldest han it thow nart nat  
 4 siker / and yif thow woldest forleten it thow mayst nat eschuen it/  
 /but wheyther swyche men ben frendes at nede / as ben conseyled  
 by fortune and nat by vertu // Certes swyche foolk as weleful fortune  
 maketh frendes / Contraryos fortune makyth hem enemys // And  
 8 what pestylence is moore myhty for to a-noye a wyht than a famylier  
 enemy // ./:

¶ The 5.<sup>th</sup> Metur [Leaf 78, margin]

12 **W**Ho so wole be myhty he mot' daunten hys crwel corage/  
 / ne putte nat hys nekke ouercomen vndyr the fowle  
 reynes of lecherye/ /ffor al be it so þat thy lordshype  
 strechche so fer / thath the contre of ynde quakyth at  
 thy comaundementz or at thy lawes / and þat the last Ile in þ<sup>e</sup> see  
 þat hyhte tyle / be thral to the / yit yif thow mayst nat putten a-vey  
 16 thy fowle dyrke desyrs / and dryuen owt fro the wrechched com-  
 playntes/ /Certes it nis no powere þat thow hast. /

¶ The 6.<sup>th</sup> prose [leaf 79, margin]

20 **B**Vt glorye how deceyuable and how fowl is it ofte/ /ffor  
 whych thyng nat vnskyfully a tragedyen / þat is to seyn a  
 makere of ditees þat hyhten tragedies / cryde and seyde /  
 O glorye // Glorye quod she // thow nart nothyng elles / to  
 thowsandes of foolkes/ /but a gret swellere of Eres / for manye han  
 had ful gret renoun / by the false opynion of þ<sup>e</sup> poeple and what  
 24 thyng may ben thowht fowlere thanne swyche preysynge/ /ffor  
 thylke foolk þat ben preysyd falsly / they moten nedes han shame of  
 hyr preysynges//And yif þat foolk han geten hem thonk of preysynge  
 by hyr deser'tes / what thyng hath thylke prys eched or enecresed to  
 28 þ<sup>e</sup> consience of wyse folkk' // þat Mesuren hyr good / nat by the  
 Rumor of the poeple / but by the sothfastnesse of concience/ /and  
 yif it seme a fayr thyng a man to han enecresed and spred his name /  
 than folwith it / þat it is demed to ben a fowl thing/ /yif it' ne be  
 32 Isprad and enecresed / but as .I. seyde a lytul her-by-forne / þat syn

ther mot nedes ben many foolk / to whyche foolk the renon of a man  
 ne may nat comen / it be-falleth þat he þat thow wenest be glorios  
*and* renomd / semeth in the nexte partye of the Erthes to ben /  
 with-owte glorye *and* with-owhte renon / And Certes amonges thyse 4  
 thynges .I. ne trowe nat þat the prys *and* grace of the poeple / nis  
 neyther worthy to ben Remenbred / ne cometh of wyse Iugement Ne  
 is ferme perdurably / but now of thys name of gentellesse / what  
 man is it þat ne may wel sen how veyn *and* how flyttynge a thyng it 8  
 is // ffor yif the name of gentellesse be refferred to renoun *and*  
 clernesse of lynage / thanne is gentyl name but a foreyne thyng /  
 þat is to seyn to hem that gloryfien hem of hyr lynage / ffor it  
 semeth þat gentellesse be a manere preysynge þat comth of the 12  
 deserte of auncestris // And yif preysynge makyth gentillesse / thanne  
 moten they nedes be gentyl þat ben preysyd // ffor which thing it  
 folueth / þat yif thow ne haue no gentellesse of thy self // þat is to  
 seyn preys þat comth of thy deserte / fforeyne gentylesse ne maketh 16  
 the nat gentyl but certes yif ther be any good in gentylesse / .I.  
 trowe it be al oonly thys / þat it semeth as þat a manere necessite be  
 inposed to gentel men / for þat they ne sholden nat owtrayen / or  
 forlyuen fro the vertuus of hyr noble kynrede 20

[The 6<sup>th</sup>. Metre, leaf 79, back]

**A**L the lynage of men þat ben in Erthe ben of semblable  
 byrthe / On allone is fadyr of thynges / On allone  
 mynstreth alle thynges / he yaf to þe sonne hyse beemes  
 he yaf to the moene hyse hornes / he yaf the men to þe 24  
 Erthe / he yaf the sterres to the heuene / he encloseth *with* men-  
 brys the sowles þat comen fram hyse hye sete / thanne comyn alle  
 mortal folk of noble sede / why noysen ye or bosten of yowre Eldres /  
 ffor yif thow loke yowre bygynnyng And God yowre auctor *and* 28  
 yowre makere thanne nis ther no forlyued wyht / but yif he norysse  
 hys corage vn to vyces / *and* forlete his propre burthe //

¶ The 7<sup>th</sup>e prose. [leaf 80]

**B**Vt what shal .I. seye of delites of bodye / of whyche delices  
the desyrynges ben ful of Angwyssh/ /And the fu[l]fylling  
of hem ben ful of penaunce/ /how gret sykenesse *and* how  
4 gret soruwes vn-sufferable ryht as a manere frut of wyckyd-  
nesse/ /ben thilke delyces wont to bryngen to the bodyes of folk þat  
vsen hem/ /Of whyche delytes I not what Ioye may ben had of hyr  
moeuyngē/ /but thys wot .I. wel þat who so euere wole remenbryn  
8 hym <sup>1</sup>Of hyse luxures / he shal wel vnderstonde þat the yssues<sup>2</sup> of  
delices ben sorwful *and* sorye // And yif thylke delices mowen  
makyn folk blysfyl / than by þe same cause moten thyse bestys ben  
clepyd blysfyl of whyche bestys al the entencyon hasteth to fulfyllē  
12 hyr bodyly Iolyte / *and* the gladnesse of wyf *and* chyl dren weere an  
honest thyng / but it hath ben seyde // þat it is ouer mochel ayeins  
kynde / þat chyl dren han ben fownden tormentours to hyr fadres .I.  
nat how manye/ /Of whyche chyl dren how bytyngē is euere con-  
16 dycion / it nedeth nat to tellen it the / þat hast or thys tyme assayed  
it / *and* art yit now angwyssos / In thys approue .I. the sentence of  
my dyssyple Eurydyppys That seyde þat he þat hath no chyl dren ys  
weleful by infortune /

¶ The .7.<sup>de</sup> Metur [leaf 80, back]

20 **E**Very delit hath this / þat it Anguisseth hem *with* prikkes  
þat vsen it/ /it resembleth to thise flyenge flyes þat we  
clepyn ben / þat after he hath shad hyse agreable honyes/  
/he fleth away / *and* styngeth the hertes of hem þat ben  
24 ysmyte *with* bytyngē ouerlonge holdyngē //

¶ The 8<sup>th</sup>e prose [leaf 81, back]

**N**Ow is it no dowte thanne þat these weyes ne ben amanere  
mysledynges to blysfulnesse/ /ne þat they ne mowe nat  
ledyn folk thyder / as they by-heten to leden hem/ /but  
28 *with* how grete harmes these for-seyde weyes ben enlaced/  
/I shal shewe the shortly/ /for why yif thou enforcest the to  
asemble moneye / thou most by-reuen hym hys moneye þat hath it/

<sup>1</sup> leaf 80, back.

<sup>2</sup> gloss: .s. endes.

/and yif thow wolt shynen with dignitees thow most by-sechen  
 and supplien hem þat yeuen tho dignitees/ /and yif thow coueytyst  
 by honour to gon byforn oother folk / thow shal defowle thy-self  
 thorw humblesse of axynge / yif thow desyrest power/ /thow shalt 4  
 be a-wayte; of thy subgit; anoyosly ben cast vndyr by many perylles //  
 Axesthow glorye // thow shalt ben so destrat by aspere thinges  
 þat thow shalt forgoon sykernesse And yif thow wolt leden thy lyf  
 in delices / euery wyht shal despisen the and forleten the / as thow 8  
 that art thral to thing þat is ryht fowl and brwtel/ /þat is to seyn  
 seruaunt to thy body/ /now is it thanne wel seen / how lytel and  
 how brotel <sup>1</sup>possessyon they coueyten þat putten the goodes of the  
 body abouen hyr owne reson/ //for maysthow sormounten thyse 12  
 Olyfaunt; in gretnesse or weyhty of body Or maysthow ben strengere  
 than the bole / maysthow ben swyftere than the tygre / by-hold the  
 spaces and þe stablenesse / and the swyft' cours of the heuene/ /and  
 stynt som tyme to wondren on fowle thinges / the whych heuene 16  
 certes / nis nat rather for thyse thynges to ben wondred vp on / than  
 for the reson by wych it is gouerned // but the shynyng of thy  
 forme / þat is to seyn þe beaute of thy body/ /how swyfly passynge  
 is it / and how transytorye/ /Certes it is more flyttinge than the 20  
 mutabylyte of flowres of the somer seson/ /for so arystotele telleth/  
 þat yif þat men hadden eyen of a beest þat hyhte lynx/ /so þat the  
 lokynge of ffolk myhte percen thorw the thynges þat with-stondyn  
 yt / who so loked thanne in the entrayles of the body of Alcidiades/ 24  
 þat was ful fayre in superfyte with-owte / it sholde seme ryht fowl/  
 /And forthy yif thow semyst fayr / thy nature maketh nat þat /  
 but the deceyuable or the feblesse of the eyen þat loken/ /but preyse  
 the goodes of þe body as mochel as euer the lyst / So þat thow knowe 28  
 Algates þat what so it be þat. is to seyn of godes of the body/  
 /whyche þat thow wondrest vp on may ben destroyed or dyssolued / by  
 the hete of a feuere of thre dayes/ /Of alle whyche forseide thinges /  
 .I. may reducen this shortly in somme/ /that thyse wordly goodes / 32  
 whyche þat ne mowen nat yeuen þat they be-heten / ne ne ben nat  
 perfyt by congregasyon of alle goodes / þat they ne ben nat weyes

ne pathes þat bryngen man to blyfulnessse / ne makyn men to ben  
 blyful //

¶ The .8.<sup>th</sup> Metur [leaf 82, back]

4 **A** Llas whych folye *and* whych ygnoraunce mys ledeth  
 wandrynge wreches fro the paath of verray goode/  
 /Certes ye ne seken no gold in grene trees/ /ne ye ne  
 gaderen nat presyos stones / in the vynes / ne ye ne  
 8 hyden nat yowre gynnes in the hye Mountaygnes to kache fyssh /  
 of whyche ye may maken Rychefestes/ /And yif yow lyketh to  
 honte to Rooes / ye ne gon nat to the foordes of the water / þat  
 hyhte tyrene/ /And ouer this men knowen wel the brykes *and* the  
 cauernes of the see .I.-hyd in floodes // *and* knowen ek whych water  
 12 ys <sup>1</sup>most plentyuous of whyte perles / *and* knowen whych water  
 habowndeth most of Rede purple / þat is to seyn of a manere shelle  
 fysh / *with* whych men dyen purple // *and* knowen whych strondes  
 habownden most *with* tendre fysshes or of sharpe fysshes that  
 16 hyhten Echynnys / but folk<sup>1</sup> suffren hem self to ben so blynde / þat  
 hem ne rechcheth nat to knowe weere thilke godes ben .I.-hydd/  
 /whyche þat they coueyten/ /but plowngen hem in Erthe *and* seken  
 there thylke good þat sormounteþ þe heuene þat bereth the sterres/  
 20 /what preyere may .I. maken þat be digne to the nice thowhtes of  
 men/ /but<sup>1</sup> .I. preye þat they coueyten Rychesse *and* honours / so  
 þat whan they han geten tho false goodes *with* gret travayle / þat  
 ther-by they mowe knowen the verray Goodes

¶ The 9<sup>th</sup> prose [leaf 85, back, margin]

24 **I** T suffiseth þat .I. haue shewyd hyder to // the forme of false  
 welefulnessse/ /so þat yif thow loke now clerly / the ordyr  
 of myn entencyon<sup>d</sup> requireth / ffrom hennes forth to shewen  
 the þe verray welefulnessse/ /ffor sothe quod .I. / I. se wel  
 28 now þat suffysaunce may nat comen by Rychesses / ne power by  
 Reames / ne Reuerence by dignitees / ne gentylesse by glorye /  
 ne Ioye by / delyces / *and* hasthow wel knowen þe causes quod she  
 why it is/ /Certes me semeth quod .I. þat .I. se hem ryht as thowgh

<sup>1</sup> leaf 83.

it were thorw a lytel klyfte / but me weere leuere knowen hem  
 more opynly of the/ /Certes quod she the resoun is al redy // ffor  
 thylke thing þat symply is o thing / with-owten any deusyyn //  
 The errour and folye of mankynde / departeth and deuydeth it and 4  
 mys-ledeth it and transporteth from verray and parfyt good / to  
 goodes þat ben false and vnparfyt // but sey me this // wenesthow þat  
 he þat hat nede of power / y<sup>t</sup> hym ne lacketh no thing/ /nay quod  
 .I. // Certes quod she thow seyst a ryht/ /ffor yif so be þat ther ys 8  
 a thing / þat in any partye be feblere of power certes as in þat it  
 mot nedes ben nedy of foreyne help/ /Ryht so is it quod .I. /  
 Suffysaunce and power ben thanne of o kynde/ /so semeth it quod  
 .I. / And demesthow quod she / þat a thing þat is of this manere / 12  
 þat is to seyn suffysaunt and myhty / owhte ben despyced <sup>1</sup>Or elles  
 þat it be ryht digne of Reuerence / abouen alle thinges / Certes quod  
 .I. it nis no dowte / þat it is ryht worthy to ben reuerenced/ /Lat vs  
 quod she adden thanne reuerence to suffysaunce and to power / so 16  
 þat we demen þat thise thre thinges be al o thing // Certes quod .I.  
 lat vs adden it / yif we wolen graunten the sothe/ /what demesthow  
 thanne quod she // is þat a dyrk thing / and nat noble þat is suffisaunt  
 reuerent and myhty / Or elles þat it is ryht noble / and ryht cler by 20  
 celebryte of renon/ /Considerere thanne quod she as we han graunted  
 her-by-forn / þat he þat ne hath nede of no thing / and is most  
 myhty and most digne of honour yif hym nedith any clernesse of  
 renoun / whych clernesse he myhte nat graunten of hym self // So 24  
 þat for lacke of thylke clernesse / he myhte seme the febelere on any  
 side / or the more owt cast // Glose / this to seyn nay / ffor who so  
 þat is suffysaunt myhty and reuerent / clernesse of renoun folweth  
 of the forseide thinges / he hath it al redy of hys suffysaunce // boece 28  
 .I. may nat quod .I. / denye it / but I mot graunte as it is / þat this  
 thing be ryht celebrable/ /by clernesse of renon and noblesse /  
 thanne folwyth it quod she / þat we adden clernesse of renon to the  
 thre forseide thinges so þat ther ne be amonges hem no difference/ 32  
 /this a consequens quod .I. / /this thing thanne quod she / þat ne hat  
 nede of no foreyne thing / and þat may don alle thinges by hyse

strengthes / *and þat* is noble *and* honorable // nis nat that a mery  
 thing *and* a Ioyful/ /boece // but whennes *quod* .I. þat any sorwe  
 myhte comyn / to this thing þat is swyche // Certes .I. may nat  
 4 thinke Philosophie/ /than moten we graunte *quod* se that this thing /  
 be ful of gladnesse / yif the forseide thinges ben sothe/ /*and*  
 certes also mote we graunten þat suffysaunce / power / noblesse /  
 Reuerence / *and* gladnesse ben only diuerse by names but hyr  
 8 substaunce hath no diuersite // boece // it mot nedly ben so *quod* .I.  
 // Philosophie/ /thilke thing thanne *quod* she / þat is oon *and*  
 symple in hys nature / the wykkednesse of men departeth yt' *and*  
 deuydeth it // *and* whan they enforcen hem to geten partye of a  
 12 thing / þat ne hath no part / they ne geten hem neyther thilke  
 partye þat nis non // ne the thing all hool that' <sup>1</sup>they ne desyre nat/  
 /boece // in whych manere *quod* .I. P[hilosophie] thilke man *quod* she  
 þat secheth Rychesses to flen pouerte / he ne trauayleth hym nat for  
 16 to gete power' ffor he hath leuere ben dyrk *and* vyl // *and* ek with-  
 draweth from hym self many naturel delices // ffor he nolde lese the  
 moneye þat he hath asemblyd / but certes in this manere / he ne  
 geteth hym nat suffisaunce / þat power forleteth / *and* þat moleste  
 20 prykketh // *and* þat fylthe maketh owt cast / *and* þat dyrkenesse  
 hydeth // *and* certes he þat desireth oonly power / he wasteth *and*  
 schatereth rychesse / *and* despyseth delyc<sup>2</sup> / *and* ek honour þat is  
 with-owte power / ne he ne preyseth glorye no thing' // Certes thus  
 24 seesthow wel þat manye thinges faylen to hym // ffor he hath som  
 tyme defaute of many necessytees/ /*and* many angwyssos byten  
 hym // *and* whan he ne may nat don tho defaultes a wey / he ffor-  
 letith to ben myhty / *and* þat is the thing þat he most desyreth //  
 28 *and* ryht thus may .I. maken semblable resouns of honours / *and* of  
 glorye / *and* of delic<sup>2</sup>/ /ffor so as euery of thyse forseide thinges is  
 the same that these oother thinges ben / þat is to seyn al oon thing //  
 who so þat euer sekith to geten þat oon of these / *and* nat þat  
 32 oothre // he ne gete[t]h nat þat he desireth // boece // what seysthow  
 thanne / yif þat a man coueyteth to geten alle these thinges to  
 gydere // P // Certes *quod* she .I. wolde seye þat he wolde geten

<sup>1</sup> leaf 86, back.<sup>2</sup> *delycus*, *delicus*.



hym souereyn blyfulnesse/ /but þat shal he nat fynde in the  
 thinges þat .I. haue shewyd / þat ne mowen nat yeuen þat they be-  
 heten // boece/ /Certes no quod .I. // thanne quod she / ne sholden  
 men nat / by no wey seken blyfulnesse in swyche thinges as men 4  
 wene þat they ne mowen yeuen but o thing senglely of alle þat men  
 seken // B. / I. graunte wel quod .I. ne no sothere thing ne may ben  
 sayd/ /P./ // now hasthow thanne quod she / the forme and the causes  
 of false welefulnesse/ /now torne and flitte the eyen of thy thought / 8  
 ffor there shalthow sen a-non thilke verray blyfulnesse / þat .I.  
 haue by-hyht the // boece/ /Certes quod .I. it is cler and opyn thowh  
 it were to a blynde man/ /and þat shewedest thow me ful wel a lytel  
 here by-forn // whan thow enforcedest the to shewe me the causes of 12  
<sup>1</sup>the false blyfulnesse/ /ffor but yif I be bygyld thanne is thilke the  
 verray blyfulnesse parfyt / þat parfytly maketh a man / suffisaunt /  
 myhty / honourable / noble / and ful of gladnesse // and for thow  
 shalt wel knowe / þat .I. haue wel vnderstonden thise thinges with- 16  
 in my herte/ /I. knowe wel þat thilke blyfulnesse / þat may  
 verrayly yeuen oon of the forseide thinges syn they ben al oon / .I.  
 knowe dowteles þat thilke thing is the fulle blyfulnesse/ /P // O  
 my norye quod she / by this opynion / .I. seye þat thow art blyful / 20  
 yif thow putte this ther-to / þat .I. shal seyn/ /what is that quod  
 .I. // trowesthow þat ther be any thing<sup>t</sup> in thise erthely mortal towm-  
 blynge thinges / þat may bryngen this estat/ /Certes quod .I. I  
 trowe it nawht/ /and thow hast shewed me wel þat ouer thilke 24  
 good ther nis no thing more to ben desired / P/ /These thinges  
 thanne quod she / þat is to sey Erthely suffisaunce / and power /  
 and swyche thinges / eyther they semen lyckenesses of verray good/  
 / Or elles it semith that they yeue to mortal ffolk a manere of 28  
 goodes / that ne ben nat parfyt // but thilke good þat is verray and  
 parfyt / þat may they nat yeuen/ /Boece/ /I acorde me wel quod  
 .I. // p/ /thanne quod she for as mochel as thow hast knowen /  
 which is thilke verray blyfulnesse/ /and ek whyche thilke thinges 32  
 ben / þat lyen falsly blyfulnesse / þat is to seyn þat by deceite  
 semen verrey goodes // now by-houeth the to knowe whennes and

<sup>1</sup> leaf 87.

where thow mowe seke thilke verray blysfulnesse Certes quod .I.  
that desire .I. gretly *and* haue a-byden longe tyme to herknen it /  
/but<sup>r</sup> for as moche quod she as it liketh to my dissipule plato in his  
4 book of in tymeo þat in ryht lytel things / men sholden by-shechen  
the help of god // what<sup>r</sup> Iugest thow þat be now to done / so that  
we may deserue to fynde the sete of thilke verray good / *B* //  
Certes quod .I / .I. deme / þat we shollen clepen the fadyr of alle  
8 goodes ffor *with-owten* hym nis ther nothing fownden a Ryht<sup>r</sup> //  
thow seyst a ryht quod she / *and* bygan anon to syngen ryht thus //

The 9<sup>ne</sup> Metur [Leaf 88, margin]

12 **O** Thow fadyr Creator of heuene *and* of erthes þat gouernest  
this world by perdurable resoun / þat comaundest the  
tymes to gon from syn þat age hadde bygynnyng / Thow  
þat dwellest thy self ay stedefast *and* stable / *and* yeuest  
alle oothre things / to ben moeued / *ne* foreyne causes ne cesseden  
the neuere to compowne werk of floterynge matere // but onoly the  
16 forme of souereyn good Iset *with-in* the *with-owte* enuye / þat  
moeuede the frely / thow þat art alder fayrest berynge the fayre  
world / in thy thowht / formedyst this world<sup>r</sup> to the lyknesse  
semblable of þat fayre world in thy thowht // thow drawest al thing  
20 of thy souereyn ensaumpler / *and* comaundest þat this world parfyt-  
lyche .I.-maked / haue freely hys parfyt parties / thow byndest  
the *elementus* by nowmbyres porcionables / þat the colde things  
mowen acorden *with* the hote things // *and* the drye things *with*  
24 the moyst things / þat the fyr þat is purest ne fle nat ouer hye /  
ne þat the heuynysse ne drawn nat a-down ouer lowe / the erthes  
þat ben plownged in the wateres / thow knytttest to-gydere the  
meene sowle<sup>1</sup> of treble kynde / moeuyng alle things / *and*  
28 deuydest it by membres / acordyng / *and* whan it is thus  
deuyded / it hath a-sembled a moeuyng in to two Rowndes // it  
goth to torne ayein to hym self / *and* enuyrowneth a ful deep  
thowht<sup>2</sup> / *and* tornet the heuene by semblable ymage / thow by  
32 euene lyke causes enhanest the sowles *and* the lasse lyues // *and*

<sup>1</sup> gloss : .i. anima mundi.

<sup>2</sup> gloss : .i. deus.

ablynge hem heye by lyhte cartes/ /thow sowest hem in to heuene  
*and* in to Erthe / *and* whan they ben conuerted <sup>1</sup>To the by thy  
 bygynnyng lawe / thow makest hem retorne ayein to the by  
 ayein ledyng fyr // O fadyr yiue thow to the thowht<sup>2</sup> / to styen vp in <sup>4</sup>  
 to the streyte sete<sup>3</sup> / *and* graunte hym to enuerowne the welle of  
 good // *and* the lyht yfownde / graunte hym to fychen the clere  
 syhtes of hys corage in the / *and* skatere thow *and* to-breke thow  
 the weyhtes *and* the clowdes of erthely heuynesse // *And* shyne <sup>8</sup>  
 thow by thy bryhtnesse/ /ffor thow art clernesse / pou art peysyble reste  
 to debonayre folkes // thow thy self art by-gynnyng / berere / ledere /  
 paath *and* terme / to loke on the that is owre ende //

¶ The 10<sup>th</sup>e prose [*Leaf 91, back*]

**F**Or as moche thanne as thow hast<sup>1</sup> seyn / which is the forme <sup>12</sup>  
 of good þat nis nat parfyt<sup>1</sup> / *and* whych is the forme of good  
 þat is parfyt/ /now trowe .I. þat it were good / to shewe in  
 what<sup>4</sup> this parfeccyon) of blysfulnesse is set/ /*and* in this  
 thing .I. trowe þat we sholden fyrst enquere for to wyten / yif þat <sup>16</sup>  
 any swyche manere good as thilke good that thow hast dyffynssed  
 a lytel heere by-forn / þat is to seyn souereyn good / may ben  
 fownde in the nature of thinges // ffor that veyn ymagynacyon) of  
 thought<sup>1</sup> / ne deceyue vs nat<sup>1</sup> / *and* putte vs ow<sup>1</sup> <sup>20</sup>Of the sothfastnesse /  
 of thilke thing þat is svmmytted to us / but it may nat ben  
 denoyed / þat thilke good ne is/ /*and* þat it nis ryht as welle<sup>6</sup> of alle  
 goodes / ffor alle thing<sup>1</sup> þat is clepyd inparfyt<sup>1</sup> / is proeued inparfyt<sup>1</sup> /  
 by the amenusyng of parfeccion<sup>7</sup> or of thing þat is parfyt // *and* <sup>24</sup>  
 ther-of comht it<sup>1</sup> / þat in euery thing<sup>1</sup> general / yif that<sup>1</sup> men sen any  
 thing / þat is inparfyt<sup>1</sup> / Certes in thilke general ther mot<sup>1</sup> ben som  
 thing þat is parfyt/ /ffor yif so be þat parfeccyon) is don a-vey  
 men may nat thinke / ne seye fro whennes thilke thing is þat is <sup>28</sup>  
 clepyd inparfyt/ /ffor the nature of thinges ne took not hyr  
 bygynnyng of thinges amened *and* inparfyt/ /But it procedeth  
 of thinges þat ben al hool *and* absolut<sup>8</sup> // *and* dessendeth so

<sup>1</sup> leaf 88, back.      <sup>2</sup> gloss: .s. boecii.      <sup>3</sup> gloss: .i. summe bone.

<sup>4</sup> gloss: 'que nam': Latin prose, lf. 88, bk, 'quo nam.'      <sup>5</sup> leaf 92.

<sup>6</sup> gloss: .i. deus.

<sup>7</sup> gloss: .i. perfecti.

<sup>8</sup> gloss: .i. laws.

down in to owtterest<sup>t</sup> thinges / *and* in to thinges empty *and* with-  
owten frut/ /but as .I. haue Ishewyd a lytul her byform / þat yif  
ther be a blysfulnesse þat be freele *and* veyn *and* inparfyt<sup>t</sup> // ther  
4 may no man dowte that ther nis som blysfulnesse / þat is sad.  
stydefast *and* parfyt<sup>t</sup>/ /b./ /this is concluded quod .I. fermely *and*  
sothfastly // p // but considere also quod she in wham this blysful-  
nesse enhabyteth/ /the comune acordaunce *and* conseite of the  
8 corages of men proeueth *and* graunteth / þat God prynce of alle  
thinges is good/ /ffor so as nothing ne may ben thowht<sup>t</sup> better than  
god / It may nat ben dowed thanne / þat he þat nothing nis better /  
þat he nis good/ /Certes reson sheweth þat God is so good / þat it  
12 proueth by verray force þat parfyt good is in hym // ffor yif God  
ne is swych he ne may nat ben prinse of alle thinges / for certes som  
thing possessyng in itself parfyt<sup>t</sup> good / sholde be more worthy than  
god/ *and* it sholde semen that thilke thing weere fyrst<sup>t</sup> / *and* elders  
16 than god // ffor we han shewyd apertly / þat alle thinges þat ben  
parfyt<sup>t</sup> ben fyrst or thinges þat ben vnparfyt<sup>t</sup>/ /And for-thy for as  
moche as that my resoun / or my processes ne go nat a-wey with-owte  
an ende // we owen to graunten / þat the souereyn god is ryhtful of  
20 souereyn parfyt<sup>t</sup> good/ /And we han establysshed þat the souereyn  
good is verray blysfulnesse // thanne mot it nedes be / þat verray  
blysfulnesse is set in souereyn God/ /b./ /this take I. wel quod I /  
ne this ne may nat<sup>t</sup> ben withseid / in nò manere/ /but .I. þpreye  
24 quod she / see now how þou mayst proeuen holyly *and* with-owte  
corupeion<sup>n</sup> this þat I. haue seyde/ /þat the souereyn God is ryhtful  
of souereyn good // In whych manere quod I./ /Wenesthow awht  
quod she / þat this prynce of alle thinges haue .I.-take thilke souereyn  
28 good any wher owt of hym self/ /Of whych souereyn good men  
proueth þat he is ful / ryht<sup>t</sup> as thow myhtest / thinken / þat God  
þat hath blysfulnesse in hym self / *and* thilke blysfulnesse þat is in  
hym / weren diuers in substaunce // ffor yif thow wene þat God haue  
32 resseyud thilke good owt<sup>t</sup> of hym self/ /thow mayst wene þat he  
þat yaf thike good to god / be more worthy thanne is god/ /but<sup>t</sup> .I.  
am by-knowen *and* confesse / *and* þat ryht dignely / that<sup>t</sup> god is ryht<sup>t</sup>

worthy abouen alle thinges/ /and yif so be þat this good be in hym  
by nature // but that is is diuers fro hym by wenyngre resoun / syn  
we speke of God prynce of alle thinges / faigne who so feigne may /  
who was he þat hath conioigned these diuerse thinges to-gidere/ /and 4  
ek at the laste / se wel þat a thing þat is diuers from any thing /  
that thilke thing nis nat that same thing / ffor whych it is  
vndyrstonden to ben diuerse/ /Thanne folweth it / þat thilke  
thing þat by hys nature is diuerse fro souereyn good / þat 8  
that thing nis nat souereyn good / /but certes þat weere a felonos  
coursednesse to thinken that of hym<sup>1</sup> / þat nothing is more worth ffor  
alwey of alle thinges / the nature of hem ne may nat ben better than  
his bygynnyngre // ffor whych .I. may concluden by ryht verray 12  
resoun / þat thilke þat is bygynny[n]g of alle thinges / thilke same  
thing is souereyn good in hys substaunce/ /b/ /thow has seyde  
ryht-fully quod .I. // p. // But we han graunted quod she that the  
souereyn good is blysfulnesse/ /and þat is soth quod .I./ /Thanne 16  
quod she moten we nedes graunten and confessen that thilke same  
souereyn good be god/ /Certes quod I. / I. ne may nat denye ne  
withstonde the resouns purposed / and .I. se wel þat it folweth by  
strengthe of the premysses/ /loke now quod she yif this be proued 20  
yit more fermely thus / þat ther ne mowen nat ben two souereyn  
goodes / þat ben diuerse amonge hem self // ffor certes the goodes  
that ben diuerse amonges hem self / þat oon nis nat þat þat othre is/  
/ thanne ne mowen neyther <sup>2</sup>Of hem ben parfyt / so as eyther of 24  
hem lakketh to other/ /but þat þat nis nat parfyt / men may sen  
apertly þat it is nat souereyn/ /the thinges thanne that ben  
souereynly goode / ne mowen by no wey ben diuerse // but .I. haue  
wel concluded / þat blysfulnesse and god ben the souereyn good / 28  
ffor whyche it mot nedes ben / þat souereyn blysfulnesse is souereyn  
diuynyte / nothing quod .I. nis more sothfast than this / ne more  
ferme by resoun / ne a more worthy thing than god may nat ben  
concluded/ /p./ /vp on these thinges thanne quod she / Ryht as 32  
these geometryens whan they han shewyd hyr proposiciouns ben  
wont to bryngen in thinges / þat they clepyen porysmes / or decla-

<sup>1</sup> gloss: deo.<sup>2</sup> leaf 93.

racious of forseide thinges/ /Ryht<sup>t</sup> so wole .I. yeue the heere as a  
 corolarye / or a mede of coroune ffor why for as moche as by the  
 getyng of blyfulnesse men ben maked blyful / *and* blyfulnesse is  
 4 diuinite/ /thane is it manyfest *and* opyn / þat by the getyng of  
 diuynyte / men ben maked blyful / Ryht<sup>t</sup> as by the getyng of  
 Iustyce / *and* by the getyng of sapience they ben maked wyse //  
 8 Ryht<sup>t</sup> so nedes by the semblable resoun / whan they han getyn  
 deuynte / they ben maked goddes/ /thane is euery blyful man  
 god // but certes by nature ther nis but o god / but by thy partysy-  
 pasion of deuynte / ther ne let<sup>t</sup> ne desturbyth nothing that ther ne  
 ben many goddes // This is *quod* .I. a fayr thing *and* precios / clepe  
 12 it as thow wolt / be it porisme or corellarye/ /Or meede of corowne /  
 or declarynges/ /Certes *quod* she nothyng<sup>t</sup> nis fayrere than is the  
 thing þat by resoun sholde ben added to thyse forseide thinges/  
 /what thing<sup>t</sup> *quod* .I. / so *quod* she as it semeth that blyfulnesse  
 16 contenyth many thinges / it were for to whyten wheyther þat alle  
 this thinges maken or conioignen as a manere body of blyfulnesse /  
 be diuersite of partyes or of menbrys/ /Or elles yif any of alle  
 thilke thinges be swych / þat it acomplyse by hym self the  
 20 substaunce of blyfulnesse / so that alle these oothre thinges ben  
 referred *and* browht to blyfulnesse / that is to seyn as to the chief  
 of hem/ /I. wolde *quod* .I. that thow makedest me clerly to vndyr-  
 stonde what thow <sup>1</sup>seyst / *and* þat thow recordedyst me the forseide  
 24 thinges // haue .I. nat Iuged *quod* she / þat blyfulnesse is good / ys  
 forsothe *quod* .I. *and* þat souereyn good/ /Adde thanne *quod* she  
 thilke good þat is maked blyfulnesse to alle the forseide thinges /  
 ffor thilke same blyfulnesse þat is demed to ben souereyn suffisaunce /  
 28 thilke selue is souereyn power / souereyn reuerence / souereyn clernesse  
 or noblesse / *and* souereyn delit / .Conclusio. / what seyst þou thanne of  
 alle thinges / þat is to seyn / suffyssaunce / power / *and* these oothre  
 thinges / ben they thanne as menbrys of blyfulnesse / or ben they  
 32 referred *and* browht<sup>t</sup> to souereyn good / ryht as alle thinges þat ben  
 browht<sup>t</sup> to the chief of hem/ /B // .I. vndyrstonde wel *quod*  
 .I. / what thow purpouset to seke / but .I. desire for to herkne

þat thow shewe it me / p //tak now thus the despression of this  
questyoun *quod* / she // yif alle these thinges *quod* she weeren  
menbrys to felicitye / than weeren they diuerse þat oon from that  
oother / *and* swych is the nature of partyes / or of menbris that 4  
diuerse menbrys compownen a body / *Certes quod* .I. it hath wel  
ben shewyd heere by-for / þat alle these thinges ben alle o thing /  
thanne ben they none menbrys *quod* she // ffor elles it sholde seme  
þat blyfulnessse weere conioyned / al of on membre allone / *but* þat is 8  
a thing þat may nat be don / *this thing quod* .I. nis nat dowtous /  
*but* .I. abyde to herknen the remnaunt of thy questyon / *this is*  
opyn *and* cler *quod* she / þat alle oother thinges ben referred *and*  
browht to good // ffor the[r]fore is suffisaunce requeryd / for it is 12  
demyd to ben good / *and* forthy is power required / ffor men trowen  
also / þat it be good // *and* this same thing mowen we thinken *and*  
*coniecten* / of Reuerence *and* of noblesse / *and* of delit / *thanne* is  
souereyn good the somme / *and* the cause of al þat awht ben desyred / 16  
/ ffor why thilke thing þat wyth-holdeth no good in it-self / ne  
semblaunce of good / it ne may nat wel in no manere be desired ne  
required // *and* the contrarye / ffor thogh that thinges by hyr  
nature / ne ben nat goode / *Algates* yif men wene þat they ben 20  
goode / yit ben they desyred as thowgh þat they weeren verraylyche  
<sup>1</sup>Goode // *and* therfor is it þat men owhten to wene byryht / þat  
bounte be the souereyn fyn / *and* the cause of alle the thinges þat  
ben to requeren / *but* certes thilke þat is cause / for whych men 24  
requeren any thing / it semeth þat thilke same thing be most  
desyred / as thus yif þat a wyht wolde ryden for cause of hele / he  
ne desyreth nat so mochel the moeynge to Rydin / as the effect of  
hys hele / now thanne syn þat alle thinges ben required for the grace 28  
of good / they ne ben nat desyred of alle folk moore thanne the  
same good // *but* we han graunted þat blyfulnessse is that thing /  
for whyche þat alle these oother thinges ben desyred / thanne is it  
thus that certes oonly blyfulnessse is required *and* desired / by 32  
whyche thing it sheweth clerly / that of good *and* of blyfulnessse / is  
al oon *and* the same substaunce / .I. se nat *quod* .I. wherefore þat

men myhten discorden in this // And we han shewyd þat god *and*  
 verray blysfulnesse / is al oo thing/ /that is soth *quod* .I. thanne  
 mowen we conclude sikerly / þat the substaunce of God<sup>1</sup> is set in thilke  
 4 same good *and* in non oother place./

¶ The 10<sup>th</sup>e Metur [*Leaf 94, back, margin*]

**O** Comyth alle to-gydere now / ye þat ben .I.-cawht<sup>t</sup> *and*  
 ybownde *with* wyckyde cheynes // by the deceyuable delyt  
 of Erthely thinges enhabytyng in yowre thowht/ /he  
 8 shal ben the reste of yowre labours // her ys the hauene<sup>2</sup>  
 stable in peysyble quiete/ /this allone is the opyn refut<sup>t</sup> to wrechches //  
 Glosa. This to seyn þat ye þat ben combryd *and* desseyuyd / *with*  
 worldely affeccyouns / comyth now to this souereyn good / þat is god /  
 12 þat is refut<sup>t</sup> to hem þat wolen comyn to hym / *textus* alle the thinges  
 that the Ryuer tagus yeueth yow / *with* hys goldene grauayles/ /Or elles  
 alle the thinges / þat the Ryuer herynus y[e]ueth *with* his rede brynke/  
 /Or that Indus yeueth þat is next the hote party of the world / þat  
 16 medleth the grene stones<sup>3</sup> *with* the whyte<sup>4</sup> /ne sholde nat cleeren the  
 lookyng of yowre thowht<sup>t</sup> / but<sup>t</sup> hyden rather yowre blynde corages /  
*with*-in hyr dyrknesse/ /Al that lyketh yow heere *and* exciteth *and*  
 moeueth yowre thowhtes / the erthe hath norysshed it in hyse lowe  
 20 caues/ /but the shynyng by whyche the heuene is gouerned / *and*  
 whennes he hath hys strengthe // that eschueth the dyrke ouerthrow-  
 nyng of the sowle/ /*and* who so may knowyn thilke lyht<sup>t</sup> of blysful-  
 nesse / he shal wel seyn / þat the whyte beemes of the sonne ne ben  
 24 nat cleer //

¶ The .1.1. prose [*Leaf 98, margin*]

**B** Oecc // I assente me *quod* .I. / ffor alle these thinges ben  
 strongly bownden *with* ryht ferme resouns/ /How mochel  
 wylthow preysyn it *quod* she / yif þat thow knowe what  
 28 thilke good is/ /I wol preyse it *quod* .I. / by preys / *with*-  
 owten ende / yif it shal be-tydde me to knowe also to-gydere / god /  
 þat is good/ /Certes *quod* she shal .I. do the / by verray resouns/

<sup>1</sup> gloss : .i. dei.

<sup>2</sup> gloss : i. portus.

<sup>3</sup> gloss : i. smaragdes.

<sup>4</sup> gloss : i. Margaretes.



/yif that tho thinges þat I haue concluded / a litel her byforn / dwellen  
oonly in hyr fyrst graunting<sup>1</sup> // Boece // they dwellen graunted to the  
quod .I./ /this is to seyn as who seyth / .I. graunte thy forseide  
conclusiouns / haue .I. nat shewyd the quod she / þat the thinges þat 4  
ben requered of many folkes ne ben nat verray goodes / ne parfyte /  
for they ben diuerse þat oon fro þat oothre // and so as ech of hem  
is lackynge to other / they ne han no power to bryngen a good / þat  
is ful and absolut / /but thanne at erste / ben they verray good / 8  
whan they ben gaderid to gidere / alle in to O forme / and in on  
wyrkyng / so þat thilke thinge þat is suffisaunce / thilke same be  
power / and reuerence / and noblesse / and myrthe / and forsothe  
but yif alle thyse thinges / ben alle oon same thinge they ne han nat 12  
wherby / þat they mowen ben put in the nowmbyr of thinges þat  
owhten ben requered or desyred / /boece // it is shewyd quod .I. /  
ne her of may no man dowten / p / /the thinges thanne quod she  
þat ne ben no Goodes / whanne they ben diuerse / and whan <sup>1</sup>they 16  
bygynnyn to ben alle oon thing / thanne ben they goodes / ne comth  
it hem nat thanne by the getyng of vnite / that they ben naked  
goodes / /B. / /So it semyth quod .I. / /but alle thing þat is good quod  
she grauntishow þat it be good by the participacioun of good / or no / 20  
/ .I. graunte it quod I // thanne mosthow graunten quod she / by  
semblable resoun þat oon and good be oo same thinge / /ffor of thinges  
of whyche þat the effect nis nat naturely diuerse / nedes the sub-  
stance mot be oo same thinge / /I ne may nat denye þat quod .I. // 24  
hasthow nat knowen wel quod she / þat alle thing þat is / /hath so  
longe his dwellynge and his substance / as longe as it is oon / /but  
whan it forletyth to ben oon / yt mot nedes dyen and corumpe to  
gydere // in which manere quod I. / ryht as in bestys quod she whan 28  
the sowle and the body ben conioigne in oon and dwellyn togydyre /  
it is clepyd a beest / and whan hyr vnite is destroyed / by the  
desseuerance þat oon from þat oother / thanne sheweth it wel / þat  
it is a ded thing / and þat it nis no lengere no beest // and þ<sup>e</sup> body of 32  
a whyht whil it dwelleth in oo forme by coniuncceyoun of menbrys /  
it is wel seyn / þat it is a fygure of man kynde / and yif the partyes

<sup>1</sup> leaf 98, back.

of the body ben so deuydyd / *and* disseueryd / þat oon fro þat oother /  
 þat they destroyen vnite / the body forletyth to ben þat it is was  
 byforn / *and* who wolde renne in the same manere by alle thinges he  
 4 sholde seen þat *with-owte* dowte euery thing is in his substaunce / as  
 longe as it is oon / *and* whan it forletith to ben oon / it dieth *and*  
 periseth / Boece // whan .I. consydere *quod* .I. manye thinges / .I. se  
 non oother / *is* ther any thing thanne *quod* she þat in as moche as it  
 8 lyuyth naturelly / þat forletyth the talent or appetyt of his beyng /  
*and* desireth to come to deth *and* to corrupcion / *yif* .I. consydere  
*quod* I the beestes þat han any manere nature / of wylnyng *and*  
 of nyllyng // I. ne fynde no beest / but yif it ben constreynyd fro  
 12 *with* owte forth / þat forletith or despiseth the entensyon to lyuen  
*and* to duren or þat wole his thanks / hasten hym to dyen <sup>1</sup>ffor  
 euery beest / *trauaylith* hym to deffende *and* kepe the sauacion of  
 hys lyf / eschueth deth *and* destrucioun / *B* // but Certes I dowte  
 16 me of herbes *and* of trees / þat is to seyn þat I am in a dowte of  
 swiche thinges as herbes or trees / þat ne han no feelyng sowles / ne  
 no naturel wyrkynges seruynge to appetites / as bestis han wheither  
 thei han apetid to dwellen *and* to duren / *Certes quod* she ne ther-of  
 20 thar the nat dowte // now loke vp on thise herbys *and* thise trees  
 they waxen fyrst in swyche places as ben couenable to hem / in  
 whyche places they ne mowen nat some dyen / ne dryen / as longe as  
 hyr nature may deffenden hem / *ffor* som of hem waxen in feeldes /  
 24 *and* som in Mountaignes / *and* oothre waxen in marys / *and* oothre  
 cleuyn on Roches / *and* soume waxen plentyuos in sondes / *and* yif þat  
 any wyht enforce hym to beryn hem in to oother<sup>2</sup> places / they waxen  
 drye // *ffor* nature yeueth to euery thing<sup>1</sup> þat / þat is conuenient to hym  
 28 *and* *trauaylith* þat they ne dye nat<sup>1</sup> as longe as they han power to  
 dwellyn *and* to lyuen / what woltow seyn of this / þat they drawn  
 alle hyr norysshynges by hyr rootes / ryht as they haddyn hyr  
 Mowthes I. plounged *with-in* the erthes / *and* shedyn by hyr maryes<sup>2</sup>  
 32 hyr wode *and* hyr bark / *and* what woltow seyn of this þat thilke  
 thing / þat is ryht softe as the marye is / þat is alwey hidd in the feete  
 al *with-inne* *and* þat is is defendid fro *with-owte* by the stidefastnesse

<sup>1</sup> leaf 99.<sup>2</sup> gloss : .i. medulle.

of wode // *and* þat the vttereste bark is put ayenis destempraunce of  
the heuene / as a defendowr myhty to suffren harm/ /*and* thus certes  
maystow wel sen / how gret is the diligence of nature / ffor alle  
things renouelen *and* pupplisen hem *with* seed .I.-multiplied / ne ther 4  
nis no man þat ne wot wel þat they ne ben ryht as a fundament *and*  
edyfice for to duren / nat only for a tyme / but ryht as for to duren  
perdurably by generacyon // *and* the thinges ek þat men wenen ne  
hauen none sowles / ne desire they nat ech of hem by sem<sup>1</sup>blable 8  
reson) to kepyn þat that is hirs / þat is to seyn þat is acordynge to hyr  
nature in conseruacion) of hyr beynge *and* endurynge/ /ffor wher-for  
elles berith Lythnesse the flaumbes vp / *and* the weyhte presseth the  
erthe a down/ /but ffor as moche as thilke places *and* thilke moeuynge 12  
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  
stones clyuen *and* holden hyr partyes to-gydere ryht faste *and* harde / 16  
*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 20  
thinges fro whennes they ben arraced // but fyr *and* refuseth alle  
deuysyon) / ne I. ne trete nat heere now of weleful moeuynge of  
the sowle þat is knowynge/ /but of the naturel entencion) of thinges/  
/As thus ryht as we swolwe the mete þat we resseyuen *and* ne 24  
thinke nat on it / *and* as we drawn owre breth in slepyng þat we  
wite it nat whil we slepyt / ffor certes in the beestys the loue of hyr  
lyuynge ne of hyr beeinges ne comth nat of the wilnynges of the  
sowle // but of the bygynnyngis of nature/ /ffor certes thorw con- 28  
streynynge causes / wil desireth *and* embraceth ful 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 32  
tyme we seeth the contrarye / as thus that the wil of a wight / des-  
torbeth *and* constreyneth þat þat nature desireth / *and* requereth al

<sup>1</sup> leaf 99, back.

wey/ /that is to sein the werk of generacion) / by the whiche  
 generacion) only / dwelleth *and* is sustenyd the longe durablete of  
 mortal<sup>1</sup> things/ /And thus this charite and this Loue þat euery  
 4 thing hath to hym self ne comth nat of the moeuynge of the sowle /  
 but of the entencion) of nature/ /ffor the puruyance of god hat  
 yeuen to things þat ben creat<sup>d</sup> of hym / this þat is a ful gret cause /  
 to lyuen *and* to duren / for which they desiren naturelly hyr lyf as  
 8 longe as euer they mowen/ /ffor wych thow maist nat drede by no  
 manere / that alle the thinges / that ben anywhere / that they ne  
 requeren naturelly / the ferme stablenesse of *perdurable* dwellynge /  
 and ek<sup>t</sup> the eschuyng of destruccyon) / B // now confesse I. wel  
 12 *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<sup>t</sup> þat desireth to be *and* to dwellyn *perdurablely* / he  
 desireth to ben oon/ /ffor yif þat that oon weere destroyed/ /certes  
 16 beinge ne shulde ther non dwellyn to no wiht // that is soth<sup>t</sup> *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  
 20 requyren good/ /And thilke good thanne maist descryuen ryht thus/  
 / Good is thilke thing þat euery wyht desireth/ /Ther ne may be  
 thowht<sup>t</sup> *quod* .I. no moore verray thing / for either alle thinges ben  
 referred *and* browht to nowht / *and* floteryn *with* owte gouernour  
 24 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 nory *quod* she I haue gret gladnesse of the/ /ffor thow  
 28 hast fichched in thin herte the myddel sothfastnesse // 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 forn // what  
 was that *quod* I./ /That thow ne wystem nat *quod* she whych was  
 32 the ende of thinges // and<sup>1</sup> Certes that is the thing þat euery wiht<sup>t</sup>  
 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 /

<sup>1</sup> leaf 100, back.

¶ The .1.1. Metur [*Leaf 100, back, margin*]

**W**Ho so that sekith soth by a deep thought And coueyteth  
 nat to ben deseuyd by no mys weyes // lat hym rollen  
*and* trenden with-Inne hym<sup>1</sup>self / the Lyht of his  
 inward syhte/ /And lat hym gadere ayein enclynnge 4  
 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 8  
 more clerly thanne phebz hym self ne shyneth/ /Glosa/ /Who so  
 wole seken the dep grounde / of soth in his thowht / *and* wol nat be  
 deceuyd by false proposiciouns / that goon amys fro the trouthe //  
 lat hym wel examine / *and* rolle with-inne hym self the nature *and* 12  
 the propretes of the thing/ /and lat hym yit eft sones examine *and*  
 rollen his thowhtes by good deliberacion or that he deme // *and* lat  
 hym techen his sowle that it hat by naturel pryncyplis / kyndeliche  
 y-hyd with-in it self alle the trowthe the whiche he ymagynith to ben 16  
 in thinges with-owte // And thanne alle the dyrknesse of his mys-  
 knowynge shal seen more euydently to syhte of his vndyrstondynge  
 thanne the sonne ne semyth to syhte with owte forth / ffor certes the  
 body bryngynge the weyhte of foryetynge / ne hath nat chasyd owt 20  
 of yowre thowhte al the clernesse of yowre knowyng' / ffor 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/  
 /ffor wherefor elles demen ye of yowre owne wyl the ryhtes whan ye 24  
 ben axed // but yif so were þat the norysynges of reson ne lyued  
 .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 the 28  
 nature pryncyplis / the whiche sothfastnesse lyued with-in the dep-  
 nesse of the thowght/ /*and* yif so be þat the Muse *and* the doctryne  
 of plato syngyth sooth // al þat euery whyht lerneth / he ne doth no  
 thing elles thanne but recordeth as men recordyn thinges þat ben 32  
 foryetyd

¶ The .1.2. prose [*Leaf 104, margin*]

**T**Hanne seide I thus / I acorde me gretly to plato / for thow  
 remenbrist *and* recordist me these things / yit the secounde  
 tyme / þat is to seyn / fyrst whan I loste my memorye / by  
 4 the contagyos coniuncsion of the body *with* the sowle / *and*  
 eft sones afterward / whan I loste it confowndyd by the charge *and*  
 by the burdene of my sorwe // And thanne seide she thus / yif thow  
 looke *quod* she fyrst / the thinges þat thow hast grauntyd / it ne  
 8 shal nat ben ryht fer / þat thow ne shalt remenbryn thilke thing þat  
 thow seydst þat thow nystyst nat / *what* thing *quod* I / *by* which  
 gouernement *quod* she þat this wordyl ys gouerned // me remenbryth  
 it wel *quod* .I. / *and* I confesse wel þat I ne wiste it nawght / *but*  
 12 al be it so þat .I. se now from a-fer what thow purposest / *Al*gates  
 .I. desire yit to herkene it of the more pleynty / *thow* ne wendist  
 nat *quod* she / a litel her by-forn þat men sholden dowte / þat this  
 world nis gouerned <sup>1</sup>by God / *Certes quod* I / ne yit ne dowte I it  
 16 nawht // ne .I. nel neuer wene þat it were to dowte / as who seith /  
 but I wot wel þat god gouerneth this world / *and* I shal shortly  
 answeren the / by what resouns I am browht to this / *this* world  
*quod* I of so manye diuerse *and* contrarios parties / ne myhte neuer  
 20 han ben assemblyd in o forme / *but* yif ther nere<sup>2</sup> oon þat con-  
 ioignede so manye diuerse thinges / *and* the same diuersite of hir  
 natures þat so discordyn þat oon fro þat oother / moste departen /  
*and* vn-Ioignen the thinges þat ben conioigned // yif ther ne weere  
 24 oon þat contenede / þat he hath conioyned *and* I-bownde / *ne* the  
 certeyn ordre of nature / ne sholde nat brynge forth so ordene  
 moeuynge / by places / by tymes / by dooinges / by splaces / by  
 qualites // yif ther ne weere oon þat weere ay stidefast dwellynge /  
 28 þat ordeynede & disponede these diuersitees of moeuynge / & thilke  
 thing what so euer it be / by which þat alle thinges be maked *and*  
 I-ladd / .I. clepe hym god / þat is a word þat is vsed to alle folk /  
 /thanne seyde she / syn thow feelyst thus these thinges *quod* she / I  
 32 trowe þat I haue litel moore to done þat thow myhty of welefulnesse /  
 hool *and* sounde / ne see eft sones thy contre / *but* lat vs loken the

<sup>1</sup> leaf 104, back.<sup>2</sup> altered, later, to 'ne were.'

things þat we ha purposed her by-forn/ /haue .I. nat nowmbryd  
*and* seyð quod she / þat suffisaunce is in blysfulnesse / *and* we han a-  
cordyd þat god is thilke same blysfulnesse // yis forsothe quod .I. //  
*and* þat to gouerne this world quod she ne shal he neuer han nede of 4  
non help fro with owte/ /ffor ellis yif he hadde nede of any help /  
he ne sholde nat haue no ful suffisaunce / yis / thus it mot nedes be  
quod .I./ /thanne ordeynyth he by hym self allone alle things quod  
she // that may nat be denoyed quod I. / *And* .I. haue shewyd that 8  
god is the same good/ /it remenbryth me wel quod .I./ /thanne  
ordeynith he alle things by thilke good quod she / syn he which  
þat we han a-cordyd to be good / gouernyth alle things by hym self //  
*and* he is as a keye / *and* a stiere / by which / þat the <sup>1</sup>edifice of 12  
this world is I-kept stable / *and* with-owte coroumpynge // I a-  
corde me gretely quod I / *and* .I. aparseyuede a lytul her by-forn /  
þat thow woldyst seye thus / al be it so þat it weere by a thinne  
suspecyon/ /I. trowe it wel quod she / ffor as .I. trowe thow ledyst 16  
now moore ententyfly thyne eyen to loken the verray goodes But  
natles the thing þat I shal telle the yit ne shewith nat lasse to  
looken<sup>2</sup> // what is þat quod I // so as men trowen quod she / *and* þat  
ryhtfully / þat god gouernith alle things by the keye of his goodnesse/ 20  
/ *and* alle these same things as .I. haue tawht the / hasten hem by  
naturel entencyon) to comen to good // ther may no man dowten þat  
they ne ben governed voluntarily *and* þat they ne conuertem hem  
of hir owne wil to the wil of hyr ordenoure as they that ben a- 24  
cordynge *and* enclyninge to hyr gouernoure *and* hyr kyng<sup>1</sup> / it mot  
nedes be so quod .I. / for the Reaume ne sholde nat semen blysful  
yif ther weere a yok<sup>3</sup> of mysdrawynges<sup>4</sup> in diuerse partyes / ne the  
sauynge of obedient things ne sholde nat be // thanne is ther nothing 28  
quod she þat kepith his nature þat enforcith hym to goon ayein god/  
/ no quod I. // *and* yif þat any thing enforcede hym to with-stonde  
god / myhte it auaylen at the laste a-yenis hym / þat we han graunted  
to ben almyhty by the ryht of blysfulnesse/ /*Certes* quod I al 32  
owtrely it ne myhte nat auaylen hem // thanne is ther no thing

<sup>1</sup> leaf 105.<sup>2</sup> gloss: .i. considerandum.<sup>3</sup> gloss: .i. iugum.<sup>4</sup> gloss: .i. recusancium.

*quod* she þat eyther wole or may *wi*th-stondyn to his souereyn good/  
 / .I. trowe nat *quod* .I. // thanne is thilke the souereyn good  
*quod* she þat alle thinges gouerneth strongly / *and* ordeyneth hem  
 4 softtely/ /thanne seyde I thus/ /I delite me *quod* .I. nat oonly in  
 the endes or in the somme of the<sup>1</sup> resouns þat thou hast concluded  
*and* proeued // but thilke wordes þat thou vset deliten me moche  
 moore/ /so at the laste fooles þat sumtyme renden grete thinges  
 8 owhten ben ashamyd of hem self // þat is to seyn <sup>2</sup>þat we fooles þat  
 reprehendnen / wikkedly the thinges þat towchen goddes gouernaunce/  
 / we owhten ben asshamyd of owre self/ /as .I. þat seyde þat god  
 refusith oonly þe werkes of men *and* ne entremetith nat of it' // p //  
 12 thow hast wel herd *quod* she the fables of the poetes/ /how þe  
 gyauntz assayleden the heuene *wi*th the goddes / but for sothe the  
 debonayre force of god desposede hem / as it was worthy / þat is to  
 seyn destroyede the giauntz as it was worthi/ /but wil thou þat we  
 16 ioignen to-gidere thilke same reasonns // for perauenture of swych  
 coniuncyon may sterten vp som fair sparkle of soth/ /do *quod* .I. as  
 the liste // weenest thou *quod* she þat God ne be almyhty / no nis in  
 dowte of it/ /Certes *quod* .I. no wyht ne dowteth it/ /yif it be in  
 20 his mynde/ /but he *quod* she þat is al-myhty / ther nis no thing  
 þat he ne may/ /þat is soth *quod* .I-/ /May god don yuel *quod* she/  
 /nay forsothe *quod* I // thanne is yuel nothing *quod* she/ /syn þat he  
 ne may nat don yuel / þat may don alle thinges // scornesthow thou  
 24 me *quod* I/ /or elles pleyesthow / or desseyuesthow me / þat hast so  
 wouen me *wi*th thy resouns the hows of dydalus / so entrelaced / þat  
 it is vn-able to be vn-laced/ /thow þat oother while entrist ther þou  
 issest / *and* oother while issest ther thou entrist/ /ne fooldesthow nat  
 28 to-gydere by replycasion) of wordis / a manere wondyrful cercle or enuyr-  
 onynge of the symplicyte deuyne/ /ffor certes a lytel her' By-forn /  
 whan thou by-gunne at blysfulnesse // thou seydist þat it is souereyn  
 good/ /*and* seidist / þat it is set in souereyn god/ /*and* seidist þat god  
 32 hym self is souereyn good / *and* þat god is fulle þe blysfulnesse for  
 which þou yaue me as a couenable yift' // þat it is to seyn þat no wyht  
 nis blysful / but yif he be good also ther'*wi*th/ /*and* seidest ek that'

<sup>1</sup> "the" a later insertion?

<sup>2</sup> leaf 105, back.



the forme of good<sup>1</sup> is the substaunce of god<sup>2</sup> and of blyfulnessse // and seidest þat thilke same oon is thilke same good / þat is requered and desired of alle the kynde of thynges / and thow <sup>3</sup>proeuedest<sup>3</sup> in disputyng þat God gouerneth alle the thynges of þe worlde by the 4 gouernementz of bowonte and seydyt þat alle thynges / wolen obeyen to hym // and seydist þat the nature of yuel nis no thing / and these thynges ne shewedist thow nat / with none resouns I-taken fro withowte / but by proeues in cerclis and hoomlich knowen // the whiche 8 proeues drawn to hem self hir feith and hyr a-cord euerich of hem of oother / thanne seide she thus / I ne scorne the nat / ne pleye / ne desseyue the / but I. haue shewyd the / the thing þat is grettyst ouer alle thynges by the yift of god / that we whilom preyeden // ffor 12 this is the forme of the deuyne substaunce / þat is swich þat it ne slydeth nat in to owtterest foreyne thynges / ne ne resseiveth no straunge thynges in hym / but ryht as apermanides seide in grec of thilke deuyne substaunce / he seide thus / þat thilke deuyne sub- 16 staunce tornith the world / and the moeuable cercele of thynges // whil thilke deuyne substaunce kepith it self / with owte moeuyng / þat is to seyn / þat it ne moeueþ neuer mo / and yit it moeueþ alle oothre thynges / but natheles yif I haue styred resouns þat ne ben 20 nat taken / fro with owte þe compas of thing of which we treten / but resouns þat ben by-stowed / with in þat compas / ther nis nat why þat thow sholdest merueylen / syn thow hast lerned by the sentense of plato / þat nedes the wordes moten ben cosyne to þe 24 thynges of which they spekyng

¶ The .12. Metur [*Leaf 107, back, margin*]

**B**lysfyl is þat man þat may sen the clere welle of good / blysfyl is he þat may vnbyndyn hym fro the bondes of the heuy erthe // the poete of trace orpheus þat whilom hadde 28 ryht gret sorwe for the deth of his wyf / After þat he hadde makid by his wepplly songes þe wodes moeuable to rennen / and hadde makyd the ryueres to stondyn styll / and hadde makyd the hertes & the hyndes to Ioignen dredeles hir sydes to cruwel lyouns / 32 forto herknen his songe // and hadde makyd þat the hare was

<sup>1</sup> gloss: .i. boni.

<sup>2</sup> gloss: .i. dei.

<sup>3</sup> leaf 106.

nat agast of the hownde / whiche þat was plesid by his songe //  
 So whan the moste ardent loue of his wif / brende the entrayles  
 of his brest/ /ne the songes þat hadden ouercomen alle thinges  
 4 ne myhten nat asswagen hir lord orpheus/ /he pleynede hym of  
 the heuene goodes þat weren crwel to hym/ /he wente hym to the  
 howses of helle / and there he temprede hise blaundyssynge soonges /  
 by resownynge strenges and spak and soonge in wepyng al þat euer  
 8 he hadde resseyuyd/ /and laued owt of the noble welles of his modyr  
 calyope the goddes // and he soonge with as mochel as myht of  
 wepyng / and with as moche / as loue þat dowblede his sorwe myhte  
 yeue hym and thechen hym/ /and he commouede the helle and  
 12 requerede / and by-sowhte by swete preyere / the lordes of sowles in  
 helle / of relesinge / þat is to seyn to yilden hym his wif/ /Cerberus  
 the porter of helle with hise thre heuedes was cawht and al a-bayst for  
 1 the newe songe // and the thre goddesses / furijs / and vengeressis  
 16 of felonies / þat tormenten and agasten the sowles by anoy/ /woxen  
 sorful and sory and wepyn teeres for pite // tho ne was nat the  
 heued of yxion I-tormented / by the ouerthrowinge wheel/ /and  
 tatalus þat was destroyed by the woodnesse of longe thurst despisith  
 20 the flodes to drynke/ /the fowl þat hihte voltor / þat etith the  
 stomak or the gyser of ticius is so fulfyld of his song þat it nil etin  
 ne tyren no more / At the laste the lord and Inge of sowles was  
 moeued to misericordes and cryde/ /we ben ouercomen quod he / yiuē  
 24 we to orpheus his wyf to bere hym compaignye / he hath<sup>2</sup> wel  
 I-bowht hir by his song / and his ditee / but we wol putte a lawe in  
 this / and couenaut in the yifte / þat is to seyn þat<sup>3</sup> tyl he be owt  
 of helle / yif he looke by-hynde hym / þat his wyf shal comen ayein  
 28 vn to vs / but what is he þat may yiuē a lawe to loueres/ /loue is a  
 gret lawe and a strengere to hym self / than any lawe þat men may  
 yeuen/ /allas whan orpheus and his wyf weren almost at the termis  
 of þe nyht/ /þat is to seyn at the laste bowndes of helle/ /Orpheus  
 32 lookede abacward on Euridice his wyf and loste hir / and was ded/  
 /this fable apartienyth to yow alle / who so euere desireth or sekith  
 to lede his thowht in to the souereyn day / þat is to seyn to clernesse

<sup>1</sup> leaf 10S.<sup>2</sup> second *h* later.<sup>3</sup> ? þat later.

of souereyn god / ffor who so þat euere be so ouercomen þat he  
fychche hys eyen into the putte of helle / þat is to seyn who so sette  
thowhtes in erthely thinges / al þat euere he hath drawn of the noble  
good celestial / he lesith it whan he loketh the helles / þat is to seyn 4  
in to lowe thinges of erthe /

Explicit liber .3.<sup>us</sup>

Incipit liber quartus.

The I<sup>a</sup> prose [*margin, leaf 109*]

**W**Han philosophie hadde songyn softely *and* delitably  
the forseide thinges / kepyng the dignite of hir  
cheere / *and* the weyhte of hir wordes / .I. thanne 8  
þat ne hadde nat al owterly foryetin the wepyng *and*  
the Mowrnyng þat was set<sup>t</sup> in Myn herte / <sup>1</sup>fforbrak the entencyon  
of hir þat entendede yit to seyn some oothre thinges / *O quod* I thow  
art gyderesse of verrey lyht / the thinges þat thow hast seid me / 12  
hidir to ben so cleere to me *and* so shewyng by the deuyne lookyng  
of hem / *and* by the resouns that thei ne mowen nat ben ouercomyn //  
*and* thilke thinges þat þou toldest me / al be it so þat I hadde  
whilom foryeten hem / for the sorwe of the wrong þat hath ben don 16  
to me / yit natheles thei ne weeren nat al owtrely vnknownen to me //  
but this same is namely a ryht gret cause of my sorwe / so as the  
gouernoure of thinges is good / yif þat yueles mowen ben by any  
weyes / Or elles yif þat yueles passen *with* owte punyssinge // the 20  
whiche thing oonly / how worthi it is to ben wondrid vp on //  
thow considerist it wel thy self certeynly / but yit to this thing  
ther is yit another thing I-toigned more to be wondryd vp on / ffor  
felonye is imperisse *and* flowrith ful of Rychesses / *and* vertu nis 24  
nat al oonly *with*-owte meedes / but it is cast vndyr / *and* fortroden  
vndyr the feet of felonos foolk / *and* it abieth the tormentz in  
stide of wikkede felonus // of alle whiche thinges / ther nis no  
wyht þat may merueylen ynowh / ne compleyne þat swiche thinges 28  
ben doon in the regne of god þat alle thinges woot / *and* alle thinges  
may / *and* ne wole nat but oonly good thinges / / thanne seide she

<sup>1</sup> leaf 109, back.

thus/ /Certes quod she þat weere a gret meruayle / and an enbasshinge  
 with-owten ende/ /and wel moore horrible than al monstres/ /yif it  
 weere as thow weenest/ /þat is to seyn þat in the rith ordenee hows  
 4 of so mochel a fader and an ordenoure of meyne / þat the vesseles þat  
 ben fowle and vyl / sholden ben honoured and he heryed/ /and the  
 presious vesseles sholden ben defowled / and vyl / but it is nat so/ /ffor  
 yif tho thinges þat .I. haue concluded a lytel her by-forn ben kept  
 8 hool and vnaced / thow shalt wel knowe by the Autoryte of god / of  
 the whos regne I speke / þat certes the goode foolk' ben alwey myhty /  
 and shrewes ben alwey owt cast' <sup>1</sup>and feble/ /ne the vices ne ben  
 neuer mo with-owte peyne / ne the vertuus ne ben nat' with-owte  
 12 mede/ /and þat blysfulnesses comyn alwey to goode folk/ /and  
 infortune comth alwey to wikkyd foolk / and thow shalt wel  
 knowe manye thinges of this kynde / þat shollen cesen thy  
 pleyntes / and strengthyn the with stidfast sadnesse / and for thow  
 16 hast seyn the forme of the verray blysfulnesse / by me þat hane  
 whilom shewid it the/ /and thow hast knowen in whom blysfulnesse  
 is I-set/ /alle thinges I tretim þat I trowe ben necessarye to putten  
 forth / I shal shewe the / the wey þat shal bryngen the ayein vn to  
 20 thin hows/ /and I shal fycchen fetheres in thi thowht / by whiche  
 it may areysen in heyhte / so þat alle tribulacyon ydon a-wey/ /thow  
 by my gydyng and by my paath and by my slédys shal mowe  
 retorne hool and soun in to thi contree/ / /

The fyrste metur [*margin, leaf 110, back*]

24 **I** Haue forsothe swife fetheres þat surmounten the heyhte of  
 heuene/ /whan the swifte thowht hath clothid it self in tho  
 fetheres / it despiseth the hateful Erthes and surmountith the  
 Roundnesse of the grete ayr/ /and it seth the clowdes by-  
 28 hynde <sup>2</sup>His bak / and passeth the heyhte of the regyon of the ffyr /  
 þat eschaufeth by the swifte moeuyng of the fymament/ /til þat he  
 areyseth hym in to the howses þat beren the sterres / and loyneth  
 his weyes with the sonne phebus/ /and felawshipith the wey of the  
 32 olde colde saturnis/ /and he ymaked a knyht of the clere sterre / þat  
 is to seyn þat the thowght is makyd goddes knyht by the sekyng of

<sup>1</sup> leaf 110.

<sup>2</sup> leaf 111.

trowthe to comyn to the verray knoleche of god/ /and thilke thocht  
renneth by the cercle of the sterres / in alle places per as the shynynge  
nyht is painted/ /pat is to seyn the nyht pat is clowdeles/ /ffor on  
nyhtes pat ben clowdeles it semeth as the heuene weere peyntyd with 4  
diuerse ymages of sterris/ /and whanne he hath Idoon there I-nowh  
he shal forletyn the laste heuene / and he shal pressen and wyndyn  
on the bak of the swifte firmament and he shal ben makid parfit of  
worshipful lyht of god/ /ther halt the lord of kynges the ceptre of 8  
his myht / and a-tempreth the gouvernementus of the world/ /and the  
shynynge Iuge of thinges stable in hymself gouerneth the swifte cart  
or wayn pat is to seyn the circular moeuyng of the sonne/ /and yif  
thy wey ledith the ayein so pat thou be browht thider / thanne 12  
wolphow seye / now pat / that is the contre pat thou requerest / of  
which thou ne haddest no mynde/ /but now it remenbryth me wel  
her was .I. born/ /her wol I fastne my degre her wole I dwelle / but  
yif the liketh thanne to lokyn on the dyrknesses of the erthe / pat 16  
thou hast forleten / thanne shalthow sen pat thise felonos tyrauntz  
/ pat the wrecchede pople dredith now shollen ben exiled fro thilke  
fayre contre/ //

The 2<sup>e</sup> prose [*margin, leaf 115*]

**T**Han seyde I thus / owh I wondre me / pat pou bihetist me 20  
so grete thinges / ne .I. ne dowte nat pat pou ne mayst wel  
performe pat thou by-hetist/ /But .I. preye the only this /  
pat thou ne tarye nat to telle me thilke thinges / pat  
thou hast moeued/ /ffyrst quod she thou moost nedes knowen / pat 24  
goode folk ben alwey stronge and myhty / and the shrewes ben feeble  
and dishert and naked of alle strengthes/ /and of thise thinges /  
Certes euerich of hem is declared and shewid by other/ /for so as  
good and yuel ben two contraries / yif so be pat good be stidefast / 28  
than sheweth the feblesse of yuel al opinly/ /and yif pou knowe  
clerly the frelenesse of yuel / the stidefastnesse of good is knowen/ //  
but for as moche as the fey of my sentence shal be the more ferme  
and haboundaunt / I wil gon by pat oo wey and by pat oother / and 32  
I wole conferme the thinges pat ben purposed / now on this side /  
and now on pat side/ /two thinges ther ben in whiche the effect of

alle the dedis of mankynde standith / þat is to seyn wil *and* power /  
*and* yif þat oon of these two faylyth ther nis no thing<sup>1</sup> þat may be  
 don / for yif þat wil lakkit<sup>1</sup> / ther nis no wiht þat vndirtaketh to  
 4 don þat he wol nat don/ *and* yif power fayleth / the wil nis but in  
 ydel *and* stant for nawht / *and* ther-of comht it þat yif thow see a  
 wiht þat wolde geten þat he may nat geten thow mayst nat dowten  
 þat power ne fayleth hym to hauen þat he wolde/ /this is opin *and*  
 8 cler *quod* I ne it ne may nat ben denoyed in no Manere/ *and* yif þou see  
 a wyht *quod* she þat hath doon þat he wolde doon / þou nyht nat  
 dowten þat ne hath had power to doon it/ /no *quod* I/ *and* in þat  
 that euery wyht may / in þat men may holden hym myhty / as who  
 12 seyth in so moche as man is myhty to doon a thing / in so mochel men  
 halt hym myhty/ *and* in þat he ne may / in þat men demen hym to  
 ben feble // I confesse it wel *quod* I/ /Remenbrith the *quod* she þat I  
 haue gaddered / *and* shewed by forseide resouns þat al the entencion  
 16 of the wil of mankynde which that is lad by diuerse studies hasteth  
 to comen to blisfulnesse/ /it remenbrith me wel *quod* I þat it hath ben  
 shewed/ *and* recordeth the nat thanne *quod* she þat blisfulnesse is  
 thilke same good þat men requeren / so þat whan blyfulnesse is re-  
 20 quered of alle / þat good also is requered *and* desired of alle / /it ne  
 recordeth me nat *quod* I / for I haue it gretly alwey fichched in my  
 memorye/ /Alle folk<sup>1</sup> thanne *quod* she goode *and* eke badde enforcen  
 hem with owte defference of entencion to comyn to good/ /this is a  
 24 verray consequence *quod* I/ *and* certeyn is *quod* she / þat by the  
 getinge of good / ben men ymaked goode/ / this is certeyn *quod* I//  
 thanne getin goode men þat they desiren/ /So semeth it *quod* I/ /but  
 wikkede folk<sup>1</sup> *quod* she yif they getyn the good þat they desiren /  
 28 they ne mowe nat be wikkede/ /so is it *quod* I/ /thanne so as þat oon /  
*and* þat oother *quod* she desiren good / *and* the goode foolk<sup>1</sup> getin  
 good / *and* nat the wikk<sup>1</sup> foolk<sup>1</sup>/ /thanne nis it no dowte / þat the  
 goode foolk<sup>1</sup> ne ben myhti *and* wikkede folk<sup>1</sup> ben feble/ /who so þat  
 32 euere *quod* I dolteth of this / he ne may nat considere the nature of  
 thinges ne the consequence of Resouns/ *and* ouer this *quod* she / yif  
 þat ther be two thinges / þat han oo same purpose by kynde / *and*

<sup>1</sup> leaf 115, back.

