Chaucer's Translation

of

Boethius's "De Consolatione Philosophiae."

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EDITED FROM

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BY

RICHARD MORRIS,
EDITOR OF CHAUCER'S POETICAL WORKS, SPENSER'S WORKS, DAN MICHEL'S ATENBEITE
OF INWYT, ETC.; MEMBER OF COUNCIL OF THE PHILOLOGICAL AND
EARLY ENGLISH TEXT SOCIETIES.

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INTRODUCTION.

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

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

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

1 Other translations are by John Walton of Osney, in verse, in 1410 (Reg. MS. 18, A 13), first printed at Tavistock in 1525, and to be edited some time or other for the E. E. T. S. An anonymous prose version in the Bodleian. George Coluile, alias Coldewel, 1556; J. T. 1609; H. Conningesbye, 1664; Lord Preston, 1695, 1712; W. Causton, 1730; Redpath, 1785; R. Duncan, 1789; anon. 1792 (Lowndes).
Consolation as 'a book not known by many.' Belgium had her translations—both Flemish and French; Germany hers, France hers, Italy hers. The Latin editors are too numerous to be catalogued here, and manuscripts abound in all our great libraries.

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

1. 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 pat may 3eue a lawe to loneres. loun is a gretter lawe and a strengere to hym self than any lawe pat men may 3euen.

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

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

1 Dante, in his Convito, says, "Misimi a legger quello non conosciuto du molti libro di Boezio, nel quale captivo e diseacciato consolato s'avea."
2 Printed at Ghent, 1485.
3 By Reynier de Seinct Trudon, printed at Bruges, 1477.
4 An old version of the 11th cent., printed by Graff, and a modern one printed at Nuremberg, 1473.
5 By Jean de Mêung, printed at Paris, 1491.
6 By Varchi, printed at Florence, 1551; Parma, 1798.
II. A DRUNKEN MAN.

A dronken man wot wel he hath an hous,
But he not which the righte wey is thider.

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

\textit{Ryght as a dronken man not nat} by whiche pape he may retourne home to hors house.—(Chaucer's Trans., p. 67.)

\textit{Sed velut ebris, domum quo tramite revertatur, ignorat.}

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

III. THE CHAIN OF LOVE.

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

(Knightes Tale, p. 92.)

That \textit{pe} world with stable feith / varieth acordable chaungynges // \textit{pat} the contraryos qualite of elementz holden amonge hem self aliaunce perdurable / \textit{pat} phebus the sonne with his goldene chariet / bryngeth forth the rosee day / \textit{pat} the mone hath commandement ouer the nyhtes // whiche nyhtes hesperus the eue sterre hat[h] browt // \textit{pat} pe se gredy to flowen constreyneth with a certeyn ende hise floods / so \textit{pat} it is nat [e]ueful to strechche hise brode termes or bowndes vp on the erthes // \textit{pat} is to seyn to couere alle the erthe // At this a-cordaunce of thinges is bownden with loue / \textit{pat} gouerneth erthe and see / and [he] hath also commandement3 to the heuenes / and yif this loue slakede the brydelis / alle thinges \textit{pat} now louen hem to-gideres / wolden maken a batayle contynuall and stryuen to fordoon the fasoun of this worlde / the which they now leden in acordable feith by fayre moenynges // this loue halt to-gideres peeples / ioygned with an hooly bond / and knytteth sacrement of maryages of chaste loues // And lone enditeth lawes to trewe selawes // O weleful weere mankynde / yif thilke loue \textit{pat} gouerneth heuene gouerned yowre corages /.—(Chaucer’s Boethius, bk. ii. met. 8.)

\begin{itemize}
  \item Quod mundus stabili fide
  \item Conordes variat vices,
  \item Quod pugnantia semina
  \item Fœsus perpetuum tenent,
  \item Quod Phebus roseum diem
  \item Curru provehit aureo,
  \item Ut quas duxerit Hesperus
\end{itemize}

1. The Harl. MS. reads \textit{not nat}, to the confusion of the metre.
2. = ne wot nat = knows not.
Phoebus noctibus imperet,  
Ut fluctus avidum mare  
Certo fine coercet,  
Ne terris liceat vagis  
Latos tundere terminos;  
Hanc rerum seriem ligat,  
Terras ac pelagus regens,  
Et caelo imperitans amor.  
Hic si frena remiserit,  
Quicquid nunc amat invicem,  
Bellum continuo geret;  
Et quam nunc socia fide  
Pulcris motibus incitant,  
Certent solvere machina.  
Hic sancto populos quoque  
Junctos fœdere continet,  
Hic et conjugii sacrum  
Castis nectit amoribus,  
Hic fides etiam sua  
Dictat jura sodalibus.  
O felix hominum genus,  
Si vestros animos amor,  
Quo caelum regitur, regat.—(Boeth., lib. ii. met. 8.)

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

That, that the world with faith, which that is stable  
Dyverseth so, his stoundes concordynge;—  
That elementz, that ben so discordable,  
Holden a bond, perpetually durynge;—  
That Phebus mot his rosy carte forth brynge,  
And that the mone hath lordschip overe the nyghte;—  
Al this doth Love, ay heryd 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.  
(Ibíd. st. 244, 245.)
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IV. MUTABILITY DIRECTED AND LIMITED BY AN IMMUTABLE AND DIVINE INTELLIGENCE.

That same prynce and moevere cek, 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 yat wel here dayes abregge;

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

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

(\textit{Knightes Tale}, vol. ii. p. 92, 93.)

\begin{quote}
\textit{The engendrynge of alle pinges quod she and alle \textit{\textit{he}} progressiouns of muauble nature, and alle pat moocer} in any manere taketh hys causes. hys ordre, and hys formes, of \textit{\textit{he}} stablenesse of \textit{\textit{he}} denuyne pouzt [and thilke denuyne thowht] \textit{\textit{he}} pat is yset and put in \textit{\textit{he}} toure. \textit{\textit{he}} pat is to seyne in \textit{\textit{he}} heyst of \textit{\textit{he}} simplicite of god. stabliseth many manere gyses to pinges \textit{\textit{he}} pat ben to don.}—(\textit{Chaucer's Boethius}, bk. iv. pr. 6, p. 134.)
\end{quote}

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,
Descendynge so, til it be corumpable.

(\textit{Knightes Tale}, vol. ii. p. 92.)

For al ping \textit{\textit{pat}} is cleped imperfit \textit{\textit{\oe}}, is prouded imperfit by \textit{\textit{he}} amenuysynge of perfeccioun \\textit{\textit{\e}}, or of ping \textit{\textit{pat}} is perfet \\textit{\textit{\oe}}, and her-of come\textit{\textit{\e}} it \textit{\textit{\e}} in every ping general \textit{\textit{\e}}, yif \textit{\textit{\e}} pat \textit{\textit{\e}} men seen any ping \textit{\textit{\e}} pat is imperfit \textit{\textit{\e}}, certys in pilke general \textit{\textit{\e}} mer ben somme ping \textit{\textit{\e}} pat is perfet. For yif so be pat perfeccioun is don awey \textit{\textit{\e}}, men may nat \textit{\textit{\e}} inke nor seye fro whennes pilke ping is \textit{\textit{\e}} pat is cleped imperfit \textit{\textit{\e}}. For \textit{\textit{he}} nature of pinges ne token nat her bygynnyng of pinges amenuised and imperfit \textit{\textit{\e}}, but it proced\textit{\textit{\e}} of pingus \textit{\textit{\e}} pat ben al hool \textit{\textit{\e}}, and absolut \textit{\textit{\e}} and descend\textit{\textit{\e}} so doune in-to outerest pinges and in-to pingus empty and wip-oute fruyt.
but as I hane shewed a litel her byforme. \( \hat{p} \)at yif \( \hat{p} \)er be a blisfulnesse \( \hat{p} \)at be frele and vein and imperfit. \( \hat{p} \)er may no man doute. \( \hat{p} \)at \( \hat{p} \)er \( \hat{p} \)ys blisfulnesse \( \hat{p} \)at is sad stedfast and imperit.'—(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 subtala, unde illud, quod imperfectum perhibetur, extriterit, ne singi quidem potest. *Neque enim ab diminutis inconsummatisque natura rerum cepit exordium, sed ab integris absolutisque procedens in hac extrema atque effecta dilabitur.* Quod si, uti paulo ante monstravimus, est quaedam bona fragilis imperfecta felicitas, esse aliquam solidam perfectanque non potest dubitari.— *(Boeth., lib. iii. pr. 10.)*

VI. GENTILITY.

For gentilnesse nys but renome
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 \( \hat{p} \)e name of gentilesse be referred to renoun and clernesse of linage. \( \hat{p} \)an is gentil name but a foreine \( \hat{p} \)ing.

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

Quae [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 \( \hat{p} \)at he myyte ben domesman or inge 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.


(1) Syn God setli every thynge, out of dountance,
And hem disponeth, thorough his ordinannce,
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In hire merites sothely for to be,
As they shul comen by predesteyné

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(2) For som men seyn if God seth al byforne,
Ne God may not deseyved ben pardé!
Than moot it fallen, theigh men hadde it 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.

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(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 thynge comynge;

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

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

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

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

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(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 thynge to come, al falle it foule or faire.

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

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

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

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

And this sufficeth right ynough, certeyn,
For to distruye oure fe choys everydele.

(1) Quae tamen ille ab aeterno cuncta prospiciens providentiae cernit
intuitus, et suis quaque meritis prædestinata disponit. . . . (Boethius,
lib. v. pr. 2.) . . . . . . . . . . . . . . . . . .
(2) Nam si cuncta prospicit Deus neque falliullo modo potest,
evenire necesse est, quod providentia futurum esse præviderit. Quare
si ab aeterno non facta hominum modo, sed etiam consilial voluntatesque
presciscit, nulla erit arbitrii libertas;
(3) Neque enim vel factum alia vel quælibet existere poterit
voluntas, nisi quam nescia falli providentia divina præsenserit. Nam
si res aliorsum, quam prævisæ sunt detorqueri valent, non jam erit
futuri firma præscientia;
(4) Sed opinio potius incerta; quod de Deo nefas credere judico.
(5) Aiunt enim non ideo quid esse eventurum quoniam id prævi-
dentia futurum esse prospecxerit; 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 prævidentur, sed necesse est
quæ futura sunt prævideri.
(7) Quasi vero quæ cujusque rei causa sit,
(8) Præscientiæ futurorum necessitatis an futurorum necessitas
providentie, 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 quipsiam sedeat, opinionem quæ eum sedere conjectat
veram esse necesse est: at e converso tursus,
(11) Si de quopiam vera sit opinio quoniam sedet cum 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 haec potius vera est, quoniam quempiam sedere precessit. Ita cum causa veritatis ex altera parte procedat, inest tamen communis in utroque necessitas.

(13) Similia de providentia futurisque rebus ratiocinari patet.

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

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

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

IX. THE GRIEF OF REMEMBERING BYGONE HAPPINESS.

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

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

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

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

X. VULTURES TEAR THE STOMACH OF TITYUS IN HELL.

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

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

Ye fowel pat hyzt voltor pat etip ye stomak or ye giser of ticius.

(Chaucer's Boethius, p. 107.)

XI. THE MUTABILITY OF FORTUNE.

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

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

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

(Chaucer's Boethius, p. 32.)

1 Cf. Dante, Inferne, 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 'Troylus and Cryseyde' with pp. 31, 33, 35, and p. 34 of Chaucer's Boethius.)

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

XII. WORLDLY SELYNESSE

Imedled is with many a bitternesse.
Ful angwyshous than is, God woote, quod she,
Condicion of veyn prosperite!
For oyther joies comen nought yfeere,
Or elles no wight hath hem alwey here.

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

Pe sweetnesse of mannes welefulnesse is yspranid wip many[e] bitternesses.—(Chaucer's Boethius, p. 42.)

—ful anguissous ping is pe condicioun of mans goodes. For eyper it come p al to-gidre to a wy^t. or ellys it laste p 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 nunquam tota perpetua subsistat.—(Ib.)

O, brotel wele of mannes joie unstable!
With what wight so thow be, or how thow pleye,
Other 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 thynge mot fle,
Thanne every tyme he that hath in memorie,
The drede of lesyng maketh hym that he
May in no parftyte selynesse be:
And if to lese his joie, he sette not a myte,
Than semeth it, that joie is worth ful lite.

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

(1) What man pat pis toumbyng welefulnesse leediþ, eiperr he woot pat [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 aadrad þat he ne lese þat þing. þat he ne doute þat but þat he may leesen it.
For whiche pe continual drede þat he hæp ne suffriþ hym nat to ben weleful. Or ellys yif he leese it he wene[þ] to be dispised and forlethen hit. Certis eke þat is a ful lytel goode þat is born wip enene hert[v] when it is loost.—(Chaucer’s Boethius, pp. 43, 44.)

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

(2) Si scit, nescit neamit, ne amitterat; quare continuus timor non sinit esse felicem. An vel si amiserit, negligendum putat? Sic quoque perexile bonum est, quod sequo 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 whcil bothrowe,

Than laugeth she, and maketh hym the mowe.

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

She (Fortune) vseþ ful flatryng familiarite wip hem þat she enforeþ to bygyle.—(Chaucer’s Boethius, p. 30.)

She laugþ and scornþ þe wepyng of hem þe whiche she hæþ maked wepe wip hir free wille . . . . Yif þat a wyþt is seyn weleful and ouerprowe in an houre.—(Ib. p. 33.)

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

See Chaucer’s Boethius, p. 110, 111.

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

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

I have seen the following elsewhere:

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

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

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

Et dolor atatem jussit inesse suam. And soron hap comaunded his age to be in me (p. 4).

Mors hominum felix, que se nec dulcisbus annis
Insistit, et mostis sorpe vocata venit.

Et ma douleur commanda a vieillesse
Entrer en moy / ains quen fast hors iennesse.

Quervimonium lacrymabilem. Wepli compleynte (p. 5). Fr. ma complainte moy esmounant a pleurs.

Styli officio. Wip office of poynet (p. 5). Fr. (que ie redunisse) par escript.

Inexhaustus. Swiche ... pat it ne my3[e] not be emptid (p. 5). Fr. inconsumptible.

Scenicus meretricus. Comune strumpetis of siche a place pat men clepen pe theatre (p. 6). Fr. ces ribaudelles fardees.

Precipiti profundo. In ouer-prowyng depnesse (p. 7).

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

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

Inter secreta othia. Among my secre resting whiles (p. 14). Fr. entre mes secrettes et oysensees estudes.

Palatini canes. pe houndys of pe palays (p. 15). Fr. les chiens du palais.
Muscular prolix. Of pi masculyn children (p. 37). Fr. de ta lignie masculine.

Ad singularem felicitatis tum cumulum venire delectat. It delitep me to comen now to pe singuler vphepyng of pi 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 pilke litel habitacle (p. 57). Fr. de cest trespetic habitacle.

Late patentes plagas. be brode shewyng contreys (p. 60). QViconques tend a gloire vaine
Et le droit estre souueraine
Voye les regions patentes
Du ciel . . . . . . 

Ludens hominum cura. be pleiynge besines of men (p. 68).
Si quil tollist par doulz estude
Des hommes la sollicitude .

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

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

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

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

Quos premunt septem gelidi triones. Alle pe peoples pat ben vndir pe colde sterres pat hy3ten pe seuene triones (p. 55). Fr. ceuxx de septentrion.

Ita ego quoque tibi veluti corollarium dabo. Ry3t so wil I 3eue pe here as a corolarie or a mede of coroune (p. 91). Fr. semblablement ie te donneray ainsi que vng correlaire.

In stadio. In pe stadie or in pe forlounge (p. 119). Fr. ou (for au) champ.

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

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

Universitatis ambitum. Environymnge of pe vniuersite (p. 165). Fr. lauiournement de l uninersalite.
INTRODUCTION.

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

Scientiam nunquam deficientis instante rectius estimabis. You shalt demen [it] more ryghtfully pat it is science of presence or of instance pat neuer ne fayleþ (p. 174). Fr. mais tu la diras plus droittement et mieuux science de instante presentialite non jamais defaillant mais eternelle.

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

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

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

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

Melliflui . . . oris Homerus is thus quaintly Englished: Homer wip be hony moupe, pat is to seyn. homer wip be swete dites (p. 153).

1 See pages 39, 50, 61, 94, 111, 133, 149, 153, 159.
The present translation of the *De Consolatione* is taken from Additional MS. 10,340, which is supposed to be the oldest manuscript that exists in our public libraries. After it was all copied out and ready for press, Mr Bradshaw was kind enough to procure me, for the purpose of collation, the loan of the Camb. University MS. ii. 3. 21, from which the various readings at the foot of the pages are taken.

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

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

The Addit. MS. has frequently thilke (singular and plural), and -nes (in wrecchednes, &c.), when the Camb. MS. has thilke 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.