þat oon of hem pursueth *and* parfo[r]meth thilke same thing by  
naturel office / *and* þat oother ne may nat doon thilke naturel office /  
by folwith by other manere / thanne is *conuenable* to nature hym þat  
1A-complesseth his purpos kyndeli / *and* yit he ne Acomplesseth nat 4  
his owne purpos / wheyther of these two demestow for moore myhty/  
/yif þat I coniecte *quod* I þat þou wolt seye / algates yit I desire to  
herkne it more pleynly of the / /thow nyll nat thanne denoye *quod*  
she þat the Moeuement of goynge nis in Men by kynde / /no forsothe 8  
*quod* I / /ne þou ne dowtest nat *quod* she þat thilke naturel office of  
goynge ne be the the office of feet<sup>2</sup> / /I ne dowte it nat *quod* I / /thanne  
*quod* she yif þat a wyht be myhty to moeue *and* goth vp on hise feet /  
*and* another to whom thilke naturel office of feet lakketh enforceth 12  
hym to goon crepinge vp on hise handes / /which of these two owhte  
to ben holden the Moore myhty by ryht / /knyt<sup>3</sup> forth the remenaunt  
*quod* I / for no wyht ne dowlth þat he þat may gon by naturel  
office of feet / ne be moore myhty / than he þat ne may nat / /but the 16  
souereyn good *quod* she / þat is eueneliche purposed to þe good folk<sup>1</sup>  
*and* to badde / the goode folk<sup>1</sup> sekyn it by naturel office of vertuus /  
/ *and* the shrewis enforcen hem to geten it by diuerse coueytise of  
ertheli thinges / /which þat nis no naturel office to getin thilke same 20  
souereyn good / trowestow þat it be any other whise / nay *quod* I /  
for the consequence is opyn *and* shewing of thinges þat I haue  
graunted / þat nedes goode folk<sup>1</sup> moten ben myhty / *and* shrewes  
feeble *and* vnmyhty / /thow rennist a ryht by-forn me *quod* she / *and* 24  
this is the Iugement þat is to seyn / /I Iuge of the ryht as these leches  
ben wont to hopyn of sike folk<sup>1</sup> / whan they aperceyuen þat nature is  
redressed / *and* withstondith to the maledie / but for I se the now  
al redi to the vndirstondinge / /I shal shewe the moore thikke *and* 28  
continuel resouns / ffor loke now how gretly shewith the feblesse *and*  
infirmite of wikkede folk<sup>1</sup> þat ne mowen nat comyn to þat hir naturel  
entenciun ledith hem / *and* yit almost thilke naturel entencion  
constreinith / /*and* what weere to demen thanne of shrewes / yif thilke 32  
naturel help hadde forletin hem / /the which naturel help of enten-  
cion<sup>4</sup> goth a-wey by-forn hem / *and* is so gret þat vnnethe it may

<sup>1</sup> leaf 116.<sup>2</sup> gloss: .i. pedum.<sup>3</sup> gloss: .i. contexe.<sup>4</sup> leaf 116, back.

ben ouercome/ /*considere* thanne how gret deffaute of power *and* how  
 gret feblesse ther is in wikkede felonos folk/ /as who seyth the gretter  
 thing þat is coueyted / *and* the desire nat acomplised / of the lasse  
 4 myht is he þat coueyteth it *and* may nat acomplisse/ /*and* forthi  
 philosophie seyth thus by souereyn good/ /ne shrewes ne requeren nat  
 lyhte meedis ne veyn games / whiche they ne may folwen ne holden /  
 but they faylen of thilke somme *and* of the heyhte of thinges / þat  
 8 is to seyn souereyn good/ /ne these wrechches ne comyn nat to the  
 effect of souereyn good / the which they enforen hem oonly to geten /  
 by nyhtes *and* by dayes/ /in the getinge of which good the strengthe  
 of good folk<sup>t</sup> is ful wel ysene/ /for ryht so as thow myhtest demen  
 12 hym myhty of goinge þat goth on his feet / tyl he myhte come to  
 thilke place fro the whiche place ther ne laye no wey forthere to ben  
 gon / ryht so most thow nedes demen hym for ryht myhty þat getith  
*and* ateynith to the ende of alle thinges þat ben to desired / by-yonde  
 16 the whiche ende ther nis nothing to desire/ /of the which power of  
 good folk<sup>t</sup> men may conclude þat the wikked men semen to be  
 bareyne *and* naked of alle strengthe/ /for whi forletyn they vertuus  
*and* folwen vices / nis it nat for þat they ne knowen nat<sup>t</sup> the goodes /  
 20 but what thing is moore feeble *and* more caytyf thanne is the blynd-  
 nesse of ignoraunce/ /or elles they knowen ful wel whiche thinges þat  
 they owhten folwe / but lecherie *and* coueytise ouerthrowith hem  
 mys-torned/ /*and* certys so doth distemperaunce to feeble men þat ne  
 24 mowen nat wrastlen ayenis the vices/ /ne knowen they nat thanne /  
 wel þat thei forletyn the good wilfully / *and* tornen hem wilfully  
 to vices/ /*and* in this wyse they ne forletyn nat oonly to ben  
 myhty / but they forletyn al owtrely in any<sup>1</sup> whise for to ben/  
 28 /for they þat forletyn the comune fyn of alle thinges þat ben/  
 /they<sup>1</sup> forletyn also ther-with-al for to ben / *and* per auenture it  
 sholde semen to som folk<sup>t</sup> þat this weere a merveyle to seyen / þat  
 shrewes whiche þat contienen the Moore partye of men / ne ben nat  
 32 ne han no beynge/ /but natheles it is so / *and* thus stant this thing/  
 /for thei þat ben shrewes / I denoye nat þat they ben shrewes / but  
 I denoye *and* seye sympeli *and* pleynly þat thei ne ben nat / ne han no

<sup>1</sup> leaf 117.



beynge/ /ffor ryht as thow myhtest seyen of the carayne of a man /  
þat it weere a ded man / but thow ne myhtest nat symplely callen it  
a man/ /So graunte I wel forsothe þat visious folk<sup>1</sup> ben wikked / but  
I ne may nat graunten absolutly *and* symplely / þat they ben/ /for <sup>4</sup>  
thilke thing þat withholdeth ordre *and* kepith nature / thilke thing  
is *and* hath beynge/ / but what thing þat fayleth of þat / þat is to  
seyn þat he forletith naturel ordre he forletith thilke beinge þat is set  
in his nature/ /but thow wolt seyn þat shrewen mowen/ /Certes þat <sup>8</sup>  
ne denoye I nat / but certes hyr power ne dessendit nat<sup>1</sup> of strengthe /  
but of feeblesse/ / ffor thei mowen don wikkednesses / the whiche  
they ne myhte nat don yif they myhten dwellin in the forme *and* in  
the doynge of good folk/ /*and* thilke power shewith ful evidently þat <sup>12</sup>  
they ne mowen ryht nawht/ /ffor so as I haue gadered *and* proeued a  
litel her byforn þat yuel is nawht / *and* so as shrewes mowen oonly  
but shrewednesses/ /this conclusion<sup>1</sup> is al cleer þat shrewes ne mowen  
ryht nawht ne han no power/ /*and* for as moche as þou vnderstonde / <sup>16</sup>  
which is the strengthe of this power of shrewes / I haue diffinissed a  
litel her by-forn / þat nothing is so myhty as souereyn good/ /þat is  
soth *quod* I/ /*and* thilke same souereyn good may don non yuel//  
Certes no *quod* I/ /is ther any wyht thanne *quod* she þat weneth <sup>20</sup>  
þat men mowen doon alle thinges/ /no man *quod* I/ /but he be owt<sup>1</sup>  
of his witte/ /but certes shrewes mowen don yuel *quod* she/ /ye wolde  
god *quod* I that <sup>1</sup>they myhten don non/ /thanne *quod* she so as he  
þat is myhty to doon oonly but goode thinges may don alle thinges / <sup>24</sup>  
*and* they þat ben myhty to don yuele thinges ne mowen nat alle  
thinges / thanne is it opin thing *and* manifest / þat they þat mowen  
don yuel ben of lasse power/ /*and* yit to proeue this *conclusion* ther  
helpeth me this þat I haue Ishewed her by-forn/ /þat alle power is to <sup>28</sup>  
be nowmbryd among thinges þat men owhten requere/ /And I haue  
shewid þat alle thinges þat owhten ben desired ben referred to good  
Ryht<sup>1</sup> as to a manere heyhte of hir nature/ /but for to Mowen don yuel  
*and* felonie ne may nat ben referred to good/ /thanne nis nat yuel of <sup>32</sup>  
the nowmbyr of thinges þat owhte ben desired/ /but alle power owhte  
ben desired *and* required / than is it opin *and* cler þat the power ne

<sup>1</sup> leaf 117, back.

the Mowinge of shrewes nis no power / *and* of alle these things it  
 sheweth wel þat the goode folk' ben certeynly myhty *and* the shrewes  
 dowteles ben vnmyhty/ / *and* it is cler *and* opyn þat thilke sentence  
 4 of plato is verray *and* soth / þat seyth þat oonly wyse men may doon  
 þat they desiren/ / *and* shrewes mowen hawnten þat hem liketh/ /but  
 þat they desiren þat is to seyn to comyn to souereyn good / they ne  
 han no power to a-complissen þat/ /ffor shrewes don þat hem lyst /  
 8 whan by the thinges in which they deliten / they wenen to ateyne to  
 thilke good þat they desyren/ /but they ne getyn ne ateynen nat  
 ther to / for vices ne comyn nat blysfulnesse/ / /

The 2<sup>de</sup> Metur [*margin, leaf 118*]

12 **W** Ho so þat the couertoures of hir veyn aparayles myhte  
 strepyn of these prowde kynges / þat þou seest sitten  
 on heygh on hir charyes glyteringe in shynynge purple /  
 enuyrowned *with* sorwful armures / Manassinge *with*  
 erwel Mowth / blowinge by woodnesse of herte/ /he sholde seen  
 16 thanne þat thilke lordes beren *with*-inne hyr corages ful streyte  
 cheynes/ /for lecherie tormentith hem in þat oon syde *with* gredy  
 venyns / *and* trowblable Ire þat arayseth in hym the floodes of  
 trwblynges tormentith vp on þat oother side hyr thowht/ /Or sorwe  
 20 halt hym weery *and* y-kawht / or slidinge *and* deceyuyng hope  
 tormentith hem/ /*and* therefore syn þou seest oon heed / þat is to seyn  
 oon tyraunt beeren so manye tyranyes / thanne ne doth thilke tyraunt  
 nat that he desireth / syn he is cast down *with* so manye wikkede  
 24 lordes / þat is to seyn *with* so manye vices þat han so wikkedly  
 lordshippes ouer hym/ /

¶ The iij<sup>de</sup> prose [*margin, leaf 120*]

28 **S** Eestow nat thanne in how gret fylthe these shrewes ben  
 ywrappyd / *and* *with* which cleernesse these good folk' shynen/  
 /In this sheweth it wel / þat to goode folk' ne lakketh neuer  
 mo hir meedes / ne shrewes lakken neuer mo tormentz/ /ffor  
 of alle thinges þat ben ydoon / thilke thing for which any thing is  
 don / it semyth as by Ryht þat thilke thing be the Meede of þat/ /as

thus yif a man renneth in the stadie or in the forlong for the corone /  
thanne lith the Meede in the corone for which he renneth / *and* I  
have shewed þat blyfulness is thilke same good / for which þat alle  
thinges ben doon / thanne is thilke same good purposed to the workes 4  
of mankynde ryht as a comune meede which meede ne may ben  
desseyuered fro good folk / for no wiht as by Ryht fro thennes forth  
þat hym lakketh goodnesse / ne shal ben clepyd good / *ffor* which  
thing folk of goode maneres hir meedes ne forsaken hem <sup>1</sup>neuer mo / 8  
*ffor* al be it so þat shrewes wexen as woode as hem list ayenis goode  
folk / yit neuer the leese the corone of wyse men shal nat fallen ne  
faaden / for foreyne shrewednesse ne by-nymyth nat fro the corages of  
goode folk hir propre honour / but yif þat any wiht reioyse hym of 12  
goodnesse þat he hadde taken fro *wit* owte / as who seyht yif þat any  
wiht hadde his goodnesse of any oother man than of hym self / certes  
he þat yaf hym thilke goodnesse / or elles som oother wyht myhte  
be-nyme it hym / *but* for as moche as to euery wyht his owne propre 16  
bownte yeueth hym his Meede / thanne at erst shal he faylen of Meede  
whan he forletith to ben good / *and* at the last so as alle Meedes ben  
requered for men weenen þat they ben goode / who is he þat nolde  
deme / þat he that is ryht myhty of good weere part-les of the Meede / 20  
*and* of what Meede shal he be gerdoned / certes of ryht fayre Meede  
*and* ryht grete a-bouen alle Meedes / *remenbre* the of thilke noble  
corolarye / þat I yat the a litel her byforn / *and* gadere it to-gidere  
in this manere / *so* as good hym self<sup>2</sup> his blisfulness / thanne is it 24  
cleer *and* certeyn þat alle good folk ben maked blyful for they ben  
goode / *and* thilke folk þat ben blyful it a-cordeth *and* is couenable  
to ben goddes / *thanne* is the Meede of goode folk swich þat no day  
shal enpeyren it / ne no wikkednesse ne shal derken it / ne power of 28  
no wyht ne shal nat amenusen it / þat is to seyn to ben maked  
goddes / *and* syn it is thus þat goode Men ne faylen neuer mo of hir  
Meede / Certes no wysman ne may dowte of vndepartable payne of  
the shrewes / þat is to seyn that the payne of shrewes ne departeth 32  
nat from hem self neuer Mo / *ffor* so as goode *and* yuel *and* payne  
*and* Meedes ben contrarye / it mot nedes ben that Ryht as we seen by-

<sup>1</sup> leaf 120, back.<sup>2</sup> gloss: .i. ipsum bonum.

tyden in gerdown 1 of goode / þat also mot the peyne of yuel answey  
 by contrarye party to shrewes/ /Now thanne so as bownte *and* prowesse  
 ben the Meede to goode foolk/ /Also is shrewednesse it self torment to  
 4 shrewes/ /thanne who so þat euer is entechched *and* defowled with  
 yuel / yif shrewes thanne wolen preysen hem self / may it semen to  
 hem / þat they ben / with owten party of torment / syn they ben  
 swiche þat the vtteriste wikkednesse / þat is to seyn wikkede thewes<sup>2</sup> /  
 8 which þat is the owttereste *and* the worste kynde of shrewednesse  
 ne defowleth ne entechcheth nat hem oonly but infecteth *and*  
 enuenumeth hem gretly/ /*and* also looke on shrewes þat ben the  
 contrarye party of goode Men / how gret peyne felawshipith *and*  
 12 folueth hem / for þou hast lerned a lytel her by forn / þat alle thing þat  
 is *and* hath beyng is oon / *and* thilke same oon is good / thanne is  
 this the consequence / þat it semyth wel / þat alle þat is *and* hath  
 beyng is good / this is to seyn as who seyth þat beyng *and* vnite  
 16 *and* goodnesse is al oon / *and* in this manere it folweth thanne þat  
 alle thing þat fayleth to ben good it styntyth forto be *and* forto  
 han any beyng/ /wherfore<sup>3</sup> it is / þat shrewes styntyn forto ben þat  
 they weeren/ /but thilke oother forme of mankynde / þat is to seyn  
 20 the forme of the body with-owte sheweth yit that these shrewes  
 weeren whilom men / wher-for whan they ben peruerted *and* torned  
 in to Malice / certes than han they forlorn the nature of mankynde/  
 /but so oonly bownte *and* prowesse may enhawsen euery man ouer  
 24 oother men / thanne mot it nedes be þat shrewes which þat shrewed-  
 nesse hath cast owt of the condicion of mankynde / ben put vndyr  
 the mer[i]tte *and* the desert of men/ /thanne bytydeth it / þat yif þou  
 seest a wyht þat be tranformed in to vices / thow ne mayst nat weene  
 28 þat he be a man/ /ffor yif he be ardaunt in aueryce / *and* þat he be a  
 rauaynour / by vyolence of foreyne rychesse / thow shalt<sup>4</sup> seyn þat he  
 is lyke to the wolf/ /*and* yif he be felonows *and* with-owte reste *and*  
 excersise his tonge to chidinges / þou shalt lykkne hym to the hownd//  
 32 *and* yif he be a preuey awaytor I-hidd *and* reioyseth hym to Rauysse  
 by whiles / þou shalt seyn hym lyke to the fox whelpes/ *and* yif he be  
 distempre *and* quakith for Ire / men shal weene þat he bereth the corage

<sup>1</sup> leaf 121.

<sup>2</sup> gloss: .i. condiciouns.

<sup>3</sup> gloss: quo fit.

<sup>4</sup> leaf 121 back.

of a lyon) / *and* yif he be dredful *and* fleynge *and* dredith thinges þat  
 ne owhten nat to ben dredd / men shal holden hym lyk to the hert/  
 / *and* yif he be slowh *and* astonyd *and* lache he lyuyth as an asse / *and*  
 yif he be lith *and* vnstidefast of corage *and* chaungith ay hise studies / 4  
 he is lykned to bryddes / *and* yif he be plownged in fowle *and*  
 vnclene luxuris / he is withholden in the fowle delices of the fowle  
 sowe / / thanne folueth it þat he þat forletith bownte *and* prowesse / he  
 forletith to ben a man / / syn he may nat passen in to the condicion 8  
 of god he is torned in to a best / /

¶ The 3<sup>de</sup> Metur [*margin, leaf 122, back*]

**H**Vrus the wynde aryuede the sayles of vlixes due of the  
 contre of narice *and* his wandrynge shippes by the see / / in  
 to the Ile there as Cirtes / the fayre goddesse / dowhter of 12  
 the sonne dwellith / þat medleth to hire newe gestes / drynkes  
 þat ben towched *and* maked with enchaumentz / *and* after þat hir  
 hand myhty ouer the herbes hadde chaunged hir gestes in to diuerse  
 maneres / þat oon of hem is couered his face with forme of a boere / 16  
 þat oother is chaunged in to a lyoun of the contre of marmorike /  
*and* hise nayles *and* hise teth wexen / / þat oother of hem is neweliche  
 chaunged in to a wolf / *and* howleth whan he wolde wepe / þat oother  
 goth debonayrely in the hows as a tygre of Inde / / but al be it so þat 20  
 the godhed of Mercurie / þat is clepid the bryd of archadie / hath had  
 mercy of the duke vlixes / bisegyð with diuerse yueles / *and* hath  
 vnbounded hym fro the pestelence of his oostesse / algates the Roweres  
*and* the maryneres hadden by this I-drawn in to hir Mowthes *and* 24  
 dronken the wikkede drynkes / / they that weeren wexen swyn /  
 hadden by this Ichaunged hir mete of bred / / forto eten akkornes of  
 okes / / non of hir lemes ne dwelleth with hem hool / but they han  
 lost the voyce *and* the body / / oonly hyr thowht dwelleth with hem 28  
 stable / þat weepith & byweyleth the Monstruos chaun<sup>1</sup>gyngge þat they  
 suffren / / O ouer lyht hand / as who seyth / O feble *and* lyht is the  
 hand of cirtes the enchaunteresse / þat chaungeth the bodies of folkys  
 in to bestys to regard *and* to comparisoun of Mutasion þat is maked 32

<sup>1</sup> leaf 123.

by vices/ /ne the herbis of cirtes ne ben nat myhty / for al be it so  
 þat they may chaungen the lymes of the body / algates yit they may  
 nat chaunge the hertes/ /ffor *with-inne* is Thydd the strengthe *and*  
 4 vigor of men / in the secre toure of hir hertes / þat is to seyn the  
 strengthe of reson/ /but thilke venyms of vices to-drawn a man to  
 hem moore myhtyly than the venym of cirtes/ /ffor vices ben so cruel  
 þat they percen *and* thorw passen the corage *with Inne*/ *and* thogh  
 8 they ne anoye nat the body / yit vices wooden to destroyen men by  
 wownde of thowht.

¶ The ferthe prose [*margin, leaf 127*]

12 **T**Han seyde I thus / I confesse *and* am a-knowe it *quod* I / ne  
 I ne se nat / þat men may sayn as by ryht þat shrewes ne  
 ben changed in to bestis by the qualyte of hyr sowles / al  
 be it so þat they kepyn yit the forme of the body of man-  
 kynde/ /but I nolde nat of shrewes of whiche the thowht cruel  
 woodeth alwey in to destruccion) of goode men / þat it weere leueful  
 16 to hem to don þat/ /*Certes quod* she ne it nys nat leueful to hem /  
 1As I shal wel shewe the in couenabele place / but natheles yif so  
 weere þat thilke þat men weenen be leueful to shrewes weere by-  
 nomen hem so þat they ne myhte nat anoyen or doon harm to goode  
 20 men / *Certes* a gret partye of the peyne to shrewes sholde ben allegged  
*and* releued for al be it so þat this ne seme nat credible thing<sup>r</sup> per  
 auenture to some folk<sup>r</sup> / yit moot it nedes be / þat shrewes ben moore  
 wrechches *and* vnsely whan they may doon *and* performe þat they  
 24 coueyten / than yif they myhte nat complyssen þat they coueyten/  
 / ffor yif so be þat it be wrechchednesse to wylne to don yuel / than  
 is moore wrechchednesse to Mowen doon yuel / *with* owte whiche  
 mowyng the wretched wil sholde languesse *with* owte effect/ /than  
 28 syn þat eueryche of these thinges hath his wrechchednesse / þat is to  
 seyn / wyl to doon yuel / *and* Mowyng to don yuel / it mot nedes  
 be þat they ben constreynyd / by the vnselynesses / þat woolen *and*  
 Mowen *and* performen felonyes *and* shrewednesses / I acorde me *quod*  
 32 I / but I desire gretly þat shrewes losten sone thilke vnselynesses /

<sup>1</sup> leaf 127, back.

þat is to seyn þat shrewes weeren despoyled of mowynge to don yuel/  
/ So shullen they *quod* she / *sonnere per auenture* than thow woldest /  
or *sonnere* than they hem self weene / for ther nis no thing so late  
in the short bowndes of this lyf / þat is long to a-byde / *namelyche* 4  
to a corage in-mortel / of whiche shrewes / the grete hope *and* the  
hye compassinges of shrewednesses / is ofte destroyed by a sodeyn  
ende or they ben war / *and* þat thing establyth to shrewes the ende of  
hir shrewednesse / for yif þat shrewednesse maketh wrechches / 8  
than mot he nedes ben most wrechched þat lengest is a shrewe / the  
whiche wikked shrewes wolde I demen aldermost *vnsely and* caytyfs /  
yif þat hir shrewednesse ne weere fynyshed at the leste wey / by  
the owtteryste deth / ffor yif I haue concluded soth of the *vnselynesse* 12  
of shrewednesse / than shewith it cleerly þat thilke wrechchednesse is  
<sup>1</sup>*with-owten* ende the whiche is certeyn to ben perdurable / *Certes*  
*quod* I this conclusion is hard *and* wondirful to graunte / but I  
knowe wel þat it a-cordeth moche to the thinges þat I haue graunted 16  
her by-forn / thow hast *quod* she the ryht estimacion of this / but  
who so euer weene þat it be an hard thing to a-corde hym to a con-  
clusion / it is ryht þat he shewe / þat some of the *premysses* ben  
false / or elles he moot shewe þat the collacions of *proposicions* nis 20  
nat spedful to a necessarye conclusion / *and* yif it ne be nat so / but  
þat the *premyssys* ben ygraunted / ther nis not<sup>2</sup> why he sholde blame  
the argument / for this thing that I shal telle the now ne shal nas  
seme lasse wondyrful / but of the thinges that ben taken also it it 24  
necessarye / as ho<sup>3</sup> seyth it folweth of that which that is purposed  
by-forn / what is that *quod* I / *Certes quod* she that is that thise  
wykked shrewes ben moore blysfyl or elles lasse wrechches þat a-byen  
the tormentz that they han deseruyd / than yif no peyne of Iustice 28  
ne chastysede hem / ne this ne seye I nat now / for that any man  
myhte thinke / þat the maners of shrewes ben coriged *and* chastised  
by venyaunce / *and* that they ben browht to the ryht wey by the  
drede of the torment / ne for that they yeuen to oother folk ensaunple 32  
to fien fro vices / but I vndyrstande yif in a nother manere / þat  
shrewes ben moore *vnsely* whan they ne ben nat punyssed / al be it

<sup>1</sup> leaf 128.<sup>2, 3</sup> *not, ho*, overline : by a corrector.

so þat ther ne be had no reson) or lawe of correccyon) / ne non en-  
 saumple of lookynge/ /and what manere shal that ben quod I / oother  
 than hath be told her by-forn/ /haue we nat thanne graunted quod  
 4 she / þat goode folk<sup>1</sup> ben blysfyl and shrewes ben wrechches/ /yis  
 quod I/ /thanne quod she yif þat any good weere added to the  
 wrechchednesse of any wyht / nis he nat moore weleful than .he þat  
 ne hath no Medlynge of good in his solitarye wrechchednesse/ /So  
 8 semyth it quod /.I./ and what seystow thanne quod she of thilke  
 wrechche þat lakked alle goodes / so þat no 'good nis medlyd in hijs  
 wrechchednesse / and yit ouer al his wykkednesse for which he is a  
 wrechche þat ther be yit a nother yuel anexed and knytte to hym//  
 12 shal nat men demen hym more vnsely / than thilke wrechche of  
 whiche the vnselynesse is releued by the partycipacion) of som good//  
 whi sholde he nat quod I/ /thanne certes quod she han shrewes whan  
 they ben punysshed / som what of good anexed to hyr wrechchednesse /  
 16 that is to seyn the same peyne þat they suffryn / which þat is good  
 by the reson) of Iustyce // and whan thilke same shrewes ascapyn with-  
 owte torment / than han they som what moore of yuel / yit ouer the  
 wykkednesse that they han don / þat is to seyn defaute of peyne /  
 20 which defaute of peyne thow hast graunted is yuel / for the deserte  
 of felonye/ /.I. ne may nat denye it quod I/ /Moche moore thanne  
 quod she ben shrewes vnsely whan they ben wrongfully delyueryd  
 fro peyne / than whan they ben punysshed by ryhtful venvyance/ /but  
 24 this is opyn thyng and cler þat it is ryht / þat shrewes ben punyssed /  
 and it is wykkednesse and wrong<sup>1</sup> þat they escapyn vnpunysshed//  
 who myhte deneye þat quod I/ /but quod she may any man denye þat  
 al that is ryht nis good / and also the contrarye / þat al that is wrong  
 28 is wykke/ /Certes quod I thise thinges ben cleere I-nowh / and þat we  
 han concludyd alyter her byforn/ /but I preye the þat thow telle me  
 yif þou acordest to leten no torment to sowles after þat the body is  
 endyd by the deth/ /this is to seyn vndirstandystow awht þat sowles  
 32 han any torment after the deth of the body/ /Certes quod she yee /  
 and þat ryht gret / of whiche sowles quod she / I trowe þat some ben  
 tormentyd / by asprenesse of peyne / and some sowles I trowe ben

<sup>1</sup> leaf 128, back.



exercised / by apurginge mekenesse/ /but my conseyll nis nat to  
determenye of this peynes / but I haue trauallyed *and* told / yit hider-  
to / for thow sholdest knowe / *pat* the Mowynge<sup>1</sup> of shrewes / which  
Mowynge the semyth to ben vnworthy <sup>2</sup>nis no mowynge / *and* ek of 4  
shrewes of which þou pleynedyst *pat* they ne weere nat punysshed /  
*pat* þou woldest seyn / *pat* they ne weeren neuer mo *with-owten* the  
torment<sub>3</sub> of hyr wykkednesse / *and* of the licence of Mowynge to don  
yuel / *pat* thow preydyt *pat* it myhte sone ben endyd / *and* *pat* þou 8  
woldest fayn lernen *pat* it ne sholde nat longe dure / *and* *pat* shrewes  
ben Moore vnsely yif they weere of lengere durynge / *and* most  
vnsely yif they weeryn perdurable/ /*and* after this I haue shewed the  
*pat* moore vnsely ben shrewes / whan they escapyn *with-owte* hir 12  
ryhtful peyne / than whan they ben punysshed by ryhtful venaunce/  
/ *and* of this sentence folweth it that thanne ben shrewes constreynyd  
at the laste *with* most greuos torment / whan men weene that they  
ne be nat punysshed / whan I considere thy resoun *quod* I / I ne 16  
trowe nat *pat* men seyn any thing<sup>1</sup> moore verayly/ /*and* yif I torne a-  
yeyn to the studyes of men who is he to whom it sholde seme *pat* he  
ne sholde nat oonly leuen these things / but ek gladly herkne hem/  
/ *Certes quod* she so it is / but men may nat / for they han hire Eyen 20  
so wont to the derknesse of erthely thinges / *pat* they ne may nat  
lyften hem vp to the lyht of cleer sothfastnesse / but they ben lyke to  
bryddes of which the nyht lyhtneth hir lookynge / *and* the day  
blyndeth hem/ /for whan men lookyn nat the ordre of thinges / but 24  
hir lustis *and* talent<sub>3</sub> / they weene *pat* eyther the leue or the Mowynge  
to don wykkednesse or elles the schapyng *with-owte* peyne be  
weleful/ /but considere the Iugement of the perdurable lawe / for yif  
þou conferme thy corage to the beste thinges / þou ne hast no nede 28  
of no Iuge to yeuen the prys or mede/ /for thow hast Ioyned thy self  
to the moost excellent thing / *and* yif thow haue enclenyed thy  
studyes to the wykked thinges / ne sek<sup>1</sup> no foreyne wreker *owt* of  
thy self / for thow thy self / hast thyrst thy self in to wikke <sup>3</sup>thinges 32  
/ Ryht as thow myhtest loken the fowle erthe by diuerse tymes / *and*  
the heuene / *and* *pat* alle other thinges stynten fro *with* *owte* / so *pat*

<sup>1</sup> gloss: .i. myght.<sup>2</sup> leaf 129.<sup>3</sup> leaf 129, back.

thow nere neyther in heuenene ne in erthe / ne saye no thing moore /  
 than shelde it semen to the as by oonly resoun of lookynge / þat  
 thow weere now in the sterres / *and* now in the erthe/ /but the poeple  
 4 ne lookyth nat in thise thinges / what thanne/ /shal we thanne  
 aprochen vs to hem þat I haue shewyd þat they ben lyk to bestys/<sup>1</sup>  
 /*and* what woltow seyn of this/ /yif þat a man hadde al for-lorn his  
 syhte *and* hadde foryetyn þat he euer sawh / *and* wende þat nothing  
 8 ne faylede hym of perfeccion of mankynde / now we þat myhten sen  
 the same thinges / wolde we nat weene þat he weere blynde<sup>2</sup>/ /ne also  
 ne acordith nat the poeple to þat I shal seyn / the which thing<sup>t</sup>  
 sustenyd by a stronge fowndement of resouns / þat is to seyn that  
 12 moore vnsely ben they þat don wrong to oothre folk<sup>t</sup> / than they þat  
 the wrong suffren / I wolde heren thylke same resouns *quod* I//  
 denyestow *quod* she þat alle shrewes ne ben worthy to han torment  
 //nay *quod* I/ /but *quod* she I am certeyn by many resouns þat  
 16 shrewes ben vnsely/ /it acordith *quod* I./ /thanne ne dowtestow nat  
*quod* she / þat thilke folk þat ben worthi of torment þat they ne ben  
 wrechches/ /it a-cordeth wel *quod* I/ /yif thow weere thanne yset a  
 Iuge or a knowere of thinges / trowestow þat men sholden tormenten  
 20 hym / þat hath don the wrong<sup>t</sup>/ /or elles hym þat hath suffred the  
 wrong/ /I ne dowte nat *quod* I þat I nolde don satisfaccion to hym  
 þat hadde suffred the wrong / by the sorwe of hym that hadden don  
 the wrong/ /thanne semyth it *quod* she þat the doere of wrong is  
 24 moore wrechehe / þat he þat suffred wrong/ /that folweth wel *quod*  
 I/ /than *quod* she by thise causes *and* by othre causes þat ben of  
 enforced by the same Roote / fylthe or synne by the propre nature of  
 it maketh men wrechches/ *and* it sheweth wel / þat the wrong that  
 28 men don nis <sup>3</sup>nat the wrechchednesse of hym þat reseuyyth the  
 wrong<sup>t</sup>/ /but certes *quod* she thise oratours or aduocat<sup>z</sup> don al the  
 contrarye/ /for they enforcen hem to commoeue the Iuges to han pite  
 of hem þat han suffred / *and* resseyued the thinges þat ben greuos  
 32 *and* aspre/ *and* yit men sholden moore ryhtfully han pite of hem þat  
 don the greuaunces *and* the wronges/ /the whiche shrewes it weere a  
 moore couenable thing/ /that the accusours or aduocat<sup>z</sup> / nat wroth

<sup>1</sup> *overline gloss* : *quod dicitur* (or *quasi dicit*) non. <sup>2</sup> *gloss* : q. d. sic. <sup>3</sup> leaf 130.

but pitous *and* debonayre, ledden tho shrewes þat han don wrong<sup>t</sup> to  
 the Iugement / ryht as men ledyn syke folk<sup>t</sup> to the leche / for þat  
 they sholden seken owt the maladies of synne by torment / *and* by  
 this couenaunt ether the entente of deffendours or aduokat<sup>z</sup> sholde 4  
 fayle *and* cesen in al / or elles yif the office of aduocat<sup>z</sup> wolde bettre  
 profyten to men it sholde ben torned in to the habite of accusacion /  
 þat is to seyn they sholden accuse shrewes / *and* nat excuse hem  
*and* ek the shrewes hem self yif it weere leueful to hem to sen at any 8  
 clyfte the vertu that they han forleten / *and* sawh that they sholden  
 putten adown the felthes of hir vices / by the torment<sup>z</sup> of peynes /  
 they ne owhte nat ryht for the recompensacyon for to geten hem  
 bownte *and* prowessse which þat they han lost / demen ne holden þat 12  
 thilke peynes weeren torment<sup>z</sup> to hem / *and* ek they wolden refuse  
 the attendaunce of hir aduocat<sup>z</sup> / *and* taken hem self to hyr Iuges /  
*and* to hir accusors / for which it bytidith / þat as to the wyse folk<sup>t</sup>  
 ther nis no place Ileten to hate / þat is to seyn that ne hate hath no 16  
 place amonges wyse men / for no wyht nyl haten goode men / but yif  
 he weere ouer mochel a fool / *and* for to haten shrewes / it nis no reson /  
 for ryht so as langwissynges is maledye of body ryht so ben vices  
*and* synne maledye of corage / *and* so as we ne deme nat þat they 20  
 þat ben syke of hir body / ben worthy to ben hated / but rather  
 worthy of pyte / wel <sup>1</sup>Moore worthi nat to ben hated / but for to ben  
 had in pite / ben they of whiche the thowhtes ben constreynyd by  
 felonows wykkednesse / þat is moore cruwel than any langwyssyng 24  
 of body /

¶ The ferthe Metur [*margin, leaf 130, back*]

**W** Hat deliteth yow to exciten so grete Moeuyng of  
 hateredes / *and* to hasten *and* bysyen the fatal dis-  
 posicion of yowre deth with yowre propre handes / þat  
 is to seyn by batayles or by kontek<sup>t</sup> / for yif ye axen 28  
 the deth / it hasteth hym of his owne wyl / ne deth ne taryeth nat his  
 swifte hors<sup>2</sup> / *and* the men þat the serpent *and* the lyown *and* þe tygre /  
*and* the beere / *and* the boor seken to slen with hir teth / yit thilke

<sup>1</sup> leaf 130, back.

<sup>2</sup> gloss : .i. disposiciones odii.

same men seken to slen euerych of hem oother / with swerd / lo for  
 hir maneres ben diuerse *and* descordaunt / <sup>1</sup>they móeuē vnryhtful  
 oostes *and* crwel batayles / *and* wynen to perise by entrechaungynges  
 4 of dartes / /but the resoun of crwelte nis nat I-nowgh ryhtful / wiltow  
 thanne yelden<sup>2</sup> a couenable gerdoun to the desertes of men / /Loue  
 ryhtfully goode folk<sup>1</sup> *and* haue pite on shrewes / /

¶ The fyfthe prose [*margin, leaf 131, back*]

8 **T**Hus se I wel *quod* I / eyther what blysfulnesse / or elles<sup>3</sup> what  
 vnselynesse is establyssed in the desertes of goode men / *and*  
 of shrewes / /but in this ilke fortune of poeple I se somewhat  
 of good / *and* somewhat of yuel / ffor no wyse man hath  
 leuere ben exiled / poore / *and* nedy / *and* nameles / than for to  
 12 dwellen in his Cyte and flowren of Rychesses / *and* be redowtable by  
 honour / *and* strong of power / /for in this wyse more clerly / &  
 more wytnessefully is the office of wyse men I-treted / whan the  
 blysfulnesse *and* the powste of gouernours is / as it weere I-shadd  
 16 amonges poeples / *þat* be nesshebers *and* subgitz / /syn *þat* namely  
 prysoun lawe / *and* thise oothre tormentz / of laweful peynes / ben  
 rather owed to felonos citezeins / for the whiche felonos <sup>4</sup>cetezeins /  
 tho peynes ben establysshed than for good folk / /thanne I meruayle  
 20 me gretly *quod* I / /why *þat* the thinges ben so mys entrechaunged /  
*þat* tormentz of felonyes pressen *and* confownden goode folk / *and*  
 shrewes rauysshē medes of vertu *and* ben in honours *and* in gret  
 estatiz / /*and* I desire ek for to weten of the what semyth the to ben  
 24 the resoun of this so wrongful a conclusion / for I wolde wondre wel  
 the lasse yif I trowede *þat* al thise thinges / weeren medled by  
 fortunous happe / but now hepyth *and* eneresith myn astonyenge/  
 /God / gouernour of thinges / *þat* so as god yeueth ofte tymes to  
 28 goode men goodes *and* myrthes / *and* to shrewes yuelis *and* aspre  
 thinges / /*and* yeueth ayeinward to goode folk<sup>1</sup> hardnesses *and* to  
 shrewes he grauntyth hym hir wyl / *and* *þat* they desiren / /what  
 defference thanne may ther be by-twixen *þat* *þat* god doth / *and* *þe*  
 32 happe of fortune / /yif men ne knowe nat the cause why *þat* it is / /ne

<sup>1</sup> leaf 131.

<sup>2,3</sup> Yelden, elles, *interlined by corrector.*

<sup>4</sup> leaf 132. (The z of cetezeins is the 3 of tormentz, &c.)

it nis no Merueyle *quod* she thowhg / þat men wenen þat ther be  
 somewhat folyssh *and* confuse / whan the reson of the ordre is  
 vnknowe / but al thogh þat þou ne knowe nat the cause of so gret a  
 disposicion / natheles for as moche as god the goode *gouernour* 4  
 atemprith *and* *gouernith* the world / ne dowte the nat þat alle  
 thinges ben doon a ryht.

¶ The fyfthe Metur [*margin, leaf 132, back*].

**W** Ho so þat ne knowe nat the sterres of arctour / I-torned  
 neygh to the souereyn contre or poynt / þat is to seyn 8  
 I-torned nygh to the souereyn pool of the fymament //  
*and* wot nat why the sterre boetes passeth or gaderith  
 hise weyues / *and* drencheth his late flambes in the see / *and* whi þat  
 boetes the sterre vnfoldith his ouerswifte arysynges / thanne shal he 12  
 wondryn of the lawe of the heye eyr<sup>1</sup> / *and* ek yif þat he ne knowe nat  
 why þat the hornes of the fulle Moene wexen paale *and* Infect by  
 bowndes <sup>2</sup>of the derke nyht<sup>3</sup> / *and* how the Moene dyrk *and* confuse  
 discourereth the sterres / þat she<sup>4</sup> hadde Icouered by hir cleere visage / 16  
 /the comune erreure moeueþ folk *and* makyt weery hyr basynnes of  
 bras by thilke strokes / þat is to seyn that ther is a manere of poeple  
 þat hihte coribandes þat weenen þat whan the moene is in the eclypse /  
 þat it be enchauntyd / *and* therefore for to rescowe the moene they 20  
 betyn hyr basyns *with* thilke strokes / ne no man ne wondrith whan  
 the blases of þe wynd chorus beten the strondes of the see / by  
 quakyng floodes / ne no manne wondrith whan the weyhte of sonwh  
 I-hardyd by the colde is resolued by the brennyng hete of phebz the 24  
 sonne / for her sen men redely the causes / but the causes I-hid þat is  
 to seyn in heuene trowblen the brestys of men / the moeuable poeple  
 is astonyd of alle thinges þat comyn selde *and* sodeynly in owre age /  
 but yif the trowbly erreure of owre ignoraunce departede fro ys / so 23  
 þat we wysten the causes / why þat swyche thinges by-tyden / certes  
 they sholden cese to seme wondres

<sup>1</sup> *gloss* : vel heuene, in a later hand.

<sup>3</sup> *gloss* : .i. eclipsis.

<sup>2</sup> leaf 133.

<sup>4</sup> *gloss* : .s. Luna.

¶ The syxte prose [*margin, leaf 139*].

**T**Hos is it *quod* I/ /but so as þou hast yeuen or by-hyhte me /  
to vnwrappen the hyd causes of thinges / *and* to discouere me  
the resouns couered with dyrknesses .I. prey the þat þou  
4 deuyse *and* Iuge me of this matere / *and* þat þou don me to  
vndirstondyn it / for this meracle or this wondyr / trowblith me ryht  
gretly/ *and* thanne she a lytel what smylng seide / þou clepist me  
*quod* she to telle thing þat is grettest of alle thinges þat mowen ben  
8 axed/ *and* to the whiche question vnnethes is ther awht Inogh to  
lauen it / as who seyth vnnethes is ther suffisauntly any thing to  
answere *parfytly* to thy question / for the matere of it is swych / þat  
whan o dowte is determyned *and* kut away / ther wexen oother  
12 dowtes *with-owte* nowmbyr / ryht as the heuedes wexen of ydre the  
serpent þat Ercules slowh/ /ne ther ne weere no manere ne non ende /  
but yif þat a wyht constreynede tho dowtes by a ryht lyfly *and*  
quyk fyre of thowht/ /þat is to seyn bi vigour / *and* strengthe of wit/  
16 /for in this matere men weeren wont to maken questions of the  
symplicite of the puryaunce of god / *and* of the ordyr of destine /  
*and* of sodeyn happe/ *and* of the knowynge *and* predestinacion  
diuine / *and* of the lyberte of fre wille / the whiche thinges þou  
20 thy self aperceyuyst wel / of what wyht they ben/ /but for as mochel  
as the knowinge of these thinges / is a manere porcion of <sup>1</sup>the medicine  
of the / al be it so þat I haue lytel tyme to don it / yit natheles I  
wol enforcen me to shewe somewhat of it/ /but al thogh the norys-  
24 ynges of dite of musike deliteth the/ /þou most suffren *and* for-beryn  
a litel of thilke delite / wyle þat I weue<sup>2</sup> to þe resouns yknyt by  
ordre/ /as it liketh to þe *quod* I so do/ /So spak she ryht as by  
another bygynnyng *and* seyde thus/ /the engendryng of alle thingis  
28 *quod* she / *and* alle the progression of Muable nature / *and* al þat  
moeueth in any manere taketh his causes / his ordre / *and* his formys /  
of the stableness of the dyuine thowght / *and* thilke deuyne  
thowht þat is yset *and* put in the towr/ /þat is to seyn in the heyhte  
32 of the symplicite of god / stablyssyth many manere gyses to thinges /  
þat ben to done / the whiche manere / whan þat men looken it / in

<sup>1</sup> leaf 139, back.

<sup>2</sup> gloss: *contexo*.

thilke pure klenesse of the diuine intelligence / it is yclepyd  
 puruyaunce / but whan thilke manere is referred by men / to thinges  
 þat it moueth *and* disponith / thanne of olde men it was clepyd  
 destyne/ /the whiche thinges<sup>1</sup> / yif þat any wyht looketh wel in his 4  
 thowht / the strengthe of þat oon *and* of þat oother / he shal lyhtly  
 mowen sen / þat these two thinges ben diuerse/ /for puruyaunce is  
 thilke deuyne reson / þat is enstablysshed / in the souereyn prynee  
 of thinges / the whiche puruyanþe disponith alle thinges/ /but 8  
 destine is the disposicion) *and* ordinaunce clyuyng to moeuable  
 thinges / by the whiche disposicion) / the puruyaunce knytteth alle  
 thinges in hir ordres/ /for puruyanþe embraceth alle thinges to hepe /  
 al thogh þat they ben diuerse / *and* al though they ben Infynyte/ 12  
 /but destyne departeth *and* ordeynyth alle thinges / syngulerly  
*and* dyuydyd / in moeuynge / in places in formes / in tymes as  
 thus/ /lat the vnfoldyng of temporel ordynaunce / assemblyd / *and*  
 oonyd / in the lookyng of the dyuyne thowt/ /is puruyaunce// 16  
*and* thilke same <sup>2</sup>assemblyng / & oonyng deuyded *and* vnfolden  
 by tymes / lat þat ben called destyne/ *and* al be it so þat these  
 thinges ben diuerse / yit natheles hangith þat oon of þat oother//  
 for why the ordyr destynal procedith of the symplycite of puruy- 20  
 aunce/ /for ryht as werkman þat aperceyuyth in his thoght the forme  
 of the thing þat he wol make / *and* moeueth the effect of the werk /  
 and ledith þat he hadde lokyd by-forn in his thowht / symplely /  
*and* presently / by temporel ordinaunce/ /certes ryht so god dispo- 24  
 nith in his puruyaunce syngulerly *and* stablely / the thinges þat  
 ben to done/ /but he amynystryth in many maneres *and* in diuerse  
 tymys by destyne/ /thilke same thynges þat<sup>3</sup> he hath desponed/  
 thanne weyther þat destyn[e]<sup>4</sup> be exercysed owther by some dyuyne 28  
 spyrit; seruauantz to the deuyne puruyaunce / or elles by som sowl<sup>5</sup> /  
 or elles by alle nature seruyng to god / or elles by the celestial  
 moeuynge of sterres / or elles by vertu of angelys / or elles by the  
 diuerse subtylyte of deuelys / or elles by any of hem / or elles by 32  
 hem alle/ /the destynal ordynaunce is ywouen<sup>6</sup> *and* a-complyssed/  
 /certes it is opyn thing þat the puruyaunce is an vnmoeuable / *and*

<sup>1</sup> gloss: .s. prudencia & fatum.    <sup>2</sup> leaf 140.    <sup>3</sup> thynges þat by corrector.<sup>4</sup> n by corrector.<sup>5</sup> gloss: .i. anima mundi.<sup>6</sup> gloss: .i. textitur.

symple forme of thinges to done/ /and the moeuable bond / and the  
 temporel ordynaunce of thinges / whiche þat the deuyne symplycite  
 of puruyance / hath ordeynyd to done / þat is destine/ /for which it  
 4 is<sup>1</sup> / þat alle thinges þat ben put vndyr destyne / ben certes subgitz to  
 poruyance / to whiche puruyance destyne it self is subgit and  
 vndyr/ /but some thinges ben put vndyr puruyance þat surmownten  
 the ordynaunce of destyne / and tho ben thilke þat stablely ben y-  
 8 feched negh to the fyrste godhed / they sormownten the ordre of  
 destynal moeuablete/ /for ryht as of cercles þat tornen a-bowte a same  
 centre / or a-bowte <sup>a</sup> poynthe / /thilke cercle þat is innerest / or most  
 with Inne / ioyneth to the symplesse of the Myddel / and is as it  
 12 weere a centre or a poynthe to þat oother cercles / þat tornen a-bowten  
 hym/ /And thilke þat is owtterest compased / by a large enuyronnyng /  
 is vnfolden by largere spaces / in so moche as it is fertherest<sup>3</sup> fro the  
 myddele symplycite of the poynthe / and yif ther be any thing þat  
 16 knytteth and felawshippith hym self to thilke myddel poynthe / it is  
 constreynyd in to symplycite / þat is to seyn in to vnmoeuablete / and  
 it cesith to ben shad and to fletyn diuersely / ryht so by semblable  
 reson thilke thing þat departeth fyrthest fro the fyrst thowht of god /  
 20 it is vnfolden and summytted to grettere bondes of destyne / and  
 in so moche is the thing moore fre and laus fro destynye as it axeth /  
 and holdeth hym nere to thilke centre of thinges / þat is to seyn / god /  
 and yif the thing clyueth to the stydefastnesse of the thoght of god /  
 24 and be with-owte moeuynge / certes it sormowntyth the necissite of  
 destyne / /thanne ryht swych comparyson as it is of skylynge<sup>4</sup> to  
 vndyrstondynge<sup>5</sup> / and of thing þat is engendryd / to thing þat is /  
 and of tyme to eternite / and of þe cerkle to the centre / ryht so is  
 28 the ordre of moeuable destyne / to the stable symplycite of puruyance /  
 thilke ordynaunce moeueth the heuene / and the sterres / and  
 atempyryth the elymenyz to gydere amonges hem self / and trans-  
 formeth hem by entrechaungeable mutasion / and thilke same ordre  
 32 newith ayen alle thinges growynge and fallynge<sup>6</sup> a-down / by sem-  
 blable progression<sup>7</sup> of sedes / and of sexes / þat is to seyn Male and  
 femele / and this ilke ordre constreyneth the fortunys and the dedes

<sup>1</sup> gloss : quo sit.    <sup>2</sup> leaf 140, back.    <sup>3</sup> ferthere alterd.    <sup>4</sup> gloss : .i. ratiocinacio.

<sup>5</sup> gloss : .i. intellectio.

<sup>6</sup> gloss : .i. accidentia.

<sup>7</sup> gloss : .i. issu.



of men by a bond of causes / nat able to be vnbownde<sup>1</sup>/ /the whiche  
destynal causes / whan they passen owt fro the bygynnynges of the  
vnmoeuable puryaunce / it mot <sup>2</sup>nedes be / þat they ne be nat  
Mutable / *and* thus ben the thinges ful wel ygouerned/ /yif þat the 4  
symplicite dwellynge in the dyuyn thought shewith forth the ordre  
of causes vnable to ben I-bowed<sup>3</sup>/ *and* this ordre constreynyth by  
his propre stablete / the Moeuable thinges / or elles they sholden  
fleten folyly/ /ffor which it is þat alle thingys semen to ben *confus* 8  
*and* trowble to vs men/ /for we ne mowen nat considere thilke ordyn-  
aunce/ /Natheles the propre manere of euery thing dressinge hem  
to goode disponith hem alle / for ther nis no thing don for cause of  
yuel / ne thilke thing þat is don by wykkede folk<sup>4</sup> / nis nat don for 12  
yuel/ /the wheche shrewes as I haue shewyd ful plentiuously seken  
good/ /but wykked errour mystorneth hem / ne the ordre comynge  
fro þe poynt of souereyn good / ne declynyth nat fro his bygynnynge/  
/but þou mayst seyn what vnreste may ben a worse confusion / than 16  
þat goode men han somtyme aduersite / *and* somtyme prosperite/  
/and shrewes also han now thinges þat they desiren *and* now thinges  
þat they haten/ /wheyther men lyuen now in swych hoolnesse of  
thowht / as who seyth / ben men now so wyse / þat swyche folk<sup>5</sup> as 20  
they demen to ben good folk<sup>4</sup> or shrewes / þat it moste nedes ben  
that folk<sup>4</sup> ben swyche as they wenen/ /but in this manere the domes  
of men discorden / þat thilke men þat some folk<sup>4</sup> demen / worthy  
of mede / oother folk<sup>4</sup> demen hem worthy of torment/ /but lat vs 24  
graunte / I pose that som man may wel demen or knowen the goode  
folk *and* the badde/ /may he thanne knowen *and* sen thilke Inneryste  
a-tempraunce of corages / as it hath ben wont to ben seyde of  
bodies/ /as who seyth / may a man spekyn *and* determinen of a- 28  
tempraunces in corages / as men weere wont to demen or spekyn of  
*complexion*s *and* a-tempraunces of bodies<sup>4</sup>/ /ne it ne is nat an vn-lyk  
myracle to hem þat ne knowen it nat/ /as who seyth / <sup>5</sup>but it is likt  
a merueyle or myracle to hem þat ne knowen it nat / why that swete 32  
thinges ben couenable to some bodies þat ben hool / & to some  
bodies bittere thinges ben couenable / *and* also why þat some syke

<sup>1</sup> *gloss* : i. indissolubile.<sup>2</sup> leaf 141.<sup>3</sup> *gloss* : i. indeclinabile.<sup>4</sup> *gloss* : quia dicitur non.<sup>5</sup> leaf 141, back.

folk<sup>1</sup> ben holpen *with* lyhte medicynes / *and* some folk<sup>1</sup> ben holpen  
*with* sharppe medicynes/ /but natheles the leche þat knowith the  
manere / *and* the atemprance of hele and of maledye ne merueylith of  
4 it nothing<sup>1</sup>/ /but what oother thing semith hele of corages but bownte  
*and* prowesse / *and* what other thing semyth maledye of corage but  
vices/ /who is ellis kepere of good or dryuere a-wey of yuel/ /but god  
gouernour *and* lechere of thowhtes/ /the wheche god whan he hath  
8 by-holden from the heye toure<sup>1</sup> of his purueaunce / he knowith what  
is cou<sup>2</sup>enable to euery wyht/ /*and* leueth hem þat he wot þat is  
cou<sup>2</sup>enable to hem/ /lo her-of comth *and* her-of is don this noble  
myracle of the ordre destynal / whan god þat al knowith doth swyche  
12 thing of which thing<sup>1</sup> þat vnknowynge folk<sup>1</sup> ben astoned/ /but for to  
constreine as who seyth / but for to comprehende *and* telle a fewe  
things of the deuyne depnesse / the whiche þat mannes resoun may  
vndirstonde/ / /thilke man þat þou wenest to ben ryht Iuste *and* ryht  
16 keypynge of equite / the contrarye of þat semyth to the deuyne  
purueaunce þat al wot/ / /*and* lukan my famyler telleth that the  
victories cawse lykede to the goddes/ /*and* the cause ouercomen  
lykede to caton/ / /thanne what so euere þou mayst sen þat is don in  
20 this world vnhoped / or vnwenyd / certes it is the ryhte ordre  
of thinges/ /but as to thy wykkede opynyon / it is a confusion/ /but .I.  
sopose that som man be so wel I-thewed þat the deuyne Iugement  
*and* the Iugement<sup>1</sup> of mankynde acorden hem to-gydere of hym / but  
24 he is vnstydefast of corage / þat yif any aduersite come to hym he  
wol forletyn *par* auenture to continue Innocence / by the whiche he  
ne may nat withholden <sup>3</sup>fortune/ /thanne the wyse dispensacion of  
god / sparith hym<sup>4</sup> the whiche man aduersite myhte enpeyren / for  
28 þat god wol nat suffren hym to trauayle to whom þat trauayle nis nat  
couenable / Anothir man is *parfy*t in alle vertus *and* is an holy man  
*and* negh to god / so þat the puruuaunce of god wolde demen / þat  
it weere a felonye þat he weere towchid *with* any aduersites / so þat  
32 he wol nat suffre þat swych a man be moeued *with* any bodyly  
maledye/ /but so as seyde a phylosophre the moore excellent by me//  
he seyde in grec / þat vertuus han edified the body of the holy man/

<sup>1</sup> gloss : i. spectacula.   <sup>2-2</sup> by a corrector.   <sup>3</sup> leaf 142.   <sup>4</sup> gloss : .s. man.

*/and oftyme it bytydeth þat the somme of thinges þat ben to done is taken to gouerne to goode folk' /for þat the malyce haboundaunt of shrewes sholde ben abated/ /and god yeuith and departeth to oothre folk' prosperites and aduersites ymedled to hepe after the qualite of 4 hir corages / and remordith some folk' by aduersite / for they ne sholde nat wexen prowde / by longe welefulnesse/ /and oother folk' he suffreth to ben trauaylyd with harde thinges / for þat they sholden confermen the vertus of corages / by the vsage and excercitacion 8 of pacience / & oother folk' dredyn moore than they owhten the whiche they myhten wel beeryn / and thilke folk god ledith in to experience of hymself by aspre and sorwful thinges/ /and many oother folk' han bowht honourable renoun of this world by the prys of 12 the gloryous deth/ /and som men þat ne mowen nat ben ouercomen by tormentz / han yeuen ensauple to othre folk' / þat vertu may nat ben ouercomyn by aduersitees / and of alle thinges ther nis no dowte / þat they ne ben don ryhtfully / and ordenely to the profyt 16 of hem / to whom we sen these thinges bytyde/ /for certes þat aduersite comth som tyme to shrewes / and som tyme þat that they desiren it comth of these forseide / cawses/ /and of sorwful thinges þat bytyden to shrewes / certes no man ne wondrith / for alle men 20 wenen þat they han wel deseruyd 'it and þat they ben of wykkede meryte / of whiche shrewes the torment som tyme agastyth oothre to don felonies / and som tyme it amendith hem þat suffren the tormentz// and the prosperite þat is yeuen to shrewes sheweth a gret argument 24 to goode folk' what thing they sholden demen of thilke welefulnesse / the whiche prosperite men sen ofte seruen to shrewes/ /In the which thing .I. trowe þat god dispensith for per auenture the nature of som man is so ouerthrowenge to yuel / and so vncouenable / þat 28 the nedy pouerte of his howshold myhte rather egren hym to don felonies/ /and to the Maledie of hym god pittyth remedie to yeuen hym Rychesses / and som oother man byholdeth his conscience defowled with synnes / and makith comparison of his fortune and of 32 hym self / and dredith per auenture þat is blyfulnesse / of which the vsage is Ioyeful to hym / þat the leesyng of thilke blyfulnesse /*

<sup>1</sup> leaf 142, back.

ne be nat sorwful to hym / *and* therfor he wol chaunge his maneres/  
 /*and* for he dredith to leese his fortune / he forletith his wykked-  
 nesse/ /to oothre folk<sup>t</sup> is welefulnesse y-yeuen vnworthyly / the  
 4 wheche ouerthroweth hem in to distruccion) *þat* they han desseruyd/  
 /*and* to som oothre folk is yeuen power<sup>t</sup> to punyssen / for *þat* it shal  
 be cause of *contumacion*) *and* *excercisyng*e to goode folk<sup>t</sup> / *and* cause  
 of torment to shrewes/ /for so as ther nis non alyauunce by-twixe  
 8 goode folk<sup>t</sup> *and* shrewes / ne shrewes ne mowen nat acordy amonges  
 hem self / *and* why nat / for shrewes discorden of hem self by hire  
 vices / the whiche vices alto-Renden hir consciences / *and* don ofte  
 tyme thinges / the whiche thingis whan they han don hem / they  
 12 demen *þat* tho thingis ne sholden nat han ben don/ /ffor which  
 thing thilke souereyn *purueaunce* hath maked ofte tyme faire myracle /  
 so *þat* shrewes han maked shrewes to ben goode men / for whan *þat*  
 som shrewes sen *þat* they suffren / wrongfully felo<sup>1</sup>nyes of oother  
 16 shrewes / they wexen eschaufet in to hate of hem / *þat* anoyeden  
 hem / *and* retornen to the frut of vertu / whan they to ben vnlyk to  
 hem *þat* they han hated/ /Certes oonly this is the deuyne myht / to  
 the wheche myht. yuelis ben thanne goode / whan it vseth tho yuelis  
 couenably / *and* draweth owt the effect of any goode / as who seyth  
*þat* yuel is good oonly to the myht of god/ /for the myht of god  
 20 ordeynith thilke yuel to good/ /for oon ordre enbrasith alle thinges /  
 so *þat* what wyht *þat* departeth fro the resoun of thilke ordre which  
*þat* is assyngned to hym / algates yit he slydith in to a nother ordre/  
 /so *þat* no thing<sup>t</sup> nis leueful to folye in þe Reame of the deuyne *pur-*  
 24 uyaunce / as who seyth / nothing nis *wit*-owten *ordinaunce* / in  
 the Reame of þ<sup>e</sup> deuyne *puruyaunce* / syn *þat* the Ryht stronge god  
 gouernith alle thinges in this world/ /ffor it nis nat leueful to man to  
 comprehendn by wit / ne vnfolden by word / al the subtyl ordin-  
 28 aunces *and* disposition<sup>s</sup> of the deuyne entente/ /ffor oonly it owhte  
 suffice to han looked / *þat* god hym self makere<sup>e</sup> of alle natures  
 ordeynyth *and* dressyth alle thinges to goode wyl *þat* he hasteth to  
*wit*holden the thinges *þat* he hath maked / in to his semblaunce /  
 32 *þat* is to seyn for to *wit*holden thinges in to good / for he hym self

is good / he chasith owt al yuel fro the bowndes of his communalte /  
 by the ordre of necessite destynable / ffor which it folwith þat yif  
 þou looke the puruyaunce ordeynynge the thinges þat men wenen  
 ben outraious / or habowndant in Erthis / þou ne shalt nat sen in no <sup>4</sup>  
 place no thing of yuel / but I se now that þou art charged with the  
 weyhte of the questyon / and weerey with the lengthe of my reson  
 And that thow abydyest som swetnesse of songe / tak thanne this  
 drawht / and whan þou art wel refreshed and refect / thow shalt be <sup>8</sup>  
 moore stydefast to stye in to heyere questyouns /

¶ The syxte Metur [*margin, leaf 144, back*]

**I**F þou wys wilt demyn in thy pure thowht / the Ryhtes or the  
 lawes of the heye thonderere / þat is to seyn of god / loke þou  
 and byhold the heyhtes of the souereyn heuene / there kepyn <sup>12</sup>  
 the sterres by ryhtful alliaunce of thinges hyr olde pees / the  
 sonne I-moeued by his rody ffyr ne disturbeth nat the colde clerke  
 of the Moene / ne the sterre Icelepyd the bere<sup>1</sup> / þat enclynyth his  
 rauyssynge cours abowten the souereyn heyhte of the worlde / ne the <sup>16</sup>  
 same sterre vrsa nis neuer mo wasshen in the depe westrene see /  
 ne coueytith nat to deeyn<sup>2</sup> his flaumbes in the see of the occian / al  
 thogh he<sup>3</sup> se oothre sterres I-plownged in the see / and hesperus the  
 sterre bodith and tellith alwey the late nyhtes / and lucifer the sterre <sup>20</sup>  
 bryngeth ayein the cleere day / and thus maketh loue entrechange-  
 able the perdurable courses / and thus is discordable batayle I-put  
 owt of the contre of þe sterres / this acordaunce atemprith by euenelyk  
 maneres the elymentz / þat the moyste thinges stryuyng with the <sup>24</sup>  
 drye thinges / yeuen place by stowndes / & the colde thinges Ioynen  
 hem by feyth to the hote thinges / and that the lyhte fyr arysith in  
 to heyhte / and the heuy erthes aualen by hyr weyhtes / by these  
 same causes the flowry 3er<sup>4</sup> yildeth swote smelles in the fyrste somer <sup>28</sup>  
<sup>4</sup>seson warmynge / and the hote somer dryeth the cornes / and  
 autumpne comth ayein heuy of applis / and the fletynge reyn by-  
 dewith<sup>5</sup> the wynter / this atempraunce norissith and bryngeth forth  
 alle thing þat berith lyf in this world / And thilke same atempranþe <sup>32</sup>

<sup>1</sup> gloss: .i. vrsa.

<sup>2</sup> gloss: .i. tingere.

<sup>3</sup> gloss: i. stella.

<sup>4</sup> leaf 145.

<sup>5</sup> gloss: .i. irrigat.

rauyssynge hidith *and* by-nymith / & drenchith vndir the laste deth  
 alle thinges I-born / Amonges thise thinges sitteth the heye makere /  
 kyng / *and* lord / welle *and* bygynnyng / lawe *and* wys Iuge / to  
 4 don equite / *and* gouerneth *and* enclynith the brydlis of thinges/ *and*  
 tho thinges þat he sterith to gon by moeuynge / he withdrawith *and*  
 arestith *and* affermeth moeuable or wandryng thinges/ /ffor yif þat  
 he ne klepede nat ayein the ryht goynge of thinges / *and* yif þat he  
 8 ne constreynede hem nat efte sones in to Rowndnesses enclynede the  
 thinges þat ben now continued by stable ordinaunce / they sholden  
 departen from hir welle / þat is to seyn from hir bygynge / *and*  
 faylen / þat is to seyn torne in to nowht/ /this is the comune loue to  
 12 alle thinges / *and* alle thinges axen to ben holden by the fyn of good /  
 for elles ne myhten they nat lasten / yif they ne come nat eft sones  
 ayein by loue returned to the cause þat hath yeuen hem beyng / þat  
 is to seyn to god/ / /

¶ The seuende prose [*margin, leaf 146, back*].

16 **S** Estow nat thanne / what thinge folweth alle the thinges þat I  
 haue seyð / what thing *quod* I / Certes *quod* she al owtrely /  
**S** þat alle fortune is good/ *and* how may þat be *quod* I / /now  
 vndirstand *quod* she / so as alle fortune wheyther' so it be  
 20 Ioyeful fortune / or aspre fortune / is yeuen eyther by cause of ger-  
 donynge / or ellys of excersisinge of good folk' / or ellis by cause to  
 punnyssen / or elles chastysen shrewes / thanne is alle fortune good /  
 the whiche fortune is certeyn / þat it be eyther ryhtful / or elles pro-  
 24 fitable/ /forsothe this is a ful verray reson *quod* I/ *and* yif I con-  
 sidere the puruyançe / *and* the destyne / þat þou tawhtest me a lytel  
 her byform / this sentence is sustenyd by stydefast resouns/ /but yif  
 it lyke vnto the / lat vs nowmbren hem amonges thilke thinges / of  
 28 whiche þou seydist a litel her byform that þey ne weere nat able to  
 ben weened to þe poeple/ /why so *quod* she/ /for þat the comune word of  
 men *quod* .I. mys-vseth this manere speche of fortune / *and* seyn ofte  
 tymes þat the fortune of som wyht is wykkede/ /wyltow thanne *quod*  
 32 she þat .I. aproche a lytel to the wordes of the poeple / so þat it

seme nat to hem þat I be ouermoche departed as fro the vsage of man-kynde/ /as þou wolt quod I/ /demestow nat quod she that alle thing þat profitith is good/ /yis quod I/ /and certes thilke thing that excersisith / or corigit profitith/ /I confesse it wel quod I/ /thane 4 is it good quod she/ /why nat quod I/ /but this is the fortune quod she of hem þat eyther ben put in vertu and bataylen ayeins aspre thingis / or elles of hem þat eschwen and declynen fro vices / and taken the wey of vertu/ /this ne may I nat denye quod I/ /but 8 what seystow of the myrre fortune / þat is yeuen to good folk/ /in gerdoun / demyth awht the poeple þat it is wykked/ /nay forsothe quod I/ /but they demyn as it soth is / þat it is ryht good/ /and what seystow of þat oother fortune quod she / þat al thogh þat it be aspre / 12 and restreynith the shrewes by ryhtful torment / weenith awht the poeple þat it be good/ /nay quod I/ /but the poeple demyth þat it is most wreched of alle thinges þat may ben thoght/ /war now and loke wel quod she lest þat we in folwyng the opynyon of the poeple / 16 haue confessyd and concludyd thing þat is vnable to ben weened to the poeple/ /what is that quod I/ /Certes quod she it folwith or comth of thinges þat ben graunted / þat alle fortune what so euer it be / of hem þat ben eyther in poscession of vertu / or in the ences of vertu / 20 or elles in the purchasyng of vertu / þat thilke fortune is good // and that alle fortune is ryht wykkede to hem þat dwellyn in shrewednesse/ /as who seyth / and thus weenith nat the poeple/ /that is soth quod I/ /al be it so þat no man dar confesse it / ne by-knowen 24 it/ /why so quod she/ /for ryht as the stronge man / ne semyth nat to abayssen<sup>1</sup> or disdaignen as ofte tyme as he herith the noyse of þe batayle/ /ne also it ne semyth nat to þe wyse man to beeryn it greuosly as ofte as he is lad in to the stryf of fortune/ /for bothe to 28 þat oon man and ek to þat oother thilke difficulte is the matere / to þat oon man of ences of his glorios renoun / and to þat oother man to confyrme his sapience / þat is to seyn to the asprenesse of his estat/ /for þerfore is it called vertu / for þat it sustenith and enforseth by 32 hise strengthis þat it nis nat ouercomyn by aduersitees/ /ne certes þou þat art put in the ences or in the heyhte of vertu / ne hast nat

<sup>1</sup> leaf 147, back.

comyn to fletyn *with delices* / *and* for to wellen in bodely luste/ /thow  
 sowest or plawntest a ful egre batayle in thy corage ayenis euery  
 fortune/ /for þat the sorwful fortune ne confownde the nat / ne þat  
 4 the merye fortune ne corumpe the nat/ /Ocupye the Meene by styde-  
 fast strengthes/ /for al þat euer is vndir the Meene / or elles al þat  
 ouerpasith the Meene despisith welefulnesse/ /as who seyth it is  
 vicious / *and* ne hath no Meede of his trauayle/ /for it is set in yowre  
 8 hand / as who seyth it lith in yowre powere / what fortune yow is  
 leuest/ /þat is to seyn good or yuel/ /for alle fortune þat semyth sharp  
 or aspre / yif it ne excersyse nat the good folk / ne chastiseth the  
 wykked folk / it punysseth

¶ The seuende Metur [*margin, leaf 148, back*]

12 **T**He wrekere attrides / þat is to seyn Agamenon / þat wrowhte  
*and* continuede the batayles by .X. 3er recouered *and* purgede  
 in wrekyng by the destrucsyon of troye/ /the loste chaum-  
 brys of maryaage of his brothir/ /this is to seyn þat he  
 16 Agamenon wan ayein Elyne þat was Menelaus wyf his brother/ /In  
 the mene while þat thilke Agamenon desirede to yeuyn sayles to the  
 grekyssh nauye / *and* bowhte ayein the wyndes / by blod/ /he  
 vnclothede hym of pyte of fadyr/ /and the sory preest yeuith in  
 20 sacryfyng the wretched kuttynge of throte of the dowhter/ /þat is  
 to seyn þat Agamenon let kuttyn the throte of his dowhter<sup>1</sup> by the  
 preest to maken allyaunce *with* his goddes / *and* for to han wynde  
*with* whiche he myhte wenden to troye/ /ytakus þat is to seyn vlixes  
 24 by-wepete his felawes ylorn / the whiche felawes the feerse poliphemus  
 liggynge in his grete caue hadde fretyn / *and* dreynt in his empty  
 wombe/ /but nathes poliphemus wood for his blynde visage / yald to  
 vlixes Ioye by his sorwful teeres / this is to seyn þat vlixes smot owt the  
 28 eye of poliphemus / þat stood in his forehed / for whiche vlixes hadde  
 Ioye / whan he say poliphemus wepyng *and* blynde/ /hercules is cele-  
 brable for his harde<sup>2</sup>trauayles / he dawntede the prowde centauris half  
 hors half man / *and* he byrafte the dispoylyng from the crwel lyon /  
 32 þat is to seyn he<sup>3</sup> slowh the lyon *and* rafte hym his skyn/ /he smot the

<sup>1</sup> gloss: .s. ephigeniam.

<sup>2</sup> leaf 149.

<sup>3</sup> gloss: .s. hercules.



brydys þat hyhten arpiis<sup>1</sup> *with* certeyn arwys / he rauysshede applis fro  
 the wakyng dragown / *and* his hand was the moore heuy for the goldene  
 metal / he drowh cerberus the hownd of helle by his treble cheyne//  
 he ouercome as it is sayd hath put an vnmeke lord foddre to his 4  
 erwel hors / this to seyn þat hercules slowgh dyomedes / *and* made  
 his hors to freten hym / *and* he ercules slowgh Idra the serpent *and*  
 brende the venym/ *and* achelows the flood defowlede in his for-  
 hed dreynte his shamefast visage in his strondes/ /this to seyn þat 8  
 achelous koude transfigure hym self in to diuerse lyknesses / *and* as  
 he fawht *with* erkules at the laste he tornede hym in to a bole / *and*  
 hercules brak of oon of hise hornes / *and* he<sup>2</sup> for shame hidde hym  
 in his ryuer/ *and* he Ercules cast adown antheus the gyaunt in the 12  
 strondes of lybye / *and* kacus apaysede the wraththes of enander/  
 /this to to seyn þat hercules slowgh the monstre kacus *and* apaysede  
*with* þat deth the wraththe of enander/ *and* the brysteledede boor  
 markede *with* scomes the shuldres of herkules/ /the whiche sholdres 16  
 the heye clerke of heuene sholde thriste/ *and* the laste of his laborus  
 was þat he sustenyd the heuene vp on his nekke vnbowed<sup>3</sup>/ *and* he  
 deseruede efte sones the heuene to ben the prys of his laste trauayle/  
 /goth now thanne ye stronge men ther as the heye way of the grete 20  
 ensaample ledith yow/ /O nyce men why nake ye yowre backs/ /as  
 who seyth. O ye slowe *and* delicat men / why flee ye aduersytes /  
*and* ne fyhten nat ayenis hem by vertu to wynnen the Mede of the  
 heuene/ /ffor the erthe ouercomyn <sup>4</sup>yeuith sterres/ /this to seyn / þat 24  
 whan þat erthely lust is ouercomyn /a man is maked worthy to the  
 heuene

¶ The fyrste prose [*margin, leaf 151*]

**S** He hadde seyde *and* torned by cours of hir reson to some oother  
 thinges to ben tretyd *and* to ben ysped/ /thanne seyde I/  
 /Certes ryhtful is thin amonestyng / *and* ful digne by 28  
 autorite but þat þou seydist whilom þat the questyon of thy  
 dyuyne puruiauunce is enlaced *with* many oother questiouns / I vndir-  
 stonde wel *and* proeue it by the same thing/ /but I axe yif þat þou  
 wenest þat hap be any thing in any weys/ *and* yif þou weenest þat hap 32

<sup>1</sup> gloss: in þe palude of lynne.

<sup>2</sup> gloss: s. Achelous.

<sup>3</sup> gloss: i. inflexe.

<sup>4</sup> leaf 149, back.

be any thing / what it is/ /thanne *quod* she I haste me to yilden *and*  
 assoylen to the dette of my byhest/ /and to shewen *and* openen the  
 wey / by which wey þou mayst come ayein to thy contre/ /but al be  
 4 it so / þat the thinges which þat þou axest ben ryht profitable to  
 knowe / *and* yit ben they diuerse somewhat fro the paath of my *purpos*/  
 /*and* it is to dowten þat þou ne be maked weery by mys weyes / so  
 þat þou ne mayst nat suffice to mesuren the ryht wey/ /ne dowte the  
 8 ther-of nothing *quod* I/ /ffor for to knowen thilke thinges to-gedere /  
 in the whiche thinges I delite me gretly / þat shal ben to me in  
 styde of reste / syn it nis nat to dowten of the thinges folwinge /  
 whan euery syde of thy disputacion shal han ben stydefast to me by  
 12 vndowntous feyth/ /thanne seyde she / þat manere wol I don the /  
 & bygan to speken ryht thus/ /*Certes quod* <sup>1</sup>she yif any wyht def-  
 fenysse hap in this manere þat is to seyng / hap is bytydyng<sup>2</sup> I-  
 browht forth by foolissh moeuynge / and by no knettyng of causes/  
 16 /I. conferme þat hap nis ryht nawht in no wyse / *and* .I. deme al  
 owtrely / þat hap nis ne dwelleth but a voyce / as who seyth but an  
 Idel word / *with*-owten any sygnificacion of thing submitted to þat  
 vois / for what place myhte ben lefte or dwellynge to folye *and* to  
 20 disorderaunce / syn þat god ledith *and* constreynyth alle thinges by  
 ordre/ /for this sentence is verrey *and* soth þat nothing ne hath his  
 beyng of nawht / to the whiche sentence none of these olde folk ne  
*with*-seyde neuere / al be it so þat they ne vndirstondyn ne meneden  
 24 it nawht by god prince *and* bygynnere of werkyng/ /but they  
 casten as a manere fowndement of subiect material / þat is to seyn of  
 the nature of alle resoun/ /*and* yif þat any thing is woxen or comyn  
 of no cawses / thanne shal it seme þat thilke thing is comyn or woxen  
 28 of nawht / but this ne may nat ben don / thanne is it nat possible /  
 þat hap be any swych thing as I have diffinysshed a lytel her byforn/  
 /how shal it thanne be *quod* I/ /nys ther thanne no thing þat by ryht  
 may be clepyd / eyther hap or ellis auenture of fortune / ar is ther  
 32 awht / al be it so þat it is hidd fro the poeple to which these wordes  
 ben conuenable/ /*Myn Arystotulis quod* she / in the book of his phisik'  
 diffinyssheth this thing by short reson/ /*and* nehg to the sothe/ /In

<sup>1</sup> leaf 151, back.<sup>2</sup> gloss: .i. euentum.

which manere *quod* I/ /as ofte *quod* she as men don any thing for grace  
 of any oother thing/ /and an oother thing than thilke thing þat men  
 entenden to don / by-tydith by some causes / it is clepyd hap/ /Ryht  
 as a man dalf the Erthe by cause to tlyyinge of the feeld / & fownde 4  
 there a gobet of gold by-doluen/ /thanne weenen folk / þat it is byfalle  
 by fortunows bytydyngē/ /but for sothe it nis nat of nawht / for it hath  
 hise propre 'causes of whise causes / the cours vnforeseyn and vnwar  
 semyth to han makēd hap / for yif the tlyyere of the feld ne dolue nat 8  
 in the Erthe and yif the hydere of þe gold / ne hadde hidde the gold  
 in thilke place / the gold ne hadde nat ben fownde / thise ben thanne  
 the causes of the a-briggyngē of fortuit hap / the which abreggyngē  
 of fortuit hap comth of causes encowntryngē and flowyngē to-gydere 12  
 to hem self / and nat by the entencion) of the doere / for neyther the  
 hidere of the gold / ne the deluere of the feeld / ne vndirstoden nat  
 þat the gold sholde han ben fownde/ /but as I sayde it bytydde / and  
 ran to-gydere þat he dalf there as þat oother hadde hyd the gold/ 16  
 /now may I thus diffynsse hap/ /hap is an vnwar bytydyngē of  
 causes assembled in thingis þat ben don for som oother thing but  
 thilke ordre procedyngē / by an vn-eschuable byndyngē to-gydere /  
 which þat descendith fro the welle of puruyauce / þat ordeynyth 20  
 alle thinges / in hir places / and in hir tymes / maketh þat the  
 causes rennen and assemblyn to gydere /

¶ The fyrste Metur [*margin, leaf 152, back*]

**T**igris and eufrates resoluen and spryngen of oo welle in the  
 kragges of the Roche of the contre of a-chemenie / ther as the 24  
 fleyngē batayle fichcheth hir dartes retorned in the brestis  
 of hem þat folwen hem/ /and soone after tho same Ryueres  
 tigris and eufrates/ vnIoynen and departen hir wateres and yif they  
 comyn to-gyderes / & ben assembled and clepyd to-gydere in-to 28  
 o cours / thanne moten thilke thinges fletyn to-gydere / which þat  
 the water of the entrechaungyngē<sup>2</sup> flod bringith the shippes / & the  
 stokkes arraced with the flood moten assemblyn / and the wateres .I.  
 medlyd wrappith<sup>3</sup> or implieth many fortunel happis or maneres/ /te 32

<sup>1</sup> leaf 152.

<sup>2</sup> gloss: .i. alterni.

<sup>3</sup> gloss: .i. implicat.

whiche wandrynge happes natheles / thilke declynynge<sup>1</sup> lownesse of  
the erthe / *and* the flowinge ordre of the slydyng whater gouernith /  
ryht so fortune þat semyth as þat it fletith *wit* slaked or vn-  
4 gouernede brydles / it suffreth brydles / þat is to seyn to ben gouerned /  
/*and* passeth by thilke lawe / þat is to seyn by thilke deuyne  
ordenance

¶ The 2<sup>de</sup> prose [*margin, leaf 153, back*]

8 **T**His vndirstonde .I. wel / *and* I acorde me þat it is ryht as  
þou seyst / /but I axe yif ther be any liberte of fre wil in  
this ordre of causes / þat clyuen thus to-gidere in hym self /  
/or elles .I. wolde witen yif þat the destynal cheyne con-  
streynith the mouynges of the corages of men / /yis *quod* she ther is  
12 liberte of free wil / /ne ther ne was neuere no nature of reson / þat it  
ne hadde liberte of ffree wil / /for euery thing þat may natureli vsen  
reson / it hath doom by which it decernith *and* demyth euery thing /  
þanne knoweth it by it self thinges þat ben to fleen *and* thinges þat  
16 ben to desiren / *and* thilke thing þat any wyht demyth to ben desired /  
þat axeth or desireth he / *and* fleeth thilke thing þat he troweth to  
ben fleen / /wherfore in alle thinges þat reson is / in hem also is  
liberte of wyllynge / *and* of nyllynge / /but .I. ne ordeyne nat as who  
20 seyht / I ne graunte nat / þat this liberte beeuene lyk in alle thinges  
//for why in the souereynes dyuynes substaunces / þat is to seyn in  
spirit; / Iugement is moore cleere / *and* wil nat .I.-coromped / *and*  
myht redy to spedyn thinges þat ben desired / /but the sowles of  
24 men moten needes be moore free / /whan they looken hem in the  
speculacion or lookynge of the deuyne thoght / /& lasse <sup>2</sup>free whan  
they slyden in to the bodies / *and* yit lasse free whan they ben  
gaderyd to-gidere *and* comprehendyd in erthely membris / but the  
28 laste *seruage* is / whan þat they ben yeuen to vices / *and* han yfalle  
from the possession of hir propre reson / //for after þat they han cast  
away hir eyen fro the lyht of the souereyn sothfastnesse to lowe thinges  
*and* derke / /Anon they derkin by the clowdes of ignoranþe / *and* ben  
32 trowblyd by felonos talent; / to whiche talent; / whan they aprochen  
*and* asenten / thei hepin *and* encresin the *seruage* / which they han

<sup>1</sup> gloss: decliuitas.

<sup>2</sup> leaf 154.

Ioynd to hem self / *and* in this manere they ben kaytyfs fro hir  
propre liberte / the whiche thinges natheles / the lookynge of the  
deuyne puruyauunce seth / þat alle thinges byholdith *and* seth fro  
eterne / *and* ordeynith hem euerych in hir merites / as they ben 4  
predestynat / *and* it is seyde in grek / þat alle thinges he seth *and*  
alle thinges he herith

¶ The .2.<sup>de</sup> Metur [*margin, leaf 154, back*]

**H**Omer with the hony Mowth / þat is to seyn / Homer with  
the swete dities / syngith / þat the sonne is cleer by pure 8  
lyht / natheles yit ne may it nat by the Infirme lyht of  
his beemes / brekyn or percen / the inward entrailes of  
the erthe / or elles of the see / so ne seth nat god makere of the grete  
world / to hym þat looketh alle thinges from an hegh ne withstondith 12  
no thinges by heynesse of herthe / ne the nyht ne withstondith nat  
to hym by the blake klowdes / thilke god seeth in oo strokk<sup>1</sup> of  
thought / alle thinges þat ben / or weeren / or shollen comyn / *and*  
thilke god for he loketh *and* seth alle thinges alone / thow mayst seyn 16  
þat he is the verray sonne

¶ The .3.<sup>de</sup> prose [*margin, leaf 157, back*]

**T**Hanne seyde .I. now am I confownded by a moore hard  
dowte than I / was / what dowte is þat *quod* she / for certes  
I coniecte now / by whiche thinges þou art trowbled / it 20  
semyth *quod* I to repugnen *and* to contraryen gretly / þat  
god knowit byform alle thinges / *and* þat ther is any freedom of  
liberte / for yif so be þat god looketh alle thinges byform / ne god ne  
may nat ben desseyuyd in no manere / than mot it nedes ben / þat 24  
alle thinges by-tyden / the whiche þat the puruyauunce of god hath  
seyn byform to comyn / for which yif þat god knowith byform / nat  
only the werkes of men / but also hir conseyles *and* hir willes //  
thanne ne shal ther be no liberte of arbitre / ne certes ther ne may 28  
be noon oother dede / ne no wil but thilke / which þat the deuyne  
puruyauunce þat ne may nat ben desseyuyd hath feelyd byform / for  
yif þat they myhten wrythen away in oothre manere / than they ben

<sup>1</sup> gloss: i. icu

purueyed/ /thanne sholde ther be no stydefast prescience of thing to  
comyn // but rather an vncerteyn opynyon/ /the whiche thing <sup>1</sup>to  
trowen of god I deme it felonye and vnleueful/ /ne I ne proeue nat  
4 thilke same reson) as who seyth/ /I ne alowe nat or I ne preyse nat  
thilke same reson) / by which þat som men weenen þat they mowen  
assoylen and vnknyttten the knotte of this question) / for certes they  
seyn þat thing nis nat to comyn / for þat the puruyaunce of god  
8 hath seyn byforn þat is to comyn / but<sup>2</sup> rather the contrarye / and  
þat this/ /þat for þat the thing is to comyn therefore ne may it nat  
ben hidde fro the puruyaunce of god/ /and in this manere this  
necessite slydith ayein in to the contrarye partye/ /ne it ne by-houeth  
12 nat nedes þat thinges bytyden / þat ben purueyd/ /but .it by-houeth  
nedes / þat thinges þat ben to comyn ben yporueyd/ /but as it weere  
ytrauayled / as who seyth þat thilke answeere procedith ryht as thogh  
men trauayleden / or weeren bysny to enqueren / the whiche thing is  
16 cause of the whiche thing / as weyther the prescience is cause of the  
necessite of thinges to comyn / or elles þat the necessite of thinges to  
comyn is cause of the puruyaunce<sup>3</sup>/ /but I ne enforce me nat now to  
shewen it<sup>4</sup> / þat the bytydinge of thinges I wist byforn is necessarie//  
20 how so or in what manere/ /þat the ordre of causes hath it self/ /al  
thogh þat it ne seme nat / þat the prescience bringe in necessite of  
bytydinge to thinges to comyn/ /for certes yif þat any wyht sitteth /  
it bi-houyht by necessite þat the opinion) be soth of hym þat coniect-  
24 eth þat he sitteth/ /and ayeinward also is it of the contrarye/ /yif the  
opynyon) be soth of any wyht / for þat he sitteth/ /it by-houyht by  
necessite þat he sitte/ /thanne is heere necessite in þat oon and in þat  
oother / for in þat oon is necessite of sittynge / and certes in þat  
28 oother is necessite of sooth/ /but therefore ne sittith nat a wyht / for  
þat the opynyon) of the sittynge is soth/ /but the opynyon) is rather  
sooth for þat a wyht <sup>5</sup>sitteth by-forn/ /and thus al thogh / þat the  
cause of the sooth com<sup>6</sup>th of þat other syde/ /as who seith þat al thogh  
32 þe cause of soth com<sup>6</sup>th of þe sittynge and nat of thee trewe opynyon) /  
Algates yit is there comune necessite in þat on and in þat oother//  
thus shewith it þat I may make semblable skyles / of the puruy-

<sup>1</sup> leaf 158.

<sup>2</sup> gloss: .s. aiunt.

<sup>3</sup> gloss: .s. prouidence.

<sup>4</sup> gloss: illud.

<sup>5</sup> leaf 158, back.

<sup>6</sup>—<sup>6</sup> by corrector.

aunce of god / *and* of thinges to comyn / for al thowh þat for þat  
 thinges ben comyn ther-fore ben they *purueyid* / nat certes for  
 they ben *purueyid* ther-fore ne bytyde they nat / yit natheles by-  
 houyth it by necessite / þat eyther the thinges to comyn ben 4  
*ypurueyid* of god / or elles þat the thinges þat ben *purueyid* of god  
 bytyden<sup>1</sup> / *and* this thing only suffiseth ynowh to destroyen the  
 freedom of owre arbitre / þat is to seyn of owre free wil / *but* now  
 certes shewith it wel / how fer fro the sothe / *and* how vp so down<sup>2</sup> 8  
 is this thing / þat we seyn þat the bytydyng of temporel thinges is  
 cause of the eterne *prescience* / *but* for to wenyn / þat god *puruyeth*  
 the thinges to comyn for they ben to comyn / *what* oother thing is  
 it but for to weene / þat thilke thinges þat bytydden / whilom / ben 12  
 causes of thilke souereyn *puruyance* / þat is in god / *and* her-to  
 I adde yit this thing / þat ryht as whan þat I wot þat a thing is /  
 it by-houyth by necessite þat thilke selue thing be / *and* ek whan I  
 haue knowe þat any thing shal bytyden so by-houyth it by necessite 16  
 þat thilke same thing bytyde / so folweth it thanne / þat the bytyd-  
 yng of the thing / .I. wist byforn ne may nat ben eschwed / *and*  
 at the laste<sup>3</sup> yif þat any wyht weene a thing to ben oother weyes  
 thanne it is / *it* is nat oonly *vnsience* / but it is deceyuable opnyon / 20  
 ful diuerse *and* fer fro the soothe of science / *wherfore* yif any thing  
 be so to comyn / so þat the bytydyng of hit ne be nat certeyn ne  
 necessarye / *who* may wetyn byforn þat thilke thing is to comyn //  
 for ryht as scyence ne may nat ben Medlyd / wit falsnesse / as who 24  
 seyth / þat yif y wot a thing / it ne may nat be false þat<sup>4</sup> I ne wot it /  
 ryht so thilke thing<sup>4</sup> þat is conseuyd by science / ne may nat ben  
 non oother weys thanne as it is conceuyd / *ffor* þat is the cause whi  
 þat science wantith lesing / *as* who seyth whi þat wityng ne reseuyth 28  
 nat leesinge of þat it wot / *ffor* it by-houyth by necessite þat euery  
 thing be ryht as science *comprehendith* it to be / *what* shal I thanne  
 seyn / In which manere knowith god byforn the thinges to comyn /  
 yif they ne be nat certeyn / for yif þat he<sup>5</sup> deme þat they<sup>6</sup> ben to 32  
 comyn / *vneschwably*<sup>7</sup> / *and* so may be þat it is possyble / þat they

<sup>1</sup> gloss: .s. by necessite.<sup>2</sup> gloss: ppostere.<sup>3</sup> gloss: .i. postremo. <sup>4</sup> leaf 159.<sup>5</sup> gloss: .s. deus.<sup>6</sup> gloss: .s. thynges.<sup>7</sup> gloss: .i. memorabiliter.

ne shollen nat comyn god is desseyuyd/ /but nat oonly to trowen  
 þat god is desseyuyd / but for to speke it wit Mowth it is a  
 felonos synne/ /but yif þat god wot þat ryht so as thinges ben  
 4 to comyn so shullyn they comyn/ /so þat he wite egaly / as  
 who seyth indifferently þat thinges mowen ben doon or elles nat  
 ydoon/ /what is thilke prescience þat ne comprehendith no certeyn  
 thing ne staable / Or elles what difference is ther bytwixe the pre-  
 8 science / and thilke Iape worth<sup>1</sup> dyuynenge of tyresye the dyuynor /  
 þat seyde/ /al þat I seye *quod* he / eythir it shal be / or elles it ne  
 shal nat be / or elles how mochel is worth the dyuyn prescience  
 moore than the opynyon of man-kynde / yif so be þat it demyth the  
 12 thinges vncerteyn as men doon/ /Of the whiche *domus* of men the  
 bytydyng ne nis nat certeyn But yif so be þat non vncerteyn thing ne  
 may ben in hym / þat is ryht certeyn welle of alle thinges / thanne is  
 the bytydyng certeyn of thilke thinges / whiche he<sup>2</sup> hath wist byforn  
 16 fermely<sup>3</sup> to comyn/ /for which hit folweth that the freedom of the  
 conseyles *and* of the werkes of man-kynd nis non / syn þat the thought  
 of god þat seth alle thinges *with-owten* errowr of falsnesse / byndeth  
 and <sup>4</sup>constreynyth hem to a bytydyng by necessite/ /and yif this  
 20 thing be oonis ygraunted *and* resseyuyd / þat is to seyn þat ther  
 nis no free wille/ /than she with it wel / how gret destruceyon<sup>5</sup> /and /  
<sup>6</sup>how grete damages ther folwen of thinges of mankynde/ /ffor in  
 ydel ben ther thanne purposed *and* by-hyht Meedes to goode folk' /  
 24 *and* peynes to badde folk' / syn þat no moeuynge of free corage  
 voluntarye ne hath nat deseruyd hem / þat is to seyn neyther meede  
 ne peyne / *and* it sholde seme thanne / þat thilke thing is alderworst /  
 which þat is now demyd for aldermoost Iust *and* most ryhtful//  
 28 þat is to seyn þat shrewes ben punysshed/ /or elles þat goode  
 folk' ben ygerdonyd/ /the whiche folk' syn þat hir propre wil ne  
 sent hem nat to þat oon / ne to þat oother / þat is to seyn / neyther  
 to goode ne to harm// but constreynith hem certeyn necessite of  
 32 thinges to comyn/ /thanne ne shollen ther neuere ben / ne neuere  
 weeren vice ne vertu/ /but it sholde rathir ben confusion of alle  
 dissertes / Medlyd *with-owten* diseresion/ /and yit ther folweth

<sup>1</sup> *gloss*: .i. ridiculo.

<sup>2</sup> *gloss*: .s. deus.

<sup>3</sup> *gloss*: .i. firmiter.

<sup>4</sup> const corrected.

<sup>5</sup> .i. occasus.

<sup>6</sup> leaf 159, back.



a noother inconuenyent of the whiche ther ne may ben thought no moore felonos ne moore wykke / *and* þat is this / þat so as the ordre of thinges is yled *and* comth of the puruyan<sup>ce</sup> of god / ne that no thing nis leueful to the conseyles of mankynde / *as* who seyth þat men han 4 no power to doon no thing / ne wilne no thing / *thanne* folweth it that owre vices ben referred to the makere of alle good / *as* who seyth thanne folweth it / þat god owhte han the blame of owre vices / syn he constreynith vs by necessite to doon vices / *thanne* is ther no 8 reson to hopen in god / ne for to preyen to god / *for* what sholde any wyht hopyn to god / or why sholden he preyen to god / syn þat the ordynau<sup>nce</sup> of destyne / which þat ne may nat ben inclyned / knytteth *and* streynth alle thinges þat men may desyren / *thanne* sholde ther 12 be doon a-wey thilke oonly allyaunce / by-twixen god *and* men / þat is to seyn to hopen *and* <sup>1</sup>to preyen / *but* by the prys of Rihtwessenesse *and* of verray mekenesse / *we* desseruyn the gerdon of the dyuyne grace / which þat is inestymable / þat is to seyn þat it is so gret / þat 16 it ne may nat ben ful ypreysyd / *and* this is oonly the manere / þat is to seyn / hope *and* preyeres / for which it semyth þat men mowen speke *with* god / *and* by reson of supplicacion be conioynyd to thilke cleernesse / þat nis nat aproched no rather / or þat men be-sekyn it / 20 *and* impetrent it / *and* yif men weene nat þat hope ne preyeres / ne han strengthes / by the necessite of thinges to comyn / I-resseyuyd<sup>2</sup> what thing is ther thanne by whiche we mowen ben conioined / *and* clyuen to thilke souereyn prynce of thinges / for which it by- 24 houyth by necessite / þat the lynage of mankynde / *as* þou<sup>3</sup> songe / a lytel her by-forn<sup>4</sup> / be departed *and* vnloynyd from his welle / *and* faylen of his bygynnyng / *þat* is to seyn god

¶ The .3.<sup>de</sup> Metur [*margin, leaf 160, back*]

**W**Hat discordable cause / hath to-Rent *and* vnioygnyd<sup>5</sup> the 28 byndyng or the alliaunce of thinges / *þat* is to seyn the coniuccion<sup>s</sup> of god *and* <sup>6</sup>man<sup>7</sup> which þat god hath establi<sup>ss</sup>hed so gret batayle by-twixen these two sooth-

<sup>1</sup> leaf 160.    <sup>2</sup> *gloss*: i. graunted.    <sup>3</sup> *gloss*: .s. philosophie.

<sup>4</sup> *gloss*: libro 4<sup>o</sup> metro sexto.

<sup>5</sup> *gloss*: .s. ne se compaciatur similiter.

<sup>6</sup> leaf 161.

<sup>7</sup> *gloss*: quod dicitur (or quasi dicit) nullus.

fast / or verray thinges/ /pat is to seyn bytwixen the puruyance of  
god *and* free wil/ /pat they ben synguler *and* deuydyd<sup>1</sup> / ne pat they  
ne wolen nat ben Meddelyd / ne cowpeled to-gydere/ /but per nis no  
4 discord to the verray thinges<sup>2</sup> but they clyuen certeyn alwey to hem-  
self/ /but pe thoht of man confowndid / *and* ouer-thrownen by the  
dirke Menbris of the body / ne may nat by fyr of his derkyd look-  
ynge pat is to seyn by the vigour of his inshyhte whil the sowle is  
8 in the body / knowe the thinne subtyl knyttynges of thingis/ /but  
wherfore eschaufeth it<sup>3</sup> so by so gret loue to fynden thilke notes of  
soth Icouered / pat is to seyn wherfore eschaufeth the thoght of  
man by so gret desyr to knowen thilke notificasyons pat ben Ihyd  
12 vndyr the couertoures of sooth wot it<sup>3</sup> awht thilke thing / pat it  
a[n]gwyssos desireth to knowe / as who seyth nay/ /ffor no man  
trauayleth for to witen thinges pat he wot / *and* therfore the texte  
seyth thus/ /but who trauayleth to witen thinges yknowe / *and* yif  
16 pat he ne knoweth hem nat / what sekyth thilke blynde thoght/  
/what is he pat desireth any thing of which he not ryht nawht<sup>4</sup>/ /as  
who seyth who so desireth any thing nedes somewhat he knoweth of  
it / or elles he ne kowde nat desire it/ /Or who may folwen thinges  
20 pat ne ben nat .I.-wist / *and* thogh pat he seke tho thinges wher  
shal he fynde hem/ /what wyht pat is al vnkunnyng *and* ignoraunt  
may knowe the forme pat is yfownde<sup>5</sup> / but whan the sowle by-  
holdeth *and* seth the heye thoght / pat is to seyn god / thanne  
24 knoweth it to-gidere the somme / & the syngularites / pat is to seyn  
the principulis / & euerych by hym self/ /but now whil the sowle  
is hidde in the clowde & in the derkenesse of the menbris of the  
bodi it ne hath nat al for-yetin it self / but it withholdeth the somme  
28 of thinges / & leesith the <sup>6</sup>syngularites/ /thanne who so pat sekith  
sothnesse / he nis in neyther nother habite / for he not nat al / ne  
he ne hath nat al foryetyn/ /but yit hym remembryth the somme of  
thinges pat he with-holdeth/ /*and* axeth conseyll / *and* retreatith  
32 deepliche thinges I-seyn by-forn / <sup>8</sup>pat is to seyn the grete somme in

<sup>1</sup> gloss: *quod dicitur or (quasi dicat) non est ita.*

<sup>2</sup> gloss: *.s. prudentia & liberum arbitrium.*

<sup>4</sup> *quod dicitur non.*

<sup>6</sup> leaf 161, back.

<sup>8</sup> *markt Glosa.*

<sup>3-3</sup> gloss: *.s. anima.*

<sup>5</sup> *quod dicitur nullus.*

<sup>7</sup> gloss: *.i. retractat.*

his mynde <sup>1</sup>so þat he mowe adden the partyes þat he hath for-yeten to  
 thilke þat he hath *with*-holden

¶ The 4<sup>th</sup>e prose [*Margin, leaf 164, back*]

**T**Hanne seyde she / this is quod she the Olde question) of the  
 puruyauce of god/ *and* Marchus tullius whan he deuynde 4  
 the dyuynaciouns / þat is to seyn in his book þat he wroot of  
 diuinaciouns he moeuede gretly this question) / *and* þou thy  
 self hast I-sowht it mochel / *and* owtrely / *and* longe/ /but yit ne  
 hath it nat ben determyned / ne Isped fermely *and* diligently/ of any 8  
 of yow/ *and* the cause of this dirknesse *and* of this dificulte / is  
 for þat the moeuyng of the reson) of mankynde / ne may nat  
 moeuen to / þat is to seyn applien or Ioynen to the symplieite of  
 the dyuyne prescience/ /the whiche symplieite of the deuyne pre- 12  
 science / yif þat men myhten thinken it in any manere / þat is to  
 seyn / þat yif men myhten thinken / *and* comprehendyn the thinges /  
 as god seth hem / thanne / ne sholde ther dwellyn owtrely no  
 dowte/ /the whiche resoun / *and* cause of dificulte <sup>2</sup>.I. shal assaye as 16  
 the laste to shewe / *and* to speden whan I haue fyrst yspendyd / *and*  
 answered to the resouns by which þou art ymoeued/ /ffor I axe why  
 þou weenest / þat thilke resouns of hem þat assoylen this question) /  
 ne be nat spedful ynowh ne sufficient / the whiche solucion) / or 20  
 the which reson) / for þat it demyth þat the prescience nis nat cause  
 of necessite to thingis to comyn / than ne weenith it nat þat freedom  
 of wyl be destorbed or ylett by prescience/ /ffor ne drawestow nat  
 argument; from elles where of the necessite of thinges to comyn / as 24  
 who seyth any oother wey than thus/ /but þat thilke thinges þat the  
 prescience wot byforn ne mowen nat vnbytyde / þat is to seyn þat  
 they moten bytyde / but thanne yif þat prescience / ne putteth no  
 necessite to thinges to comyn / as thow thyself hast *confessid* it / *and* 28  
 by-knowen / a litel her byforn<sup>3</sup>/ what cause or what is it/ /as who seyth/  
 ther may no cause be / by which þat the endes<sup>4</sup> voluntarie of thinges/  
 myhten be constreynyd to certeyn bytydynges<sup>5</sup>/ /ffor by grace of  
 possession) / so þat þou mowe the betere vndirstonde this þat folweth/ 32

<sup>1</sup> *markt textus.*

<sup>2</sup> leaf 165.

<sup>3</sup> *gloss: prosa .3.<sup>a</sup>*

<sup>4</sup> *gloss: .i. exitus.*

<sup>5</sup> *gloss: quod dicitur verbi gratia.*

/.I. pose<sup>1</sup> þat ther ne be no prescience/ /thanne axe I *quod* she in as  
mochel as *apartieneth* to þat / sholden thanne thinges þat comyn of  
free wyl / ben constreynyd to bytyden / by necessite / B nay *quod* I /  
4 thanne ayeinward *quod* she/ /I suppose þat ther be prescience / but  
þat is ne putteth no necessite to thinges / thanne trowe I þat thilke  
selue freedom of wil shal dwellen al hool *and* absolut *and* vnbowond-  
en / but þou wolt seyn þat al be it so / þat prescience nis nat cause  
8 of the necessite of bytydunge to thinges to comyn/ /Algate yit it is  
a syngne / þat the thinges ben to bityden by necessite / by this  
manere thanne al thogh the prescience ne hadde neuer I-ben / yit  
algate or at the leeste weye / it is certeyn thing that the endes<sup>2</sup> *and*  
12 bytydinges of thinges to comyn sholden ben necessarye/ /ffor <sup>3</sup>euery  
signe shewith *and* signefieth oonly what the thing is<sup>4</sup>/ /but it ne  
maketh<sup>5</sup> nat the thing þat it signefieth / for which it by-houyth fyrst  
to shewen þat no thing ne bytydeth / þat it ne bytydith by necessite /  
16 or elles yif ther nere no necessite/ /certes thilke prescience ne myhte  
nat be syngne of thing þat nis nat/ /but certes it is now certeyn  
þat the proeue of this ysustenyd by stydefast reson / ne shal nat ben  
lad ne proeued by sygnes / ne by argumentz .I.-taken fro *with-owte* /  
20 but by causes couenable *and* necessarye/ /but þou mayst seyn how  
may it be þat the thinges ne bytyden nat þat ben ypurueyed to  
comen/ /but certes ryht as we trowen / þat tho thinges which þat the  
puruyauce wot byforn to comyn / ne ben nat to bytyden/ /but þat  
24 ne sholden we nat demen / but rather al thogh þat they shal bytyden /  
yit ne haue they no necessite of hir kynde to be-tyden/ /*and* this  
maystow lithly aperceyuen by this þat I shal seyn/ /ffor we sen many  
thinges whan they ben doon by-forn owre eyen / ryht as men sen the  
28 kartere worken in the tornynge *and* in atemprynge or adressynge of  
hise kartes or charietes/ /*and* by this manere as who seyth / maystow  
vndirstonde of alle oother workmen/ /is ther thanne any necessite as  
who seyth in owre lookynge / þat constreynith or compellith any of  
32 thinges to ben don so<sup>6</sup>/ /boece/ /nay *quod* I/ /ffor in ydel *and* in veyn  
weere al the effect<sup>6</sup> of craft / yif þat alle thinges weeren moeued by

<sup>1</sup> gloss: per impossibile.<sup>3</sup> leaf 165, back.<sup>5</sup> gloss: causat.<sup>2</sup> gloss: .i. exitus.<sup>4</sup> gloss: .i. se eius significatum.<sup>6</sup> quod dicitur non.

constreynynge/ /pat is to seyn by constreynynge of owre eyen or of  
owre syhte/ /philosophie/ /the thinges thanne quod she / pat whan  
men doon hem / ne han no necessite / pat men doon hem / /Ek tho  
same thinges fyrst or they ben doon / they ben to comyn with- 4  
owte necessite/ /ffor why ther ben somme thinges <sup>1</sup>to bytyden of  
which the endes / and the bytydynges of hem / ben absolut / and  
qwit / of alle necessite/ /ffor certes I ne trowe nat pat any man  
wolde seyn this / pat tho thinges pat men doon now / pat they ne 8  
weeren to bytyden fyrst or they weeren I-doon/ /and thilke same  
thinges / al thogh / pat men hadden I-wist hem byforn / yit they  
han free bytydynges/ /for ryht as science of thinges present/ ne  
bryngeth in no necessite to thinges pat men doon/ /ryht so the 12  
prescience of thinges to comen ne bryngeth in no necessite to thinges  
to be-tyden/ /but pou mayst seyn / pat of thilke same it is I-dowted /  
as wheither pat of thilke thinges / pat ne han non issues<sup>2</sup> / and  
bitidynges necessaries / yif ther-of may ben any prescience / ffor 16  
certes they semyn to discorden / ffor pou weenist pat yif pat thinges  
ben I-seyn byforn / pat necessite folwith hem/ /and yif necessite  
fayleth hem / they ne myhten nat ben wist byforn/ /and yif nothing<sup>3</sup>  
ne may ben comprehendid by science but certeyn/ /and yif tho 20  
thinges pat ne han no certeyn by-tydynges<sup>4</sup> / ben purueyid as certeyn//  
<sup>5</sup>it sholde ben dirknesse of opynion / nat soothfastnesse of science//  
and pou weenyst pat it be diuerse fro the hoolnesse of science / pat  
any man sholde deme a thing to ben oother weys thanne it is it self / 24  
and the cause of this Erroure is / pat of alle the thinges pat euery  
wyht hath yknowe / they weenen pat tho thinges ben Iknowe al  
only / by the strengthe and by the nature of the thinges / pat ben  
I-wist or yknowe/ /and it is al the contrarye/ /ffor al pat euere is 28  
yknowe / it is rather comprehendyd / and knowen nat after his  
strengthe / and his nature / but after the faculte pat is to seyn the  
power and the nature of hem pat knowen / and for this shal mowen  
shewen by a short ensauple the same Rowndnesse of a body/ 32  
/Oother weys the sihte of the eye knowith it / and oother weyes pe  
towchinge <sup>5</sup>// the lookynge bi castynge of his beemes waiteth and

<sup>1</sup> leaf 166.

<sup>2</sup> gloss: .i. exitus.

<sup>3</sup> gloss: putas.

<sup>4</sup> gloss: exitus.

<sup>5</sup> leaf 166, back.

seth from after al the body to-gidere / *with-owte* moeuynge of it self//  
 but the towchynge clyueth *and* conioigneth to the Rownde body<sup>1</sup>/  
*and* moeueth abowte the enuyronynge / *and* comprehendith by partyes  
 4 the Rowndnesse/ *and* the man him self / oother weys / wit by-  
 holdeth hym / *and* oother weys ymaginacion) / *and* oother weys  
 reson) / *and* othir' weys Intelligense/ *ffor* the wit comprehendith *with-*  
 owteforth the figure of the body of the man / þat is establyssed in  
 8 the matere subiect / but the ymaginacion) comprehendith<sup>2</sup> only the  
 figure *with-owte* the matere / Reson) surmonteth ymaginacion) / *and*  
 comprehendith by vniuersal lookynge / the comune spece<sup>3</sup> / þat is in  
 the singuler peeces / but the eye of intelligence is heyerre / for it sur-  
 12 mounteth the enuyronynge of the vniuersite / *and* loketh ouer that /  
 bi pure subtilite of thoght/ thilke same symple forme of man / þat is  
 perdurably / in the dyuynne thoght/ *In* which this owhte gretly to  
 ben considered / þat the heyste strength to comprehendyn thinges / en-  
 16 braseth *and* contieneth the lowere strengthe / but the lowere strengthe  
 ne arysith nat in no manere to heyerre strengthe/ *witte* ne may no thing  
 comprehende owt of matere / ne the ymaginacion) ne lookyth nat the  
 vniuersels speces / ne reson) taketh nat the symple forme so as Intelli-  
 20 gence takith/ *but* Intellygence looketh al a-bouen whan it hath com-  
 prendith the forme / it knoweth *and* demyth alle the thinges þat  
 ben vndyr' þat forme/ *But* she<sup>4</sup> knoweth hem in thilke manere / in the  
 which it comprehendith thilke same symple forme þat ne may neuer  
 24 ben knowen to none of þat oother/ *þat* is to seyn to none of the thre  
 forseide thinges of the sowle / for it knoweth the vniuersite of reson)  
*And* the figure of the ymaginacion) / *and* the sensible material conse-  
 seyuyd bi wit/ *ne* it ne vseth nat nor of reson) / *ne* of ymaginacion) /  
 28 ne of <sup>5</sup>wit *with-owte*forth/ *but* it bi-holdeth alle thingis so as I  
 shal seye bi a strok of thoght formely / *with-owte* discours or colla-  
 tion)/ *Certes* reson) whan it looketh any thing vniuersel / it ne vseth  
 nat of ymaginacion) / nor of witte / *and* algates yit it comprehendeth  
 32 the thinges ymaginable *and* sensible / for reson) is she / þat diffynish  
 et the vniuersel of hir conseyte ryht thus / Man is a reasonable two  
 foted beest/ *and* how so þat this knowynge is vniuersel / yit nis

<sup>1</sup> gloss: orbis.<sup>2</sup> gloss: vel iudicat.<sup>3</sup> gloss: .i. speciem.<sup>4</sup> gloss: s intelligence.<sup>5</sup> leaf 167.

ther no wyht / þat ne woot wel / þat a man is a thing ymaginable  
*and* sensible / *and* this same considereth wel reson / but þat nis nat  
 by ymaginacion nor by wit / but it looketh it by a reasonable con-  
 cepcion / Also ymaginacion / al be it so þat it taketh of wit the 4  
 bygynnynge to seen & to formen the figures / algates al thogh þat  
 wit ne weere nat present / yit it enuyrowneth & comprehendeth  
 alle thinges sensible / nat by reson sensible of deemynge / but bi  
 reson Imaginatyf / Sestow nat thanne þat alle the thinges in know- 8  
 ynge / vsen moore of hir faculte / or of hir power / thanne they  
 doon of the faculte or power of thinges þat ben Iknowe / Ne þat nis  
 nat wrong / for so as euery Iugement is the dede or doynge of hym  
 þat demeth / it by-houyith þat euery wyht performe the werk / *and* 12  
 his entencion / nat of foreyne power / but of his propre power

¶ The .4.<sup>th</sup> Metur [*margin, leaf 168*]

**T**he porche / þat is to seyn / A gate of the town of athenis /  
 ther as philosophres hadden hyr congregasion to desputen //  
 thilke porche browhte som tyme oolde men ful dirke in hir 16  
 sentenses / þat is to seyn philosophres þat hyhten stoyciens /  
 þat wenden þat ymagis *and* sensibilitees / þat is to seyn sensible  
 ymaginacionds / Or ellis ymaginacionds of sensible thinges / weeren  
 enpreynted in to sowles / fro bodies *with-owte* forth / as who seyth / 20  
 þat thilke stoyciens wenden þat the sowle hadde ben naked of it  
 self / as a Myroure or a cleene parchemyn / so þat alle fygures mosten  
 fyrst comyn fro thinges fro *with-owte* / in to sowles / *and* ben aprent-  
 yd in to sowles / /texte/ / Ryht as we ben wont somtyme by a swyfte 24  
 poyntel / to ficchen *lettres* emprientyd in the smothernesse or in the  
 pleyntnesse of the table of wex / or in parchemyn þat ne hath no  
 figure ne note in it / /glose/ /but now arguith boece ayenis the  
 opynyon *and* seyth thus / but yif the thryuyng sowe ne vnpleyeth 28  
 no thing / þat is to seyn ne dooth no thing by his propre moeuynge  
 but suffreth *and* lith to tho figures *and* to tho notes of bodies *with-*  
*owte* forth / & yildeth ymages ydel *and* veyn in the Manere of a  
 Myroure / whennes<sup>2</sup> thryueth thanne / or whennes comth thilke know- 32

<sup>1</sup> leaf 168, back.

<sup>2</sup> gloss : *quoniam.*

yngre in owre sowle / þat decernith *and* byholdeth alle thinges / *and*  
whennes is thilke strengthe þat biholdeth the synguler thinges / *or*  
whennes is the strengthe þat deuydeth thinges / .I-knowe / *and* thilke  
4 strengthe þat gaderith to-gidere the thinges deuyded / *and* the  
strengthe þat chesith his entrechawngyd wey / *ffor* som tyme it  
heuith vp the heuyd / þat is to seyn / þat it heuith vp the entencion  
to Ryht heye thinges<sup>1</sup> / *and* som tyme it dessendith in to ryht lowe  
8 thinges<sup>2</sup> / *and* whan it retorneth in to hym self it reproeueth *and*  
distroyet the false thinges by the trewe thinges / *Certes* this strengthe<sup>3</sup>  
is cause moore efficient / *and* mochel moore myhty to sen *and* to  
knowe thinges / *thanne* thilke cause þat suffreth *and* resseyuyth the  
12 notes *and* the figures Impressed in manere of matere / *Al gates* the  
passion / þat is to seyn the suffraunce or the wit in the qwyke body /  
goth byforn exitinge *and* moeuynge the strengthis of the thoght //  
ryht so as whan þat cleernesse smyteth the eyen *and* moeueth hem  
16 to sen / *or* ryht so as voys or sown hurtelith to the Eeres *and* com-  
moeueth hem to herkne / than is the strengthe of the thoght I-moeued  
*and* excited *and* clepith forth to semblable moeuynge the spesces  
þat it halt with-inne it self / *and* addeth tho spesces to the notes *and*  
20 to the thinges with-owte forth / *and* medlith the ymages of thinges  
with-owte forth to tho formes I-hidde with-inne hym self

¶ The .5.<sup>th</sup>e prose [*margin, leaf 170*]

24 **B**Vt what yif þat in bodies to ben feelid / þat is to seyn in  
the takynge of knowlechinge of bodyly thinges <sup>4</sup>And al be  
it so þat the qualites of bodies þat ben obiecte fro with-owte-  
forth / moeuen *and* entalenten the Instrumentz of the wittes //  
*and* al be it so þat the passion of the bodi þat is to seyn the witte  
or the suffraunce / goth to-forn the strengthe of the workynge corage /  
28 the which passion or suffraunce clepith forth the dede of the thoght  
in hym self / *and* moeueth *and* exiteth in this mene while the formes  
þat restin with-inne forth / *and* yif þat insensibele bodies as I haue  
seyd / owre corage nis nat I-tawht / *or* emprienpted / by passion<sup>5</sup> to  
32 knowe thise thinges / *but* demyth *and* knoweth of his owne strengthe

<sup>1</sup> gloss: .i. principijs.

<sup>2</sup> gloss: .s. conclusiones.

<sup>3</sup> gloss: .s. anima.

<sup>4</sup> leaf 170, back.

<sup>5</sup> gloss: non ex natura rei.



the passion) or suffraunce subiect to the body Moche moore thanne  
 tho thinges þat ben absolut *and* quite fro alle talentz; or affeccion)s of  
 bodies / as god or hise Aungelis / ne folwin nat in discernynge thinges  
 obiect fro *with-owte*froth/ /but they acomplyssen *and* spedin the 4  
 dede of hir thoht / by this reson) thanne ther comyn many maner  
 knowynges to diuerse *and* differynge substan)ces/ /ffor the wit of the  
 body / the whiche wit is naked *and* despoyled of alle oother know-  
 ynges / thilke wit comth to beestis / þat ne mowe nat moeuen hem 8  
 self / her *and* ther as oystrys *and* musculis *and* other swiche shelle  
 fyssh of the see / þat clyuen / *and* ben norysshed to Rochis<sup>1</sup>/ /but  
 the ymaginacion) comth to Remuable beestis þat semyn to han  
 talent to fleen or to desiren any thing / but reson) is al oonly to the 12  
 lynage of mankynde / ryht as intelligence is oonly the deuyne nature /  
 of which it folweth / þat thilke knowynge is moore worth thanne  
 thise oothre / syn it knoweth by his propre nature / nat oonly his  
 subiect / as who seyth it ne knoweth nat al oonly / þat apertieneth 16  
 properly to his knowynge/ /but it knoweth the subiectz of alle oother  
 knowynges/ /but<sup>2</sup> how shal it thanne be / yif þat wit *and* ymagina-  
 cion) stryuen ayein resonyng) / *and* seyn that <sup>3</sup>of thilke vniuersels  
 thinges þat Reson) weenith to sen þat it nis ryht nawht/ /for wit *and* 20  
 ymaginacion) seyn / þat that / þat is sensible / or ymaginable / it ne  
 may nat be vniuersel / thanne is eyther the Iugement of reson) soth  
 ne þat ther nis no thing sensible<sup>4</sup> / or elles for þat reson) wot wel þat  
 many thinges ben subiect to wit / *and* to ymagynacion)/ /thanne is 24  
 the concepcion) of reson) veyn *and* false which þat looketh *and* com-  
 prehendith þat þat is sensible *and* synguler as vniuersel/ /*and* yif þat  
 Reson) wolde answeren ayein to thise two / þat is to seyn to witte *and*  
 to ymaginacion) / *and* seyn þat soothly she hir self / þat is to seyn 28  
 reson) / lokith *and* comprehendith by reson) of vniuersalite / bothe þat  
 that is sensible / *and* þat that is ymaginable / And þat thilke two þat  
 is to seyn wit *and* yma[gina]cion) ne mowen nat strechehen ne en-  
 hansen hem self to knowy of vniuersalite / for þat the knowynge of 32  
 hem / ne may exceeden ne surmon)te the bodyly figures/ /Certes of the

<sup>1</sup> gloss: .i. saccis.

<sup>2</sup> leaf 171.

<sup>3</sup> gloss: quoniam.

<sup>4</sup> gloss: quod absurdum est.

knowinge of thinges / men owhten rather yeuen credence to the moore  
 stidefast / *and* to the moore parfyt Iugement/ /In this manere  
 stryuyngē thanne we þat han strengthe of resonynge / *and* of  
 4 ymaginyngē *and* of wit / þat is to seyn / bi reson / *and* by ymagin-  
 acion *and* bi wit / *and* we sholde rathir preyse the cause of reson /  
 as who seyth than the cause of wit *and* of ymaginacion/ /Semblable  
 thing is it þat the Resoun of mankynde / ne weeneth nat / þat the  
 8 deuyne intelligence bi-holdith or knoweth thinges to comyn/ /but ryht  
 as the Reson of mankynde knoweth hem/ /ffor þou arguiste<sup>1</sup> / *and* seyst  
 thus / þat yif it seme nat to men / þat some thinges han certeyn / *and*  
 necessarye bytydinges / they ne mowen nat ben wyst byform certeynly  
 12 to bi-tyden/ /*and* thanne nist her no prescience of thilke thinges /  
*and* yif we trowe þat prescience be in these thinges / thanne is ther  
 no thing / þat it ne bideth bi necessite/ /but <sup>2</sup>Certes yif we myhten  
 han the Iugement of the dyuyne thoght / as we ben parsoneres<sup>3</sup> of  
 16 Reson / ryht so as we han demyd / þat it bi-houith þat Imaginacion  
*and* wit be by-nethe reson / ryht so wolde we demen þat it weere  
 ryhtful thing / þat mannes Reson owte to submitten it self / *and* to  
 ben by-nethe the dyuyne thoght/ /ffor which yif þat we mowen as  
 20 who seyth þat yif þat we mowen / I conseyle þat we enhance vs in  
 to þe heihte of thilke souereyn Intelligence/ /ffor ther shal Reson wel  
 seen þat / þat it ne may nat bi-holden in it self / *and* certes þat is  
 this / in what manere the prescience of god seth alle thingis certains  
 24 *and* diffinysshed / al though they ne han no certeyn Issues or bitid-  
 inges/ /ne this nis non opinion / but it is rather the symplite of þe  
 souereyn science / þat nis nat enclosed / nor I-shet / *within* none  
 bowndes

¶ The .5.<sup>th</sup>e Metur [*margin, leaf 172*]

28 **T**he beestis passen bi the Erthes bi ful diuerse figuris for  
 som of hem han hir bodies strawght & crepin in the /dust /  
*and* drawn after hem a traas or a forwh / I-kountynued /  
 þat is to seyn / as nadris or snakis/ /*and* oother beestis by  
 32 the wandryngē lyhtnesse of hir wyngis betyn the wyndes/ *and* ouer-  
 swymyn the spaces of the longe eyr' by moyst fleeyngē/ /*and* oother

<sup>1</sup> gloss: disseris.

<sup>2</sup> leaf 171, back.

<sup>3</sup> soneres corrected.

bestis gladen hem self to diggen hir traas or hir steppis in the Erthe  
 with hir goyng<sup>3</sup> or with hir feet/ *and*<sup>1</sup> to gon eyther bi the greene  
 feeldes / or elles to walken vnder the woodes/ *and* al be it so þat þou  
 seest þat they alle discordyn bi diuerse formes / algates hir faces 4  
 enclynynd heuyeth hir dulle wittes/ / Only the lynage of man heuyth  
 heyeste his heye heuyd / *and* stonndith lyht with his vp-Ryht body /  
 & by-hooldith the erthes vnder hym/ *and* but yif þou erthely man  
 wexest yuel owt of thi wit / this figure amonestith the þat axest the 8  
 heuene with thy ryhte visage / *and* hast areysyd thy fore-heuyd to  
 beryn vp a heygh thy corage / so þat thy thoght / ne be nat I-heuyed /  
 ne put lowe vnder foote / syn þat thy body is so heye areysed

¶ The 6<sup>th</sup> prose *and* the laste [*margin, leaf 177*].

**T**herfore thanne as I haue shewyd a litel her byform / þat alle 12  
 thinges þat is I-wyst / nis nat knowen / by his nature propre /  
 but bi the nature of hem þat comprehendyn it / lat vs loke  
 now in as mochel as it is leueful<sup>2</sup> to vs/ /as who seyth / lat  
 vs loke now as we mowen / which þat the estat is of the deuyne 16  
 substance / so þat we mowen ek knowen what his<sup>3</sup> science is / the  
 commune Iugement of alle creaturis resonablis / thanne is this / þat  
 god is eterne / Lat vs considere thanne what is eternite ffor certes þat  
 shal shewen vs to-gidere the deuyne nature / *and* the deuyne science / 20  
 Eternite thanne is parfyt possession / *and* al-to gidere of lyf Inter-  
 mynable/ *and* þat shewith moore cleerly / bi the comparison / or  
 collacion / of temporel thinges / ffor alle thing þat lyueth in tyme it  
 is present / *and* procedith fro preterit<sup>3</sup> in to futuris / þat is to seyn 24  
 fro tyme passed in to tyme comynge / ne ther nys nothing estab-  
 lysshed in tyme / þat may enbracen to-gidere al the space of his lyf//  
 ffor certes yit ne hath it nat takyn the tyme of to morwe / *and* it  
 hath lost the tyme of yisterday / *and* certes in the lyf of this day / ye ne 28  
 lyuen no moore but ryht as in the moeuable *and* transitorye moment//  
 thanne thilke thing þat suffreth temporel condicion / al thogh þat  
 it neuere bygan to be / ne thogh it neuere cese for to be / as Aristotile  
 demyd of the <sup>4</sup>world / *and* al thogh þat the lyf of it be stretchched 32

<sup>1</sup> gloss: gaudent.

<sup>2</sup> gloss: .i. fas.

<sup>3</sup> gloss: dei.

<sup>4</sup> leaf 177, back.

with infinite of tyme / yit algates nis it no swych thing / þat men myhten trowen by ryht þat it is eterne/ /ffor al though þat it comprehendē and embrace the space of lyf Infynit / yit algates ne embrasith  
 4 it nat the space of the lyf al to-gidere/ /ffor it ne hat nat the futuris þat ne ben nat yit / ne it ne hath no lengere the preteritz þat ben I-doon / or I-passed but thilke thing thanne þat hath and comprehendith to-gidere al the plente of the lyf Intermynable / to whom  
 8 ther ne fayleth nawht of the future / and to whom ther nis nawht of þe preterite escapyd nor I-passed / thilke same is I-witnesshed / and I-proeued by ryht to ben Eterne/ /and it by-houyth by necessite / þat thilke þing be al wey present to hym self / and compotent / as  
 12 who seyth al wey present to hym self / and so myhty þat al be ryht at his pleasaunce / and þat he haue al present the Infynyte of the moeuable tyme/ /Wher-fore som men trowen wrongfulli þat when they heeren / þat it semede / to plato / þat this world / ne hadde  
 16 neuere bygynnyngē of tyme/ /ne þat it neuere shal han faylynge// they weenen in this manere þat this world be makēd coeterne with his makere / as who seyth / they weene þat this world and god ben makēd to-gidere eterne / and þat is a wrongful weenyngē/ /ffor oother thing is it  
 20 to ben I-lad by lyf intermynable / as plato graunted to the world and oother thing is it to embrace to-gydere al the present of the lyf intermynable / the whiche thing it is cleer and manyfest / þat it is propre to the deuyne thoght/ /ne it ne sholde nat semen to vs / þat god is Eldere  
 24 þanne thinges þat ben I-makēd by quantyte of tyme/ /but rather by the proprete of his symple nature/ /ffor this ilke infynyt moeuynge of temporel thinges / folweth this presentarye <sup>1</sup>estat of lyf vnmoeuable / and so as it ne may nat countrefeten it / ne feynen it / ne be euene  
 28 lyk to it/ /ffor the inmoeuablete / þat is to seyn þat is in the eternite of god / it faileth and falleth in to moeuynge / fro the simplicite of the presence of god / and disencresith in to the Infynit quantite of future and of preterite/ /and so as it ne may nat han to-gidere al the  
 32 plente of the lyf/ /Algates yit / for as moche as it ne cesith neuere for to ben / in som manere / it semith som del to vs / þat it folweth and resemblith thilke thing þat it ne may nat atayne to ne fullfyllen// and byndith it<sup>2</sup> self to som manere presensse of this litel and swyfte

<sup>1</sup> leaf 178.

<sup>2</sup> gloss: .s. mocio temporalis.

Moment<sup>1</sup> / /the which presence/ of this lytele *and* swyfte moment / for  
 þat it berith. a manere ymage / or lyknesse / of the ay dwellynge  
 presence of god / it graunteth to swyche manere things as it bitydith  
 to þat it semith hem / as thise things han yben / *and* ben/ *and* for 4  
 þat the presence of swych lytel moment ne may nat dwelle/ /ther-for  
 it rauysshed *and* took the Infynyte wey of tyme / þat is to seyn bi  
 succession/ /*and* bi this manere is it I-doon / for þat it sholde con-  
 tynue the lyf in gooinge / of the whiche lyf / it ne myhte nat embrace 8  
 the plente in dwellynge/ /*and* for-thy yif we wollen putten worthi  
 names to things *and* folwen plato / lat vs seye thanne sothly / þat  
 god is eterne / *and* þat the world is perpetuel/ /thanne syn þat euery  
 Iugement knowith *and* comprehendith bi his owne nature things þat 12  
 ben subiect / vn to hym/ /ther is sothly to god / al weys / an Eterne  
*and* presentarie estat / *and* the science of him<sup>2</sup> þat ouer-passeth al  
 temporel moeuement<sup>3</sup> dwellith in the symplycite of his presence *and*  
 embraceth *and* considerith alle the Infynyt spaces of tymes preterit; 16  
*and* futures/ /*and* looketh in his symple knowynge alle things of  
 preterit ryht as they weeren I-doon <sup>4</sup>presently riht now/ /yif þou wolt  
 thanne thinken / *and* auyse the prescience / bi which it knoweth alle  
 things / þou ne shalt nat demyn it as prescience of things to comyn / 20  
 but þou shal demyn it moore ryhtfully / þat it is science of presence /  
 or of Instaunce / þat neuer ne fayleth/ /ffor which it nis nat yclepyd  
<sup>5</sup>puruydence / but it sholde rather ben clepyd puruyauce/ þat is  
 establysshed ful fer fro ryht lowe things / *and* byhooldeth from a- 24  
 fer alle things ryht as it weere fro the heye heyhte of things/ /why  
 axestow thanne / or why desputestow thanne / þat thilke things ben  
 doon bi necessite / whiche þat ben yseyn *and* knowen bi the deuyne  
 syhte / syn þat forsothe men ne maken nat thilke things necessarye 28  
 which þat they sen ben I-doon in hir syhte/ /ffor <sup>6</sup>addith thi bi-hoold-  
 inge any necessite to thilke things þat þou bi-hooldest presente/ /Nay  
 quod I/ /*philosophie*/ /Certes thanne yif men myhte maken any digne  
 comparison) or collacion) of þ<sup>e</sup> presence diuine / *and* of þ<sup>e</sup> presence of 32  
 mankynde / ryht so as ye sen some things in this temporel present /  
 ryht so seth god alle things bi his eterne present, /wherfore this

<sup>1</sup> gloss: instantis.

<sup>2</sup> gloss: .s. dei.

<sup>3</sup> gloss: mocio.

<sup>4</sup> leaf 178, back.

<sup>5</sup> gloss: prouidencia.

<sup>6</sup> gloss: quoniam.

deuyne prescience / ne chaungeth nat the nature ne the proprete of  
things/ /but bi-hooldeth swyche things present to hym ward / as  
they shullen bityde to yow ward in tyme to comyn/ /ne it ne con-  
4 fowndeth nat the Iugement of things/ /but bi O syhte of his thowht /  
he knoweth the things to comyn / as wel necessarye as nat neces-  
sarye/ /Ryht so as whan ye seen to-gidere a man walke on the erthe /  
and the sonne arysen in the heuene/ /al be it so þat ye sen and bi-  
8 holden / þat oon and þat oother to-gidere / yit natheles ye demyn and  
discernen / þat that oon is voluntarye and þat oother necessarie /  
Ryht so thanne the deuyng lookynge by-holdynge alle <sup>1</sup>things  
vndyr hym / ne trowblith nat the qualite of things / þat ben cer-  
12 teynly present to hym ward / But as to the condicion of tyme / for-  
sothe they ben future/ /ffor which it folweth / þat this nis non  
opinion but rather a stidefast knowynge I-strengthed by sothnesse /  
þat whanne þat god knoweth any thing to be / he ne vnwot nat that  
16 thilke thing wantith necessite to be/ /this is to seyn þat whan þat  
god knoweth any thing to bi-tyde he wot wel þat it ne hath no  
necessite to bityde/ /and yif þou seyst heere þat thilke thing þat god  
seth to bityde/ /it ne may nat vnbityde/ /as who seyth it mot bide//  
20 and thilke thing þat ne may nat vnbitide it mot bityde bi necessite /  
and þat þou streyne<sup>2</sup> me bi this name of necessite/ /Certes I wol wel  
confessen and by-knowe a thing of ful sad trowthe / but vnethe  
shal ther any wyht mowe sen it / or come ther-to / but yif þat he be  
24 by-holdere of þe deuyne thought/ /ffor I wol answeren the thus / þat  
thilke thing þat is future / whan it is referred to the deuyne know-  
ynge / thanne is it necessarye/ /but certis whan it is vndirstondyn in  
his owne kynde / men sen it is owtrely free / and absolut fro alle  
28 necessite/ /for certes ther ben two maneres of necessite / þat oon  
necessite is symple / as thus þat it bihouith bi necessite / þat alle  
men be mortal or dedly/ /A noother necessite is condicionel / as thus  
yif þou wost þat a man walketh / it bi-houith bi necessite þat he  
32 walke/ /thilke thing thanne þat any wyht hath I-knowe to be / it ne  
may ben non oother weyes thanne he knoweth it to be/ /but this  
condicion ne draweth nat with hir thilke necessite symple/ /ffor

<sup>1</sup> leaf 179.

<sup>2</sup> gloss : astringas.

certes this necessite condicionel / the propre nature of it ne maketh  
it nat but the adieccion of the condicion maketh it/ /ffor no necessite  
ne constreynyth a man <sup>1</sup>to gon / þat goth bi his propre wil / al be it  
so þat whan he goth þat it is necessarie þat he goth/ /Ryht on this 4  
same manere thanne yif þat the puruyaunce of god seth any thing  
present / than mot thilke thinge ben bi necessite / al thogh þat it ne  
haue no necessite of his owne nature/ /but certes the futuris þat  
bityden bi freedom of Arbitre / god seth hem alle to-gidere present// 8  
thise thinges thanne yif they ben referred to the deuyne syhte /  
thanne ben they makend necessarye bi the condicion of the deuyne  
knowynge/ /but certes yif thilke thinges be consideryd bi hem self  
they ben absolut of necessite / and ne forletyn nat ne cesen nat of the 12  
liberte of hir owne nature/ /thanne certes with-owte dowte / alle the  
thinges shollen be doon which þat god wot biforn þat they ben to  
comyn/ /but som of hem comyn and bityden<sup>2</sup> of free arbitre or of free  
wiH / þat al be it so / þat they by tyden / yit algates ne leese they 16  
nat hir propre nature in beeynge/ /bi the which fyrst or þat they  
weeryn I-doon / they hadden power nat to han bityd/ /Boece/ /what is  
this to seyn thanne quod I/ /þat thinges ne ben nat necessarye bi hir  
propre nature/ /so as they comyn in alle maneres in the lyknesse of 20  
necessite / bi the condicion of the deuyne science / philosophie / this  
is the difference quod she / þat tho thinges þat I purposede the a  
lytel her byforn / þat is to seyn the sonne arsyngge / and the man  
walkynge / þat ther whiles þat thilke thinges ben I-doon / they ne 24  
myhte nat ben vndoon natheles þat oon of hem or it was I-doon / it  
houyd by necessite þat it was I-doon / but nat that oother/ /Ryht so  
is hit heere þat the thinges þat god hath present / with-owte dowte  
they shollen ben / but som of hem descendith of the nature of thinges 28  
as the sonne arsyngge / and som descendith of the powere of the  
doeres as the man walkynge / thanne seyde I no wrong / þat yif þat  
thise thinges ben referryd to the deuyne knowynge <sup>3</sup>thanne ben they  
necessarye / and yif they ben considerid by hem self thanne ben th[e]y 32  
absolut fro the bond of necessite / riht so as alle thinges þat apierith  
or shewith to þe wittes / yif þou referre it to reson / it is vniuersel / and

<sup>1</sup> leaf 179, back.<sup>2</sup> gloss: *profisciscuntur*.<sup>3</sup> leaf 180.

yif þou referre it or loke it to it self / than is it singular / but now  
yif þou seyst thus / þat yif it be in my power to chaunge my purpos /  
than shal I voyde the puruyaunce of god / whan þat peraventure  
4 I shal han chaunged the thinges þat he knoweth byform/ /thanne shal  
I answeere the thus/ /Certes þou mayst wel chaungen thy purpos / but  
for as mochel as the present sothnesse of the deuyne puruyaunce / bi-  
holdeth þat þou mayst chaunge thy purpos / and wheyther þou wolt  
8 chaunge it or no / and whyderward þat þou torne it þou ne mayst nat  
eschuen the deuyne prescience / ryht as þou ne mayst nat fleen the syhte  
of the presente eye / al thowh þat thow torne thy self bi thi free wyl /  
in to diuerse accions / but þou mayst seyn ayein / how shal it thanne  
12 be / shal nat the deuyne science be chaungyd bi my disposicion /  
whan þat I wole O thing now / and now a noother/ /and thilke  
prescience ne semyth it nat to entrechaunge stowndes <sup>1</sup>of knowyng /  
as who seyth ne shal it nat seme to vs / þat the deuyne prescience  
16 entrechaungeth hise diuerse stowndes of knowyng / so þat it knowe  
sum tyme O thing and som tyme the contrarie/ /No forsothe quod I//  
ffor the deuyne syhte<sup>2</sup> renneth to-for and seth alle futures / and  
clepith hem ayein / and retorneth<sup>3</sup> hem to the presence of his propre  
20 knowyng / ne he ne entrechaungeth nat so as þou weenest the  
stowndes<sup>1</sup> of for-knowyng / as now this /now þat / but he<sup>4</sup> ay dwell-  
yng comth by-for / and embraseth at o strook alle thy mutacions /  
and this presence to comprehenden / and to sen alle thinges god /  
24 ne hath nat taken it of the bitydinge of thinges to come / but of his  
propre symplicite/ /and her<sup>2</sup>-bi is assoyled thilke thing þat þou puttest  
alitel her byform/ /þat is to seyn / þat it is vnworthy thyng to seyn//  
<sup>5</sup>þat owre futures yeuyn cause of the science of god/ /ffor certes this  
28 strengthe of the deuyne science / which þat embraceth alle thinges bi  
his presentarye knowyng / establysseth manere to alle thinges / and it  
ne oweth nawht to lattere<sup>6</sup> thinges / and syn þat these thinges ben thus/  
than is ther freedom of arbitre / þat dwelleth hool and vn-wemmyd  
32 to Mortal men / ne the lawes ne purposen nat wykkedly Medes and  
peynes to þe wylynges of men / þat ben vnbownden and quite of all  
necessite/ /and god byholdere and for-witere of alle thinges dwelleth

<sup>1</sup> gloss: vices.

<sup>2</sup> gloss: intuitus.

<sup>3</sup> gloss: retorques.

<sup>4</sup> gloss: .s. deus.

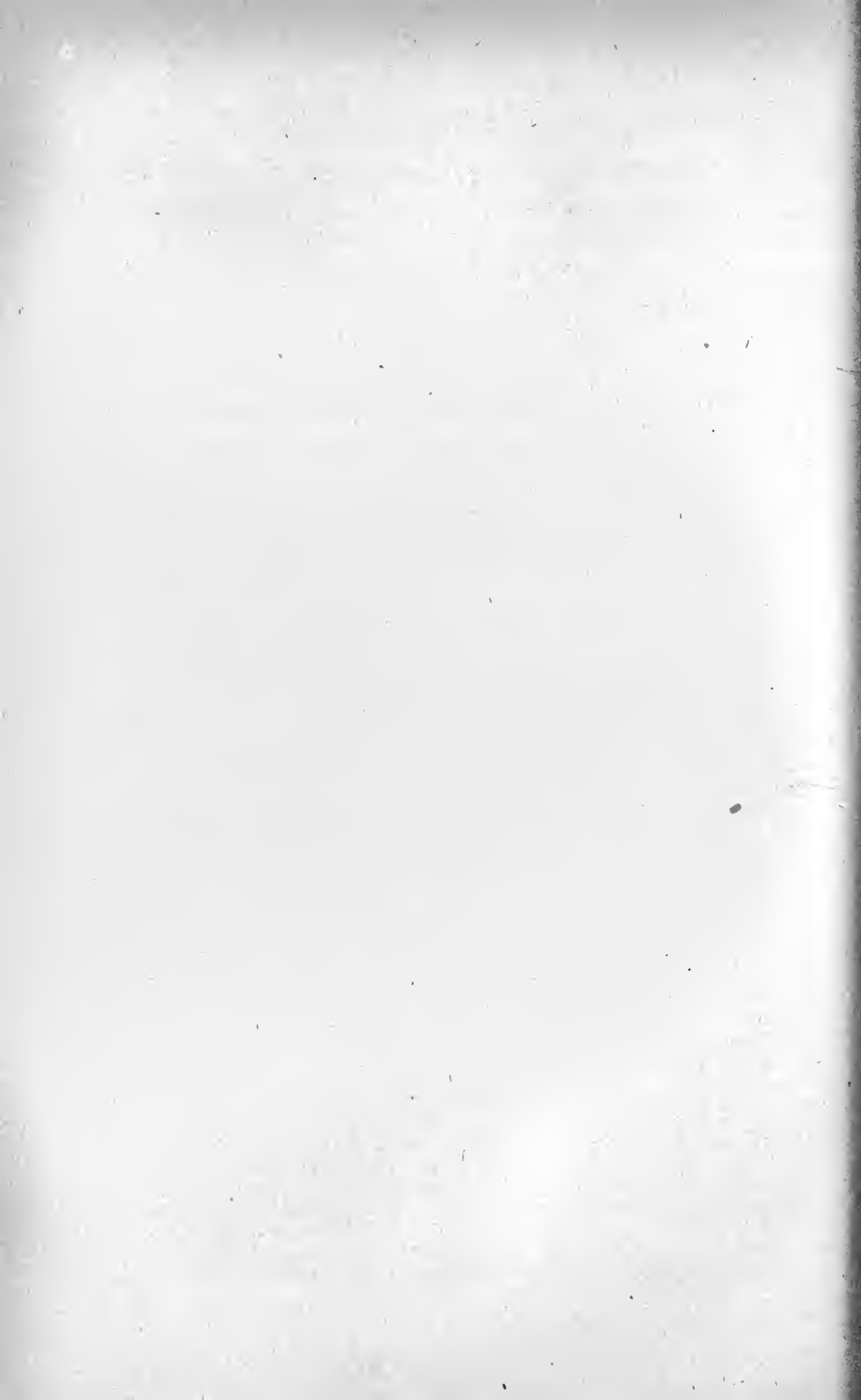
<sup>5</sup> leaf 180, back.

<sup>6</sup> gloss: posterioribus.



a-boue / *and* the present eternite of his sihte renneth alwey *with* the  
diuerse qualite of owre dedes / despensynge *and* ordeynynge Meedes  
to goode men / *and* torment to wykkedmen/ /ne in ydel ne in veyn  
ne ben ther nat put in god / hope *and* preyeres / þat ne mowen ne 4  
ben vnspedful ne *with-owte* effect whan they ben ryhtful/ /withston  
thanne *and* eschue þou vices/ / worshiþe *and* loue þou vertuus / areys  
thy corage to ryhtful hopes / yilde þou humble preyeris a heygh/  
Gret necessite of prowesse *and* vertu is encharged *and* commaunded 8  
to yow yif ye nyl nat' dissimulen/ /syn þat ye workyn *and* doon þat  
is to seyn / yowre dedes / or yowre workes by-forn the eyen of þe Iuge  
þat seth *and* demyth alle thinges/ /To whom be goye & worshiþe bi  
Infynyt tymes / A. M. E. N.

**Explicit expliceat ludere scriptor eat  
ffinito libro sit laus et gloria Christo  
Corpore scribentis sit gratia cunctipotentis**



## GLOSSARIAL AND GENERAL INDEX.

BY W. M. WOOD.

- Abayssen, 113/26, to be abashed, dismayed.  
 Abaysshed, 3/20, abashed.  
 Abayst, 84/14, abashed.  
 Abieth, 85/26, suffers.  
 Ablinge, Ablynge, 16/32, 69/1, enabbling.  
 Abood, 50/3, abode.  
 Aboven, 2/21, above.  
 Abreggyng, 117/11, curtailng.  
 Abyde, 3/21, to wait.  
 Abydyng, 25/32, expecting.  
 Abyen, 97/27, suffer.  
 Abyest, 27/11, sufferest, endurest.  
 Achademicis, 3/12, Grecian schools, or academies.  
 Achat, 9/8, purchase.  
 Achelows, 115/7, Achelous.  
 Achemenie, 117/24, Achemenia.  
 Acheved, 11/15, achieved, accomplished.  
 Achoken, 32/29, choke.  
 Acomplyse, 72/19, accomplish.  
 Acomplyssed, 105/33, accomplished.  
 Acordable, 49/9, agreeing.  
 Acordaunce, 111/23, agreement.  
 Acordaunt, 12/2, agreeing, unanimous.  
 Acorde, 67/30, accord.  
 Acordy, 110/8, agree.  
 Acordyn, 53/17, live in accord.  
 Accountedest, 33/7, accounted.  
 Accountyng, 4/4, calculation.  
 Acoyede, 26/2, soothed, quieted.  
 Active life, the, 2/21.  
 Actorros, 45/23, authors.  
 Acusor, 57/5, informer.
- Adden, 65/16, add.  
 Adieccion, 137/1, addition.  
 Adrad, 30/8, in fear, afraid.  
 Adressyng, 126/23, directing, controlling.  
 A fer, 54/20, afar.  
 Affryke, 42/2, Africa.  
 Agamenon, 114/12, Agamemnon.  
 Agast, 30/9, 59/21, 60/3, 84/1, aghast, afraid, frightened.  
 Agasten, 84/16, to frighten.  
 Agastyth, 109/22, terrifies, frightens.  
 Agoon, 54/33, ago.  
 Agreeable, 32/33, 62/22, pleasant, sweet.  
 Agrysen, 5/28, to be afraid, dread.  
 Agryseth, 16/27, dreadeth.  
 Agrysyth, 21/2, dreadest.  
 A heygh, 133/10, on high.  
 Ajuged, 9/20, adjudged.  
 Akkornes, 95/26, acorns.  
 Aknowe, 10/20, 96/10, acknowledged.  
 Albyn, 9/21, 11/30, a Consul at Rome.  
 Alcidiades, 63/24, Alcibiades.  
 Alder fayrest, 68/17, fairest of all.  
 Alderfirst, 5/29, first of all.  
 Aldermost, Aldermoost, 97/10, 122/27, most of all.  
 Alderworst, 122/26, worst of all.  
 Algates, Allegates, 12/9, 53/17, 63/29, yet, nevertheless.  
 Alleged, 96/20, alleviated.  
 Allone, 74/9, alone.  
 Almest, 84/30, almost.

- Al owterly, 85/17, utterly.  
 Altorenden, 110/10, tear all in pieces.  
 Alwey, 56/8, away.  
 Alyaunce, 110/7, alliance.  
 Alyene, 18/6, to alienate.  
 Alyter, 98/29, a little.  
 Amenused, 9/1, diminished.  
 Amenuseth, 11/34, lesseneth, diminisheth.  
 Amenysed, 27/32, diminished.  
 Amesureth, 21/16, measureth.  
 Amoeved, Amoved, 2/31, 15/3, moved.  
 Amonestith, 133/8, admonisheth.  
 Amonestynge, 115/28, admonition, exhortation.  
 Amonges, 41/10, amongst.  
 Amonicion, 7/25, admonition.  
 Amynstryth, 105/26, administrators.  
 Anaxogore, 6/18, Anaxagoras.  
 Ancre, 28/9, 39/6, anchor.  
 Anguisseth, 62/20, tormenteth.  
 Angwissos, 28/19, anxious, sorrowful.  
 Angwyssh, Angwysshe, 28/26, 62/2, grief, misery, anguish.  
 Angwyssos, 66/25, anxieties.  
 An hegh, 119/12, on high.  
 Anoy, 84/16, annoying.  
 Anoye, 28/15, be not grieved, sorry.  
 Anoyeden, 110/16, annoy.  
 Anoyos, 3/30, 14/19, annoying, hurtful.  
 Anoyously, 63/5, dangerously, hurtfully.  
 Answery, 94/1, answer.  
 Antheus, 115/12, Antæus.  
 Antonius (Caracalla), 59/28.  
 Aparalleth, 4/9, adorneth.  
 Aparaylementus, 34/16, clothing, ornament.  
 Apareylen, Aparelyn, 11/11, 23/11, array, apparel.  
 Aparayles, 92/11, apparel.  
 Aparseyvede, 81/14, perceived.  
 Apartienyth, 84/33, appertaineth.  
 Apassed, 31/28, passed away.  
 Apayed, 32/28, pleased, satisfied.  
 Apayred, 16/8, impaired.  
 Apaysede, 115/13, appeased.  
 Apeeren, 4/9, appear.  
 Aperceyvyd, 10/1, apperceived.  
 Apermanides, 83/15, Parmenides.  
 Apertienens, 57/10, appertain.  
 Apertly, 11/1, 70/16, plainly.  
 Apetid, 76/19, appetite.  
 Aposyd, 15/33, opposed.  
 Aprentyd, 129/23, emprinted.  
 Apresse, 39/28, oppress.  
 Aproche, 19/16, 112/32, 123/20, approach.  
 Apurgynge, 99/1, a purging.  
 Aquylon, 16/28, 26/30, the wind.  
 Arayseth, 92/18, raiseth.  
 Arbitre, 119/28, 121/7, will, free will.  
 Archadie, 95/21, Arcadia.  
 Arcturus, Arctour, 14/13, 103/7, the star.  
 Ardaunt, 94/28, ardent.  
 Aresten, 21/34, to stop, arrest.  
 Aretten, 27/12, ascribe to, impute to.  
 Areysen, 86/21, rise.  
 Areysyd, 133/9, raised.  
 Aristotile, Arystotele, Arystotulis, 63/21, 116/33, 133/31, Aristotle.  
 Armures, 4/21, 35/18, 92/14, armour, arms.  
 Arpiis, 115/1, the Harpies.  
 Arraced, 6/11, 18/6, 77/21, 117/31, to tear, separate.  
 Arthow, Artow, 4/23, 7/21, 32/19, art thou.  
 Arwys, 115/1, arrows.  
 Arysith, 111/26, arises.  
 Arysynge, 14/3, 43/16, 103/12, risings.  
 Aryve, 39/6, come on shore.  
 Aryvede, 95/10, brought on shore.  
 Asayle, 37/39, to assail.  
 Ascapyn, 98/17, escape.  
 Asemble, 62/30, gather together, amass (money).  
 Aspere, 21/26, 63/6, sharp, rough.  
 Aspre, 48/19, sharp.  
 Asprenesse, 98/34, sharpness.  
 Assaied, 28/34, essayed.  
 Assaye, 17/4, test.  
 Assaye, 19/1, say.  
 Assoyled, 138/25, absolved.  
 Assoylen, 116/2, 120/6, to absolve, pay, dissolve.  
 Assyngned, 110/24, assigned.  
 Ast, 18/20, hast.  
 Asthonynge, 4/24, astonishment.  
 Astoned, 3/20, 49/16, astonished.  
 Astonyd, 95/3, stupid.

- Astonyenge, 102/26, astonishment.  
 Astronomy, 4/4.  
 Ataast, 20/18, taste.  
 Atayne, 7/2, 29/8, to reach, attain.  
 Ataynt, 20/32, 54/32, attained.  
 Atempraunce, 107/27, tempering, temperament.  
 Atempre, 48/13, moderate.  
 Atempre, 19/21, modest.  
 Atempreth, 4/8, 14/8, 111/23, moderating, tempering.  
 Atemprynge, 126/28, controlling.  
 Ateynith, Atteyneth, 90/15, 46/24, attaineth.  
 Athens, Athenis, 15/13, 129/14, Athens.  
 Atre, 54/7, a tree.  
 Attrides, 114/12, Atrides.  
 Atwyne, 77/18, in two.  
 Auctorite, 3/20, authority.  
 Auncestris, 61/13, ancestors.  
 Auster, 19/6, 26/28, the cold wind.  
 Autompne, Autumpne, 4/10, 14/11, autumn.  
 Avalen, 111/27, fall down.  
 Avaunsed, 28/15, advanced, furthered.  
 Avauntede, 1/21, boast.  
 Avauntynge, 11/33, boasting.  
 Aventros, Aventuros, 18/28, 27/14, fortuitous.  
 Aventure, 13/6, event.  
 Averyce, 56/6, 94/28, avarice.  
 Avyse, 135/20, consider, advise.  
 L. Itaque si praesentiam [praesentiam *other MSS.*] pensare uelis qua cuncta dinoscit.  
 Awaytez, 63/5, snares.  
 Awaytor, 94/32, one who lies in wait.  
 Awht, 73/16, ought.  
 Axed, 9/15, asked.  
 Axestow, 10/12, 18/10, askest thou.  
 Ay, 39/55, ever.  
 Ay dwellynge, 135/2, ever-dwelling.  
 Ayeins, Ayenis, 5/32, 6/9, 77/1, against.  
 Ayeinward, 29/13, on the contrary, on the other hand.  
 Ayeyn, 99/17, again.  
 Bachus, 16/30, 35/6, Bacchus, the god of wine.  
 Bar, 2/28, 26/3, bore.  
 Barayne, Bureyne, 21/31, 90/18, barren.  
 Baren me an hand, 12/18, accuse me falsely.  
 Basilicis, 9/28, one of Boethius's accusers.  
 Basynnes of bras, 103/17, cymbals.  
 Basyns, 103/21, basins.  
 Bataylen, 11/22, 113/6, to war, to do battle.  
 Beemes, 5/13, 61/23, beams.  
 Beeryn; 109/10, bear.  
 Behated, 58/22, hated.  
 Ben, 11/2, been.  
 Ben, 62/22, bees.  
 Beneme, 29/30, deprive of, take away.  
 Bere, 111/15, the Bear, *i.e.* the Polar star.  
 Beren, Beryn, 57/1, 133/10, bear.  
 Besekyn, 123/20, beseech.  
 Bestys, 62/10, beasts.  
 Bet, 24/29, be.  
 Bet, 39/15, 49/17, better.  
 Beternesses, 29/17, bitternesses.  
 Betith, 5/11, beateth.  
 Bihetist, 87/20, promised.  
 Bisegyde, 95/22, besieged.  
 Bittre, 6/25, bitter.  
 Blake, 19/5, 79/8, black.  
 Blases, 103/22, blasts.  
 Blawndyssynge, 20/13, 23/13, 84/6, flattery, blandishment.  
 Bleched, 37/15, bleached.  
 Blemished, 13/3, abused.  
 Blende, 19/17, blind.  
 Blysfulnesse, 29/6, happiness.  
 Blysse, 26/7, blessings.  
 Blyssed, 37/43, blessed.  
 Blythenesse, 25/27, joyfulness.  
 Boch, 56/25, botch, blain, sore.  
 Bodith, 111/20, foretelth.  
 Boekys, 15/29, books.  
 Boere, Boor, 95/16, 115/15, boar.  
 Boetes, 103/10, the star Boötes.  
 Bole, 63/14, bull.  
 Boot, 41/27, did bite.  
 Bordure, 2/20, border, hem.  
 Borias, Boryas, 5/10, 14/11, Boreas.  
 Bossel, 9/9, bushel (a corn measure).  
 Bosses, 50/24, bushes, weeds.  
 Bosten, 61/27, to boast.  
 Botme, 7/9, 19/8, bottom.

- Bowhte, 9/9, bought.  
 Bownte, 39/7, 73/23, goodness.  
 Bowntes, 12/13, 27/28, good qualities, kindnesses.  
 Bowonte, 83/5, bounty.  
 Boylynge tempestes, 26/31.  
 Brende, 84/2, 115/7, burnt.  
 Brenne, 12/7, to burn.  
 Brennyng, 43/23, burning.  
 Brennynge, 2/5, shining.  
 Brode, 34/14, broadly, plainly.  
 Brode shewyng, 47/5, vast expanse.  
 Brotel, 63/11, brittle.  
 Browht, 78/23, 129/16, brought.  
 Brutel, 31/10, brittle, fragile.  
 Brutelnesse, 40/1, brittleness, frailty.  
 Brutus, 47/15.  
 Brwtel, 63/9, brutal, bestial.  
 Bryddes, Brydys, 95/5, 115/1, birds.  
 Brydlis, Brydul, 15/17, 49/7, bridles, curbs.  
 Brykes, 64/10 [Addit. MS. 10,340 'Crikes,' creeks], A.-Sax. *bryce*, E. E. *bruche*, *briche*, break, breach.  
 Brystelede, 115/15, bristly.  
 Busirides, 41/33, Busiris.  
 Bybled, 53/26, covered over with blood.  
 Bydewith, 111/30, watereth.  
 Bydolven, 117/5, buried.  
 Byen, 9/5, 27/23, buy.  
 Byfallen, Byfallyn, 5/28, 20/16, befallen.  
 Byfille, 8/8, befell.  
 Byforn, 9/20, 21/5, before.  
 Bygyled, 16/24, 67/13, beguiled.  
 Bygyng, 112/10, beginning.  
 Bygynner, 116/24, beginner.  
 Byhest, 116/2, promise.  
 Byheten, 54/30, promise.  
 Byhetyng, 48/5, promising.  
 Byhoveth, 7/23, behoveth.  
 Byhyhten, 55/16, 67/10, promised.  
 Byhynde, 84/27, behind.  
 Byknowen, 70/34, 113/24, acknowledge.  
 Bylde, 30/30, build.  
 Byleeven, 46/27, believe.  
 Byleevest, 18/27, believest.  
 By names, 66/7, additional names.  
 Bynethe, 34/3, beneath.  
 Bynomen, 55/18, taken from.  
 Bynynyth, 93/11, taketh away.
- Byrafte, Byrefte, 52/22, 114/31, bereft.  
 Byreven, 62/30, bereave.  
 Byrthe, 61/22, birth, origin.  
 Byryht, 73/22, by right.  
 Bysechen, Byshechen, 63/1, 68/4, beseech.  
 Bysien, 4/5, to trouble.  
 Bysowhte, 84/12, besought.  
 Byspetten, 57/22, defouled.  
 Bystowed, Bystowyd, 15/31, 83/22, bestowed.  
 Bysyen, 101/26, trouble.  
 Bysynesse, 56/15, labour, toil.  
 Bytakest, 21/27, entrustest.  
 Bytwene, Bytwyen, 25/31, 39/1, between.  
 Bytwixen, 2/23, betwixt.  
 Bytydde, Bytyde, 55/3, 109/17, happened.  
 Bytydden, 121/12, befall.  
 Bytydeth, 13/4, 20/15, betides, happens.  
 Bytydyng, 116/14, happening.  
 Bytyng, 50/7, biting, sharp.  
 Bytyng, 56/15, heavy, severe.  
 Bytyngly, 46/21, sarcastically.  
 Bywaylen, 23/29, bewail.  
 Bywepte, 114/24, wept for.  
 Byweptest, 17/15, bewept.  
 Byweyledest, 17/15, bewailedst.  
 Byweyleth, 95/29, bewaileth.
- Calyope, 84/9, Calliope.  
 Cankyr, 16/20, 22, Cancer.  
 Canyos, Canyus, 6/20, 11/6.  
 Carayne, 91/1, carcass, corpse.  
 Cariages, 9/2, taxes.  
 Caste, 28/28, chaste.  
 Castete, 25/18, chastity.  
 Catoun, Caton, 47/16, 108/19, Cato.  
 Catullus, 56/24.  
 Caucasus, 45/4, the mountain.  
 Caudencius, 9/31, one of Boethius's accusers.  
 Caytyf, 13/16, 90/20, a wretched man.  
 Celebrable, 114/29, commendable, noted.  
 Celere, 23/33, cellar.  
 Centauris, 114/30, Centaurs.  
 Ceptre, 2/29, 43/19, sceptre.  
 Cerberus, 84/13, 115/3, the porter of hell.

- Certain, Certeyn, 132/10, 23, certain.  
 Certes, 10/5, truly.  
 Cesen, 57/29, cease.  
 Chalengede, 41/10, claimed.  
 Chariets, 126/29, carts, carriages.  
 Charyes, 92/13, chairs.  
 Charyettes, 26/21, chariots.  
 Chastysen, 112/22, to chastise.  
 Chaucer's poems, "The Former Age," 36; and "Fortune," 38.  
 Chayer, 13/29, 25/29, chair, seat.  
 Cheere, 3/16, 7/17, face, countenance.  
 Cheryce, 37/22, cherish.  
 Chesen, 59/28, choose.  
 Chesith, 130/5, chooseth.  
 Cheyne, 118/10, chain.  
 Chorus, 5/7, 103/22, the wind.  
 Chymnyes, 7/10, furnaces.  
 Chynnyng, 17/27, cleft, chink. L. 'hiante ualli robore.' [Addit. MS. 10,340 schynyng, shining?]  
 Chyrkyng, 16/26, groaning.  
 Cicero's *Book of Divination*, 125/6.  
 Circo, 25/32, circus.  
 Cirtes, 95/12, Circe.  
 Clarre, Clarree, 35/7, 36/16, a kind of wine.  
 Claryouns, 35/17, trumpets.  
 Cleere, 19/9, bright.  
 Cleernesse, 26/20, brightness.  
 Clepe, 10/21, call.  
 Clepist, 104/6, askest.  
 Clepyn, 2/34, call.  
 Clepyst, 29/9, callest.  
 Cler, 31/5, serene.  
 Cleven, 28/9, stick, cling, adhere.  
 Clowdeles, 87/3, cloudless.  
 Clowmbyn, 45/3, climbed, ascended.  
 Clowtes, 6/10, pieces of torn clothes.  
 Clyfte, 101/9, fissure, cleft.  
 Clymbyn, 2/25, climb.  
 Clyveth, 79/22, clingeth.  
 Clyvyng, 41/22, 105/9, cleaving, sticking.  
 Coempcion, 9/7, coemption.  
 Coeterne, 134/17, coeternal.  
 Coeveryn, 23/10, cover, obscure.  
 Collacions, 97/20, collations.  
 Collation, 128/29, comparison.  
 Combryd, 74/10, troubled.  
 Comen, 50/25, grow up.  
 Committ, 12/10, convicted.
- Commoevede, 84/11, moved.  
 Commoevyng, 7/8, moving.  
 Compaignie, 56/16, company.  
 Comparysoned, 45/32, compared.  
 Compaygne, 9/13, Campania.  
 Complayde, 3/25, complained.  
 Complyssen, 96/24, accomplish.  
 Compotent, 134/11, having the mastery.  
 Compowne, 68/15, to compose.  
 Compownen, 73/5, compose, form.  
 Comprenyd, 4/3, comprehended.  
 Comunalitees, 8/6, commonwealths.  
 Comune, 11/28, common.  
 Comyn, 1/9, 14/8, come.  
 Condicionel, 136/30, conditional.  
 Condysyn, 33/27, condition.  
 Confederacie, 41/26, conspiracy.  
 Confuse, 103/2, confused.  
 Confwndeth, 18/34, confoundeth.  
 Confwndyd, 18/16, confounded.  
 Congregasyn, 56/26, collection.  
 Coningaste, 8/25, Conigastus.  
 Conjecte, Conjecten, 17/20, 73/15, conjecture.  
 Conjecteth, 120/23, conjectures.  
 Conjoined, 57/11, conjoined.  
 Conjunction, 80/4, union.  
 Conjuracion, 11/8, 41/25, conspiracy.  
 Conseite, 70/7, opinion.  
 Consequens, 65/33, consequence.  
 Consoler, 9/16, councillor.  
 Constreynede, 2/10, contracted.  
 Constreynyth, 116/20, restraineth, governeth.  
 Consulers, 40/26, consuls.  
 Consumpte, 47/19, consumed.  
 Contemplative life, the, 2/22.  
 Contienen, 90/31, contain.  
 Contieneth, 128/16, containeth.  
 Contrarios, 13/15, adverse.  
 Contraryen, 119/20, to be opposed to, adverse to.  
 Contre, 29/10, contrary.  
 Contumacion, 110/6 [? continuation].  
 Convenable, 107/34, fit, convenient.  
 Convict, 12/15, convicted.  
 Cop, 30/30, top, summit.  
 Corage, 4/20, 7/21, 12/21, 53/27, 70/8, mind, spirit, courage.  
 Coribandes, 103/19, name of people who think the moon is enchanted when she is eclipsed.