1 In the Canterbury Tales we find participles in -ynge.

2 It is nearly always thilke in the Canterbury Tales.
APPENDIX TO INTRODUCTION.

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

The Senator Boethius is the last of the Romans whom Cato or Tully could have acknowledged for their countryman. As a wealthy orphan, he inherited the patrimony and honours of the Anician family, a name ambitiously assumed by the kings and emperors of the age; and the appellation of Manlius asserted his genuine or fabulous descent from a race of consuls and dictators, who had repulsed the Gauls from the Capitol, and sacrificed their sons to the discipline of the Republic. In the youth of Boethius the studies of Rome were not totally abandoned; a Virgil is now extant, corrected by the hand of a consul; and the professors of grammar, rhetoric, and jurisprudence, were maintained in their privileges and pensions by the liberality of the Goths. But the erudition of the Latin language was insufficient to satiate his ardent curiosity; and
Boethius is said to have employed eighteen laborious years in the schools of Athens, which were supported by the zeal, the learning, and the diligence of Proclus and his disciples. The reason and piety of their Roman pupil were fortunately saved from the contagion of mystery and magic, which polluted the groves of the Academy, but he imbibed the spirit, and imitated the method, of his dead and living masters, who attempted to reconcile the strong and subtle sense of Aristotle with the devout contemplation and sublime fancy of Plato. After his return to Rome, and his marriage with the daughter of his friend, the patrician Symmachus, Boethius still continued, in a palace of ivory and [glass] to prosecute the same studies. The Church was edified by his profound defence of the orthodox creed against the Arian, the Eutychian, and the Nestorian heresies; and the Catholic unity was explained or exposed in a formal treatise by the indifferencé 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 circens. Prosperous in his fame and fortunes, in his public honours and private alliances, in the cultivation of science and the consciousness of virtue, Boethius might have been styled happy, if that precarious epithet could be safely applied before the last term of the life of man.

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

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

While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the
Consolation of Philosophy; a golden volume not unworthy of the leisure of Plato or Tully; but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide, whom he had so long invoked at Rome and Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the inconstancy of fortune. Reason had informed him of the precarious condition of her gifts; experience had satisfied him of their real value; he had enjoyed them without guilt; he might resign them without a sigh, and calmly disdain the impotent malice of his enemies, who had left him happiness, since they had left him virtue. From the earth, Boethius ascended to heaven in search of the Supreme Good; explored the metaphysical labyrinth of chance and destiny, of prescience and free-will, of time and eternity; and generously attempted to reconcile the perfect attributes of the Deity with the apparent disorders of his moral and physical government. Such topics of consolation, so obvious, so vague, or so abstruse, are ineffectual to subdue the feelings of human nature. Yet the sense of misfortune may be diverted by the labour of thought; and the sage who could artfully combine in the same work the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness which he affected to seek. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius, and forcibly tightened till his eyes almost started from their sockets; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; the writings of the philosopher were translated by the most glorious of the English kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a Catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom and the fame of miracles. In the last hours of Boethius, he derived some comfort from the safety of his two sons, of his wife, and of his father-in-law, the venerable Symmachus. But the grief of Symmachus was indiscreet, and perhaps disrespectful; he had presumed to lament, he might dare to revenge, the death of an injured friend. He was dragged in chains from Rome to the palace of Ravenna; and the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.—Gibbon's Decline and Fall, 1838, vol. vii. p. 45—52 (without the notes).
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<td>Gloria vero quam fallax sæpe, quam turpis est!</td>
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<td>6</td>
<td>Omne hominum genus in terris</td>
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<td>Quid autem de corporis voluptatibus loquar?</td>
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<td>Habet omnis hoc voluptas</td>
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<td>Nihil igitur dubium est, quin</td>
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<td>Eheu, quam miseris tramite devio</td>
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<td>Hactenus mendacis formam felicitatis ostendisse</td>
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<td>O qui perpetua mundum ratione gubernas</td>
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<td>Quoniam igitur quae sit imperfecti</td>
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<td>Huc omnes pariter venite capti</td>
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<td>Assentior, inquam.</td>
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<td>Quisquis profunda mente vestigat verum</td>
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<td>Tum ego, Platonis, inquam, vehementer assentior</td>
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LIBER PRIMUS.

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 ³ aliter tristicie.
7 Quisquis composito.
8 Sentis ne inquit.
9 O stelliferi conditor orbis.
10 Hic ubi continuato dolore.
11 Cum phebi radijs.
12 Primum igitur pateris rogacionibus.
13 Nubibus atris condita.

EXPLICIT LIBER PRIMUS.

LIBER SECUNDUS.

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

¹ MS. hanc.
² MS. illipser.
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6 Cum primo polo.
7 Tunce ego nera inquam.
8 Contraque.
9 Quisquis ualet perhennem cantus.
10 Set cum rationum iam in te.
11 Felix in mirum iam prior etas.
12 Quid autem de dignitatibus.
13 Nouimus quantos dederat.
14 Tum ego scis inquam.
15 Quicunque solam mente.
16 Set ne me inexorabile.
17 Quod mundus stabile fide.

EXPLICIT LIBER SECUNDUS.

LIBER TERCiUS.

1 Iam tantum illa.
2 Qui serere ingenium.
3 Tunce defixo paululum.
4 Quantas rerum flectat.
5 Uos quoque terrena animalia.
6 Quamuis fluenter divus.
7 Set dignatidibus.
8 Quamuis se tirio.
9 An uero regna.
10 Qui se ualet esse potentem.
11 Gloria uero quam fallax.
12 Omne hominum genus in terris.
13 Quid autem de corporibus.
14 Habet hoc voluptas.
15 Nichil igitur dubium est.
16 Heu que miseror tranite.
17 Hactenus mendacio formam.
18 O qui perpetua.
19 Quoniam igitur qui scit.
20 Nunc omnes pariter.
21 Assencior inquam cuncta.
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22 Quisque profunda.
23 Tunco ego platoni inquam.
24 Felix qui poterit.

EXPLICIT LIBER TERCUS.

LIBER QUARTUS.

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

EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

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

EXPLICIT LIBER QUINTUS ET ULTIMUS.
Boethius deplores his misfortunes in the following pathetic elegy.

When Fortune was favourable
Death came near Boethius,
but in his adversity life is unpleasantly protracted.

Allas I wepyng am constrained to bygynne vers of sourful materie. 

At pe leest no drede ne myst[e] over-come po muses.

Pat pei ne weren felawes and folwedwen my wey. Pat is to seynne when I was exiled. Pei pat weren glorie of my youthe whilom welyful and grene conforten now pe sourful werdes of me olde man. For elde is comen vnwarly vpon me hasted by pe harmes pat I haue. and

Death turns a deaf ear to the wretched.

When Fortune was prouitable
Death came near Boethius,
but in his adversity life is unpleasantly protracted.

Verses—veres
tears—teeres
leest—leeste
myft[e] over-come—myhte convem
seynne when—seyn when
youthe—MS. joyst, C.gowthe
sorouful wrethes—sorful wierdes [i.e. fata]
sorou—sorwe

12 nep—MS. haje
be—ben
hore—hoore
new—new
myne—myne
slake—slake
vpon—of
empt—emptal
bilk[e]—bilkhe
weylful—welyful
comep not—comth not
weepyng—wepyng
frendes what or wherto anaunted[e] pe me to be weleful: for he pat hap fallen stood not in stedfast degree.

**HIC DUM MECUM TACITUS.**

In be mene while pat I stille recorded[e] pise pinges

wip my self, and markede my wepli compleynete wip

office of poyntel. I saw stondyng aboue pe heyxt of my

heued a woman of ful greet reuerence by semblaunt

hir eyen brennyng and clere seing ouer pe comune

my3t of men. wip a lijfly colour and wip swiche vigoure

and strenke pat it ne my3t[e] not be emptid.  

were it so pat sche was ful of so greet age. pat men ne

wolde not trowe in no manere pat sche were of oure

elde.' pe stature of hir was of a douts Ingement. for

sumtyme sche constreynd[e] and schronk hir seluen

lyche to pe comune mesure of men. and sumtyme it

semed[e] pat sche touched[e] pe heuene wip pe heyxt[e]
of hir heued. and when sche hef hir heued heyer sche

perced[e] pe selue heuene. so pat pe sy3t of men lokyng

was in ydel.  

Hir clopes weren maked of ry3t delye

predes and subtilt crafte of perdurable matere. pe wyche

clopes sche hadde wowen wip hir owen hondes: as I

knew wel aftir by hir selfe. declaryng and schewyng
to me pe beaunte. pe wiche clopes a derkenes of a for-

leten and dispised elde had[de] duskid and dirkid as

it is wont to dirken by-smoked ymages.  

In pe ne-

| 26 anaunted[e]—anauntedede | 27 hab—MS. habe       | 28 nat—nat         | 29 In be mene—omitted recorded[e]—recordede |
| 30 saw—MS. sawe, C. sawh   | 31 stondying above—MS. stondying above, C. stondying above, C. stondying above | 32 brennyng—brennyng | 33 clere seining—clere seying |
| 34 strenke—strenthe       | 35 empit—it myhte     | 36 wolde—trowen    | 37 ingement—Ingemen |
| 38 sumtyme—sumtyme        | 39 lycce—lyk          | 40 semed[e]—semede | 41 when—when |
| 42 perced[e]—percedde     | 43 my3t—lyche         | 44 crafte—craft    | 45 women—MS. women, C. women |
| 46 longe—lange            | 47 duskid—duskid      | 48 dispised—dispised| 49 by-smoked—the smoked |
| 50 manere—manere         | 51 dusked—dusked      | 52 perced[e]—percedde| 53 netherest—netherest |

**Philosophy appears to Boethius,**

like a beautiful woman,
A DESCRIPTION OF PHILOSOPHY.

53 a grekyseche T. pat signifié pe liij contemplatif.

56 degrees men mysþ[en] clyme fro pe nepemast[e] lettre to pe ouermast[e]. Napeles hondes of sum men hadde korne pat cloe by vyolence and by strenchep. And eueryc he man of hem hadde born away syche pcees as he mysþe geet[e]. And forsope pis forsaiðe woman ber bookes in hir ryȝt honde. and in hir lefte honde sche ber a ccepþre. And when sche saô; pese poetical muses aprochen aboute my bedde. and endyte-ynge words to my wepynges. sche was a lytel ameued and glowed[e] wiþ cruel eyen. Who quod sche hâp suffired aprochen to pis seek[e] man pis comune strun-petis of siche a place pat *men cleyen pe theatre.

60 They may accurstom the mind to bear crið, but cannot free it from its malady. They may accurstom the mind to bear crið, but cannot free it from its malady.

64 Philosophy bids the Muses leave Beothius.

[* fol. 4.]

68 As they only increase his sorrow with their sweet venom.

72 ben no ping fruteliyng nor profitable destroyen pe cornes plentifulone of frutes of reson. For pei holden pe hertes of men in usage. but pei ne delynuere not folk fro maladye. but if pe muses hadde wiþdrawen...
from me with your flattery. Any unprofitable man as men be wont to say uncomely amongs the people. I would were suffered the last greeously.

For why in syche an unprofitable man myne ententes weren no pining endamaged. But the wipdrawen me the pis man had ben norsched in studies or scoles of Eleaticis and of academecis in grecce. But go now raper awaye these meremaydens wyche ben swete til it be at the laste. And suffered these man to be cured and healed by myne muses. Pat is to say by notful sciences. And these is companygnie of muses I blamed casten wroably the chere adounward to the erfe and schewing by redenessse his schame pei passed somowfully the preschefolde. And I of whom the stole plonged in teres was bedder so pat I ne myt[c]e not knowe what pat woman was of so imperial auctorite. I wax al a-besid and astoned. And caste my stole adoun in to the erfe. and bygan stille fort o abide what sche wolde done afterwaerde. Po come sche nere and sette hir doun vpon the vterrest[e] corner of my bedde. and sche by-holde my chere pat was cast to the erfe heuy and greeous of wepyng. compleinede wip these wordes pat I schal sey wip perturbacioun of my pount.

HEU QUAM PRECIPITI MERSA PROFUNDO.

Alas how the pount of man dreint in ouer browynig deppeness dulce and forlet the hys proper clerenessse, myntyne to gone in to foreyne darknesse as ofte as hys anocious bisines wexip wip-outhe mesure.

Philosophy is deeply grieve, because they have not seduced one of the profane, but one who has been brought up in Eleatic and Academic studies.

Philosophy expresses her concern for Boethius. She bids the schiwa begone.

Blushing for shame they pass the threshold.

Boethius is astonished at the presence of the august dame.
Man in his freedom knew each region of the sky,

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

the nature and properties of the seasons,

and the hidden causes of nature.

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

Pat is dryuen to and fro with worldly wyndes. ¶ pis man pat sumtyme was fre to whom pe heunene was open and knowen and was wont to gone in heunene lyche papes. and sau4 pe lythnesse of pe rede sunne. and sau4 pe sterres of pe colde moone. and wyche sterre in heunene vse ped wandryng risorses yflit by dyuere spares. ¶ pis man ouer comere hadde comprehended al pis by nombre. of accountyng in astronomy. ¶ And ouer pis he was wont to seche pe causes whennes pe soun-

yng wyndes mocuen and bisen pe smo:pe water of pe see. and what spirit turnep pe stable heunene. and whi pe sterre ryseped oute of pe rede eest. to falle in pe westren wawes. and what atte MPIp pe lusty hours of pe fyrste somer sessoun pat hi3tep and apparaip pe erpe wip rosene floures. ¶ And who makep pe plenteouse autumpne in fulle 3eres fletip wip heuy grapes. ¶ And eke pis man was wont to telle pe dyuerecauses of nature pat weren yhid.

Allas now liep he emptid of lyt of his pous4. and hys nekke is pressid wip heuy cheynes and berep his chere enclined adoune for pe greet[e] weyst. and is constreynd to loke on foule erpe.

SET MEDICINE INQUIT TEMPUS.

[The i:de prose.] But tyme is now quod sche of medicine more pen of compleynete. ¶ Forsope pen sche enteyndyng to me warde wip al pe lokyng of hir eyen saide. ¶ Art nou pout he quod sche pat sumtyme I-norscid wip my mylke and fostre[d] wip my meetes were ascape and come to corage of a perfitt man. ¶ Certys I zaf pe
syche armures pat 3if 3ou 3i self ne haddest first caste hem away. pei schulden hane defendid pe in sykernessse 132 pat may not be ouer-comen. ¶ Knowest 3ou me not.

* Why art 3ou stille. is it for schame or for astonyng.

It were me leuer pat it were for schame, but it semep me pat astonyng he 3ap oppressed pe. ¶ And whan sche say me not oonly stille, but wip-outen office of tonge and al doume, sche leide hir honde softly vpon my brest and seide. ¶ Here nis no peril quod sche.

¶ He is fallen in to a litargie. whiche pat is a comune sekenes to hertes pat ben deseined. ¶ He 3ap a litel forgoten hym self. but certis he schal ly3tly remembruen hym self. ¶ 3if so be pat he 3ap knownen me or now.

and pat he may so done I wil wipe a litel hys eyen. pat ben derked by pe cloude of mortel jinges ¶ pise wordes seide sche. and wip pe lappe of hir garment yplitid in a fourenche sche dried[e] myn eyen pat were ful of pe wawes of my wepynges.

**TUNC ME DISCUSSA.**

Bus when pat ny3t was discussed and chased away.

darknesses forleffen me. and to myn eyen repeyre aseyne her firste strenk[ep], and ry3t by en sample as pe sonne is hid when pe sterres ben clustred. pat is to sey when sterres ben couered wip cloudes by a swifte wynde pat hy3t choruses. and pat pe firmament stont derked by wete ploungy cloudes. and pat pe sterres not apperen vpon heuene. ¶ So pat pe ny3t semep sprad 156 vpon erpe. ¶ Yif pan pe wynde pat hy3t borias

131 syche—swiche
132 caste—C. cast
133 not be—nat ben
134 art—arow
135 rewe—rewe
136 hape—MS. happe
138 tonge—tunge
donbye—downmb
hounde—hand
139 Here—her
140 litargie—litarge
which
141 sekenes—sykenesse
142, 143 hape—MS. hape
144 done—doon
wil wipe—wol wypen
145 garment—garment
147 dried—[dried]—dryede
were—weeren
148 ful—fulle
149 when—whan
150 myn—myne
151 repeyre—repeyrede
152 aseyne—omitted
her firste—hir fyrst
153 hid—MS. hidde, C. hid
when—whan
154 hy3t—heuhte
chorus—MS. thorius
stont—MS. stonde, C. stant
157 han—thanne
wynde—wynd
hy3t—hyhte
sent out of pe kaues of pe contre of Trace betip pis nyzt. pat is to seyn clasi[p] it away and descouere[p] pe closed day. \[\_\] pan schine[p] phebus yshaken wip sodeyne lyzt and smyte[p] wip hys bemes in merucelyng eyen.

Haut 1 aliter thysticie.

 Riyzt so and none opher wyse pe clouds of sorowe dissolved and don awey. • I took heuene. and receyuede mynde to knowe pe face of my fycisien. • So pat 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 sou[e].

and I seide pus. • O pou maistresse of alle uertues descendid fro pe soucreyne sete. Whi art pou comen in to pis solitarie place of myn exil. • Art pou comen for pou art mad coupable wip me of fals[e] blames.

She addresses her. She expresses her concern for him, and tells him that she is willing to share his misfortunes.

179 O quod scie my norry scholde I forsake pe now. and scholde I not parte wip pe by convyne travaill pe charge pat pou hast suffred for envie of my name. • Certis it nar[e] not leueful ne sittying to philosophie to leten wip-outen compaignie pe wey of hym pat is innocent.

Scholde I pan redoute my blame and agrisen as pou; and by her help Socrates triumped over an unjust death.