- Coriged, 97/30, corrected.  
 Corigit, 113/4, correcteth.  
 Corolarye, 72/2, 93/23, corollary.  
 Corompen, 77/15, corrupt.  
 Corone, Coroune, 72/2, 93/1, crown.  
 Coroumpynge, 81/13, corruption.  
 Corsed, 36/27, cursed.  
 Corsednesse, 71/10, cursedness.  
 Corumpe, 75/27, 114/4, to become corrupt.  
 Corupsyun, 56/26, corruption, fetid matter.  
 Cosynes, 83/24, cousins.  
 Countrefeten, 134/27, to counterfeit.  
 Coupable, 5/23, guilty.  
 Coveiteden, 40/27, coveted.  
 Covenable, 76/21, 77/13, fit, convenient.  
 Covertoures, 92/11, 124/12, coverings.  
 Coveryht, 20/33, covereth.  
 Covetise, Coveytise, Coveytyse, 9/18, 12/19, 23/15, 56/12, covetousness.  
 Coveyten, 47/8, covet.  
 Covynes, 13/20, deceits, collusions.  
 Cowched (printed 'towched'), 23/34, laid, set. L. jacere.  
 Cowpeled, 124/3, coupled.  
 Cowth, 16/4, known.  
 Coyn, 36/20, money.  
 Creat, 78/6, created.  
 Crepin, 132/29, creep.  
 Cresus, 23/23, Cræsus, the king of the Lydians.  
 Crop, 54/7, top.  
 Cruwel, Crwel, 1/15, 84/5, cruel.  
 Crwelte, 10/5, cruelty.  
 Cryed, 9/11, decreed.  
 Curacion, 17/6, cure.  
 Cure, 28/3, care.  
 Cyprian, the accuser of Albinus, 9/22.  
 Cyrus, the king, 23/23.  
 Cyte, 51/2, seat.  
 Cytisenis, 15/15, citizens.  
 Dalf, 35/23, 117/4, dug, delved.  
 Dampnacion, 10/8, condemnation.  
 Dampned, 12/12, condemned.  
 Damysel, 20/23, damsel.  
 Dar, 26/18, dare.  
 Darsthow, 32/16, darest thou.  
 Dartes, 102/4, weapons.  
 Daunten, 60/10, subdued.  
 Dawntede, 114/30, subdued.  
 Debonayre, Deboneyre, 14/9, 48/4, gentle.  
 Debonayrely, 95/20, mildly.  
 Deceyvable, 63/28, deception.  
 Deceyvable, 60/18, deceptive.  
 Decorat, 57/1, Decoratus, a buffoon and informer.  
 Decretus, 10/23, decrees.  
 Dede, 43/14, dead.  
 Dede, 36/28, did.  
 Deef, 1/15, deaf.  
 Deepliche, 124/32, deeply.  
 Deere, 25/14, dear.  
 Deeyn, 111/18, to dye.  
 Defaute, 11/14, fault, defect.  
 Defendowr, 77/2, defender.  
 Defeted, 20/1, enfeebled, weakened.  
 Deffaute, 90/1, default.  
 Deffendeth, 46/27, forbiddeth.  
 Deffendyd, 23/8, forbidden.  
 Deffenysshe, 116/13, defines.  
 Deffyned, 52/14, defined.  
 Deficulte, 44/32, difficulty.  
 Defowled, 12/18, 115/7, defiled.  
 Defowlen, 57/22, defile.  
 Defowlyth, 54/4, defouleth.  
 Degrees, 2/23, steps.  
 Delices, Delyces, 26/3, 53/12, 62/5, 63/8, delights, voluptuousness, pleasures.  
 Delitable, 20/18, delectable.  
 Delitably, 85/6, delightfully.  
 Delites, Delyc, 62/1, 66/22, delights.  
 Delvere, 117/14, a digger.  
 Delye, 2/14, thin, fine.  
 Demestow, 10/17, deemest thou.  
 Dempne, 39/17, condemn.  
 Denoyed, 69/22, 81/8, denied.  
 Denyestow, 100/14, deniest thou.  
 Dep, 79/10, deep.  
 Departen, 117/27, separate.  
 Departyd, 19/13, separated.  
 Depnesse, 3/27, depth.  
 Deppere, 17/20, 24/31, deeper.  
 Dereworthe, 21/9, 28/6, precious.  
 Derked, 2/19, darkened.  
 Derken, Derkin, 93/28, 118/31, obscure, darken.  
 Discovereth, 5/12, discovered.  
 Descression, 73/1, discretion.  
 Descryven, 78/20, describe.  
 Descussed, 5/3, dispersed, scattered.



- Desdaign, 56/23, disdain.  
 Desermen, 7/15, disarm.  
 Desertus, 13/6, deserts.  
 Desiringes, 19/3, desires.  
 Desordene, 24/20, inordinate.  
 Despendyn, 31/16, spend, expend.  
 Desputen, 129/15, dispute.  
 Despyce, 30/29, despise.  
 Despyseth, 47/12, despises.  
 Dessendit, 91/9, descends.  
 Desseveraunce, 75/31, separation.  
 Desseyvable, 47/28, deceivable.  
 Desseyvered, 93/6, dissevered.  
 Desseyvesthow, 82/24, deceivest thou.  
 Desseyvyed, 4/29, 17/24, 26/2, 74/10, deceived.  
 Destempraunce, 77/1, severity.  
 Destorbed, 10/15, hindered, prevented.  
 Destorbeth, 77/33, disturbs.  
 Destrat, 63/6, distracted.  
 Destreynd, 42/25, constrained, bound.  
 Destynable, 111/2, destined.  
 Destynal, 105/20, fatal.  
 Destyne, 105/4, destiny, fate.  
 Determenye, 99/2, determine.  
 Deth, 1/13, death.  
 Devynyte, 7/31, divinity.  
 Devysyon, 65/3, division.  
 Deyed, 35/18, dyed, coloured.  
 Deyen, 30/17, 35/9, die.  
 Diffinissed, 91/17, defined.  
 Digne, 30/1, 135/31, worthy, just.  
 Digneliche, Dignely, 42/11, 70/1, worthily.  
 Dignete, 12/16, dignity.  
 Diogenes, 37/5.  
 Dirked, 5/8, darkened.  
 Dirknesse, 2/18, darkness.  
 Discordable, 111/22, discordant.  
 Discorden, 74/1, 107/23, disagree.  
 Discordynge, 53/16, disagreeing, disaccordant.  
 Discours, 128/29, judgment, reason.  
 Disdaignen, 113/26, to disdain.  
 Disencresith, 134/30, decreaseth.  
 Dishert, 87/26, desert.  
 Disordenaunce, 116/20, disorder.  
 Disponede, 80/28, disposed.  
 Disponith, 105/3, disposeth.  
 Dispoelynge, 114/31, spoil, prey.  
 Disputacion, 116/11, disputation.
- Dissertes, 122/34, deserts.  
 Dissimulen, 139/9, to dissemble.  
 Dissimuloure, 38/23, dissembler.  
 Dissipule, Dyssyple, 62/18, 68/3, disciple.  
 Distemperaunce, 90/23, intemperance.  
 Distempre, 94/34, intemperate.  
 Distingwed, 32/19, distinguished.  
 Dite, 23/31, 60/20, ditty, play, tragedy.  
 Divers, 70/31, diverse.  
 Diversly, 19/11, going by different routes.  
 Dolve, 117/8, should dig.  
 Domes, 107/22, judgments.  
 Domesman, 43/14, judge.  
 Domesthow, 18/19, knowest thou.  
 Don, 3/22, do.  
 Doom, 118/14, judgment.  
 Dowblede, 84/10, doubled.  
 Dowblenesse, 37/33, duplicity.  
 Dowble vysage, 20/32, two-facedness.  
 Dowgter, 28/32, daughter.  
 Dowmb, 4/27, dumb.  
 Dowtest, 17/21, doubttest.  
 Dowtos, Dowtous, Dowtows, 2/9, 20/32, 48/22, 73/9, doubtful, doubted.  
 Drawestow, 125/23, drawest thou.  
 Drawht, 111/8, draught.  
 Drede, 59/16, dread.  
 Dredeles, 83/32, fearless.  
 Dredful, 95/1, timid.  
 Dressinge, 107/10, directing, ordering.  
 Dressyth, 110/32, directeth.  
 Dreynt, Dreynte, 1/18, 3/27, 114/25, 115/8, drowned, drenched.  
 Dronken, Dronkyn, 35/12, 95/25, drank.  
 Drowh, 8/33, drew.  
 Drye, 19/15, drive.  
 Dulleth, 3/28, to become dull.  
 Durablete, 78/2, durability.  
 Duren, 58/4, 76/13, 77/6, endured, to last.  
 Dureth, 58/30, endureth.  
 Dusked, 2/18, dusky.  
 Dwwe, 14/17, due, orderly.  
 Dwwelly, 14/19, duly.  
 Dydalus, 82/25, Dædalus.  
 Dyffynyssed, 69/17, defined.

- Dylsysos, 24/31, delicious.  
 Dyomedes, 115/5, Diomede.  
 Dyrk, 65/19, dark.  
 Dyrke, 60/16, evil, wicked.  
 Dyrked, 3/19, darkened.  
 Dysmaye, 24/5, dismay.  
 Dyspeyre, 20/7, despair.  
 Dyvydyd, 105/14, divideth.  
 Dyvynenge, 122/8, divination.  
 Dyvynor, 122/8, diviner.
- Eched, 60/27, increased.  
 Echynnys, 64/16, sea-urchins.  
 Eclypse, 103/19, eclipse.  
 Eftsones, 54/10.  
 Egal, 47/14, equal.  
 Egaly, 122/4, equally, evenly.  
 Egalyte, 29/14, equality, evenness  
 (of mind).  
 Egge, 36/19, edge.  
 Egre, 16/19, 35/17, sharp, eager.  
 Egreablete, 29/14, goodwill.  
 Egren, 109/29, urge, excite.  
 Ek, 27/32, 37/36, also.  
 Elde, 1/9, old age.  
 Elden, 44/1, become aged.  
 Eldere, 70/15, 134/24, older.  
 Eldres, 40/27, 61/27, forefathers.  
 Eldyr fadyr, 28/2, grandfather.  
 Eliaticis, the school of, 3/12.  
 Elles, 17/9, else.  
 Elyne, 114/16, Helen.  
 Embelysed, 32/15, embellished,  
 adorned.  
 Emperice, 37/25, empress.  
 Emprienpted, 130/31, imprinted.  
 Emted, 2/7, exhausted.  
 Enander, 115/13, Evander.  
 Enbasshinge, 86/1, a debasing.  
 Enbracest, 32/21, embracest.  
 Enbraseth, 128/15, embraceth.  
 Encharged, 139/8, imposed.  
 Enchaunteresse, 95/31, enchantress.  
 Enclynynge, 79/4, embracing.  
 Encres, 13/4, increase.  
 Endamagen, 9/13, damage.  
 Enditen, 1/3, to indite.  
 Endyd, 98/31 [dedid = made dead,  
 in Dr. Morris's edition].  
 Enformasyoun, 20/15, instruction.  
 Enformedest, Enformyd, 6/23, 8/2,  
 informed, instructed.  
 Enforseth, 20/5, desireth.  
 Engendred, 27/3, begotten.
- Enhanseth, 22/9, exalteth.  
 Enhawsen, 94/19, advance, exalt,  
 enhance.  
 Enlaced, 62/28, 115/30, entangled,  
 intertwined, perplexed.  
 Enlaceth, 7/18, bindeth.  
 Enoynted, 24/29, anointed.  
 Enpeyren, 93/28, 108/27, impair.  
 Enpoysonynge, 6/18, poisoning.  
 Enpreynted, 129/20, imprinted.  
 Ensaumple, 4/5, example.  
 Ensaumpler, 68/20, exemplar.  
 Ensaunpyles, 58/32, examples.  
 Enstablysshed, 105/7, established.  
 Entalenten, 130/25, excite.  
 Entechched, 94/4, defiled, polluted.  
 Entente, 10/20, intention.  
 Entenden, 117/3, to intend.  
 Entendynge, 4/17, intent, looking  
 steadfastly on.  
 Entensyn, 17/28, intention.  
 Ententes, 3/10, endeavours, labours.  
 Ententyf, 6/33, 19/24, attentive.  
 Ententyfly, 81/17, attentively.  
 Entre, 18/15, 20/14, beginning.  
 Entrechaunged, 102/20, inter-  
 changed.  
 Entrechaungynge, 14/18, 26/32,  
 102/31, 117/30, interchanging.  
 Entrecomunynge, 44/33, commerce,  
 communication.  
 Entrelaced, 82/25, intermingled, en-  
 tangled.  
 Entremedded, 42/21, intermixed.  
 Entremetith, 82/11, intermeddeth.  
 Envenymeth, 94/10, poisoneth, in-  
 fecteth.  
 Envyronynge, 44/12, 112/3, encircle-  
 ment, circumference.  
 Envyrounde, Envyrownede, 22/29,  
 59/20, surrounded.  
 Epicurians, the, 6/5.  
 Epicurus, 52/20.  
 Ercoles, 42/1, 104/13, 115/6, Her-  
 cules.  
 Ere, 1/15, ear.  
 Ere, 56/14, plough.  
 Eres, 49/16, ears.  
 Eritage, 6/2, heritage.  
 Erste, 75/8, first.  
 Erthelyche, Erthelyethe, 41/8, 54/17,  
 earthy.  
 Erudice, 84/32, Eurydice.  
 Escapin, 28/13, escape.

- Eschaufed, 14/15, 16/8, become hot, burned.  
 Eschaufen, 57/30, make hot, chafe.  
 Eschaufet, 110/16, hot, warm.  
 Eschue, 59/15, avoid.  
 Eschueth, 76/15, escheweth.  
 Eschwen, 113/7, eschew.  
 Est, 14/4, east.  
 Est sones, 54/10, for 'Eftsones.'  
 Estabelyssed, 9/8, established.  
 Estable, 27/4, stable, firm.  
 Estat, 14/15, 20/3, estate, state.  
 Estatutes, 20/22, statutes.  
 Esyere, 16/19, more easy.  
 Eterne, fro eterne, 119/4, 121/10, 134/10, eternal, from eternity.  
 Eternite, 133/19, eternity.  
 Ether, 101/4, either.  
 Ethna, 35/22, 40/23, Etna.  
 Etin, 84/21, eat.  
 Eufrates, 117/23, Euphrates.  
 Eurippe, 22/5, Euripus.  
 Eurus, 30/28, 95/10, the wind.  
 Eurydyppys, 62/18, Euripides.  
 Even, 35/5, evening.  
 Evenelyche, Evenliche, Evenelyk, 16/9, 89/17, 111/23, evenly.  
 Everich, Everych, 6/6, 28/7, 77/3, every.  
 Everydel, 6/12, 20/34, all, every way, everything.  
 Eve sterre, 14/2, evening star.  
 Excercen, 41/18, to exercise, practise.  
 Excercitacion, 109/8, exercise.  
 Excussion, Excussyon, 8/15, 40/3, execution.  
 Exil, Exilinge, 6/18, 29/9, exile, banishment.  
 Exiteth, 130/29, exciteth.  
 Eyen, 2/5, 63/22, eyes.  
 Eyr, 31/6, 103/13, air.  
 Eyres, 28/30, heirs.  
  
 Faaden, 93/11, fade.  
 Fabrycius, 47/15, Fabricius.  
 Faderes, 11/24, fathers.  
 Faigne, Feigne, 71/3, feign.  
 Falsnesse, 15/33, falsity.  
 Famuleres, Famyleres, 6/14, 11/17, familiars.  
 Famylyarte, 20/5, familiarity.  
 Fantesye, 36/21, fancy, inclination.  
 Fason, 49/8, fashion.  
  
 Fastere, 18/30, quicker.  
 Fastne, 14/32, 87/15, fasten.  
 Fastnede, 5/18, fastened.  
 Fawht, 115/10, fought.  
 Faylyde, 51/10, failed.  
 Faylynge, 134/16, ending.  
 Fayr, 20/10, fair, good.  
 Feblere, 65/9, feeble.  
 Feblesse, 59/25, 63/27, 87/29, feebleness.  
 Feele fold, 20/4, manifold.  
 Feelynge, 76/17, living.  
 Feerse, 114/24, fierce.  
 Feffedest, 26/1, paid tribute to, endowedst.  
 Felawe, 57/3, fellow-worker.  
 Felawes, 48/22, fellows.  
 Felawshipith, 86/31, accompanyeth.  
 Felistow, 7/20, feelest thou.  
 Fellyche, 26/28, fiercely.  
 Felnesse, 16/27, fierceness.  
 Felonos, 11/16, 71/19, wicked, depraved.  
 Felonos, 7/13, felons.  
 Felonyes, 96/31, crimes.  
 Fer, Ferre, 15/6, far.  
 Ferme, 14/32, make firm.  
 Fermely, 122/16, firmly.  
 Fern, 50/24, ferns, weeds.  
 Ferne, 47/9, far-off, distant.  
 Ferthe, 44/17, fourth.  
 Fertherest, 106/14, farthest.  
 Fesission, 5/17, physician.  
 Festyvaly, 46/10, gaily.  
 Fette, 36/22, fetched.  
 Fey, 87/31, faith, truth.  
 Feynede, 46/17, feigned.  
 Feynen, 134/27, to feign.  
 Feynest, 20/2, faintest.  
 Fichched, 78/28, fixed, implanted.  
 Fille, 33/23, abundance.  
 Flaumbe, Flawmbe, Flambe, 26/22, 40/23, 103/11, 111/18, flame.  
 Fleen, 118/15, to be shunned.  
 Fleen, 30/33, fly from.  
 Fleetyn, 28/12, pass away.  
 Fleetynge, 6/30, flitting.  
 Fleezes, Flezes, 35/7, 35/9, fleece.  
 Fleme, 19/16, banish.  
 Flen, 66/15, 97/33, to flee, fly from.  
 Fles, 36/18, fleece.  
 Fleten, Fletyn, Fletynge, 18/22, 19/11, 56/11, 107/8, 117/29, pass away, flow.

- Fleth, 62/23, flies.  
 Fletith, 4/10, aboundeth.  
 Flettynge, 27/2, changing, fickle.  
 Flitte, 53/20, 67/8, remove.  
 Floteryn, 78/23, float.  
 Floterynge, 68/15, floating.  
 Flowren, 102/12, flourish.  
 Flowrith, 85/24, flourisheth.  
 Flyttynge, 21/13, 63/120, fleeting,  
 changing, fickle.  
 Foddre, 115/4, fodder.  
 Foleyen, 52/27, act foolishly.  
 Folueth, Folweth, 61/15, 71/7, fol-  
 loweth.  
 Folyly, 6/30, 107/8, foolishly.  
 Fookkes, 8/26, folk, people.  
 Fool, 4/15, foul.  
 Fool, 24/15, full.  
 Fooldesthow, 82/27, foldest thou.  
 Forbrak, 85/10, broke, interrupted.  
 Fordoon, 49/8, undo, destroy.  
 Fordryven, 6/25, driven about.  
 Forchevyd, Forheved, 10/3, 133/9,  
 forehead.  
 Foreyne, 9/30, foreign.  
 Forgoon, 63/7, forego.  
 Forknowynge, 138/21, foreknow-  
 ledge.  
 Forleften (*pret.* of *forleve*), 5/4,  
 left.  
 Forlete, Forleten, Forletyn, 2/18,  
 56/15, 61/30, to forsake, leave,  
 neglect.  
 Forleteth, Forletith, Forleetheth,  
 3/28, 14/15, 34/10, forgetteth,  
 leaveth, forsaketh, loses.  
 Forlong, 93/1, furlong.  
 Forlorn, 94/22, lost.  
 Forlyved, 61/29, living.  
 Forlyven, 61/20, degenerate from.  
 Forpampred, 36/5, overpampered.  
 Fors, 38/13, force; 'no fors,' no  
 matter.  
 Forseyde, 10/8, 128/25, foresaid.  
 Forswerynge, 14/24, perjury.  
 Forthere, 28/15, 90/13, to further,  
 promote.  
 Forthi, Forthy, 6/24, 18/19, 28/16,  
 therefore.  
 Forthinke, 28/15, grieved, sorry.  
 Fortroden, 85/25, trodden upon,  
 trampled.  
 Fortuit, 117/11, fortune.  
 Fortune, the blind goddess, 20/33.  
 Fortunel, 117/32, fortuitous.  
 Fortunous, 17/11, 29/31, 102/26,  
 fortuitous.  
 Fortunows, 17/9, fortunes.  
 Forward, 54/32, foremost.  
 Forwes, 36/12, furrows.  
 Forwh, 132/30, furrow.  
 Forwitere, 138/34, foreknower.  
 Foryeeten, 18/20, forgotten.  
 Foryetinge, 45/20, forgetfulness.  
 Foryetynge, 18/17, 79/20, forget-  
 ting.  
 Foundement, 77/5, foundation.  
 Fowle, 14/30, 31/12, 52/35, bad,  
 foul.  
 Fowleste, 7/3, foulest.  
 Fownden, 62/14, found.  
 Fowndyn, 30/26, establish.  
 Fram, 14/14, from.  
 Freele, 41/14, 48/11, frail.  
 Frelenesse, 87/30, frailty.  
 Freten, Fretyn, 53/31, 114/25, 115/  
 6, devour, eat up.  
 Frounce, 5/1, flounce.  
 Fructefyngge, 3/4, fruitful.  
 Fructes, 32/20, fruits.  
 Frut, 23/12, fruit.  
 Fulfyd, 56/4, fulfilled.  
 Fulfylled, 12/34, 25/32, satisfied.  
 Fulfyllynge, 62/2, satisfying.  
 Furijs, 84/15, the three Furies.  
 Futures, *adj. pl.*, 135/17.  
 Fwonde, 18/15, found.  
 Fychchen, 31/2, 69/6, fix, fasten.  
 Fylonye, 56/28, villainy.  
 Fylthe, 10/11, vileness.  
 Fyn, 54/20, 78/35, end.  
 Fynyshed, 97/11, finished.  
 Fyrthest, 106/19, furthest.  
 Gabbe I?, 34/22, am I deceived?  
 Gaddered, 88/15, gathered.  
 Gadery, 16/25, gather.  
 Gaines, 90/6, gains, rewards. L.  
 leuia aut ludicra praemia.  
 Galentyne, 36/16, a dish in ancient  
 cookery made of sopped bread  
 and spices (*Halliwell*).  
 Galles, 37/17, galls.  
 Gapeden, 9/19, to desire, be greedy  
 for.  
 Gapynges, 24/18, desires.  
 Garnement, 5/1, garment.  
 Gastnesse, 59/13, terror, fear.

- Gayus Cesar Germeynes son, 11/7.  
 Gemmys, 36/30, precious stones.  
 Gentellesse, Gentillesse, 40/11, 61/9, nobility.  
 Geometryens, 71/33, geometricians.  
 Gerdoned, 93/21, rewarded.  
 Gerdonyng, 112/20, rewarding.  
 Gerdoun, Gerdown, 12/1, 94/1, reward.  
 Gernerres, 9/4, storehouses of corn.  
 Gesse, Gessen, 10/29, 11/26, 51/28, to suppose, estimate, deem.  
 Gessing, 13/5, 13/12, opinion, supposing.  
 Gest, 26/12, guest.  
 Gestys, 41/34, guests.  
 Gladyn, Gladyd, 25/3, 28/31, gladden.  
 Glosynge, 26/1, deceitful.  
 Glotonos, 16/29, greedy.  
 Gnodded, 36/11, pounded.  
 Gobet, 35/23, 117/5, a bit (of gold).  
 Godhed, 95/21, divinity.  
 Goedes, 32/22, goods.  
 Goost, 27/30, spirit, ghost.  
 Goth, 47/10, goeth.  
 Goths, Theodoric the king of the, 9/3.  
 Governauce, 21/32, 57/3, control, government.  
 Governayle, 17/22, government.  
 Governementus, 8/12, governments.  
 Goye, 139/11, joy.  
 Grauntisthow, 75/20, grantest thou.  
 Grec, 83/15, Greek.  
 Greek letters wrought on the dress of Philosophy, 2/21-24.  
 Gretnesse, 63/13, size.  
 Grettyst, 83/11, greatest.  
 Grevos, 8/21, grievous.  
 Grobbe up, 36/29, grub up.  
 Grond, 36/15, did grind.  
 Greynes, 50/25, grains (of corn).  
 Greythed, 12/8, devised, prepared.  
 Gyauntz, 82/13, giants.  
 Gyderesse, 85/12, a female guide.  
 Gydyng, 86/22, guiding.  
 Gynnes, 64/7, snares, traps.  
 Gyle, 55/23, guile, stratagem.  
 Gylt, 10/12, guilt, crime.  
 Gyse, 55/31, 104/32, guise, mode.  
 Gyser, 84/21, gizzard.
- Ha, 81/1, have.  
 Habownden, 13/20, abound.
- Habowndeth, 64/13, abounds.  
 Habytacule, 44/31, habitation.  
 Halden, 28/11, to hold.  
 Haldith, 79/22, holdeth.  
 Haled, 54/7, pulled.  
 Haleth, 48/17, draweth, draggeth.  
 Halt, 39/6, 44/13, 49/10, 87/8, 130/19, holds.  
 Hap, 116/14, fortune.  
 Happes, 17/9, haps.  
 Hardnesse, 102/29, hardship.  
 Hardyly, 23/6, boldly.  
 Harmes, 13/3, evils.  
 Hasted, 1/10, hastened.  
 Hasthow, 15/18, hast thou.  
 Hat, 28/30, 59/20, hath.  
 Hates, Hatrede, 9/22, 101/26, hatred.  
 Haunted, 5/19, frequented.  
 Haunten, 41/18, to practise, exercise.  
 Havyng, 24/22, possessing.  
 Hawes, 36/7, berries of the dog rose.  
 Heere, 25/28, their.  
 Heeres, 1/11, hairs.  
 Hef, 2/12, raised, heaved.  
 Hele, Heele, 18/16, 52/11, 73/26, health.  
 Henward, 9/26, those.  
 Henten, 9/21, to seize.  
 Henteres, 7/3, hunters.  
 Hepin, 118/33, heap up, increase.  
 Hepyth, 102/26, increaseth.  
 Herberweden, 41/34, harboured, lodged.  
 Herbyform, 17/15, 60/32, heretofore.  
 Hercules, 114/29. *See* Ercules.  
 Heren, 100/13, hear.  
 Heres, 50/25, ears (of corn).  
 Herkne, 49/17, harken.  
 Hertes, 56/19, hearts.  
 Hertes, 83/32, harts.  
 Herthe, 119/13, earth.  
 Herthely, 50/13, earthly.  
 Hertyd, 43/13, hearted.  
 Heryed, 86/5, praised.  
 Herynus, 74/14, the river Hermus.  
 Hesperus, 14/2, 111/19, the evening star.  
 Hete, 18/29, heat.  
 Heved, 1/12, 84/14, head.  
 Hevenlyche, 3/33, heavenly.  
 Hevith, 130/6, heaveth.  
 Hevyere, 20/24, heavier.

- Hevyeth, 133/5, to make heavy.  
 Heye, Heygh, 47/13, 92/13, 103/13, high.  
 Heyere, 111/9, higher.  
 Heyeste, Heyiste, 2/22, 128/15, 113/6, highest.  
 Heyhte, 5/7, called.  
 Heyhte, 86/21, 111/12, height.  
 Heyoste, 47/14, highest.  
 Hielde, 24/8, pour.  
 Hihte, 25/31, called.  
 Hit, 121/22, it.  
 Holden, 46/22, held.  
 Holdestow, 21/8, holdest thou.  
 Holsom, 17/19, 35/11, wholesome.  
 Holy howses, 9/34, sanctuaries for refuge.  
 Holyly, 70/24, wholly, entirely.  
 Homer, the sweet-mouthed, 119/7.  
 Hond, 36/10, hand.  
 Hongyr, 56/1, hunger.  
 Honte, 64/9, hunt.  
 Honyede, 54/2, honied.  
 Hool, Hoole, 66/13, 69/31, whole.  
 Hoolnesse, 107/19, wholeness.  
 Hooly, 14/22, holy.  
 Hoomlich, 83/8, homely.  
 Hoop, 10/34, 19/16, hope.  
 Hoore, 1/11, hoary.  
 Hoote, 14/8, hot.  
 Hoot yren, 10/4, hot iron. [Dr. Morris's edition reads "hoke of iren" = "iron hook."]  
 Hors, 50/29, horse.  
 Hovyd, 137/26, behoved.  
 Howndes of the palyse, 9/17, the officers of the palace.  
 Hows, 52/26, house.  
 Humblesse, 63/4, humility.  
 Hungry tyme, 9/11, time of famine.  
 Hurtelith, Hurtelyn, 20/12, 130/16, to rush against, oppose.  
 Hust, 35/17, hushed.  
 Hy, 19/12, high.  
 Hyden, 64/7, set.  
 Hydere, 117/9, hider.  
 Hyen, 78/25, come together.  
 Hyene, 39/3, hyæna.  
 Hyere, 2/13, higher.  
 Hyhten, 5/10, 43/20, 115/1, called.  
 Hyhteth, 4/9, adorneth.  
 Hyr, 53/26, their.  
 Hyre, 1/19, her.  
 Hyye, 14/13, high.
- Iben, 126/10, been.  
 Iblamyd, 3/16, to be blamed.  
 Ibowed, 107/6, bent, turned.  
 Ibowht, 84/25, bought.  
 Icawht, 74/5, caught, entangled.  
 Icoromped, 118/22, corrupt.  
 Icovered, 103/16, covered.  
 Idowted, 127/14, doubted.  
 Idra, 115/6, Hydra.  
 Ifelawshipped, 42/9, associated, united.  
 Iflyt, 4/2, flitted, removed.  
 Igetyn, 24/16, gotten.  
 Ihardyd, 103/24, hardened.  
 Ihevyd, 133/10, raised, heaved.  
 Ihydd, 96/3, hidden.  
 Ijoigned, 42/10, joined.  
 Ikountynued, 132/30, continued.  
 Ilad, 25/26, 134/20, led.  
 Ileten, 101/16, permitted.  
 Ilorn, 48/27, lost.  
 Imaked, 68/21, 134/24, made.  
 Imedled, 17/1, mingled.  
 Imperial, 3/20, august.  
 Imperisse, 85/24, empress.  
 Imperiye, 40/25, government.  
 Impetrent, 123/21, obtain. [See Dr. Morris's note on Emprnten.]  
 Implieth, 117/32, enfoldeth, in-closeth.  
 Inconvenyent, 123/1, inconveni-ence.  
 Inde, 95/20, India.  
 Indus, 74/15, the river.  
 Infect, 103/14, infected.  
 Infinite, Infynyte, 105/12, 134/1, infinity, without end.  
 Infirme, 119/9, feeble.  
 Infortune, 62/19, 86/13, misfor-tune.  
 Innoevablete, 134/28, immobility.  
 Innerest, Inneryste, 106/10, 107/26, innermost.  
 Inowgh, Inowh, 7/26, 36/11, enough.  
 Inparfyt, 69/23, imperfect.  
 Impressed, 130/12, impressed.  
 In somme, 10/12, in the end.  
 Instaunce, 130/22, presence.  
 Insyhte, Inshyte, 18/34, 124/7, in-sight.  
 Intersse, 40/9, interest.  
 Inwith, 21/21, within.  
 Iplited, 5/1, pleated, folded.  
 Iplownged, 111/19, plunged.

Iproved, 134/10, proved.  
 Isene, Iseyn, 56/29, 124/32, 127/18, seen.  
 Isent, 5/10, sent.  
 Ishad, 35/17, 54/5, 102/15, shed, scattered.  
 Ishet, 132/26, shut.  
 Ishewyd, 33/7, 70/2, shown.  
 Isped, 125/8, made clear, determined.  
 Issest, 82/27, issuest.  
 Issw, 17/3, issue.  
 Istrengthed, 136/14, strengthened.  
 Ithewed, 108/22, behaved.  
 Ithrongen, 44/27, pressed, squeezed.  
 Itowched, 16/3, touched.  
 Itreted, 102/14, handled, performed.  
 Iwist, 120/19, 127/10, 28, known.  
 Iwitnessed, 134/9, witnessed.  
  
 Jangelynge, 53/32, chattering.  
 Jape worthi, 122/8, ridiculous.  
 Joignen, 83/32, to join.  
 Jolyte, 62/12, pleasure.  
 Jowwes, 9/19, jaws.  
 Joyngture, 32/5, juncture, joining.  
 Jubyter, Juppiter, 23/33, 37/27, Jupiter, Jove.  
 Juge, 12/12, a judge; 42/15, to judge.  
 Juggement, 2/9, judgment.  
  
 Kachche, 64/7, catch.  
 Kacus, 115/13, Cacus.  
 Kalm, 23/13, calm.  
 Kaptevite, 23/28, captivity.  
 Kartere, 126/28, carter, coachman.  
 Kartes, 126/29, carts, carriages.  
 Karve, 35/14, cut.  
 Kaves, 5/11, caves.  
 Kawth, 23/24, caught.  
 Kaytyfs, 119/1, catiffs.  
 Kembd, 14/24, 58/20, combed.  
 Kene, 38/27, sharp.  
 Kerve, 50/23, cut.  
 Keye, 81/12, helm.  
 Klennesse, 105/1, clearness.  
 Klothinge, 32/33, clothing.  
 Klowdes, 119/14, clouds.  
 Klyfte, 65/1, cleft.  
 Knettynge, 116/15, knitting.  
 Knoleche, 87/1, knowledge.  
 Knowlechinge, 130/23, knowledge.  
 Knowstow, 4/23, knowest thou.

Knowy, 131/32, knowledge.  
 Knowynge, 18/5, 34/11, 48/25, knowledge.  
 Knyt, 59/29, 86/32, knight, soldier.  
 Kontek, 101/28, contest, strife.  
 Korn, 50/24, corn.  
 Korven, 2/26, 6/9, cut, rent, tear.  
 Koude, 115/9, could.  
 Kragges, 117/24, crags.  
 Krept, 17/26, crept.  
 Kunnyng, 10/8, knowledge.  
 Kuttynge, 104/11, 114/20, cutting.  
 Kyd, 37/16, known.  
 Kynde (of), 34/12, naturally.  
 Kyndeli, Kyndeliche, 79/15, 89/4, naturally.  
 Kynredes, 28/25, 47/11, kindred, families.  
 Kythen, 40/1, make known, show.  
  
 Lache, 95/3, slow, lazy.  
 Lad, 23/25, 126/19, led.  
 Laddres, 2/24, ladders.  
 Lafte, 48/23, left.  
 Lakkit, 88/3, lacketh.  
 Lambyssh, 37/20, lamblike.  
 Languesse, 96/27, languish.  
 Languyssset, 20/1, languishest.  
 Langwissyng, 101/19, languishing.  
 Lappe, 4/33, flap.  
 Largesse, 31/18, liberality.  
 Lasse, 68/32, less.  
 Last, 28/23, lasteth.  
 Lat, 19/16, 54/8, let.  
 Late, 103/11, last.  
 Laued, 84/8, sang.  
 Laus, Lavse, 30/32, 106/21, loose, free.  
 Leche, 7/23, 89/25, physician, doctor.  
 Leef, 25/14, dear.  
 Leese, Leesyn, 29/29, 30/9, 55/27, 110/2, lose.  
 Leeseth, 14/2, loseth.  
 Leest, 29/8, smallest.  
 Leeste weye, 126/11, least way, least wise.  
 Leesynge, 109/34, loss.  
 Leesynge, Lesing, 10/28, 121/28, lies, falsehoods.  
 Leeves, 14/10, leaves (of trees, etc.).  
 Lemes, lymes, 95/27, 96/2, limbs.  
 Lengere, 41/1, 75/32, longer.

- Leten, 5/26, to leave; 48/18, to esteem.  
 Leve, 99/25, permission, leave.  
 Leveful, 5/26, 10/27, 96/16, lawful, allowable.  
 Leven, 99/19, believe.  
 Lever, 4/24, more likely.  
 Leveth, 24/23, liveth.  
 Leveth, 108/9, alloweth, giveth.  
 Levynge, 7/5, 34/12, living, daily life.  
 Liggeth, 47/19, lieth.  
 Liggyng, 114/25, lying.  
 Litarge, 4/28, lethargy.  
 Litestere, 36/17, a dyer.  
 Lith, 129/30, lieth.  
 Lith, 95/4, light.  
 Lithly, 126/26, quickly, easily.  
 Loeketh, 21/16, looketh.  
 Lokyn, 87/16, look.  
 Lookynge, 4/18, 5/18, 74/17, 126/31, sight.  
 Lorel, 13/21, a wretch.  
 Lorn, 23/7, 34/33, lost.  
 Lorshippe, 58/23, lordship, power.  
 Loth, 27/29, loath.  
 Lucifere, Lucyfer, 14/5, 50/28, 111/20, Lucifer, the morning star.  
 Lukan, 108/17, Lucian.  
 Luxures, 62/8, luxuries.  
 Lybye, 115/13, Lybia.  
 Lydens, 23/23, the Lydians.  
 Lye, 26/5, lay.  
 Lyfly, 2/6, lifelike.  
 Lyhte goodes, 1/17, temporal goods.  
 Lyhtes, 14/2, lights.  
 Lyhtneth, 99/23, enlighteneth.  
 Lykerous, Lykoros, 37/27, 57/4, lecherous.  
 Lykned, 10/5, 94/31, likened.  
 Lykynges, 20/31, pleasures.  
 Lymes, 55/33, limbs.  
 Lynage, 28/25, lineage.  
 Lyouns, 53/23, lions.  
 Lyssheth, 22/11, laughs at.  
 Lythly, 6/30, 35/4, easily.  
 Lythnesse, 3/33, 77/11, light, brightness.  
 Lytul, 17/15, little.  
 Maad, 27/30, weary, dejected.  
 Madyr, 36/17, a red dye.  
 Magestrat, 57/1, magistracy.  
 Maked, 2/14, 10/33, made.  
 Maledye, 3/6, disease.  
 Malefice, 12/33, sorcery.  
 Malice, 12/31, wickedness.  
 Manassinge, Manasyng, 30/29, 92/14, threatening, menacing.  
 Manesses, 7/8, 21/18, menaces.  
 Marchus tullius, 45/2, 125/4, Marcus Tullius Cicero.  
 Mareys, Marys, 44/21, 76/24, marsh.  
 Margaretes, 74, note 4, pearls.  
 Marmorike, 95/17, ? Marmarica, part of Libya, between Cyrene and Egypt.—*Lempriere*.  
 Maryaage, 114/15, marriage.  
 Maryes, 76/31, pith, marrow (*medulle*).  
 Mast, 36/7, beech nuts.  
 Maugre, Mawgre, 55/18, 21, in spite of.  
 Maysteresse, 10/17, mistress.  
 Maystow, 18/9, 77/3, mayest thou.  
 Maysttrye, 8/19, masterhood.  
 Meche, 24/15, 30/15, much.  
 Mede, 72/2, meed, reward.  
 Medleth, 19/7, 74/16, 95/13, mixeth.  
 Medlyng, 12/17, mixing.  
 Meedes, Meedis, 35/20, 90/6, rewards.  
 Meene, 68/27, mean; 114/4, the mean, or middle path.  
 Meenelyche, 19/2, moderate.  
 Melle, 36/6, mill.  
 Menbrys, 61/25, bodies.  
 Meneden, 116/23, meant, intended.  
 Menelaus, 114/16.  
 Meracle, 104/5, miracle.  
 Mercurie, 95/21, Mercury.  
 Mermaydenes, 3/13, mermaids.  
 Mervayles, 20/4, marvellous.  
 Merveylen, 32/15, 83/23, to marvel.  
 Merveylyng, 5/14, wondering.  
 Mery, Merye, 31/2, 66/1, pleasant.  
 Meryly, 46/10, pleasantly.  
 Merynesse, 52/4, pleasure.  
 Meschef, 27/20, mischief.  
 Mesure, 2/11, stature.  
 Mesuren, 51/27, to measure.  
 Metes, 35/2, fruits of the earth; 53/24, meats, food.  
 Meward, 1/19, towards me.  
 Meyne, 33/1, 86/4, servants, domestics.  
 Misericorde, 84/23, mercy, pity.



- Mo, 93/33, more.  
 Moche, 13/5, many.  
 Mochel, 38/11, 62/13, great.  
 Mochel, 32/12, much.  
 Moedes, 20/24, *L. modos*, measures, tunes, strains.  
 Moene, 4/1, the Moon; 111/15, the clerk of the Moon.  
 Moevable, 103/26, mobile, fickle.  
 Moeven, Moevyng, 4/5, 62/7, 134/29, to move, moving.  
 Moevyng, 101/26, motion.  
 Mokeren, 31/17, hoarding up.  
 Mokeres, 31/17, misers.  
 Molest, 66/19, trouble, grief.  
 Monstre, 20/5, prodigy.  
 Moore, 100/24, greater.  
 Moost, 6/27, 29/6, chief, most.  
 Moot, 27/31, 30/7, must.  
 Morter, 36/15, mortar.  
 Morwe, 14/4, morning.  
 Mosten (*pl.*), 129/22, must.  
 Mosthow, 75/21, must thou.  
 Mot, 60/10, must.  
 Mot, Moten, 28/11, 59/6, might.  
 Mous, 41/10, mouse.  
 Mowe, 19/3, 25/3, may.  
 Mowen, 16/18, 19/5, be able.  
 Mowht, 8/5, mouth.  
 Mowinge, 92/1, moving, motion.  
 Mowrnyng, 54/5, mourning.  
 Mowyng, 97/1, ability, power.  
 Moyste, 30/31, 111/24, moist, soft.  
 Muable, 104/28, movable.  
 Musculus, 131/9, mussels.  
 Musuciens, 42/19, musicians.  
 Musus, Mysus, 41/10, 11, mice.  
 Musyce, 20/23, Music.  
 Mutabylyte, 63/21, changeableness.  
 Mutacyouns, 18/22, changes.  
 Myhtestow, 6/19, thou mightest.  
 Myntyng, 3/29, purposing, endeavouring.  
 Mynystreth, 61/23, administers.  
 Myrthes, 102/28, pleasures.  
 Myrre, 113/9, pleasant.  
 Mys, 102/20, badly, wrongly.  
 Myseyes, 8/32, grievances, troubles.  
 Mysknowyng, 48/13, 79/17, ignorant, ignorance.  
 Mystorneth, 54/22, misturneth, misleadeth.  
 Mys weyes, 79/2, 116/6, wrong paths.  
 Nadris, 132/31, adders, snakes.  
 Naked, 115/21, to make naked.  
 Nameles, 102/11, unrenowned.  
 Namelyche, 97/4, especially.  
 Narice, 95/11, Narycia, or Naryx.  
 Nart, 15/7, art not.  
 Narwh, 44/26, narrow.  
 Nas, 17/24, 36/9, was not.  
 Nasyoun, 44/29, 57/26, nation.  
 Nat, 1/13, 15/7, not.  
 Natheles, Natles, 2/25, 21/6, 81/18, nevertheless.  
 Naturely, Natureli, 14/22, 75/23, 118/13, naturally.  
 Nayteth, 1/16, refuseth.  
 Ne, 67/6, know.  
 Necesseden, 68/14, necessitated.  
 Nedly, 66/8, of necessity.  
 Nedy, 22/27, in need.  
 Negardye, 39/21, misers.  
 Negh, 106/8, nigh.  
 Nel, 80/16, will not.  
 Nembrot, 37/29, Nimrod.  
 Nere, 5/26, 17/17, were not.  
 Nero, 43/7, 58/19, 59/27, the emperor.  
 Nethereste, 2/20, 25, lowest, nethermost.  
 Neweliche, 95/18, newly.  
 Newith, 106/32, reneweth.  
 Neygh, 103/8, nigh.  
 Neysshebour, 25/14, 45/17, neighbour.  
 Nhyht, 14/3, night.  
 Nil, 84/21, will not.  
 Nis, 6/29, 31/12, 122/17, is not.  
 Nobely, 2/24, perfectly.  
 Noblesse, 28/25, nobleness.  
 Noblye, 23/30, nobility, nobleness.  
 Node, 59/6, need.  
 Nolde, 24/13, 29/15, 55/6, would not.  
 Nolden nat, 9/33, would not.  
 Nomyus, 56/25, Nonius, a Consul of Rome.  
 None, 3/1, 77/8, no.  
 Nonpower, 59/7, impotence.  
 Nory, Norry, Norye, 5/23, 67/20, 78/27, nursling, pupil.  
 Noryse, 5/18, nurse.  
 Norysse, 61/29, nurse, nourish.  
 Noryssed, 4/19, nourished.  
 Norysshynge, Noryssynge, 32/25, 76/30, nourishment, support.

- Not, 17/20, 52/25, know not.  
 Noteful, 3/15, useful.  
 Nother, 124/29, neither.  
 Nothus, 43/22, 50/27, the south wind  
   Notus.  
 Nower, 57/29, nowhere.  
 Nowmbyr, 4/3, 68/22, number.  
 Noysen, 61/27, to brag, boast, make  
   a noise about.  
 Nyce, 115/21, foolish.  
 Nyht, 87/3, night.  
 Nyllynge, 76/11, 118/19, being un-  
   willing.  
 Nyht, 88/9, wilt not.  
 Nystyst, 80/9, knew not.
- O, 31/23, a, one.  
 Obeysaunt, 8/5, 21/33, obedient.  
 Objecte, 130/24, presented.  
 Occian, 111/18, ocean.  
 Ocupye, 114/4, to seize.  
 Offence, 36/19, hurt, damage.  
 Offencion, 13/3, offence.  
 Offense, 57/2, offending.  
 Oftyme, 109/1, oft-times.  
 Olyfaunt, 63/13, elephants.  
 Onknowyn, 36/6, unknown.  
 Onsufferabele, 20/7, unsufferable,  
   intolerable.  
 Oo, 15/14, 74/2, one.  
 Oonis, 122/20, once.  
 Oonly, 133/5, only.  
 Oonyd, 105/16, united.  
 Oores, 35/14, oars.  
 Oost, 6/28, host, number.  
 Oostesse, 95/23, hostess.  
 Oother, 5/15, 34/2, other.  
 Ootherweys, 128/5, otherwise.  
 Open, 116/2, to open, show.  
 Opylion, 9/30, one of Boethius's  
   accusers.  
 Or, 4/31, 62/16, 97/7, ere, before.  
 Ordene, Ordenely, 80/25, 86/3,  
   109/16, orderly.  
 Ordenoure, 81/24, 86/4, ordainer.  
 Ordinat, 7/4, ordered, settled.  
 Ordure, 19/10, filth.  
 Orphelyn, 25/12, orphaned.  
 Orpheus, 83/28, the poet.  
 Ostelmentus, 33/21, furniture, goods.  
 Outrely, 23/2, utterly.  
 Overcomere, 4/3, conqueror.  
 Overmochel, 62/13, over much, very  
   much.
- Overold, 6/21, very old.  
 Overthrowen, 13/23, prostrate.  
 Overthrowynge, Overthrowenge,  
   3/27, 47/3, 109/28, forward, head-  
   strong.  
 Overtymeliche, 1/11, untimely.  
 Overwelneeth, 26/31, tosseth,  
   rolleth.  
 Owen, 70/19, ought.  
 Ow, 17/18, 87/20, the exclamation  
   "O!"  
 Owhtest, 6/24, 48/18, ought.  
 Owtereste, Owtterest, 43/16, 70/1,  
   extremest, remotest.  
 Owterly, Owtrely, 19/26, 47/19,  
   85/9, 112/17, utterly.  
 Owtrage, 33/24, 35/4, 36/5, excess.  
 Owtrayen, 61/19, 'ultra viare,' go  
   or diverge from?  
 Owthorw, 7/10, out through.  
 Oystrys, 131/9, oysters.
- Paale, 26/24, pale, vanishing away.  
 Paas, 12/11, paces.  
 Paied, 36/3, satisfied.  
 Painted, 87/3, depicted.  
 Palys, 15/22, pale; 17/27 (L. uclut  
   hiante ualli robore).  
 Palyt, 26/22, paleth.  
 Papynian, 59/29, Papinian.  
 Parchemyn, 129/22, parchment.  
 Parfit, Parfyt, 4/20, 28/20, 65/5,  
   perfect.  
 Parfytyche, Parfytly, 68/20,  
   104/10, perfectly.  
 Parsoneres, 132/15, sharers, par-  
   takers.  
 Parthes, 45/5, the Parthians.  
 Partles, 93/20, without a share.  
 Party, 29/8, part.  
 Paulyn, Pawlus, 9/16, 23/27, a Consul  
   of Rome.  
 Paysyble, 36/1, peaceable.  
 Pees, 111/13, peace.  
 Pene, 53/23, Phœnicia. L. poeni  
   leones.  
 Peraventure, 11/13, peradventure.  
 Percen, 63/23, 96/7, to pierce.  
 Percyens, 23/27, Persians.  
 Perdurable, 2/16, 13/29, 27/3, im-  
   perishable.  
 Perdurablye, 77/7, 128/14, everlast-  
   ing, imperishably.  
 Perdurablete, 45/23, immortality.

- Performe, 52/29, afford, furnish.  
 Perise, 44/3, perish.  
 Periseth, 76/6, perisheth.  
 Perles, 64/12, pearls.  
 Perturba, 18/33, perturbation.  
 Perturbacyon, Perturbasyoun, 3/25, 16/17, perturbation.  
 Perverted, 6/15, destroyed.  
 Pesyble, Peysyble, 15/2, 69/9, quiet, placid.  
 Peyne, 9/20, 12/1, 122/24, punishment.  
 Peyntyd, 87/4, painted.  
 Phebus, 5/13, 16/21, 86/31, Phæbus.  
 Philosophy, as she appeared to Boethius, 2, *et seq.*; her discourse with Boethius, 5, *et seq.*  
 Pictagoras, 12/24, Pythagoras.  
 Pitowsly, 23/28, piteously.  
 Pittyth, 109/30, putteth.  
 Plato, 5/32, 8/5, 68/3, 79/31, 80/1, 134/15.  
 Playnynges, 22/19, complainings.  
 Plente, 134/32, fulness.  
 Plentevously, 16/4, abundantly.  
 Plentivos, 50/22, yielding abundantly, fertile.  
 Plentyvous, Plentyvos, 3/4, 4/10, 52/29, plentiful, affluent.  
 Pleten, 22/16, argue, plead.  
 Pletynges, 55/22, pleadings, debates.  
 Pleyesthow, 82/24, playest thou.  
 Pleyen, 11/10, 21/1, complain.  
 Pleynede, 84/4, complained.  
 Pleynesthow, 23/2, complainest thou.  
 Pleynly, Pleynlyche, 18/15, 46/4, plainly.  
 Pleyntes, 86/15, complaints.  
 Pleyyth, 21/3, playeth.  
 Plownged, 3/18, 51/29, plunged.  
 Plowngen, 64/18, plunge.  
 Plowngy, 5/8, 50/28, wet, rainy.  
 Poliphemus, 114/24, Polyphemus.  
 Polut, 12/18, polluted.  
 Pool, 103/9, the North Pole.  
 Porcionables, 68/22, proportionably.  
 Porysmes, 71/34, axioms.  
 Pose, 107/25, 126/1, to put a case.  
 Postum, 56/25, imposthume.  
 Powere, 53/2, power.  
 Pownage, 36/7, pasturage.  
 Powste, 102/15, power.  
 Poyntel, 2/3, 129/25, style.  
 Predestynat, 119/5, predestined.  
 Prescience, 135/19: L. *praescientiam* or *praevidentiam*, some MSS.; tho' most read *praesentiam*.  
 Presensse, 134/35, presence.  
 Presentarye, 134/26, present.  
 Presyous, Presios, 25/15, 56/13, precious.  
 Preterit, 133/24, preterite, past; *pl.* 'preterites,' 135/16.  
 Pretorie, 9/14, the imperial body-guard.  
 Prevey, 94/32, secret.  
 Preyeden, 83/12, prayed to.  
 Preyedest, 16/11, didst pray.  
 Preyere, 84/12, prayer.  
 Preyses, 21/9, precious.  
 Preysynge, 60/26, praising.  
 Prikke, 44/13, point.  
 Pris, 25/24, price.  
 Prisen, 10/29, estimate, judge.  
 Probasyons, 20/24, tunes: Addit. MS. 10,340 'prolasyons'; '*Prolation*: f. a pronouncing, vtterance, deliuerie of words.'—*Cotgrave*. The Latin is 'nunc leuiores nunc grauiores modos succinat.'  
 Procede 2/13 [?] *percede*, pierced].  
 Processes, 70/18.  
 Proeve, 120/3, approve.  
 Proeved, 69/23, proved.  
 Proeven, 70/24, to prove.  
 Pronostik, 39/22, prognostic.  
 Proposiciouns (Euclid's), 71/33.  
 Prospere, 8/25, proper.  
 Provostrye, 58/4, provostship.  
 Prynke, 78/29, point.  
 Pryncketh, 66/20, pricketh.  
 Prys, 44/11, 99/29, praise.  
 Prys, 123/14, price, value; "worthi of prys," 15/29, precious.  
 Prysoun, 102/17, prison.  
 Pryve, 26/4, 54/11, private, privy, secret.  
 Publyssed, Pupllisen, 45/17, 77/4, to publish, spread, propagate.  
 Punysshe, 14/19, to punish.  
 Purposede, 137/22, proposed.  
 Purpre, Purpure, 16/26, 92/13, purple.  
 Purpres, 58/20, purple clothes.  
 Purpyr, 35/11, the Tyrian purple dye.

- Purveyable, 53/21, provident, foreseeing.  
 Purveyed, Purvyed, 13/7, 120/12, ordained, foreseen.  
 Purvyance, Purvyance, 78/5, 104/17, 105/2, 135/23, providence.  
 Putte, 85/2, pit.  
 Pymment, 35/7, a kind of drink.  
 Quereles, 55/22, complaints.  
 Quyk, Qwyke, 104/15, 130/13, living.  
 Quyene, 39/11, queen.  
 Quyerne, 36/6, a mill.  
 Qwit, 127/7, quit.  
 Raftte, 114/32, bereft.  
 Rather, 20/1, earlier, former.  
 Ravaynour, Ravynere, 7/2, 94/29, plunderer.  
 Ravenne, 10/2, the city of Ravenna.  
 Ravesynge, 14/32, ravishing, carrying off.  
 Raveyne, Raveyne, 9/1, 24/17, plunder, rapine.  
 Ravyssse, 6/6, to snatch.  
 Ravyssed, 6/29, misled.  
 Ravysshenn, 102/22, to carry off.  
 Real, 10/16, royal.  
 Realte, 39/28, royalty.  
 Reaumes, 59/2, realms.  
 Rechcheth, 64/17, careth, recketh.  
 Recisted, 8/24, resisted.  
 Recke, 26/18, to care, reck.  
 Recompensacyon, 101/11, recompense.  
 Recordedde, 2/1, recounted.  
 Recordeddyst, 72/23, didst recall.  
 Recordeth, 79/32, recalls.  
 Recourses, 4/2, courses.  
 Reddowre, 38/13, severity, rigour.  
 Rede, 3/33, red (colour).  
 Rede see, 56/13, the Red Sea.  
 Rednesse, 3/17, flushing.  
 Redowtable, 102/12, venerable.  
 Redowte, 5/28, to fear.  
 Redowted, 45/5, 57/27, feared, venerated.  
 Reducen, 63/32, reduce.  
 Redyly, 54/7, readily, easily.  
 Refect, 111/8, refreshed.  
 Referred, 78/23, reduced.  
 Refowsestow, 14/16, refuseth thou.  
 Reft away, 14/11, carried off.  
 Refut, 74/9, refuge.  
 Regnes, 53/12, 58/29, kingdoms.  
 Regulus, 42/1.  
 Rekenynge, 26/5, reckoning.  
 Rekkeþ, 22/10, recketh.  
 Remenbrestow, 18/7, rememberest thou.  
 Remordith, 109/5, vexeth, troubleth.  
 Remuable, 131/11, able to remove from one place to another.  
 Remwed, 7/17, 12/10, removed.  
 Remwen, 41/21, to remove.  
 Rendynge, 1/3, tearing, torn, rent-  
 ing. L. *laceræ camenæ*.  
 Renne, 76/3, run.  
 Rennyngge, 35/12, running.  
 Renomed, 53/7, 56/30, renowned.  
 Renon, 6/21, renown.  
 Renovelen, 77/4, renew.  
 Repeyrede, 5/4, repaired, came again.  
 Repeyret, 53/28, cometh back.  
 Replenysshed, 12/34, replenished.  
 Replycasion, 82/28, replication.  
 Reproeveth, 130/8, reproveth.  
 Repugnenn, 119/21, to be repugnant to.  
 Reputasyn, 29/12, reputation.  
 Requerable, 41/8, desirable.  
 Requiered, 73/13, required.  
 Requiereth, 77/34, requires.  
 Rescove, 103/20, to recover.  
 Rescowedde, 23/26, rescued.  
 Resolved, 103/24, melted.  
 Resownynge, 84/7, resounding.  
 Restingwhiles, 8/17, resting-places.  
 Restryne, 14/32, restrain.  
 Rethorice, 20/22, Rhetoric.  
 Rethoryen, 20/21, rhetorical.  
 Retreith, 124/31, considereth.  
 Reven, 39/18, 50, rob.  
 Reverencz, 58/24, reverend.  
 Rewlyche, 23/24, pitiable, sorrow-  
 ful.  
 Reygnen, 19/19, reign.  
 Reyjoyseth, 15/15, rejoiceth.  
 Reyn, 23/12, 111/30, rain.  
 Reynes, 60/12, reins.  
 Reynoun, 53/5, renown.  
 Rihtwessenesse, 123/14, righteousness.  
 Rith, 86/3, right.  
 Roche, 19/13, 76/25, rock.  
 Rody, 26/26, red, ruddy, blooming.

- Rome, 40/29; certain citizens of, 9/16, 21, 23; the burning of, 43/8.
- Rooes, 64/9, roes.
- Roren, 53/28, roar.
- Rosene, 4/9, 26/21, roseate, ruddy.
- Rosyn, 26/26, rose-coloured.
- Rowte, 33/1, company.
- Royleth, 19/11, runneth, rolleth.
- Ryal, 59/25, royal.
- Rychesses, 6/32, riches, goods, possessions.
- Ryhtwisnesse, Ryhtwysnesse, 9/25, 40/4, righteousness, equity.
- Sachels, 6/33, satchels, sacks.
- Sad, 7/4, 70/4, stable.
- Sadnesse, 86/15, stability.
- Sapyence, 27/23, wisdom.
- Sarpuleris, 6/33, sacks made of coarse cloth.
- Saturnis, 86/32, Saturn.
- Savacion, 8/23, 76/14, safety, salvation.
- Sawse, 36/16, sauce.
- Say, Saye, 2/30, 25/26, 57/4, saw.
- Sayles, 95/10, ships.
- Schapyngge, 99/26, escaping.
- Schatereth, 66/22, scattereth.
- Schorne, 7/2, scorn.
- Scome, 115/16, foam, froth.
- Scorklith, 43/23, scorched, burneth.
- Scornesthow, 82/23, scornest thou.
- Scripture, 10/32, writing.
- Secre, 8/17, secret.
- Sedes, 14/12, seeds (of corn).
- Sege, 12/20, seat.
- Sekyn, 17/19, search.
- Selde, 103/27, seldom.
- Selve, 2/13, very.
- Semblable, 33/31, 61/21, 66/28, 77/8, like, the same.
- Semblaunce, 110/33, likeness.
- Semblaunt, 2/4, appearance, countenance.
- Semble, 25/27, assembly.
- Sen, 43/16, see.
- Senek, 59/27, Seneca; Senecciens, 6/20.
- Senglely, 67/5, singly.
- Sensibilittees, 129/18, sensations.
- Sentenses, 13/14, sentences.
- Sentuarye, 10/1, sanctuary.
- Septemyryones, 43/20, the seven stars near the North Pole, the Wain, or Great and Little Bear.
- Serjauntz, 59/20, servants, armed men.
- Servage, 118/28, servitude.
- Seryens, 35/8, Syria.
- Sestow, Sesthow, Seysthow, 38/27, 45/6, 56/27, 112/16, seest thou.
- Sete, 7/29, seat.
- Seyen, Seyh, Seyht, Seyng, 11/26, 12/14, 27/13, 116/14, say.
- Seyn, Seyt, 2/23, 69/12, 134/12, seen.
- Shad, 1/11, 106/18, divided, spread.
- Shad, 62/22, shed, got rid of.
- Shadwe, 26/12, shadow.
- Shadwye, 57/24, shadowy.
- Shaltow, 7/14, 67/9, shalt thou.
- Shapith, 13/21, exerteth.
- Shellen, 10/31, shall.
- Sholden, 4/22, should.
- Sholdesthow, Sholdysthow, 33/9, 39/28, shouldst thou.
- Shollen, 50/32, shall.
- Shrewede, 11/11, wicked.
- Shrewednesse, 11/13, 91/15, wickedness.
- Shrewes, 6/28, 42/8, wicked persons, wretches.
- Shronk, 2/10, shrunk.
- Shuldres, 115/16, shoulders.
- Shullen (*pl.*), 16/15, shall.
- Shyllefyssh, 35/10, shellfish.
- Sikerly, 74/3, certainly.
- Sikernesse, 4/22, 9/34, security, safety.
- Sittinge, 5/26, fitting, becoming.
- Skars, 37/6, scarce.
- Skatere, 69/7, scatter.
- Skyles, 120/32, skills.
- Skylyngge, 106/25, reason.
- Slaked, 49/6, 118/3, slackened.
- Slaken, 53/29, slacken.
- Slakke, 53/19, slackening (of stringed instruments).
- Slakyn, 35/4, to slake (hunger).
- Slawhtre, 11/28, slaughter.
- Sledys, 86/23, sledges.
- Slen, 41/34, 43/11, slay.
- Slepin, 35/11, sleep.
- Slepys, 35/11, sleeps.
- Slow, Slowh, Slowgh, 43/9, 104/13, 115/6, slew.

- Slowen, 59/29, slay.  
 Slydith, 110/24, slideth.  
 Slydyng, 14/18, changing.  
 Sinale, 46/8, small, of no avail.  
 Smaragdes, 74, note 3, emeralds.  
 Smerteth, 27/9, smarteth, paineth.  
 Smokede, 2/19, besmoked.  
 Smot, 114/27, smote.  
 Smothe, 4/5, smooth, quiet.  
 Smylyng, 104/6, smiling.  
 Snakis, 132/31, snakes.  
 Socrates, 6/1, 10/27, 38/17.  
 Sodeyn, 20/15, 97/6, sudden.  
 Solutarye, 59/33, solitary.  
 Somdel, 16/16, 134/33, somewhat.  
 Somer, 14/8, 63/21, summer.  
 Somme, 29/6, 63/32, sum, measure, total.  
 Son, 53/19, sound.  
 Sondes, 76/25, sands.  
 Songyn, 85/6, sung.  
 Sonnere, 97/2, sooner.  
 Sonwh, 103/23, snow.  
 Soonges, 84/6, songs.  
 Sopose, 108/22, suppose.  
 Sorans, 6/20, sorrows.  
 Sormounteht, 64/19, surpasseth.  
 Sormounten, 63/12, exceed.  
 Soriful, 15/4, sorrowful.  
 Sorwe, Soruwe, 62/4, *et passim*, sorrow.  
 Sorwistow, 18/17, sorrowest thou.  
 Sorye, 26/11, sorry, grievous.  
 Soth, Sothfast, 11/31, 48/7, 71/30, true.  
 Soth, Sothe, 10/28, 79/1, truth.  
 Sothere, 67/6, truer.  
 Sothfastly, 70/6, truly.  
 Sothfastnesse, 78/28, truthfulness.  
 Sothnesse, 17/14, truthfulness.  
 Sovereynly, 71/27, supremely.  
 Soveryn, 28/3, supreme.  
 Sowest, 69/1, followest.  
 Sowhte, 36/30, sought.  
 Sowne, 25/4, to sound.  
 Sownyng, 4/5, sounding, roaring.  
 Sowre, 9/11, sore, grievous.  
 Sparkle, 82/17, spark.  
 Spece, 128/10, species.  
 Speculacion, 118/25, looking, contemplation.  
 Speden, 125/17, to make clear, explain.  
 Spedful, 97/21, 125/20, efficacious, conducive.  
 Spedyn, 118/23, to expedite.  
 Speeres, 4/2, spheres.  
 Spillestow, 7/22, spilllest thou.  
 Splaces, 80/26, spaces.  
 Sprad, 4/9, 25/33, spread.  
 Spraynged, 29/17, sprinkled, mixed.  
 Stable, 4/6, firm, fixed.  
 Stablely, 105/25, firmly.  
 Stableness, Stabylnesse, 18/5, 20/29, stability.  
 Stablete, 107/7, stability.  
 Stablyssyth, 104/32, to establish.  
 Stadie, 93/1, a land measure.  
 Stached, 23/15, satisfied.  
 Stant, 5/8, 88/5, stands.  
 Stenteth, 31/21, stinteth.  
 Steppis, 133/1, steps.  
 Sterre, 4/1, 24/12, 26/21, star.  
 Sterry, 24/12, starry.  
 Sterten, 81/17, to start.  
 Stidefast, Stydefast, 1/22, 23/16, 38/17, 70/5, steadfast.  
 Stidefastnesse, 76/34, stability, strength.  
 Stiere, 81/12, rudder.  
 Stierne, 47/15, stern.  
 Stille, 47/19, quiet.  
 Stintynge, 47/24, stopping, ceasing.  
 Stokkes, 117/31, stocks of trees: L. trunci.  
 Stoon, 31/2, stone.  
 Stowndes, 16/33, 22/4, 111/25, 138/16, times.  
 Stoycyens, 6/5, 129/17, the Stoics.  
 Strawght, 132/29, stretched, extended.  
 Strem, 19/11, stream.  
 Strengere, 6/31, 20/20, 63/13, stronger.  
 Strenges, 53/19, 84/7, strings (stringed instruments).  
 Strepyn, 92/12, strip off.  
 Streyhte, 49/16, stretched.  
 Streyne, 136/21, constrain.  
 Streyte, 47/6, 51/2, narrow.  
 Strokk, 119/14, stroke.  
 Strompetes, 2/33, strumpets.  
 Strondes, 35/15, 64/14, strands.  
 Strook, 138/22, stroke.  
 Stryf, 9/13, 22/20, strive.  
 Stryne, 16/29, strain, press.

Studieden, 8/9, studied.  
 Styde, 116/10, stead.  
 Styde, 69/4, 111/9, to ascend.  
 Style, 35/17, quiet.  
 Stynte, 19/20, stopped.  
 Stynten, 25/4, to stop.  
 Styntyth, 94/17, stoppeth, ceaseth.  
 Styred, 83/20, moved.  
 Suacyon, 20/21, persuasion.  
 Subgit, 63/5, subjects, inferiors.  
 Subgyt, Subgyd, 33/26, 53/8, subject.  
 Submittedde, 12/5, compelled, forced.  
 Suffisaunce, Suffysaunce, 38/15, 55/29, sufficiency.  
 Suffisaunt, Suffysaunte, 55/12, 15, sufficient.  
 Suffisauntly, 104/9, sufficiently.  
 Suffiseth, 56/6, suffices.  
 Suffreden, 9/2, suffered.  
 Suffres, 14/17, sufferest.  
 Sum, 28/24, some.  
 Summytted, 69/21, 106/20, submitted.  
 Sun, the, 4/1.  
 Superfyte, 63/21, surface.  
 Supplien, 63/2, supplicate.  
 Surte, 36/17, security.  
 Sustigne, 39/9, sustain.  
 Swerdes, 59/29, swords.  
 Swete, 1/14, sweet.  
 Swetenesse, 20/21, sweetly.  
 Swety, 36/28, sweaty.  
 Sweyh, 13/30, whirl (circular motion).  
 Swey, 22/1, whirlings.  
 Swich, Swiche, Swych, Swiche, 2/6, 27, 33, 3/9, 73/4, such.  
 Swife, 86/24, swift.  
 Swolwe, 77/24, swallow.  
 Swote, 111/28, sweet.  
 Swyfly, 27/8, 63/19, swiftly.  
 Syk, Syke, 17/18, 101/2, sick.  
 Sykenesse, 62/3, disease.  
 Symacus, 27/22, Boethius's wife's father.  
 Symplesse, 106/11, simplicity.  
 Syn, 17/19, 21/22, since.  
 Syngler, 44/34, individual, single.  
 Syngler, 25/22, singular.  
 Syngulerly, 105/25, singly.  
 Sykyr, 6/34, secure, safe.  
 Syryus, 14/14, the star Sirius.  
 Sysile, 59/11, Sicily.

BOETHIUS.

Tabernacle of this lyf, 26/12.  
 Tagus, 74/13, the river.  
 Takestow, 17/22, takest thou.  
 Talent, 3/3, 20/1, 131/2, affection.  
 Tatalus, 84/19, Tantalus.  
 Tawhtest, 112/25, taughtest.  
 Taylage, 37/24, tollage.  
 Tempest, 28/17, troublest.  
 Temprede, 84/6, attempted.  
 Thanne, 5/10, then.  
 Thar, 76/20, need.  
 Thechinges, 12/34, teachings.  
 Thedyr, 21/28, thither.  
 Thei, 14/32, these.  
 Theodoric, Theodoryke, 9/3, 57/2, king of the Goths.  
 Therwhiles, 137/24, whilst.  
 Thewes, 94/7, ways, habits; glost 'conditions.'  
 Thikke, 89/28, these.  
 Thilke, 1/13, 7/15, 78/20, the same, that.  
 Thise, 14/32, these.  
 Tho, 3/2, 6/10, 131/2, the.  
 Tho, 3/22, 26/1, then.  
 Thogth, 105/21, thought.  
 Tholome, Ptolemy, 44/18.  
 Thonderere, 111/11, thunderer, *i. e.* God.  
 Thonderlyht, 7/11, lightning.  
 Thondre, 31/3, thunder.  
 Thonk, 60/26, thanks.  
 Thornesse, 26/29, thorns, hawthorns in flower.  
 Thorw, 6/15, through.  
 Thowchinge, 10/33, touching.  
 Thowht, Thowt, 3/26, 27, thought.  
 Thrace, 5/11, the country of.  
 Thral, 60/15, enthralled.  
 Threshfold, 3/18, threshold.  
 Thresten, 32/30, thrust.  
 Thriste, Thryst, 99/32, 115/17, thrust.  
 Throf, 58/21, throve, flourished.  
 Thurst, 24/21, 55/32, 84/19, thirst.  
 Thykke, 22/24, these.  
 Thynne, 47/16, slender.  
 Ticius, 84/21, Tityus.  
 Tigris, 117/23, the river.  
 To, 64/9, the.  
 To-breke, 69/7, break in pieces.  
 Todrowen, 6/8, drew asunder.  
 To-forn, 130/27, before.  
 Togidre, 42/9, together.

M

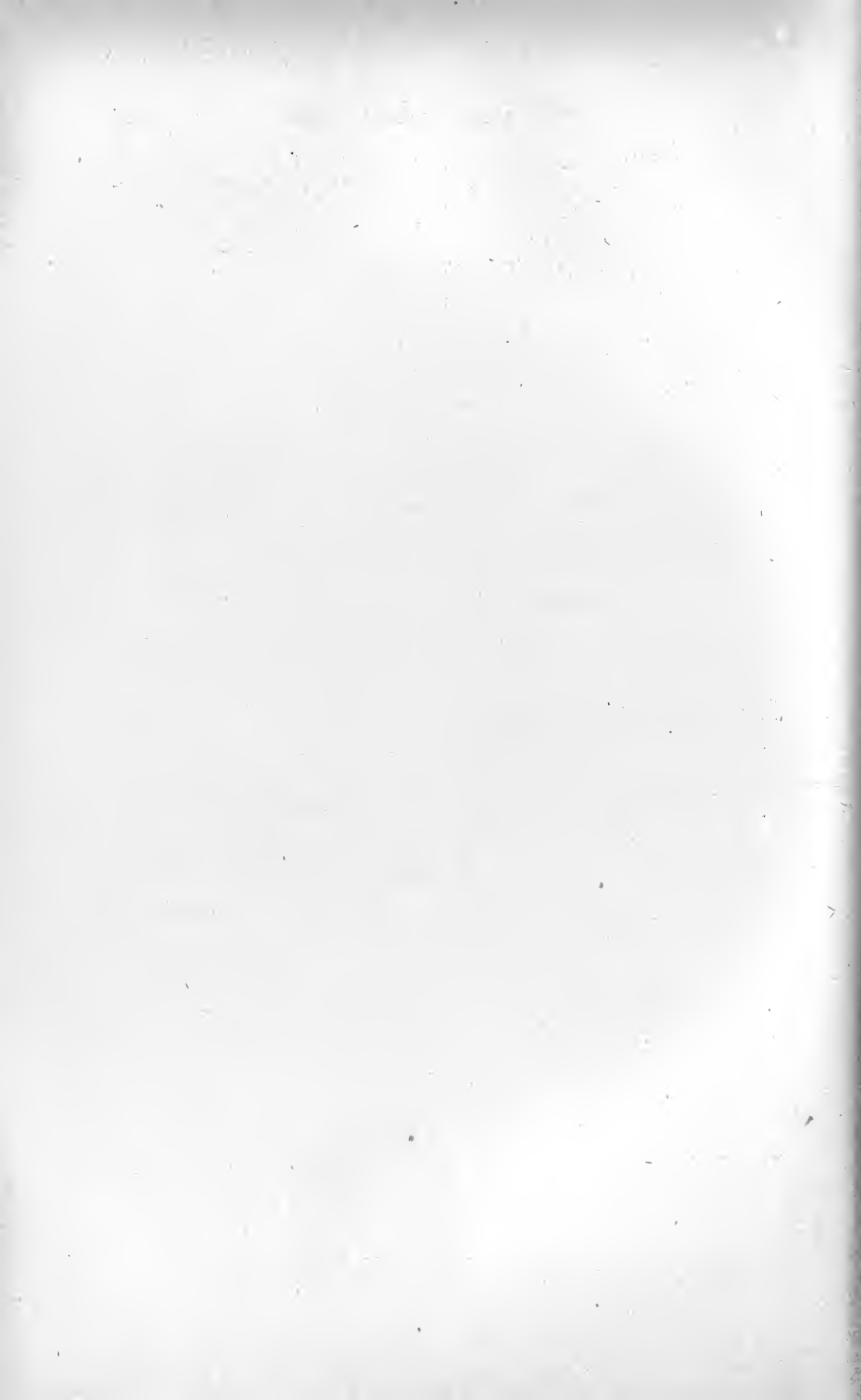
- To hepe, 109/4, together.  
 Tokneth, 16/32, tokeneth.  
 Tollen, 44/7, to draw.  
 To-morwe, 133/27, to-morrow.  
 Tonge, 44/29, speech.  
 Tonnes, 23/34, vessels.  
 Torenten, 6/9, 123/28, rent asunder.  
 Tormentus, 6/19, torments.  
 Tornest, 13/29, turns.  
 To-torn, 53/30, torn in pieces.  
 Tow, 14/28, thou.  
 Towched, 23/34, for Cowched, laid, set. L. jacere.  
 Towchede, Towchid, 2/11, 108/31, touched.  
 Towmblynge, 27/1, 30/4, 67/22, changing, changeable, tumbling.  
 Traas, 132/30, trace, track.  
 Trace, 83/28, Thracia.  
 Tragedyen, 60/19, tragedian.  
 Transpor, 11/28, transport, throw on.  
 Travayle, Travaylen, 5/23, 20/11, 40/8, labour, toil.  
 Travayleden, 120/15, laboured.  
 Travayleth, Travaylith, 76/14, 124/14, laboureth.  
 Trecheryes, 9/32, treacheries.  
 Treden, 14/21, tread.  
 Trenden, 79/3, roll, turn.  
 Trespace, 28/32, wrong-doing.  
 Trowblable, 92/18, troublesome.  
 Trowble, 19/6, turbid, stormy.  
 Trowbly, 103/28, troubled, cloudy.  
 Trowe, Trowen, 2/8, 10/26, 17/10, 27/2, throw, know.  
 Trowesthow, Trowestow, 5/29, 26/12, 29/7, 67/22, trowest thou.  
 Troy, 114/14, the destruction of.  
 Trwblynges, 92/19, troubles.  
 Trybulasyons, 16/12, tribulations.  
 Trygwille, 8/27, 'Triggvilla, regiae praepositus domus.  
 Tumolte, 6/34, tumult.  
 Turmenten, 9/12, torment.  
 Twiterith, 54/6, twitter.  
 Twyncled, 26/5, winked.  
 Tydeth, 34/8, betides.  
 Tygre, 63/14, tiger.  
 Tyle, 60/15, Thule.  
 Tylyere, 117/8, tiller.  
 Tylyinge, 117/4, tilling.  
 Tymeo, Plato's, 68/4.  
 Tyren, 84/22, to tear.  
 Tyrene, 64/10, Tyrrhene.  
 Tyresye, 122/8, Tiresias.  
 Tyrye, 35/8, 58/21, Tyre.  
 Tyryones, vii, 43/20, Septemtriones, the seven stars near the North Pole, called also the Wain and the Great and Little Bear.  
 Ulixes, 94/10, 114/23, Ulysses.  
 Umble, 22/9, humble.  
 Umblesse, 37/25, humility.  
 Unagreable, 1/20, unpleasant, disagreeable.  
 Unassayed, 28/34, untried.  
 Unbityde, Unbytyde, 125/26, 136/19, not to happen.  
 Unbowed, 115/18, unbent.  
 Uncovenable, 109/28, unmeet, importunate.  
 Undefowled, 27/19, undefiled.  
 Undepartable, 93/21, inseparable.  
 Undescounfited, 7/7, not discomfited.  
 Undigne, 42/28, unworthy.  
 Undowntous, 116/12, indubitable.  
 Undyrnethe, 59/9, underneath.  
 Undyrputte, 18/27, put under, subject.  
 Undyrstondyn, 19/25, 29/32, to understand.  
 Uneschuable, Uneschwably, 117/19, 121/31, unavoidable, unavoidably.  
 Ungentel, 28/25, ignoble.  
 Ungrobbed, 36/14, ungrubbed.  
 Unhoped, 108/20, unexpected.  
 Universels, 128/19, universal.  
 Unversite, 128/12, whole.  
 Unjoyful, 32/31, bring no pleasure.  
 Unjoynen, 117/27, to separate.  
 Unknowable, 47/19, unknown.  
 Unknowe, 103/3, unknown.  
 Unknowynge, 108/12, ignorant.  
 Unknyttten, 120/6, unloose.  
 Unkorven, 36/14, uncut.  
 Unkowth, 20/26, unknown, foreign.  
 Unkunynge, 3/7, 6/15, 124/21, unknowing, ignorant.  
 Unlaced, 82/26, disentangled.  
 Unleueful, Unlefful, 20/31, 120/3, illicit, unlawful.  
 Unlyk, 107/30, unlikely.  
 Unmeke, 115/4, fierce, cruel.  
 Unmoevable, 134/26, immovable.  
 Unmoevablete, 106/17, immobility.

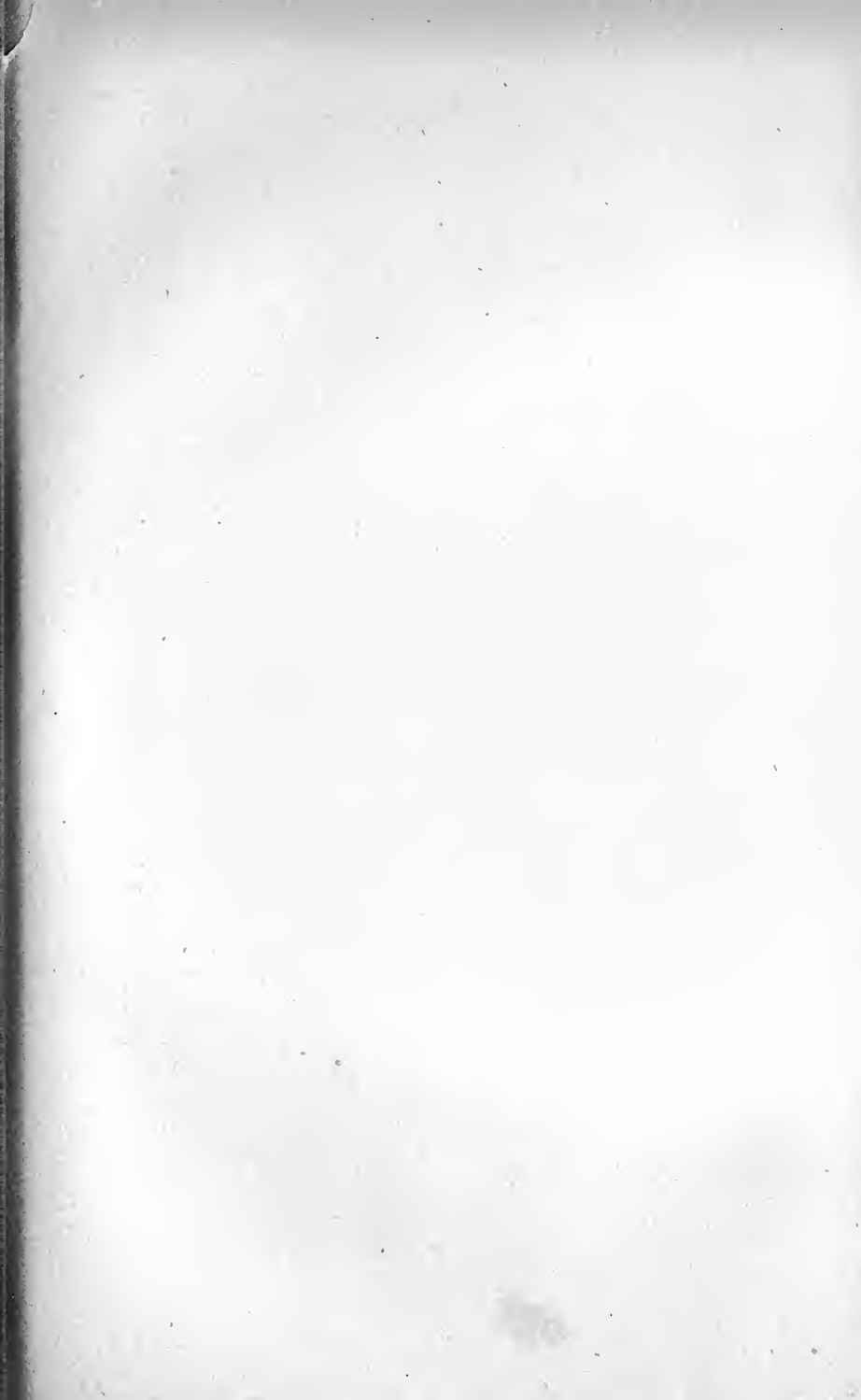


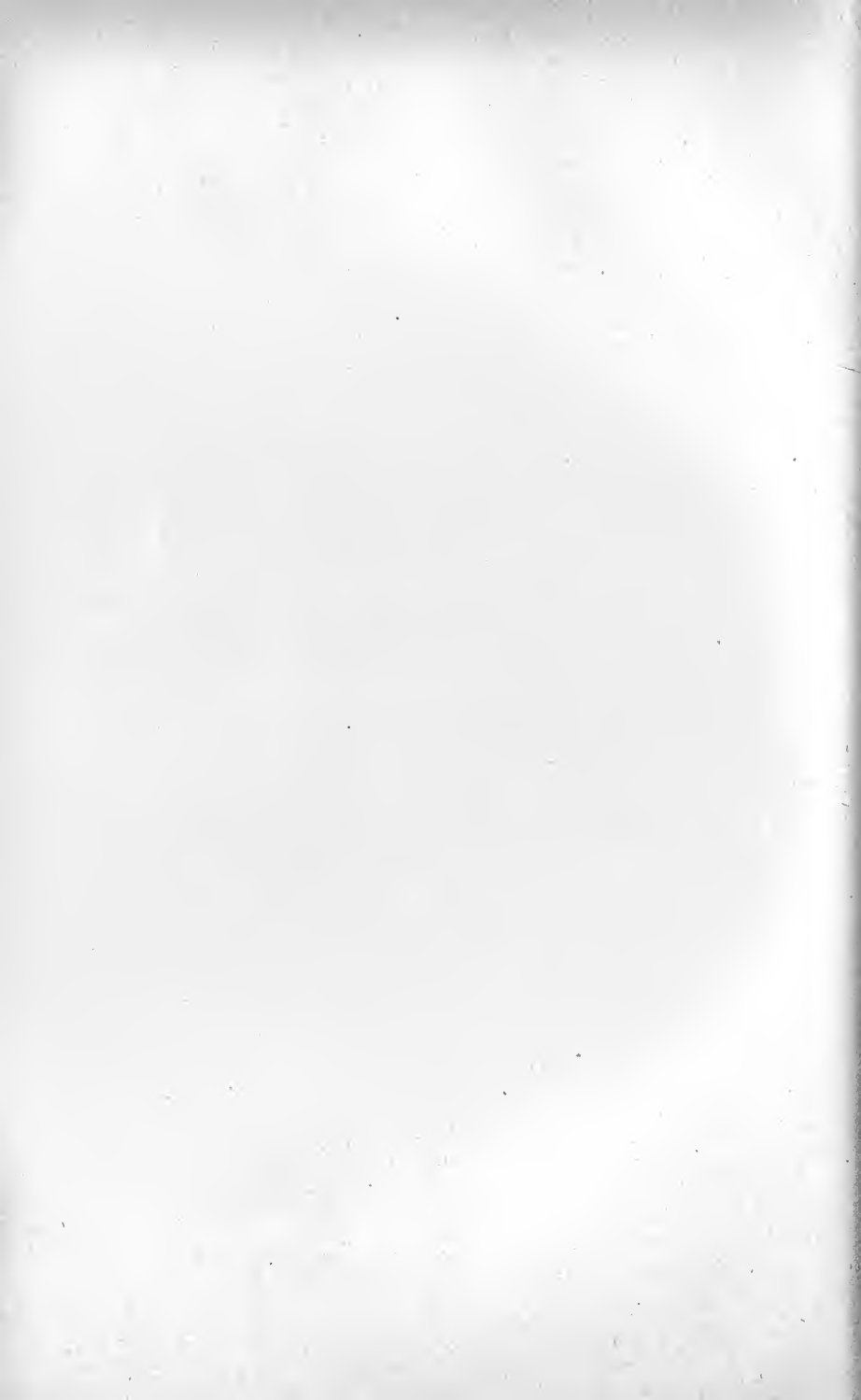
- Unmyhty, 7/15, weak, impotent.  
 Unnethē, 17/23, scarcely.  
 Unparfyt, 65/6, imperfect.  
 Unparygal, 49/21, unequal.  
 Unpietous, 1/19, cruel.  
 Unpleyten, 48/3, explain.  
 Unpleyteth, 129/28, explaineth, unfoldeth.  
 Unplitable, 9/12 (*inexplicabilis*).  
 Unprofitable man, 3/8, a common man, without education.  
 Unpunyssed, 8/31, unpunished.  
 Unpurveyed, 20/7, unforeseen.  
 Unraced, 86/8, unbroken, whole.  
 Unryhtful, 6/1, unjust.  
 Unryhtfully, 14/21, unrightfully, unjustly.  
 Unscience, 121/20, unreal knowledge, no knowledge.  
 Unsely, 96/23, wretched.  
 Unselynesse, 96/30, wretchedness.  
 Unskylfully, 11/18, unwisely, improperly.  
 Unsolempne, 6/21, not famous, not celebrated.  
 Unsowe, 36/10, unsown.  
 Unspedful, 139/5, unsuccessful.  
 Unstaunchable, 46/3, unlimited, infinite.  
 Unstaunched, 42/24, uncurbed, unrestrained.  
 Unsufferable, 62/4, intolerable.  
 Untretable, 47/27, inexorable, implacable.  
 Unusage, 44/33, unfrequency.  
 Unwar, 23/30, 117/7, unexpected.  
 Unwarly, 1/9, unaware, unexpectedly.  
 Unwemmed, Unwemmyd, 27/19, 138/31, inviolate.  
 Unwenydy, 108/20, unexpected.  
 Unworshipful, 58/24, dishonoured.  
 Unwot, 136/15, knows not.  
 Unzely, 27/10, wretched.  
 Uphepyngē, 25/22, heaping up.  
 Uppereste, 2/25, highest.  
 Up so down, 121/8, upside down.  
 Upsprong, 36/10, upsprung.  
 Ursa, 111/17, the Polar star.  
 Usage, 3/5, use, subjection, bondage.  
   L. *assuefaciant*.  
 Usaunce, 58/12, usage.  
 Used, 11/2, 14/4, usual, accustomed.
- Uttereste, 3/23, 77/1, extremest, outermost.  
 Vanesshen, 58/2, vanishing.  
 Varyauntus, 14/9, varying.  
 Vel, 44/22, well.  
 Vengerisses, 84/15, she-avengers.  
 Venyaunce, 97/31, vengeance.  
 Venym, 115/7, venom.  
 Venym, 35/8, the celebrated Tyrian dye is here meant.  
 Verone, 11/27, Verona.  
 Verray, 1/5, 18/34, true.  
 Verraylyche, 73/21, verily.  
 Vesevus, 7/10, the mountain Vesuvius.  
 Visyous, 42/25, vicious.  
 Voidede, 10/2, departed.  
 Voltor, 84/20, vulture.  
 Voyde, 34/29, 44/11, having an empty purse.  
 Voyded of, 37/20, emptied of, free from.  
 Vyl, 66/16, 86/5, vile.  
 Vysyos, 58/27, vicious.  
 Vytayles, 58/7, victuals, food.  
 Waar, 30/26, wary.  
 Wakyngē, 115/2, watchful.  
 Walvyngē, 19/7, tossing.  
 Walweth, 40/23, tosseth.  
 Wan, 114/16, did win.  
 Wan, 16/25, when.  
 War, 97/7, 113/15, be aware, take care.  
 Ware, 36/22, merchandize.  
 Warnestored, 7/1, securely housed.  
 Wawes, 4/8, 9/8, waves.  
 Waxen, 14/13, swollen, increased in size.  
 Wayk, 19/1, weak.  
 Wayn, 87/11, cart.  
 Weche, 14/25, which.  
 Weened, 112/29, believed.  
 Weenyngē, 134/19, opinion.  
 Weep (*pret.*), 23/28, wept.  
 Weerey, 111/6, weary.  
 Welde, 36/17, *qq.* wild, or boiled.  
 Weleful, 1/8, 18/20, prosperous, joyful.  
 Welefulnesse, 6/4, prosperity, felicity.  
 Welkne, 39/30, welkin.  
 Welle, 84/8, 112/3, well, source.

- Wellen, 114/1, to wither, fade.  
 Welneeth, 26/31, tosseth, rolleth.  
 Welneyh, 52/35, well-nigh.  
 Wende, 41/24, weened, thought.  
 Wendeth, 46/32, goeth.  
 Wene, 3/9, think to. L. *putarem*.  
 Wene, 104/25 [for Weue, L. *con-  
 texo*, weave, make, speak].  
 Wenen, 56/9, think.  
 Wenestow, Weenesthow, 17/8, 18/  
 21, knowest thou.  
 Wenith, 47/14, thinketh.  
 Wenyng, 6/11, thinking.  
 Wepistow, 7/21, weepeth thou.  
 Weply, Wepply, 2/2, 83/30, tearful.  
 Were as, 19/19, whereas.  
 Werned, 25/21, refused, denied.  
 Werrye, 36/25, to make war.  
 Westrene, 111/17, western.  
 Wete, 1/5, 5/8, wet.  
 Weten, Wetyng, Witen, Wyten, 69/  
 16, 102/23, 121/23, 124/15, to  
 know, learn.  
 Weve, 104/25, weave, make, tell.  
 Wex, 129/26, wax.  
 Wexen, 16/18, to increase, wax,  
 grow.  
 Wexeth, Wexit, 3/30, 7/27, 18/33,  
 waxeth, increaseth.  
 Weyes, 44/32, roads.  
 Weyhte, Weyhty, 25/23, 63/13,  
 weight.  
 Weyther, 120/16, whether.  
 Weyues, 103/11, waves.  
 Weyve, 19/15, waive, forsake.  
 Wham, 70/5, whom.  
 Whas, 10/11, was.  
 Whel, 13/28, wheel.  
 Whennes, 4/5, 11/18, whence.  
 Whilom, 3/31, aforesaid.  
 Whise, 8/11, 10/30, wise.  
 Whyder, Whyderward, 50/10, 138/8,  
 whither.  
 Whyten, 72/16, to learn.  
 Wierdes, 1/9, 7/6, fates, destinies.  
 Wiht, 21/11, wight, a man.  
 Wikke, 39/15, 88/30, wicked, bad.  
 Wilne, 10/19, to desire.  
 Wilnynges, 77/27, desires.  
 Wist, Wyst, 11/9, known.  
 Wit, 128/4, sense.  
 Withdrawh, 51/1, withdrew.  
 Withholden, 21/34, withstand.  
 With-inne forth, 130/30, inwardly.  
 Withowteforth, 128/6, outwardly.  
 Withseid, Withseyde, 70/23, 116/  
 23, denied.  
 Withstonde, Withston, 71/19, 139/5,  
 withstand.  
 Withstonde, 8/24, withstood.  
 Wityng, 121/28, knowledge.  
 Wod, 36/17, woad.  
 Wode, 26/26, wood.  
 Wold, 10/18, willed.  
 Wolen (*pl.*), 74/12, will.  
 Woltow, 17/4, 76/29, wilt thou.  
 Wondyr, 27/8, wondrously.  
 Wonen, 47/14, dwell.  
 Woode, Wood, 6/34, 7/27, 16/10,  
 41/28, furious, mad, angry, raging.  
 Wooden, 96/8, to rage.  
 Woodeth, 96/15, rageth.  
 Woodness, 31/5, 43/25, 84/19, rage,  
 madness.  
 Woost, Wost, 11/31, 17/30, 136/31,  
 knowest.  
 Woot, Wot, 17/31, 62/7, know.  
 Wopen, 16/7, weeped.  
 Wordly, Wordely, 3/31, 63/32,  
 worldly.  
 Wordyl, 80/10, world.  
 Workyn, 139/9, to work.  
 Worth up, 23/20, ascend.  
 Woxen, 16/16, 84/16, grown, waxed.  
 Wrastlen, 90/24, wrestle.  
 Wrekere, 114/12, avenger.  
 Wrekyng, 114/14, vengeance.  
 Writith, 7/10, worketh.  
 Wrothly, 3/16, grieved, sad.  
 Wryteres, 45/20, authors.  
 Wrythen, 119/31, twist, turn, wrest.  
 Wyckyd, 50/26, unpalatable.  
 Wyht, 11/33, wight, person.  
 Wyhte, 30/33, weight.  
 Wyle, 104/25, while.  
 Wyllyng, 118/19, 138/33, desire.  
 Wymmen, 27/27, women.  
 Wymplith, 20/33, veilith.  
 Wyngis, 132/32, wings.  
 Wypen, 4/32, wipe.  
 Wyrkyng, 75/10, 76/18, working,  
 operation.  
 Wystesthow, 18/11, wistest thou.  
 Wytnessefully, 102/14, attestedly,  
 publicly.  
 Yaf, 4/21, 58/24, gave.  
 Yald, 114/26, yielded.

- Yave, 25/34, 36/4, gave.  
 Yben, 135/4, been.  
 Ybownde, 74/6, bound.  
 Ycharygd, 56/12, loaded.  
 Yclepyd, 1/14, 105/1, called.  
 Ydel, 'in ydel', 2/14, 32/1, 88/5, 122/23, in vain.  
 Ydel, 47/16, empty.  
 Ydon, 86/21, done.  
 Ydrad, 22/8, feared.  
 Ydre, 104/12, Hydra.  
 Ydymmyd, 26/21, dimmed, becoming less conspicuous : said of the morning star waning through the rays of the rising sun.  
 Yerde, 54/6, branch, sapling.  
 Yeten, 19/5, get.  
 Yeven, 63/2, 109/14, to give, bestow.  
 Yevith, 115/24, giveth.  
 Yevynge, 31/22, giving.  
 Yfalle, 118/28, fallen.  
 Yfastned, 13/29, fastened.  
 Yfechched, 106/7, fixed.  
 Yfownde, 124/22, founded.  
 Ygerdonyd, 122/29, rewarded.  
 Ygeten, 51/22, gotten.  
 Yif, 4/21, if.  
 Yiftes, 13/25, gifts.  
 Yilden, 84/13, to give ; 116/1, to yield.  
 Yildeth, 111/28, yieldeth.  
 Yisterday, 133/28, yesterday.  
 Ykawht, 92/20, caught, captured.  
 Yknowe, 124/15, known.  
 Yknyt, 104/25, knit.  
 Yled, 123/3, led.  
 Yleft, 8/12, left.  
 Ylett, 125/23, hindered.  
 Yloost, 20/10, lost.  
 Ylorn, 114/24, lost.  
 Ymaginable, 129/1, possessing imagination.  
 Ymaked, 86/32, made.  
 Ymedled, 109/4, mixed.  
 Ynde, 60/13, India.  
 Ynow, Ynowh, 55/34, 56/7, enough.  
 Yok, 47/9, 81/27.  
 Yolden, 16/10, yielded, given.  
 Yowthe, 5/20, youth.  
 Yplaunted, 51/16, placed.  
 Yporveyid, 120/13, foreseen.  
 Ypreysyd, 123/17, valued.  
 Yren, 10/4, iron.  
 Ys, 72/24, yes.  
 Yset, 104/31, set.  
 Yseyn, 135/27, seen.  
 Ysmyte, 62/24, smitten.  
 Ysped, 115/27, despatched.  
 Yspendyd, 125/17, examined.  
 Ysprad, 47/10, spread.  
 Yssues, 62/8, issues, ends.  
 Ysustenyd, 126/18, is sustained.  
 Ytakus, 114/23, Ithaca.  
 Ytravayled, 120/14, laboured.  
 Yveles, 85/19, evils.  
 Ywoven, 2/20, 105/33, woven.  
 Ywrought, 2/24, wrought.  
 Yxion, 84/18, Ixion.  
 Yyeven, 110/3, given.  
 Zeno, 6/19.  
 Zepherus, Zephirus, 14/9, 26/27, the westerly wind.  
 3eelde, 3elde, 26/32, 41/3, seldom.  
 3elde, 26/15, yielded.  
 3elyly, 28/29, happily, blissfully  
 3er, 111/28, year.  
 3yt, 17/24, yet.







## TABLE OF CONTENTS.

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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. 1 MS. hanc.
- 7 Quisquis composito.
- 8 Sentis ne inquit.
- 9 O stelliferi conditor orbis.
- 10 Hic ubi continuato dolore.
- 11 Cum phebi radijs.
- 12 Primum igitur pateris rogacionibus.
- 13 Nubibus atris condita.

EXPLICIT LIBER PRIMUS.

#### LIBER SECUNDUS.

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

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

EXPLICIT LIBER SECUNDUS.

### LIBER TERCIVS.

- 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 tiro.
- 9 An uero regna.
- 10 Qui se ualet esse potentem.
- 11 Gloria uero quam fallax.
- 12 Omne hominum genus in terris.
- 13 Quid autem de corporibus.
- 14 Habet hoc uoluptas.
- 15 Nichil igitur dubium est.
- 16 Heu que miseros tramite.
- 17 Hactenus mendacio formam.
- 18 O qui perpetua.
- 19 Quoniam igitur qui scit.
- 20 Nunc omnes pariter.
- 21 Assencior inquam cuncta.



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

EXPLICIT LIBER 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.* 1 MS. aritur.
- 11 *Ita est inquam.*
- 12 *Si uis celsi iura.*
- 13 *Iam ne igitur uides.*
- 14 *Bella bis quinis.*

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

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

EXPLICIT LIBER QUINTUS ET ULTIMUS.

[\* fol. 3 b.].

## \* LIBER PRIMUS.

[The fyrste  
Metur.]

INCIPIT LIBER BOICII DE CONSOLACIONE PHILOSOPHIE.

Carmina qui quondam studio florente peregi.

Boethius deplores  
his misfortunes  
in the following  
pathetic elegy.

Alas I wepyng am constreined to bygyne 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 verry teers.  
¶ At þe leest no drede ne myzt[e] ouer-come þo muses.

ypalage  
antithesis

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

Laments his  
immature old  
age.

12 sorou hap 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]  
deef of men is welful þat ne comeþ not in 3eres þat  
ben swete (.i. mirie.) but comeþ to wrecches often

Death turns a  
deaf ear to the  
wretched.

17 yclepid.

¶ Allas allas wiþ how deaf an cere deep cruel  
tourneþ away fro wrecches and naieþ to closen wep-  
yng eyen. ¶ While fortune vnfeipful fauored[e] me  
wiþ lyzte goodes (.s. temporels.) þe sorouful houre þat  
22 is to seyne þe deep had[de] almost dreynt myne heued.

When Fortune  
was favourable  
Death came near  
Boethius,

¶ But now for fortune clowdy hap changed hir dis-  
ceyuabl chere to me warde. myn vnpiteuse lijf draweþ  
a long vnagreable dwellynges in me. ¶ O 3e my

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  
ouercomen  
8 seyne when—seyne whan  
9 youzth—MS. þo3t, C. yowthe  
10 sorouful werdes — sorful  
wierdes [i. fata]  
12 sorou—sorwe

12 hap—MS. haþe  
be—ben  
13 hore—hoore  
ben—arn  
myne—myn  
14 slak[e]—slake  
vpon—of  
emty—emtyd  
þilk[e]—þilke  
15 welful—weleful  
comeþ not—comth nat  
16 .i. mirie—omitted  
17 tourneþ—torneth  
naieþ—nayteth  
wepyng—wepynge

20 While—Whil  
fauored[e]—faurede  
21 lyzte—lyhte  
.s. temporels—omitted  
sorouful houre — sorful  
howe  
22 seyne—seyne  
had[de]—hadde  
myne—myn  
23 hap—MS. haþe  
changed hir disceyu-  
able—chaungd hyre de-  
ceyuable  
24 vpiteouse lijf—vnpiteous  
lyf

frendes what or wherto auainted[e] 3e me to be welc-  
ful : for he þat hap fallen stood not in stedfast degree.

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

HIC DUM MECUM TACITUS.

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

[The firste  
prose.]  
29

office of poyntel. I saw stondyng aboute þe heyzt of my  
heued a woman of ful greet reuerence by semblaunt  
hir eyen brennyng and clere seing ouer þe comune  
myzt of men. wip a lijfly colour and wip swiche vigoure  
and strenkeþ þat it ne myzt[e] not be emptid. ¶ Al

Philosophy  
appears to  
Boethius,

like a beautiful  
woman,  
33

were it so þat sche was ful of so greet age. þat men ne  
wolde not trowe in no manere þat sche were of oure

and of great age.  
36

elde. þe stature of hir was of a doutous iugement. for  
sumtyme sche constreynd[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

Her height could  
not be determined,  
40

of hir heued. and when sche hef hir heued heyer sche  
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

for there were  
times when she  
raised her head  
higher than the  
heavens.  
44

cloþes sche hadde wouen wip hir owen hondes : as I  
knew wel aftir by hir selfe. declaryng and schewyng

Her clothes were  
finely wrought  
and indissoluble,  
47

to me þe beaute. þe wiche cloþes a derkenes of a for-  
leten and dispised elde had[de] duskid and dirkid as  
it is wont to dirken by-smoked ymages. ¶ In þe ne-

but dark and  
dusky, like old  
besmoked images.  
47

26 *auainted[e]*—*auaintede*

*be*—*ben*

27 *hap*—MS. *hape*

*nat*—*nat*

*stedfast*—*stidefast*

28 *In þe mene*—omitted

*recorded[e]*—*recordede*

30 *saw*—MS. *sawe*, C. *sawh*

*stondyng above*—MS. *stond-*

*ing* *abouen*

*heyzt*—*heyhte*

*my*—*myn*

31 *greet*—*gret*

32 *brennyng*—*brennynge*

*clere seing*—*cleer seyng*

33 *swiche*—*swych*

34 *strenkeþ*—*strengthe*

*it*—*emptid*—*it myhte*

*nat ben emted*

34 *Al*—*alle*

36 *wolde*—*trowe*—*wolden*

*nat trowen*

37 *iugement*—*Iuggement*

38 *sumtyme*—*somtyme*

*constreynd[e]*—*con-*

*streynde*

*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 de-*

*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 Π and on the upper Θ.

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

53 a gregkysche T. þat signifieþ þe lijf contemplatif.

Between the letters were steps like a ladder.

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

56 degrees men myzt[en] clymbe fro þe neþemast[e] *lettre* to þe ouermast[e]. ¶ Napeles hondes of sum men hadde korue þat cloþe by vyolence and by strenkep.

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

¶ And eueryche man of hem hadde born away syche

60 peces as he myzte geet[e]. ¶ And forsoþe þis forsaiðe woman ber bookes in hir ryzt honde. and in hir lefte honde sche ber a ceptre. ¶ And when sche sauþ þese poetical muses aprochen aboute my bedde, and endyt-

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

64 yng wordes to my wepynges. sche was a lytel ameuð and glowed[e] wiþ cruel eyen. ¶ Who quod sche hap suffred aprochen to þis seek[e] man þise comune strumpetis of siche a place þat \*men clepen þe theatre.

Philosophy bids the Muses leave Boethius,

[\* fol. 4.]

68 ¶ þe wyche only ne asswagen not his sorowes. wiþ no remedies. but þei wolde fede and norysche hem wiþ swete venym. ¶ Forsoþe þise ben þo þat wiþ þornes and prykkynge of talentz or affeccions wiche þat

as they only increase his sorrow with their sweet venom.

72 ben no þing fruteflyng nor profitable destroyen þe cornes plenteuouse of frutes of reson. ¶ For þei holden þe hertes of men in usage. but þei ne delyuere not folk fro maladye. but if 3e muses hadde wiþdrawen

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

50 þese—thise  
51 swiche—omitted  
gregkysche—grekysshe  
signifieþ—syngnifieth  
52 heyrest[e]—heyeste  
by-twene þese—bytwixen  
thise  
þere—ther  
seien—seyen  
55 nobly wrouzt—nobely ywrought  
wyche—whiche  
56 myzt[en] clymbe—myhten clymbyn  
neþemast[e]—nethereste  
57 ouermast[e]—vppereste  
sum—some  
58 hadde korue—hadden koruen

58 cloþe—cloth  
strenkep—strengthe  
59 born—MS. borne, C. born  
away syche—away swiche  
60 geet[e]—geten  
forsaiðe—forseide  
61 ber—MS. bere, C. bar  
bookes—smale bookes  
honde—hand  
lefte honde—left hand  
62 ber—MS. bere, C. baar  
sauþ þese—say thise  
63 bedde—bed  
endytynge—enditynge  
64 ameuð—ameuðed  
65 glowed[e]—glowede  
hap—MS. haþe, C. hath  
66 seek[e]—sike  
þise—the

66 strumpetis—strompetes  
67 siche—swich  
elepē—clepyn  
68 only ne—nat only ne  
not his—nat hise  
no—none  
69 woldefede—wolden feeden  
norysche hem—noryssyn hym  
72 ben—ne ben  
fruteflyng—fructeflynge  
73 cornes plenteuouse—corn plentyuous  
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 went 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 haþ ben norysched in studies or scoles of  
Eleaticis *and* of achademicis in grece. ¶ But goþ now  
raþer 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 91  
a-besid *and* astoned. *and* caste my syzt adoune in to þe  
erþe. *and* bygan stille forto abide what sche wolde dor  
afterwarde. ¶ þo come sche nere *and* sette hir down  
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 þouzt.

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 þouzt 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-ouen mesure.

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

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

86 *I-blamed*—Iblamyd  
87 *wroþely*—wrothly  
    *adounward*—downward  
88 *redenesse*—rednesse  
    *sorowfully*—sorwfully  
89 *þreschefolde*—þresshofd  
    *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  
    *ouen*—owte

Man in his  
freedom knew  
each region of  
the sky,

105 *pat* is dryuen to *and* fro wiþ worldly wyndes. ¶ *þis*  
man *pat* sumtyme was fre to whom *þe* heuene was open  
*and* knowen *and* was wont to gone in heueneleche  
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 yffit 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  
noubre. of accountyng in astronomye. ¶ And ouer  
*þis* he was wont to seche *þe* causes whennes *þe* soun-

112 yng wyndes moeuen *and* bisien *þe* smope water of *þe*  
see. *and* what spirit turneþ *þe* stable heuene. *and*  
whi *þe* sterre ryseþ oute of *þe* reede eest. to falle  
in *þe* westren wawes. and what attempriþ *þe* lusty  
houres of *þe* fyrste somer sesoun *pat* hi3teþ *and* ap-

the nature and  
properties of the  
seasons,

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

and the hidden  
causes of nature.

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

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

124 constreynd to loke on foule erþe.

#### SET MEDICINE INQUIT TEMPUS.

[The ijde prose.]

**B**vt tyme is now *quod* sche of medicine more þen of  
compleynte. ¶ Forsope þen sche entenyng 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 *pat* 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*—sownyng

114 *ryseþ oute*—aryseth owt  
*falle*—fallen  
115 *westren*—westrene  
116 *fyrste*—fyrst  
119 *eke*—ek  
120 *dyuerses*—dinerse  
*yhid*—MS. yhidde  
121 *lieþ*—lith  
*emptid*—emted  
123 *adoune*—adown  
*greet[e] weyzt* — 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. norysed  
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 astonynge. [° fol. 4 b.]  
 It were me leuer þat it were for schame. but it semeþ She fears his  
 me þat astonynge haþ oppressed þe. ¶ And whan silence proceeds  
 sche say me not oonly stille. but wiþ-uten office of rather than from  
 137 stupidity.  
 tonge and al doumbe. sche leide hir honde softly vpon She finds him,  
 my brest and seide. ¶ Here nis no peril quod sche. however, in a  
 ¶ He is fallen in to a litargie. whiche þat is a comune lethargy, the  
 141 sekeneſs to hertes þat ben deceiued. ¶ He haþ a litel distemper of a  
 forȝeten hym self. but certis he schal lyztly remembre To make his re-  
 hym self. ¶ 3if so be þat he haþ knowen me or now. covery an easy  
 and þat he may so done I wil wipe a litel hys eyer. matter, she wipes  
 þat ben derked by þe cloude of mortel þinges ¶ þise his eyes, which  
 146 wordes seide sche. and wiþ þe lappe of hir garment were darkened by  
 yplitid in a frounce sche dried[e] myn eyen þat were the clouds of  
 ful of þe wawes of my wepynges. mortal things,  
 and dries up his  
 tears.

## TUNC ME DISCUSSA.

þus when þat nyzt was discussed and chased away. [The 3<sup>d</sup>e Metarr.]  
 derknesses forleſten me. and to myn eyen repeyre Her touch dispels  
 azeyne her firste strenkeþ. and ryzt by ensample as the darkness of  
 151 his soul,  
 þe sonne is hid when þe sterres ben clustred. þat is to just as the heavy  
 sey when sterres ben couered wiþ cloudes by a swifte vapours, that  
 wynde þat hyzt chorus. and þat þe firmament stont darken the skies  
 derked by wete ploungy cloudes. and þat þe sterres not and obscure the  
 apperen vpon heuene. ¶ So þat þe nyzt semeþ sprad 156  
 vpon erþe. ¶ Yif þan þe wynde þat hyzt borias chased away by  
 the north wind,

131 *syche*—swiche  
*3if*—yif  
*caste*—C. cast  
 132 *away*—away  
*schulden haue*—sholden  
 han  
 133 *not be*—nat ben  
*Knowest þou*—knowestow  
 134 *art þou*—artow  
 136 *haþ*—MS. haþe  
 138 *tonge*—tunge  
*doumbe*—dowmb  
*honde*—hand

139 *Here*—her  
 140 *litargie whiche*—litarge  
 which  
 141 *sekeneſs*—sykenesse  
 141, 143 *haþ*—MS. haþe  
 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 *azeyme*—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

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

1 MS. hanc.

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

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

whom he dis-  
covers to be  
Philosophy.

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

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

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

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

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

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

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

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

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

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



þe doctrine of þe whiche socrates in hys oppinioun of Of the inheritance  
 felicite þat I clepe welfulnesse ¶ Whan þat þe people of Epicureans  
 of epicuriens *and* stoyciens *and* many oper enforceden and Stoics wanted  
 hem to go rausche eueryche man for his part þat is to get a part. 190  
 to seyne. þat to eueryche of hem wolde drawn to þe Philosophy with-  
 defence of his oppinioun þe wordes of socrates. ¶ þei stood them,  
 as in *partie* of hir preye todrowen me crynge *and* whereupon they  
 debatyng þer azeins. *and* tornen *and* torenten my cloþes tore her robe,  
 þat I hadde wouen wiþ myn handes. *and* wiþ þe and, departing  
 cloutes þat þei hadden arased oute of my cloþes. þei with the shreds,  
 wenten away wenyng þat I hadde gon wiþ hem euery 194  
 dele. In whiche epicuryens *and* stoyciens. for as imagined that  
 myche as þer semed[e] somme traces *and* steppes they had got  
 myne habit. þe folye of men wenyng þo epicuryens possession of her.  
*and* stoyciens my \*familers peruertede (.s. *persequendo*) 198  
 somme þoruþ þe error of þe wikked[e] or vnkun- Thus, clothed  
 yng[e] multitude of hem. ¶ þis is to seyne for þei with her spoils,  
 semeden philosophres: þei weren pursued to þe deep they deceived  
 and slayn. ¶ So yif þou hast not knowen þe exilynge many.  
 of anaxogore. ne þe empoysenyng of socrates. ne þe [\* fol. 5.]  
 tourmentz of zeno for þei [weren] straungers. ¶ 3it 202  
 myztest þou haue knowen þe senectiens *and* þe Canyos Philosophy  
*and* þe sorancis of wyche folk þe renoun is neyþer ouer adduces  
 oolde ne vnsolempne. ¶ þe whiche men no þing ellys examples of wise  
 ne brouzt[e] hem to þe deep but oonly for þei weren men, who had  
 enfourmed of my maneres. *and* semeden moste vnlyke laboured under  
 to þe studies of wicked folk. ¶ And forþi þou auztest 206  
 not to wondre pouþ þat I in þe bitter see of þis lijf be difficulties on  
 account of being  
 her disciples. 210  
 214

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

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

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

It is the aim of Philosophy to displesse the wicked,

frodryuen wiþ tempestes blowyng aboute. in þe whiche tempeste þis is my most purpos þat is to seyn to displesse to wikked[e] men. ¶ Of whiche schrewes al be

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

217 þe oost neuer so grete it is to dispysse. for it nis gouerned wiþ no leder of resoune. but it is rauysched only by flityng errorr folyly and lyztly. ¶ And if þei somtyme

If Philosophy is attacked by the wicked, she retires within her fortress,

220 making an ost azeynest vs assaile vs as strengere. oure leder draweþ to gedir hys rycchesse in to hys toure. and þei ben ententif aboute sarpulers or sachels vnprofitable forto taken. but we þat ben hey3 abouen syker

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

225 fro al tumulte and wode noise. ben stored and enclosed in syche a palays. whider as þat chateryng or anoyng folye ne may not attayne. ¶ We scorne swiche raiuers and honters of foulest[e] þinges.

QUISQUIS 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 changes of Fortune, shall not be moved by storms, nor by the fires of Vesuvius, nor by the fiercest thunderbolts.

232 holde hys chiere vndiscomfited. ¶ þe rage ne þe manace of þe commoeuyng or chasyng vpwarde hete fro þe botme. ne schal not moeue þat man. ne þe vnstable mountaigne þat hyzt veseuus. þat wircheþ oute þoru3

Fear not the tyrant's rage.

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

He who neither fears nor hopes

ony strenkeþ. ¶ Hope after no þing ne drede nat. and

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

225 al—alle  
ben—omitted  
stored—warnestored  
226 syche—swich  
þat—omitted  
227 scorne—schorne  
228 raiuers—pinges—  
rauyneres & henteres of  
fowleste things  
229 clere—cleer  
230 lyuyng—leuyng  
haþ—MS. haþe  
vnderfote—vmdir-foot  
prowed[e]—prowde

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

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

SENTIS NE INQUIT.

**F**elest þou *quod* sche þise þinges *and* entren þei ouzt [The verthe  
 in þi corage. ¶ Art þou like an asse to þe harpe. Philosophy seeks  
 Whi wepest þou whi spillest þou teres. ¶ Yif þou to know the  
 abidest after helpe of þi leche. þe byhoueþ discouere þi malady of  
 250 Boethius.

wounde. ¶ þo .i. þat hadde gadered strenkeþ in my Boethius com-  
 corage answered[e] *and* seide. *and* nedeþ it zitte *quod* plains of For-  
 .i. of rehersyng or of amonicioun. *and* scheweþ it not 253 tune's unrelenting  
 ynouz by hym self þe scharpnes of fortune þat wexep rage.  
 woode aþeynes me. ¶ Ne moeueþ it nat þe to seen þe Is not she moved,  
 face or þe manere of þis place (.i. prisoun.). ¶ Is þis he asks, with the  
 þe librarie wyche þat þou haddest chosen. for a ryzt 257 aspect of his  
 prison?

certeyne sege to þe in myne house. ¶ here as þou His library, his  
 desputest of[te] wiþ me of þe sciences of þinges touch- habit, and his  
 ing diuinite *and* touchyng mankynde. ¶ Was þan countenance are  
 myn habit swiche as it is now. was þan my face or all changed.  
 261 <sup>quasi diceret non.</sup>

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 264  
 of heuene. ¶ Is nat þis þe gerdoun þat I referre to þe  
 to whom I haue be obeisaunt. ¶ Certis þou enfour- Is this, he asks,  
 medist by þe mouþe of plato þis sentence. þat is to the reward of his  
 seyne þat commune þinges or comunabletes weren 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*  
*remoued fro — remwed*  
 from  
 245 *whiche—the which*  
*be—ben*  
 247 *Felest þou—Felistow*  
*ouzt—awht*

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

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

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

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

272 domes. ¶ þou saigest eke by þe mouþe of þe same

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

plato þat it was a necessarie cause wyse men to taken  
and desire þe gouernauzce of comune þinges. for þat þe  
gouernementes of comune citees y-left in þe hondes of

276 felonous tourmentours Citizenis ne scholde not brynge

lest it should fall  
into the hands of  
unprincipled  
citizens.

inne pestilence and destruccioun to goode folk. ¶ And  
perfore I folowyng þilk auctoritee (.s. platonis). desiryng

279 to put[te] furþe in execusioun and in acte of comune

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

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

284 þe comune studie of al goodenes. ¶ And þer-of comeþ

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

it þat by-twixen wikked folk and me han ben greuouse  
discordes. þat ne myzten not be releseþ by prayeres.

¶ For þis libertee haþ fredom of conscience þat þe wrappe

288 of more myzty folk haþ alwey ben despised of me for

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

saluacioun of ryzt. ¶ How ofte haue .I. resisted and  
wiþstonde þilk man þat hyzt[e] conigaste þat made  
alwey assautes azeins þe propre fortunes of poure feble

292 folke. ¶ How ofte haue .I. zitte put of. or cast out

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

hym trigwille pronost of þe kynges hous boþe of þe  
wronges þat he hadde bygon[ne] to done and eke fully

performed. ¶ How ofte haue I couered and defended

296 by þe auctorite of me put azeins perils. þat is to seine put

He put his au-

myne auctorite in peril for þe wreched pore folke. þat

270 *by-felle*—byfille  
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 *perfore*—therfor  
*þilk*—þilke  
*desiryng*—desired  
279 *put[te] furþe*—putten

forth  
280 *þo*—þilke  
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*—þilke  
*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 zitte fro ryzt to wrong. When I say þe  
fortunes *and þe rychesse* of þe people of þe prouinces  
ben harmed eyþer by priue rauynes or by comune 302  
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 zere hadde hys gerneris ful of corne  
*and comaundede* þat no man ne schold[e] bie no corne 306  
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 310  
establißed vpon poeple by swiche a manere impositioun  
as who so bouzt[e] a busshel corn he most[e] zeue þe  
kyng þe fifte part. *Textus.* ¶ Whan it was in þe 313  
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 316  
*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 321  
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 324  
of þe accusacioun aiuged byforn ne scholde not sodeynly  
henten ne punischen wrongfully Albyn a counseiller of

thority in peril  
for the defence of  
poor folk.

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

I felt for those  
that were wrong-  
fully oppressed.

I opposed success-  
fully Coemption  
in Campania.

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

I defended  
Albinus against  
Cyprian.

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

304 *harme*—harm  
305 *zere*—yer  
306 *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  
*busshel*—bossel

312 *most[e] zeue*—moste yeue  
315 *inplitable*—vnplitable  
*seyn*—sayen  
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 yseyn  
 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

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

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 nambre of whiche accusours one basilius þat som-  
 tyme was chased out of þe kynges seruice. is now com-

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

337 pelled in accusyng of my name for nede of foreine  
 moneye. ¶ Also opilion *and* Gaudencius han accused  
 me. al be it so þat þe Iustice regal hadde sumtyme demed  
 340 hem boþe to go in to exil. for her treccheries *and* fraudes  
 wip-outen nambre. ¶ 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*

[\* fol. 6.]

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

whan þis was aperceiued to þe kyng. he comaunded[e]  
 but þat þei voided[e] þe citee of Rauenne by certeyne  
 day assigned þat men scholde merken hem on þe for-  
 347 heued wip an hoke of iren *and* chasen hem out of toune.

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

¶ Now what þing semeþ 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. haþ 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).

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

¶ Was not fortune asshamed of þis. [Certes alle hadde  
 nat fortune ben asshamyd] þat innocence was accused.  
 354 zit auzt[e] sche haue had schame of þe filþe of myn ac-

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

341 wip-outen—withowte  
 wolde not—nolden nat  
 342 defended[e]—defendedyn  
 by—by the  
 343 seyne—seyn  
 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  
 haþ—MS. haþe  
 354, 355 [Certes—assa-  
 myd]—from C.  
 356 auzt[e]—owte  
 haue had—han had, MS.  
 hadde

cūsours. ¶ But axest þou in somme of what gilt .I. 357  
am accused. men seyne þat I wolde sauen þe com-  
paignie of þe senatours. ¶ And desirest þou to here  
in what manere .I. am accused þat I scholde han dis-  
tourbed þe accusour to beren lettres. by whiche he  
scholde han maked þe senatours guilty azeins þe kynges  
Real maieste. ¶ O meistresse 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 365  
seyne þe sauuacioun 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 sauuacioun of þe ordre of þe senat.  
and certys 3it hadde þilk same senat don by me þoru3  
her decret3 and hire iugementys as þou3 it were a synne  
or a felonie þat is to seyne to wilne þe sauuacioun of  
hem (.s. senatus). ¶ But folye þat lieth alwey to hym  
self may not change þe merit of þinges. ¶ Ne .I.  
trowe not by þe iugement of socrates þat it were leue-  
ful to me to hide þe soþe. ne assent[e] to lesynges.  
¶ But certys how so euer it be of þis I put[te] it to gessen  
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 remem-  
braunce. for touching þe lettres falsly maked. by  
whiche lettres I am accused to han hooped þe fredom of  
Rome. What apperteneþ me to speken þer-of. Of  
whiche lettres þe fraude hadde ben schewed-apertly if

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

362

365

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

369

373

(Folly cannot  
change the merit  
of things.)

376

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

380

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

385

357 axest þou—axestow  
358 seyne—seyne  
sauen—saue  
359 desirest þou—desires  
thow  
here—hereen  
362 maked—MS. maken, C.  
makyd  
363 demest þou—demestow  
365 wold—MS. wolde, C.

wold  
366 seyne—seyne  
367 þat—omitted  
am—I am  
368 be—ben  
369 it—it thanne  
þan—omitted  
371 þilk—þilke  
372 her—hir  
hire—hir

372 þou3—thogh  
373 or—and  
seyne—seyne  
374 lieth—MS. lieþe, C. lieth  
377 assent[e]—assente  
381 schollen—shellen  
382 and—and in  
385 speken—speke  
of—lettres—C. omits  
386 if—yif

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

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

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

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]

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

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

400 þei may performe þinges þat þei had[de] hoped forto done. For why. to wylne schrewednesse þat comeþ

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

paraurenture of oure defaute. ¶ But it is lyke to a monstre *and* a meruaille. ¶ How þat in þe present syzt of god may ben acheued *and* performed swiche þinges. as euery felonous man haþ conceyued in hys pouzt azeins innocent. ¶ For whiche þing oon of þi familers not vnskilfully axed þus. ¶ 3if god is. whennes comen wikked[c] 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 leucful þat felonous folk þat now desiren þe bloode *and* þe deef of alle goode men. *and* eke of al þe senat han wiled 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—soin  
391 myzt[e] be—myhte ben  
þan hane—þaune han  
392 hyzt[e]—hyhte  
394 maked—ymaked  
395 answered[e]—answeredc  
396 had[de]—hadde

397 whiche—which  
sorwe—sorw  
haþ—MS. haþe  
witte—wit  
398 schrewed[e]—shrewede  
399 folies—felonics  
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—innocent3  
whiche—which  
408 wikked[e]—wykkede  
410 bloode—blod  
411 eke—ek  
412 gone—gon and  
seyn—seyen  
413 eke—ek  
414 seyne—seyen  
415 scholde—sholden



¶ þou remembrest wele as I gesse þat whan I wolde don or \*seyne 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 sykneresse of peril to me defended[e] I al þe senat. ¶ þou wost wel þat I seide soþe. ne I auaunted[e] me neuer in preysyng of my self. ¶ For alwey when any wyzt resceiueþ preciouise renoun in auauntyng 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 izzocence. I receiue peyne of fals felonie in gerdoun of verry vertue. ¶ And what open confessioun of felonie had[de] euer iugis so accordaunt in cruelte. þat is to seyne as myne accusyng haþ. ¶ þat oper errour of mans witte or ellys condicioun of fortune þat is vncerteyn 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 þouz I had[de] ben accused þat I wolde brenne holy houses. and strangle prestys wip wicked swerde. ¶ or þat .I. had[de] grayþed 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 proscricioun and to þe deep. for þe studie and bountees þat I haue done to þe senat. ¶ But o wel ben þei worþi of mercye (as who seiþ nay.) þer myzt[e] neuer

Boethius defends the integrity of his life. [\* fol. 6 b.]

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

Had he been accused of a design to burn temples, massacre priests, he would have been allowed to confront his accusers.

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 auaunted[e]—auauntede

425 when—whan  
preciouise—presious  
429 in—for  
430 vertue—vertu  
431 had[de]—hadde  
432 seyne—seyne  
myne—myn  
hab—MS. hape  
433 witte—wit  
vncerteine—vncerteyn  
434 al—alle

434 submytted[e]—submit-  
435 seyne—seyne [tede  
cheymed[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 *zit 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 liden. þat I hadde polute and defouled my conscience 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 þine eyen. ¶ For þou drouppedest euery day in myn eeres and in my þouzt 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 ryzt elene 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 þoruþ*
- 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 enchaumentez 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 zif þat þou of þi fre wille raþer be blemissid wiþ myne offensioun. ¶ But certys to þe harmes þat I*
- 474 *haue þere bytydeþ zit 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,—  
*επιου Οεφ.*

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

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

446 *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 sorcery as a gloss to sacrilege  
 453 *al*—alle

454 *had[de]*—hadde  
*byforne*—byforn  
 455 *drouppedest*—droppedest  
*est*  
*myn*—myne  
 456 *þilk*—þilke  
 457 *seyne*—seyn  
*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*—seyn  
 463 *myn*—my  
 465 *owen*—owne  
*of al*—from alle  
*syche*—swich  
 467 *philosophie*—philosophre  
*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 Most people  
purueied of god. whiche þat temporel welefulnesse imagine that that  
commendij. *Glosa.* ¶ As þus þat yif a wyzt haue only should be  
prosperite. he is a good man *and* worpi. to haue þat 480 judged to be un-  
prosperite. and who so haþ aduersite he is a wikked dertaken with  
man. *and* god haþ forsake hym. *and* he is worpi to prudent foresight  
haue þat aduersite. ¶ þis is þe opinioun of somme which is crowned  
folke. \**and* þer of comeþ þat good gessyng. ¶ Fyrste of with success.  
al þing forsakeþ wrecches certys it greueþ me to þink[e] 485  
ryzt now þe dyuerse sentences þat þe poeple seip of  
me. ¶ And þus moche I seye þat þe laste charge of 487  
contrarious fortune is þis. † þat whan þat ony blame is († fol. 7.)  
laid vpon a caytif. men wenen þat he haþ deserued þat Boethius laments  
he suffreþ. ¶ And I þat am put away from goode men the loss of his  
*and* despoiled from dignitees *and* defoulid of my name dignities and  
by gessyng haue suffred torment for my goode dedis. 492 reputation.  
¶ Certys me semeþ þat I se þe felonus couines of The wicked, he  
wikked men abounden in ioie *and* in gladnes. ¶ And says, sin with  
I se þat euery lorel shapiþ hym to fynde oute newe impunity,  
fraudes forto accusen goode folke. and I se þat goode 496  
men ben ouerþrowen for drede of my peril. ¶ and  
euery luxurious *tourmentour* dar don alle felonie vn-  
punissed *and* ben excited þerto by ziftes. and innocentz 499  
ne ben not oonly despoiled of sykernesse but of de-  
fence *and* þefore me list to crien to god in þis manere. 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 fiftie *metur.*)  
þat art fastned to þi perdurable chayere. *and* Author of the  
stary sky, Thou,

475 *myche*—moche  
476 þe[de]sertys—the desertz  
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]*—þinke  
488 *ony*—any  
489 *laide*—MS. laide, C. leyd  
*haþ*—MS. haþe  
490 *put*—MS. putte, C. put  
491 *from*—of  
494 *abounden*—habownden

494 *gladnes*—gladnesse  
495 *oute*—owt  
496 *accusen*—accuse  
497 *ben*—beth  
501 *manere*—wise  
502 *whele*—whel  
*whiche*—which  
503 *fastned*—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 schynyng wiþ hir ful hornes metyng  
507 wiþ alle þe bemes of þe sonne. ¶ Hir broþer hideþ þe

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

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

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

511 þat in þe first[e] tyme of þe nyzt bryngeþ 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  
dwell yng in þe tyme of colde wynter þat makeþ þe

Thou controllst  
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 bringeþ 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 eschaufeþ hym. ¶ þere nis no þing vnbounde  
from hys olde lawe ne forleteþ hym of hys propre estat.

526 ¶ O þou governour 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?

yng fortune turneþ to grete vtter chaungynges of þinges.  
so þat anoious peyne þat scholde duelly punisshē fel-  
ouns punissitz innocentz. ¶ And folk of wikked[e]

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

504 *sweighe*—sweyh  
*constrainest*, MS. con-  
treinest, 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 bringeþ*—wynd  
brengeth  
520 *wynde*—wynd  
*hyzt[e]*—hihte  
521 *reft*—MS. reffe, C. reft  
*seyne*—seyn  
522 *hyzt*—hihte  
*arcturus*—MS. ariturus  
523 *saw*—MS. saweþ, C.  
sawgh  
*hey[e]*—hyye

524 *hym*—hem  
*þere*—ther  
*þing*—thinge  
525 *from*—fram  
*forleteþ hym of*—forleet-  
heth þe werke of  
527 *refuseth þou*—refows-  
estow  
529 *to*—þinges—so grote  
entrechaunginges of  
thynges  
531 *punissitz*—punysshē  
*wikked[e]*—wykkede  
532 *heize*—heere

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

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

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

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

poepel wiþ[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

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

ben turmentid in þe see of fortune. ¶ þou governour wiþdraw *and* restreyne þe rauyssinge flodes *and* fastne *and* forme þise erþes stable wiþ þilke [bonde] wiþ whiche þou governest 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 wiþ a continuel sorwe sobbed or broken out þise þinges sche wiþ hir chere peisible *and* no þing amoeued. wiþ my compleyntes seide þus. 551

[The fyfthe prose.]  
Philosophy consoles Boethius.

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

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

[\* fol. 7 b.]

hast þou put oute þi self raþer þen ony oþer wyȝt hap. She speaks to hiȝh of his country.

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

533 *in*—oon  
534 *and*—omitted  
536 *Ne þe forsweryng*—Ne forswerynge  
537 *kembd*—MS. kembde, C. kembd  
541 *wiþ[outen]*—withhowtyn  
542 *knyttes[t]*—knyttst  
543 *wrecched[e]*—wrecchede  
544 a (2)—omitted

545 *þe*—this  
546 *wiþdraw*—MS. wiþdrawe, C. withdraw  
*þe*—thei  
547 *forme*—ferme  
[*bonde*]—from C.  
*wiþ*—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 *myȝt[e]*—myhte  
*haue*—han  
*don*—MS. done, C. don

- 561 þat to þe. ¶ For 3if þou remembre of what contre þou art born. it nis not gouerned 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
- 566 þe dwellyng of hys Citezenis. *and* not forto putte hem in exile. Of þe whiche lorde it is a souerayne fredom to be gouerned by þe bridel of hym and obeie to his iustice. ¶ Hast þou forȝeten pilke ryzt olde lawe of þi
- 570 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
- 573 by no ryzt fro þat place. ¶ For who so þat is contened in-wip 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.
- 577 ¶ So þat I seye þat þe face of þis place ne amocueþ me nat so myche as þine owen face. Ne .I. ne axe not raper þe walles of þi librarie apparailled *and* wrouzt wip yvory *and* wip glas þan after þe sete of þi þouzt.
- 582 In whiche I putte nat somtyme bookes. but .I. putte þat þat makeþ bookes worþi of pris or precious þat is to sein þe sentence of my books. ¶ *And* certainly of
- 585 þi decertes by-stowed in commune good. þou hast seid soþe but after þe multitude of þi goode dedys. þou hast seid fewe. *and* of þe vnhonestee or falsnesse of þinges
- 588 þat ben opposed azeins 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 κοίρανος βασιλεύς*.

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  
*amocueþ*—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*—soþh  
587 *seid*—MS. seide, C. seyde  
588 *opposed*—apoyd  
589 *knowe*—knowyn

same pinges 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-  
nounge þat is appaired. *and* þi laste sorwe eschaufed  
azeins fortune *and* compleinest þat gerdouns ne ben not  
euenliche 3olde 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 affeccious han assailed 602  
þe. *and* sorwe *and* Ire *and* wepyng todrawen þee  
dyuersely ¶ As þou art now feble of þouzt. myztyer  
remedies ne schullen not 3it touchen þe for whiche  
we wil[e] vsen somedel lyzter medicines. So þat þilk[e]  
passiouns þat ben woxen harde in swelling by per-  
turbacioun folowyng in to þi þouzt mowen woxe esy  
*and* softe to receyuen þe strenkeþ of a more myzty *and*  
more egré medicine by an esier touchyng.

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

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

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 eschaufeþ 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 chirkyng agriseþ of colde by þe felnesse of  
þe wynde þat hyzt aquilon ¶ Yif þou desirest or 619

[The sixte  
metur.]

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

615

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

592 *be couth*—MS. be couthe,  
C. ben cowth  
596 *wepen*—wopen  
597 *laste*—last  
*eschaufed*—eschaufede  
598 *not*—omitted  
599 *3olde*—yolden  
602 *many*—manye  
604 *myztyer*—myhtyere  
605 *whiche*—which

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

614 *refuse*—refusen  
615 after *hem* C. adds [s.  
corn]  
*lete hym gon* (MS. *gone*)—  
lat hym gon  
616 *or*—of  
*wilt gadre*—wolt gadcry  
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 3euen 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* constrained to be medeled to gidre ¶ And forþi he þat foreletþ certeyne ordinaunce of doynge by ouerþrowyng wey. he ne haþ no glade issue or ende of hys werkes.

PRIMUM IGITUR PATERIS ROGACIONIBUS.

[The syxte *prosc.*]

Philosophy *pro-*  
poses 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 pis worlde be gouerned by foolisshe happes

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

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

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

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

I shall never swerve from this opinion.

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

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

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

byweppest. 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 prop-  
res  
*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*—myhteput  
642 *put*—MS. putte  
645 *doutest*—dowtedest  
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  
 be gouerned by god ¶ wiþ swycche gouernailes takest  
 þou hede þat it is gouerned. ¶ vnneþ *quod* .I. knowe 652  
 .I. þe sentence of þi *questioun*. so þat I ne may nat  
 3it answeren to þi demaundes. ¶ I nas nat deceiued  
*quod* sche þat þere ne faileþ sumwhat. by whiche þe  
 maladie of *perturbacioun* is crept in to þi þouzt. so  
 as þe strengþe of þe paleys schynnyng is open. ¶ But  
 seye me þis remembrest þou ouzt what is þe ende of  
 þi þinges. whider þat þe entencioun of al kynde tendep.  
 ¶ I haue herd told it somtyme *quod* .I. but drery-  
 nesse haþ dulled my memorie. ¶ Certys *quod* sche  
 þou wost wel whennes þat alle þinges ben comen *and* 662  
 proceded. I wot wel *quod* .I. *and* answered[e] þat  
 god is þe bygynnyng of al. ¶ And how may þis be  
*quod* sche þat siþen þou knowest þe bygynnyng of  
 þinges. þat þou ne knowest not what is þe endyng of  
 þinges. but swiche ben þe customes of *perturbaciouns*. 667  
*and* þis power þei han. þat þei may moeue a man fro  
 hys place. þat is to seyne from þe stablenes *and* *per-*  
*feccioun* of hys knowyng. but certys þei may not al-  
 arace hym ne alyene hym in al. ¶ But I wolde þat  
 þou woldest answer to þis. ¶ Remembrest þou þat  
 þou art a man ¶ *Boice*. ¶ Whi scholde I nat remem-  
 bre þat *quod* .I. *Philosophie*. ¶ Maiste þou not telle  
 me þan *quod* sche what þing is a man. ¶ Axest not  
 me *quod* I. wheþir þat be a resonable best mortel. I  
 wot wel *and* I confesse wel þat I am it. ¶ Wistest  
 þou neuer 3it þat þou were any oþer þing *quod* she.

Tell me how the world is governed.

B. I do not thoroughly comprehend your question.

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

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

B. God is the beginning of all things.

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

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

Dost thou remember 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 confess I am.

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

649 *depper*—deppers  
*not what*—not nere what  
 650 *siþen*—syn  
*worlde*—world  
 651 *takest þou*—takestow  
 658 *seye*—sey  
*remembrest þou* — re-  
 membres thow  
*ouzt*—omitted  
 659 *al*—alle

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

669 *seyne from*—scyn fro  
 672 *Remembrest þou*—Re-  
 membrethow  
 674 *Maiste þou*—Maysthow  
 675 *þan*—þanne  
*þing*—þinge  
*Axest*—Axestow  
 677 *Wistest þou*—wystest-  
 how  
 678 *þing*—þinge

B. No.

No *quod* .I. now wot I *quod* she oþer cause of þi680 *maladie and þat ryzt grete ¶ þou hast left forto*P. Now I know  
the principal  
cause of thy dis-  
temper.knowe þi self what þou art. þoruþ whiche I haue pley-  
nelyche knowen þe cause of þi *maladie*. or ellis þe683 *entre of recoueryng of þin hele. ¶ Forwhy for þou*Thou hast lost  
the knowledge of  
thyself,art *confounded wip forþetyng of þi self*. forþi sorwest  
þou þat þou art exiled of þi *propre goodes*. ¶ Andthou knowest not  
the end of things,  
and hast for-  
gotten how the  
world is  
governed.for þou ne wost what is þe ende of þinges. for[þi] demest  
[þou] þat *felonous and wikked men ben myzty and weleful*689 *is governed. ¶ Forþi wenest þou þat þise mutaciouns*These are not  
only great occa-  
sions of disease,  
but also causes of  
death itself.of fortune fleten wip *outen governour*. þise ben grete  
causes not oonly to *maladie*. but certes grete causes toI thank God that  
Reason hath not  
wholly deserted  
thee.deep ¶ But I þanke þe auctour *and þe makere of*  
heele þat *nature* hap not al forleten þe. *and* I haue694 *g[r]ete norissinges of þi hele. and þat is þe soþe sen-*I have some  
hope of thy  
recovery since  
thou believest  
that the world is  
[\* fol. 8 b.]  
under Divine  
Providence,  
for this small  
spark shall pro-  
duce vital heat.tence of *gouernaunce of þe worlde*. þat þou byleuest  
þat þe *gouernynge of it nis nat subgit ne vnderput*

700

to þe folie \*of þise happes auenterouses. but to þe  
resoun of god ¶ And þer fore doute þe noþing. ForBut as this is not  
the time for  
stronger  
remedies,  
and because it is  
natural to em-  
brace false  
opinions so soon  
as we have laid  
aside the true,  
from whence  
arises a mist  
that darkens the  
understanding,  
I shall endeavour  
therefore to dis-  
sipate these  
vapours so that  
you may perceive  
the true light.of þis litel spark þine heet of lijf schal shine. ¶ But  
for as muche as it is not tyme zitte of fastere remedies¶ And þe nature of þouztes disseiued is þis þat as ofte  
as þei casten awaye soþe opyniouns: þei cloþen hem infals[e] opyniouns. [of whiche false opyniouns] þederknesse  
of *perturbacioun wexep vp*. þat comfounded þe verray*insyzt. and þat derkenes schal* .I. say somewhat to  
maken þinne *and wayk by lyzt and meenelyche* re-medies. so þat after þat þe derknes of desseyuyng  
desyrynges is don away. þou mow[e] knowe þe schyn-  
yng of verray lyzt.680 *hast left*—MS. haste

lefte, C. hast left

681 *knowe*—known*pleynelyche knowen* —*pleynly fwonde* [=

founde]

684 *sorwest þou*—sorwistow686 *for[þi] demest [þou]* —

For thy demesthow

687 *wikked*—MS. wilked, C.

wykkyd

688 *world*—world689 *wenest þou*—wenestow690 *outen*—owte693 *hap*—MS. hape

al—alle

694 *þi*—thin696 *vnderput*—vndyrputte

697 to (2)—omitted

698 *fore*—for698 *noþing*—noþinge699 *spark þine heet*—sparke700 *muche*—meche [thin hete702 *awaye*—away703 [of—*opyniouns*—from705 *insyzt*—insyhte [C.*say*—assaye706 *lyzt*—lyhte708 *don*—MS. done*mow[e]*—mowe

## NUBIBUS ATRIS CONDITA.

**Þ**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 boylyng vp from þe botme 713

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

¶ þe wawes 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

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

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 aproche. 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 wip bridles. where as þise þinges regnen. 726

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-  
ciued[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—thilke  
727 she (2)—I  
729 myzt[e] seye—myhte seyn  
730 stynt[e]—stynte  
732 hire—here

- 733 I *quod* she haue vnderstonden *and* knowe vtterly þe causes *and* þe habit of þi maladie. þou languissed *and* art deffeted for talent *and* desijr of þi raper fortune.
- Thou art, she says, affected by the loss of thy former fortune.
- 736 ¶ She þat ilke fortune only þat is chaunged as þou finest 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 con-founde wiþ vnsuffreable sorwe hem þat she haþ left
- 743 in despeir vnpurueyed. ¶ and if þou remembrest wel þe kynde þe maners *and* þe desert of 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 outhen 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—knowen  
owtrelly  
734 languissed—langyssesst  
737 hab—MS. haþe  
738 astat—estat  
felefolde—feelefold  
739 colour—colours  
deceites (MS. decrites) —  
deceytes  
merueillous—meruayles  
742 hab—MS. haþe  
743 if—yif

746 any (MS. my)—any  
þing—þinge  
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 outhen—owte  
757 inne—in  
mow — weye — mowe  
maken wey  
758 strengre—strengere  
Com nowe furþe — MS.  
Come; C. Com now forth  
760 goþ—MS. goþe  
761 com—MS. come, C. com  
762 house—hows  
lyzter—lyhtere

- or *prolaciouns* now heuyer. \*what ayleþ þe man. what [\* fol. 9.]  
is it þat haþ cast þe in to murnyng *and* in to wepyng. 764
- I trow[e] þat þou hast sen some newe þing *and* un-  
coupe. ¶ þou wenest þat fortune be chaunged azeins  
þe ¶ But þou wenest wrong. yif þou [þat] wene.  
Alwey þo ben hire maners. she haþ raþer [kept] as to  
þe ward hire *propre* stablenes in þe chaungyng of hyre  
self. ¶ Ryzt swyche was she whan she flatered[e]  
þe. *and* desseiued[e] þe wiþ vnleueful lykynges of  
false welefulnesse. þou hast now knowen *and* ataynt  
þe doutous or double visage of þilke blynde goddesse  
fortune. ¶ She þat zit couereþ hir *and* wympleþ hir  
to oþer folk. haþ shewed hir euerydel to þe. ¶ 3if  
þou approuest hir *and* þenkest þat she is good. vse  
hir maners *and* pleyne þe nat. ¶ And if þou agrisest  
hir fals[e] trecherie. dispise *and* cast aweye hir þat  
pleyeþ so harmefully. for she þat is now cause of so  
myche sorwe to þe. sholde be to þe cause of pees *and*  
[of] ioie. ¶ she haþ forsaken þe forsoþe. þe whiche  
þat neuer man may be syker þat she ne shal forsake  
hym. *Glose.* ¶ But napeles some bookes han þe text  
þus. For soþe she haþ forsaken þe ne þer nis no man  
syker þat she ne haþ not forsaken. ¶ Holdest þou  
þan þilke welefulnesse *precieuse* to þe þat shal passen.  
*and* is present fortune derworþi to þe. whiche þat nis  
not feiþful forto dwelle. *and* whan she goþ aweye þat  
she bryngeþ a wyzt in sorwe ¶ For syn she may nat  
be wiþholden at a mans wille. she makeþ hym a wrecche  
when she departeþ fro hym. ¶ What oþer þing is
- 763 *prolaciouns* — probasy-  
ons  
heuyer—heuyere  
ayleþ—eyleth  
765 trow[e]—trowe  
sen—MS. sene, C. seyn  
some—som  
þing—thinge  
uncoupe—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—vleuefful  
775 haþ—MS. had, C. hat  
776 good—MS. goode, C. god  
777 agrisest—MS. agrised, C.  
agryssyt  
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—thanne  
*precieuse*—presycs  
787 derworþi—dereworthe  
whiche—which  
788 feiþful—feythfulle  
gob—MS. goþe  
aweye—awey  
790 mans—mannys  
791 when—wan  
þing—thinge
- 768 Thou thinkest that Fortune is changed towards thee.  
768 But thou art deceived.  
772 In this misadventure of thine she hath preserved her constancy in changing.  
772 You have seen the double face of this blind divinity.  
776 If thou dost abhor her perfily cast her off, for her sports are dangerous.  
780 Is that happiness which is so transient?  
784 Is the attendance of Fortune so dear to thee, whose stay is so uncertain, and whose removal causes such grief?

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

flitting fortune but a manere shewyng of wrycchednesse  
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  
dwelllyng 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 wroþe *and* aspere by þin impacience.

*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 pider þat þou woldest(:) but whider þat  
þe wynde shoueþ þe ¶ Yif þou castest þi seedes in þe

811 feldes 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* enforcest 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 foolles 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*—seyn  
797 *fro*—from  
to—into  
799 *atte þe last*—at the laste

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

807 *chaungen*—chaunge  
808 [*and*]—from C.  
809 *pider*—thedyr  
*whider*—whedyr  
811 *haue*—han  
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 hap 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 oper. *Texte* ¶ She  
 cruel fortune kasteþ adoune kynges þat somtyme weren  
 ydred. *and* she deceiuable enhauzseth vp þe humble  
 chere of hym þat is discomfited. *and* she neyþer hereþ  
 ne reccheþ of wrecched[e] wepynges. *and* she is so harde  
 þat she lauzeþ *and* scorneþ þe wepyng of hem þe whiche  
 she hap makid wepe wiþ hir free wille. ¶ þus she  
 pleyeþ *and* þus she preueþ hir strengþe *and* sheweþ a  
 grete wondre to alle hir seruauantz. ¶ Yif þat a wyzt  
 is seyn weleful *and* ouerþrowe in an houre. 822

[The fyrst metr. Fortune is as inconstant as the ebb and flow of Euripus.

822 She hurls kings from their thrones, and exalts the captive.

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

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

## VELLEM AUTEM PAUCA.

¶ Certis 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 hap  
 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 expostulates with [\* fol. 9 b.] Boethius in the name of Fortune.

Why do you accuse me (Fortune) as guilty?

What goods or advantages have I deprived you of?

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

You came naked into the world,

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

827 *wrecched[e]*—wrecchede  
*harde*—hard  
 828 *lauzeþ*—lyssheth  
*weping*—wepinges  
 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 forn  
 839 *wilt*—wolt  
*rychesse*—rychesse  
 840 *shewe*—shewyn  
*euer*—euere  
*hap*—MS. haþe  
 841 *þese*—tho  
*his*—hise  
 842 *graunt[e]*—graunte  
*[alle]*—from C.

and I cherished  
you

and nedý of al þing. and I norýsshed[e] þe wip my  
rychesse. and was redý and ententif þoru3 my fauour to

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

and encompassed  
you with  
affluence.

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

me. and I enviournde þe wip al þe habundaunce and  
shinyng of al goodes þat ben in my ryzt. ¶ Now it  
lykeþ me to wip drawe myne hande. þou hast had grace  
as he þat haþ vsed of foreyne goodes. þou hast no ryzt to  
pleyne þe. as þou3 þou haddest vtterly lorn alle þi

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

Riches and  
honours are sub-  
ject to me.  
They are my  
servants, and  
come and go with  
me.

Ricches honoures and swyche oþer þinges ben of my  
ryzt. ¶ My seruauntes knowen me for hir lady. þei  
comen wip me and departen whan I wende. I dar wel  
afferme hardyly. þat yif þo þinges of whiche þou

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

Shall I alone be  
forbidden to use  
my own right?

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

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

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

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

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

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

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

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

I turn my rolling  
wheel and amuse  
myself with  
exalting what

whele wip þe tournyng cercle ¶ I am glade to change  
þe lowest to þe heyeste. and þe heyest to þe loweste.

845 *al þing*—alle things  
*norýsshed[e]*—norýssede

846 *rychesse*—rychesse

848, 849 *al*—alle

848 *habundaunce*—abound-  
aunce

850 *wip* — hande — with-  
drawen myn hand

851 *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) *wip*—omitted

869 *stedfast*—stidefast

*stedfastnesse* — stidefast-

nesse

870 *vnkouþ*—MS. vnkouþe,

C. vnkowth

*Swyche*—Swych

871 *pley[e]*—pleye

872 *whele*—wheel

*glade*—glad

*chaunge*—chaungyn



worpe vp yif þou wilt. so it be by pis lawe. þat þou ne holde not þat I do þe wronge þouþ 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 cauȝt of Cirus and lad to þe fjr to be brent. but þat a reyne descended[e] doun from heuene þat rescowed[e] hym ¶ And is it out of þi mynde how þat Paulus consul of Rome whan he hadde take þe kyng of perciens weep pitou[s]ly for þe captiuitee of þe 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. Leredest nat þou in grek whan þou were ȝonge þat in þe entre or in þe seler of Iuppiter þer ben couched two tunnes. þat on is ful of good þat oþer is ful of harme. ¶ What ryȝt hast þou to pleyne. yif þou hast taken more plenteuously of þe goode syde þat is to seyne of my rycchesse and prosperites. and what eke. yif I be nat departed fro þe. What eke. yif my mutabilitee ȝiueþ þe ryȝtful cause of hope to han ȝit better þinges. ¶ Napeles desmaie þe nat in þi þouȝt. and þou þat art put in comune realme of alle : ne desijr[e] nat to lyue by þine oonly propre ryȝt.

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 blessings, 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.

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

[the secunde metur.]

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

874 *worpe*—worth  
*wilt*—wolt

876 *doun*—adoun  
*whanne*—wan  
*pleye*—pley

*Wost þou*—wistesthow

877 *kyng* (1)—the kyng

*lyndens*—lydyens

878 *byforne*—byforn

880 *reyne descended[e]* —

*raȝn* descendede

880 *from*—fro

881 *rescowed[e]*—rescowede

882 *take*—takyn

885 *an*—a

886 *þe*—omitted

887 *seyne*—seyn

890 *tunnes*—tonnes

891 *harme*—harm

892 *hast þou*—hasthow

893 *seyne*—seyn

*rychesse*—rychesses

894 *I be nat*—I ne be nat al

896 *better*—betere

898 *lyue*—lyuen

*þine*—thin

899 *ryches*—rychesses

901 *recches*—rychesses

*vpwardes*—vpward

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

is moeued wip rauysshing blastes. or ellys as many rytches 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 3eueþ 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 gapen and desiren 3it after moo rychesse. ¶ What brideles myzten wipholde to any certeyne ende þe desordene coueitise of men ¶ Whan euere þe raper þat it fletip in large 3iftis: þe more ay brenneþ in hem þe þrest of hauyng. ¶ Certis he þat quakyng and dredeful weneþ hym seluen nedy. he ne lyueþ neuere mo ryche.

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

910 What rein can restrain unbounde d avarice ?

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

#### HIIS IGITUR SI PRO SE.

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

þefore yif þat fortune spake wip þe for hir self in þis manere. For soþe þou ne haddest [nat] what þou myzttest answeere. and if þou hast any þing wherwip. þou mayist ryztfully tellen þi compleynt. ¶ It byhoueþ þe to shewen it. and .I. wol 3eue 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 of þise wordes mowe gladen or comforten hem. so þat

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

902 rauysshing—rauysynge  
903 ryches—rychesses  
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—haun  
I-gete—I-getyn  
909 her—hir  
910 seye—seyn  
911 rychesse—rychesses  
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—defendyn  
921 3eue—yeuyn  
922 þan—þanne  
ben—bet (= beth)  
923 swetnesse—swetnesse  
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 zit none remedies of þi maladie. but

þei. ben a manere norissinges of þi sorwe zit 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 neyþbour. þe whiche þing is þe most pre-

ciouse kynde of any propinquitee or aliaunce þat may

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

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

þe chastite of þi wijf. *and* wiþ þe oportunitate *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 singuler vphepyng of þi welefulnesse. ¶ Yif any

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

welefulnesse. ¶ Myzttest þou euer forzeten for any

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

of þilke day þat þou sey[e] þi two sones maked con-

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

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

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

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;

nor of your noble alliance with Festus and Symmachus;

944

nor of your virtuous wife, and manly sons.

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

929 *soun[e]*—sowne  
930 *inset*—MS. insette, C.  
inset

932 *sorwe*—sorwes

933 *azeyne*—ayein

934 *moue swiche*—moewe swych

938 *souerayn*—souerane

942 *neyþbour*—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 *Myzttest þou*—myhtes-

thow

954 *harme*—harm

*myzt[e] byfallen*—myhte

befalle

955 *sey[e]*—saye

956 *from*—fro

*gret*—MS. grete, C. gret

958 *say[e]*—saye

*sette*—set

*her*—heere

When in the  
circus you satis-  
fied the ex-  
pectant multi-  
tude with a  
triumphal  
largess?

chaieres of dignites. ¶ þou rethorien or *pronouncere* of kynges *preysinges*. *deseruedest* glorie of wit *and* of eloquence. whan þou sitting bytwix þi two sones con-  
seillers 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 vic-  
tories. 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 expres-  
sions you  
flattered Fortune,  
and obtained  
from her a gift  
which never be-  
fore fell to any  
private person.

969 had of fortune a 3ifte þat is to seyn 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 there-  
fore call Fortune  
to account?

She now begins,  
I own, to look  
unkindly on you;  
but if you con-  
sider 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 þouz þat yelde is þer any feiþ þat for-  
tunous þinges willen dwelle. 3it napeles þe last[e] day of a mannis lijf is a manere deep to fortune. *and* also to pilke 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* (l)—of the  
*about*—abowten  
964 *wip*—with so  
965 *3aue*—MS. þan, C. yaue  
*of*—to  
966 *seyne*—seyn  
967 *accoied[e]*—acoyede  
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*—blyssful  
978 *soory*—sorye  
*firste*—fyrst  
979 *sodeyne*—sodeyn

979 *shadowe*—shadwe  
980 *stedfastnesse*—stedefast-  
981 *swifte*—swyft [ne:se  
*dissolueþ*—dyssoluede  
983 *al þouz þat*—al þat  
thowgh  
*fortunous*—fortune  
984 *willen dwelle*—wolen  
*last[e]*—laste [dwellyn]  
986 *haþ*—MS. haþe  
*wenist þou*—weenestow  
987 *þar recche*—dar rceke  
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  
warne. ¶ Yif þe cloudy wynde auster blowe felliche.  
þan goþ away þe fayrnesse of þornes. Ofte þe see is  
clere and calme wiþoute moeuynge floodes. And ofte  
þe horrible wynde aquilon moeueþ boylunge 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 .iij. 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 notice 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 þus 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  
happiness that  
adds most to  
man's infelicity.  
P. Recollect that  
you have yet  
much affluence.

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

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

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

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

1018 For al be it so þat þe ydel name of auenterouse wele-

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

fulnesse moeueþ þe now. it is leueful þat þou rekene *with* me of how many[e] þinges þou hast ȝit plentee.

¶ 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 pleynē ryȝtfully vpon þe myschief of fortune. syn þou hast ȝit þi best[e] þinges. ¶ Certys ȝit

1026 lyueþ in goode poynt þilke precious honour of man-

Symmachus, dear to you as life,

kynde. ¶ Symacus þi wyues fadir whiche þat is a man maked al of sapience *and* of vertue. þe whiche

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 aȝeins hym. ¶ And ȝit lyueþ þi wif þat

Your wife Rusticiana is also alive,

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

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

and bewails her separation from you.

she is lyke to hir fadir. I telle þe welle þat she lyueþ loop 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

[\* fol. 11.]

and spirit of their sire and grand-sire doth shine?

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

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

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

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

1016 seiþ—MS. seiþe, C. seyh

1017 ȝitte—yit

1019 leueful—leefful

1020 many[e] þinges—manye grete thinges

1022 alle—al

1023 þe by—the yit by

1024 myschief—ineschief

1025 best[e]—beste

1026 lyueþ—leueth

goode—good

1027 whiche—which

1029 al—alle

1028 of (2)—omitted

1029 b[i]en—byen

owen—owne

1030 byweyleþ—bewayleth

don—MS. done, C. don

1031 lyueþ—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—amenysseed

seyn—(MS. seyne) seyn

1041 lyknesse—lykenesse

witte—wyt

1042 and (1)—or

eldefadir—eldyr fadyr

siþen—syn

1043 folke—folk

1044 art þou þouȝ—arthow

yif

¶ But zitte ben þer þinges dwellyng to þe wardes þat no man douteþ þat þei ne ben more derworþe to þe þen þine owen lijf. ¶ And forþi drie þi teres for zitte nys nat eueriche fortune al hateful to þe warde. ne ouer greet tempest haþ nat zit fallen vpon þe. whan þat þin aneres cliue fast[e] þat neiþer wole suffre þe comfort of þis tyme present. ne þe hope of tyme comyng to passen ne to fallen. ¶ And I preie *quod* I þat fast[e] mot[en] þei holden. ¶ For whiles þat þei halden. how so eueere þat þinges ben. I shal wel fleten furþe and eschafen. ¶ But þou mayst wel seen how greet[e] apparailles *and* aray þat me lakkeþ þat ben passed away fro me. ¶ I haue sumwhat auauuced *and* forþered þe *quod* she. if þat þou anoie nat or forþenke nat of al þi fortune. As who seiþ. ¶ I haue somewhat comforted þe so þat þou tempest nat þe þus wiþ al þi fortune. syn þou hast zit þi best[e] þinges. ¶ But I may nat suffre þin delices. þat pleinst so wepyng. *and* anguissous for þat 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 rychesse. 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 boþe in rychesse *and* noblesse. but zit he bywaileþ hys chast[e]

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

1050

B. I hope these will never fail me.

1054

But do you not see how low I am fallen?

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

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

1062

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

1065

The condition of human enjoyment is anxious; for either it comes not all at once, or makes no long stay when it does come. One man is very wealthy, but his birth is obscure.

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

A third is blest with both ad-

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

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

1065 *or*—*and*  
*some half azeine* — som  
halue azen  
1067 *mans*—mannes  
*comeþ al*—comth nat al  
1068 *lasteþ*—last  
*perpetuely*—perpetuei  
1069 *rychesse*—Rychesses  
1070 *renomed*—renowned  
1072 *angre for*—Angwysshc  
*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.

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 impacient or is nat vsed to han none aduersitee. an-oone he is þrowe

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

The happiness of the most fortunate depends on trifles.

1089 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 impacient or is nat vsed to han none aduersitee. an-oone he is þrowe adoune for euery lytel þing. ¶ And ful lytel þinges ben þo þat wiþdrawen þe somme or þe perfeccioun of 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. Noping wrecched, but whan þou wenest it ¶ As who seip. þou3 þi self ne no wyzt ellys nys no wrecche but whan he wenep 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.

1097 wrecche by reputacioun of his corage.

## CONTRAQUE.

1098 And azeinward al fortune is blisful to a man by þe agreeablete 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 *hab*—MS. *habe*

1076 *married*—*ymaryed*

*his*—*hise*

1077 *ricchesse*—*Rychesses*

*heires*—*eyres*

*folk*—*foolkys*

1080 *þer*—*þer ne*

1081 *mest*—*omitted*

1082 *vnassaieþ*—*vnassaied*

*wot*—MS. *wote*, C. *wot*

1083, 1084 *hab*—MS. *habe*

1084 *wel*—*ful*

1085 *fallen*—*byfalle*

*awille*—*wyl*

1086 *none*—*non*

*an-oone*—*Anon*

*þrowe*—*throwen*

1087 *adoune*—*adoun*

1090 *wolde*—*wolden*

1095 *it*—*hyt*

1095 *who*—*ho*

1096 *no*—*a*

1098 *azeinward al*—*ayeinward alle*

1099 *it*—*hyt*

1101 *whan*—*what*

*hab*—MS. *habe*

*lorn*—MS. *lorne*, C. *lost*

1102 *yspranid*—*spranynd*

*bitternesses*—*bcternesses*



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 agreablyly or egaly. ¶ Ne it ne deliteþ not in al. to hem þat ben anguissous. ¶ O ye mortel folkes what seke \*3e þan blisfulnesse oute of ȝoure self. whiche þat is put in ȝoure self. *Error and folie confoundeþ* ȝow ¶ I shal shewe þe shortly. þe poynt of souereyne blisfulnesse. Is þer any þing to þe more precious þan þi self ¶ þou wilt answere 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 vnderstonde *and* gadir it to gidir þus yif blisfulnesse be þe souereyne goode of nature þat liueþ by resoun ¶ Ne þilke þing nis nat souereyne goode þat may be taken away in any wyse. for more worþi þing *and* more digne is þilke 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 þe 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 *gob*--MS. geþe  
*wol*--woole  
*sen*--MS. sene  
1107 *dwelliþ*--dureth  
1109 *folkes*--folke  
1110 *oute*--owt

1112 *shortly*--shortely  
1114 *wilt*--MS. wylte, 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 *wele*--wel  
1126 *receyue*--resseyuen  
1129 [it]--from C.  
*it*--hyt  
1130 *de*--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.