Heritage of wyche socrates. pe heritage is to seyne

\[
\begin{align*}
168 & \text{sent—sent} \\
169 & \text{pan—thanme} \\
170 & \text{adwyne—sodeyn} \\
171 & \text{none opher—nond oother} \\
172 & \text{knowe—knowen} \\
173 & \text{myn—myn} \\
174 & \text{frested[e]—fastnede} \\
175 & \text{fro—from} \\
176 & \text{art pan—artow} \\
177 & \text{mad—MS. made, C. mak-fals[e]—false} \\
178 & \text{parte—parten} \\
179 & \text{pan—thanme} \\
180 & \text{thing—q.d. non—omitted} \\
181 & \text{wicke[d]—wikked} \\
182 & \text{strife—strif} \\
183 & \text{ae[en]s—ae[en]is} \\
\end{align*}
\]
the doctrine of the which Socrates in his opinion of felicity pat I clepe welfulness.

When pat the people of Epicureians and Stoics and many other enforced them to go rauische eueryche man for his part pat is to seyne. Pat to eueryche of hem wolde drawn to pe defence of his opinion the wordes of Socrates. Pat as in partie of hir preye todrowen me criyne and debatyng pen aycins, and tornen and torenten my clopes pat I hadde women wip myn handes, and wip pe cloutes pat pei hadde arased oute of my clopes. Pei wenten awenye wenyng pat I hadde gon wip hem euery dele. In whiche Epicureans and Stoiciens, for as myche as pe semed[e] some traces and steppes of myne habit. Pe folye of men wenyng pe Epicureans and Stoiciens my *familiers pervertede (s. persequendo) some poruz pe errour of pe wicked[e] or vuynkenyng[e] multitude of hem. Pis is to seyne for pei semeden philosophres: pei weren pursued to pe deep and slayn. So yif hast not knowne pe exilynge of anaxogore. Ne pe empoyseynynge of socrates. Ne pe 206 tourment; of zeno for pei [werten] straungers. Hit mytest pou haune knowne pe senectiens and pe Canyos and pe sorancis of wyche folk pe renoun is neyper over oolde ne vnsolempne. Pe whiche men no ping ellys 210 ne bronz[e] hem to pe deep but onely for pei weren enformed of my maneres. and semeden moste vnlkke to pe wondres of wickled folk. And forpi pou anyst not to wondre pou; pat I in pe bitter see of pis lij be 214
It is the aim of Philosophy to
displease the
wicked,
who are more to
be-displeased than
dreaded, for they
have no leader.

If Philosophy is
attacked by the
wicked, she re-
tires within her
territory,
leaving the enemy
busy among the
useless baggage,
and laughing to
see such hunters
of truffles.

The tyrant's rage.

He who neither
fears nor hopes
fordriven with tempestes blowing about, in which
which
it is my most purpos that is to seyn to dis-
plese to Wikked[?e] men. Of which schrews al be
oost neuer so grete it is to dispyse, for it nis governed
no leder of resoun, but it is rausched only by
slyng error fully and lustily. And if pei sonatyme
makyng an ost acoynest vs assaille vs as strengere. our leder drawept to gedir hys rycheesse in to hys toure.
and pei ben ententif aboute sarpurers or saches vn-
profitable forto taken, but we pat ben heyst abouen syker
fro al tumulte and wode noise. ben stored and enclosed
in syche a palays. whider as pat chateryng or anoying
folye ne may not atayne. We scorne swiche rauniers and hunters of foulest[?e] pinges.

Who so it be pat is clere of vertue sad and wel ordinat
of lyuyng. pat hap put vnderfote pe prowed[e]
wierdes and lokipt vpryt vpon eyuer fortune. he may
holde hys chiere vndiscomfited. pe rage ne pe manace
of pe commoeuyng or chasying vpwarde hete fro pe
botme. ne schal not moeue pat man. ne pe vnstable
mountaigne pat hyyst veuens. pat wikchept ource poru
hys broken[?e] chemineys smokyng fires. Ne pe wey
of ponder lust pat is wont to snyte heyse toures ne
schal not mouene pat man. Wherto pei wen wreches
drede 3e tyrauntes pat ben wode and felownes wip-outen
ony strenkept. Hope after no ping ne drede nat. and

quisquis composito.
SO schalt þou desarmen þe ire of þilke vnmñþty tyrant.

But who so þat quakyng drep or desireþ pinge þat
nis not stable of his ryþt. þat man þat so drep hæp cast
awy hys sclælde and is remoued fro hys place. and
enlaceþ hym in þe cheyne wip whiche he may be 245
drawn.

SENTIS NE INQUIT.

Elest þou quod sche þise pinges and entren þei ouþt
in þi corage. þ Art þou like an asse to þe harpe.
Whi wepest þou whi spillest þou teres. Yif þou
abidest after helpe of þi leche. þe byhoueþ discouere þi
wounde. þo I. þat hadde gadered strenkeþ in my
corage answered[e] and seide. and nedep it zitte quod
I. of rehersyng or of amoncioun. and scheweþ it not
ynouþ by hym self þe scharpnes of fortune þat wexeþ
woode aȝeynes me. Ne moeueþ it nat þe to seen þe
face or þe manere of þis place (i. prisoun.). Is þis
þe librarie wyche þat þou haddeþ chosen for a ryþt
certeyne sege to þe in myne house. þere as þou
despustest of[te] wip me of þe sciences of pinges touch-
ing diunitee and touching mankynde. Was þan
myn habit swiche as it is now. was þan my face or 261
my chere swiche as now. When I souȝt[e] wip þe
secretys of nature. whan þou enfourmedest my maners
and þe resoun of al my lijf. to þe ensample of þe ordre
of heuene. Is nat þis þe gerdoun þat I refer to þe
to whom I have be obeisant. Certis þou enfour-
medist by þe moupe of plato þis sentence. þat is to
seyne þat commune pinges or comunabletes weren

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

BOETHIUS
refere
haue
drawen.

The verthe
prose.)
Philosophy seeþs
to know the
malady of
Boethius.

Boethius com-
plains of Fort-
tune's unrelent-
ning rage.

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

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

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

| 241 schult þou desarmen—    | 243 art þou—artow     | 261 il and þan—both omitted |
| shallow de-sarnien          | 249 wepest þou—wepstow | 262 swiche—swich            |
| 243 dop—MS. dope, C. dotu   | 250 spilletþou—spillstow | 262 souȝte—sowhte          |
| hab—MS. hape, C. hath       | 252 answered[e]—answer-
| east—MS. caste, C. cast     | ede                     |
| 244 schelide—shield         | 255 woode—wood         | 263 secretys—secretys      |
| remoued fro — removed from  | 257 wyche—which       | my—MS. me, C. my          |
| 245 schelde—the which      | 258 myne house þere—myn | 264 al—alle               |
| he—hen                     | 259 despustest of[te]—     | 265 gerdoun—gerdoun        |
| 247 Felest þou—Felstow    | 260 despustest of[te]—    | 266 enfourmedist—conform-
| ouȝt—awht                  | 261 despustest of[te]—    | edest                      |
|                            | 267 mouþe—mowht          |                            |
|                            | 268 comunabletes—commun-
|                            | a litees                |                            |
are most happy that are governed by philosophers, or by those who study to be so. [S. fol. 5 b.]

The same Plato urged philosophers to take up to them the management of public affairs.

Resthins declares that he desired to put in practice in the management of public affairs what he had learnt in his retirement.

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

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

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

He put his au-

blysful yf pe hat haden studied al fully to wisdom governeden filke pinges. or ellys yf it so by-felle hat pe gournours of communalites studienden in grete wis-

domes. [You saidest eke by pe moupe of pe same plato pat it was a necessarie cause wyse men to taken and desire pe gouneraunce of comune pinges. for pat pat gournemente of comune citees y-left in pe hondes of felonous tourmentours Citijenis ne scholde not brynge inne pestilence and destuctione to goode folk.][And pefore I folowyng peilk auctorite (s. platonis). desyring to put[te] furpe in execusion and in acte of comune administracion pe pinges pat .I. hadde leart of pe among my secre restyng whiles. [You and god put put[te] pee in pe pou3iis of wise folk ben knownen wip me pat no ping broust[e] me to maistrie or dignite: but pe comune studie of al goodenes.][And per-of comep it pat by-twixen wikked folk and me han ben greuouse discordes. pat ne mysten not be releas by prayerses.

For pis libertee hap frendon of conscience pat pe wrappe of more my3ty folk hap alwey ben despis of me for saluacon of ry3t. [How ofte haue .I. resisted and wi3tonde pilk man pat hy3t[e] conigaste pat made alwey assautes a3eins pe propre fortunes of pour efeble folke.][How ofte haue .I. zitte put of. or cast out hym trigwille pronoest of pe kynges hous bope of pe wronges pat he hadde bygon[n]e to done and eke fully performed.][How ofte haue I couered and defended by pe auctorite of me put a3eins perils. pat is to seine put myne auctorite in peril for pe wretched pore folke. pat

pe conitise of straungeres vnpunysched tournmentid alwey wip myseses and greuaunces oute of noumbre.  

Nere man drow me sitte fro ry3t to wrong. When I say pe fortunes and pe rychesse of pe people of pe provinices ben harmed eyper by prine raynes or by comune tributis or cariages, as sory was I as pei pat suffred[e] pe harme.  

Gloss.  

Whan pat theodoric pe kynge of gothes in a dere 3ere hadde hys gerners ful of corne and commaunded pe pat no man ne schold[e] bie no corne til his corne were solde and pat at a dере gruous pris.  

But I withstod pat ordinanunce and ouer-com it knowyng al pis pe kynge hym self.  

Coempecion pat is to seyn comune achat or bying to-gidere pat were establisshed vpon poeple by swiche a manere imposicioun as who so bouȝt[e] a bussheless corn he most[e] zeue pe kynge pe fifte part.  

Textus.  

Whan it was in pe soure hungry tyme pere was establisshed or cried greuous and inplitable coempeioni pat men seyn wel it schulde greatly tournmentyn and endamagen al pe province of compaigne I took strif aʒeins pe prouost of pe pretorie for comune profit.  

And pe kynge knowyng of it I ouercom it so pat pe coempeioni ne was not axed ne took effect.  

Paulyn a counsellor of Rome pe rychesse of pe whyche panlyn pe houndys of pe palays, pat is to seyn pe officeres wolde han denoued by hope and coutise.  

3it drow I hym out of pe Iowes s. faucibus of hem pat gapedem.  

And for as myche as pe payn 324 of pe accusacioun aigned byforne ne scholde not sodeynly henteni ne punisched wrongfully Albyn a counsellor of thorty in perit for the defence of poor folk. 

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

I felt for those that were wrongfully oppressed.  

I opposed successfull Coempeion in Campania.  

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

I defended Albinus against Cyprian.
Boethius makes mention of his accusers, Basilius, Opilio, Gaudencius.

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

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

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

Boethius...

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

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

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

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

... Rome, I put [te] me aeninis pe hates and indignations of pe accusors Ciprian. 328 Is it not pan ynoweth seyn pat I have purchase[d] greet[e] discordes aeninis my self. But I oughte be more assered aeninis alle oper folk pat for pe lone of ryntwisnesse .I. ne reserved[e] neuer no ping to my self to hem ward of pe kynges halle s. officers. by pe whiche I were pe more syker. 332 But porus pe same accusors accusyng I am condemned. 333 Of pe noumbe of whiche accusors one basilius pat somtyme was chased out of pe kynges service. is now compelled in accusyng of my name for rede of foreine moneye. 337 Also opilion and Gaudenci us han accused me. al be it so pat pe Iustice regal hadde somtyme demed hem hope to go in to exil. for her treecheries and fraudes wip-outen noumbe. 342 To whiche iugement pei wolde not obeye. but defended[e] hem by sykernes of holy houses. *pat is to seyne fledden in to seyntuaries. and whan pis was aperceuied to pe kyng. he commaund[ed]e but pat pei voided[e] pe citee of Rauenne by certeyne day assigned pat men scholde merken hem on pe forheued wip an hoke of ired and chasen hem out of tonne. 347 Now what ping semep pe myst[e] be lykneyd to pis cruelte. For certys pilk same day was recyeued pe accusyng of my name by pilk[e] same accusors. 352 What may be seid herto. hap my studie and my konnyng desered pis. or ellys pe forceide dampancion of me. made pat hem rystful accusors or no (q.d. non). 352 Was not fortune asshamed of pis. [Certes alle hadde nat fortune hen asshanyd] pat innocence was accused. 357 aynst[e] sche haue had schame of pe filpe of myn ac-

327 put[te]—putte
328 yseyn—MS. yseyne
329 gree[e]—grete
330 oughte be—owhte be the
331 by[e] which[e]—by which
332 bor[e]—be—thowr tho
333 whiche—the whiche
334 one—oon
335 somtyme—whilom
336 sumtyme—whilom
340 go—gon

341 wip-outen—withowte
342 wolle not—wolden nat
343 defe[nd]—defendedlyn
344 commaund[e]—commaundede
345 voided[e]—voidede
346 men—me
347 hoke of ired—hoot yren
348 he—emitted
349 pilk—thilke
350 pilk[e]—thilke
351 be—ben
356 aynst[e]—owte

her—hir

mes...
The Accusations Against Boethius.

But axest Thou in some of what gil. I. 357 am accused. men sayne Pat I wolde saucen be compagnie of be senatours. \(\text{\textdagger}\) And desirerst Thou to here in what manere. I. am accused Pat I scholde han disturbed be accusour to benen lettres. by whicke he scholde han maked be senatours giltie aegins be kynges Real maieste. \(\text{\textdagger}\) O meistresse what demest Thou of pis. schal. I. forsake pis blame pat I ne be no schame to pat (q. d. non). \(\text{\textdagger}\) Certis. I. haue wold. Pat is to sayn be saucacioun of be senat. ne I schal neuer leten to wilne it. and Pat I confess and am a-knowe. but be entent of be accusour to be destourbed schal cese. \(\text{\textdagger}\) For schal I clepe it a felonie pan or a syrne pat I haue desired be saucacioun of be ordre of be senat. and certys. hit hadde ilk same senat don by me porush her decret. and hire ingementys as Thou. it were a synne or a felonie pat is to sayn to wilne be saucacioun of hem (s senatus). \(\text{\textdagger}\) But folye pat lieth alwey to hym self may not chaunge be meritt of pinges. \(\text{\textdagger}\) Ne. I. trowe not by be ingement of socrates pat it were lueful to me to hide be sope. ne assente to lesynges. \(\text{\textdagger}\) But certys how so ener it be of pis. I putte it to gessen or presen to be ingement of be and of wise folk. \(\text{\textdagger}\) Of whiche ping al be ordinaunce and be sope for as moche 380 as folk pat ben to come after our days schollen knownen. \(\text{\textdagger}\) I haue put it in scripture and remembrance. for touching be lettres falsly maked. by whiche lettres I am accused to han hooped be freedom of Rome. What appertened me to speken per-of. Of 385 whiche lettres be fraude hadde ben schewed apertyr if

\[357\ \text{axest Thou — axestow}\]
\[358\ \text{sayne — seyn}\]
\[359\ \text{desirest Thou — desires thow}\]
\[362\ \text{maket — MS. maken, C. makedy}\]
\[363\ \text{demest Thou — demestow}\]
\[365\ \text{wold — MS. wolde, C.}\]
\[366\ \text{sayne — seyn}\]
\[367\ \text{pat — omitted}\]
\[368\ \text{be — ben}\]
\[369\ \text{it — it thanne}\]
\[371\ \text{pilk — thilke}\]
\[372\ \text{hir — hir}\]
\[373\ \text{hoch}\]
\[374\ \text{MS. liebe, C. lieth}\]
\[377\ \text{assent[e] — assente}\]
\[382\ \text{shallen — shellen}\]
\[383\ \text{spoken — spoke}\]
\[384\ \text{— lettres — C. omits}\]

Boethius says he is accused of trying to save the Senate, and of having embarrassed an in former against the Senate. It is true that he tried to save the Senate, for he has and will have its best interests always at heart. According to Socrates' judgment it is not lawful to hide the truth nor assent to a falsehood. Boethius determines to transmit an account of his prosecution to posterity.
Boethius says that he could have defeated his accusers had he been allowed the use of their confessions.

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

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

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

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

391 hym[e] be—myhte ben
but [h]ym[e] be—mynte ben
392 hym[e]—hythe
393 shrewed[e]—shrewede
394 maken—mynaked
395 answered[e]—answerode
396 had[de]—hadde

I hadde had libertee forto han vsed and ben at pe confession of myn accusours. ¶ pe whiche ping in alle nedys hae grete strenge. ¶ For what oper fredom may men hopen. Certys I wolde pat some oper fredom my3[e] be hoped. ¶ I wolde han have answered by pe wordes of a man pat hy3[e] Canius. for whan he was accused by Gayus Cesar Germeins son pat he (canius) was knowynge and consenting of a coniuracion maked a3eins hym (s. Gaius). ¶ pis Canius answered[e] pus. ¶ Yif I had[de] wist it pou haddest not wist it. In whiche ping sorwe hae not so dulle my witte pat I pleyne oonly pat schrewed[e] folk apparailen folies a3eins vertues. ¶ But I wondere gretly how pat pei may performe pinges pat pei had[de] hoped forto done. For why, to wynne shrewednese pat come parauenture of oure defaute. ¶ But it is lyke to a monstre and a memaule. ¶ How pat in pe present sy3t of god may ben acheden and performed swiche pinges. as every felonous man hae conceyued in hys pou3t a3eins innocent. ¶ For whiche ping oon of pi familers not vnskilfully axed pus. ¶ Yif god is. whennes comen wikked[e] pinges. and yif god ne is whennes comen goode pinges. but al hadde it ben leufeal pat felonous folk pat now desiren pe bloode and pe deep of alle goode men. and eke of al pe senat han wilned to gone destroien me. whom pei han seyn alwely batailen and defenden goode men and eke al pe senat. §it hadde I not desserued of pe fadres. pat is to seyn of pe senatours pat pei scholde wilne my destruccion.

387 had—MS. hade, C. had
388 myn—myne
389 hae—MS. hape, C. hath
390 what—omitted
391 my3[e] be—myhte ben
392 hym[e]—hythe
394 maken—mynaked
395 answered[e]—answerode
396 had[de]—hadde
397 whiche—which
sorwe—sorwe
hae—MS. haie
watte—wit
398 shrewed[e]—shrewede
399 folies—felonies
vertues—vertu
400 had[de]—han
401 done—don
done—conce
conce—comth
402 lyke to a—lyk a
404 sy3t—syht
405 hae—MS. hape
406 innocent—innocent
whiche—which
408 wikked[e]—wikkede
410 bloode—blood
411 eke—ek
412 gone—gon and
seyn—seuen
413 eke—ek
414 seyn—seyn
415 scholde—sholden
OF HIS FALSE ACCUSERS.

What am I gesse pat when I wolde don or seyn any ping. pou pi self alwey present re- weledest me. At pe citee of verone whan pat pe kynge gredy of commune slau3ter, caste hym to trans- porten vpon al pe ordre of pe senat, pe gilt of his real maieste of pe whiche gilt pat albyn was accused. wip how grete sykernesse of peril to me defended[e] I al pe senat. pou wost wel pat I seide sope, ne I aunaunte[d] me neuer in preysyng of my self. For alwey when any wyzt rescueup precious renoun in aunauntyng hym self of hys werkes: he amenusip pe seere of hys conscience. But now pou mayst wel seen to what ende I am comen for myne innocence. I receiue peyne of fals felonie in gerdoun of verray vertue. And what open confession of felonie had[de] ener iugis so accordaunt in cruelte, pat is to seyne as myne accusyng hap. pat ope error of manswitte or ellyscondicioun of fortune pat is vncerteyne to al mortal folk ne submytted[e] summe of hem. pat is to seyne pat it ne cheyned[e] summe iuge to han pitee or compassiou. For al pou3 I had[de] ben accused pat I wolde brenne holy houses, and strangle prestys wip wicked swerde. or pat I. had[de] grayipd deep to alle goode men algatis pe sentence scholde han punysched me present confessed or conviuct. But now I am remewed fro pe Citee of rome almost fyue-hundrep thousand pas. I am wip outen defence damped to proscriptioun and to pe deep. for pe studie and bountees pat I haue done to pe senat. But o wel ben pei worpi of mercye (as who seip nay,) per myzt[e] neuer

416 wele—wel 417 don—MS. done, C. doon 418 pe [1]—omitted 419 slau3ter—slawhtre 420 transporten vpon — transpor vpl 422 grete—gret defended[e]—defendede 423 seide sope—seye soth 424 aunaunte[d]—aunaunte

425 when—whan 429 in—lor 430 vertue—vertu 431 had[de]—hadde 432 seyne—seyn 433 myne—myyn 434 al—alle 434 submytted[e]—submitte 433 seyne—seyn [1de]—enlinede 436 had[de]—hadde 438 wicked—wykkede 441 almost—almost 442 bousanl—MS. bousas 444 don—doon 445 myzt[e]—myhte
Boethius says that his enemies accused him of sorcery.

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

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

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

Boethius accuses of sorcery. Of swiche a blame as myn is of swiche trespass myn accusours seyen ful wel pe dignite. Pe wiche dignite for pei wolde derken it wip medelyng of some felonye. Pei beren me on honde and liedien. Pat I hadde polute and defouled my conscience wip sacrelege. For couetise of dignite. ¶ And certys pou pi self pat art plaunted in me chaedest oute pe sege of my corage al couetise of mortal pinges. ne sacrelege ne had[de] no leue to han a place in me byforne pine eyen. ¶ For pou drouppedest every day in myn eeres and in my pouȝt pilk commaundement of pictogoras. Pat is to seyne men schal seruen to god. and not to goddes. ¶ Ne it was no couenaunt ne no nede to taken helpe of pe foulest spirites. ¶ I pat pou hast ordeyned or set in syche excellence pat [pou] makedest me lyke to god. and ouer pis pe ryȝt clene secre chaumber of myn house. Pat is to seye my wijf and pe compaignie of myn honeste frendis. and my wyues fadir as wel holy as worpi to ben renuerence pouȝ hys owen dedis. defenden me of al suspeccioun of syche blame. ¶ But o malice. ¶ For pei pat accusen me taken of pe philosophie feipe of so grete blame. ¶ For pei trowen pat .I. haue had affinite to malyfice or enchaument3 by cause pat I am replenissed and fully filled wip pi techynges. and enformed of pi maners. ¶ And pou it suffeþ not only pat pi reuerence ne anyle me not. but zif pat pou of pi fre willre raper be blemissent wip myne ofensioun. ¶ But certys to pe harms pat I haue pere bytydeþ zit pis encrese of harme. pat pe
The unfortunate fortune of this is, that when I am laid away from good men and despised from dignities and defouled of my name by gessyng haue suffred torment for my good dedis. 492

CERTYS me semep pat I se pe felonous eounies of wikked men abounden in ioie and in gladnes. 494

And I se pat euery lorel shapip hym to fynde oute newe fraudes forto accusen gooed folke. and I se pat gooed men ben ouerprowen for drede of my peril. 495

And euery luxurious tourmentour dar don alle felonie vn-punissed and ben excited perto by hittes. and innocent 499

ne ben not oonly despooled of sykernesse but of dence and perfere me list to crien to god in pis manere.

O STELLIFERI CONDITOR ORBIS.

[The fift the metab.]

Author of the starry sky, Thou,
turnest he heene wip a raunysyng swych and con-streinest he sterres to suffren thi lawe. ¶ So that pe mone somtyme schynyng wip hir ful hornes metynge wip alle pe benes of pe sonne. ¶ Hir bower hidep pe sterres pat ben lasse. and somtyme whan pe mone pale wip hir derke hornes approche pe soone. leesith hir lystes. ¶ And pat pe enestere esperus whiche 511 pat in pe first[e] tyne of pe nyht bryngep furpe hir colde arysynges comep eft aseyynes hir vsed cours. and is pale by pe morwe at pe rysynge of pe sonne. and is pan cled lucifer. ¶ You restrinest pe day by schorter dwellyng in pe tyne of colde wynter pat makep pe leues to falle. ¶ You diuident pe swyftes tides of pe nyht when pe hote somer is comen. ¶ bi nyht at-tempren po variauntz sesons of pe zere. so pat zepherus pe deborne wynde bryngep aseyin in pe first[e] 520 somer sesoun pe leues pat pe wynde pat hyȝt[e] bores haþ reft away in automnyme. pat is to seyne in pe laste eende of somer. and pe sedes pat pe sterre pat hyȝt arc- 523 turnes saw ben waxen hey[e] cornes whan pe sterre sirius eschaup[e] hym. ¶ here nis no ping vnbounde from hys olde lawe ne forletep hym of hys propre estat. 526 ¶ O pou gouernour gouernyng al pinges by certeyne ende. why refuseth pou oonly to gouerne pe werkes of men by dewe manere. ¶ Whi suffrest pou pat slid-09 ing fortune turnep to grete vtor chaundynges of pinges. so pat anoius peyne pat scholde dully punisshe fel-ouns punissiz innocentiz. ¶ And folk of wikked[e] 532 maneres sitten in heize chaieris. and anoiegen folk
treden and pat vyrystfully in pe nekkes of holy men. 533

And vertue clere and schynung naturally is hid in
dirke dirkenesses and pe rystful man berip pe blame
and pe peyne of pe felowne. 556

Ne pe forsweyng ne
pe fraude couered and kembd wip a fals colour ne
anoyp not to schrewes. 540

be whiche schrewes whan
hem lyst to vsen her strengpe bei reioisen hem to
putten vndir hem pe souerayne kynges. whiche pat
poole wip[outen] noumbrre dreden. 541

O pou what so
euer pou be pat knyttes[t] alle bondes of pinges loke
on pise wrecched[e] erpes. we men pat ben nat a
foule party but a faire party of so grete a werke we
ben turmoiltid in pe see of fortune. 544

pou governour
wipdraw and restreyne pe ranyssinge fylodes and fastne
and forme pise erpes stable wip pilke [bonde] wip
whiche pou gouvernest pe heuene pat is so large.

HIC UBI CONTINUATO DOLORE.

When I hadde wip a continuel sorwe sobbed or
broken out pise pinges sche wip hir chere peisible
and no ping amoecued. wip my compleyntes seide jus. 551

when I say pe quod sche sorweful and wepyng I wist[e]
on-one pat pou were a wrecche and exiled. but I
wist[e] neuer how fer píne exile was: zif pi tale ne
hadde schewed it to me. but certys al be pou fer fro pi
contre. pou nart * nat put out of it. but pou hast
fayled of pi weye and gôn amys. 555

and yif pou hast
leuer forto wene þan pou be put out of þi contre. þan
hast þou put oute þi self raper þen ony oper wyȝt haþ.

She speaks to hit a
of his country.

For no wyȝt but þi self ne myȝt[e] neuer hane done 560

533 in-oon
544 and-omitted
536 Ne be forsweyng—Ne
forsweyng
537 kembd—MS. kembde. C.
Kembd
541 wip[outen]—withowt-
yn
542 knyttes[t]—knyttest
543 wrecched[e]—wrecchede
544 a [?].—omitted
545 þe—this
546 wipdræw—MS. wip-
drawe. C. withdrawh
547 forme—forme
548 [bonde]—from C.
550 broken—borken
552 wist[e]—wyste
553 ou-one—anon
554 wist[e]—wyste
555 fer—ferre
556 ne hadde—nadde
557 gôn—MS. gone. C. gon
558 leuer—leuere
559 put—MS. putte. C.
put
559 halp—MS. hape
560 myȝt[e]—myhte
561 hane—hun
don—MS. done. C. don
561 pat to pe.  For if you remembre of what contre you art born, it nis not governed by emperoures. ne by gouernement of multitude. as weren pe contres of hem of athenes.  But o lorde and o kyng and pat is god pat is lorde of pi contree. whiche pat reioise hym of pe dwellyng of his Citezenis. and not forto putte hem in exile. Of pe whiche lorde it is a souerayne fredom to be gouerned by pe bridel of hym and obie to his justice.  Hast you foryeten pilke ry3t olde lawe of pi Citee. in pe whiche Citee it is ordeyned and establised pat what wy3t pat hap lenuer founden per inne hys sete or hys house. pon ellys wheres: he may not be exiled by no ry3t fro pat place.  For who so pat is contened in-wip pe paleis [and the clos] of pilke Citee. per nis no drede pat he may deserue to ben exiled.  But who pat lettep pe wille forto enhabit[c] pere. he for-letep also to deserue to ben Citezen of pilke Citee.  So pat I seye pat pe face of pis place ne amouc kep me nat so myche as pine owen face. Ne .I. ne axe not raper pe walles of pi librarie apparailled and woru3t wip yvory and wip glas pan after pe seote of pi pou3t.

In whiche I putte nat somtyme bookes. but .I. putte pat pat makep bookes worpi of pris or precious pat is to sein pe sentence of my books.  And certeinely of pi decertes by-stowed in commune good. pou hast seid sope but after pe multitude of pi goode dedys. pou hast seid fewe, and of pe vnhonestee or falsnesse of pinges pat ben opposed a3eins pe. pou hast remembre pinges pat ben knowe to alle folk. and of pe felonies and fraudes of pine accusours. it semep pe haue I-touched it forsope ry3tfully and schortly.  Al my3ten po

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562 born—MS. 'borne, C. born
566 hise—hise
568 putte—put
569 be—ben
571 hap—MS. habe
572 house—house
574 [and—cloe]—from C.

562 somtyne—whilom
565 decertes—desertes
566 sode—sot
572 seid—MS. seide, C. seyde
576 wille—wyll
578 amouc—amoue
579 myhe—mochel
582 putte—both—put

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573 by no ry3t fro pat place.
577 So pat I seye pat pe face of pis place ne amouc kep me nat so myche as pine owen face. Ne .I. ne axe not raper pe walles of pi librarie apparailled and woru3t wip yvory and wip glas pan after pe seote of pi pou3t.

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same pinges better and more plentifulously be couth in pe moufe of pe poeple pat knoweþ al pis. Șpou hast eke blamed grely and compleyned of pe wrongful dede of pe senat. Șpou hast sorwed for my blame, and pou hast wepen for pe damage of pi renouné pat is appained. and pi laste sorwe eschaufed ayeins fortune and compleينest pat gerlonus ne ben not evenliche 3olde to pe desertes of folk. and in pe latte ende of pi woode muse pou priedest pat pilke pees pat gouerneþ pe heuene scholde gouerne pe erpe ȘBut for pat many tribulaciouns of affeciousus han assailed pe, and sorwe and ire and wepyng todrawen pe dyuynserly şpou art now feble of pouþt. mystyer remedies ne schullen not șit touchen pe for whiche we wil[e] vsen somedel ly3ter medicines. So pat pilk[e] passionus pat ben woxen harde in swellyng by perturbacioun folowyng in to pi pouþt mowen woxe esy and softe to receuyen pe strenkeþ of a more my3ty and more egre medicine by an esier touchyng.

The sixte metur.]

Whan pat pe heuyn sterre of pe cancre eschaufedþ by pe beme of phebus. pat is to seyne whan pat phebus pe sonne is in pe signe of pe Cancre. Who so șeueþ pean largely hys sedes to pe feldes pat refuse to receinen hem. leta hym gon bygyled of trust pat he hadde to hys corn. to acorns or okes. yif pou wilt gadre violett3. ne go pou not to pe purper wode whan pe feldel chirkyng agriseþ of colde by pe felnesses of pe wynde pat hyst aquilon ȘYif pou desirste or 619
wolt vsen grapes ne seke pou nat wip a glotonus hande to streine and presse pe stalkes of pe vine in pe first somer sesoun. for bachus pe god of wyne hap raiper zeuen his giftes to autumne pe latter ende of somer.

623 God tokenp and assignep *pe tymes. ablyng hem to her propre offices.  
624 Ne he ne suffrep not stoundes whiche pat hym self hap deuided and constreined to be medeled to gidre  
625 And forpi he pat forletep certeyne ordainance of doynges by ouerprowynge wey. he ne hap no glade issue or ende of hys werkes.

PRIMUM IGITUR PATERIS ROGACIONIBUS.

First wolt pou suffre me to touche and assaie pe stat of pi pouxt by a fewe demaundes. so pat I may vnderstande what be pe manere of pi curacions.  
630 Axe me quod .I. atte pi wille what pou wilt. and I schal answere.  
631 po saide sche pou. wheþer wenest pou quod sche pat pis worlde be governed by foolishse happes and fortunes. or elles wenest pou pat per be in it any gournemen of resoun. Certes quod .I. ne trovwe not in no manere pat so certeyne pinges scholde be moeued by fortunous fortune. but I wot wel pat god maker and mayster is gournour of pis werk. Ne neuer nas 
640 hit day pat myyst[e] putte me ute of pe sopenesse of pat sentence.  
641 So is it quod sche. for pe same ping songe pou a lytel here byforne and byweyledest and bywesest. pat only men weren put ute of pe cure of god.  
643 For of alle oþer pinges pou ne doutest nat pat pei nere governed by resoun. but how (.i. pape.). I wondere gretly certes whi pat pou art seek. sipsen pou art put in to so holesos a sentence. but lat vs seken
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.

660

But seye me pis remembrest pou ouzt what is pe ende of pi pinges. whider pat pe entenciou of al kynde tendep.

Q I haue herd told it somtyme quod .I. but dreyennes hap dulled my memorie. Q Certys quod sche pou most wel whennes pat alle pinges ben comen and proceded. I wot wel quod .I. and answereled[e] pat god is pe bygynnyng of al. Q And how may pis be quod sche pat sijen pou knowest pe bygynnyng of pinges. pat pou ne knowest not what is pe endyng of pinges. but swiche ben pe customes of perturbaciooun, and pis power pei han. pat pei may moecue a man fro hys place. pat is to seyne from pe stablenes and perfecccion of hys knowyng. but certys pei may not al arace hym ne alyne hym in al. Q But I wolde pat pou woldest answere to pis. Q Remembrest pou pat pou art a man Q Boice. Q Whi scholde I nat remembre pat quod .I. Philosophie. Q Maiste pou non telle me pat quod sche what ping is a man. Q Aystex not me quod I. whepir pat be a resonalbe best morte. I wot wel and I confesse wel pat I am it. Q Wistest pou neueer zit pat pou were ony oper ping quod she.
No quod. I. now wot I quod she ofer cause of pi maladie and pat ryst grete.  
I pat hast left forto knowe pi self what pou art. porp; which I haue pley-
neyleche knowen pe cause of pi maladie. or eill pe  
entre of recoveryng of pin hele.  
Forwhy for pou art confounded wip fortryng of pi self. forpi sorwst  
pou pat pou art exiled of pi propre goodes.  
And for pou ne wost what is pe ende of pinges. for[p]i demest  
[pou] pat felonious and wikked men ben mystly and weleful  
for pou hast forseten by whiche gouernement; pe worlde  
is gouerned.  
Forpi wenest pou pat pis mutacio[n]s of fortune fleten wip outen gouernour. pis ben grete  
causes not oonly to maladie. but certes grete causes to deep.  
But I paneke pe auctor and pe makere of  
heele pat nature hap not al forleten pe. and I haue  
g[re]ete norissinges of pi hele. and pat is pe sope sentence of gouernancec of pe worlde. pat pou bylenest  
pat pe gouernyne of it mis nat subgit ne vnderput  
to pe folie of pise happes aunterouses. but to pe  
resoun of god.  
And per fore doute pe noping. For  
of pis litel spark pine heet of lijf schal schine.  
But for as muche as it is not tym[e] sitte of fastere remedies  
And pe nature of pouztes dissiuied is pis pat as ofte  
as pei casten aweye sope opynious: pei clopen hem in fals[e]opinions.  
of which false opynious] pederknesse of  
perturbacion wexep vp. pat comfouned pe verray insyzt. and  
pat derkenes schal. I. say somwhat to  
maken pinne and wayk by lyzt and meneyleche re-  
medies. so pat after pat pe derknes of desseyuyng  
desyrynge is don awey. pou mow[e] knowe pe schyn-
yng of verray lyzt.