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.

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 deef of þe body. ¶ It may nat ben doutid

1147 þat yif þat deef may take away blysfulnesse þat al þe  
kynde of mortal þingus ne descendip in to wretched-  
nesse by þe ende of þe deef. ¶ And syn we knowen  
wel þat many a man haþ souzt þe fruit of blisfulnesse  
nat only wiþ suffryng of deef. 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. ualet.

QUISQUIS UOLET\* PERHENNEM CAUTUS.

[The ferthe  
metur.]

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

1160

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  
sandis. ¶ For þe fel[le] wynde auster tourmentep þe cop  
of þe mountayngne wiþ alle his strengþes. ¶ *and* þe

1134 *it*—hyt1135 *wot*—MS. wote, C. wot*leese* (2)—leese it*whiche*—which1136 *haþ*—MS. haþe1137 *ellys*—omitted*wene*—weneth1138 *hit*—omitted1139 *goode*—good*born*—MS. borne, C. born*hert[e]*—herte1140 *seyne*—seyn*don*—MS. done, C. do*force*—fors1142 *haþ*—MS. haþe1143 *many[e]*—manye1144 *mowen*—mowe*dien*—deyen1145 *clere*—cleer*certeyne*—certeyn1147 *al*—alle1150 *haþ*—MS. haþe*fruit*—frut1152 *myzt[e]*—myhte1153 *make*—maken*self[e]*—selue1155, 1156, 1157 *wil*—wole1156 *be cast*—MS. be caste,

C. ben cast

1157 *wynde*—wynd1158 *eschewe*—eschewen1160 *fel[le]*—felle1161 *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 ¶ Hauē mynde certeynly to ficchyn  
 þi house of a myrie site in a lowe stooone. ¶ For al  
 þou3 þe wynde troubling þe see þondre wiþ ouere-  
 þrowynges ¶ 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. 1169

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

SET CUM RACIONUM IAM IN TE.

**B**ut for as moche as þe noryssinges of my resouns [The fyfthe prose.]  
 descenden now in to þe. I trowe it were tyme to  
 vsen a litel strengere medicynes. ¶ Now vndirstonde  
 here al were it so þat þe 3iftis of fortune nar[e] nat  
 brutel ne transitorie. what is þer in hem þat may be  
 þine \*in any tyme. or ellis þat it nys foule if þat it be  
 considered *and* lokid perfityly. ¶ Richesse ben þei  
 preciose 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. 1185  
 Certis þan is þilke moneye preciose. 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

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 despici-  
 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.

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—seyen  
 1165 þi—thin  
 lowe stooone—lowh stoon  
 1167 welful—welful  
 1169 wodenesses — wood-

nesses  
 1172 strengere—strengere  
 vndirstonde—vndyrstond  
 1173 nar[e]—ne weere  
 1174 be þine—ben thyn  
 1175 foule—fowl  
 1176 Richesse—Rychessis  
 1178 rychesse—rychessis  
 1179, 1180 golde—gold  
 1180 better—betere

1181 þen—thanne  
 1182 mokeres—mokereres  
 1183 folke clere—folk eler  
 1184 swiche—swich  
 from—fram  
 1187 styntep—stenteth  
 1188 haþ—MS. habe  
 1189 world—worlde

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

1192 *pat* is to seyn *wip-oute* amenusyng fulfilleþ to gyder

Riches cannot be dispensed without diminution.

1195 ussyng ¶ 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!

1200 of *gemmes* þat I clepe *precious* stones. draweþ it nat

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

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

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

1213 þei han not desserued by no weye þat 3e shullen

Doth the beauty of the field delight thee?

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

Hence, we admire the face of the sea, the heavens, it is clere. And also merueylen we on þe heuene *and*

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

1199 *al*—alle  
*folke*—folke  
1200 *precious*—presyous  
1201 *in*—omitted  
*warde*—ward  
*seyne*—seyn  
1202 *beaute* (l)—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 *myche*—mochel  
1213 *desserued*—MS. desseyued, C. desseruyd  
*weye*—wey  
*shullen*—sholden  
1215 *mychel*—mochel  
1217 *fair werk*—fayre werke  
*worlde*—world  
1219 *clere*—cler

on þe sterres. *and* on þe sonne. *and* on þe monc. *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-outhe 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 pou eke þat it be a fair þinge to shine wip dyuerse cloping. of whiche cloping 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 wrouzt[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 noubre of þi rycchesse. so þat by alle þise forseide þinges. it is clerly shewed þat neuer none of þilke þinges þat þou accoumptedest 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 glorifyen  
1225 *in* — in the  
1229 *Syche* — Soth  
1230 *on* — to  
1231, 1235, 1237 *wilt* — wolt

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

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

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

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

They are not to be reckoned precious because they are counted amongst thy goods, but because they seemed so before thou didst desire to possess them. What, then, is it we so clamorously demand of Fortune?

Is it to drive away indigence by abundance?

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

They want most things who have the most.

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

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

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

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

whi sholdest þou be sory yif þou leese hem. or whi sholdest þou reioysen þe to holden hem. ¶ For if þei ben fair of hire owen kynde. what apperteneþ þat to þe. for as wel sholde þei han ben faire by hem self. þouþ þei weren *departid* from alle þin rycchesse. ¶ For why faire ne *precious* 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 *precious* 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 vpsō doun. þat a man þat is a *de-vyne* beest by merit of hys resoun. þinkeþ þat hym self nys neyþer fair ne noble. but if it be þoruþ *possessioun* of ostelmentes. þat ne han no soules. ¶ And certys al *oper* þinges ben appaied of hire owen beautes. but 3e men þat ben semblable to god by 3oure resonable þouzt 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 moost worþi *and* noble of

1255 *fair*—*fayre*

*hire owen*—*hyr owne*

1256 *sholde*—*sholden*  
*self*—*selue*

1257 *þin rycchesse*—*thynce*  
*rychesses*

1259 *amonges*—*amonge*

1259, 1261 *rychesse*—*Rych-*

esses

1259 *fair*—*fayre*

1260 *leuer rekene*—*leuere*  
*rekne*

1232 *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 preciouſe 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 forletip 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 sheweþ þe *errour* and þe folie of 3ow men þat wenen þat ony þing may ben apparailled wiþ straunge apparaillement; ¶ but for-soþe þat may nat be don. for yif a 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 anoyeþ hym þat haþ it. ¶ Gabbe I of þis. þou wolt seye nay. ¶ Certys ryccesse han anoyed ful ofte hem þat han þe ryccesse. ¶ Syn þat euery wicked shrew and for hys wickednesse þe more gredy aftir oþer folkes ryccesse wher so euer it be in any place. be it golde or

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

1297

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

1284 *oþer erþely* — oothre wordly  
*þresten* — threste  
1285 *by-neþen* — by-nethe  
*if* — yif  
1286 *good* — MS. goode, C. good  
*þing* — thinge  
*preciouse* — 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 *ryccesse* — Rychesses  
*þe* — tho  
1310 *ryccesse* — Rychesses  
*shrew* — shrewe  
1311 *ryccesse* — rychesses  
1312 *golde* — gold

[\* fol. 13.]  
another's wealth,  
and esteems him  
alone happy who  
is in possession  
of riches.  
You, therefore,  
who now so much  
dread the instru-  
ments of 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 transcen-  
dent felicity of  
riches! No  
sooner have you  
obtained them,  
than you cease to  
be secure.

precious stones. *and* wenip̄ hym \*only most worpī þat  
hap̄ hem ¶ þou þan þat so besy dredest now þe swerde  
*and* þe spere. yif þou haddest entred in þe pape of þis  
lijf a voide wayfaryng man. þan woldest þou syng[e]  
by-fore þe þeef. ¶ As who seiþ a poure man þat bereþ  
no rycchesse on hym by þe weye. may boldly syng[e]  
byforne þeues. for he hap̄ 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 fyfthe  
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 Seriau 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  
couþe nat medle þe ȝift of bacus to þe clere hony.  
þat is to seyn. þei couþe make no piment of clarre.  
ne þei couþe nat medle þe bryzt[e] flies of þe contre  
of siriens wiþ þe venym of tirie. þis is to seyne. þei

1332

couþe 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  
ȝit þe heyze see wiþ oores or wiþ shippes. ne þei ne

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

1314 hap̄—MS. hape, C. hat  
besy—bysy  
swerde—sward  
1315 pape—paath  
1316 wayfaryng—wayferynge  
syng[e]—synge  
1317 by-fore—by-for  
seiþ—MS. seipe, C. seyth  
poure—pore  
bereþ—berth  
1318 boldly syng[e]—boldely  
synge  
1319 hap̄—MS. hape  
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 couþe—cowde  
medle—medly  
ȝift—yifte  
clere—cleer  
1329 couþe—cowde  
of—nor  
1330 couþe—cowde  
bryzt[e] flies—bryhte fleeces  
1331 siriens—Seryens

1331 seyne—seyn  
1332 couþe—cowde  
dien—deyen  
flies—flezes  
1333 blode—blood  
shellysshe—shyllefyssh  
1334 blode—blood  
1335 holesom—holsom  
rynnnyng watres—renn-  
nyng wateres  
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  
clariouns ful whist *and* ful stille. ne blode yshed by  
egre hate ne hadde nat deied zit armurers. for wherto  
or whiche woodenesse of enmys wolde first moeuen  
armes. whan þei seien cruel woundes ne none medes  
ben of blood yshad ¶ I wolde þat oure tymes sholde  
turne aseyne 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 vndir 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 needs. O that those days would come again! The thirst of wealth torments all; it rages more fiercely than Ætna's fires. Cursed be the wretch who first brought gold to light.

1352

It has since proved perilous to many a man.

QUID AUTEM DE DIGNITATIBUS ET CETERA.

But what shal I seyne of dignitees *and* of powers.  
þe whiche [ye] men þat neiþer knowen verray dig-  
nitee ne verray power areysen hem as heye as þe  
heuene. þe whiche dignitees *and* powers yif þei come  
to any wicked man þei don [as] greet[e] damages *and*  
distruccioun as doþ þe flamme of þe Mountaigne  
Ethna whan þe flamme wit walwiþ vp ne no deluge  
ne doþ so cruel harmes. ¶ Certys ye remembriþ wel  
as I trowe þat þilke 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 *seien*—say  
1346 *turne aseyne*—torne  
aycin  
1347 *folke*—folk  
1348 *þe*—omitted

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

1360 *distruccioun*—destruc-  
ciouns  
*doþ*—MS. doþe, C. doth  
*flamme*—flaumbe  
1361 *flamme*—flaumbe  
*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?

1363 *don*—MS. done, C. don  
1369 *seien*—seyen  
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

¶ 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 a3einward. honour comeþ to dignite by cause of vertue. but whiche is 3oure derworþe power þat is so clere *and* so requerable

1378 ¶ O 3e erpelyche bestes considere 3e nat ouer whiche þing þat it semeþ þat 3e han power. ¶ Now yif þou say[e] a mouse amongus \*oþer myse þat chalenged[e] to hymself ward ryzt *and* power ouer alle oþer 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 bytyng of smale flies. or ellys wiþ þe entryng of crepyng wormes in to

1387 þe priuetees of mennes bodyes. ¶ But wher shal men fynden any man þat may exercen or haunten any ryzt vpon an oþer man but onoly 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

1377 *derworþe*—dereworthe  
*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*—whyliom

corage ¶ *And* wende to constreyn hym by tourment 1397  
to maken hym dyscoueren *and* acusen folk pat wisten  
of a coniuracioun. whiche I clepe a confederacie pat  
was cast azeins þis tyraunt ¶ But þis free man boot  
of hys owen tunge. *and* cast it in þe visage of pilke  
woode tyraunte. ¶ So pat þe tourmentz pat þis  
tyraunt wende to han maket matere of cruelte. þis 1403  
wyse man maket[e it] matere of vertues. ¶ But what  
þing is it pat a man may don to an oþer man. pat he  
ne may receyue þe same þing of oþer folke in hym  
self. or þus. ¶ What may a man don to folk. pat folk 1407  
ne may don hym þe same. ¶ I haue herd told of  
busirides pat was wont to sleen hys gestes pat her-  
burghden in hys hous. and he was slayn hym self of  
ercules pat was hys gest ¶ Regulus had[de] taken in  
bataile many men of affrike. and cast hem in to fet-  
teres. but sone after he most[e] 3iue hys handes to  
ben bounden *with* þe cheynes of hem pat he had[de]  
sontyme ouercomen. ¶ Wenest þou þan pat he be  
myzty. pat may nat don a þing. pat oþer ne may don  
hym. pat he doþ to oþer. *and* 3it more ouer yif it so  
were pat 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 re-  
fuseþ pat contra[r]ious þinges ben yioigned. ¶ And so 1422  
as I am in certeyne pat ryzt wikked folk han dignitees  
ofte tymes. þan sheweþ it wel pat dignitees *and* powers  
ne ben not goode of hir owen kynde. syn pat þei suf-  
fren hem self to cleuen or ioynen hem to shrewes.  
¶ And certys þe same þing may most digneliche Iugen

Have you not  
read how Anax-  
archus 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 him-  
self was killed  
by Hercules, his  
guest.

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

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

An union of  
things opposite  
is repugnant to  
nature.

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

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

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

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

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

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.

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

and seyen of alle þe ȝiftis of fortune þat most plentifulously comen to shrewes. ¶ Of þe whiche ȝiftys I trowe þat it auzt[e] ben considered þat no man doutiþ 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 makeþ his propretee. ne it is nat entermedled wiþ þe effectis of contrarious þinges.

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

¶ And whi is it þus. ¶ Certis for ȝe han ioye to clepen þinges wiþ fals[e] names. þat beren hem al in þe contrarie. þe whiche names ben ful ofte reproued by þe effect of þe same þinges. so þat \*þise ilke rycchesse ne auzten nat by ryȝt to ben cleped rycchesse.

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

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

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

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

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

## NOUIMUS QUANTOS DEDERAT.

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

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

¶ He letee brenne þe citee of Rome *and* made slen þe senatours. and he cruel somtyme slou3 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 myzt[e] ben domesman or Iuge of hire dede beaute. ¶ And 3itte

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

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

1467

neuerþeles gouerned[e] þis Nero by Ceptre al þe peoples þat phebus þe sonne may seen comyng from his outerest arysyng til he hidde his bemes vndir þe wawes. ¶ þat

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

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

1472

ben vndir þe colde sterres þat hy3ten þe seuene triones. þis is to seyn he gouerned[e] alle þe poeples þat ben vndir

1475

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

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

1478

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

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

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

1458 greet[e]—grete  
1460 letee—let  
1461 somtyme slou3—whilom  
slow  
1463 let—lette  
1464 where—wher  
1465 half—halue  
1466 myzt[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—tyrones  
1475 gouerned[e]—gouernede  
1476 parties—party  
norþe—north

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

## 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 perisse vnexercised in gouernaunce of comune.

¶ For whiche men myzten 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-brouzt 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.

to seyn couetyse of glorie and renoun to han wel  
administred þe comune þinges. or doon goode decertes

1500 to profit of þe comune. for se now 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

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.

prouith it. ¶ yif þou haddest wiþ drawn and abated  
in þi þouzte 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.

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*—ylerned

1512 *þouzte*—thowht

*myche*—moche

1513 [*the*]*—*from C.

1514 *myche space*—moche  
spaces

þat is to seye sandes *and* desertes wel vnneþ sholde 1515

\*þer dwellen a ryzt streite place to þe habitacioun of

[\* fol. 14 b.]

men. *and* 3e þan þat ben environed *and* closed wip

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?

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

1522

conteinþe it in largesse *and* in greet doynge. And also

Even in this contracted circle, there is a great variety of nations,

settle 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

to whom not only the fame of particular men, but even of great cities, cannot extend.

whiche naciouns what for difficulte of weyes. *and* what

for diuersite of langages. *and* what for defaute of

vnusage entercomunyng of marchauandise. nat only þe

1529

names of singler men ne may [nat] stretchen. but eke

þe fame of Citees ne may nat stretchen. ¶ At þe

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

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

1535

tyme rome wel wexen *and* gretly redouted of þe parthes.

*and* eke of oþer folk enhabityng aboute. ¶ Sest þou

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?

nat þan how streit *and* how compressed is þilke glorie

þat 3e trauailen aboute to shew *and* to multiplie. May

Customs and institutions differ in different countries.

þan þe glorie of a singlere Romeyne stretchen þider

as þe fame of þe name of Rome may nat clymben ne

passen. ¶ And eke sest þou nat þat þe maners of

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

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

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 paied of hys glorie þat is puplissed among hys owen ney3bores. ¶ And þilke noble renoun shal be restreyned wip-izne 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 writynges profiten litel. þe whiche writynges 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 makéd 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 þouz 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 makéd no comparysoun]. ¶ And for þi is it al þouz renoun of as longe tyme as euer þe lyst to þinken were þouzt by þe regard of eternite. þat is vnstauncheable and infinit. it ne sholde nat oonly semen litel. but pleinliche ryzt nouzt. ¶ But 3e men certys ne konne

1547 *furþe*—forth  
*manere*—maner  
1548 *þerfore*—ther-for  
*auzte*—owhte  
1549 *paied*—apayed  
*hys owen*—hise owne  
1550 *ney3bores*—nesshebores  
*be*—ben  
1552 *haþ*—MS. haþe [put owt]  
1553 *put* (MS. *putte*) oute—

1556 *derke*—derk  
*doþ awaye*—MS. doþe, C.  
*doth a-wey*  
*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.  
*makéd*  
[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 worþinnesse of conscience *and* of vertue. *and* 3e seken 3oure gerdouns of þe smale wordes of strange folke. ¶ Hau now here *and* vndirstonde in þe lyztnesse of whiche pride *and* veyne glorie. how a man scorned[e] festiually *and* myrily swiche vanite. somtyme þere was a man þat had[de] assaied wiþ striuyng wordes an oþer man. ¶ þe whiche nat for vsage of verrey vertue. but for proude veyne glorie had[de] taken vpon hym falsly þe name of a philosopher. ¶ þis raþer man þat I speke of 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 stryuyng azeine *and* reioysyng of hym self seide at þe last[e] ryzt þus. ¶ vndirstondest þou nat þat I am a philosophre. 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 resolved by þe deef. atte þe last[e]. ¶ For yif so be þat men dien in al. þat is to seyne body *and* soule. þe whiche þing oure resoun defendiþ vs to byleuen þanne is þere no glorie in no wyse. For what sholde þilke glorie ben. for he of whom þis glorie is seid to be nis 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

1596 [yt]—from C.  
1601 last[e]—laste  
1602 seyne—seyn  
1604 for (2)—whan  
1605 þis—þilke  
seid—MS. seide, C. seyð  
nouzt—nawht  
1606 haþ—MS. haþe

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 — vn-  
dyrston Dow  
1594 answered[e]—answerde  
1595 had[de]—hadde

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 þouz

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

[þat] renoune y-spradde passyng to ferne poeples goþ  
by dyuerse tonges. and al þouz 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

Where is the good  
Fabricius now ?

and euene þe heyest[e] to þe lowest[e]. ¶ where

Where the noble  
Brutus, or stern  
Cato ?

wonen now þe bones of trewe fabricius. what is  
now brutus or stiern Caton þe þinne fame 3it lastyng

1629 of hir ydel names is markid wiþ a fewe lettres. but

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

al þouz 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  
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 rauyshe 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  
loke—looken  
1616 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  
goþ—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—consumple  
1634 lenger—longere

here þe departyng of þe body *and* þe soule. ¶ *and* þe secunde deþ he clepeþ as here. þe styntyng of þe renoune of fame.\*

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

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

[SET NE ME INEXORABILE CONTRA.

**B**Vt for-as-mochel as thou shalt nat wenen *quod* she þat I bere vntretable batayle ayenis fortune // yit som-tyme it by-falleth þat she desseyuable desserueth to han ryht good thank of men // *And* þat is whan she hire self opneth / *and* whan she descouereth hir frownt / *and* sheweth hir maneres *par-aventure* yit vnderstondesthou nat þat .I. shal seye // it is a wondyr þat .I. desyre to telle / *and* forþi vnnethe may I. vnpleyten my sentence *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 chaungyng // 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 þ<sup>e</sup> knowyng of freele welefulnesse // the amyable fortune maysthou sen alwey wyndyng *and* flowyng / *and* euere mysknowyng 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 / weenesthou thanne þat thou 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 im- placable enemy to Fortune.

This inconstant dame sometimes deserves well of men, when she appears in her true colours.

And what I say may perhaps 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 thou were ryche *and* weleful as the semede / *with*  
how mochel woldesthow han bowht the fulle know-  
ynge of this // þat is to seyn the knowynge of thy  
verray frendes // now pleyne the nat thanne of Rychesse  
.I.-Iorn syn thou hast fowndyn the moste presyos kynde  
of Rychesses þat is to seyn thy verray frendes.

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

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

QUOD MUNDUS STABILI FIDE.

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

THat þ<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 euesterre hat browt //  
þat þ<sup>e</sup> se gredey to flouen constreyneth *with* a certeyn ende  
hise floodes / so þat it is nat l[e]ueful to streche hise

The sea is thus  
kept within its  
proper bounds.

1687 brode termes or bowndes vp-on the erthes // þat is to seyn  
to couere alle the erthe // Al this a-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  
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 governed[e] yowre corages /

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

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

Men were truly  
blest if governed  
by this celestial  
love!

EXPLICIT LIBER 2<sup>us</sup>.

INCIPIIT LIBER 3<sup>us</sup>

IAM CANTUM ILLA FINIERAT.

By this she hadde endid hire songe / whan the swetnesse  
of hire ditee hadde thowr perced me þat was desirous  
of herkninge / and .I. astoned hadde yit streyhte myn  
Eres / þat is to seyn to herkne 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 syngyng // so þat .I. trowe  
nat now þat .I. be vnpanygal to the strokes of fortune / as  
who seyth. I. dar wel now suffren al the assautes of for-  
tune and wel deffende me fro hyr // and tho remedies  
whyche þat thow seydest hire byforn weren ryht sharpe  
Nat oonly þat .I. am nat agrysen of hem now // but .I. de-  
siros of herynge axe gretely to heeren tho remedyes //  
than seyde she thus // þat 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 thowght as thow hast now // or elles tyl þat .I.  
my self had[de] makid 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 bytyng / 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 brennyng 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.

1702 *streyhte*—H. strenghed | 1718 *had[de]*—H. hade  
1712 *am nat*—H. nam nought |

But your sight is clouded with false forms, so that it cannot yet behold this same felicity.

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

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

\* Here the Add. MS. begins again.

[The fyrst *metur.*] He who would sow seed must first clear the ground of 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>e 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 wol enforcen me to enformen the //  
thilke false cause of blyshfulnesse þat thow more know-  
est / 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 blyshfulnesse //]

\*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 haþ  
chased away þe derke nyzt. þe day þe feirer lediþ þe  
rosene horse of þe sonne. ¶ Ryzt so þou byholdingyng  
first þe fals[e] goodes. bygyne to wiþdrawe þi nek[ke]  
fro þe 3ok of erþely affeccions. and afterwarde þe  
verrey goodes shollen entre in to þi corage. 1750

TUNC DEFIXO PAULULUM.

þo fastned[e] she a lytel þe syzt of hir eyen and wiþ-  
drow 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 naþeles 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—wyckyd  
1744 wynde—wynd  
his—hise  
1745 haþ—MS. hape  
1746 feirer—fayrere  
1747 horse—hors  
Ryzt—And Ryht  
1748 fals[e]—false  
bygyne—bygyn  
wiþdrawe—with drawn

1748 nek[ke]—nekke  
1749 afterwarde — after-  
ward  
1750 entre—entren  
1751 fastned[e]—fastnede  
wiþdrow — MS. wiþ-  
drown, C. with drowh  
1752 sete—Cyte  
1756 enforced—enforzen

ende of blisfulnesse [And blyfulness] is swiche a goode  
 þat who so hap geten it he ne may ouer þat no þing more  
 desiire. and þis þing for soþe is þe souereyne good þat con-  
 tainiþ 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 error myslediþ hem in to fals[e] goodes.  
 ¶ of þe whiche men some of hem wenen þat soue-  
 reyne goode is to lyue wiþ outhen nede of any þing.  
*and traueilen* hem to ben haburdaunt of rychesse.  
 and some oþer men demen. þat souerein goode be forto  
 be ryzt digne of reuerences. *and enforcen* hem to ben  
 reuerenced among hir neyþours. 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  
 [thyng] to ploungen hem in uoluptuous delit. ¶ And  
 þer ben folk þat enterchaungen þe causes *and* þe endes

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

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

1757 [And blyfulness] —  
 goode—good [from C.]  
 1758 so—so þat  
 hap—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 souereyne goode is —  
 souereyn good be  
 1771 lyue wiþ outhen—lyuen  
 with owte  
 1772 rychesse—Rychesses

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

Some there are who use these causes and ends interchangeably, as those who desire riches as a means of getting power; or who desire power in order to get money or renown. In all they do they have a particular end in view. Nobility and popular favour are sought after by some in order to become famous. By others, wives and children are only desired as sources of pleasure. Friendship must not be reckoned among the goods of fortune, but among those of virtue, for it is a very sacred thing. All else are desired either for the power or pleasure they afford.

1802

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

of pise forseide goodes as þei þat desiren rycchesse to han power *and* delices. Or ellis þei desiren power forto han moneye or for cause of renoun. ¶ In pise þinges *and* in swyche oþer þinges is tourned al þe entencioun of desirynges *and* [of] werkes of men. ¶ As þus. ¶ Noblesse *and* fauour of poeple whiche þat zineþ 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 rekkened among þe goodes of fortune but of vertue. for it is a ful holy manere þing. alle þise 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 zeuen power *and* worþinesse. ¶ *and* þat beaute *and* swiftnesse zeuen noblesse *and* glorie of renoun. *and* hele of body semeþ ziuen delit. ¶ In alle pise þingus it semeþ oonly þat blisfulnesse is desired. ¶ For-whi þilke 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 þilke estat þat he desireþ ouer alle þinges þat it be þe blisfulnesse. ¶ Now hast þou þan byforne [thy eyen] almost al þe purposed forme of þe welfulnesse of mankynde. þat is to seyne rycchesse. honours. power. glorie. *and* delitz. þe whiche delit oonly considered Epicurus Iuged *and* establissed. þat delit is þe souereyne goode. for as myche as alle oþer þinges as hym þouzt[e] by-refte away ioie *and* myrþe from þe herte. ¶ But I retourne azeyne to þe studies of meen.

1786 rycchesse—rychesses

1787 delices—delytes

1789 oþer—oother

al—alle

1790 [of]—from C.

1794 shollen—sholden

1795 þe—tho

1796 oþer—oother

1801 swiftnesse—swettnesse

1803 ziuen—MS. ziueþ, C.

yeuen

1806, 1807 souereyne goode—

souereyn good

1807 whiche—whyçh

1809 þe—omitted [for

þan byforne—thane by-

1810 [thy eyen]—from C.;

MS. has zeuen azeyne

almost—almest

welfulnesse—welfare

1811 seyne rycchesse—seyn

Rychesses

1814 souereyne goode—soue-

reyn good

myche—moche

oþer—oother

1815 þouzt[e]—thowhte

from—fram

1816 azeyne—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. ¶ Semep it þanne þat folk folyen *and* erren þat enforcen hem to haue nede of no þing ¶ Certys þer nys non oþer þing þat may so weel perfourny blisfulnesse as an estat plenteuous \*of alle goodes þat ne haþ nede of none oþer þing. but þat it is suffisant of hym self. vnto hym self. and foleyen swyche folk þanne. þat wenen þat pilk 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 pilke þing þat is most worþi of alle þinges be feble *and* wiþ out strengþe *and* clernesse of renoun auzte þat to ben dispised. ¶ Certys þer may no man forsake þat al þing þat is ryzt excellent *and* noble. þat it ne semep 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 *hap*—MS. *habe*  
*none*—*nou*  
1827 *pilk*—*thilke*  
1828 *goode*—*good*  
1829 *foule*—*fowl*  
1830 *al*—*welneyh alle*  
1831 *trauaille*—*trauaylen*  
*auzt[e]*—*owhte*

1832 *be*—*ben*  
1834 *out*—*owte*  
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 24<sup>e</sup> 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 lyuynge þe ende of goode. 1850

## QUANTAS RERUM FLECTAT.

[T 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 pinges ¶ *and* by  
whiche lawes she purueiable kepib þe grete worlde. *and*  
1855 how she bindynge restraineþ alle þingus by a bonde þat

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

may nat be vnbounden. ¶ Al be it so þat þe liouus of  
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

yet, if he once  
taste blood,

suffren [betinges]. yif þat hir horrible mouþes ben bi-  
bled. þat is to sein of bestes deuoured. ¶ Hir corage  
of tyme passeþ þat hap ben ydel *and* rested. repaireþ  
azein þat þei roren greuously. *and* remembren on hir  
nature. *and* slaken hir nekkes from hir cheins vn-  
1864 bounden. *and* hir maistre first to-teren wiþ bloody toþe

his savage in-  
stincts reuive,

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,

assaieþ þe woode wrappes of hem. ¶ þis is to sein þei  
freten hir maister. ¶ *And* þe Iangland brid þat syngib  
on þe heye braunches. þis is to sein in þe wode *and*  
after is inclosed in a streit cage. ¶ al þouz [þat] þe  
1870 pleiynge besines of men zeueþ hem honied[e] drinks

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

*and* large metes. wiþ swete studie. ¶ zit napeles yif  
pilke brid skippynge oute of hir streite cage seeþ þe  
agreable shadewes of þe wodes. she defouleþ wiþ hir  
fete hir metes yshad *and* sekeþ mournyng oonly þe  
wode *and* twitriþ desiryng þe wode wiþ hir swete  
1875 voys. ¶ þe zerde of a tree þat is haled adoun by myzty

[iij]  
The sapling, bent  
down by a mighty

1848 *grete*—grot  
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 *passer*—passed  
1864 *from*—frau  
*vnbounden*—vnbownde  
1865 *to-teren*—to-torn  
*toþe*—toth  
1867 *Iangland*—Iangelynge  
1869 *streit*—streylt

1870 *pleiynge*—MS. pleinyng,  
C. pleyynge  
*besines*—bysynesse  
*honied[e]*—honyede  
1872 *oute*—owt  
1873 *agreable*—agreables  
1874 *fete*—feet  
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 crop lokeþ vp ryzt to heuene. ¶ Þe sonne phebus þat failleþ at euene in þe westrene wawes retorniþ azein eftsones his cart by a priue pape þere as it is wont aryse. ¶ Alle þinges seken azein in to hir propre cours. and alle þinges reioisen hem of hir retournynge azein to hir nature ne noon ordinaunce nis bytaken to þinges but þat. þat haþ ioignynge 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 ze men þat ben erþeliche bestes dremen alwey [yowre bygynnyng] al þouþ it be wiþ a pinne ymaginacioun. and by a maner þouzt al be it nat clerly ne perfityly ze looken from a fer til þilk verray fyn of blisfulnesse. and þefore þe naturel entencioun ledeþ zow to þilk verray good ¶ But many manere errours mistouniþ zow þer fro. ¶ Considere now yif þat be þilke þinges by whiche a man wenþ to gete hym blysfulesse. yif þat he may comen to þilke ende þat he wenþ to come by nature ¶ For yif þat moneye or honours or þise oper forseide þinges bryngen to men swiche a þing þat no goode ne faille hem. ne semep faille. ¶ Certys þan wil I graunt[e] þat þei ben maked blisful. by þilke þinges þat þei han geten. ¶ but yif so be þat þilke þinges ne mowe nat performen þat þei by-heten and þat þer be defaute of many goodes. ¶ Sheweþ it nat þan clerly 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. [iii]

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

[The 3<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  
1885 *haþ*—MS. haþe

1885 *ioignynge*—Ioyned  
1886 *haþ*—MS. haþe [from C.  
1889 [*yowre bygynnyngē*]—  
*al*—MS. as, C. Al  
1891 *from*—fram  
*til þilk*—to thylke  
1892 *þe*—omitted  
1893 *þilk*—thylke  
1895 *þe*—by

1896 *gete*—goten  
1899 *swiche*—swych  
*goode*—good  
1900 *wil*—wole  
*graunt[e]*—graunte  
1904 *many*—manye  
*clerly*—clerly  
*fals*—false  
1905 *knowe*—known

In your prosperity were you never annoyed by some wrong or grievance?

haboundaunces of ryccesses nat long agon. ¶ I axe 3if þat in þe haboundaunce of alle þilk[e] ryccesses þou were neuer anguissous or sory in þi corage of any wrong or greuauunce þat by-tidde þe on any syde.

1910

B. I must confess that I cannot remember ever being wholly free from some trouble 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-

¶ 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 ryccesse haddest pilke lak of suffisaunce. ¶ what ellis quod .I. ¶ þanne may nat ryccesse 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 ben 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 strenger 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

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1908 þilk[e]—thylke  
1913 þat—lakkedest—And was nat þat quod she for þat the lacked som-what  
1915 had—MS. hadde, C. had  
1917 graunt[e]—graunte  
1919 haþ—MS. haþe  
a wyzt—awht  
1921 alle—al

1922 ryccesse—Ryccesses  
lak—lakke  
1923 ryccesse—Ryccesses  
1927 haþ—MS. haþe  
owen—owue  
1930 strenger folke by-nymen  
—strengere folk by-nymyn  
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—sey

quod .I. ¶ Certis quod she and hym nedip no helpe  
yif he ne hadde no moneye þat he myzt[e] leese. ¶ þat  
is doutles quod .I. þanne is þis þing turned in to þe con-  
trarie quod she ¶ For rycchesse þat men wenen sholde  
make suffisaunce. þei maken a man 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 rycche men  
may þei feele no colde on hir lymes in wynter. ¶ But  
þou wilt answeere þat rycche men han y-nouȝ wher wiþ  
þei may staunchen her hunger. and slaken her þrest  
and don away colde. ¶ In þis wise may nede be con-  
forted by rycchesses. but certys nede ne may nat al  
outerly be don away. for þouȝ þis nede þat is alwey  
gapyng and gredy be fulfilled wiþ rycchesses. and axe  
any þing ȝit dwelleþ þanne a nede þat myzt[e] ben ful-  
filled. ¶ I holde me stille and telle nat how þat litel  
þing suffiseþ to nature. but certys to auarice ynouȝ ne  
suffiseþ no þinge. \*¶ For syn þat rycchesse ne may nat  
al don away nede. but rycchesse maken nede. what may  
it þanne be þat ȝe wenen þat rycchesses mowen ȝeuen  
ȝow suffisaunce.

1959

QUAMUIS FLUENTER DIUES.

**A**l were it so þat a rycche couetous man hadde riuer  
fletyng alle of golde ȝitte sholde it neuer staunche  
hys couetise. ¶ And þouȝ he hadde his nekke I-charged  
wiþ precieuse stones of þe rede see. and þouȝ he do  
erye his felde plentiuous wiþ an hundreþ oxen neuere  
ne shal his bytyng bysynesse forleten hym while he

cover their own  
of which they  
have been un-  
justly deprived ?

1940

B. Nothing is  
more true.

P. Then a man  
needs the assist-  
ance of others in  
order to keep his  
riches. If he had  
no money to lose  
he would not  
stand in need of  
this help ?

B. That is beyond  
all doubt.

P. Then the very  
reverse of what  
was expected  
(from riches)  
takes place ? For  
riches add to a  
man's necessities.  
Tell me how do  
riches drive away  
necessity ? Are  
not rich men liable  
to hunger, thirst,  
and cold ? You  
will say that the  
rich have  
wherewithal to  
satisfy these  
wants. By riches  
indigence may be  
alleviated, but  
they cannot sat-  
isfy every want.

[\* fol. 17.]

Even if gaping  
and greedy neces-  
sity be filled with  
riches, yet some  
cravings will re-  
main. A little  
suffices for nature,  
but avarice never  
has enough.

If riches, then,  
add to our wants,  
why should you  
think that they  
can supply all  
your necessities ?

[The 3<sup>d</sup> Metur.]  
The rich man,  
had he a river of  
gold, would never  
rest content.

Though his neck  
be loaded with  
precious pearls,  
and his fields be  
covered with in-

1938 *nedip no helpe*—nedede  
non help  
1939 *myzt[e]*—myhte  
1940 *doutles*—dowteles  
1941 *rycchesse*—Rycheses  
1943 *helpe*—help  
*whiche*—whych  
1944 *rycches*—Rychesse  
*dryuen*—dryuc  
1945 *hungre*—hungyr  
*þrest*—þhurst

1946 *þei*—tho  
*colde*—coold  
*in*—on  
1947 *wilt answeere* — wolt  
Answeren  
*y-nouȝ*—y-now  
1948 *þrest*—þhurst  
1949 *colde*—coold  
1950 *nat*—omitted  
1951 *outerly*—vtrely  
1953 *myzt[e] ben*—myhte be

1957 *rycchesse*—Rycheses  
1960 *riuer*—a Ryuer  
1961 *alle*—al  
*golde*—gold  
*ȝitte*—ȝit  
*staunche*—staunchyn  
1962, 1963 *þouȝ*—þhow  
1964 *erye*—Ere  
*hundreþ*—hundred  
1965 *while*—whyll

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 4<sup>th</sup> 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 expelling  
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 imposture  
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**vt 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 wikked-  
nesses. 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  
wikked men sholde ben þe lasse ysen yif þei nere re-  
nomed of none honours. ¶ Certys þou þi self ne

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?

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

Honours do not  
render undeserv-  
ing persons  
worthy of esteem.

If you find a man  
endowed with  
wisdom you

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 pilke same honours. ¶ Now yif  
þou saie a man þat were fulfilled of wisdom. certys þou

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

*desdajgn*

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*—thane

*vylenye*—fylonye [ynesse

1981 *vnworþines*—vnworth-

1982 *ben*—be

*ysen*—MS. *ysene*, C. I-sene

1984 *many*—manye

1985 *bere*—beren

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 þilke 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 þis. ¶ For if it so be þat he is most out cast þat most folk dispisen. or as dignite ne may nat maken shrewes worþi of no reuerences. þan makeþ dignites shrewes more dispised þan preised. þe whiche shrewes dignit[e] scheweþ to moche folk ¶ and for soþe nat vnpuissid. þat is forto sein. þat shrewes reuengen hem azeinward vpon dignites. for þei zelden azein to dignites as gret gerdoun whan þei byspotten and defoulen dignites wiþ hire vylenie. ¶ And for as moche as þou mow[e] knowe þat þilke verray reuerence ne may nat comen by þe shadewy transitorie dignitees. vndirstonde now þis. yif þat a man hadde vsed and hadde many manere dignites of consules and were comen perauenture amonges straunge naciouns. sholde þilke honour maken hym worshipful and redouted of straunge folk ¶ Certys yif þat honour of poeple were a naturel zifte 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. 17b.]

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. clerkly, C. clerly  
2002 *auzten* — hede —  
owhten taken mor heed  
2002-3 *For*—*dignite*—For  
yif so be þat a wykkyd  
whyght be so mochel the  
fowlere and the moore

owt cast þat he is despised of most folk so as dignete  
2004-2007 *maken* — soþe—  
maken shrewes digne of  
Reuerence the whych  
shrewes dignete sheweth  
to moche ffolk thanne  
makith dignete shrewes  
rather so moche more  
despised than preysed  
and forsothe  
2008 *zelden*—yilden  
2009 *byspotten*—by-spetten

2010 *hire*—hyr  
2011 *moche*—mochel  
*mow[e]*—mowe  
2012 *þe shadewy* — thyse  
shadwy  
2013 *vndirstonde* — vndyr-  
*þis*—thus [stond  
2014 *hadde*—had  
2018 *zifte*—yift  
2019 *folke*—foolk  
*done*—don  
2020 *enchaufen* — eschaufen  
2021 *myche*—mochel  
2022 *be*—ben

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

hir propre strengþe of nature. but only of þe fals[e]  
opinioun of folk. þat is to sein. þat wenen þat dignites  
maken folk digne of honour. An on þefore 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.

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

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

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

¶ Certys þe dignite of þe prouostrie of Rome was som-  
tyme a grete power. now is it no þing but an ydel  
name. and þe rente of þe senatorie a gret charge. and  
yif a whiȝt somtyme hadde þe office to taken he[de] to  
þe vitailles of þe poeple as of corne and what oþer þinges  
he was holden amonges grete. but what þing is more  
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 receyueþ 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 aȝte ben desired. as who seiþ none. þanne ne  
mowen þei ziuen no beaute of dignite to none oþer. 2047

## QUAMUIS SE TIRIO.

[The 4th Metur.]  
Nero, though in-  
vested 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  
kembed hym and apparaild hym wiþ faire purpers  
of Tirie and wiþ white perles. Algates zitte 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—þher  
duren þilk[e] — ne duren  
nat thylke  
2030 somtyme—whylom

2031 grete—gret  
2032 þe (2)—omitted  
2033 somtyme—whylom  
þe—MS. þe þe  
2034 corne—corn  
what—omitted  
2035 more nowe—now more  
2036 cast—MS. caste, C. cast  
2037 seid—MS. seide, C. seyð  
here byforne—her by-forn  
haþ—MS. haþe

2042 filþe—felthe  
2043 þat—omitted  
2046 aȝte—owhte  
none—non  
2047 þei—MS. 3e, C. they  
none—non  
2048 al (2)—alle  
2049 kembed—kembde  
apparaild—MS. apparail  
en, C. a-paraylede  
2050 zitte—yit



hateful to alle folk ¶ þis is to seyn þat al was he hy-  
hated of alle folk. ¶ 3itte 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.

2051  
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?

2057

AN UERO REGNA.

[The 5<sup>th</sup> prose.]

**B**vt regnes *and* familiarites of kynges may þei maken a  
man to ben my3ty. 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 my3ty 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 makip folk blisful. ry3t on þat  
same side nounpower 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] assaiad  
þe peril of his estat shewid[e] by similitude þe dredes  
of realmes by gastnesse of a swerde þat heng ouer þe  
heued of his familier. what þing is þan þis power þat

P. Do kingdoms  
and a familiarity  
with princes  
make a man  
mighty?  
B. Why should  
they not if they  
are durable?  
P. Past ages, as  
well as the pre-  
sent, furnish us  
with many ex-  
amples of princes  
who have met  
with dismal re-  
verses of fortune.  
O then how noble  
and glorious a  
thing is power  
that is too weak  
to preserve itself!  
If dominion  
brings felicity,  
then misery will  
follow if it be de-  
fective.  
But human rule  
has its limits,  
therefore where-  
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 *my3ty*—MS. vnm3ty,  
C. myhty  
2062 *passeþ*—passed  
of (2)—omitted

2063 *kynges þat han* —  
kynges ben  
2066 *kepe*—kepen  
2067 *maker*—makere  
2069 *yif*—yit  
2070 *stretchen*—strechchen  
*myche*—moche

2071 *haþ*—MS. hape  
2073 *whiche*—whych  
2074 *vndirneþ*—vndyr-nethe  
2077 *had[de]*—hadde  
2078 *shewid[e]*—shewede  
2079 *realmes*—Reaumes  
*swerde*—sward  
*heng*—MS. henge, C. heng

over the head of his friend and flatterer Damocles. What 'hen is this thing called [\* fol. 18.] 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 hap environed hise sydes wiþ men of armes or seruauntes and dredeþ more [hem] þat he makeþ agast. þen þei dreden hym. and þat is put in þe handes of hise seruauntz. for he sholde seme myzty but of familiers [or] seruauntz of kynges. ¶ what sholde I telle þe any þing. syn þat I my self haue shewed þe þat realmes hem self ben ful of gret feblenesse. þe whiche familiers certis þe real power of kynges in hool estat and in estat abated ful [ofte] þroweþ adoun. ¶ Nero constrained[e] his familier and his maistre seneca to chesen on what deep he wolde deien. ¶ Antonius comaundid[e] þat knyztis slown 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 þou 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 wher swiche men ben frendes at nede as ben conseiled by fortune and nat by vertue. Certys swiche

2081 *besines*—bysynesse  
2033 *3it*—yif  
*glorifien*—gloryfyte  
2084 *þilk[e]*—thylke  
2087 *hap*—MS. haþe  
*environed*—enuyrownede  
2088 [*hem*]—from C.  
2089 *þen*—than  
2101 [*or*]—from C  
2092 *realmes*—Reames

2093 *feblenesse*—feblesse  
2094 *real*—Ryal  
2095 [*ofte*]—from C.  
*constrained[e]* — con-  
2096 *his* (1)—hyr [streynede  
*seneca*—Senek  
2097 *comaundid[e]* — com-  
2098 *her*—hyr [aundede  
2099 *whiche*—whlich  
*had[de]* *ben long* — þat

hadde ben longe  
2100 *courte*—court  
*wolde*—wolden  
2101 [*two*]—from C.  
*enforced[e]*—enforcede  
2102 *3iuen*—yeuen  
*his*—hyse  
2104 *weyzt*—weyhte  
2105 *sholden*—sholen  
2106 *myzt[e]*—myhte

folk as weleful fortune makeþ frendes. contrarious fortune makeþ hem enmyse. ¶ And what pestilence is more myzty forto anoye a wízt þan a familier enemy.

QUI SE UALET<sup>1</sup> ESSE POTENTEM. [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 quakþ at þi comaundement. or at þi lawes. *and* þat þe leest isle in þe see þat hyzt tile be þral to þe ¶ zit 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 deceivable *and* how foule is it ofte. for whiche þing nat vnskilfully a tregedien þat is to sein a maker of dites 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 preysyng by her desertes. what þing haþ þilk pris echid or encrested 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 5th Metur.] He who would obtain sovereign power must obtain conquest over himself, and not yield to his passions. Though your dominion extended from India to Thule, yet if thou art tormented by care thou hast no real power.

[The 6th prose.]

How deceptive and deformed a thing is glory! Well did the Tragedian exclaim—  
ὀδῶξα ὀδῶξα  
μυρταῖα δὴ  
βροτῶν, οὐδὲν  
γεγῶσσι βίον  
ἀγκισσας μέγαν,  
for the underserving 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*—whyche  
2126 *maker*—makere  
*cried[*e*]*—cryde  
2127 *he*—she  
2128 *sweller*—sweller  
2129 *many[*e*]*—manye  
*had*—MS. hadde, C. had

2129 *fals[*e*]*—false  
2130 *fouler*—fowler  
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.

it. þat it is demed to ben a foule þinge yif it ne be ysprad ne encresed. 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 flittingy a þing it is. ¶ For if þe name of gentillesse be referred to renoun *and* clernesse of linage. þan is gentil name but a for[e]ine þing. 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 only 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.

[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

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  
2141 *parties*—partye  
*erþe*—Erthes  
*out*—owte  
2145 *out*—owhte

2148 *ferm*—ferme  
2149 *veyne*—veyn  
2150 *if*—yif  
2154 *comeþ of*—comth of the  
2157 *whiche*—which  
2158 *pris*—preys  
*comeþ*—comth

2160 *goode*—good  
*in* (2)—omitted  
2161 *maner*—manere  
2166 *hys*—hyse  
2167 *hir*—hyse

wip membres þe soules þat comen fro hys heye sete.  
¶ þanne comen alle mortal folk of noble seed. whi  
noyssen 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 pilke 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 pilke delices mowen make folk blisful. þan  
by þe same cause moten þise bestes ben clepid blisful.  
¶ Of whiche bestes al þe entencioun hastþ 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  
founden tormentours to hir fadres I not how many.  
¶ Of whiche children how bityng is every condicioun.  
It nedþ 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 de-  
lights.

A wife and chil-  
dren do not  
always bring hap-  
piness, for some  
have found tor-  
mentors in their  
own offspring.

I approve of this  
opinion of Eurip-  
ides, that he  
who is childless  
is happy in his  
misfortune.

2169 *fro hys*—fram hyse  
2170 *seed*—sede  
2171 *bosten*—MS. voscen, C.  
bosten  
2172 *look[e]*—loke  
2173 *is*—his  
2176 *delices*—delites  
*body*—bodye  
2177 *anguisse*—Angwyssh  
2178 *grete*—gret

2179 *sekenesse*—sykenesse  
*grete sorwes*—gretsoruwes  
2180 *fruit*—frut  
2182 *had*—MS. hadde, C.  
had  
2183 *wil*—wole  
2184 *hys*—hyse  
2185 *sorowful*—sorwful  
*sory*—sorye  
2186 *make*—makyn

2189 [*and*]—from C.  
2190 [*an*]—from C.  
*haþ*—MS. haþe  
*seid*—MS. seide, C. seyð  
2191 *myche*—mochel  
2192 *many*—manye  
2196 *Euridippus*—Eury-  
dypmys; read Euripides  
2197 *haþ*—MS. haþe

[The 7<sup>de</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.

## HABET HOC UOLUPTAS.

Euery delit hap pis. þat it anguisseþ hem wiþ prikkes  
þat vsen it. ¶ It resemblip to pise flying flyes þat  
we clepen been. þat aftre þat þe bee hap shed hys agre-  
able honies he fleep away *and* stynges þe hertes of hem  
þat ben ysmyte wiþ bytynge ouer longe holdynges. 2202

## NICHIL IGITUR DUBIUM EST.

[The 8<sup>the</sup> prose.]  
It appears then  
that happiness is  
not to be found in  
the above-men-  
tioned external  
things.

[\* fol. 19.]  
These false ways  
are perplexed  
with many evils,  
as I shall pre-  
sently show thee.  
Do you want to  
amass wealth,  
then you must  
take it from your  
neighbours.

Would you shine  
in dignities, then  
you must beg for  
them and dis-  
grace yourself by  
a humiliating  
supplication.

If power be your  
ambition, you  
expose yourself to  
the snares of  
inferiors.

Do you ask for  
glory, to be dis-  
tracted by vexa-  
tions and so lose  
all security.

Do you prefer a  
voluptuous life?  
Think then that  
all men will de-  
spise him who is  
a thrall to his  
body.

They build upon  
a weak foundation  
that place  
bodily delights  
above their own  
reason.

Can you surpass  
the elephant in  
bulk, or the bull  
in strength?

Now nis it no doute þan þat pise weyes ne ben a  
maner mysledyng to blisfulnesse. ne þat þei ne  
mowe nat leden folke þider as þei byheten to leden  
hem. ¶ But wiþ how grete harmes pise \*forseide weyes  
ben enlaced. ¶ I shal shewe þe shortly. ¶ For whi  
yif þou enforcest þe to assemble moneye. þou most by-  
reuen hym his moneye þat hap it. and yif þou wilt  
shynen wiþ dignites. þou most bysechen *and* supplien  
hem þat 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 ryʒt 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 pise olifuñtʒ in gretnesse  
or weyʒt 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

2198, 2200 *hap*—MS. haþe  
*shed hys*—shad hyse

2203 *nis*—is

2204 *mysledyng* — mysled-  
ynges

2205 *folke*—folk

2208 *enforcest* — MS. en-  
forced, C. enforcest

2209 *hap*—MS. haþe

2209 *wilt*—wolt

2211 *ʒiuen*—yeuen

2212 *gon*—MS. gone, C. gon

*by-fore*—byfor

*shalt*—shal

2213 *by*—þhorw

2214 *by*—be

*be*—ben

2216 *destrat*—MS. destralle,  
C. destrat

*forgone*—forgoon

2217 *wilt*—wolt

2218 *whiʒt*—wyht

2219 *foule*—fowl

[to]—from C.

2220 *yseen*—seen

2221 *brutel*—brotel

2222 *owen*—owne

2224 *weyʒt*—weyhty

*strenger*—strengere

2225 *swifter*—swyftere

*biholde*—by-hold

spaces *and* þe stablenesse *and* þe swyfte cours of þe heuene. *and* stynte somtyme to wondren on foule þinges. þe whiche heuene certys nis nat rap̄er for þise þinges to ben wondred vpon. þan for þe resoun by whiche it is gouerned. but þe shynynge 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] perceñ 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 desceiuauce 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 feuere 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*t—stynt  
2228 *whiche*—whych  
2230 *whiche*—wych  
2231 *seien*—seyn  
2234 *as*—omitted  
2235 *hiȝt*—hyhte  
*myȝt[e]*—myhte  
2237 *alcibiades*—MS. alci-  
2238 *fayr*—fayre

2238 *þe*—omitted  
*shulde*—sholde  
2239 *foule*—fowl  
*fayr*—fayr  
*ne*—omitted  
2240 *desceiuauce* of þe  
*fiellesse*—deceyuable or  
the fieblesse  
2242 *moche*—mochel

2242 *know[e]*—knowe  
2243 *þe*—omitted  
*þi body whiche*—the body  
whych  
2247 *a*—omitted  
2252 *whiche (both)*—whych  
2253 *pap̄e*—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-  
rhene 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  
fisshe of whiche 3e may maken ryche festes. and yif  
3ow lykeþ to hunte to roos. 3e ne gon nat to þe foordes  
of þe water þat hyzt 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 purpre. þat is to seyen of a maner shel-  
fisshe with whiche men dien purpre. and knowen  
whiche strondes habounden most of tendre fisshes or  
of sharpe fisshes þat hyzten echynnys. but folk suffren  
hem self to ben so blynde þat hem ne recchiþ nat to  
knowe where pilk[e] goodes ben yhidd whiche þat þei  
coueiten but ploungen hem in erþe and seken þere  
pilke goode þat sourmounteþ þe heuene þat bereþ þe  
sterres. ¶ what \*preyere may I make þat be digne to  
þe nice þouztis of men. but I preye þat þei coueiten  
ryches and honours so þat whan þei han geten þo  
false goodes wiþ greet traunyle 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 fisshe—fyssh

2258 hunte—honte

roos—Rooses

2259 hyzt—hyhte

2260 crikes—brykes

yhidd—MS. yhidde, C. I-

hyd

2261, 2262 whiche—whych

2263 shelfisshe—shelle fysh

2264, 2265 whiche—whych

2264 dien—deyen

2265 of—with

2266 echynnys—MS. eth-

ynnys, C. Echynnys

2268 yhidd—MS. yhidde, C.

I-hydd

2270 goode—good

2271 make—maken

2273 rychesse—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 þouz it were þoru, a litel  
clifte. but me were leuer knowen hem more openly of  
þe. Certys quod she þe resoun is al redy ¶ For  
þilk þing þat symply is on þing wiþ outen ony  
diuision. þe errour and folie of mankynde departeþ  
and diuidiþ it. and mislediþ it and transporteþ from  
verray and perfit goode. to goodes þat ben false and  
inperfit. ¶ But seye me þis. wenest þou þat he þat haþ  
nede of power þat hym ne lakkeþ no þing. Nay quod  
.I. ¶ Certis quod she þou seist aryzt. For yif so be  
þat þer is a þing þat in any partie be fieble of power.  
Certis as in þat it most[e] nedes be nedy of foreine  
helpe. ¶ Riht 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 dis-  
pised. or ellys þat it be ryzt digne of reuerences abouen  
alle þinges. ¶ Certys quod I it nys no doute þat it  
nis ryzt worpi to ben reuerenced. ¶ Lat vs quod she þan  
adden reuerence to suffisaunce and to power ¶ So þat  
we demen þat þise þre þinges ben alle o þing. ¶ Certis  
quod I lat vs adden it. yif we willen graunten þe soþe.  
what demest þou þan quod she is þat a dirke þing and  
nat noble þat is suffisaunt reuerent and myzty. or ellys  
þat is ryzt clere and ryzt noble of celebrete of renoun.  
¶ Considerere þan quod she as we han grauntid her by-  
forne. þat he þat ne haþ ne[de] of no þing and is most  
myzty and most digne of honour yif hym nedip 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 separ-  
ates 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 ex-  
ternal aid. B. That  
is true! P. Suffi-  
ciency 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 uni-  
versal respect?  
B. They are  
doubtless highly  
estimable. P. Add  
respect to suffi-  
ciency and power,  
and consider all  
three as one and  
the same thing.  
B. I see no objec-  
tion to that view.  
P. But can that be  
obscure and ig-  
noble which pos-  
sesses three such  
attributes? Is it  
not noble and  
worthy of a shin-  
ing reputation?  
He who is most  
powerful and  
worthy of renown  
—if he lack fame  
which he cannot  
give to himself,  
must (by this de-  
fect) seem in some  
measure more  
weak and abject.  
He that is suffi-  
ciently 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—seyne  
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 haþ—MS. haþe  
2312 whiche—whych  
myzt[e]—myhte  
2314 clerenesse—clernesse  
myzt[e]—myhte  
febler—the febelere

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 pelf.

more outcaste. *Glosa.* *pis* is to seyne nay. ¶ For who so þat is suffisaunt myzty and reuerent. clernesse of renoun folweþ of þe forseide þinges. he haþ it alredy of hys suffisaunce. boice. I may nat quod I denye it. ¶ But I mot graunten as it is. 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 enforecen 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 delit; for he nolde lesen þe moneye þat he haþ as-

2315 *seyne*—seyne  
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 *þinge*—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 *delit;*—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 forleteþ to ben myzty. *and* þat is þe þing þat he most desireþ. *and* ryzt þus may I make semblable resouns of honours *and* of glorie *and* of delices. ¶ For so as 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 coueiteþ 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 blysfulnesse in swiche þinges as men wenen þat þei ne mowe zeuen but o þing senglely of alle þat men seken. I graunt[e] wel quod .I. ne no soþer þing ne may nat ben said. *P.* ¶ Now hast þou þan quod she þe forme *and* þe causes of false welefulnesse. ¶ Now turne *and* flitte þe eyen of þi þouzt. for þere shalt þou seen an oon þilk verray blysfulnesse þat I haue byhyzt þee. *ū.* Certys quod .I. it is cler *and* opyn. þouzt 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  
2361

desire perfect felicity—but can he ever expect to find it in the acquisitions above mentioned, which do not perform what they promise?

*B.* No, surely!  
*P.* Then happiness is not to be sought in these things which are falsely supposed capable of satisfying our desires?  
*B.* I confess it, and nothing can be more truly affirmed than this. Turn your mind's eye upon the reverse of all this false felicity, and you will perceive the true happiness.

*B.* It is very clear, and I had a complete view of it when you explained to me the causes of its counterfeit.

2346 *prekeþ*—prykketh  
2347 *derknesse*—dyrknesse  
2349 *scatriþ*—schatereth  
*delices*—delycy  
2350 *wiþ out*—with owte  
2351 *many*—manye  
2352 *haþ*—MS. haþe

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*—soþere  
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 nursling, how happy are

2385

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

B. What is that?

P. Thinkest thou that any thing in this world can confer this happiness? (the sovereign good).

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

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

B. I quite agree with you.

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

2401

this supreme felicity.

P. But, as Plato

[\* fol. 20 b.]

says that even in the least things the Divine assistance ought to be implored, what ought we do, to render us worthy of so important a discovery as the true source and seat of the sovereign good?

lytel her byforne. whan þou enforcedest þe to shewe me þe causes of þe false blysfulnesse ¶ For but yif I be bygiled. þan is pilke þe verray perfit blisfulnesse þat perfitly makip a man suffisauant. myzty. honourable noble. and ful of gladnesse. and for þou shalt wel knowe þat I haue wel vndirstonden þise þinges wiþ inne myne herte. I knowe wel pilke blisfulnesse þat may verrayly zeuen on of þe forseide þinges syn þei ben al oon .I. knowe douteles þat pilke 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 pilke 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 pilke 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 pilke verray blisfulnesse. and eke whiche pilke þinges ben þat lien falsly blisfulnesse. þat is to seyne. þat by descreit semen verray goodes. ¶ Now byhoueþ þe to knowen

\*whennes and where þou mowe seek[e] pilke 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 he

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—thise

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-shechen

helpe—help

[now] to done so þat we may deserue to fynde þe sete of þilke 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 comaundist 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 heynesne ne drawe nat adoun ouer lowe þe erþes þat ben plounged in þe watres. ¶ þou knytttest to-gidre þe mene soule of treble kynde moeuyng alle þinges. *and* diuidest it by membres accordyng. ¶ And whan it is þus diuided it haþ assembled a moeuyng in two roundes. ¶ It goþ to tourne

*B.* Let us invoke the Father of all things. You are right, said Philosophy, and thus she sang:—  
O Father and Maker of heaven and earth, by whose eternal reason the world is governed, and by whose supreme [The 9<sup>th</sup> Metur.] command Time flows from the birth of ages, Thou, firm and unchanging thyself, makeest all things else to move! Thy sovereign will to floating matter gave its various forms, impelled by no exterior causes, but by the Idea of the 2419

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

2409 [now]—from C.  
2410 *souereyne goode*—verray good  
2411 *shulle*—shollen to—omitted  
2413 *on-one*—anon  
2415 *worlde*—world  
2416 *from—age*—from syn þat age  
*had[de]*—hadde  
2417 *stedfast*—stedefast

2418 *oþer*—oother  
2419 *forein*—foreyne  
*werke*—werk  
2420 *souereyne goode*—souereyn good  
2421 *y-set*—MS. y-sette, C. lset  
*wiþ inne*—with in [þe]—the  
*wiþ outen*—with owte  
*moeued[e]*—moeuede

2422 *alþerfairest*—alderfayrest  
2422-24-26 *worlde*—world  
2423 *likkenesse*—lyknesse  
2426 *and absolut*—C. omits  
2427 *hyse*—hys  
2430 *jire*—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* environed 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 fjr. ¶ O fadir yif þou to þi pouzt to stien vp in to þi streite sete. *and* graunte [hym] to enviroune þe welle of good. *and* þe lyzte yfounde graunte hym to ficchen þe clere syztes of hys corage in þe. ¶ *And* scatre þou *and* to-breke [thow] þe weyzttes *and* þe cloudes of erþely heynesse. *and* shyne þou by þi bryztnes. for þou art clernesse þou art peisible to debonaire folke. ¶ þou þi self art bygynnyng. 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.]

**F**OR 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 diffinissid 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 *ourniþ*—MS. *ourniþe*  
2439 *euenlyk*—cuene lyke  
2440 *lyzt[e]*—lyhte  
2442 *benigne*—bygynnyng  
2444 *yif*—yiuē  
    *þi streite*—the streyte  
2445 [*hym*]—from C.  
2446 *lyzte*—lyht

2448 [*thow*]—from C.  
2449 *bryztnes*—bryhtnesse  
2451 *paþ*—MS. *paþe*; *paath*  
2452 [*þat*]—that  
2453 *whiche*—which [good  
2454 - 55 - 56 - 58 - 59] *goode*—  
2454 *whiche*—whyh  
2457 *set*—MS. *sette*, C. *set*  
2460 *seine*—seyne

2460 *souereyne goode*—souereyn good  
    *be founden*—ben fownde  
2461 *veyne*—veyn  
2463 *þis is to seyne*—C. omits  
2464 *denoyed*—MS. *deuoyd*—  
    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 þe 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 proueþ and graunteþ þat god prince of alle þingus is good. ¶ For so as no þing ne may ben þouzt bettre þan god. it may nat ben doutid þan þat [he þat] no þing is bettre. þat he nys good. ¶ Certys resoun sheweþ þat god is so goode þat it proueþ by verray force þat *perfit* goode is in hym. ¶ For yif god ne is swiche. he ne may nat ben prince of alle þinges. for certis som þing possessyng in hym self *perfit* goode sholde ben more þan god. and [it] sholde seme þat þilke þing were first and elder þan god. ¶ For we han shewed apertly þat alle þinges þat ben *perfit*. ben first or þinges þat ben *inperfit*. ¶ And for þi for as moche as [that] my resoun or my proces ne go nat away wiþoute an ende. we ouzt[e] to graunten þat þe souereyne god is ryzt ful of

The sovereign good does exist, and is the source of all other good. When we say that a thing is *imperfect* we [\* fol. 21.] assert that there is something else of its kind *perfect*. Nature takes not her origin from things diminished and imperfect; but, proceeding from an entire and absolute substance, descends into the remotest and most fruitless things. If there be an imperfect and fading felicity there must also be one stable and perfect. But now consider wherein this felicity resides. That God is the governor of all things is proved by the universal opinion of all men. For since nothing may be conceived better

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 *dounc*—down

2477 *wiþ oute fruyt*—with owten frut  
2480 *stedfast*—stydefast  
2481 *fermely*—MS. fennely, C. fermely  
*soþefastly*—sothfastly  
2486 *[he þat]*—from C.  
*is bettre*—nis bettre

2488-89-91 *goode*—good  
2489 *swiche*—swych  
2492 *[it]*—from C.  
*seme*—semen  
2493 *elder*—eldlere  
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

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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

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differs from the chief good cannot be the supreme good. But it would be impious and profane thus to conceive of God, since nothing can excel Him in goodness and worth.

souereyne perfit goode. and we han establissed þat þe souereyne goode is verrey blisfulnesse. þan mot it nedes ben [þat verray blysfulesse is] yset in souereyne god. B. þis take I wel quod .I. ne þis ne may nat be wipseid in no manere. ¶ But I preie þe quod she see now how þou mayst preuen holily and wip-ouen corrupcioun þis þat I haue seid. þat þe souereyne god is ryzt ful of souereyne goode. [In whych manere quod I.] wenest þou ouzt quod she þat þis prince of alle þinges haue ytake þilke souereyne good any where þan of hym self. ¶ of whiche souereyne goode men prouep þat he is ful ryzt as þou myztest þinken. þat god þat hap blisfulnesse in hym self. and þat ilke blisfulnesse þat is in hym were diuers in substaunce. ¶ For yif þou wene þat god haue receyued þilke good oute of hym self. þou mayst wene þat he þat 3af þilke good to god. be more goode þan is god. ¶ But I am byknowen and confesse and þat ryzt dignely þat god is ryzt worþi abouen alle þinges. ¶ And yif so be þat þis good be in hym by nature. but þat it is diuers from [hym] by wenyng resoun. syn we speke of god prince of alle þinges feyne who so feyne may. who was he þat [hath] 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  
wipseid—MS. wipside, C. withseid  
2503 wip-ouen—with-owte  
2504 seid—MS. seide, C. seyde  
2505 souereyne goode—souereyn good

reyn good  
2506 [In—I]—from C.  
2506 ouzt—awht  
2507 þan of—owt of  
2508 whiche—whych  
souereyne goode—souereyn good  
2509 hap—MS. hape  
2510 þat ilke—þilke  
2511 were—weren  
2514 goode—worth

2517 from—fro  
[hym]—from C.  
2518 feyne—faigne  
2519 feyne—feigne  
[hath]—from C.  
2520 last[e]—laste  
2521 o—a  
2522 whiche—whych  
2524 from—fro  
2527 nis—is



of hem ne may nat ben better þan his byggunnyng.  
¶ For whiche I may concluden by ryzt uerray resoun.  
þat pilke þat is byggunnyng of alle þinges. pilke same  
þing is good in his substauce. *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  
pilke 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 ben diuerse amo[n]ges hem  
self. þat on is nat þat þat oper is. þan [ne] mowen  
neþer of hem ben *perfit.* so as eyþer of hem lakkþ to  
opir. but þat þat nis nat *perfit* men may seen apertly  
þat it nis nat souereyne. þe þinges þan þat ben  
souereynely goode ne mowen by no wey ben diuerse.  
¶ But I haue wel conclude þat blisfulnesse *and* god ben  
[the] souereyne goode. For whiche it mot nedes be þat  
souereyne blisfulnesse is souerey[ne] dyuynite. ¶ No  
þing *quod* I nis more soþefast þan þis ne more ferme by  
resoun. ne a more worþi þing þan god may nat ben  
concluded. *P.* vpon þise þinges þan *quod* she. ryzt as  
þise geometriens whan þei han shewed her *proposiciouns*  
ben wont to bryngen in þinges þat þei clepen *porismes*  
or *declaraciouns* of forseide þinges. ryzt so wil I 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 sove-  
reign good; then  
you must also

[\* fol. 21 b.]  
grant that God is  
that true felicity.  
*B.* Your conclu-  
sions follow from  
your premises.

*P.* Let us see  
whether we can-  
not 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

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can be perfect  
where one wants  
the other. That  
which is not per-  
fect cannot be the  
supreme good.  
Neither can the  
chief good be  
essentially differ-  
ent. But it has  
been shown that  
God and happi-  
ness are the chief  
good, wherefore  
the sovereign  
felicity and the  
Supreme Divinity  
are one and the  
same. Following  
then the examples  
of geometricians  
who deduce their  
consequences  
from their propo-  
sitions, I shall de-  
duce to thee  
something like a  
corollary as fol-  
lows:—Because by  
the attainment of  
felicity men be-  
come happy, and

2523 *better*—bette  
2529 *whiche*—whych  
2531 *seid*—MS. seide, C. seyð  
2533 *soþe*—soth  
2534 *mote*—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. *propo-*  
*siciouns*  
2553 *porismes*—MS. *poeis-*  
*mes*, C. *porysmes*  
2554 *wil*—wole

as felicity is the same as Divinity itself, therefore by the attainment of Divinity men are made happy. But as by the participation of justice or of wisdom men become just or wise, so by partaking of Divinity they must necessarily, and by parity of reason, become gods. Every happy man then is a god. But by nature there is only *One*; but by participation of Divine essence there may be many gods. But as happiness seems to be an assemblage of many things, ought we not to consider whether these several things constitute 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?

*E.* Illustrate this matter by proper examples.  
*P.* As you grant that happiness is a good, you may say the same of all the other goods; for perfect sufficiency is identical with supreme felicity; so is supreme power, likewise high rank, a shining reputation, and perfect pleasure. What say you, then; are all these things, sufficiency, power, and the rest, to be considered as constituent parts of felicity? or are they to be referred to the sovereign good as their source and principal?

and by þe getyng of sapience þei ben maked wise. ¶ 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 contenip many þinges. it were forto witen wheþir [þat] alle þise þinges maken or conioignen as a maner body of blysfulnesse by diuersite of parties or [of] membris. Or ellys yif any of alle pilke þingus be swyche þat it acomplise by hym self þe substauce of blisfulnesse. so þat alle þise oþer 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. 3is 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 cler-nesse or noblesse and souereyne delit. what seist þou þan of alle þise þinges. þat is to seyne. suffisaunce power and þise oþer 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.

2563 oon—o  
2564 letteþ—let  
2566 faire—fayr  
2567 porisme—MS. pousme,  
C. porisme  
2572 [þat]—from C.  
2573 maner—manere  
by—be.

2574 [of]—from C.  
2575 swyche—swych  
2576 oþer—oother  
2577 seyne—seyn  
2578 chief—chef  
2581 goode 3is—good ys  
2582 souereyne goode—souereyn good

2583 goode—good  
2585 self—selue  
2588 þise—C. omits  
seyne—seyn  
2589 oþer—oother  
2591 brouzt—MS. wrouzt, C. browht

b. I vndirstonde wel *quod* .I. what þou purposest to seke. but I desijr[e] to herkene þat þou shewe it me.  
*p.* Take now þus þe discessioun of þis questioun *quod* she. yif al þise þinges *quod* she weren membris to felicite. þan weren þei diuerse þat oon fro þat oþer.  
 ¶ 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 þing þat may nat ben doon. þis þing *quod* .I. nys nat doutous. but I abide to herkene þe remenaunt of þe questioun. þis is open and clere *quod* she. þat alle oþer þinges ben referred and brouzt to goode. ¶ For þerfore is suffisaunce requered. For it is demed to ben good. and forþi is power requered. for men trowen also þat it be goode. and þis same þing mowe we þinken and coueiten of reuerence and of noblesse and of delit. þan is souereyne good þe soume and þe cause of alle þat auzt[e] be desired. forwhi þilke þing þat wiþ-holdeþ no good in it self ne semblaunce of goode it ne may nat wel in no manere be desired ne requered. and þe contrarie. For þouþ þat þinges by hir nature ne ben nat goode algates yif men wene þat þei ben goode zit ben þei desired as þouþ [þat] þei were verrayly goode. and þerfore is it þat men auzten to wene by ryzt þat bounte be souereyne fyn and þe cause of alle þinges þat ben to requeren. ¶ But certis þilke þat is cause for whiche men requeren any þing. ¶ it semeþ þat þilke same þing be most desired. as þus yif þat a wyzt wolde ryde for cause of hele. he ne desireþ nat so mychel þe

*B.* I see what you are aiming at, and I am desirous to hear your arguments.  
*P.* If all these things were members of felicity, they would differ one from another, for it is the property of diverse parts to compose one body. But it has been well shown that all these things are the same and do not differ—therefore they are not parts, for if they were, happiness might be made up of one member—which is absurd and impossible.  
*B.* This I doubt not, but I desire to hear the sequel.  
*P.* All the things above-mentioned must be tried by  
 2607

Good, as the rule and square. Sufficiency, power, &c., are all desired, because they are esteemed a good. Good is the cause why all things are desired. For that which contains no good, either in reality or appearance, can never be desired. On the contrary, things not essentially good are desired because they appear to be real goods. Hence, Good is esteemed as the cause and end of all things that we desire. That which is the cause of our desiring any thing is itself what we chiefly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects.

2593 *desijr[e] to herkene*—desire for to herkne  
 2594 *Take*—tak  
 2596 *fro*—from  
 2597 *swiche*—swhych  
 2600 *on þing*—othing  
 2602 *one*—on  
 2603 *ben doon*—be don

2604 *herkene*—herknen  
 2605 *clere*—cler  
*oþer*—oother  
 2606 *goode*—good  
 2609 *goode*—good  
*mowe*—mowen  
 2617 [þat]—from C.  
*were verrayly* — weeren

*verraylyche*  
 2618 *þerfore*—therfor  
*auzten*—owhten  
 2619 *alle*—alle the  
 2620 *whiche*—whych  
 2623 *mychel*—mochel

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

2629

happiness—hence it is clear that good and happiness are essentially the same.

B. I see no cause to differ from you.

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> Metaph.]

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.

2624 *moeyng*—moeyng

2626 [*nat*]—from C.

2628 *oper*—oothre

2630 *clerely*—clerly  
good and blisfulnesse—of

good and of blisfulnesse

2631 *oone*—oon

2632 *myzt[en]*—myhten

2634 *oon*—oo

moeyng 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 blisfulnesse 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 blisfulnesse 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 affeccions 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 raper 3oure blynde corages wiþ inne hire dirkenesse ¶ Alle þat likeþ 3ow here and excitip and moeueþ 3oure þou3tes.

2634 *soþe*—soth

2635 *mowe*—mowen

2636 *set*—MS. sette, C. set

2638 *wicked[e]*—wykyde

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. thynges

*hermus*—MS. herinus, C. herynus

2648 *nexte*—next

2649 *world*—world

þe erþe haþ noryshed 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 pise þinges ben strongly bounden wiþ 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 wiþ 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 oper. *and* so as eche of hem is lakkyng to oper. þei ne han no power to bryngen a good þat is ful *and* absolute. ¶ But þan atte arst ben þei verray good whan þei ben gadred to-gidre al in to a forme *and* in to oon wirchyng. so þat þilke þing þat is suffisaunce. þilk same be power *and* reuerence. *and* noblesse *and* mirþe. ¶ And forsoþe but alle pise þinges ben alle o same þing þei ne han nat wher by þat þei mowen ben put in þe noumbre of þinges. þat auzten ben requered or desired. *b.* ¶ It is shewed *quod* .I. ne her of may þer no man douten. *p.* þe þinges þan *quod* she þat ne

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

P. But how greatly would you value it, did you fully know what this good is?

B. I should value it infinitely if at the same time I might attain to the knowledge of God, who is the sovereign good.

[The 11 prose.]

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

B. I grant them all.

P. Have I not shown that the things which the majority of mankind so eagerly

[\* fol. 22 b.] pursue are not

2668 true and perfect goods, for they differ from one another; and because where one of them is absent the others cannot confer absolute happiness (or good)? Have I not shown, too, that the true and chief good is made up of an assemblage of all the goods in such a way, that if sufficiency is an attribute of this good, it must at the same time possess

2678 power, reverence, &c. If they be not one and the same, why should they be classed among desirable things?

While these things differ from one another they are not goods;

2654, 2656 *hab*—MS. *habe*  
2654 *hys*—hyse  
2656 *chaseþ þe derke* — es-  
chueth the dyrke  
2657 *euer*—C. omits  
2658 *seine*—seyn  
2660 *assent[e]*—assente  
2662 *mychel*—mochel

2663 *goode*—good  
2664 *price*—prys  
2669 *is*—omitted  
*seyne*—seyn  
2671 *folke*—folkes  
2673 *oper*—oother  
*eche*—ech  
2675 *absolute*—absolut

2675 *atte arst*—at erste  
2676 *al*—alle  
a—O  
2677 *to*—omitted  
*wirchyng*—wyrkyng  
2678 *þilk*—thilke  
2681 *put*—MS. *putte*, C. *put*  
*auzten*—owhten

but as soon as they become one then they are made goods.— Do not they owe their being good to their unity?

*B.* So it appears.  
*P.* Do you confess that everything that is good 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 graunteþ 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 forletþ to ben oone it mot nedis dien *and* corruppe to-gidre. ¶ In whiche manere *quod* .I. ¶ Ryzt as in beestes *quod* she. whan þe soule *and* þe body ben conioigned in oon *and* dwellen to-gidre it is cleped a beest. *and* whan hire vnite is destroyed by disseueraunce þat oon fram þat oþir. 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 oþir þat þei destroien vnite. þe body forletþ to ben þat it was by-forne. ¶ And who so wolde renne in þe same manere by alle þinges he sholde seen þat wiþ outen doute every þinge is in his substaunce as longe as it is oon. *and* whan it forletþ to ben oon it dieþ *and* perissiþ. *boice.* whan I considre *quod* I many þinges I see noon oþer. ¶ Is þer any þing þanne *quod* she þat in as moche as it lyueþ naturely. þat forletþ 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]  
mosth graunten  
2692 [o/]-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* desireþ 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 forletip or dispiseþ to lyue *and* to duren or þat wole his þankes hasten hym to dien. ¶ For euery beest trauayleþ hym to defende *and* kepe þe sauacioun of lijf. *and* escheweþ deef *and* destruccioun.

b. but certys I doute me of herbes *and* of trees. þat is to seyn þat I am in a doute of swiche þinges as herbes or trees þat ne han no felyng soule. ne no naturel wirchynges seruyng to appetite as beestes han wheþer þei han appetite to dwellen *and* to duren. ¶ Certis *quod* she ne þer of þar þe nat doute. ¶ Now look vpon þise herbes *and* þise trees. þei waxen firste in swiche place as ben couenable to hem. in whiche place þei ne mowen nat some dien ne dryen as longe as hire nature may defenden hem. ¶ For some of hem waxen in feldes *and* some in mountaignes. *and* opir waxen in mareis. [*A leaf lost here, and supplied from C.*] 2735 [*and* oothre cleuyn on Roches / *and* soume waxen plentyuous in sondes / *and* yif þat any wyht enforce hym to beryn hem in to oother places / they wexen drye // For nature yeueth to euery thing þat / þat is conuenient to hym *and* 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 despises life and self-preservation or willingly hastens to destruction. But with regard to herbs and trees, I am doubtful whether

2722  
ther I ought to have the same opinion of them, for they have no sensitive soul, nor any natural volition like animals. P. There is no cause for doubt in respect to these. Herbs and trees first choose a convenient place to grow in, where, agreeably to their respective natures, they are sure to thrive, and are in no danger of perishing; for some grow on plains, some on mountains, &c.; and if you try to transplant them, they forthwith wither and die. To everything that vegetates, nature gives what is needful for its subsistence, and takes care that they should not perish before their time. Need I tell you that plants are nourished by their roots (which are so many 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*—wyllynge  
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 [first  
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? What- ever 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,

temprauunce of the heuene / as a defendowr myhty to suf-  
fren harm / *and* thus certes maystow wel sen / how gret is  
the diligence of nature / For alle thinges renouelen *and*  
pupplisen hem *with* seed. I. -multiplied / ne ther nis no man  
*þat* ne wot wel *þat* they ne ben ryht as a foundement *and*  
edyfice for to duren / nat only for a tyme / but ryht as for to  
duren *perdurably* 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 beyng *and* enduryng *//* 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 moeuynges ben couenable to euerich of hem //  
*and* forsothe eury thing kepith thilke *þat* is acordynge  
*and* propre to hym // ryht as thinges *þat* ben contraries  
*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 withstond-  
enge *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 deuysyoun /  
ne I. ne trete nat heere now of weleful moeuynges 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 drawen  
owre breth in slepyng *þat* we wite it nat whil we slepyt //  
For certes in the beestys the loue of hyr lyuynges ne of  
hyr beeinges ne comth nat of the wilnynges of the sowle //  
but of the bygynnyngis of nature // For certes thorw  
constreynge causes / wil desireth *and* embraceth ful

2753 *pupplisen*—H. *publis-*  
shen)

2755 *edyfice*—MS: *edyfite*

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 *pat* 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  
*pat* nature hateth *and* dredeth ful sore // And som tyme  
 we seeth the contrarye / as thus that the wil of a wight /  
 destorbeth *and* constreyneth *pat pat* nature desireth / and  
 requereth al-vey // that is to seyn the werk of generacioun /  
 by the whiche generacioun only / dwelleth *and* is sus-  
 tenyng the longe durablete of mortal thinges // And thus  
 this charite and this Loue *pat* 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 *pat* ben creat of hym / this *pat* 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 destruccyoun // 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 *pat*  
 desireth to be *and* to dwellyn *perdurablely* / he desireth  
 to ben oon // For yif *pat* 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 [p]ow maist descryuen  
 ryht thus // Good is thilke thing *pat* 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

2788 *seeth*—H. scen)  
*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 shown that *good* is the thing desired by all, therefore *Good* is the *End of all things*.