680 hast left — MS. haste  
hast left, C: hast left  
683 knowen — known  
pleyneyleche knowen —  
pleyny fwordes [=  
founde]  
684 sorwst pou — sorwstow  
685 for[.]c demest [how] —  
For thy demesthow  
657 wikkyd — MS. wilked, C.  
wykkyd  
688 world — world  
689 alnest — weneestow  
690 outen — owte  
691 hap — MS. hope  
al — alle  
694 bi — thin  
695 enderput — endyrtputte  
697 to — omitted  
698 fore — for  
698 nothing — noping  
699 spark pine heft — sparyke  
700 mede — more (thin hete  
701 aweye — away  
703 of — opynious — from  
705 insyzt — insyhtfe  
707 say — asaye  
708 lyzt — luytfe  
708 dou — MS. done  
mow[e] — mowe
HE IS NOT TO TAKE HIS LOSSES TO HEART.

**NUBIBUS ATRIS CONDITA.**

H to sterres covered wip blak[é] cloudes ne mowen geten a down no lyzt. 3if pe trouble wynde pat hyzt auster stormynge and walwyng pe sec medlep pe heete pat is to seyne pe boylying vp from pe botme 713

If pe wawes pat somtyme weren clere as glas and lyke to pe fair[e] bryzt[c] dayes wipstand anon pe syzt[s] of men. by pe filpe and ordure pat is resolved, and pe fletynge streme pat roylep down dyuersely fro heye mountaignes is arestid and resisted ofte tyme by pe encountrynge of a stoon ef is departid and fallen from some roche. If the south wind renders the sea tempestuous, the waves, foiled with mud, will lose their glassy clearness.

And forpi yif ou wilt loken and demen sope wip clere lyzt. and holde pe weye wip a ryzt pape. Wewe pou ioie. drif fro pe drede. flene pou hope. ne lat no sorwe aproche. pat is to sein lat noon of pis four passionous ouer come pe, or blynde pe. for cloudy and dirke is pilk pouzt and bounde with bridles. where as pis pinges regn. 726

**EXPLICIT LIBER PRIMUS.**

**INCIPIT LIBER SECUNDUS.**

**POSTEA [PAU]LISPER CONTICIUT.**

After pis she stynte a litel. and after pat she hadde [The fyrst prose.] 728

gadred by atempre stillenesse myn attentionu she seide pou. As who so myzt[e] seye pou. After pis she stynt[e] a lytel. and whanne she aperceived[e] by atempre stillenesse pat I was ententif to herkene hire. she bygan to speke in pis wyse. Yif 732

710 blak[e]—blake
712 stormynge—turnyng
713 from—fro
714 somtyme—whilom
715 lyke—lyk
fair[e]—wipstant (MS. wipstante)—favre cleere
dayes and brihte with-stand
716 syzt[s]—syhtes
717 strene—stren
718 heyre—hy
720 from some—from som
211 still—wait
721 sohe—soth
cleere—cleer
holde—holden
722 weye—wey
723 pape—paath
724 come—comen
725 blynde—blende
726 pilk—thilk
727 she (2)—I
729 myzt[e] seye—myhte seyn
730 styn[e]—stynne
732 hire—here
Thou art, she says, affected by the loss of thy former fortune.

It hath perverted thy faculties. I am well acquainted with all the wiles of that Prodigy (i.e., Fortune).

Though she has left thee, thou hast not lost anything of beauty or of worth.

Thou wert once proof against her allurements.

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.

733 knowe utterly—known owtrely
734 languissest—languyssesst
735 hab—MS. hape
738 astat—estat
739 colour—colours
decetes (MS. decrites) —
decetes
meruellous—meruayles
742 hab—MS. hape
743 if—yif

734 any (MS. any)—any
736 travaile—travaylen
don—to
remembran of—remembr on
737 [and despyssen]—from C.
739 was—omitted
740 were—weren
751 myne—myn
seyne—sayyn
752 sudeyne—sodeyn
746 pinge—thinges
747 traualle—travaylen
don—to
remembran of—remembr on
738 [and despyssen]—from C.
739 was—omitted
740 were—weren
751 myne—myn
seyne—sayyn
752 sudeyne—sodeyn

753 outen—owte
754 inne—in
757 weye—mowe
758 maken wey
759 stronger—stregere
Com nowe furpe
760 gop—MS. gopc
761 com—MS. come, C. com
762 house—hows
lyzer—lythere

733 I quod she have vnderstonden and knowe utterly pe causes and pe habit of pi maladie. pou languissed and art deflected for talent and desijr of pi raper fortune.

736 She pat ilke fortune only pat is chaunged as pou feinest to pe ward. hap perverted pe clerenesse and pe astat of pi corage. I vnderstonde pe feelefolde colour and deceites of pilke merueillous monstre fortune. and how she vsep ful flatryng familiaritpe wip hem pat she enforcep to bygyle. so longe til pat she confounde wip unsuffreable sorwe hem pat she hap left in despeir vnpurueyed. and if pou remembrest wel pe kynde pe maners and pe desert of pilke fortune. pou shall wel knowe as in hir pou neuer ne haddest ne hast ylost any fair ping. But as I trowe I shall not gretly traualle to don pe remembren of pise pinges. For pou were wont to hurtlen [and despyssen] hir wip manly wordes whan she was blauddiscinge and presente and pursewesdest hir wip sentences pat were drawn oute of myne entre. pat is to seyne out of myn informacioun. But no sudeyne mutациoun ne hytidep nat wip outen a maner chaungyng of curages. and so is it byfallen pat pou art departed a litel fro pe pees of pi pouxt. but now is tyme pat pou drynke and astat[e] some softe and delitable pinges. so pat whan pei ben entred wip inne pe. it now make weye to strenger drynkes of medycynes. Com nowe furpe
762 damoisel of oure house pat syngep now lyzer moedes
or prolaciouns now huyer. *what aylep pe man. what
is it pat hap cast pe in to murnyng and in to wepanyng.
I trow[e] pat pou hast sen some newe ping and un-
coupe. ¶ pou wenest pat fortune be chaunged ayeins
pe ¶ But pou wenest wrong. yif pou [pat] wene.
Alwey pou ben hire maners. she hap raper [kept] as to
pe ware hire propre stablenes in pe chaungyng of hyre
self. ¶ Ryzt swyche was she when she flatered[е]
pe. and desseuied[e] pe wip valueful lykynges of
false welefulnesse. pou hast now known and ataynt
pe doutous or double visage of pilke blynde goddesse
fortune. ¶ She pat zit couerep hir and wymeplep hir
to oper folk. hap shewed hir euerydel to pe. ¶ zif
pou approuest hir and penkest pat she is good. vse
hir maners and pleyne pe nat. ¶ And if pou agrisest
hir fals[e] trecherie. dispise and cast aweye hir pat
pleyp so harmefuly. for she pat is now cause of so
myche sorwe to pe. sholde be to pe cause of pees and
[of] ioie. ¶ she hap forsaken pe forsope. pe whiche
pat neuer man may be syker pat she ne shal forsake
hym. Glose. ¶ But naples some bookes han pe text
bus. For sope she hap forsaken pe ne per nis no man
syker pat she ne hap not forsaken. ¶ Holdest pou
pan pilke welefulnesse precious to pe pat shal passen.
and is present fortune derworpi to pe. whiche pat nis
not feipful forto dwelle. and when she gope aweye pe
pat she bryngep a wyzt in sorwe ¶ For syn she may nat
be wiholden at a mans wille. she makep hym a wrecche
when she departep fro hym. ¶ What oper ping is 791

764 Thou thinkest that Fortune is changed towards thee.
But thou art deceived.

768 In this misad-
venture of thine she hath pre-
served her con-
stancy in changing.

772 You have seen
the double face
of this blind
divinity.

777 If thou dost
abhor her perfidy
cast her off, for
her sports are
dangerous.

780 [of] ioie. ¶ she hap forsaken pe forsope. pe whiche
pat neuer man may be syker pat she ne shal forsake
hym. Glose. ¶ But naples some bookes han pe text
bus. For sope she hap forsaken pe ne per nis no man
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be wiholden at a mans wille. she makep hym a wrecche
when she departep fro hym. ¶ What oper ping is 791
flitting fortune but a manere shewynge of wrychednesse pat is to comen. ne it ne suffris nat oo[n]ly to loken
794 of ping pat is present byforne pe eyen of man. but wisdom looketh and mesureth pe ende of pinges. and pe
796 same chaungyng from one to an oper. pat is to seyne fro aduersite to prosperite makep pat pe manaces of
fortune ne ben not forto drenen ne pe flatrynges of hir to ben desired. ⌂ bush att e last it byhouepe pe
to suffren wip cuene wille in pacience al pat is don
801 inwip pe floor of fortune. pat is to seyne in pis worldly.
803 Sypen thou hast oones put pi nekke vnder pe zokke of hir. for if thou wilt write a lawe of wendyng and of
dwellyng to fortune whiche pat pou hast chosen frely
805 to be pi lady. ⌂ Art pou nat wrongful in pat and
makest fortune wrope and aspere by pin inpacience. and zit pou mayst not chaungenge hir. ⌂ Yif pou com-
mittest [and] bitakest pi sayles to pe wynde. pou shalt be shouen not pider pat pou woldest(;) but whider pat
pe wynde shouepe pe ⌂ Yif pou castest pi secedes in pe
811 feldes pou shokdest hane in mynde pat pe seres ben
oper while plentenuous and oper while bareyne. ⌂ pou
hast bytaken piself to pe gournaunce of fortune. and forpi it byhouepe pe to ben obeisaunt to pe manere of
pi lady. and enforcen pou pe to areseten or wip-
stoneden pe swyftnesse and pe sweyes of hir tournyng
whel. ⌂ O pou fool of alle mortel foole if fortune
bygan to dwelle stable. she cessed[e] pan to ben fortune.

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

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

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

Impatience will only embitter your loss.

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

You have given yourself up to Fortune; it becomes you therefore to obey her commands.

Would you stop the rolling of her wheel?

Feud: if Fortune once became stable she would cease to exist.

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WHAN FORUNE WIP A PROUNDE RYST HANDE HAP TURMID
HIR CHANGYNG STOUNDES SHE FARELYPKE MANERS
OF PE BOILLYNG EURIPPE. GLOSE. EURIPPE IS AN ARME OF
PE SEE PAT EBBITH AND FLOWIP, AND SOMTYME PE STREME
IS ON ONE SYDE AND SOMTYME OP PAT OPER. TEXTE SHE
CRUEL FORUNE KASTEPE ADOUNE KYNGES PAT SOMTYME WEREN
YDRED, AND SHE DECEINABLE ENHAUNSETH VP PE HUMBLE
CHERE OF HYM PAT IS DISCOMFITED. AND SHE NEYPHER HEREPE
NE RECCEPE OF WRECCHED[AE] WEPYNGES, AND SHE IS SO HANDE
PAT SHE LAUNEP AND SCORNEP PE WEPYNG OF HEM PE WHICE
SHE HAP MADE WEPE WIP HIR FREE WILLE. T HON SHE
PLEYEPE AND PUS SHE PRENEP HIR STRENGPE AND SHEWEP A
GRETE WONDRE TO ALLE HIR SERNAUTZ. YIF PAT A WYST
IS SEYN WELULE AND OWEPROWE IN AN HORE.

VELLEM AUTEM PAUCA.

(VERTIS I WOLDE PLETE WIP PE A FEWE PINGES VSYNGE
PE WORDES OF FORUNE TAK HEEDE NOW PI SELF. YIF PAT
SHE AXEP RYST. * T O PON MAN WHER FORE MADEST PON
ME GILTY BY PINE EVERDAYES PLEYNYES, WHAT WRONGES
HANE I DON PE. WHAT GOODES HANE I BYREFT PE PAT WEREN
PINE. STRYF OR PLEYEP WIP ME BY FORE WHAT INGE PAT PON
WILT OF PE POSSESSION UN OF RYCCHESSE OR OF DIGNITES T AND
YIF PON MAIST SHEWEP ME PAT EUE ANY MORTAL MAN HAP
RECEYUED ANY OF PSEE PINGES TO BEN HIS IN PROPRE. PAN
WOI I GRAUNT[AE] FRELY PAT [ALLE] PILKE PINGES WEREN PINE
WHICE PAT PON AXEST. T WHAN PAT NATURE BRUUT[AE] PE
FORPE OUT OF PI MODER WOMBE. I RECEYUED[AE] PE NAKED

THE FIRST METAR.

Fortune is as inconstant as the ebb and flow of Euripus.

822

SHE HURTS KINGS FROM THEIR THRONES, AND EXALTS THE
CAPTIVE.

826

SHE TURNS A DEAF EAR TO THE TEARS AND CRIES OF THE
WRETCHED.

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

840

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

You came naked into the world,
and nedy of al pinge, and I norysshed[e] pe wip my rychesse, and was redy and ententif porp; my favoure to sustene pe. ¶ And pat makep pe now impatient aezins me, and I envirounde pe wip al pe habundance and shinning of al goodes pat ben in my ryzt. ¶ Now it lykep me to wip drawe myne hande. þou hast had grace as he pat haf vsed of foreyne goodes. þou hast no ryzt to pleyne þe, as þou þou haddest vttlerly lorn alle þi pinges. whi pleynest þou þan. I haue don þe no wrong. Ricches honours and swyche oper pinges ben of my ryzt. ¶ My seruauntes knownen me for hir lady. þei comen wip me and departen when I wende. I dar wel affermen hardylly, pat yif þo pinges of whiche þou pleynest þat þou hast forlorn hadde ben þine. þou ne haddest not lorn hem. ¶ shal I þan only be defended to vse my ryzt. ¶ Certis it is leueful to þe heuene to make clere dayes. and after þat to keuere þe same dayes wip derke nyystes. ¶ þe erpe hap eke leue to apparaile þe visage of þe erpe now with flources and now wip fruyt, and to confounde hem somtyne wip raynes and wip coldes. ¶ þe see hap eke hys ryzt to be somtyne calme and blaudyshing wip smoþe water, and somtyne to be horrible wip waues and wip tempestes. ¶ But þe couetyse of men þat may not be stamed shall it bynde me to be stedfast. syn þat stedfastnesse is vnkoup to my maneres. ¶ Swyche is my strengþe, and þis pley. I pley[e] continually. I tourne þe whirlyng whele wip þe tournyng cercle ¶ I am glade to chaunge þe lowest to þe heyste, and þe heyste to þe loweste.

and I cherished you

and encompassed you with influence.

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

Riches and honours are s. bject to me.

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

Shall I alone be forbidden to use my own right? Dost not heaven give us sunny days and obscure the same with dark nights? Is not the earth covered with frost as well as with flowers?

The sea sometimes appears calm, and at other times terrifies us with its tempestuous waves. Shall I be bound to constancy by the covetousness of men?

I turn my rolling wheel and amuse myself with exciting what

and nedy of al pinge, and I norysshed[e] pe wip my rychesse, and was redy and ententif porp; my favoure to sustene pe. ¶ And pat makep pe now impatient aezins me, and I envirounde pe wip al pe habundance and shinning of al goodes pat ben in my ryzt. ¶ Now it lykep me to wip drawe myne hande. þou hast had grace as he pat haf vsed of foreyne goodes. þou hast no ryzt to pleyne þe, as þou þou haddest vttlerly lorn alle þi pinges. whi pleynest þou þan. I haue don þe no wrong. Ricches honours and swyche oper pinges ben of my ryzt. ¶ My seruauntes knownen me for hir lady. þei comen wip me and departen when I wende. I dar wel affermen hardylly, pat yif þo pinges of whiche þou pleynest þat þou hast forlorn hadde ben þine. þou ne haddest not lorn hem. ¶ shal I þan only be defended to vse my ryzt. ¶ Certis it is leueful to þe heuene to make clere dayes. and after þat to keuere þe same dayes wip derke nyystes. ¶ þe erpe hap eke leue to apparaile þe visage of þe erpe now with flources and now wip fruyt, and to confounde hem somtyne wip raynes and wip coldes. ¶ þe see hap eke hys ryzt to be somtyne calme and blaudyshing wip smoþe water, and somtyne to be horrible wip waues and wip tempestes. ¶ But þe couetyse of men þat may not be stamed shall it bynde me to be stedfast. syn þat stedfastnesse is vnkoup to my maneres. ¶ Swyche is my strengþe, and þis pley. I pley[e] continually. I tourne þe whirlyng whele wip þe tournyng cercle ¶ I am glade to chaunge þe lowest to þe heyste, and þe heyste to þe loweste.