2832

despoiled of oon / as of hir propre heued / or elles yif ther be any thinge / to which þat alle thinges tenden *and* hyen / that thing moste ben the souereyn good of alle goodes / P /. thanne seyde she thus // O my norry *quod* she I haue gret gladnesse of the // For thow hast fichched in thin herte the myddel sothtfastnesse // that is to seyn the prykke // but this thing hath ben descouered to the / in that thow seydyt þat thow

wystest nat a lytel her by-forn // what was that *quod* I. // That thow ne wyltest 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

WHO so that sekith soth by a deep thoght 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 moeuynges of hys thowhtes / And lat hym techen his corage that he hath enclosed *and* hyd / in his tresors / al þat he compaseth or sekith fro *with* owte // And thanne thilke thing that the blake cloude of errour whilom hadde y-covered / 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 proposiciouns / that goon amys fro the trouthe // lat hym wel examine / *and* rolle *with* inne hym self the nature *and* the propretes of the thing // and lat hym yit eft sones examine *and* rollen his thowhtes by good deliberacioun

2847

The light of Truth will disperse Error's dark clouds, and shine forth brighter than the sun. [Chancer's gloss.]

2818 *heued or elles*—H. hede  
or els

2820 *hyen*—H. hyen) to  
*moste*—H. must

2838 *his*—H. bis  
*that*—H. and þat

2841 *blake*—H. blak  
*hadde y-covered*—H. had

covered

2842 *lyhten*—H. light2843 *dep[e]*—C. dep, H. depe2847 *thing*—H. þynges

or that he deme // and lat hym techen his sowle that it 2849  
 hat by naturel pryncyplis kyndeliche y-hyd *with* in  
 it self alle the trowthe the whiche he ymagynith to ben [Chaucer's gloss]  
 in thinges *with* owte // And thanne alle the dyrknesse of  
 his mysknowynge shal seen more euydently to [pe]  
 syhte of his vndyrstondynge thanne the sonne ne semyth 2854  
 to [pe] syhte *with* owte forth / For certes the body  
 bryngynge the weyhte of foryetynge / ne hath nat chasyd  
 owt of yowre thowhte al the 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] pryncyplis / 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 euery 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 seconde tyme. þat is to seyn. first whan I lost[e] my  
 memorie by þe contagiōus coniunccioun 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. MS.* 10, 340, fol. 23.} to my remembrance which had been forgotten, first by the contagious union of soul and body, and afterwards by the pressure of my afflictions. P. If you will reflect upon the con-

2863 *depthe*—H. depe  
 2864 [is]—from H.  
 sholden—H. shulde

2867 *nature*[l]—H. *naturelle*  
 2875, 2877 *lost*[e]—*loste*  
 2878 *burden*—*burdene*

2879 *look*[e]—*looke*  
 2880 *firste*—*fyrst*

cessions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.

*B.* What is that ?

*P.* It was, by what power the world is governed.

*B.* With regard to that, I own I confessed my ignorance, but though I now remotely see what you infer, yet I wish for further explanation from you.

*P.* You acknowledged a little while ago that this world was governed by God ?

*B.* I still cling to this opinion, and will give you my reasons for this belief. The discordant elements of this world

2895

would never have assumed their present form unless there had been a wise Intelligence to unite them ; and even after such a union, the joining of such opposites would have disunited and ruined the fabric made up of them, had not the same conjoining hand kept them together. The order that reigns throughout nature could not proceed so regularly and uniformly if there were not a Being, unchangeable and stedfast, to order and dispose so great a diversity of changes. This Being, the creator and ruler of all things, I call God. *P.* As thy sentiments on these

ben ryzt feer þat þou ne shalt remembren pilke þing þat þou seidest þat þou nistest nat. what þing quod I. ¶ by whiche 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 ¶ Algates 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 vnioignen þe þinges þat ben conioigned. yif þere ne were oon þat contened[e] þat he haþ conioigned and ybounde. ne þe certein 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 dwellyng. þat ordeyned[e] and disposed[e] þise diuersites of moeuynges. ¶ and pilke þinge what so euer it be. by whiche þat alle þinges ben maked 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  
*worlde*—wordyl  
2885 *wist[e]*—wiste  
2887 *pleynely*—pleynly  
2888 *here byforne*—her by-  
forne  
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 *ordeymed[e]*—ordeynede  
*disposed[e]*—disponcde  
2907 *whiche*—which  
*ben*—be  
*yfad*—MS. yladde, C. I-ladd  
2908 *worde*—word  
*folke*—foolk

wilfulnesse hool *and* sounde ne se eftsones þi contre.  
¶ But lat vs loken þe þinges þat we han purposed her-  
byforn. ¶ Haue I nat noumbred *and* seid *quod* she  
þat suffisaunce is in blisfulnesse. *and* we han accorded  
þat god is *and* þilke same blisfulnesse. ¶ yis forsoþe *quod*  
I. *and* þat to gouerne þis worlde *quod* she. ne shal he  
neuer han nede of none helpe fro wiþoute. for ellys yif  
he had[de] nede of any helpe. he ne sholde not haue  
[no] ful suffisaunce. 3is þus it mot nedes be *quod* I.  
¶ þan ordeyneþ he by hym self al oon alle þinges *quod*  
she. þat may nat ben denied *quod* I. ¶ And I haue  
shewed þat god is þe same good. ¶ It remembreþ me  
wel *quod* I. ¶ þan ordeineþ he alle þinges by þilke  
goode *quod* she. Syn he whiche we han accorded to  
ben good gouerneþ alle þingus by hym self. *and* he is a  
keye *and* a stiere by whiche þat þe edifice of þis worlde  
is ykept stable *and* wiþ oute corumpyng. ¶ 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 þinne suspeciuon. I trowe it wel *quod* she. ¶ For as  
I trowe þou leedest nowe more ententifly þine eyen to  
loken þe verray goodes ¶ but napeles þe þinges þat I  
shal telle þe 3it ne sheweþ nat lasse to loken. what is  
þat *quod* I. ¶ So as men trowen *quod* she *and* þat  
ry3tfully þat god gouerneþ alle þinges by þe keye of his  
goodnesse. ¶ And alle þise same þinges as I [haue]  
tauzt þe. hasten hem by naturel entencioun to comen  
to goode þer may no man douten. þat þei ne ben  
gouerned uoluntariely. *and* þat þei ne conuerten [hem]  
nat of her owen wille to þe wille of hire ordenour. as  
þei þat ben accordyng *and* enclinyng to her gouernour

points are so just  
I have but little  
more to do—for  
thou mayest be  
happy and secure,  
and revisit thy  
own country. But  
let us reflect a  
little more upon  
these matters.  
Did we not agree  
that *Sufficiency* is  
of the nature of  
true happiness?  
And have we not  
seen that God is  
that true felicity,  
and that He needs  
no external aid  
nor instruments?  
For if he should,  
he would not be  
self-sufficient.  
And he directs all  
things by himself  
alone?  
B. It cannot be  
gainsaid.  
P. I have shown  
that God is the  
chief good; God  
must, therefore, di-  
rect and order all  
things by *good*,  
since he governs  
them by himself,  
whom we have  
proved to be the  
*supreme good*,  
2928

and he is that  
helm and rudder,  
by which this ma-  
chine of the world  
is steadily and se-  
curely conducted.  
B. I entirely agree  
to this, and partly  
anticipated your  
remarks. P. I  
believe it; for your  
eyes are now more  
intent upon these  
great truths re-  
lating to true  
felicity; but what  
I am going to say is  
not less open to  
your view.  
B. What is that?  
P. As we believe  
that God governs  
all things by his  
goodness, and that  
all things have a  
natural tendency  
towards the *good*,  
can it be doubted  
but that they all  
voluntarily sub-

2911 *wilfulnesse* — weleful-  
nesse  
2912 *han*—ha  
2913 *seid*—MS. seide, C. 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 denyed  
2924, 2926 *whiche*—which  
2925 *ben*—be  
2926 *worlde*—world  
2928 *gretly*—gretely  
*here*—her  
2929 *seyne*—seye  
2931 *noue*—now  
2932 *napeles*—nat[h]les  
2935 *ry3tfully*—MS. on ry3t-

fully  
2936 [*haue*]—from C.  
2938 *goode*—good  
2939 [*hem*]—from C.  
2940 *nat*—omitted  
*her*—hir  
*owen*—owne  
*wille (both)*—wil  
*hire*—hyr  
2941 *her*—hyr

[\* Fol. 23 b.]  
mit to the will  
and control  
of their ruler?  
B. It cannot be  
otherwise. There  
would be no safety  
for those who  
obey, if the discord  
of a portion were  
allowed. P. Is  
there anything  
that follows the

2948

dictates of nature  
that seeks to  
counteract the will  
of God? B. No.  
P. If there should  
be any such, it  
could not pre-  
vail against  
him, who is su-  
preremely happy  
and consequently  
omnipotent.  
Then there is  
nothing that  
either will or can  
withstand this  
supreme good?  
B. Nothing,  
certainly.  
P. It is then the  
supreme good that

2958

governs and  
orders all things  
powerfully and  
benignly.  
B. I am delighted  
with your *conclu-  
sions*, but much  
more with your  
*language*; so that  
fools may be  
ashamed of their  
objections to the  
divine govern-  
ment.  
[Chaucer's gloss.]  
P. You have read  
the Poets' fables,

2966

how the Giants  
stormed heaven—  
how they were re-  
pulsed and  
punished accord-  
ing to their  
deserts; but may  
we not compare  
our reasons to-  
gether, for by so  
doing some clear  
spark of truth may  
shine forth? P

2943 *realme*—Reaume2944 *seme*—sēmen2945 *þere*—ther2947 *gone aȝeyne*—goon ayein2948 *enforced[e]*—enforcede2949 *myȝt[e]*—myhte2950 *auayle*—auayien2949 *aȝeyns*—a-yeiis2951 *outerly*—owtrely2952 *myȝt[e]*—myhte2953 *auaylen*—MS. aualcyne,

C. auaylen

*hym*—hem*þere*—ther2952 *wol*—wole2953 *wipstonde*—with-stondyn2954 *his souereyne*—his soue-2955 *softly*—softtely [reyn]2957 *sommes*—somme[*the*]—from C.2959 *last[e]*—laste2960 *greet[e]*—gretc2960, 2963 *auȝten*—owhten2961 *seyne*—seyn2965 *of hem*—of it2967 *herd*—MS. herde, C. herd2967 *disposed[e]*—des-posede2968 *seyne distroied[e]*—seyn

destroyede

2971 *swiche*—swych*some*—som2972 *soþe*—soth*list*—liste

and her kyng. ¶ It mot nedys be so quod. I. \* ¶ For þe realme ne sholde not seme blisful ȝif þere were a ȝok 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 aȝeyne god. ¶ No quod. I. ¶ And if þat any þing enforced[e] hym to wipstonde god. myȝt[e] it auayle at þe laste aȝeyns hym þat we han graunted to ben al myȝty by þe ryȝt of blisfulnesse. ¶ Certis quod I al outerly it ne myȝt[e] nat auaylen hym. þan is þere no þing quod she þat eyper wol or may wipstonde to þis souereyne good. ¶ I trowe nat quod. I. ¶ þan is þilke þe souereyne good quod she þat alle þingus gouerneþ strongly and ordeyneþ hem softly. þan seide I þus. I delite me quod I nat oonly in þe endes or in þe sommes of [the] resouns þat þou hast concludid and proued. ¶ But þilke wordes þat þou vsest deliten me moche more. ¶ So at þe last[e] fooles þat somtyme renden greet[e] þinges auȝten ben asshamed of hem self. ¶ þat is to seyne þat we fooles þat reprehenden wickedly þe þingus þat touchen goddes gouernaunce we auȝten 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 ioygnen togedre þilke same resouns. for perauenture of swiche coniunccioun may sterten vp some faire spekele of soþe ¶ Do quod I as þe list. wenest þou quod she

pat god ne is almyzty. no man is in doute of it. Certys quod I no wyzt ne defendip it if he be in hys mynde. but he quod she pat is al myzty þere nis no þing pat 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 deceimest þou me. þat hast so wouen me wiþ þi resouns. þe house of didalus so entrelaced. pat it is vnable to ben vnlaced. 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 cercle or enviroynynge 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 ʒaf[e] me as a couenable ʒifte. þat is to seyne þat no wyzt 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 disputyng 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 pise 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 doubts 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 atto—at  
2988 set—MS. sette, C. set  
2989 ful[le]—fulle  
whiche—which  
ʒaf[e]—yaue  
2990 ʒifte—yift  
seyne—seyn

2992, 2994 goode—good  
2993 oone—oon  
2994 al—alle  
2996 [the]—from C.  
2998 ybeyen—obeyen  
2999 no (2)—none  
3000 ytake—I-taken  
3001 homelyche—hoomlich  
3002 eueriche—euerich  
[of]—from C.

P. I have not deduced you, for by the Divine aid we have accomplished our chief task. I have proved to you that it is an essential property of the Divine nature not to go out of itself, nor to receive into itself anything extraneous. Parmenides says of the 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 zifte 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 kepþ it self wiþ outen moeuyng. þat \* is to seyne þat it ne moeuiþ neuere mo. *and* zitte 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. Mctur.]

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 makid by hys wepely songes þe wodes meueable to rennen. *and* hadde ymakid þe ryueres to stonden stille. *and* makid þe hertys *and* hyndes to ioignen dredles hir sides to cruel lyouns to herkene his songe. *and* had[de] makid 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 zifte—yift  
    *some tyme prayden* —  
    whilom preyden  
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 zitte—yit  
    oþer—oþre  
3015 [haue]—from C.  
3016 whiche—which  
3017 wiþ *inne*—with in  
3020 *cosynes*—MS. conceyued,  
    C. cosyne  
    þo—þe  
    whiche—which  
3022 *vnbynde*—vnbyndyn

3022 *bonde*—bondes  
3023 [*orpheus*]—from C.  
    *somtyme*—whilom  
3024 *sorowe*—sorwe  
3025 *dredles*—dredeles  
    to herkene—ferto 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 pleynd[e] hym of þe godes þat weren cruel to hym. he wente hym to þe houses of helle and þere he tempred[e] hys blaundissing songes by resounyng of hys strenges. ¶ And spak and song in wepyng alle þat euer he hadde receyued 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] zeuen 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 relesynge. 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 goddeses furijs and vengerisse of felonies þat tourmenten and agasten þe soules by anoye wexen sorweful and sory and wepen teres for pitee. þan was nat þe heued of Ixione ytourmented by þe ouerþrowing whele. ¶ And tantalus þat was destroyed by þe woodnesse of longe þrust dispiseþ þe flodes to drynke. þe fowel þat 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 hap 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 pleynd[e]—pleynede  
godes—heuene goodes  
3035 wente—MS. wenten, C.  
wente  
3036 tempred[e] hys—tempredre hise  
3037 of hys—C. omits  
spak—MS. spakke, C. spak  
song—MS. songe, C. soonge  
3038 alle—al  
3039 oule—owt  
goddesse—goddess  
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. commoanded, C. commoeuede  
3044 souzte—by-sowhte  
3045 zelden—ylden  
3046 his—hise  
3047 cauzt—MS. cauzte, C.  
cawht  
new[e] songe—newe song

3049 anoye—sorweful—  
anoy woxen soruful  
3050 þan—tho ne  
3051 whele—wheel  
3053 þrust—thurst  
hyzt—hihte  
3054 fulfilled—fulfyld  
3055 songe—song  
3056 Atte—At  
lorde—lord  
3057 cried[e]—cryde  
3058 yif[e]—yue  
3059 hap—MS. hape  
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 Euri-dice. This fable belongs to all you, whose minds would view the Sovereign Good.

3071

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

3076

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 desirþ or sekþ to lede his þouzte  
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  
celestial he lesiþ it whan he lokeþ þe helles. þat is to  
seyne to lowe þinges of þe erþe.

EXPLICIT LIBER TERCIVS.

[\* fol. 24b.]

## \* INCIPIIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE UULTUS.

[The 1<sup>ma</sup> prose.]

When P. with grace and dignity had poured forth her songs, I, not quite quit of my load of grief, interrupted her as she was continuing her discourse.

3082

All your discourses, O my conductress to the

Whanne philosophie hadde songen softly *and* delita-  
bly þe forseide þinges keypyng þe dignitee of hir  
choere in þe weyzte of hir wordes. I þan þat ne hadde  
nat al outerly forzetten þe wepyng *and* mourning  
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

3060 wil putten—wol putte  
3062 byhynden—by-hynde  
[þat]—from C.  
3063 to—vn-to  
3064 gretter—gret  
3066 were al most—weren  
almezt  
3067 last[e]—laste  
3068 loked[e] abakwarde —

lookede abacward  
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—softly  
3080 choere in—chere *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 þinges  
þat þou toldest me. al be it so þat I hadde som tyme  
fo[r]ȝeten hem for [the] sorwe of þe wronge þat hap ben  
don to me. ȝit napeles þei ne were nat alouterly vn-  
knownen to me. but þis same is namly a gret cause of  
my sorwe. þat so as þe gouernoure of þinges is goode.  
yif þat yuelys mowen ben by any weyes. or ellys yif  
þat yuelys passen wiþ outen punyssheinge. þe whiche  
þinge oonly how worþi it is to ben wondred vpon. þou  
considerest it weel þi self certeynly. but ȝitte to þis  
þing þere is an oþer þing y-ioigned more to ben ywon-  
dred vpon. ¶ For felonie is emperisse *and* flowreþ ful of  
rychesse. and vertues nis nat al oonly wiþ outen medes.  
but it is cast vndir *and* fortroden vndir þe feet of fel-  
lonous folk. *and* it abieþ þe tourmentes in sted of  
wicked felouns ¶ Of al[le] whiche þing þer nis no wyȝt  
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 wiþouten ende.  
*and* wel more horrible þan alle monstres yif it were as  
þou wenest. þat is to sein. þat in þe ryȝt ordeyne house  
of so mochel a fader *and* an ordenour of meyne. þat þe  
vesseles þat ben foule *and* vyle sholde ben honoured  
*and* heried. and þe precious uesseles sholde ben de-  
fouled *and* vyle. but it nis nat so. For yif þe þinges

true light! have  
ben very clear and  
unanswerable,  
both by the divine  
testimony which  
they carry along  
with them, and  
by thy irrefrag-  
able arguments.  
Through the opp-  
ression of grief  
I had forgotten  
these truths, but  
was not wholly  
ignorant of them.  
The principal  
cause of my  
trouble is this—  
that, whilst the  
absolute Ruler of  
all things is good-  
ness itself, evil  
exists and is al-  
lowed to pass un-  
punished. 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 in-  
deed, 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  
*hap*—MS. habe  
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 ywondred*—be won-  
dryd  
3098 *flowreþ*—MS. folweþ,  
C. flowrith  
3099 *rychesse*—Rychesses  
*vertues*—vertu  
*wiþ outen*—with owte  
3101 *in sted*—in stide  
3102 *wicked*—wikkede  
*al[le]*—alle  
*þing*—things

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*—ordence  
hows  
3111, 3113 *vyle*—vyl  
3112 *heried*—he heried  
*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 outhen peyne: ne þe vertues ne ben nat wiþ outhen 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 saddenesse. ¶ And for þou hast seyn þe forme of þe verray blisfulnesse by me þat [haue] somtyme I-shewed it þe. And þou hast knowen in whom blysfulnesse is set. alle þinges I treted þat I trowe ben nessessarie to put[te] furþe ¶ I shal shewe þe. þe weye þat shal brynge þe azeine vnto þi house and I shal ficche feþeres in þi þouzt by whiche it may arysen in heyzte. so þat al tribulacioun don away. þou by my gidylng & by my pape and by my sledes shalt mowen retourne hool and sounde in to þi contre. 3132

## SUNT ETENIM PENNE. ET CETERA.

I Haue for soþe swifte feþeres þat surmounten þe heyzt of þe heuene whan þe swifte þouzt hap 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 eschaufþ by þe swifte moeuynge of  
3139 þe firmament. til þat she a-reisþ hir in til þe houses þat

3114 here byforne—her by-  
forne  
kept—MS. kepte, C. kept  
3116 good[e]—goode  
3117 alwey (2)—feble — al-  
wey owt cast and feble  
3118, 3119 wiþ outhen — with  
owte  
3119 vertues—vertuus  
3122 many[e]—manye  
sholle cessen — shollen  
cesen  
3123 stedfast — stedfast—  
streuthyn the with  
stidfast

3124 seyn — MS. seyne, C.  
seyn  
3125 [haue]—from C.  
somytyme—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—fyechen  
3130 arysen—araysen  
don—MS. done, C. ydoñ  
3131 pape—paath  
shalt mowen—shal mowe

3132 sounde—sownd  
3133 heyzt of þe heuene —  
heyhte of heuene  
3134 hap—MS. haþe  
3136 heyzenesse — eyir —  
Roundnesse of the grete  
ayr  
seiþ—seth  
3137 hir—his  
3138 fire—Fyr  
eschaufþ—MS. eschaufþe  
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 sekying of treuþe to comen to þe verray knowlege of  
god. *and* pilke soule renne[þ] by þe cerle \* of þe sterres  
in alle þe places þere as þe shynyng nyzt is depeynted.  
þat is to seyne þe nyzt þat is cloudeles. for on nyztes þat  
ben cloudeles it semeþ as þe heuene were peynted wiþ  
dyuerse ymages of sterres. *and* whan þe soule haþ gon  
ynouȝ she shal forleten þe last[e] poynt of þe heuene.  
*and* she shal pressen *and* wenden on þe bak of þe swifte  
firmament. *and* she shal ben maked perfit of þe drede-  
fulle 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 moeuynge of [the] sonne. *and* yif þi weye ledeþ  
þe aȝeyne so þat þou be brouȝt þider. þan wilt þou seye  
now þat þat is þe contre þat þou requeredest of whiche þou  
ne haddest no mynde. but now it remembreþ me wel  
here was I born. here wil I fastne my degree. here wil  
I dwelle. but yif þe lyke þan to loken on þe derkenesse  
of þe erþe þat þou hast for-leten. þan shalt þou seen þat  
þise felonous tyrauntes þat þe wrecched[e] poeple dredeþ  
now shule ben exiled from pilke 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 pre-  
pared to see the  
true Source of  
Light, where the  
great King of  
kings bears his  
mighty sceptre,  
and holds the  
reins of the  
universe. Here  
the great Judge,  
standing in  
shining robes,  
firmly guides his  
winged chariot,  
and rules the  
tumultuous affairs  
of the world.

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

3161

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

3140 *hir*—his  
3141 *weye*—wey  
þe—*saturnus*—MS. sa-  
turnus þe olde colde  
3142 *saturnus*—*saturnis*  
*she*—he  
3143 *soule*—thought  
3144 *treuþe*—trowthe  
*knowlege*—knoledge  
3145 *soule*—thought  
3146 *depeynted*—painted  
3149-50 *and whan*—*she snal*

—*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)—wöl  
*wil* (2)—wole  
3162 *lyke*—liketh  
*derkenesse*—dyrkenesses  
3164 *wrecched[e]*—wrecch-  
ede  
3165 *shule*—shollen  
*from*—fro

## TUNC EGO PAPE INQUAM. ET CETERA.

[The 2<sup>o</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

þ Anne seide I þus. [owh] I wondre me þat þou by-hetest 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 pilke þinges þat þou hast meoued. first quod she þou most nedes knowen. þat good[e] folk ben al wey strong[e] and myzty. and þe shrewes ben feble and desert and naked of alle strengþes. and of þise þinges certys eueryche of hem is declared and shewed by oper. ¶ For so as good and yuel ben two contraries. yif so be þat goode be stedfast. þan sheweþ þe sieblesse of yuel al openly. and yif þou knowe clerely þe freelnesse of yuel. þe stedfastnesse of goode is knowen. but for as moche as þe fey of my sentence shal be þe more ferme and haboundaunt. I wil goon by þat oon wey and by þat oper and I wil conferme þe þinges þat ben purposed now on þis side and now on þat syde. ¶ Two þinges þer ben in whiche þe effect of alle þe dedes of man kynde 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 hauen þat he wolde. ¶ þis is open and clere quod I. ne it may nat ben denyed in no manere. and yif þou se a wyzt quod she. þat haþ don þat he wolde don þou nilt nat douten þat he ne haþ had power to done it. no quod. I. and in þat. þat euery wyzt may. in þat þat men may holden

3166 [owh]—from C.

3171 good[e]—goode

strong[e]—stronge

3172 desert—dishert

3173 eueryche—euerich

3175 goode—good

3176 stedfast—stidefast

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—denoyed

3193-4 haþ—MS. haþe

3193 don (both)—MS. done,

C. doon

3194 had—MS. hadde, C. had

done—doon

hym myzty. as who seip in as moche as a man is myzty to done a ping. 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 diurse 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 pilke same goode þat men requeren. so þat whan þat blisfulnesse is requered \*of alle. þat goode [also] is requered 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 pilke 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  
3205-8 goode—good  
3206 [also]—from C.  
3207 al—alle  
It—I—it nerecordeth me  
nat quod I  
3210-12(1)-15 goode—good

3214 wicked[e]—wikkede  
3215 [ne]—from C.  
3216 mowen—inowe  
3217 [quod she]—from C.  
3218 wicked—wilke (? wikke)  
3220 wicked—wikkede  
3226 þilk—thilke

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

accomplish hys purpos kyndely. *and* 3it he ne accomplisþ 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 moeuementz of goynge nis in men by kynde. no for soþe quod I. ne þou ne douteest 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

3243

cannot.

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

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

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

she þat is euenlyche purposed to þe good folk *and* to badde. þe good folke seken it by naturel office of uertues. *and* þe shrewes enforcen hem to geten it by dyuerse couetise of erþely þinges. whiche þat nis no naturel office to geten þilke same souereyne goode. trowest þou þat it be any oþer wyse. nay quod .I. for þe consequence is open *and* shewyng of þinges þat I haue graunted. ¶ þat nedes goode folk moten ben myzty. *and* shrewes feble *and* vnmzty. ¶ 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 *moeuementz*—Moeuement

3237 *goþ*—MS. goþe

*hys*—hise

3238 *gone*—goon

3239 *hys*—hise

*whiche*—which

3240 *more*—the Moore

*furþe*—forth

3242 *gone*—gon

3245 *good*—goode

3246 *uertues*—vertuus

3247 *whiche*—which

3248 *goode*—good

3253 *byfore*—by-form

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 þilk naturel entencioun constreineþ hem. ¶ *and* what were to deme þan of shrewes. yif þilke naturel helpe hadde for-leten hem. ¶ þe whiche naturel helpe of entencioun goþ 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 þilke some of þe heyzte of þinges þat is to seyne souereyne good. ne þise wrecches ne comen nat to þe effect of souereyne good. \*þe whiche þei 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 þilke place fro þe whiche place þere ne lay no wey forþer to be gon. Ryzt so most þou nedes demen hym for ryzt myzty þat getiþ *and* atteiniþ to þe ende of alle þinges þat ben to desire. by-3onde þe whiche ende þat þer nis no þing to desire. ¶ Of whiche power of good folk men may conclude þat wicked men semen to ben bareyne *and* naked of alle strengþe. For whi forleten þei vertues *and* folwen vices. nis it nat for þat þei ne knowen nat þe goodes.

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

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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 *þilk*—þilke  
3262 *deme*—demen  
3263-4 *helpe*—help  
3264 *whiche*—which  
3265 *gob*—MS. gobe  
3265 *grete*—gret  
    *vnnep*—vnnethe  
    *be ouercomen*—ben ouer-  
    come  
3267 *þere*—ther

*grete*—wikkede  
3268 *þinges*—þing  
    *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. ysene

3279 *gob*—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 but 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 forleten 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 beyng. ¶ but naþeles 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* pleyonly þat þei [ne] ben nat. ne han no beyng. 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 beyng. but þat þing þat faileþ of þat. þat is to seyne he þat forletip naturel ordre he forletip 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 *wilfully*—wilsfully  
3297 *outerly*—owtrelly  
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*—seyen  
3314 *þilk*—þilke  
3315 *set*—MS. sette, C. set  
3316 *denye*—denoye  
3318 *don*—MS. done, C. don  
3319 *myzten* (1)—myhte  
*dwelle*—dwelin

in þe doynge of goode folke. ¶ And þilke power shewep ful euydently 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 doñ 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 3itte 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 shewep 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

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do all things, and he that has power to do evil cannot do all things, therefore the evil-doers are less powerful. Let me add too that power is one of the things to be desired, and that all such things are to be referred to the chief good (the perfection of their nature). But the power of doing evil has no relation to that Good, therefore it is not desirable; but as [\* fol. 26 b.] all power is desirable, it is clear that the ability to do evil is not power. It clearly follows from this reasoning,

3320 *goode*—good  
3324 *shrewednesse*—shrew-  
ednesses  
*clere*—cleer  
3325 *nat*—power—nawht  
ne han no power  
3326 *whiche*—which  
þat is—of this  
3327 *here*—her  
3328 *nis*—is  
3329 *soþe*—soth

3329, 3330 [*and thilke* —  
*quod* I]—from C.  
3334 *don*—MS. done, C. don  
*none* þat—non thanne  
3335 *done*—doon  
*good[e]*—goode  
3336 *don*—MS. done, C. don  
*done*—don  
3337 *yuel[e]*—yuele  
*þis*—it  
3338 *don*—MS. done, C. don

3339 *3itte*—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 1<sup>st</sup> Metw.]  
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 vnmzty ¶ 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 appaiailes myzt[e] strepen of þise proude kynges þat þou seest sitten on heyze in her chayeres glyteryng in shynyng purple envyroneð wip sorweful armaures manasyng wip cruel mouþe. blowyng by woodnesse of herte. ¶ He sholde se þan þat ilke lordes beren wip inne hir corages ful streyte cheynes for lecherye tormentiþ hem on þat oon syde wip gredy venyms and troublable Ire þat araiseþ in hem þe floodes of troublыnges tourmentiþ vpon þat oþer side hir þouzt. or sorwe halt hem wery or ycauzt. or slidyng and disseuyng hope tourmentiþ hem. And þerfore syn þou seest on heed. þat is to seyne oon tyraunt bere so many[e] tyrauntis. þan ne doþ þilk tyraunt nat þat he desiriþ. syn he is cast doune wip so many[e] wicked lordes. þat is to seyng wip so many[e] vices. þat han so wicked lordshipes ouer hym.

3377

3351 *clere*—cler  
3352 *soþe*—soth  
þat seyþ—MS. but siþe, C.  
þat seyth  
3353 [doon]—from C.  
3355 *seyne*—seyu  
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

3373 *seyne*—seyu  
*bere*—beeren  
3373-75-76 *many[e]*—manyc  
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 piſe shrewes ben  
 ſywrapped. *and* wiþ whiche cleernesſe piſe 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 lakkiþ goodneſſe ne ſhal ben cleped good.  
 For whiche þing folk of good[e] maneres her medes ne  
 forsaken hem neuer mo. For al be it ſo þat ſherewes  
 waxen as wood as hem liſt azeynes good[e] folk. zitte  
 neuer þe les þe corone of wiſe men ne ſhal nat fallen  
 ne faden. ¶ For foreine ſhrewedneſſe ne bynymeþ  
 nat fro þe corages of good[e] folk hire *propre* honoure.  
 but yif þat any wyzt reioiſeþ hem of goodneſſe þat þei  
 had[de] taken fro wiþoute. as who ſeiþ yif [þat] any  
 wyzt had[de] hys goodneſſe of any oþer man þan of  
 hym ſelf. certys he þat zaſ hym pilke goodneſſe or  
 ellys ſom oþer wyzt myzt[e] bynym[e] it hym. but for  
 as moche as to euery wyzt hys owen *propre* bounte  
 zeueþ hym hys mede. þan at arſt ſhal he faylen of  
 mede whan he forletip to ben good. *and* at þe laſte ſo  
 as alle medes *ben* requered for men wenen þat þei ben

[The iij.<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 insepara-  
 ble 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  
 3380 *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 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 zaf þe a lytel here byforne. and gadre it to gidre in þis manere. so as god hym self is blisfulnesse. þan is it clere and certeyn. þat alle good folk ben makid blisful for þei ben good[e]. and þilke folk þat ben blisful it accordip 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 made 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 departip 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 wip yuel. yif shrewes wolen þan preisen hem self may it semen to hem þat þei ben wip 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 only but infectiþ and enuenemyþ hem gretely ¶ And al so loke on shrewes þat ben þe

3408 good[e]—goode  
wolde—nolde3409 goode—good  
of (2)—of the

3411 greet—grete

3412 here byforne—her by-

foru

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 answer—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* þilke 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 þilke oper forme of mankynde. þat is to seyne þe forme of þe body wiþ oute. shewiþ 3it 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 only bounte *and* prowesse may enhawne euery man ouer oper 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 wy3t 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 rauynour 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 distempre *and* quakiþ for ire men shal wene þat he bereþ þe corage of a lyoun. *and* yif he be dredeful *and* fleynge *and* dredeþ þinges þat ne au3ten 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 *gret*—*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*—*wecren*  
*whilom*  
3452 *forlorn*—MS. *forlorne*,  
C. *forlorn*  
3453 *as*—omitted  
*enhawne*—*enhawsn*  
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 *sow*. It follows, then, that he who ceases to be virtuous, ceases to be a man; and, since he cannot attain divinity, he is turned into a beast.

shal holde hym lyke to þe herte. *and* yif he be slowe *and* astoned *and* lache. he lyueþ as an asse. *and* yif he be lyzt *and* vnstedfast of corage *and*, changeþ ay his studies. he is lickened to briddes. ¶ *and* yif he be plounged in foule *and* vnclene luxuries. he is wiþholden 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 duc of þe contre of narice. *and* hys wandryng shippes by þe see in to þe isle þere as Circe þe fayre goddesse douzter of þe sonne dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched *and* maked wiþ enchauntmentz. *and* after þat hir hande myzty of þe herbes had[de] chaunged hir gestes in to dyuerse maneres. þat

3486 oon of hem is couered his face wiþ forme of a boor. þat oþer is chaunged in to a lyoun of þe contre of marmorike. *and* his nayles *and* his teþe wexen. ¶ þat oþer of hem is newliche chaunged in to a wolf. *and* howelip whan he wolde wepe. þat oþer goþ debonairly in þe house as a tigre of Inde. but al be it so þat þe godhed of mercurie þat is cleped þe bride of arcadie haþ had mercie of þe duc vlixes bysegged wiþ diuerse yueles *and* haþ vnbounden hym fro þe pestilence of hys oosteresse algates þe rowers *and* þe maryners hadden by 3496 pis ydrawen in to hir mouþes *and* dronken þe wicked[e]

some into howling wolves, and others into Indian tigers.

But Mercurie, the Arcadian god, rescued Ulysses from the Circean charms. Yet his mariners, having drunk of her infected drinks, were changed to swine, and fed on acorns.

3470 *holde*—holden  
lyke—lyk  
herte—hert  
slowe—slowh  
3472 *vnstedfast*—vnstidefast  
his—hise  
3475 *þan*—MS. pat, C. thane  
3477 *passé*—passen  
3479 *aryueþ*—aryuede  
*vlixes*—MS. vluxies, C.

vlixes  
3481 *Circe*—Circes  
3483 *enchauntmentz*—en-  
chaumentz  
3484 *hande*—hand  
of—ouer  
3485 *had[de]*—hadde  
*gestes*—MS. goostes, C.  
gestes  
3486 *boor*—boere  
3488 *his* (1)—hise

*his teþe*—hise teth  
3489 *newliche*—neweliche  
3490 *goþ*—MS. goþe  
3491 *house*—hows  
3492 *bride*—bryd  
*haþ*—MS. haþe  
3493 *mercie*—MS. mercurie,  
C. mercy  
3494 *haþ*—MS. haþe  
3495 *oosteresse*—oostesse  
3496 *wicked[e]*—wikkede



drynkes þei þat were woxen swyne hadden by þis  
 chaunged hire mete of brede forto ete acorns of ookes. 3498  
 non of hir lymes ne dwelliþ wiþ hem hoole. but  
 þei han lost þe voys *and* þe body. Oonly hire þouzt  
 dwelleþ wiþ hem stable þat wepiþ *and* bywailiþ þe  
 monstruous chaungynge þat þei suffren. ¶ O ouer lyzt  
 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 zit 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-  
 drawn a man to hem more myztily þan þe venym of  
 circes. ¶ For vices ben so cruel þat þei percen *and*  
 þoruþ passen þe corage wiþ inne. *and* þouþ þei ne anoye  
 nat þe body. zitte 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.

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 zitte  
 þe forme of þe body of mankynde. but I nolde nat of  
 shrewes of whiche þe þouzt cruel woodeþ alwey in to  
 destruccioun 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 3526

[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.

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.  
 weepith  
 3502 monstruous—MS. mon-  
 stronous, C. Monstruous  
 3504 Circes—MS. Cirtes  
 folk—folkys [I-hydd  
 3509 yhid—MS. yhidde, C.

3515 wooden—MS. wolden,  
 C. wooden  
 3517 aknowe—aknowe it  
 3518 seyn—sayn  
 3523 good[e]—goode  
 3524 done—don  
 3526 ben—be

But were this power, which men ascribe to them, taken away from the wicked, they would be relieved of the greatest part of their punishment. The wicked are more unhappy when they have accomplished their evil designs than when they fail to do so. If it is a miserable thing to will evil, it is a greater unhappiness to have the power to execute it, without which power the wicked desires would languish without effect. Since, then, each of these three things (*i. e.* the will, the power, and the accomplishment of evil) hath its misery, therefore a threefold 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. wiþ oute whiche moeuyng þe wrecched wille sholde languisshe wiþ oute effecte. ¶ þan syn þat eueryche of þise þinges haþ hys wrecchednesse. þat is to seyne wil to done yuel. and moeuyng to done yuel. it mot nedes be. þat þei (shrewes) ben constreyned by þre vnselynesses þat wolen and mowen and performen felonyes and shrewednesses. ¶ I accorde me quod I. but I desirè 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 immortel. 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 makeþ wrecches. þan mot he nedes be most wrecched þat lengest is a shrewe. þe whiche wicked shrewes wolde ydemen aldirmost vnsely and

3527 for—to  
3528 myzten—myhte  
don—MS. done, C. doon  
harme—harm  
3529 gret—MS. grete, C. gret  
3533-36 don—MS. done, C.  
doon  
3533-34 [than—coueyten]—  
from C.  
3537 moeuyng—mowyng

3537 wille—wil  
3539 hab—MS. haþe  
seyne—seyn  
3540 done (1)—doon  
moeuyng to done—Mow-  
yng to don  
mot—MS. mote, C. mot  
3544 gretely—gretly  
3545 seyne—seyn  
were—weeren

3545 moeuyng—mowyng  
3548 wenen—weene  
to lakken—yuel—omit-  
ted  
3549 þere—ther  
so (2)—the  
3550 longe—long  
3552 shrewednesse—shrew-  
ednesses  
often—ofto

caytifs yif þat hir shrewednes ne were yfynished. at þe leste weye by þe outerest[e] deep. for [yif] I haue concluded soþe of þe vnselynesse of shrewednesse. þan shewep it clerely þat pilke shrewednesse is wiþ outen ende þe whiche is certeyne to ben perdurable. ¶ Certys quod I þis [conclusion] is harde *and* wonderful to graunte. ¶ But I knowe wel þat it accordeþ moche to [the] þinges þat I haue graunted her byforne. ¶ þou hast quod she þe ryzt estimacioun of þis. but who so euere wene þat it be an harde þing to acorde hym to a conclusioun. it is ryzt þat he shewe þat somme of þe premisses ben fals. or ellys he mot shewe þat þe colasioun of preposiciouns nis nat spedful to a necessarie conclusioun. ¶ and yif it be nat so. but þat þe premisses ben ygranted þer nis nat whi he sholde blame þe argument. for þis þing þat I shal telle þe nowe ne shal not seme lasse wondirful. but of þe þinges þat ben taken al so it is necessarie as who so seiþ it folweþ of þat whiche þat is purposed byforne. what is þat quod I. ¶ certys quod she þat is þat þat þise wicked shrewes ben more blysful 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 punissed al þe it so þat þere ne ben had no resoun or lawe of correccioun. ne none ensample of lokyng. ¶ And what manere

men wretched, the longer they are vicious the longer must they be miserable. And they would be infinitely wretched if death did not put an end to their crimes. It is clear, as I have already shown, that eternal misery is infinite. B. This consequence appears to be just, but difficult to assent to. P. You think rightly; but if you cannot assent to my conclusion you ought to show that the premises are false, or that the consequences are unfairly deduced; for if the premises be granted, you cannot reject the inferences from them. What I am about to say is not less wonderful, and it follows  
3574

necessarily from the same premises. B. What is that? P. That the wicked who have been punished for their crimes, are happier than if justice had allowed them to go unpunished. I do not appeal to popular arguments, that punishment corrects vice, that the fear of chastisement leads them to take the right path, and that the sufferings of evil-doers deter others from vice, but I believe that guilty men, unpunished, become much more unhappy in another way.  
3588

3559 *shrewednes*—shrewednesse  
*yfynished*—fynished  
3559 *weye*—wey  
*outerest[e]*—owtteryeste  
[*yif*]*]*—from C.  
3560 *soþe*—soth  
3561 *clerely*—cleerly  
3563 [*conclusion*]*]*—from C.

3563 *harde*—hard  
3564 [*the*]*]*—from C.  
3567 *harde*—hard  
3568 *fals*—false  
3573 *nowe*—now  
3575 *who so seiþ*—ho seyth  
*whiche*—which  
3578 *byen*—a-byen  
3579 *chastied[e]*—chastysede

3580 *myzt[e]*—myhte  
3581 *þenk[e]*—þinke  
3584 *zeuen*—MS. zeuene, C. zeuen  
*fleyen*—flen  
3585 *zitte*—yif  
[*in*]*]*—from C.  
3588 *wone*—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. ouþer þan haþ ben told here byform ¶ Haue we nat graunted þan quod she þat good[e] folk ben blysful. and shrewes ben wrecches. 3is quod I. [thanne quod she] 3if 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 pilke wrecche þat lakkeþ alle goodes. so þat no goode nis medeled in hys wrecchednesse. and 3itte ouer alle hys wickednesse for whiche he is a wrecche þat þer be 3itte anoþer yuel anexid and knyt to hym. shal not men demen hym more vnsely þan pilke wrecche of whiche þe vnselynesse is re[le]ued by þe participacioun of som goode. whi sholde he nat quod I. ¶ þan certys quod she han shrewes whan þei ben punissed somewhat of good anexid to hir wrecchednesse. þat is to seyne þe same peyne þat þei suffren whiche þat is good by þe resoun of Iustice. And whan pilke same shrewes ascapen wiþ outen tourment. þan han þei somewhat more of yuel 3it ouer þe wickednesse þat þei han don. þat is to seye defaute of peyne. whiche defaute of peyne þou hast graunted is yuel. ¶ For þe desert of felonye I ne may nat denye it quod I. ¶ Moche more þan quod she ben shrewes vnsely whan þei ben wrongfully delyuered fro peyne. þan whan þei beþ punissed by ryztful vengeance. but þis is open þing and clere þat it is ryzt þat shrewes ben punissed. and it is wickednesse and wrong þat þei escapin vnpunissed. ¶ 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 ouþer—oother  
haþ—MS. haþe  
ben—be  
told—MS. tolde, C. told  
3591 good[e]—goode  
3592 [thanne—she]—from  
C.  
3594 blisful—weful  
haþ—MS. haþe  
3594-97 goode—good

3598 alle—al  
whiche—which  
3600 knyt—knytte  
3601 re[le]ued—releued  
3602 goode—good  
3605 seyne—seyn  
3606 whiche—which  
3607 outen—owte  
3609 don—MS. done  
seye—seyn

3610 whiche—which  
3611 desert—deserte  
3614 beþ—MS. beþe, C. ben  
3615 clere—cler  
3617 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 faynelerne. 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 greuous tourment. whan men wene þat þei ne ben nat ypunissid. whan I considre þi resouns quod I. I. ne trowe nat þat men seyn any þing more verrelly. and yif I tourne aȝeyn to þe studies of men. who is [he] to whom it sholde seme þat [he] ne sholde nat only leuen 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 lermen  
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

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 grow

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 wrekere out of þi self. for þou þi self hast þrest 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 vnsely 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. heuene  
*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

pat don wrong to oþer folk. þen þei þat þe wrong suffren. ¶ I wolde heren þilke \*same resouns quod I ¶ Deniest þou quod she þat alle shrewes ne ben worpi to han tourment. nay quod I. but quod she I am certeyne by many resouns þat shrewes ben vnsely. it accordeþ quod I. þan [ne] dowtest þou nat quod she þat þilke folk þat ben worpi 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 haþ don þe wronge. or hym þat haþ suffred þe wronge. I ne doute nat quod I. þat I nolde don suffissaunt satisfaccioun 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 haþ 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 wrecchenesse of hym þat receyueþ þe wrong. but þe wrecchednesse of hym þat doþ þe wronge ¶ but certys quod she þise oratours or aduocat; don al þe contrarie for þei enforce hem to commoeue þe iuges to han pite of hem þat han suffred and resecyued þe þinges þat ben greuous and aspre. and zitte men sholden more ryztfully han pitee on hem þat don þe greuaunces and þe wronges. þe whiche shrewes it were a more couenable þing þat þe accusours or aduocat; 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 willingly 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 differently—they try to obtain pity for those that have suffered cruelty and oppression; but the juster pity is really due to the oppressors, who ought, therefore, to be led to judgment as the sick are to the physician, 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 haþ—MS. haþ [en]

3693 wronge (2)—wrong  
3695 had[de]—hadde  
3696 had[de]—hadden  
wronge—wrong  
3697 doar—doere  
3698 haþ—MS. haþe  
3699 [I]—from C.  
3700 ben—ben of

3700 roate—Roote  
3703-4 but—wronge—omitted  
3704 doþ—MS. doþe  
3711 wroþe—wroth  
3712 þe—tho  
don—MS. done, C. don  
3713 seke—syke

by the physic 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 virtne'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  
Met. v.]

What frenzy causes man to have on his fate, that is, by war or by strife. If death is desired he de-

3745

3715 *tourmentz*—torment  
pe (2)—omitted  
3719 [to] s[e]yn—to seyn  
3722 *sawen*—sawh  
sholde—sholden  
3723 [the]—from C.  
3724 *auzten*—owhte

*tourmentz*. and by þis couenaunt eyþer þe entent of þe defendours or aduocat; sholde fayle *and* cesen in al. or ellys yif þe office of aduocat; wolde better 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* prowess whiche þat þei han lost demene holden þat pilke peynes weren *tourmentes* to hem. *and* eke þei wolden refuse þe attendaunce of hir aduocat; *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 resou. ¶ 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 worpi to ben hated. but raþer worpi of pite. wel more worpi nat to ben hated. but forto ben had in pite ben þei of whiche þe þouztes ben constrained 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 disposioun of 3oure deef wiþ 3oure propre handes. þat is to seyn by batailes or [by] contek. for yif 3e axen þe

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 hastisip hym of hys owen wille. ne deep ne  
tarieþ nat hys swifte hors. and [the] men þat þe ser-  
pent; 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 vnryzful oostes and cruel batailes. and wilne  
to perisse by enterchaungynge of dartes. but þe resoun  
of cruelte nis nat ynou3 ryzful. wilt þou þan 3elden a  
couenable gerdoun to þe desertes of men ¶ Loue ryz-  
fully goode folk: and haue pite on shrewes. 3756

HINC EGO UIDEO INQUAM. ET CETERA.

þus see I wel quod I. eyper what blisfulnesse or ellys  
what vnseliness 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 nedý and nameles. þan forto dwellen in hys Citee  
and flouren of rycheesses. and be redoutable by honoure.  
and stronge of power for in þis wise more clerely and  
more witnesfully is þe office of wise men ytretid whan  
þe blisfulnes and [the] pouste of gouernours is as it  
were yshad amonges poeples þat ben ney3boures and  
subgit3. syn þat namely prisoun lawe and þise oþer  
tourment3 of lawful peynes ben rapþ 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 tourment3 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 fyfte 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 *hastisip*—hasteth  
*owen wille*—owne wyl  
3747 [*the*]*—*from C.  
3749 *boore*—boor  
*teþe*—teth  
3750 *swerde*—sward  
3751 *her*—hir  
3752 *wilne*—wylnen  
3753 *enterchaungynge*—en-

trechaungynge  
3760 *goode*—good  
3761 *hap*—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 Boötes, will marvel at their appearance.

The vulgar are alarmed when shadows terrestrial obscure the moon's brightness, causing the stars to be displayed.

3775 *grete*—gret  
3776 *to witen*—forto weten  
3778 *trowed[e]*—trowede  
*alle*—al  
3779 *were*—weeren  
*fortuouse*—fortunous  
3780 *myne*—myn  
3781 *good[e]*—goode  
3782 *yuel*—yuelis  
3783 *hardnesse*—hardnesses

vertue *and* ben in honours. *and* in grete estatis. and I desire eke to witen of þe. what semep þe to ben þe resoun of þis so wrongful a confusioun ¶ For I wolde wondre wel þe lasse yif I trowed[e] þat alle þise þinges were medeled by fortuouse hap. ¶ But now hepeþ *and* encreseþ myne astonyenge god governour of þinges. þat so as god zeueþ ofte tymes to good[e] men goodes *and* myrþes. *and* to shrewes yuel *and* aspre þinges. *and* zeueþ azeynewarde 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 dop. *and* þe hap of fortune. yif men ne knowe nat þe cause whi þat [it] is. it nis no merueile *quod* she pouz þat men wenen þat þer be somewhat folysche *and* confus whan þe resoun of þe order is vnknowe. ¶ But alle pouz þou ne know nat þe cause of so gret a disposicioun. napeles for as moche as god þe good[e] governour attempred *and* governeþ þe world. ne doute þe nat þat alle þinges ne ben doon aryzt. 3793

## SI QUIS ARCTURI \* SYDERA.

Who so þat ne knowe nat þe sterres of arctour ytourned neye to þe souereyne contre or point. þat is to seyne ytourned neye to þe souereyne pool of þe firmament *and* woot nat whi þe sterre boetes passeþ or 3798 gaderip his wey[n]es. *and* drenchep his late flaumbes in þe see. *and* whi þat boetes þe sterre vnfoldip his ouer swifte arisynges. þan shal he wondren of þe lawe of þe heye eyre. *and* eke if þat he ne knowe nat why þat þe hornes of þe ful[le] moene waxen pale *and* infect by þe boundes of þe derke nyzt ¶ *and* how þe moene dirk

3784 [he]—from C.  
*wille*—wyl  
3785 *difference*—MS. differ  
3786 *dop*—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*—seyn  
*neye*—nygh  
3797-99 *boetes*—MS. boeces,  
C. boetes  
3798 *his* (1)—hise  
*wey[n]es*—weynes  
3802 *ful[le]*—fulle

and confuse discourerþ þe sterres. þat she had[de] yeouered 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 þefore 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 weyzt[e] 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 moeneable poeple is a-stoned of alle þinges þat comen selde and sodeynely in oure age. but yif þe troublly 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 nous 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.

þvs is it quod I. but so as þou hast zeuen or byhyzt me to vnwrappen þe hidde causes of þinges ¶ and to discoureren 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 seip. vnneþes is þer suffisauntly any þing to answere perfytly to þi questioun. 3833

[The syxte 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 any 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.

3804 had[de]—hadde  
3806 bacines—MS. batines  
pikke—MS. pilke, C. thilke  
3807 seyne—seyn  
3808 hyzt[e]—hihte  
3809 eclips—eclipse  
3812 chorus—MS. thorus, C. chorus  
3813 snoue—sonwh = snowh

3815 here—her  
redyly—redely  
3816 yhid—MS. yhidde, C. I-hid  
seye—seyn  
3817 trouble—trowblen  
3820 departid[e] from—dc-partede fro  
3823 byhyzt—by-hylite

3824 hidde—hyd  
3826 preye—preey  
diuise—deuise  
3827 do—don  
3828 gretely—gretly  
3829 [what]—from C.  
3832 þere auzt—ther awht

For the subject is of such a kind, that when one doubt is removed, innumerable others, like the heads of the hydra, spring up. Nor would there be any end of them unless they were restrained by a quick and vigorous effort of the mind. The question whereof you want a solution embraces the five following points: 1. Simplicity, or unity of Providence. 2. The order and course of Destiny. 3. Sudden chance. 4. Prescience of God, and divine predestination. 5. Free-will. I will try to treat of these things:— Resuming her discourse as from a new principle,

3849

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

¶ For þe matere of it is swiche þat whan oon doute is determined *and* kut away þer wexen oþer doutes wiþ- outen 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 pouzt. þat is to seyn by vigour *and* strengþe of witte. ¶ For in þis matere men weren wont to maken questiounis of þe simplicite 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 somewhat of it. ¶ but al þou3 þe norissinges of dite of musike deliteþ þe þow most suffren. *and* forberen a litel of pilk 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 bygyynnyn[ge] *and* seide þus. ¶ þe engendryng of alle þinges quod she *and* alle þe progressiounis of muuable nature. *and* alle þat moeneþ in any manere takiþ hys causes. hys ordre. *and* hys formes. of þe stableness 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. ¶ 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 wiþouten noumbre —

wiþ-owte noumbyr

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 pilk—thilke

3853 þo—so

spak—MS. spake, C. spak

3853 a[s]—as

3856 alle—al

3858 [*and*—*thowht*]—from

C.

yset—MS. ysette, C. yset

3859 toure—towr

seyne—seyn

heyzt—heyhte

3861 don—done

3862 clerenesse—klennesse

ferred by men to þinges þat it moeuþ *and* disponþ þan of olde men. it was cleped destine. ¶ þe whiche þinges yif þat any wyzt lokeþ wel in his þouzt. þe strengþe of þat oon *and* of þat oþer he shal lyztly mowen seen þat þise two þinges ben diuers. ¶ For *purueaunce* is pilke deuyne resoun þat is establissed in þe souereyne prince of þinges. þe whiche *purueaunce* disponiþ alle þinges. but destine is þe disposicioun *and* ordenaunce cleuyng to moeuable þinges. by þe whiche disposicioun þe *purueaunce* knyteþ alle þinges in hire ordres. ¶ For *purueaunce* embraceþ alle þinges to hepe. al þouz þat þei ben dyuerse *and* al þouz þei ben wiþ outen fyn. but destynie departeþ *and* ordeyneþ alle þinges singlerly *and* diuideþ. in moeuynge. in places. in formes. in tymes. departiþ [as] þus. so þat þe vnfolding of temporel ordenaunce assembled *and* ooned in þe lokyng of þe deuyne þouzt ¶ Is *purueaunce* *and* pilke same assemblynge. *and* oonyng diuided *and* vnfolden by tymes. lat þat ben called destine. *and* al be \*it so þat þise þinges ben dyuerse. zitte napeles hangeþ þat oon on þat oþer. forwhi þe ordre destinal procediþ of þe simplicite of *purueaunce*. for ryzt as a werkman þat aperceiueþ in hys þouzt þe forme of þe þing þat he wil make moeuþ 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. pilke same þinges þat he haþ disponed þan wheþir þat destine be exercised. eyþer by somme dyuyne spirites seruaunte; 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,

3372 *cleuyng*—cluyngge  
3375 *wiþ outen fyn*—Infy-  
nyte  
3376 *singlerly*—syngulerly  
3377 *in* (3)—MS. *and*. C. in  
3378 *departiþ*—omitted  
[as]—from C.

3378 *so þat*—lat  
3384 *on*—of  
3386 *wil*—wol  
3388 *had[de]*—hadde  
*symply*—symplely  
3389 *þouzt*—ordinaunce  
3390 *singlerly*—syngulerly

3390 *stably*—stablely  
3393 *haþ*—MS. *haþe*  
3394 *eyþer*—owther  
*seruaunte*; — MS. *seru-  
aunce*;  
3395 *somme*—som

he accomplishes what he has planned, conformably to that order and that time. So then, however Fate be exercised, it is evident that things subject to Destiny are under the control of Providence, which disposes Destiny. But some things under Providence are exempt from the control of Fate; being stably fixed near to the Divinity himself, and beyond the movement of Destiny. For even, as among several circles revolving round one common centre, that which is innermost approaches nearest to the simplicity of the middle points, and is, as it were, a centre, round which the outward ones revolve; whilst the

3912

outermost, revolving in a wider circumference, the further it is from the centre describes a larger space—but yet, if this circle or anything else be joined to the middle point, it is constrained to be immovable. By parity of reason, the further anything is removed from the first intelligence, so much the more is it under the control of Destiny; and the nearer anything approaches to this Intelligence, the centre of all things, the more stable it becomes, and the less dependent upon Destiny.

mundi). or ellys by al nature seruyng to god. or ellys by þe celestial moeuynge of sterres. or ellys by þe vertue of aungels. or ellys by þe dyuerse subtilite of deueles. or ellys by any of hem. or ellys by hem alle þe destynal ordynaunce is ywouen or accomplissed. certys it is open þing þat þe purueaunce is an vnmoeueable and symple forme of þinges to done. and þe moeueable bonde and þe temporel ordynaunce of þinges whiche þat þe deuyne simplicitie 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 cerceles þat tournen aboute a same Centre or about a poynt. pilke cercele þat is inrest or moost wiþ-ynne ioineþ to þe symplesse of þe myddel and is as it were a Centre or a poynt to þat oþer cerceles þat tournen abouten hym. ¶ and pilke þat is outerest compased by larger envyronnyng is vnfolden by larger spaces in so mochel as it is forþest fro þe mydel symplicitie of þe poynt. and yif þer be any þing þat knytteþ and felawshippeþ hym selfe to pilke mydel poynt it is constreyned in to symplicitie. þat is to seyn in to [vn]moeueablete. and it ceseth to ben shad and to fletin dyuersly. ¶ 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

3896 *al*—alle  
3897 *moeuynge*—moeuynge  
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*—ferthere  
3920 *selfe*—self  
3921 [*vn*]moeueablete — vn-

moeuablete  
3922 *ceseth* — MS. fleþe, C.  
cesith  
3923 *þinge*—thing  
3924 *of*—MS. to, C. of  
3926 *lovs*—laus

holdeþ hym ner to pilke Centre of þinges. þat is to seyne god. ¶ and if þe þinge cleueþ to þe stedfastnesse of þe þouzt of god. and be wiþ oute moeuynge 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. ¶ pilke ordinaunce moeueþ þe heuene and þe sterres and attempreþ þe elymentz to gider amonges hem self. and transformeþ hem by enterchaungable mutacioun. ¶ and pilke same ordre neweþ azein alle þinges growyng and fallyng a-doune by semleables 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 bygynnynges 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 pilke ordinaunce. ¶ Naþeles þe propre manere of euery þing dressyng hem to goode disponit hem alle. for þere nis no þinge don for cause of yuel. ne pilke 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

3941 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.] exercises 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 even by the wicked, who, in seeking for felicity, are led astray by crooked error.

3927 *ner*—*ner*  
3928 *seyne*—*seyn*  
*þinge cleueþ* — thing  
*clyueth*  
*stedfastnesse* — *stydfastnesse*  
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  
*semleables*—*semblable*  
3942 *bonde*—*bond*  
3943 *ben vnbounden*—be vnbounde  
3944 *oute*—*owt*

3948 *furþe*—*forth*  
3949 *I-bowed*—MS. vnbounden, 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 þilke inrest attemperaunce of corages. as it haþ ben wont to be said of bodyes. as who seiþ may a man speken and determine of attemperaunce in corages. as men were wont to demen or speken of complexiouns and attemperances of bodies (q' non). ne it [ne] is nat an vnlyke miracle to hem þat ne knowen it nat. ¶ As who seiþ. but is lyke a merueil or a miracle to hem þat ne knowen it nat. whi þat swete þinges [ben] couenable to some bodies þat ben hool and to some bodies bittre þinges ben couenable. and also whi þat some seke folk ben holpen with lyzt medicines [and some folk ben holpen with sharpe medicynes] but napeles þe leche þat knoweþ þe manere and þe attemperaunce of heele and of maladie ne merueileþ of it no þing. but what oþer þing semeþ hele of corages but bounte and prowessse. and what oþer þing semeþ maladie of corages but vices. who is ellys kepere of good or

3958-9 *goode*—good  
3960 *declineþ*—MS. enclineþ,  
C. declynyth  
3961 *wors*—worse  
3962 *somme tyme*—somytyme  
3965 *swiche*—swych  
3967 *goode*—good

3967 *mot*—moste  
3971 *graunt[e]*—graunte  
3973 *inrest*—inneryste  
3974 *haþ*—MS. haþe  
said—MS. saide, C. seyð  
3975 *determine*—determinen  
3978 [ne]—from C.

3978 *vnlyke*—vn-lyk  
3979 *lyke*—lik  
3981 [ben]—from C.  
hool—hoole  
3984 [and—medicynes]—  
from C.



dryuere away of yuel but god governour *and* leecher of pouztes. þe whiche god whan he haþ by-holden from þe heye toure of hys purueaunce he knoweþ what is couenable to euery wyzt. *and* leneþ 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 constreine as who seip ¶ But forto comprehend *and* telle a fewe þinges of þe deuyne depnesse þe whiche þat mans resoun may vnderstonde. ¶ þilk man þat þou wenest to ben ryzt Iuste *and* ryzt keypyng of eqwite. þe contrarie of þat semeþ to þe deuyne purueaunce þat al woot. ¶ And lucan my familier telleþ þat þe victories cause liked[e] to þe goddes *and* causes ouercomen liked[e] to catoun. þan what so euer þou mayst seen þat is don in þis [world] vnhoped or vwnened. certys it is þe ryzt[e] ordre of þinges. but as to þi wicked[e] oppinioun it is a confusioun. but I suppose þat som man be so wel ypewed. 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 \*myzt[e] enpeyren. ¶ For þat god wil nat suffren hym to trauaile. to whom þat trauaylnis nat couenable. ¶ An oper man is perfit in alle uertues. *and* is an holy man *and* neye to god so þat þe purueaunce of god wolde demen þat it were a felony þat he were touched wip any aduersites. so þat he ne

or the driver away of evil, but God, the physician of souls, who knows what is necessary for men, and bestows it upon them? From this source spring that great marvel—the order of destiny—wrought by the wisdom of God, and 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-

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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 *haþ*—MS. haþe  
3993 *wot*—MS. wote, C. wot  
3994 [þat]—from C.  
3995 *don*—MS. done, C. don  
*miracle*—MS. mirache, C.  
miracle  
*ordre*—MS. ordre of  
3996 *alle*—al  
*doþ*—MS. doþe

3996 *whiche*—which  
3997 [þat]—from C.  
3999 *mans*—mannes  
4000 *pilk*—thilke  
4004 *liked[e]* (*both*)—lykede  
4005 *is don*—MS. is to don  
4006 [world]—from C.  
*ryzt[e]*—ryhte  
4007 *wicked[e]*—wykkede

4010 *vnstedfast*—vnstydefast  
4011 [þat]—from C.  
*wolde*—wol  
4015 *manere*—man  
*myzt[e]*—myhte  
4016 *wil*—wol  
4018 *noȝ*—noȝh

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 shown that virtue cannot be overcome by adversity. These things are done justly, and in order, and are for the good of those to whom they happen. From the same causes it happens, that sometimes adversity and sometimes prosperity falls to the lot of the wicked. None are surprised to see bad men afflicted—they get

wil nat suffre þat swiche a man be mocued 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 affir þe qualite of hire corages and remordip som folk by aduersites. for þei ne sholden nat wexen proude by longe welefulnesse. and oþer folk he suffreþ to ben trauayled wip harde þinges. ¶ For þat þei sholden conferme þe vertues of corage by þe vsage and exercitacioun of pacience. and oþer folke dreden more þen þei auzten þe wiche þei myzt[en] wel beren. and pilke 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 wil—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—confermen  
4034 corage—corages  
4036 myzt[en]—myhten  
4037 hem—hym  
sorweful—sorwful  
4038 oþer—oother  
4039 worlde—world  
of (2)—of the

4041 oþer—oother  
4046 comeþ—comth  
some (both)—som  
þat þei—MS. þei þat, C.  
þat that they  
4047 comeþ—comth  
sorweful—sorwful  
4050 wickid—wykkede  
merite — MS. uerite, C.  
meryte

shrewes þe *tourment* som tyme agastep̄ oþer to done folies. *and* som tyme it amendeþ hem þat suffren þe *tourmentis*. ¶ *And* þe *prosperite* þat is zeuen to shrewes shewep̄ 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 vncouenable þat þe nedy pouerte of hys house-hold myzt[e] rap̄er 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 wip synnes *and* makip̄ comparisoun of his fortune *and* of hym self ¶ *and* dredip̄ *peraventure* þat hys blisfulnesse of whiche þe vsage is ioyful to hym þat þe lesyng of pilke blisfulnesse ne be nat sorweful to hym. *and* þefore he wol change hys maneres. and for he dredip̄ to lese hys fortune. he forletip̄ hys wickednesse. to oþer folk is welefulnesse yzeuen vnworþily þe whiche ouerþrowep̄ 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 bytwix 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 pilke souereyne purueaunce haþ makid 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-

4051 oþer—oother  
done—don  
4052 folies—felonies  
4054 grete—gret  
good[e]—goode  
4055 sholde—sholden  
þilk—thilke  
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 haþ—MS. hape  
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-

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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.

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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 anoien hem. *and* retournen to þe fruit of uertue. when þei studien to ben vnlyke to hem þat þei han hated.

¶ Certys pis 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 oonly by þe myzt of god. for þe myzt of god ordeyneþ þilk yuel to good. For oon ordre enbrasip alle þinges. so þat what wyzt [*þat*] departip fro þe resoun of þe ordre whiche þat is assigned to hym.

algates zit he slideþ in to an oþer ordre. so þat noþing nis leueful to folye in þe realme of þe deuyne purueaunce. as who seiþ no þing nis wiþouten ordinaunce in þe realme of þe deuyne purueaunce. ¶ Syn þat þe 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* dis-

posiciouns 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 wiþhalden þe þinges þat he haþ maked

in to hys semblaunce. þat is to seyn forto wiþholden þinges in to good. for he hym self is good he chaseþ oute al yuel of þe boundes of hys communalite by þe ordre of necessite destinable. For whiche it folweþ þat

yif þou loke þe purueaunce ordeynynge þe þinges þat men wenen ben haboundaunt in erþes. þou ne shalt not seen in no place no þing of yuel. ¶ but I se now þat

4082 [*faire*]-from C.*oflyme*-omitted4083 *good[e]*-goode4085 *hat[e]*-hate*anoiē*-anoiēden4087 *studien*-omitted*vnlyke*-vnlyk4088-90 *good*-goode4092 *pilk*-þilke4093 [*þat*]-from C.4094 *þe* (2)-þilke*whiche*-which4096 *realme*-Reame4099 *strong[e]*-stronge*worlde*-world4100 *no*-omitted*witte*-wit4101 *worde alle*-word al4102 *auzt[e]*-owhte4104 *good while*-goode wyl4105 *haþ*-MS. haþe4108 *of* (1)-fro4109 *whiche*-which4111 *ben haboundaunt*-ben

outraious / or habownd-

ant

pou art charged wiþ þe wey3te of þe questiou[n] and wery wiþ lengþe of my resoun. and þat pou abidest som swetnesse of songe. tak þan þis drauzt and whan pou art wel refreshed and refet pou 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 pou wolt demen in þi pure þou3t þe ryztes or þe lawes of þe heye þund[ere]re. þat is to seyne of god. loke þou and bihold þe hey3tes of souereyne heuene. ¶ þere kepen þe sterres by ry3tful alliaunce of þinges hir olde pees. þe sonne ymoeued by hys rody fire. ne destourþiþ nat þe colde cercele of þe moone. ¶ Ne þe sterre yclepid þe bere. þat encliniþ hys rauyssynge courses abouten þe souereyne hey3t of þe worlde. ne þe same sterre vrsa nis neuer mo wasshen in þe depe westerne see. ne coueitþ nat to dy3en hys flaumbes in þe see of [the] occian. al þou3 he see oþer sterres yplounged in to þe see. ¶ And hesperus þe sterre bodiþ and telliþ alwey þe late ny3tes. And lucifer þe sterre bryngeþ a3eyne þe clere day. ¶ And þus makip loue enterchaungeable þe perdurable courses. and þus is discordable bataile yput oute of þe contre of þe sterres. þis accordaunce attempreþ by euene-lyke manere[s] þe elementes. þat þe moyste þinges striuen nat wiþ þe drye þinges. but 3iuen place by stoundes. and þat þe colde þinges ioynen hem by feiþ to þe hote þinges. and þat þe ly3t[e] fyre arist in to hey3te. and þe heuy erþes aualen by her wey3tes. ¶ by þise same cause þe floury yere 3eldep swote smellys in þe fyrste somer sesoun warmynge. and þe hote somer dryeþ þe cornes. and

[The syxte Metur.]

If thou wouldest explore the laws of the high Thunderer, behold the lofty heavens, where, bound by fixed laws, the stars keep their ancient peace. There the rosy Sun does not invade the moon's colder sphere. Nor doth the Bear stray from his appointed bounds, to quench his light in the western main. Vesper always makes its wonted appearance at eve.

4128

Lucifer ushers in the morn. So mutual love moves all things, and from the stary 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*—refect  
*shalt ben*—shal be  
*stedfast*—stydefast  
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 *cercele*—clerke  
4125 *courses*—cours  
*hey3t*—heyhte  
4127 *westerne*—westrene  
*dy3en*—deeyn  
4128 [*the*]—from C.  
*he see*—MS. it sewe, C. he  
see  
*oþer*—oother

4131 *a3eyne*—ayein  
4133 *oute*—owt  
4134 *euene-lyke manere[s]*—  
euenelyk maneres  
4135 *striuen*—stryuynge  
*nat*—omitted  
4136 *but*—omitted  
4138 *ly3t[e] fyre arist*—lylto  
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.

[The secunde  
prose.]

P. Do you see what follows from our arguments?  
B. What is it?  
P. That all fortune is good.  
B. How can that be?  
P. Since all fortune, whether prosperous or adverse, is for the reward of the good or the punishment of

autumpne comeþ azeyne heuy of apples. and þe fletyng reyne bydeweþ þe wynter. þis attemperaunce norryssiþ and brynggeþ furþe al þinge þat brediþ lyfe in þis worlde. ¶ and þilk same attemperaunce rauyssiþ hideþ and bynymeþ and drenchep vndir þe last[e] depe alle \*þinges yborn. ¶ Amonges þise þinges sitteþ þe heye makere kyng and lorde. welle and bygynnyng. lawe and wise Iuge. to don equite and gouerniþ and encliniþ þe bridles of þinges. and þo þinges þat he stireþ to don by moeuyng he wiþdraweþ and arestiþ and affermiþ þe moeueable or wandryng þinges. ¶ For zif þat he ne clepiþ nat azein þe ryzt goyng of þinges. and zif 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 returned to þe cause þat haþ zeuen hem beyng. þat is to seyn to god. 4162

## IAM NE IGITUR UIDES.

Seest 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 wtheyther so it be Ioyeful fortune / or aspre] fortune is ziuen eiper by cause of gerdonyng or ellys of exercisyng of goode folk or ellys by cause to punissen.

4142 comeþ azeyne — comth  
ayein  
4143 reyne—reyn  
4144 furþe al þinge—forth  
alle thing  
brediþ lyfe—berith lyf  
4145 worlde—world  
þilk—þilke  
4146 last[e] depe—laste deth  
4147 yborn—MS. yborne, C.  
I-boru  
4148 lorde—lord

4149 wise—wys  
4150 stireþ—sterith  
d-n—gon  
4151 þe—omitted  
4153 clepiþ—klepede  
4154 constreyned[e] — con-  
streynede  
roundenesse — Rownd-  
nesses  
4156 sholde—sholden  
4158 tournen—torne  
of—to

4150 be—ben  
4161 eftesones azeine — eft  
sones ayeiu  
4162 haþ—MS. haþe  
4163 þing—þinge  
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 tauzttest 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 þen ywened to þe poeple. ¶ whi so quod she. for þat þe cõmune worde of men mysusip 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 be ouer moche departid as fro þe vsage of man kynde. as þou wolt quod I. ¶ Demest þou nat quod she þat al þing þat profitip is good. 3is quod I. certis þilk þing þat exercisip or corigip profitip. 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. wenip ouzt þe poeple þat it be good. nay quod I. ¶ But þe poeple demip 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 by-  
forn  
4175 stedfast—stydefast  
4176 noumbre—nowmbren  
þilk[e]—thilke  
4177 here byforne—her by-  
forn

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-

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 possessioun of vertue. [or in the encre of vertu] or ellys in þe purchasyng of vertue. þat þilke fortune is good.

¶ And þat alle fortune is ryzt wicked to hem þat dwellen in shrewednesse. as who seiþ. *and* þus weneþ nat þe poeple. ¶ þat is soþe quod I. ¶ Al be it so þat noman dar confessen it ne byknowen it. ¶ whi so quod she. For ryzt as no strong man ne semeþ nat to abassen or disdaignen as \*ofte tyme as he hereþ þe noise

of þe bataile. ne also it ne semeþ nat to þe wyse man to beren it greuously as oft[e] as he is lad in to þe strif of fortune. for boþe to þat on man *and* eke to þat 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.

4217

¶ 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 bataile in þi corage azeins eury fortune. for þat þe sorweful fortune ne confounde þe nat. ne þat þe myrre fortune ne corruppe þe nat. ¶ Occupy þe mene by stedfast strengþes. for al þat euer is vndir þe mene. or ellys al þat ouer-passeþ þe mene despiseþ welefulnesses.

¶ As who seiþ. it is vicious *and* ne 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

¶ 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*—seyne  
4223 *heyzt*—heyhte  
4224 *welken*—wellen  
4226 *confounde*—MS. con-  
founded, C. confownde  
4227 *Occupy*—Ocuype

4228 *stedfast*—stydefast  
4230 *haþ*—MS. haþe  
4231 *set*—MS. sette, C. set  
4232 *lieþ*—lith  
4233 *seyne*—seyne



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 wrouzt[e] and continued[e] þe batailes by ten zere recouered[e] and purged[e] in wrekyng by þe destruciuoun of troie þe loste chambres of mariage of hys broþer pis is to seyn þat [he] agamenon wan azein Eleine þat was Menelaus wif his broþer. In þe mene while þat þilke agamenon desired[e] to zeuen sailes to þe grekysshe nauye and bouzt[e] azein þe wyndes by blode. he vncloped[e] hym of pite as fader. and þe sory prest zueþ in sacrificyng þe wreched kuytting of þrote of þe douzter. ¶ þat is to sein þat agamenon lete kuytten þe þrote of hys douzter by þe prest. to maken alliaunce wiþ hys goddes. and for to haue wynde wiþ whiche he myzt[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 zeld to vlixies ioie by hys sorrowful teres. pis is to seyn þat vlixes smot oute þe eye of poliphemus þat stod in hys forhede. for whiche vlixes hadde ioie whan he saw poliphemus wepyng and blynde. ¶ Hercules is celebrable for hys hard[e] trauaile he dawntede þe proude Centauris half hors half man. and he rafte þe despoilyng fro þe

[The senende Metur.]

Attrides 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 wrouzt[e]—wrowhte  
continued[e]—continuede  
zere—zer  
4238 purged[e]—purgede  
4240 [he]—from C.  
wan—MS. wanne, C. wan  
4242 desired[e]—desirede  
4243 bouzt[e]—bowhte  
blode—blod  
4244 vncloped[e]—vnclothe  
as—of  
4245 kuytting—MS. kny-

tyng, C. kuttynge  
4246 lete—let  
kuytten—MS. knyten, C.  
kuttyn  
4248 haue—han  
4249 myzt[e] wende—myhte  
wenden  
4250 bywept[e]—by-wepte  
ylorn—MS. ylorne, C. y-  
lorn  
4251 fiers[e]—feerse  
had[de]—hadde  
4253 zeld—yald  
4254 sorrowful—sorrowful

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 Cer-  
berus with a  
threefold chain;  
he gave the body  
of proud Diomedes  
as food for the  
tyrant's horses;

he slew the ser-  
pent Hydra;  
he caused  
Achelous to hide  
his blushing  
head within  
his banks;

he left Antæus  
dead upon the  
[\* fol. 33 b.]  
Lybian shore;  
he appeased  
Evander's wrath  
by killing Cacus;

he slew the  
Erymanthean  
boar;

and bore the  
weight of Atlas  
upon his  
shoulders.

These labours  
justly raised him  
to the rank of a  
god.

Go then, ye noble  
souls, and follow  
the path of this  
great example.

cruel lyoun þat is to seyne he slouȝ þe lyoun *and*  
rafte hym hys skyn. he smot þe brids þat hyȝten  
arpijs [in þe palude of lyrne] wiþ certeyne arwes.  
he rauyssed[e] applis fro þe wakyng dragoun. *and*  
hys hand was þe more heuy for þe golde[ne]  
metal. He drouȝ Cerberus þe hound of helle by  
hys treble cheyne. he ouer-comer as it is seid haþ  
put an vnmeke lorde fodre to hys cruel hors ¶ þis is  
to sein. þat hercules slouȝ diomedes *and* made his hors  
to etyn hym. and he hercules slouȝ Idra þe serpent *and*  
brend[e] þe venym. and achelaus þe flode defouled[e] in  
his forhede dreint[e] his shamefast visage in his  
strondes. þis is to sein þat achelaus couþe transfigure

4273 hym self in to dyuerse lykenesse. *and* as he fauȝt wiþ  
orcules at þe laste he *turnid*[e] hym in to a 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 wrapþes of euander. þis  
is to sein þat hercules slouȝ þe Monstre kacus *and*  
apaised[e] wiþ þat deef þe wrapþe of euander. ¶ And  
þe bristled[e] boor marked[e] wiþ scomes þe sholdres of  
hercules. þe whiche sholdres þe heye cercle of heuene  
sholde preste. *and* þe laste of his labours was þat he  
sustened[e] þe heuene vpon his nekke vnbowed. *and* he  
deserued[e] eftsones þe heuene to ben þe pris of his  
laste trauayle ¶ Goþ now þan ȝe stronge men þere as  
þe heye weye of þe grete ensample ledeþ ȝou. ¶ O nice  
4288 men whi nake ȝe ȝoure bakkes. as whi seiþ. ¶ O ȝe

4260 *seyne*—seyn  
4261 *smot*—MS. smote, C.  
smot  
4262 [in—lyrne]—from C.  
4263 *rauysse*[e]—rauyssh-  
ede  
4266 *seid*—MS. seide, C.  
sayd  
4267 *haþ*—MS. haþe  
4267 *lorde*—lord  
4269 *etyn*—freten  
4270 *brend*[e]—brende

4270 *flode defouled*[e]—flood  
defowlede  
4271 *forhede dreint*[e]—for-  
hed dreynte  
4273 *lykenesse*—lyknesses  
4274 *turnid*[e]—tornede  
4275 *brak*—MS. brake, C.  
brak  
4276 *hys*—hise  
4276 [he]—from C.  
4278-80 *apaised*[e]—apay-  
sede

4281 *bristled*[e]—brysteled  
*marked*[e]—markede  
4282 *cercle*—clerke  
4283 *preste*—thriste  
4285 *deserued*[e]—deseruede  
4286 *Goþ*—MS. Goþe  
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 wynnyn 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 makyd 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* opnen 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 paþe of my purpos.  
And it is to douten þat þou ne be makyd 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 pilke 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 folwyngge whan  
euery side of þi disputisoun shal be stedfast to me by  
vndoutous feip. þan seide she. þat manere wol I don

[The fyrste prose.]

When Philo-  
sophy had thus  
spoken, and was  
about to discuss  
other matters I  
interrupted her.  
B. Thy exhorta-  
tion is just and  
worthy of thy  
authority, but  
thou saidst that  
the question  
of the Divine  
Superintendence  
or Providence is  
involved with  
many others—  
and this I believe.  
I am desirous,  
however, of know-  
ing whether  
there be such a  
thing as *Chance*,  
and what thou  
thinkest it is.  
P. I hasten to  
fulfil my promise  
and to show the  
road to your own  
country. But al-  
though these  
things you ques-  
tion me about are  
profitable to  
know, yet they  
lead us a little out  
of our way. And  
by straying from  
the path you may  
be too fatigued to  
return to the  
right road.  
B. Don't be  
afraid of that, for  
it will refresh me  
as much as rest  
to know these  
things in which I  
am delightfully

4289 *slowe* — MS. slou3, C.  
slowe  
*fley*—flee  
4292 *seyne*—seyn  
4294 *seid*—MS. seide, C. seyð  
þe—by  
4297 *som tyme*—whilom  
4298 *þe* (2)—thy

4300 *þinge*—thing  
4302 [*thing*]*—*from C.  
4303 *3elden*—yilden  
*assoilen*—MS. assailen, C.  
assoylen  
*byheste*—byhest  
4304-6 *whiche*—which  
4306 *ben*—MS. bene

4307 *paþe*—paath  
4312 *stede*—styde  
4314 *disputisoun*—disputa-  
cioun  
*be*—þan 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

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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 speken ryzt þus ¶ Certys *quod* she yif any wyzt diffinisse 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 voys. 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 hap his beyng of nouzt. to [the] whiche sentence none of þise olde folk ne wiþseide neuere al be it so þat þei ne vndirstoden ne moeueden it nauzt by god prince *and* gynner of wirkyng. but þei casten as a manere foundement of subgit material. þat is to seyn of [the] nature of alle resoun. *and* 3if þat ony þinge is woxen or comen of no causes. þan shal it seme þat þilke þinge is comen or woxen of nouzt. but yif þis ne may nat ben don. þan is it nat possible þat þere hap ben any swiche þing as I haue diffinissid a litel here byforne. ¶ How shal it þan ben *quod* I. nis þer þan no þing þat by ryzt may be cleped eyþer *happe* or ellis auenture of fortune. 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 diffinisseþ 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 ycleped *happe*. ¶ Ryzt as a man dalþ þe erþe by

4317 *seyn*—seyng4318 *forþe*—forth4322 *worde*—word4323 *myzt[e]*—myhte4324 *left*—lette4325 *streyniþ*—constreynyth4326 *soþe*—sothno *þinge*—nothing*hap*—MS. *habe*4327 [*the*]—from C.4330 *gynner*—bygynners4331 [*the*]—from C.4332 *3if*—MS. *3it*, C. *yif**þinge*—thing4335 *þat*—*ben*—*þat* hap be*hap*—MS. *habe**swiche*—swych4338 *happe*—hap4339 *hidd*—MS. *hidde*, C.*hidd*4340 *whiche*—which4342 *neyze*—nehg*whiche*—which4343 *don*—MS. *done*, C. *don*4344 *þinge*—thing4345 *som[e]*—some4346 *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 semij to han maked *happe*. ¶ For yif þe tilier in þe erþe ne delue nat in þe felde. and yif þe hider of þe golde ne hadde hidd þe golde in pilke place. þe golde ne had[de] nat ben founde. 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 pinges þat ben don for som oþer ping. but pilke ordre *procedyng* by an vneschewable byndyng to-gidre. whiche þat descendeþ fro þe wel of purueaunce þat ordeineþ alle pinges in hire places *and* in hire tymes makeþ þat þe causes rennen *and* assemblen to-gidre. 4368

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.

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] ficchiþ hire dartes *retournid* in þe brestes of hem þat folwen hem. ¶ And sone aftre þe same ryueres tigris *and* eufrates vnioygnen *and* de-

[The fyrste Metur.] Where the flying Parthian doth pierce his pursuers with his shafts, there from the Achemenian heights flow the Tigris and Eufrates, but soon

4347 of (1)—to  
fond — MS. fonde, C.  
fownde  
4348 golde—gold  
fallen—byfalle  
4349 for (2)—of  
4350 hap—MS. hape  
hys—hise  
4351 happe—hap  
4352 tilier—tylyere  
delue—dolue  
4353 hider—hydere  
golde—gold  
hidd—MS. hidde

4353-4 golde—gold  
4354 had[de]—hadde  
4355 fortune—fortuit  
whiche—which  
4356 fortune—fortuit  
comeþ—comth  
4357 flowyng—MS. folwyng,  
C. flowyng  
selfe—self  
4358 doer—doere  
hider—hidere  
4359 deluer—deluere  
felde—feeld [en  
vndirstanden—vndirstod-

4360 golde—gold  
4361 hidd—MS. hidde, C.  
hyd  
4362 happe (both)—hap  
4365 whiche—which  
4366 descendeþ—MS. defend-  
ep, C. descendith  
wel—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 naþeles þilke enclinyng lowenes of þe erþe. *and* þe flowynge ordre of þe slidyng water gouerniþ. ¶ Ryzt so fortune þat semeþ as [þat] it fletiþ wiþ slaked or vngouerned[e] bridles. It suffriþ bridles þat is to seyn to ben gouerned *and* passeþ by þilke lawe. þat is to sein by þe deuyne ordinaunce.

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ANIMADUERTO INQUAM.

**P**is vnderstonde 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 moeueynge of þe corages of men. yis *quod* she þer is liberte of fre wille. ne þer ne was neuer no nature of resoun þat it ne hadde liberte of fre wille. ¶ For euery þing þat may naturely vsen resoun. it hap 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 demep[te] ben desired þat axeþ or desireþ he *and* fleep [þhilke] þing þat he trouep ben to flee. ¶ wherfore in alle þinges þat resoun is. in hem also is libertee of willyng *and* of nillynge. ¶ But I ne ordeyne nat. as who seip. 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*—declinyng  
4381 *lowenes*—lownesse

4383 [þat]—from C.  
*engouerned[e]*—vngouernede  
4385 *þe*—þilke  
4389 *or*—of  
4390 *hem*—hym

4392 *yis*—MS. yif. C. yis  
4392-04 *wille*—wil  
4395 *whiche*—which  
4397 *þilke*—þilke  
4399 [þilke]—from C.

more clere *and* wil nat be corumped. *and* haþ myzt redy to speden þinges þat ben desired. ¶ But þe soules of men moten nedes ben more free whan þei loken hem in þe speculacioun or 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 heȝ-en *and* encresen 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 predestinat. *and* it is seid in grek. þat alle þinges he seeþ *and* alle þinges he hereþ. 4424

## PURO CLARUM LUMINE.

**H**omer wiþ þe hony mouþe. þat is to seyn. homer wiþ þe swete dites 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 entrailes 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 heynesses of erþe. ne þe nyzt ne wiþstondep nat to hym by þe blake cloudes. ¶ pilke god seeþ in o strook of þouzt alle þinges þat ben or weren or schullen come. ¶ *and* pilke

The souls of men must needs be more free when employed in the contemplation of the Divine Mind, and less so when they enter into a body, and still 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.*

[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 *hab*—MS. *habe*  
4411 *last[e]*—*laste*  
4412 *fro*—*from*  
4415 *cloude*—*cloudes*  
4418 *whiche*—*which*

4423 *seid*—MS. *seide*, C. *seyd*  
4425 *mouþe*—*Mowth*  
4428 *percen*—MS. *perten*,  
C. *percen*  
*inwarde*—*inward*

4430 *worlde*—*world*  
*on heye*—*an hegh*  
4431 *nat*—*omitted*  
4434 *schullen come*—*shollen*  
*comyn*

God, then, that alone sees all things, may indeed be called the true Sun.

god for he lokeþ *and* seeþ alle þinges al oon. þou maist seyn þat he is þe verray sonne. 4436

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

*B.* I am distract- ed by a more difficult doubt than ever. God's foreknow- ledge seems to me inconsistent with man's free- will. For if God foresees all things, and cannot be deceived, then that which Pro- vidence hath fore- seen 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 in- fallible Provid- ence hath fore- seen. For if things fall out

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contrary to such foreseeing, and are wrested an- other way, the pre- sence 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 un- lawful 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 be- cause it cannot be hid from the Divine Provid- ence.

TAMEN EGO EN INQUAM.

**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 desseiuid 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 desseiued 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- sience of þinge to comen but raþer an vncerteyn oppinioun. þe whiche þinge to trowen on god I deme it felonie *and* vnleueful. ¶ 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 byforne. þat is to comen but raþer þe contrarie. ¶ And þat is þis þat for þat þe þing is to comen þat þerfore ne may it nat ben hyd fro þe purueaunce of god.

4435 *al oon*—alone  
4437 *harde*—hard  
4445 *haþ*—MS. haþe  
4446 *whiche*—which  
4450 *wille*—wil  
*whiche*—which þat

4451 *haþ*—MS. haþe  
4453 *stedfast*—stydfast  
4454-55 *þinge*—thing  
4455 *on*—of  
4456 *þilk*—thilke  
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 aȝein in to þe contrarie partie. ne it ne byhoueþ [nat] nedes þat þinges bytiden þat ben ypurueid. [but it by-houeth nedes / þat thinges þat ben to comyn ben yporueyid] but as it were ytrauaild. as who seiþ. þat þilke answeere procediþ ryȝt 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 purueaunce. ¶ But I ne enforce me nat now to shewen it þat þe bytydyng of þinges y-wist byforn is necessarie. how so or in what manere þat þe ordre of causes haþ it self. al þouȝ þat it ne seme nat þat þe prescience brynge in necessite of bytydyng of þinges to comen. ¶ For certys yif þat any wyȝt sitteþ it by-houeþ by necessite þat þe oppinioun be soþe of hym þat coniectiþ þat he sitteþ. and aȝeinward. al so is it of þe contrarie. yif þe oppinioun be soþe of any wyȝt for þat he sitteþ it byhoueþ by necessite þat he sitte ¶ þan is here necessite in þat oon and in þat oþer. for in þat oon is necessite of sittinge. and certys in þat oþer is necessite of soþe but þerfore ne sitteþ nat a wyȝt for þat þe oppinioun of sittinge is soþe. but þe oppinioun is raþer soþe for þat a wyȝt sitteþ by-forn. and þus al þouȝ þat þe cause of soþe comeþ of [þe] sytting. and nat of þe trewe oppinioun. Algateȝ ȝitte is þer comune necessite in þat oon and in þat oþer. ¶ þus sheweþ it þat I may make semblable skills of þe purueaunce of god and of þinges to come. ¶ For al þouȝ for þat þat þinges ben to comen. þerfore ben þei purueid. nat certys for þei ben purueid. þerfore ne bytide þei nat. ȝit napeles byhoueþ it by necessite þat eiþer þe þinges to comen ben ypurueid of god. or ellys þat þe þinges þat ben

[\* fol. 35.]

Now by this reason necessity appears to change sides. For it is not necessary that the things which are foreseen should happen, but it is necessary that the things which are to befall should be foreseen.

As if the question was, which was the cause of the other—*prescience* the cause of the necessity of future events, or the *necessity* the cause of the prescience of future events? But I will prove that, however the order of causes may stand, the event of things foreseen is necessary, although prescience doth not seem to impose a necessity upon future

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things to fall out. For if a man sit—the belief in the sitting is true; and, on the other hand, if the opinion is true of his sitting, he must needs sit. In both cases there is a necessity—in the latter that the person sits—in the former, that the opinion concerning the other is true. But the man does not sit because the opinion of his sitting is true, but the opinion is true because the action of his being seated was antecedent in time. So that although the cause of truth arises from the sitting, there is a common necessity in both. Thus may we reason concerning Providence and future events.

4466 [nat]—from C.

4467-8 [but—yporueyid]—  
from C.

4471 þinges—thing

4477 haþ—MS. haþe

4480-82 soþe—soth

4486 soþe—sooth

4487 soþe—soth

4488 soþe—sooth

4489 soþe comeþ — sooth

comth

[þe]—from C.

4490 comune—MS. comme,  
C. comune

4493 come—comyn

4494 to—omitted

4494-95 purueid—MS. pur-  
uicide, 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 doun is þis þing þat we seyn þat þe bytidinge 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 I wist 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 vnsceience. but it is deceiuable 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 *comprehendiþ* 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 *wille*—wil  
4501 [certes]—from C.  
4504 *purueiþ*—MS. *purueiþ*  
[the]—from C.  
4506 *bitiden*—bytydden  
*som tyme*—whilom

4509 *o*—a  
*self*—selue  
4510 *þinge*—thing  
4511 *þilk[e]*—thilke  
4513 *þinge*—thing  
4514 *last[e]*—laste  
4515 *nys*—is  
4518 *it*—hit

4519 [byforn]—from C.  
4522 *fals*—false  
4523 [nat]—from C.  
*ben*—MS. by, C. ben  
4524 *þan [as] it is*—MS. þan  
it is be  
4527 [be]—from C.  
4529 *whiche*—which

¶ yif þei ne be nat certeyne. ¶ For yif þat he deme þat þei ben to comen vneschewably. *and* so may be þat it is possible þat þei ne shullen \*nat comen. god is desseiued. but nat only to trowen þat god is 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 dyuynynge of Tiresie þe diuinour þat seide. ¶ Al þat I seie quod he eyþer it shal be. or ellys it ne shal nat be. Or ellis how moche is worþe þe diuyn prescience more þan þe oppinioun of mankynde yif so be þat it demerþ 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 folwerþ þat þe fredom of þe conseils *and* of þe werkes of mankynde nis non syn þat þe þouzt of god seep alle þinges *with* outen error 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 shewerþ it wel how gret distruccioun *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. 35 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 unfixed?

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—Mowth  
4536 shulle—shullyn  
wit[e]—wite  
4538 don—MS. done, C. y-  
doon  
4543 moche—mochel

4543 worþe—worth  
4549 haþ—MS. haþe  
4550 whiche—which  
4551 mankynde—man-kynd  
4554 [this]—from C.  
4555 grauntid—ygraunted

4558 medes of—Meedes to  
4560 haþ—MS. haþe  
4562 alþer worste whiche—  
alderworst which

Rewards and punishments now deemed just and equitable, will be considered most unjust, when, it is allowed, that mankind are not prompted by any will of their own, to either virtue or vice, but in all their actions are impelled by a fatal necessity.

4570 Nor would there be such things as virtue or vice, but such a medley of the one and the other as would be productive of the greatest confusion. And from this it will follow—that since all order comes of Divine Providence, and that there is no freedom of the human will, that also our vices must be referred to the author of all good—which is a most impious opinion. Then is it useless to hope for anything from God, or to pray to him. For why should men do either, when all they can desire is irrevocably 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 raþer ben confusioun of alle desertes medlid wipoute 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 þilke oonly 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 *wipoute*—with-owten  
4573 *þouzt*—thought

4574 *yledd*—MS. *yledde*, C.  
yled  
4575 *comeþ*—comth  
4577 *done*—doon  
4578 *mak[er]e*—makere  
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 raþer 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 soucreyne prince of þinges. ¶ For whiche it byhoueþ by necessite þat þe lynage of mankynde aþ \*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 ex- [\* fol. 36.] istence, and shrink from its beginning.

## QUE NAM DISCORS

What discordable cause haþ to-rent *and* vnoygned þe byndyng or þe alliaunce of þinges. þat is to seyne þe coniunccioun 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 purueaunce of god *and* fre wille. þat þei ben synguler *and* diuided. ne þat þei ne wolen nat ben medeled ne coupled to-gidre. but þer nis no discorde to [tho] verray þinges. but þei cleuen certeyne al wey to hem self. but þe þouzt of man confounded *and* ouerprowen by þe dirke membris of þe body ne may nat by fir of his dirk[ed] lokyng. þat is to seyng by þe vigour of hys insyzt while þe soule is in þe body knowen þe pinne subtil knytinges of þinges. ¶ But wherfore eschaufiþ it so by so grete loue to fynden þilke note[s] of soþe y-couered. (*glosa*) þat is to sein wherfore eschaufiþ þe þouzt of man by so grete desir to knowen þilke notificaciouns þat ben yhid vndir þe couertours of soþe. woot it ouzt þilke 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-forne  
4605 *haþ*—MS. haþe  
4606 *seyne*—seyng  
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 *yhid*—MS. yhidde, C.  
Ihyd  
4622 *soþe*—sooth  
*þinges*—thing

If he knows  
them not, what  
does he so blindly  
seek ?

Who wishes for  
things he hath  
never known ?  
Or if he seek,  
where shall he  
find them ?  
Or if he find, how  
shall he be sure  
that he has found  
what he sought  
for ? The pure  
soul that sees the  
divine thought,  
knows all the  
secret chains of  
things.

Yet, though now  
hidden in its  
fleshly members,  
it hath some re-  
membrance of its  
pure state—it re-  
tains the sums of  
things, but has  
lost their partic-  
ulars. He who  
seeks truth is not  
in either circum-  
stance (*i. e.* seek-  
ing for what he  
knows or knows  
not), he knoweth  
not all things,  
nor hath he  
wholly forgotten  
all.

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 *pinge*-thing  
*whiche*-which  
4631 *woot*-not  
*nat*-nawht  
4632 *coupe*-kowde  
4634 [*pat*]-from C.  
*where*-wher

þat it anguissous desirþ 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. vnde est quod desiderat scire cum nil ignotum possit desiderare.*

¶ But who traua[i]leþ to wyten þinges y-knowe. and yif þat he ne knoweþ hem nat. what sekþ þilke blynde þouzt. what is he þat desirþ any þinge of whiche he woot ryzt nat. as who seiþ who so desirþ any þing nedis som what he knoweþ of it. or ellys he ne coupe

4633 nat desire it. or who may folwen þinges þat ne ben nat ywist ¶ and þouz [*pat*] he seke þo þinges where shall he fynden hem. what wyzt þat is al vnkownynge *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 wiþholdeþ *and* axeþ conseil *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.

4635 *what*-MS. þat, C. what  
*vnkownynge*-vnkunynge  
4639 *eueryche*-euerych  
4640 *while*-whil  
*þe*-MS. þe þe  
*hidd*-MS. hidde, C. hidde  
4641 *derknesse*-derkenesse  
4642 *haþ*-MS. haþe

*selfe*-self  
4644 *nouþir habit* - nother  
habite  
4645 *alle (both)*-al  
*haþ*-MS. haþe  
4648 [*Glosa*]-from C.  
4649 [*textus*]-from C.  
4650 *haþ (both)*-MS. haþe

TAMEN ILLA UETUS INQUIT HEC EST.

**P**anne seide she. þis is *quod* she þe olde questioun of þe purueance of god. and marcus tilius 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 simplicitie of þe deuyne prescience. ¶ þe whiche symplitie of þe deuyne prescience zif þat men [myhten thinken it in any manere / þat is to seyn / þat yif men] myzte pinken 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 ynouz ne sufficient þe whiche solucioun or þe whiche resoun for þat it demip þat þe prescience nis nat cause of necessite to þinges to comen. þan ne weneþ it nat þat fredom of wille be distourbed or ylett by prescience. for ne drawest þou nat argumentes from ellys where of þe necessite of þinges to comen. As who seip any oþer wey þan þus. but þat þilke þinge[s] þat þe prescience woot byforn [ne] mowen nat vnbitide. þat is to seyn þat þei moten bitide. ¶ But þan yif þat prescience ne putteþ no necessite to þinges to comen. as þou þi self

[The 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]*—deuynde  
booke—book  
4654 *moeued[e]*—moeuede  
4655 *souzt*—I—sowht  
4656 *long[e]*—longe  
haþ—MS. haþe  
4657 *yspedd*—MS. yspedde,  
C. Isped  
*fermely*—MS. feruently,

C. fermely  
4658 *derkenesse*—dirkenesse  
[of this]—from C.  
4662-3 [myhten — men] —  
from C.  
4663 *myzte*—myhten  
4667 *firste*—fyrst  
4668 [*yspendyd and*]—from  
C.

4668 þo—the  
whiche—which  
4669 art—MS. arte  
þilk[e]—thilke  
4671 *spedeful*—spedful  
4672 *whiche*—which  
4674 *wille*—wyl  
4677 *þinge[s]*—things

For argument sake let us suppose there is no prescience, would, then, the events which proceed from free-will alone be under the power of necessity?

B. No.

P. Let us, then, admit Prescience, but that it 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 foreign 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 appertenij to þat. sholde þan þinges þat comen of frewille ben constreined to bytiden by necessite. *Boicius*. nay quod I. þan azeinward quod she. I suppose þat þere be prescience. but þat ne putteþ no necessite to þinges. þan trowe I þat þilk self fredom of wille shal dwellen al hool *and* absolut *and* vnbounen. but þou wolt sein þat al be it so þat prescience nis nat cause of þe necessite of bitidyng to þinges to comen. ¶ Algate 3itte it is a signe þat þe þinges ben to bytiden by necessite. by þis manere þan al þou 3 þe prescience ne hadde neuer yben. 3it algate or at þe lest[e] wey. it is certeyne þing þat þe endys *and* þe bitydynges of þinges to comen sholde ben necessarie. ¶ For euery sygne sheweþ *and* signifieþ oonly what þe þing is. ¶ but it ne makij nat þe þing þat it signifieþ. ¶ For whiche it byhoueþ firste to shewen þat no þing ne bitidij [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 sustenij 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]*—leoste  
4700 *sholde*—sholden  
4703 *whiche*—which  
4704 *firste*—fyrst  
4704 [þat — bytydith] —  
from C.

4707 *myzt[e]*—myhte  
þinge—þing  
4708 *nowe*—now  
4709 *sustenij*—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. ȝit 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 seiþ mayst þou vnderstonde of alle manere oþir werkemen. ¶ Is þere þanne any necessite as who seiþ in oure lokynge [þat] constreineþ or compelliþ any of þilke þinges to ben don so. b. nay quod I ¶ For in ydel and in veyne were alle þe effect of crafte yif þat alle þinges weren moeued by constreynynge. þat is to seyn by constreynynge of oure eyen or of oure 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. ȝitte þei han fre bitidynges. for ryzt as science of þinges present ne bryngeþ in no necessite to þinges [þat men doon // Ryht so the prescience of thinges to comen ne bryngeth in no necessite to thinges] to bytiden but þou mayst seyn þat of þilke same it is ydouted. as wheþer þat of þilke þinges þat ne han non endes and

We see many things when they are done before our eyes; such as a charioteer driving his chariot, and other things of like nature.

Now, is there any necessity which compels these things to be done? B. No. For if all things were moved by compulsion—the efforts of art would be vain and fruitless.

P. The things, then, which are done are under no necessity that they should be done; then first before they were done, they were under no necessity of coming to pass; wherefore some things happen, the event of which is unconstrained by necessity.

These things therefore, although fore-known, have free events: for as the knowledge

4731 of present things imposes no necessity upon things which are now done, so

[\* fol. 37.] neither does the foreknowledge of futurities necessitate the things which are to come. But you may doubt whether there can be any certain prescience of things, of which the event is not necessitated: for here there seems to be an evident contradiction. If things are fore-known, you may contend they must necessarily happen; and if their event is not necessary,

4714 *whiche*—which  
4715 [þat]—from C.  
*sholde*—sholden  
4716 *demen*—MS. denyen  
[þat]—from C.  
4717 *necessite*—MS. necessi-  
4721 *hys*—hise

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 nature of the things known, whereas it is quite the reverse. Things are not known from their inherent properties, but by the faculties of the observer.

4761

The roundness of a body affects the sight in one way, and the touch in another. The eye, from afar, darts its rays upon the object, and by beholding it comprehends its form. But the object is not distinguished by the touch unless the hand comes in contact with it and feels it all round. Man himself is surveyed in divers ways—by the senses, by the imagination, by reason, and by the intelligence (of the Deity). The senses take note of his material figure—the imagination considers the form alone, exclusive of the matter.

bytidynges necessaryes yif þer-of may ben any 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 weenyest þat it be diuerse fro the hoolnesse of science / þat any man sholde deme a thing to ben oother weys thanne it is it self*]. and þe cause of þis errour is. þat of alle þe þinges þat 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 yknowen 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 roundenesse. ¶ and þe man hym self oþer weies wyt byholdþ hym. and oþerweyes ymaginacioun and oþer weyes resoun. and oþer weyes intelligence. ¶ For þe wit comprehendþ fro wiþ outen furþe þe figure of þe body of þe man. þat is establissed in þe matere subiect. But þe ymaginacioun [comprehendith only the figure with owte the matere /

4746 *seme*—semyn  
4749 *discorde*—discorden  
4749 *þat*—yif  
4753-5 [*and*—*self*]—from C.  
4757 *haþ*—MS. hape  
4760 *alle*—al

4763 *mowe*—mowen  
4764 *roundenes* — Rownd-  
nesse  
4765 *syzt*—sihte  
4767 *alle*—al  
4769 *abouten*—abowte  
4770 *roundenesse* — Rownd-

nesse  
4774 *fro wiþ outen furþe*—  
with owte forth  
4776-7 [*comprehendith* —  
*ymaginacioun*]—from C.

Resoun surmounteth ymaginacioun] and comprehendēþ by an vniuersel lokyng þe *commune* spece (*speciem*) þat is in þe singular peces. ¶ But þe eye of intelligence is heyzer for it *sourmountēþ* þe enviroynge of þe vniuersite and lookeþ ouer þat by pure subtilite of þouzt. þilk same symple forme of man þat is *perdurably* in þe deuyne þouzt. in whiche þis auzt[e] gretely to ben considered þat þe heyest strengþe to comprehendē þinges enbraceþ and conteyneþ þe lower[e] strengþe [but the lower strengthe ne arysith nat in no manere to heyere strengthe]. for wit ne may no þinge comprehendē oute of matere. ne þe ymaginacioun ne lokeþ nat þe vniuerseles spes. 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 comprehendēþ þilke same symple forme þat ne may neuer be knowen to non of þat oper. þat is to seyn to non of þe 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 operweyes þan it is it self and þe cause of þis errour etc'. *vt supra*. by wit. ne it ne vseþ nat nor of resoun ne of ymaginacioun ne of wit wip oute forþe but it byholdeþ alle þinges so as I shal seye. by a strok of þouzt formely wip 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] comprehendēþ 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—which  
auzt[e]—owhte  
4784 heyest—heyiste

4785 lower[e]—lowere  
4785-7 [but — strengthe]—  
from C.  
4787 wit—witte  
oute—owt  
4791 haþ—MS. haþe  
4793 whiche—which

4795-6 non—none  
4796 strengþes—þinges  
4798-4801 and þou — *vt supra*—omitted  
4805 collacioun—MS. callacioun, C. collacioun  
4806 wil—witte

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 lokip 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 enviroinip and comprehendip 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 demeþ. 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 dispoynen. and þilke porche brouzt[e] somtyme olde men ful derke in hire sentences. þat is to sein philosophers þat hyztenstoiciens. þat wenden þat ymages [and] sensibilites þat is to sein sensible ymaginaciouns. or ellys ymaginacioun of sensible þinges weren inprentid in to soules fro bodies wiþ oute forþe. ¶ As who seiþ þat 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 smopenesse or in þe plainesse of

4810 [is]—from C.  
4813 witte—wit  
4821 don—MS. done, C. doon  
[the]—from C.  
4822 yknowen—Iknowe

4822 no wronge—nat wrong  
4824 werke—werk  
4826 forein—foreyne  
4827 hadde—hadden  
dispoynen—desputen

4823 brouzt[e]—browhte  
4830 [and]—from C.  
4837 inprentid—aprentyd  
4838 some tyme—sometyme  
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* 4845  
 3eldep 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* byholdep alle þinges. *and* whennes is þilke strengþe þat byholdep 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 algates þe passioun þat is to seyn þe suffraunce or þe wit in þe quik[e] body goþ byforne excitynge *and* moeuynge þe strengþes of þe þouzte. ryzt so as whan þat clerenesse smyteþ þe eyen *and* moeuiþ hem to seen. or ryzt so as voys or soune hurtliþ to þe eres *and* comoeuiþ hem to herkne. þan is þe strengþe of þe þouzt ymoeuid *and* excitid *and* clepeþ furþe þe semblable moeuyngeþ 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. 4872

But if the mind is passive in receiving the impressions of outward objects, whence proceeds the knowledge by which the mind comprehends all things ?

4845  
 Whence its force to conceive individual existences, to separate those things when known, to unite divided things, and to choose and change its path, soaring to the highest and descending 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 receives the characters 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 excites hearing.

4866  
 Then is the force of thought excited; it calls forth the images within itself, and adds to them the outward forms, blending external images with the counterparts concealed within.

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—clecnesse  
 4866 soune—sown  
 4868 furþe—forth

4870 out—owte  
 4871 out forþe—owte forth  
 4872 forme[s]—formes  
 yhid—I. hidde

## QUOD SI IN CORPORIBUS SENCIENTIIS.

[\* fol. 58.]

\*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.

4902

But what [yif] þat in bodies to ben feelid þat is to sein in þe takynge of knowelechinge of bodyly þinges. and al be it so þat þe qualites of bodies þat ben obiect fro wiþ oute forþe moeuen *and* entalenten þe instrumentes of þe wittes. and al be it so þat þe passioun of þe body þat is to seyn þe witte [or the] suffraunce [goth to-forn the strengthe of the workynge corage / the which passioun or suffraunce] clepiþ furþe þe dede of þe þouzt in hym self. *and* moeueþ *and* exiteþ in þis mene while þe formes þat resten wiþ in forþe. and yif þat in sensible bodies as I haue seid oure corage nis nat yttauzt or enprentid by passioun to knowe þise þinges. but demþ *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. suffi-  
saunce, C. suffraunce  
4879-80 [goth—suffraunce]  
—from C.

4883 seid—MS. seide, C. seyð  
4887 quit—quite  
4888 hys—hise  
4889 discernynge — MS. dis-  
cryung, 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 wenep 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 eiþer 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 stretchen ne enhaunsen hem self to knowynge of vniuersalite for þat þe knowyng of hem ne may exceeden nor sourmounthen þe bodyly figure[s] ¶ Certys of þe knowyng of þinges men auzten raþer 3eue credence to þe more stedfast *and* to þe more perfit iugement. In þis manere stryuyng þan we þat han strengþe of resonyng *and* of ymaginyng *and* of wit þat is to seyn by resoun *and* by ymaginacioun *and* by wit. [*and*] we sholde raþer 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 wenep 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 cognizance 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-

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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 espouse her cause? The case is entirely similar when human reason thinks the Divine Intelligence cannot behold future events in any other way than she herself is capable of perceiving them. For thus you argue:—

4907 *azeins*—ayein  
4908 *vniuersel*—vniuersels  
4911 [*soth*]*—*from C.  
4914 *fals whiche*—false which

4917 *wit*—witte  
4918 *soþely*—soothly  
4923 *knowynge*—knowy  
4926 *3eue*—yeuen

4926 *stedfast*—stidefast  
4930 [*and*]*—*from C.  
4931 *or—and* of

What things are not necessitated cannot be fore-known; therefore there is no prescience of these things, for, if there were, everything would be fixed by an absolute necessity. If it were possible to enjoy the intelligence of  
[\* fol. 38 b.]  
the Deity, we should then deem it right that

4944 sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence. Let us, therefore, strive to elevate ourselves to the height of the supreme intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

[The 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.

yif it ne seime nat to men þat somme þinges han certeyne *and* necessarie bytydynges. þei ne mowen nat ben wist byforn certeynely to bytiden. þan nis [ther] no prescience of þilke þinges. *and* yif we trowen þat prescience ben in þise þinges. þan is þer no þinge þat it ne bitidiþ by necessite. but certys yif we myzten han þe iugement of þe deuyne þouzt as we \*ben parsoners of resoun. ryzt so as we han demed. it byhoueþ þat ymaginacioun *and* wit ben byneþe resoun. ryzt so wolde we demen þat it were ryztful þing þat mans resoun auzt[e] to summitten it self *and* to ben byneþe þe deuyne þouzt. for whiche þat yif we mowen. as who seiþ. þat yif þat we mowen I conseil[e] þat we enhanse vs in to þe heyzt of þilke souereyne intelligence. for þere shal resoun wel seen þat þat it ne may nat by-holden in it self. *and* certys þat is þis in what manere þe prescience of god seeþ alle þinges certains *and* difinissed al þouz þei ne han no certain issues or by-tydynges. ne þis is non oppinioun but it is raper þe simplicité of þe souereyn science þat nis nat enclosed nor yshet wiþinneno boundes.

## QUAM UARIIS FIGURIS.

þE bestes passen by þe erþes by ful dyuerse figures for somme of hem han hir bodies strauzt *and* crepen in þe dust *and* drawn after hem a trais or a forghé contynued. þat is to sein as addres or snakes. *and* oþer bestes by [the] wandryng lyztnesse of hir wenges beten þe wyndes *and* ouer-swymmen þe spaces of þe longe eyer by moist flec[y]nge. *and* oþer bestes gladen hem to diggen her traas or her stappes in þe erþe wiþ hir goynge or wiþ her feet. or to gone eyþe[r] 4965 by þe grene felde[s] or [elles] to walken vnder þe wodes.

4938 [ther]—from C.  
4939 trowen—trowe  
4942 parsoners—parsoneres  
4945 mans—mannes  
4946 auzt[e]—owte  
4947 whiche—which  
4948 þat yif—yif þat

4949 heyzt—heite  
þere—ther  
4952 þouz—MS. þouzt  
4955 no—none  
4957 somme—som  
4959 forghé contynued —  
forwh lkonntynued

4959 addres—nadriss  
4960 [the]—from C.  
4963 hem—hem self  
stappes—steppis  
4964 or to gone—*and* to gon  
eyþe[r]—eyther  
4965 [elles]—from C.



and al be it so þat þou seest þat þei alle discorden by dyuerse formes. algate hire [faces] enclini[n]g 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.

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PROSA VLTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

þ Er-fore 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 establissed in tyme þat may enbracen to-gidre al þe space of hys lijf. for certys zit ne haþ it nat taken þe tyme of þe morwe. and it haþ lost þat of zister-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—alrates  
enclini[n]g—enclynynd  
4968 Onlyche—Only  
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 things  
4979 moche—moechl  
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 [\* fol. 39.] to an infinity of time, yet it cannot rightly be called eternal: for it doth not comprehend at once the whole extent of its infinite duration, having no knowledge of things future which are not yet arrived. For what is eternal must be always present to itself and master of itself, and have always with it the infinite succession of time. Therefore some philosophers, who had heard that

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Plato believed that this world had neither beginning nor end, falsely concluded, that the created universe was coeternal with its Creator. But it is one thing to be conducted through a life of infinite duration, which was Plato's opinion of the world, and another thing to comprehend at once the whole extent of this duration as present which, it is manifest, can only belong to the Divine mind. Nor ought it to seem to us that God is prior to and more ancient than his creatures by the space of

of þis day 3e ne lyuen no more but ryzt as in þis moeu-able *and* transitorie moment. þan 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 comprehend *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 preterit3 þat ben ydon or ypassed. but þilke þing þan þat haþ *and* comprehendþ 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 faylynge. þei wenen in þis manere þat þis worlde ben maked coeterne wiþ his makere. as who seiþ. þei wenen þat þis worlde *and* god ben maked to-gidre eterne. and it is a wrongful wenyng. for oper þing is it to ben yladd by lif in-terminable as plato graunted[e] to þe worlde. *and* oper þing is it to embracen to-gidre alle þe presence to þe lif interminable. þe whiche þing it is clere *and* manifest

4007 a[l]þoughe—al-thogh  
[it]—from C.  
4039 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]—thilke  
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—embrace  
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 inmoeu-ablete. þat is to seyn þat is in þe eternite of god. ¶ it failleþ and falleþ in to moeuynge fro þe simplicité of [the] presence of god. and disencresip to þe infinite quantite of future and of preterit. and so as it ne may nat han to-gidre al þe plente of þe lif. algates 3itte for as moche as it ne cesip neuere forto ben in som manere it semeþ somde[1] to vs þat it folwiþ and resemlip 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 bitidiþ 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 comprehendip by hys owen nature þinges þat ben subiect vnto hym. þere is soþely al-wey to god an eterne and presentarie estat. and þe

time, but rather by the simple and undivided properties of his nature. The infinite progression of temporal things imitates the ever-present condition of an immovable life: and since it cannot copy nor equal it from an immovable and simply present state, it passes into motion and into an infinite measure of past and future time. But since it cannot possess at once the whole extent of its duration, yet, as it never ceases wholly to be, it faintly emulates that whose perfection it can neither attain nor express, by attaching itself to 5041

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[1]*—somedel  
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-weys

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 preteritiz *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 prouidence 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* ykrowen by þe deuyne 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 dyuyne 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 Iugementz of þinges but by of syzt of hys pouzt he knoweþ þe þinges to comen as wel necessarie as nat necessarie. ryzt so as whan 3e seen togidre a man walke on þe erpe *and* þe sonne arysen in [the] heuene. al be it so þat 3e seen *and* byholden þat

5058 *alle*—al  
moe[ue]ment—moeument  
5063 *þenke*—thinken  
*avisen*—auiyse  
5064 *whiche*—which  
*al[le]*—alle

5066 *shalt*—shal  
[it]—from C.  
5068 *whiche*—which  
5074-76 *syzt*—sylte  
5075 *whiche*—which  
þe[re]—they

5085 *come*—comyn  
5086 *of syzt*—O sylte  
5087 *he knoweþ*—MS. repeats  
5090 [the]—from C.

oon *and* þat oþer to-gidre. 3it naþeles 3e demen *and* discerne þat þat oon is uoluntarie *and* þat oþer is necessarie. ¶ Ryȝt 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 raper 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 wyȝt [mowe] seen it or comen þer-to. but yif þat he be byholder of þe deuyne þouȝte. ¶ for I wol answere þe þus. þat þilke þinge þat is future whan it is referred to þe deuyne knowyng þan is it necessarie. but certys whan it is vnderstonden in hys owen kynde men sen it [is] vtterly 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 wyȝt 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*—stidfast  
*soþenes*—sothnesse  
5102 *haþ*—MS. haþe  
5104 *bitide*—bide

5108 *sadde*—sad  
*vnneþ*—vnnethe  
[*mowe*]—from C.  
5109 *comen*—come  
5110 *þouȝte*—thoght  
*answere*—answeren  
5113 *sen*—MS. senc, 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 constreyneþ 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 seþ any þing present. þan mot þilke \*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 seþ 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 þilke þinges ben considred 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 þerwhiles þat þilke þinges ben ydon. þei ne myzten nat ben vndon. naþeles 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

5138 whiche—which

5139 somme—som

5140 [free]—from C.

5141 ne (2)—C. in

5142 whiche—which

were doon—weeryn Idoon

5143 bitidd—MS. bitidde, C.

bityd

5148 purposed[e] — pur  
posede5150 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. haþe

wiþ outen doute þei shulle ben. but somme of hem descendiþ of þe nature of þinges as þe sonne arsyngne. *and* somme descendiþ of þe power of þe doers as þe man walkyngne. ¶ þan seide I. no wronge þat yif þat þise þinges ben referred to þe deuyne knowyngne þan ben þei necessarie. *and* yif þei ben considered by hem selfe þan ben þei absolut from þe bonde of necessite. ryzt so [as] alle þinges þat appiereþ or sheweþ to þe wittes yif þou referre it to resoun it is vniuersel. *and* yif þou referre it or look[e] it to it self. þan is it synguler. but now yif þou seist þus þat yif it be in my power to chaunge my purpose. þan shal I voide þe purueaunce of god. whan þat perauenture I shal han chaunged þo þinges þat he knoweþ byform. þan shal I answeere þe þus ¶ Certys þou maist wel chaungen þi purpos but for as mochel as þe present soþenesse of þe deuyne purueaunce byholdeþ þat þou maist 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 maist nat fleen þe syzt of þe present eye. al þouȝ þat þou tourne þi self by þi fre wille in to dyuerse accioun. ¶ But þou maist seyn aȝeyne how shal it þan be. shal nat þe dyuyne science ben chaunged by my disposicioun whan þat I wol o þing now *and* now an oper. *and* pilke 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 knowyngne. 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 aȝein

truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bond of necessity. In the same way everything that is an object of sense is general when considered in relation to reason—but particular when considered by itself. But you may say—If I am able to change my purpose I can deceive providence by changing that which she hath foreseen I would do.

P. You may perhaps alter your purpose—but as providence takes note of your

5168 intentions, you cannot deceive her; for you cannot escape the divine prescience though you have the power, through a free-will, to vary and diversify your actions. But you may say—Shall the divine knowledge be changed according to the mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes? No, indeed! The view of the Deity fore-runs every future event, and brings it back into the presence of his own knowledge, which does not vary, as you imagine, to conform to your caprices, but remaining fixed, at once

5154 *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 *soþenesse*—sothnesse  
5170 *chaungen*—chaunge  
5173 *syzt*—syhte  
5175 *wille*—wyl  
5177 *wol*—wole  
5179 *enterchaunge*—MS. en-

terchaungyng, C. entre-  
chaunge  
5181 *hys*—hise  
5182 *somme* (1)—sum  
*somme* (2)—som  
5183 *syzt*—syhte  
5184 *to-forne*—to-forn

foresees and comprehends all your changes. This faculty of comprehending and seeing all things as present, God does not receive from the issue of futurities, but from the simplicity of his own nature. Here, then, is an answer to your former objection—that it is folly to think that our future actions and events are the causes of the prescience of God. For the Divine mind, em-

[\* fol. 41 b.]

bracing and comprehending all things by a present knowledge, plans and directs all things and is not dependent upon futurity. Since no necessity is imposed

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upon things by the Divine prescience, there remains to men an inviolable freedom of will. And those laws are just which assign rewards and punishments to men possessing free-will. Moreover, God, who sits on high, foreknows all things, and the eternal presence of his knowledge concurs with the future quality of our actions, dispensing rewards to good and punishments to evil men.

Nor are our hopes and prayers reposed in, and addressed to God in vain, which when they are sincere cannot be inefficacious nor unsuccessful. Resist and turn from vice—honour and

and retourniþ hem to þe presence of hys propre knowynge. ne he ne entrechangeþ nat [so] as þou wenest þe stoundes of forknowyng [as] now þis now þat. but he ay dwellynge comiþ byform and embraceþ at o strook alle þi mutaciouns. and þis presence to comprehendend 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 putttest a litel her byforne. þat is to seyne þat it is vnworþi þinge to seyn þat oure futures zeuen cause of þe science of god ¶ For certys \*þis strengþe of þe deuyne science whiche þat embraceþ alle þinge by his presentarie knowynge establissep manere to alle þingus and it ne awiþ nat to lattere þinges. and syn þat þise þinges ben þus. þat is to seyn syn þat necessite nis nat in þinges by þe deuyne prescience. þan is þer fredom ot 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 rennep alwey wiþ þe dyuerse qualite of oure dedes dispensyng and ordeynynge medes to good[e] men. and tourmentz to wicked men. ne in ydel ne in veyn ne ben þer nat put in god hope and prayeres. þat ne mowen nat ben vnspedful ne wiþ oute effect whan þei ben ryztful ¶ wiþstond þan and eschewe þou vices. worshippe and loue þou vertus. arise þi corage to ryztful hoopes. zelde þou humble preiers an heyze. grete necessite of prowess and vertue is encharged and comaunded to 3ow yif 3e nil nat dissimulen. ¶ Syn þat 3e worchen and doon. þat is to seyn 3oure dedes and 3oure workes

5186 [so]—from C.  
5187 [as]—from C.  
5188 comiþ—comth  
5190 haþ—MS. haþe  
5193 seyne—seyn  
5196 whiche—which  
5198 awiþ—oweth

5199 þat is to — pre-  
science—omitted  
5203 vnbounde—vnbownden  
quit—quite  
5206 syzt—sihte  
5207 good[e]—goode  
5211 wiþstond—MS. wiþ-

stonde, C. withstond  
5213 an heyze—a hegh  
grete—Gret  
5215 worchen—workyn  
5216 and (2)—or



by-fore þe eyen of þe Iuge þat seep *and* demep alle love virtue, exalt  
þinges. [To whom be goye *and* worshiþe bi Infynyt (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-forn  
5218 [*To whom—Amen*]—  
from C.; MS. reads *et*  
*cetera* after 'þinges.' C.

ends with the following  
rubric:  
Explicit explicat 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 etc  
 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  
 No man yit knewe the forwes of his lond 12  
 No man the fyr owt of the flynt yit fonde  
 Vn-koruē 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 grene *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 coueytise *þat* fyrst owr sorwe browhte 32

¶ Thyse tyrauntz put hem gladly nat in pres  
 No places wyldnesse ne no bussches 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 vitaille  
 Ther wol they gon *and* spare for no synne  
 With al hir ost the Cyte forto a-sayle 40

¶ Yit was no paleis chaumbres ne non halles  
 In kaues *and* wodes softe *and* swete  
 Sleptin this blyssed folk' *with-owte* walles  
 On gras or leues in *parfyt* Ioye reste *and* quiete 44  
 No down of fetheres ne no bleched shete  
 Was kyd to hem but in surte they slepte  
 Hir hertes weere al on *with-owte* galles  
 Euerych of hem his feith to oother kepte 48

¶ Vnforged was the hawberke *and* the plate  
 þe 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 deseyste of hyr colour'  
 And þat hir' most[e] worshiþe 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 deuisyoun by-twene  
 Frend of effect *and* frende of cowntenaunce  
 The nedeth nat the galle of no hyene  
 þat cureth eyen derkyd for penaunce 36  
 Now se[st] thou cleer þat weere in ignoraunce  
 Yit halt thin ancre *and* yit thou mayst aryue  
 Ther bownte berth the keye of my substaunce  
*And* ek þou hast thy beste frende alyue 40

¶ How manye haue .I. refused to sustigne  
 Syn .I. the fostred haue in thy plesaunce  
 Wolthow thanne make a statute on þy quyene  
 þat .I. shal ben ay at thy ordynaunce 44  
 Thow born art in my regne of varyaunce  
 Abowte the wheel *with* oother most thou dryue  
 My loore is bet than wikke is thi greuaunce  
*And* ek þou hast thy beste frende a-lyue 48

## LE RESPOUNCE DU PLEINTIF COUNTRE FORTUNE.

¶ Thy loore y dempne / it is aduersyte [fol. 54.]  
 My frend maysthow nat reuen blynde goddessse  
 þat .I. thy frendes knowe .I. thanke to the  
 Tak hem agayn / lat hem go lye on presse 52  
 The negardye in kepyngge 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 COUNTRÉ LE PLEINTIF

¶ Thow pynchest at my mutabylyte  
 For .I. the lente a drope of my rychesse  
 And now me lykyth to *with*-drawe me  
 Whi sholdysthow my realte apresse 60  
 The see may ebbe *and* flowen moore or lesse  
 The welkne hath myht to shyne reyne or hayle,  
 Ryht so mot .I. kythen my brutelnesse  
 In general this rewle may nat fayle 64

## LE PLEINTIF

¶ Lo excussyoun of the maieste  
 þat al purueyeth of his ryhtwysnesse  
 That same thinge fortune clepyn ye  
 Ye blynde beestys ful of lewednesse 68  
 The heuene hath *proprete* of sykyrnesse  
 This world hath *euer* resteles 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 gentilesses  
 Lat nat this man on me thus crye *and* pleyne  
 And .I. shal quyte yow yowre bysynesse  
 At my requeste as thre of yow or tweyne 76  
 þat but yow lest releue hym of hys peyne  
 Preyeth hys best frend of his noblesse  
 That to som betere estat he may attayne

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 Aretten, to ascribe to, impute to, 40/1016  
 Arist, arises, 143/4138  
 Armurers, armours, arms, 51/1342  
 Armures, armour, 9/131  
 Arst, first, 95/2675  
 Arwe, arrow, 148/4262  
 Arysynge, rising, 22/512  
 Aryve, to bring to shore, 122/3479  
 Asayle, to assail, 181/40  
 Ascape, to escape, 8/129  
 Asondre, asunder, 64/1740  
 Aspre, sharp, rough, 32/806, 80/2216  
 Asprenesse, sharpness, 127/3627  
 Assaie, to essay, 42/1083  
 Assemble, to gather together, amass (money), 80/2203  
 Assensure, to assure, 16/330  
 Assoilen, to absolve, pay, unloose, dissolve, 149/4303, 154/4459  
 Astat, estate, state, 30/738  
 Astoned, astonished, 7/92, 63/1702; *stupidus*, 122/3471  
 Astonynge, Astonyenge, astonishment, 9/134, 132/3780  
 Ataste, to taste, 30/756  
 Ataynt, Ateint, attained, knowing, experienced, 31/772, 69/1905



- Attayne, to reach, 12/227  
 Atte, at the, 95/2675  
 Attemperance, tempering, temperament, 138/3973, 144/4145  
 Attempre, to temper, moderate, 8/115, 111/3154; control, 163/4721; (*adj.*) modest, 29/728, 40/1033  
 Atteyne, to attain, 118/3358  
 Atwyne, in two, 98/2769  
 Avalen, to fall down, 143/4139  
 Aavance, to advance, further, 41/1057  
 Avaunte, to boast, 5/26, 19/426  
 Auctorité, authority, 7/91  
 Aventerouse, fortuitous, 28/697, 40/1018  
 Aventure, event, 21/476  
 Autour, author, 58/1556  
 Au3te, ought, 11/213  
 Avisen, to consider, 174/5063  
 Awaite, snare, 80/2214  
 Awaitour, one who lies in wait, 121/3463  
 Awip = aweþ, oweth (*debet*), 178/5198  
 Ay, ever, 184/55  
 Ay-dwellynge, ever-dwelling, 173/5044  
 Ayenis, against, 97/2749  
 Axe, to ask, 17/357, 24/579  
 A3eins, A3eynes, A3eynest, against, 10/183, 11/194, 12/221, 13/255  
 A3einewarde, on the contrary, on the other hand, 42/1098  
 Bacine, basin, 133/3806  
 Batailen, to war on, do battle against, 18/412  
 Been, bees, 80/2200  
 Ber, did bear, 6/61  
 Bere, Bear, 143/4124  
 Beren on hond, to accuse falsely, 20 449  
 Bet, better, 63/1703  
 Bibled. covered over with blood, 48/1860  
 Bisien, to trouble, 8/112  
 Bitake. *See* Bytake.  
 Bitidd, happened, 176/5143  
 Bitwixen. *See* Bytwixen.  
 Blaundissinge, flattering, 30/749  
 Blaundyshing, flattery, blandishment, 34/866  
 Bleched, bleached, 181/45  
 Blemisse, to blemish, abuse (*lacero*), 20/472  
 Blyssed, blessed, 181/43  
 Blyþenesse, joyfulness, 37/957  
 Boch, botch, blain, sore, 72/1977  
 Bode, to foretell, 143/4130  
 Bole, bull, 148/4274  
 Boot, did bite, 53/1400  
 Bordure, border, hem, 6/50  
 Bosten, to boast, 79/2171  
 Botme, bottom, 12/234  
 Bounté, Bownté, goodness, kindness, 19/444, 46/1202, 183/39  
 Brenne (*pret.* Brende), to burn, 19/437, 106/3031  
 Brid, bird, 68/1867  
 Bristlede, bristly, 148/4281  
 Brode, broadly, plainly, 49/1298  
 Brutel, brittle, fragile, 45/1174  
 Brutelnesse, brittleness, frailty, 184/63  
 Burþe, birth, 78/2165  
 Busshel (corn), 15/312  
 Bydolven (*p.p.*), buried, 151/4348  
 Byen (for *abyen*), suffer, 125/3578  
 Byforen, BYFORN, BYFORNE, before, 20/454

- Bygunne, didst begin, 37/941  
 Bygyle, to beguile, 25/615  
 Byhate, to hate, 75/2051  
 Byheste, promise, 149/4303  
 Byhete, to promise, 61/1651, 69/  
 1903  
 Byhynde, Byhynden, behind,  
 108/3062, 110/3137  
 Byhyzt, promised, 70/1925, 85/  
 2374, 157/4558  
 Byknowen, Byknowe, to acknow-  
 ledge, 146/4211, 175/5107; *p.p.*  
 Byknowen, 90/2514  
 Byleve, believe, 28/695  
 Byname, an additional name, 84/  
 2333  
 Bynepen, beneath, 49/1295  
 Bynomen (*p.p.*), taken from, 124/  
 3527  
 Bynyme, to deprive of, take away,  
 43/1117, 70/1930  
 Byreft, bereft, 33/837  
 Byseche, to beseech, 86/2408  
 Bysmoked, besmoked, 5/49  
 Byspotte, to defile, 73/2009  
 Bystowe, to bestow, 24/585  
 Bysynesse, toil, 184/75  
 Bytake, to entrust, 32/808  
 Bytide (*pret.* BYTIDDE, *p.p.* BY-  
 TID), to befall, happen, 20/474,  
 151/4360, 155/4467  
 Bytwene, between, 6/54  
 Bytwixen, betwixt, 132/3785  
 Bytynge, biting, sharp, 63/1721  
 Bywepe, to weep for, 26/644  
 Byweyle, to bewail, 26/643  
 Caitif, Caytif, wretched, 21/489,  
 116/3289  
 Careyne, carcase, corpse, 116/  
 3307  
 Cariages, taxes (*vectigalia*), 15/  
 303  
 Celebrable, commendable, noted,  
 84/2320, 147/4257  
 Certein, certain, 170/4952  
 Cese, to cease, 36/904, 130/3716  
 Cesse, to cease, 133/3821  
 Chalenge, to claim, 52/1380  
 Chastie, Chastysen, to chastise,  
 125/3579, 145/4170  
 Chayere, chair, seat, 21/503  
 Cheminey, furnace (*caminus*), 12/  
 236  
 Cheryce, to cherish, 181/52  
 Chesen, to choose, 76/2096  
 Cheyn, chain, 8/122  
 Chiere, CHERE, CHOERE, face,  
 countenance, 8/123, 12/232, 108/  
 3080  
 Chirkyngge, groaning (*stridens*),  
 25/618  
 Clarré, a kind of wine, 50/1329  
 Cleer, serene, 45/1168  
 Clepe, to call, 4/17, 11/188, 17/  
 369  
 Clifte, fissure, cleft, 130/3721  
 Cliven, CLIVE, to stick, cling, ad-  
 here to, 41/1050, 101/2858, 159/  
 4600  
 Cloumben = CLOMBEN, climbed,  
 ascended, 57/1533  
 Coempeicoun, coemption, 15/309  
 Coeterne, coeternal, 172/5019  
 Colasioun, collation, 125/3569  
 Collacioun, comparison, 165/4805  
 Combred, troubled, 94/2642  
 Commoeve, to move, 107/3043  
 Commoevyng, moving (*excitans*),  
 12/233  
 Communalité, commonwealth, 14/  
 271, 142/4108  
 Comparisoune, to compare, 58/  
 1567  
 Complyssen, to accomplish, 124/  
 3534

- Compotent, having the mastery  
 (*compos*), 172/5012  
 Compoune, to compose, form, 87/  
 2419, 93/2598  
 Comprende, comprehend, 165/  
 4807  
 Comunableté, commonwealth, 13/  
 268  
 Comune, common, 9/140, 15/310  
 Confederacie, conspiracy, 53/1399  
 Confus, confused, 132/3788  
 Conjecte, to conjecture, 27/649,  
 114/3230  
 Conjoignen, to join, 92/2573  
 Conjuracioun, conspiracy, 18/394,  
 53/1399  
 Consequente, consequence, 84/  
 2323  
 Constreyne, to constrain, con-  
 tract, 5/38  
 Consuler (*CONSEILER*), consul, 51/  
 1364, 1366  
 Consumpt (*consumptus*), con-  
 sumed, 60/1632  
 Contek, contest, strife, 130/3745  
 Contene, Contienen, to contain,  
 comprehend, 24/573, 116/3302  
 Contrarien, to be opposed to, ad-  
 verse to, 154/4440  
 Contrarious, adverse, opposite,  
 21/488, 53/1420  
 Contrefeten, to counterfeit, 173/  
 5031  
 Convenably, fitly, conveniently,  
 142/4089  
 Convict, convicted, 19/440  
 Cop, top, summit, 44/1159  
 Corage, mind, spirit, 118/3367,  
 119/3398  
 Corige, to correct, 125/3581  
 Corompe, Corrumpe, to become  
 corrupt, 98/2766, 96/2697  
 Corone, Coroune, a crown, 119/  
 3385, 91/2555  
 Corsed, cursed, 181/27  
 Corsednesse, cursedness, 90/2526  
 Corumpynge, corruption, 103/  
 2927  
 Cosyne, cousin, 106/3020  
 Couche, to lay, set, 35/890  
 Coupable, guilty, 10/172  
 Couth, known, 25/592  
 Coveite, to covet, 51/1365  
 Covenable, fit, convenient, 97/  
 2731  
 Covertour, Coverture, covering,  
 118/3361, 159/4622  
 Covetise, Coveytyse, covetous-  
 ness, 20/451, 181/32  
 Covine, deceit, collusion, 21/493  
 Coyn, money, 180/20  
 Creat, created, 99/2796  
 Crike, creek, 82/2260  
 Croppe, top, 69/1877  
 Curacioun, cure (*curatio*), 26/  
 632  
 Curage, 30/753. *See* Corage.  
 Cure, care, 64/1753  
 Dalf (*pret. of delven*), dug, delvod,  
 51/1349  
 Damoisel, damsel, 30/762  
 Dampnacioun, condemnation, 16/  
 352  
 Daunten, Dawnte, to subdue,  
 daunt, 77/2115, 147/4258  
 Debonairly, mildly, 122/3490  
 Deboneire, gentle (*mitis*), 22/519;  
 good, 88/2450  
 Deceivable, deceptive, 77/2124  
 Dede, did, 181/28  
 Dedid, made dead, 127/3623  
 Deef, deaf, 4/18  
 Deere, dear, 37/941  
 Deep, death, 4/15

- Defaute, fault, defect, 18/402  
 Defende, to forbid, 34/859  
 Defetted, enfeebled, weakened  
 30/735  
 Defoule, to defile, 21/491, 68/  
 1873  
 Degrees, steps, 6/54  
 Delices, delight, delights (*deli-*  
*cia*), 38/968, 41/1062, 66/1787  
 Delitable, delectable, 30/756  
 Delitably, delightfully, 108/3078  
 Delve, should dig, 151/4352  
 Delver, a digger, 151/4359  
 Delyé, thin, fine, 5/43. Fr. *délié*.  
 Dempne, to condemn, 183/49  
 Denoye, to deny, 88/2464  
 Departe, to separate, 29/719  
 Depelyche, deeply, 160/4647  
 Depeynte, to depict, 111/3146  
 Depper, deeper, 27/649  
 Derke, Derken, to darken, 7/90,  
 20/448  
 Derworpe, Derworpi, precious, 31/  
 787, 41/1046  
 Desarmen, disarm, 13/241  
 Desceivaunce, deception, 81/2240  
 Desceive, Desseive, to deceive,  
 9/141, 38/967  
 Descryven, to describe, 99/2813  
 Desmaie, to dismay, 35/896  
 Desordene, inordinate, 36/912  
 Despoylynge, spoil, prey, 147/  
 4259  
 Destemprance, severity, 97/  
 2749  
 Destinal, fatal, 135/3884  
 Destourbe, disturb, 143/4123  
 Destrat, distracted, 80/2216  
 Destreine, to constrain, bind, 54/  
 1441  
 Diffinisse, to define, 88/2459,  
 165/4808  
 Digne, worthy, just, 43/1124,  
 149/4297  
 Digneliche, worthily, 53/1427  
 Dirke, dark, 83/2306  
 Dirke, Dirken, to make dark,  
 darken, 5/48, 49  
 Dirkenesse, darkness, 23/535  
 Disceyvable, deceptive, 4/23  
 Discordable, discordant, 143/4133  
 Discorde, to disagree, 94/2632,  
 102/2898  
 Discordyng, disagreeing, discord-  
 ant, 68/1849  
 Discours, judgment, reason, 165/  
 4804  
 Discressioun, discretion, 93/2594  
 Discussed, dispersed, scattered, 9/  
 149  
 Disdaignen, to disdain (*indig-*  
*nari*), 146/4213  
 Disencrese, to decrease, 173/5035  
 Disordinaunce, disorder, 150/4324  
 Dispenden, to spend, expend, 45/  
 1181  
 Dispone, to dispose, 135/3864  
 Disputisoun, disputation, 149/  
 4314  
 Disseveraunce, separation, 96/  
 2701  
 Dissimulen, to dissemble, 178/  
 5215  
 Distempre, intemperate, 121/3466  
 Distingwed, distinguished, 47/  
 1223  
 Dité, ditty, 134/3850  
 Divinour, diviner, 157/4541  
 Domesman, judge, 55/1467  
 Doom, judgment, 152/4395  
 Doumbe, dumb, 9/138  
 Doutous, Downtos, doubtful, 5/37  
 Dowblenness, duplicity, 182/63  
 Drede, dread, 21/497

- Dredeful, timid, 121/3468  
 Dredles, fearless, 106/3028  
 Dreint, Dreynt, drowned,  
 drenched, 4/22, 7/99, 148/4271  
 Dresse, to direct, order, 137/3954,  
 142/4104  
 Drouppe, to drop, 20/455  
 Drow, drew, 15/300  
 Duelly, duly, 22/530  
 Dulle, to become dull, 7/100  
 Dure, Duren, to last, 98/2755  
 Duske, to make dusk or dim, 5/  
 48  
 Dyverses (*pl.*), divers, 8/120  
 Dyvynynge, divination, 157/4541  
 Echid, increased, 77/2134  
 Echynnys, sea-urchins, 82/2266  
 Egalité, equality, evenness (of  
 mind), 42/1099  
 Egaly, equally, evenly, 43/1108,  
 157/4536  
 Egge, edge, 180/19  
 Egre, sharp, 25/610  
 Egren, to urge, excite, 141/4060  
 Eir, air, 45/1169  
 Ek, Eke, also, 40/1040, 181/36  
 Elde, old age, 5/48  
 Eldefadir, grandfather, 40/1042  
 Elder, older, 89/2493  
 Embelise, to embellish, 47/1223  
 Emperie, government, 51/1363  
 Emperisse, empress, 109/3098  
 Empoysenyng, poisoning, 11/206  
 (*venenum*).  
 Empreute, to imprint, 166/4839  
 Empreuten, obtain (translates the  
 Latin, *impetrent*), 159/4596. Per-  
 haps a mistake for *empetren*.  
 Emptid, exhausted, 5/34  
 Enbaisnyng, a debasing, 109/3107  
 Enbrase, embrace, 142/4092  
 Enchaufen, to make hot, *chafe*,  
 73/2020  
 Encharge, to impose, 178/5214  
 Enchaunteresse, enchantress, 123/  
 3504  
 Endamagen, to damage, 15/316  
 Endirken, to obscure, 120/3418  
 Enditen, to indite, 4/4  
 Enfourme, to inform, instruct, 11/  
 212, 13/263  
 Enhaunse, Enhawncse, to raise,  
 exalt (*enhance*), 33/825  
 Enlace, to bind, entangle, enter-  
 twine, perplex, 13/245, 80/2207,  
 149/4298  
 Enoynte, to anoint, 36/923  
 Enpeyren, to impair, 120/3418,  
 139/4015  
 Ensampl, example, 9/151  
 Entalenten, to excite, 168/4876  
 Entecche, defile, pollute, 120/  
 3431  
 Entendyng, intent, looking sted-  
 fastly on, 8/126  
 Entente, to intend, 150/4345  
 Ententes, endeavours, labours, 7/  
 79  
 Ententif, attentive, intent, 12/  
 223, 29/731  
 Ententify, attentively, 103/2931  
 Enterchaunge, to interchange, 65/  
 1785, 131/3753  
 Entercomunyng, commerce, com-  
 munication, 57/1528  
 Entermedle, to intermix, 54/1436  
 Entré (*adytum*), 30/751  
 Entreachunge, to interchange, 39/  
 1003  
 Entrelaced, intermingled, en-  
 tangled, 105/2981  
 Entremete, intermeddle, 104/  
 2964  
 Enveneme, to poison, infect, 120/  
 3437

- Enviroune, to surround, 34/848,  
 88/2437  
 Enviryngge, circumference, 164/  
 4769  
 Erpeliche, Erpelyche, earthly, 52/  
 1378, 69/1888  
 Erye, to plough, ear, 71/1964  
 Eschapen, to escape, 41/1054  
 Eschaufe, to become hot, to burn,  
 22/524  
 Eschewen, to avoid, escape, 177/  
 5172  
 Eschuyngge, eschewing, 99/2802  
 Establissee, to establish, 15/311  
 Eterne, eternal; fro eterne = from  
 eternity, 153/4422  
 Eternité, eternity, 171/4986  
 Evenliche, evenly, 25/599  
 Everyche, every, 11/190; each,  
 181/48  
 Evesterre, evening star, 22/510  
 Exeussyoun, execution, 184/65  
 Exercen, to exercise, practise, 52/  
 1389  
 Exercitacioun, exercise, 140/4034  
 Exilyngge, banishment, 11/205  
 Exite, to excite, 168/4881  
 Eyen, eyes, 183/36  
 Eyer, air, 170/4962  
  
 Fader, father, 18/414  
 Familiarité, familiarity, 30/740  
 Familers, familiars, 18/407  
 Fantesy, fancy, inclination, 181/  
 51  
 Fasoun, fashion, 62/1693  
 Feffe, (?) 38/966  
 Fel, felle, fierce  
 Felawschipe, to accompany, 111/  
 3141  
 Felefold, manifold, 30/738  
 Felliche, fiercely, 39/997  
 Felnesse, fierceness, 25/618  
 Felonous, wicked, depraved, 18/  
 405  
 Felonye, crime, 124/3542  
 Fer, far, 23/554  
 Ferm, firm, 78/2148  
 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,  
 88/2446  
 Fieblesse, feebleness, 81/2240,  
 112/3176  
 Fille, abundance, 48/1269  
 Flaumbe, flame, 98/2761  
 Fleme, to banish, 29/723  
 Fles, fleece, 180/18  
 Flete, Fleten, to float, flow, pass  
 away, abound, 8/118, 28/690, 146/  
 4223, 152/4376  
 Fletyngge, flowing, 71/1961  
 Fley, flee, 149/4289  
 Fleyen, to flee, 125/3584  
 Flies, fleece, 50/1330  
 Flitte, to remove, 68/1853  
 Flittyng, changing, fickle, 78/  
 2150  
 Flityng, flitting, 12/220  
 Flotere, to float, 99/2817  
 Floteryngge, floating, 87/2420  
 Flouren, to flourish, 131/3763  
 Fodre, fodder, 148/4267  
 Foleyen, Folyen, to act foolishly,  
 67/1821, 1826  
 Folyly, foolishly, 12/220  
 Fooldest, foldest, 105/2984

- Forbrek, broke, interrupted, 108/  
3082  
 Fordoon, to undo, destroy, 62/  
1693  
 Fordryven, driven about, 12/215  
 Foreyne, foreign, 34/851  
 Forghe, furrow, 170/4959  
 Forheved, forehead, 16/346  
 Forknowyng, foreknowledge, 178  
/5187  
 Forleffen, left (*pret.* of *forleve*,  
*linguo*), 9/150  
 Forlete, to cease, 96/2697 ; leave,  
forsake, 22/525  
 Forleten (*p.p.*), neglected, for-  
saken, 5/47  
 Forliven, degenerate from (*de-*  
*genero*), 78/2163  
 Forlorn, lost, 34/858, 121/3452  
 Forme, an error for *ferme*, to make  
firm, 23/547  
 Forpampred, overpampered, 180/5  
 Fors, force ; 'no fors,' no matter,  
182/13  
 Forsweryng, perjury, 23/536  
 Forþenke, to be sorry, grieved,  
41/1058  
 Forþere, to further, promote, 41/  
1057  
 Forþest, farthest, 136/3918  
 Forþi, therefore, 28/689  
 Fortroden, trodden upon,  
trampled, 109/3100  
 Fortunel, fortuitous, 152/4379  
 Fortunouse, Fortuouse, fortuitous,  
26/639, 38/983, 132/3779  
 Forwes, furrows, 180/12  
 Forwiter, foreknower, 178/5204  
 Foryetyn, forgotten, 101/2872  
 Foundement, foundation, 98/2754  
 Fowel, bird, 107/3053  
 Fram, from, 70/1931  
 Freele, frail, 61/1658  
 Frete, to eat, devour, 147/4252  
 Frounce, flounce, 9/147  
 Fructe, fruit, 180/3  
 Frutefyng, fructifying, fruitful,  
6/72  
 Fulfilling, satisfying, 79/2178  
 Fycche, fix, 108/3073. *See*  
*Ficchen.*  
 Fyn, end, 69/1892  
 Gabbe, 'gabbe I?' am I deceived?  
49/1308  
 Galentyne, a dish in ancient  
cookery made of sopped bread and  
spices (*Halliwel*), 180/16  
 Galles, galls, 181/47  
 Gapen, to desire, be greedy for,  
15/324, 36/910  
 Gapinge, desire, 36/910  
 Gastnesse, terror, fear, 75/2079  
 Geaunt, giant, 104/2966  
 Gentillesse, nobility, 78/2154  
 Geometrien, geometrician, 91/  
2552  
 Gerdoned, rewarded, 120/3410  
 Gerdoun, reward, 13/265  
 Gerner, garner, 15/305  
 Gesse, Gessen, to deem, suppose,  
estimate, 17/378, 19/416, 65/1782  
 Gessinge, opinion, 21/475  
 Gest, guest, 38/979  
 Gideresse, a female guide, 108/  
3084  
 Gise, guise, mode, 71/1943  
 Giser, gizzard, 107/3054  
 Glotonus, greedy, 26/620  
 Gnodded, pounded, 180/11  
 Gobet, a bit (of gold), 51/1349  
 Godhed, divinity, 122/3492  
 Goost, spirit, ghost, 40/1036  
 Gouvernaile, government (*guber-*  
*naculum*), 27/651

- Governauce, control, 32/813  
 Goye, joy, 179/5218  
 Graype, to devise, prepare, 19/438  
 Grobbe up, to grub up, 181/29  
 Grond, did grind, 180/15  
 Gynne, snare, trap, 82/2256  
 Gynner, beginner, 150/4330  
 Gyse, guise, mode, 134/3860
- Habitacle, habitation, 57/1525  
 Habunde, to abound, 41/1073  
 Halden, to hold, 41/1053  
 Hale, to draw, drag, 61/1665  
 Halt, holds, 56/1504  
 Hardnesse, hardship, 132/3783  
 Hardyly, boldly, 34/857  
 Hastise, to hasten, 131/3746  
 Haunten, to frequent, 10/168 ; to  
 practise, exercise, 52/1389  
 Heeres, hairs, 4/12  
 Heet, heat, 28/699  
 Hef, raised, heaved, 5/41  
 Hele, health, 93/2623  
 Henten, to seize, 15/326  
 Hepen, to heap up, increase, 153/  
 4418  
 Herburghden, harboured, lodged,  
 53/1409  
 Herie, to praise, 109/3112  
 Hert, hart, 106/3027  
 Herted, hearted, 55/1466  
 Heve, to raise, heave, 171/4968  
 Heved, head, 4/13  
 Hevenelyche, heavenly, 8/105  
 Hevie, to make heavy, 171/4967  
 Hey, high, 22/523  
 Heyere, higher, 143/4117  
 Heyze, high, 171/4969  
 Hielde, pour, 35/899  
 Hizte, to adorn, 8/116
- Hoke, hook, 16/347  
 Holily, wholly, entirely, 90/2503  
 Homelyche, homely, 105/3001  
 Hond, hand, 20/449  
 Honter, a hunter, 12/228  
 Hool, whole, 46/1191  
 Hoolnesse, wholeness, 164/4754  
 Hoope, to hope, 17/384  
 Hore, hoary, 4/13  
 Humblesse, humility, 80/2213  
 Hungry tyme, time of famine, 15/  
 314  
 Hurlten, to rush against, to  
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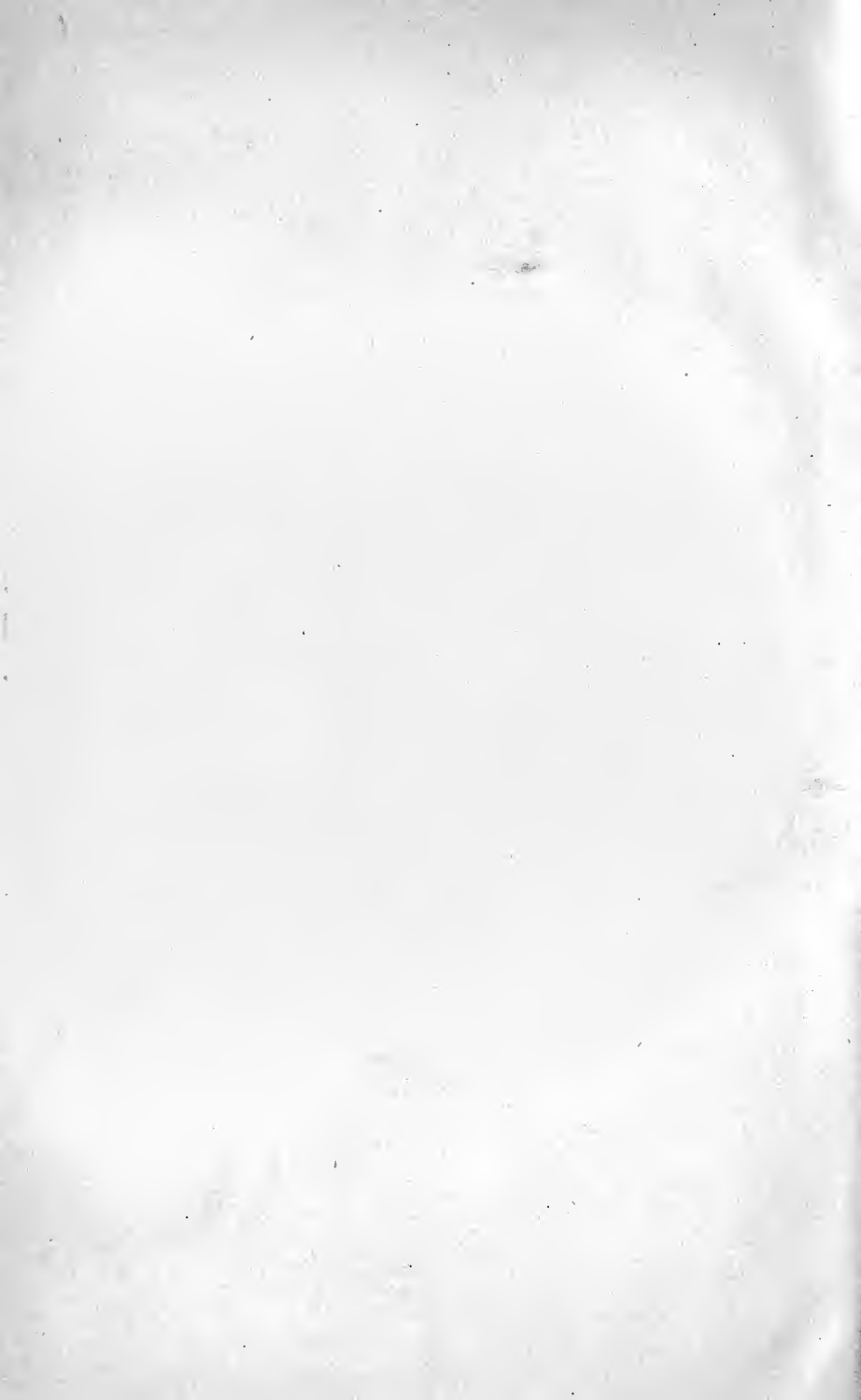
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 Unwoot, knows not, 175/5099  
 Unworshipful, dishonoured, 75/2054  
 Uphepyng, heaping up, 37/951  
 Upsodoun, upside down, 48/1274, 156/4501  
 Upsprong, upsprung, 180/10  
 Used, accustomed, wonted, 22/512  
 Uterreste, extremest, outermost, 7/95  
  
 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  
 Willynge, desire, 178/5203  
 Wilne, to desire, 17/367  
 Wilnyng, desire, 98/2781  
 Wirche, to work, 12/235  
 Wirchyng, working, operation, 95/2677  
 Wist, known, 170/4937  
 Witen, to know, learn, 88/2458, 132/3776, 160/4624  
 Wipdrow, withdrew, 64/1751  
 Wiphalden, to withhold, 142/4105  
 Wipoute forþe, outwardly, 165/4803  
 Wipseid, denied, 90/2501

- Wipstant, withstand, 29/715  
 Wipstone (p.p.), withstood, 14/290  
 Witesfully, attestedly, publicly, 131/3765  
 Witynge, knowledge, 156/4526  
 Wod, woad, 180/17  
 Wod, Wode, mad, raging, 12/225  
 Wode, wood, 39/995  
 Wodnesse, 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  
 Wope, 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  
 Wropely, 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  
 Yficched, fixed, 136/3910  
 Yfinissed, finished, 125/3558  
 Yflit, 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 imagination, 166/4812  
 Ymaked, made, 87/2426  
 Ymedeled, mixed, 140/4029  
 Ynouz, enough, 71/1947  
 Yplitid, pleated, folded, 9/147  
 YPORVEYD, YPURVEID, foreseen, 155/4467, 4468  
 Ysen, seen, 72/1982  
 Yshad, shed, scattered, 68/1874  
 Yshet, shut, 170/4955  
 Ysmyte, smitten, 80/2202  
 Yspedd, made clear, determined, 161/4657; despatched, 149/4295  
 Yspendyd, examined (*expediero*), 161/4668  
 Ysprad, spread, 78/2140  
 Yspranid, sprinkled, mixed, 42/1102. *Read* yspraind.  
 Ystrengþed, strengthened, 175/5098  
 Ypewed, behaved, 139/4008  
 Yprongen, pressed, squeezed, 57/1521  
 Ytravailed, laboured, 155/4469  
 Ytretid, handled, performed, 131/3765

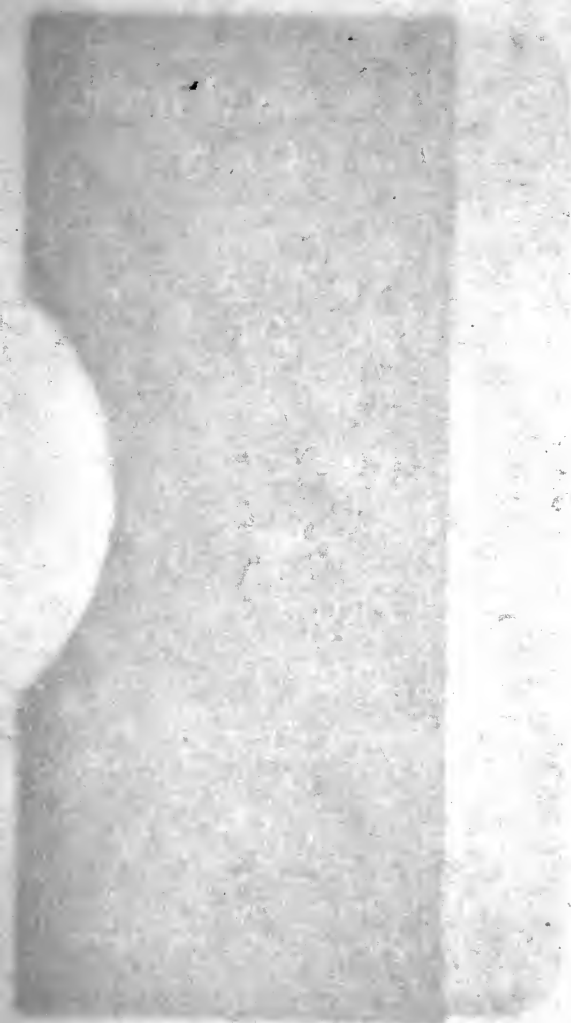
- Yvel, evil, 105/2976  
 Ywened, believed, 145/4178  
 Ywist, known, 155/4475  
 Ywoven, woven, 6/51  
 Ywyst, known, 164/4759  
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