847

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858

863

871
worpe vp yif pou wilt. so it be by pis lawe. pat pou ne holde not pat I do pe wronge pou; pou descend pau down whanne resoun of my pleye axe it. Wost pou not how Cresus kyng of lyndens of whiche kyng Cirius was ful sore agast a litel byforne pat pis rewyche.

Cresus was caust of Cirius and lad to pe fijr to be brent. but pat a reyne descended[e] down from heuene pat rescowed[e] hym. And is it out of pi mynde how pat Paulus consul of Rome whan he hadde take pe kyng of perciens weep pitou[s]ly for pe captiuitee of pe self[e] kyng. What ooper pinges bywaylen pe eringes of Tragedies, but only pe dedes of fortune. pat wip an vnwar stroke ouerturnep pe realmes of grete nobleys. Gloce. Tragedie is to seyne a dite of a prosperite for a tymne pat endip in wretchednesse. Lernedest nat pou in grek whan pou were zonge pat in pe entre or in pe secer of Iuppiter per ben couched two tunnes. pat on is ful of good pat oher is ful of harme. What ry3t hast pou to pleyne. yif pou hast taken more plenteouesly of pe goode syde pat is to seyne of my rycheesse and prosperites. and what eke. yif I be nat departed fro pe. What eke. yif my mutabilitee quaint[e] ry3tful cause of hope to han 3it better pinges. Napeles desmaie pe nat in pi pouyt. and pou pat art put in comune realme of alle: ne desijr[e] nat to lyue by pine oonly propre ry3t.

878 Know you not the history of Cresus and of Paulus Aninius?

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

894 My mutability gives thee hope of happier days. Desire not to be exempted from the vicissitudes of humanity.

874 worpe—worth witt—wolt
876 down—adouz whanne—wan pleye—pley Wost pou—wiesthow 877 kyng (1)—the kyng lyndens—lydyens 878 byforne—byforn 880 regue descended[e] — rayn dessende 880 from—fro 881 rescowed[e]—rescowede 882 take—takyn 883 an—a 886 be—omitted 887 seyne—seyun 890 tunnes—tonnes 891 harne—harne 892 hast pou—hastrhow 893 seyne—seyun rycheesse—rycheesses 894 I be nat—I me be nat al 896 better—betere 898 lyue—lyuen blue—thin 896 rycheesses—rycheesses 901 recches—rycheesses vpwardes—vpward

81 QUANTAS RAPIDIS.

Byz plenteous pat is goddesse of rycheesses hielde adoun wip ful horn. and wipdrawep nat hir hand. As many recches as pe see turnep vpwardes sandes whan it was low, and bringing down what was high. Ascend if you will, but come down when my sport requires it.
THE COVETOUS ARE EVER DISCONTENTED.

riches on the world as there are sands on the sea-shore, or stars in heaven, mankind would not cease to complain.

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

What reign can restrain unbounded avarice?

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

[The thryste prose.]

If Fortune spake thus to you, you could not defend your complaint.

If forse yeuyn pat fortune spake wiph pe for hir self in pis manere. For soype pou ne haddest [nat] what pou myyst test answerd, and if pou hast any ping wher-wip. pou mayyst ry3fully tellyn pi compleynt. It byhonnep pe to shewen it. and .I. wol yeue pe space to tellen it. Certeynely quod I pan pise ben faire pinges and enoyntid wiph hony swetnesse of retherike and musike. and only while pei ben herd pei ben deliciouse. But to wrecches is a deppere felyng of harme. pis is to seyn pat wrecches selen pe harms pei suffren more greynously pæn pe remedies or pe delites of pise wordes movue gladen or comforten hem. so pat

910 CERTEINELY FE

910 What brideles mysten wipholde to any certeyne ende pe desordene coueitise of men. Whan euere pe raper pat it flheti in large ziftis: pe more ay brennep in hem pe prest of hanyng. Certis he pat quaking and dredeful wenep hym seluen nedy. he ne lyuep neuer mo ryche.

921 If fortune spake wiph pe for hir self in pis manere. For sope pou ne haddest [nat] what pou myyst test answered, and if pou hast any ping wher-wip. pou mayyst ry3fully tellyn pi compleynt. It byhousep pe to shewen it. and .I. wol yeue pe space to tellen it. Certeynely quod I pan pise ben faire pinges and enoyntid wiph hony swetnesse of retherike and musike. and only while pei ben herd pei ben deliciouse. But to wrecches is a deppere felyng of harme. pis is to seyn pat wrecches selen pe harms pei suffren more greynously pae remedies or pe delites of pise wordes movue gladen or comforten hem. so pat

906 And al be it so pat god receyuep gladly her prayers and zeneh em as ful large muce golde and apparailep couetous folk wip noble or clere honours. zit seme p hem have I-gete no-ping. but alwey her cruel rayvne deouurrayng al pat pei han geten shewip oper gapinges. pat is to seye gapen and desiren zit after moo rychesse.

916 His Igitur si pro se.

928 if—yf

909 her

912 dredeful—dredful

905 wepe—wreccheide

908 have—hauen

904 myyst—myhites

906 her—hir

903 rycheches—ryches

905 wope—wreccheide

906 her—hir

907 niuche—meche

908 I-gete—I-getyn

909 her—hir

910 seye—seyn

911 rycheesse—rycheses

912 wipholde—wylbholden

914 prest—thurst

915 dredeful—dredful

916 lyuep—leneth

918 (nat)—from C.

902 raunyaishing—raunysynge

903 rycheches—rycheses

bryst[e]—brythe

904 myyst—myhites

905 wope—wreccheide

906 her—hir

907 niuche—meche

910 hauen—hauen

911 rycheesse—rycheses

912 wipholde—wylbholden

certeyn—certeyn

914 prest—thurst

915 dredeful—dredful

916 lyuep—leneth

918 (nat)—from C.
whan *pise pinges stynten toro soum[e] in cres. *pe sorwe pat is inset greuþ *pe pouzt. Ryzt so is it quod she. 929

‖ For pise ne ben *zit none remedies of *pi maladie. but *rei ben a manere noris sins of *pi sorwe *zit rebel aseyne *pi euracionu. 929
For whan *pat tym is. I shall moue swiche *pates pat percen hem self depe. 929
But napelis *pat pou shalt not wilne to leten *pi self a wrecche. 929
Hast *pou forzeten *pe noumbre and *pe manere of *pi welefulnesse. I holde me stille how pat *pe souerayn men of *pe Citee token *pe in cure and kepynge whan *pou were orphelyn of fadir and modir. and were chosen in affinite of princes of *pe Citee. 929
And *pou bygwen raper to ben leef and decer *pan forto ben a ney3bour. *pe whiche *ping is *pe most preciouse kynde of any propinquette or aliauance *pat may ben. 929
Who is it *pat ne seide *pou nere ryzt weleful wip so grete a noblely of *pi fadres in lawe. 929
And wip *pe chastite of *pi wijf. and wip *pe oportuniste and noblesse of *pi masculyn children. *pat is to seyne *pi sones and ouer al *pis me lyst to passe of commune pinges. 929
How *pou haddest in *pi pouzt dignitees *pat weren warned to olde men. but it deliteþ *me to comen now to *pe singuler vphepyng of *pi welefulnesse. 929
Yif any fruyt of mortal pinges may han any weyȝte or price of 952 welefulnesse. 929
Mytest *pou enure forzeten for any charge of harme *pat myst[e] byfallen. *pe remembrace of pilke day *pat *pou sey[e] *pi two sones maked consellors. and ylad to gidre from *pin house vndir so gret assemble of senatours. and vndir *pe blypennesse of poele. 929
and whan *pou say[e] *hem settte in *pe court in her

929 soum[e]—sowne
930 insel—MS. insette, C. inset
932 source—sorves
933 aseyne—ayein
934 mona swiche—moene swych
935 sourneyn—souerane
942 neyboun—neysshebouer
944 mere—were
945 nobley—nobleye
fadder—fadyr-is
947 seyne—seyn
948 lyst—lyste
passen of—passen the
949 pough—yowthe
950 warned—werned
952 fruyt—frute
price—pris
953 Mytest *pou—myhtes-

thow
954 harme—harm
myst[e] byfallen—myhte befallen
955 sey[e]—saye
956 frou—fro
957 gret—MS. grete, C. gret
958 say[e]—saye
sette—set
her—heere
ADVERSITY IS BUT TRANSIENT.

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

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

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

These evils that you suffer are but transitory.

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

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

961 bytwixe—bytwyuen
962 bytwy—byythe
963 of ye—of the
964 with—with yow
965 yue—MS. Jan. C. yae of—to
966 seyne—seyn
967 accoied[e]—acoyeyle
968 norshred[e]—norysseede
wron—owne
pon—of — thow bar
away of

969 had—MS. hadde
swiche—swich
970 preue—prythe
971 seye—lye
hab—MS. habe
972 wyked—wyckede
973 blysses—blyisse
974 forsake—forsakyn
writ—art
blysful—blysful
978 sory—sorye
979 sodeyne—sodeyn

963 forlute pat was spred about pe wip large preysynge and laude as men syngen in victories. po 3ane po wordes of fortune as I trowe. pat is to seyne. po feffedest po fortune wip glosysynge wordes and desseinedest hir. whan she accoied[e] pe word and norshed[e] pe as hir owen delices. ¶ po hast had of fortune a zifte pat is to seyn swiche gerdoun pat she new[er]e ȝaf to preue man ¶ Wilt po peryfe leye a rekeyning wip fortune. she had now twynkeled first vpon pe wip a wykked eye. ¶ Yif po considere pe nombre and pe manere of pe blysses. and of pe sorwes. *po maist nat forsake pat po nat ȝit blysful. For if po peryfe wenest pe self nat welleful for pinges pat po semeden ioyful ben passed. ¶ ber mis nat whi po sholdest wene pe self a wrecche. for pinges pat now semen soory passen also. ¶ Art po now comen firste a sodeyne gest in to pe shadowe or tabernacle of pis lijf. or trowest po pat any stedfastnesse be in mannis pinges. ¶ Whan ofte a swifte honre dissoluep pe same man. pat is to seyne whan pe soule departip fro pe body. For al po3 pat yelde is pe any seip pat forturnous pinges willen dwelle. þit mapecs pe last[e] day of a mannis lijf is a manere deep to fortune. and also to pilke pat hap dwelt. and peryfe what wenist pat par recche yif po forlute hir in deynege or ellys pat she fortune forlute pe in fleene away.

979 shadowe—shadwe
980 stedfastnesse—stedfast
981 swyft—swyf[ ]t [esse
dissolue]—dyssolude
983 at hon; pat — al pat
984 thowe
985 fortune—fortune
986 willen dwelle — wolen
987 har recche—har recke
988 away—away
MANY BLESSINGS STILL REMAIN.

CUM PRIMO POLO.

When phœbus pœ sonne bygymne to spreden his clere-
nesse with rosene charriettes. pœ pœ sterre ydimnyd
pale hir white cheres. by pœ flamus of pœ sonne pät
ouer come pœ sterre lyt. t pis is to seyn when pœ
sonne is risen pœ day sterre wexip pale and letip hir 993
lyt for pœ grete brytynesse of pœ sonne. t Whan pœ
wode wexep redy of rosene floures in pœ first somer
sesoun þorúþ þe brêpe of þe wynde Zephirus pät wexep
warne. Yif pœ cloudy wynde auster blowe fellice.
pan gôp awey þe fayrnesse of pornos. Ofte pœ see is
clere and calme wipoute moenyng floodes. And ofte
pœ horrible wynde aquilon moemp boylyng tempestes 1000
and ouer whelwe pœ see. Yif pœ forme of þis worlde
is so [þeeld] stable, and yif it tournip by so many
entrechaungynge. wilit þou þan trusen in þe trublynge
fortunes of men. wilit þou trownen in flittyng goodes. 1004
It is certeyne and establisshed by lawe perdurable pät no
þing þat is engendred nys stedfast no stable.

TUNC EGO UERA INQUAM.

Anne seide þus. O notice of alle uertues þou
seist ful soþe. Ne I may nat forsake þe ryzt[æ]
swifte cours of my prosperitee. þat is to seine. þat
prosperitee ne be come to me wondir swifly and 1010
soone. but þis is a þing þat gretly smertip me when it
remembrep me. For in alle aduersitees of fortune þe
most vnsely kynde of contrarious fortune is to han
ben wuleful. But þat þou quod she abast þus þe
tourment of þi fals[æ] opinion þat maist þou not ryzt-

989 his—yr
990 pæn—thanne
991 flæms—flambes
995 ræd—rody
rosene—rosyn
997 wærne—warm
998 gol—MS. gofe, C. goth
fayrenesse—fayrenesse
999 clere—clear
calme—kalm

1000 wænde—wynd
1001 wælænæ—walneæ
1002 [þeeldi]—from C.
1003, 1004 will þou—wolthow
1003 þæn—thame
trublynge—towbllynge
1004 in flittyng—on flèt-
1005 It is—is it (tyngc
1006 no—ne
stable—estable

1008 sôpe—soth
Ne I may—Ne I ne may
1009 seine—soyn
1011 a—omitted
grætly—gretly
1012 aduersitees—aduersiye
1013 most—moooste
1014 abast—abyst
1015 towncut—terment;
  fals[æ]—false.
fully blamen ne aretten to pinges. as who scip for pou hast jite many habundaunces of pinges. ¶ Textus.

1018 For al be it so pat pe ydel name of anentercous wellefulnesse moene pe now. it is welleful pat pou rekene with me of how many[e] pinges pou hast jit plentea. ¶ And perfore yif pat pilke ping pat pou haddest for most precious in alle pi rycheesse of fortune be kept to pe by pe grace of god unwe minded and vndefouled. Mayst pou pany pleyne ryhtfully vpon pe myschief of fortune. syn pou hast jit pi best[e] pinges. ¶ Certys jit

1023 luye in goode paynt pilke precious honour of mankynde. ¶ Symacu pi wyues fadir whiche pat is a man maked al of sapience and of vertuce. pe whiche

1026 man pou woldest b[i]en redely wij pe pris ef pin owen lijf. he bywylep pe wronges pat men don to pee. and not for hym self. for he liuep in sykernesse of any sentence put aeing hym. ¶ And jit luye pi wif pat is attempre of witte and passyng oper women in clennes of chastitee. and for I wol clesen shortly her bountes she is lyke to hir fadir. I telle pe welle pat she lyuep loop of hir life. and kepip to pee oonly hir goost. and is al maat and ouer-comen by wepyng and sorwe for desire of pe ¶ In pe whiche ping only I mot graunten pat pi wellefulnesse is amenesed. ¶ What shal I seyn cke of pi two sones conseilours of whiche as of children of hir age per shinep pe lyknesse of pe witte of hir fadir and of hir eldefadir. and sypen pe souereyn cure of alle mortel folke is to sauen hir owen lyues. ¶ O how welleful art pou pou3 pou knowe pi goodes.
But zitte ben þer þinges dwellyng to þe wardeþ þat no
man donteþ 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 hap þat zit fallen upon þe. whan þat þin
aneres cline fast[þ] þat neiþer wolde sufere þe comfort of þis
tyme present. ne þe hope of tyme comynge to passem
ne to fallen. And I preie quod I þat fast[þ] mot[en]
þei holden. For whyles þat þei halden. how so euere
þat þinges ben. I shal wel fleten furþe and eschapen.
But þou mayst wel see how greet[þ] apparailes and
aray þat me lakþep þat ben passed awwey fro me. If I
have somwhat aunneped and forperþed þe quod she. if
þat þou anoie nat or forþenke nat of al þi fortune. As
who seip. I have somwhat comforted þe so þat þou
tempest nat þe þus wip al þi fortune. syn þou hast
þit þi best[þ] þinges. But I may nat sufere þin
delices. þat pleinst so wepyng. and anguissous for þat
oper lakþep somwhat to þi welefulnesse. For what
man is so sad or of so perfit welefulnesse. þat he ne
stryueþ or pleyneþ on some half æzie þe qualitee of
his estat. For whi ful anguissous þing is þe con-
dicion of mans goodes. For eyþer it comþ al to
gidre to a wyzt. or ellys it lastþe not perpetuely.
For som man hap grete rycheþesse. but he is as-
shamed of hys vngentil lynamge. and som man is ren-
ominated of noblesse of kynrede. but he is enclosed in so
grete angre for nede of þinges. þat hym were leuer þat
he were vnknewe. and som man habundþe hope in
rycheþesse and noblesse. but þit he bywaþep hys chast[þ]

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.
liif, for he hap no wijj. If and som man is wel and selily maried but he hap no children. And norissheth his richesse to be heires of strange folk. If And som man is gladdened with children, but he wepij ful sory for to trespas of his son or of his douzijr. If and for pis pi accordeth no wyzt lyghtly to be condicioun of his fortune. for alwey to every man piere is in most somewhat pi vnossaiep he ne wot not or ellys he drediip pat he hap assaiied. If And adde pis also pat every weleful man hap a wel delicat felyng. If So pat but yif alle pinges fallen at hys owen wille for he inpacient or is nat vseid to han none aduersitee. an-one he is prowé adoûene for every lytel ping. If And ful lytel pinges ben pi pat wiidrawn pe somme or pe perfeccioun of blisfulnesse fro hem pat ben most fortunat. If How many men trowest pou wolde demen hem self to ben almost in heuene yif pei mystten atteyne to pe lest[e] partie of pe remenaunt of pi fortune. If pis same place pat pou clepist exil is contre to hem pat enhabiten here. and forpi. Noping wretched. but whan pou wenest it If As who seip. pouj pi self ne no wyzt ellys nys no wrecche but whan he wenep hym self a wrecche by reputacioun of his corage.

CONTRAQVE.

1098 And ajeinewarde al fortune is blisful to a man by pe agreeablete or by pe egalite of hym pat suffrep it. If What man is pat. pat is so weleful pat yolde chaunegen his estat whan he hap lorn paciencie. pe swetnesse of mannes welefulnesse is yspranid wiip many[e] bitternesse.

1075 1076 hap—MS. haje
1076 maried—ynarved
his—hise
1077 ricchesse—Rychesses
heires—eyres
folk—foolkyss
1080 ber—per ne
1081 most—omitted
1082 vnossaiep—vnossaied
wol—MS. wote, C. wol
1083 1084 hap—MS. haje
1084 wel—ful
1085 falden—byfalle
wille—wyll
1086 none—non
awone—Anon
browe—thrownen
1087 adoûene—adoun
1089 wolde—wolden
1085 it—hyt
1086 no—a
1088 ajeinewarde al—ayeinward alle
1089 it—hyt
1091 whom—what
hap—MS. haje
lorn—MS. lorne, C. lost
1102 yspranid—sprayned
bitternesse—beternesses
pe whiche welefulnesse al pou; it seme sweete and ioynful to hym pat vsef it. 3it may it not be wip-holden pat it ne gofp away whan it wol. ¶ Pan is it wel sen how wrecched is pe blisfulnesse of mortel pinges. pat neiper it dwellip perpetuel wip hem pat every fortune receuyen agreeably or egality. ¶ Ne it ne delitep not in al. to hem pat ben anguisous. ¶ O ye mortel folkes what seke *pe pan blisfulnesse oute of youre self, whiche pat is put in youre self. Errour and folie confoundep sow ¶ I shal shewe pe shortly. pe poynt of souereyne blisfulnesse. Is per any ping to pe more preciouse pan pi self ¶ pou wilt answere nay. ¶ Pan if it so be pat pou art mytly ouer pi self pat is to seyn by tranquilitie of pi soule. pan hast pou ping in pi power pat pou noldest nener lesen. ne fortune may nat by-nyme it pe. 1117 and pat pou mayst knowe pat blisfulnesse [ne] may nat standen in pinges pat ben fortunous and tem-pered. ¶ Now vndistonde and gadir it to gidir pues yif blisfulnesse be pe souereyne goode of nature pat liuep by resoun. ¶ Ne pilke ping nis nat souereyne goode pat may be taken away in any wyse. for more worpi ping and more dine is pilke ping pat may nat be taken away. ¶ Pan shewip it wele pat pe vnstable-nesse of fortune may nat attayne to receyue verray blisfulnes. ¶ And zit more ouer. ¶ What man pat pis toumblyng welefulnesse leedip; eiper he woot pat [it] is chaungeable. or ellis he woot it nat. ¶ And yif he woot it not. what blisful fortune may per be in pe blyndenesse of ignorauce. and yif he woot pat it is chaungeable. he mot alwey ben adrad pat he ne lese pat ping. pat he ne doutep nat but pat he may leesen

1104 hymn—hem
it—hyt
be—bey
1105 gofp—MS. gepe
wol—wole
sen—MS. sene
1107 dwellip—dureth
1109 folkes—folke
1110 oult—owlt
1112 shortly—shortely
1114 wilt—MS. wilt, C. volt
if—yif
1117 by-nyme—be-nene
1118 blisfulnesse [ne] —
1119 to gidir—to gidere
1120 souereyne goode—
1121, 1122 souereyn good

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 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.

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
it. ¶ As whoo seip he mot ben alwey agast lest he leese pat he wot wel he may leese. ¶ For whiche þe continual drede pat þe hap ne suffrip hym nat to ben weleful. ¶ Or ellys yif he leese it he wene to be dispised and forleton hit. ¶ Certis eke þat is a ful lytel goode þat is born wip euene hert[e] whan it is loost. ¶ þat is to seyne þat men don no more force of þe lost þan of þe hauynge. ¶ And for as myche as þou þi seif art he to whom it hap ben shewid and proued by ful many[e] demonstraciones. as I woot wel þat þe soules of men ne mowen nat dien in no wise. and eke syn it is clere. and certayne þat fortunous welefulnesse endip by þe deep of þe body. ¶ It may nat ben dounted þat yif þat deep may take awaye blysfulnesse þat al þe kynde of mortal pingus ne descendip in to wrecchenednesse by þe ende of þe deep. ¶ And syn we knowen wel þat many a man hap souȝt þe fruit of blisfulnesse nat only wip suffrying of deep. but eke wip suffrying of pepynes and tourmentes. how myȝt[e] þan þis present lijf make men blisful. syn þat whanne þilke seif[e] lijf is endid. it ne makeþ folk no wreeches.

* MS. aulaet.

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

What maner man stable and war þat wil founden hym a perdurable sete and ne wil not be cast donne wip þe loude blastes of þe wynde Eurus. and wil dispise þe see manassynge wip floodes ¶Lat hym eschewe to bilde on þe cop of þe mountayngne. or in þe moyste sands. ¶ For þe fel[le] wynde auster tourmenteþ þe cop of þe mountayngne wip alle his strengþes. ¶ and þe
lowe see sandes refuse to beren heuwy weyhte. and if thou wilt flee perilous fortune, lay thy foundation upon the firmer stone, so that thou mayest grow old in thy stronghold.

SET CUM RACIONUM IAM IN TE.

But for as moche as be noryssinges of my resouns descendyn nowe in to be. Irowe it were tymre to vsen a litel strenger medicines. Now vnndrstonde here al were it so pat be gisftis of fortune nar[e] nat brutel ne transitorie. what is per in hem pat may be pine *in any tymre. or ellis pat it nys foule if pat it be considered and lokid perfittely. Richesse ben bei precious by be nature of hem self. or ellys by be nature of be. What is most worpi of rycheesse. is it nat golde or myzt of moneye assembled. Certis pilke golde and pilke moneye shinep and seuep better renonu to hem pat dispeniten it. pen to pilke folke pat mokeren it. For avarice makep alwey mokeres to be hated. and largesse makep folke clere of renonu. For syn pat swiche ping as is transferred from o man to an ope ne may nat dwellen wip no man. Certis pan is pilke moneye precious. what is translated in to ope folk. and styntep to ben had by vsage of large seuynge of hym pat hap seuen it. and also yif al be moneye pat is ouer-al in be world were

1162 love—lavse see—omitted refuse—refusen weyhte—wyhte 1163 flee—fleen 1164 seyne—seyen 1165 bi—thin lowe stone—lowe stoon 1166 wefelde—weleful wodenesses—woodes

1167 strenger—strengere vnndrstonde—vnndyrstond 1173 nar[e]—ne were 1174 be pine—ben thyn 1175 foule—fowl 1176 Richesse—Rychessis 1178 rycheesse—rychesses 1179, 1180 golde—gold 1180 better—better

1181 ben—thanme 1182 makere—mokeres 1183 folke clere—folk cler 1184 surche—swich from—from 1187 styntep—stenteth 1188 hab—MS. hape 1189 world—worlde
GLORY NOT IN RICHES; | BOOK 2.

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

Riches cannot be disposed without diminution.

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

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

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

Both the beauty of the field delight thee?
B. Why should it not? for it is a
beautiful part of a
beautiful whole.

Hence, we admire the face of the
sea, the heavens,
garded toward[!] o man. it sholde maken al oper men
to ben nedy as of pat. ¶ And certys a voys al hool
pat is to seyn wip-oute amensyngne fulfillep to gyder
be heryng of myche folke. but Certys 3oure rychesse
ne mowen nat passen vnto myche folk wip-oute amen-
usyng. ¶ And whan þei ben apassed. nedyþ þei maken
hern pore þat forgon þe rychesse. ¶ O streite and
nedyþ cep I þise rychesse. syn þat many folke [ne]
may nat han it al. ne al may it nat kommen to on man
wip-oute pouerte of al oper folke. ¶ And þe shynyng
of gemmes þat I cep precious stones. drawep it nat
þe eyen of folk in to hem warde. þat is to seyne for þe
beaute. ¶ For certys yip þer were beaute or boute
in shynyng of stones. þilke clerenesse is of þe stones
hem self. and nat of men. ¶ For whiche I wondre
gretly þat men merucilen on swiche þinges. ¶ For
whi what þinge is it þat yip it wantep moeuyng and
ioynture of soule and body þat by ryst myst[e] semen
a faire creature to hym þat hap a soule of resoun.
¶ For al be it so þat gemmes drawnen to hem self a
litel of þe laste beaute of þe worlde. þoruþ þe entent
of hir creautur and þoruþ þe distincion of hem self.
3it for as myche as þei ben put vndir 3oure excellence.
¶ þe han not desserued by no wyey þat þe shullen
merueyen on hem. ¶ And þe beaute of feeldes deliteþ
it nat mychel vnto 30w. Boyce. ¶ Whi sholde it nat
deliten vs. syn þat it is a ryst fayr porcioun of þe ryst
fair werk. þat is to seyn of þis worlde. ¶ And ryst
so ben we gladed somtyme of þe face of þe see whan
it is clere. And also merueyen we on þe heuene and
on pe sterres, and on pe somne, and on pe monye. 

_Philosophie._ ¶ Apperteine quod she any of pilke pinges to pe. whi darst pou glorifie pe in pe shynynge of any swiche pinges. Art pou distingwed and embelised by pe spryugynge floures of pe first somer sesoun. or swelli p[.] plente in fruytes of somer. whi art pou rauysi[e]d wip ydel ioyes. why enbracest pou straun[ge] goodes as pei weren pine. Fortune shall neuer maken pat swiche pinges ben pine pat nature of pinges maked foreyne fro pe. ¶ Syche is pat wip-outen doute pe fruytes of pe erpe owen to ben on pe norssinge of bes. ¶ And if pou wilt fullfille pi nede after pat it suffis[.] to nature pean is it no nede pat pou seke after pe superfluities of fortune. ¶ For wip ful fewe pinges and with ful lytel ping nature halt hire appaièd. and yif pou wilt a[.]chicken pe fullfylung of nature wip superfluities ¶ Certys pilke pinges pat pou wilt presten or pouren in to nature shullen ben vnicyeful to pe or ellis anoies. ¶ Wenest pou eke pat it be a fair ping to shine wip dynerse cloeping. of whiche cloeping yif pe beaute be agreeable to lickon vpon. I wol merueylen on pe nature of pe matere of pilke clopes. or ellys on pe werkeman pat wrouȝ[t][e] hem. but al so a longe route of meyne. maki[.] pat a blisful *man. pe whiche seruauntes yif pei ben viciosus of condicioun it is a greet charge and a destruccioun to pe house. and a greet enmye to pe lorde hym self. ¶ And yif pei ben goode men how shal straun[ge] or foreyne goodenes ben put in pe noumbre of pi rycchesse. so pat by alle pi[.] passe of foreside pinges. it is clerly shewed pat neuer none of pilke pinges pat pou accomptedest for pin goodes nas nat pi goode. ¶ In pe whiche pinges yif pe be no beaute to ben desired. 

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1223 Do the flowers adorn you with their variety? Why enbracest 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 influence of Fortune will be useless. Nature is content with a little, and superfluity will be both disagreeable and hurtful.

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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. Both a great retinue make thee happy?

If thy servants be vicious, they are *[fol. 12b:]* a great burden to the house, and pernicious enemics 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.
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 available 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.

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 pou be sory yif pou leese hem, or whi sholdest pou reciyesen pe to holden hem. ¶ For if pei ben fair of hire owen kynde, what apparteneþ pat to pe, for as wel shold pei han ben faire by hem self, pou; pei weren departid from alle pin rychesse. ¶ For why faire ne preciouis ne weren pei nat, for pat pei comen amonges þi rychesse, but for pei semeden fair and precious. perchore pou haddest leuer rekene hem amonges þi rychesse, but what desirest pou of fortune wip so grett a noyse and wip so grett a fare ¶ I trowe pou seke to dryne awaí nede wip habundaunce of pinages. ¶ But certys it turnep to 30w al in pe conterarie, for whi certys it nedip of ful many[e] helpynages to kep pe dyneresite of preciouse ostelmentz, and soþe it is pat of many[e] pinages han þei nede þat many[e] pinages han. and ageyneward of litel nedip hem þat mesuren hir fille after þe nede of kynde and nat after þe outrage of couentys. ¶ Is it þan so þat ye men ne han no propré gode. I-set in 30w. For whiche þe moten seken outwardes 3oure goodes in foreine and subgit pinages. ¶ So is þan pe condicioun of pinages turned vpso downturn. þat a man þat is a de-vyne beest by merit of hys resoun. pinkeþ þat hym self nys neywer fair ne noble, but if it be þoreu possession of ostelmentes. þat ne han no soules. ¶ And certys al open pinages ben appaied of hire owen beautes, but þe men þat ben semblable to god by þoure reasonable pouþt desieren to apparaíle þoure excellent kynde of þe lowest[e] pinages. ne þe ne vndirstonde neþat gret a wrong þe don to þoure creautour. for he wolde þat man kynde were moost worþiþ and noble of

1255 fair—fayre
hir owen—lym owne
1256 shalde—sholde
self—selne
1257 þi rychesse — thynge
1259 amonges—amange
1259, 1251 rychesse—Rych-

ess
ceses
1259—fayre
1260 leuer rekene—lenere
rekne
1262 greet (2)—grete
1265, 1267 many[e]—manye
1267 solbe—soth
1272 outwardes—outward
1275 fair—fayre
1276 if—yf
1278 hir owen—hir owne
1281 ne (2)—omitted
1282 greet (2)—grete
1283—vndirstonde—vndyrston-
1282 greet—MS, grete, C, gret
any oper erhely pinges, and 3e presten adoun 3oure dignitees by-nepen pe lowest[c] pinges. ¶ For if pat al pe good of every ping be more preciouse 3an is pilk ping whos pat pe good is, syn 3e demen pat pe foulest[c] pinges ben 3oure goodes. 3anne sumnytten 3e and putten 3oure self vndir pe foulest[c] pinges by 3oure estimaciously. ¶ And certis pis bitidiip nat wip out 3oure desert. For certys swiche is pe condicicous of al man kynde pat oonly when it hap knowyng of it self. 3an passeip it in noblesse alle oper pinges. and when it forletip pe knowyng of it self, 3an it is brou3t hynepen alle bestes. ¶ For-why alle oper [leuynge] bestes han of kynde to knowe not hem self, but when 3an men leten pe knowyng of hem self, it comèb hem of vice, but how brode sheweip pe errour and pe folie of 3ow men 3at wenen 3at ony ping may ben apparailedd wip straunge apparailement; ¶ but for-sope 3at may nat be don. for yif a wy3t shynen wip pinges 3at ben put to hym. as pns, yif pilke pinges shynen wip whiche a man is apparailedd. ¶ Certis pilke pinges ben commendid and praised wip whiche he is apparailedd. ¶ But napceles pe ping pat is coverid and wrapped vndir 3at dwellep in his 3ilpe, and I denye pat pilke ping be good 3at anoye ip hym pat hap it. ¶ Gabbe I of pis. pou wolt seye may. ¶ Certys rychesse han anoyed ful ofte hem pat han pe rychesse. ¶ Syn 3at every wicked shrew and for hys wickednesse pe more gredy aftir oper folkes rychesse wher so ever it be in any place, be it golde or with things in-

\[\text{BOOK 2} \quad \text{PROSE 3.} \quad \text{IGNORANCE CRIMINAL IN MAN.} \quad 49\]

\[\text{1244 oper erhely} = \text{oother} \quad \text{wordly} \quad \text{brezen—threaten} \quad \text{by-nepen—by-nethe} \quad \text{if=if} \quad \text{1255 good—MS. goode, C. good} \quad \text{pilke—mighty} \quad \text{pilke—pilke} \quad \text{pe (2)—tho} \quad \text{summytten—submitten} \quad \text{self—seluen} \quad \text{1259 foules[c]—fowlesste} \quad \text{1260 bitidiib—tlydeth} \quad \text{1290 out—owte} \quad \text{desert—desrectes} \quad \text{1292 al—all} \quad \text{1293 self—selue} \quad \text{1294 it is—is it} \quad \text{1295 [leuynge]—from C. hem—hym} \quad \text{1297 pat—omitted} \quad \text{1298 comeb—comth} \quad \text{1299 ping—thinge} \quad \text{1302 put—MS. putte, C. put} \quad \text{1303 whiche—which} \quad \text{1306 filipe—felthe} \quad \text{1307 pilke—thine} \quad \text{good—MS. goode, C. good} \quad \text{1308 hap—MS. haue} \quad \text{1309 rychesse—Rhychesses} \quad \text{pe—tho} \quad \text{1310 rychesse—Rhychesses} \quad \text{shrewe—shrewe} \quad \text{1311 rychesse—rychesse} \quad \text{1312 golde—gold}\]
THE GOLDEN AGE.

BOOK 2.  
MRT. 5.

FELIX IN MIRUM PRIOR ETAS.

Blysful was the first age of men. Pei helden hem
apaied wip pe metes pat pe trewe esperes broustten
furpe.  If pei ne destroyed[e] ne deseeyued[e] not hem
self wip outerage.  If pei weren wont lytell to slaken
her hunger at euene wip acornes of okes  If pei ne
couple nat medle pe zift of bacus to pe clere hony.
pat is to seyn.  Pei couple make no piment of clarre.
ne pei couple nat medle pe brist[e] flies of pe contre
of siriens wip pe venym of tirie.  Pis is to seyne.  Pei
couple nat dien white flies of siriens contre wip pe
blade of a manar shelfysshe.  Pat men fynden in tyrice.
wip whiche blode men deien purper.  If pei slepen
holesom slepes vpoun pe gras.  And droknen of pe
rynnynge watres.  And laien vndir pe shadowe of pe
pyne trees.  If Ne no gest ne no straunger [ne] karf
zit pe heye see wip oores or wip shippes.  Ne pei ne

precious stones. and wenip hym *only most worpi pat
hap hem  If pou pan pat so besy dredest now pe swerde
and pe spere. yif pou haddest entred in pe pape of pis
lijf a voide wayfaryng man. pan woldest pou syng[e]
by-fore pe peel.  If As who seip a poure man pat berep
no rycheesse on hym by pe weye. may boldly syng[e]
byforme peones. for he hap nat wher-of to ben robbed.
If O preciouse and ry3t elere is pe blysfulness of
mortal rycheesse. pat whan pou hast geten it. pan hast
pou lorn pi syke[r]hesse.
hadden seyne sitte none newe strondes to leden merc-
chaundyse in to dynuese contres. ¶ po weren pe cruel
clariounes ful whist and ful stille, ne blode yshed by
ege hate ne hadde nat deied sit armurers, for wherto or
whiche woodenesse of ennys wolde first moeven
armes, whan pe seic cruel woundes ne none medes
ben of blood yshad ¶ I wolde pat oure tymes sholdle
turne aseyne to pe oolde maneres. ¶ But pe anguissous
loue of hauyng brennep in folke moore cruely pen pe
fijr of pe Mountaigne of Ethna pat euer brennep.
¶ Allas what was he pat first dalf vp pe gobets or
pe wey3tys of gold couered vndir erpe, and pe precious
stones pat wolden han ben hid, he dalf vp precious
perils. pat is to seyne pat he pat hem first vp dalf, he
dalf vp a precious peril, for-whi, for pe preciousnesse
of swyche hap many man ben in peril.

QUID AUTEM DE DIGNATIBUS ET CETERA.

But what shal I seyne of dignitees and of powers.
pe whiche [ye] men pat neiper knownen verray dig-
nitee ne verray power areysen hem as heye as pe
heuene. pe whiche dignitees and powers yif pei come
to any wicked man pei don [as] greet[e] damages and
distruccion as dop pe flamme of pe Mountaigne
Ethna whan pe flamme wit walwip vp ne no deluge
ne dop so cruel harms. ¶ Certys ye remembrip wel
as I trowe pat pilke dignitee pat men clepip pe em-
perie of consulers pe whiche pat somtyne was by-
gyunnyng of fredom. ¶ Soure eldres coueiteden to han
don a-wey pat dignitee for pe pride of pe conseiler.

1339 hadden seyne sitte—1348 enu—av
1341 whist—hust
hade seyn yit
blude yshed—blos I-shad
1343 whiche woodenesse—whych wodnesse
1344 seicn—say
1346 turre aseyne—torne ayein
1347 folke—folk
1348 pe—omitted
1339 hadden seyne sitte—
1348 enu—av
1341 whist—hust
hade seyn yit
blude yshed—blos I-shad
1343 whiche woodenesse—whych wodnesse
1344 seicn—say
1346 turre aseyne—torne ayein
1347 folke—folk
1348 pe—omitted
1340 distantia: destruc-
1341 kim—MS. hidde, C. hydd
1342 seyne—seyn
1343 seicn—say
1344 seicn—seyn
1345 com—comen
1339 don—MS. done, C. don
1340 distantia: destruc-
1341 kim—MS. hidde, C. hydd
1342 seyne—seyn
1343 seicn—say
1344 seicn—seyn
1345 com—comen
1339 don—MS. done, C. don
1340 distantia: destruc-
1341 kim—MS. hidde, C. hydd
1342 seyne—seyn
1343 seicn—say
1344 seicn—seyn
1345 com—comen
1339 don—MS. done, C. don
1340 distantia: destruc-
1341 kim—MS. hidde, C. hydd
1342 seyne—seyn
1343 seicn—say
1344 seicn—seyn
1345 com—comen
1339 don—MS. done, C. don
1340 distantia: destruc-
1341 kim—MS. hidde, C. hydd
1342 seyne—seyn
1343 seicn—say
1344 seicn—seyn
1345 com—comen
1339 don—MS. done, C. don
And ry3t for þe same pride ȝoure eldres byforme þat tyne 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 yf so be þat dignitees and powers ben ȝeuen to goode men. þe whiche þing is ful zelde. what agreeable 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 aȝeinward. honour comeþ to dignite by cause of vertue. but whiche is ȝoure derworþe power þat is so clere and so requerable 

¶ 0 ȝe erpelyche bestes considere ȝe nat ouer whiche þing þat it sempe þat þan han power. ¶ Now yf þou say[e] a mouse amongus þoper myse þat chalenged[e] to hymself ward ry3t and power ouer alle þoper myse. how gret scorne woldest þou han of hit. ¶ Glosa. ¶ So farþ it by men. þe body hap power ouer þe body. For yif þow loke wel vpon þe body of a wy3t what þing shalt þou synde moore frele þan is mannes kynde. þe whiche ben ful ofte slayn wiþ bytynge of smale flies. or ellys wiþ þe entrynyng of crepyng wormes in to þe prinetees of mannes bodyes. ¶ But wher shal men synden any man þat may exercen or haunten any ry3t vpon an oþer man but oonly vpon hys body. or ellys vpon þinges þat ben lower þen þe body. whiche I clepe fortounous possessiouþ. ¶ Mayst þou euer haue any commaundement ouer a fre corage. ¶ Mayst þou remuen fro þe estat of hys prouþre reste. a pouȝt þat is cleuyng to gider in hym self by stedfast resoun. ¶ As somtyme a tiraunt wende to confounde a freeman of

1356 don—MS. done, C. don
1359 seien—soyn
1370 longer—lengere
1371 whiche—which
1374 comeþ—cometh
1375, 1376 vertue—vertu
1376 comeþ—cometh
by—for
1377 derworþe—derworthes
1378 elere—eler
1379 whiche—which
1379 hau—MS. hame, C. han
1398 say[e]—say
1399 amongus—mous
1395 myse—mus
1392 scorne—scorn
1393 hap—MS. haje
1385 mannes—man
1386 þe—slayn— the
1388 mennes bodyes—mannes body
1389 lower—lower
1385 stedfast—stedefast
1386 somtyne—whylom
For they fall to the lot of the wicked.

And wende to constreyne hym by tourment
to maken hym dyscoueren and acusen folk pat wisten
of a confedracie, whiche I clepe a confedracie pat
was cast aezins pis tyraunt. But pis free man boot
of hys own tunge, and cast it in pe visage of pilke
woode tyraunte. So pat pe tourment; pat pis
tyraunt wende to han maked matere of cruelte. pis
wyse man maked[e it] matere of vertues. But what
ping is it pat a man may don to an oper man. pat he
ne may receyue pe same ping of oper folk in hym
self. or pis. What may a man don to folk. pat folk
ne may don hym pe same. I have 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 some after he most[e] zine hys handes to
ben bounden with pe cheynes of hem pat he had[de]
somtyme overcomen. Wenest pou pan pat he be
my3ly. pat may nat don a ping. pat oper ne may don
hym. pat he dop to oper. and zit more over yif it so
were pat pise dignites or powers hadden any propre
or naturel goodnesse in hem self neuer nolden pei
comen to shrewes. For contrarious pinges ne ben
not wont to ben yfelawshiped togidres. Nature re-
fusep pat contra[r]ious pinges ben yioigned. And so
as I am in certeyne pat ry3t wikked folk han dignitees
ofte tymes. pan shewe it wel pat dignitees and powers
ne ben not goode of hir own kynde. syn pat pei suf-
fren hem self to cleuen or ioynen hem to shrewes.
And certys pe same ping may most dignueliche Ingen

Have you not read how Aeneas,
archus bit off his tongue and spat
it in the face of Neocron?

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 Heracles, his
guest.

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

Is he mighty that
shames 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
betrench.

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 fail to
the share of the
unworthy.
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 the 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.

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

and seven of all they gifts of fortune that most plentifully come to shrewes. Of whiche shrewed I trowe pat it auft[e] ben considered pat no man doutip pat he nis strong, in whom he see strengpe, and in whom pat swiftnesse is. Sope it is pat he is swyfte. Also musyk maketh musicians, and fysik maketh physicians, and rhetorik rethoriken. For whi pat nature of every ping maketh his propretee. ne it is nat entermedled wip pe effects of contrarious pinges. And as of wil it chase oute pinges pat to it ben contrarie: But certys rychesse may nat restreyne avarice vhaustenced. Ne power [ne] maketh nat a man mystly ouer hym self, whiche pat vicious lustis holdenestreined wip cheins pat ne mowen nat ben vnbounden, and dignitees pat ben zeuen to shrewed[e] folk nat oonly ne maketh hem nat digne. but it shewe p raper al openly pat pei ben vnworpi and vndigne. And whi is it pue. Certis for pei han ioye to clepen pinges wip fals[e] names. pat beren hem al in pat contrarie. pat whiche names ben ful ofte reproved by pe effect of pe same pinges. so pat piske like ryche-esse ne auft[e] by ryft to ben cleped rychesse, ne whiche power ne auft[e] not ben cleped power. ne whiche dignitee ne auft[e] nat ben cleped dignitee.

1450

And at pe laste I may conclude pe same ping of al pe gifts of fortune in whiche por nis no ping to ben desired. ne pat hap in hym self naturel bounte. as it is ful wel sene. for neyther pei ne ioygnen hem nat alwey to gooode men. ne maken hem alwey gooode to whom pei ben y-ioigned.

1129 whiche—wich 1130 auft[e]—owhte 1132 solpe—soth 1135 is—his 1136 effecte—effect 1137 onte—owt 1441 ben—be 1442 shrewed[e]—shrewede 1446 fals[e]—false 1447 whiche—wich 1449 auft[e]—owhten 1450 whiche—swich 1451 whiche—swich 1452 auft[e]—owhte 1453 al—alle 1454 hab—MS. habe 1455 sene—1-scene
WE han wel knowne how many grete [e] harmes and
destruccious weren doen by pe Empereoure Nero.

He lete brene pe citee of Rome and made slen pe
senatours, and he cruel somtyne slouz hys broyer, and
he was made moyst wip pe blood of hys modir. Pat is
to seyn he let sleen and slitten pe body of his modir to
seen where he was conceived. and he loxed[e] on every
half vpon hir colde dede body, ne no tere ne wette
his face, but he was so hard herted pat he myst[e] ben
domesman or Iuge of hire dede beaute. 

And 3tite neuerpceles governed[e] pis Nero by Cepitre al pe peoples
pat phebus pe sonne may seen comyng from his outerest
arysyng til he hidde his bemes vndir pe waves. Pat is
to seyn. he governed[e] alle pe peoples by Cepitre im-
perial pat pe sonne got aboute from est to west. 

And eke pis Nero gounyrende by Cepitre. alle pe peoples pat
ben vndir pe colde sterres pat hy3ten pe senene triones.
pis is to seyn he governed[e] alle pe poeples pat ben vndir

pe parties of pe norpe. And eke Nero governed[e]
alle pe poeples pat pe violent wynde Nothus scorchip
and bakip pe brennynges sandes by his dreic hete. pat

is to seyn, alle pe poeples in pe soupe. [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 ioygnd to cruel venym. pat is
to sein, venymous cruelte to lordshipe.

[The siste Metros.] We know what
ruin Nero did. 1459

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

He looked un-
moved upon his
mother’s corpse, and
passed judg-
ment upon her
beauty. 1467

Yet this parricide
ruled over all
lands, illumined by the sun in his
diurnal course, and
controlled the
frozen regions
of the pole. 1472

He governed, too, the people in the
torrid zone. 1475

But yet Nero’s
power could not
 tame his ferocious
mind. It is a grievous
thing when
power strengthen-
s the arm of
him whose will
prompts him to
deeds of cruelty.
Anne seide I pus. You wost wel piself pat ye conetise of mortal pinges ne hadden neurer lordshipse of me, but I haue wel desired matere of pinges to done. as who setp. I desired[e] to han matere of gouernaunce ouer comunalties. ¶ For vertue stille ne sholde not elden. pat is to seyn. pat list pat or he wex olde ¶ His uertue pat lay now ful stille. ne sholde nat perisshe vneexcercised in gouernaunce of comune.

¶ For whiche men mysten speke or writen of his goode gouernement. ¶ Philosophie. ¶ For sope quod she. and pat is a ping pat may drawn to gouernaunce swiche hertes as ben worpi and noble of hir nature. but napeles that may nat drawn or tollen swiche hertes as ben y-brouȝt to pe ful[le] perfeccioun of vertue. pat is to seyn conetyse of glory and renoun to han wel administrd pe comune pinges. or doon goode decertes to profit of pe comune. for se now and considere how litel and how voide of al prise is pilke glorie. ¶ Certyne ping is as pou hast lerned by demonstracion of astronomye pat al pe envyronynge of pe erpe aboute ne halt but pe resoun of a prykke at regard of pe gretnesse of heuene. pat is to seye. pat yif pat per were made comparisoun of pe erpe to pe gretnesse of heuene. men wolde Ingen in alle pat erpe [ne] helde no space ¶ Of pe whiche litel regioun of pis worlde pe ferpe partie is enhabitid wip lyuyng beestes pat we knowen. as pou hast pi self lerned by tholome pat prouith it. ¶ yif pou haddest wip drawen and abated in pi pouȝte fro pilke ferpe partie as myche space as pe see and [the] marcys contenem and ouergon and as myche space as pe regioun of droghte oerstrecceth.
yme conteinpe it in largesse and in greet doynte. And also sette pis per to pat many a nacionyn dynuere of tonge and of maneres. and eke of resoun of hir lyuyng ben enhabitid in pe cloos of pilke litel habitaule. ¶ To pe whiche nacionys what for difficulte of weyes. and what for diuersite of langages. and what for defaute of vnnusage entercomunyng of marchaundise. nat only pe names of singler men ne may [nat] strechten. but eke pe fame of Citees ne may nat strechen. ¶ At pe last[e] Certis in pe tyme of Marcus tulys as hym self writep in his book pat pe renoun of pe comune of Rome ne hadde nat zitte passed ne cloumben ouer pe montaigne pat hyt Caucausys. and zitte was pilk tyme rome wel waxen and grety reducted of pe parthes. and eke of oper folk enhabityng aboute. ¶ Sest pou nat paran how streit and how compressed is pilke glorie pat 3e travailein aboute to shew and to multiplie. May paran pe glorie of a singler Romeyne strechen pider as pe fame of pe name of Rome may nat clymben ne passen. ¶ And eke sest pou nat pat pe maners of diuerse folk and eke hir lawes ben discordaunt amponge hem self. so pat pilke ping pat sommen ingen worpi of preysynge. oper folk ingen pat it is worpi of torment. ¶ and oper of comepe pat pouz a man delite hym in 1545

1515 seye—seyn
1516 streite—streyt
1517 pan—thanume
1518 isme—in
head[e]—leste
pilk—thilke
penke ye—thynken ye
1520 born,forbe—MS. borne.
C. born, forth
1520 narwe—marwh
1521 streyt—streype
myche—mochel
1522 conteinpe—coneycthe
1525 habitaule—MS. habit-
ache, C. habytacule
1529 [pat]—from C.
1531 last[e]—laste
1532 writep—writt
1533 hadde—hadden
1534 hyzt—hytthe
1535 waxen—waxyn
1536 Sest pou—sëstow
1538 shew—shewe
1539 singler—singler
1545 comepe—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 if many persons, illustrious in their times, have the memories 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 renown. He may not in no wise bryngen furpe ne spreden his name to many manere peoples. ¶ And perfere every maner man yunte to ben paied of hys glorie pat is pupleisshed among hys owen neybore. ¶ And pilke noble renown shall be restrained with suche bounds of usra man folk but how many a man pat was ful noble in his tyme. hap þe nedy and wreedched forsteyng of writers put oute of mynde and don awaye. ¶ Al be it so þat certys þilke writynge on profiten litel. þe whiche writynge longe and derke elde dop aweye boþe hem and eke her autours. but þe men semen to geten sow a perdurablete when þe þenke þat in tyme comyng youre fame shall lasten. ¶ But naþeleþ yif þou wilt maken comparisyoun to þe endeleþ space of eternite what þing hast þou by whiche þou maist reioysen þe of long lastyng of þi name. ¶ For if þer were maken comparisyoun of þe abidyng of a moment to ten þousande wynter. for as myche as boþe þo spaces ben endid. ¶ For þit hap þe moment some porcioun of hit al þou þat it a litel be. ¶ But naþeleþ þilke self noumbre of þeres. and eke as many þeres as þer to may be multiplid. ne may nat certys be comparisyound to þe perdurableþat is een[de]les. ¶ For of þinges þat han ende may be mad comparisyoun [but of things that ben with-owtyne ende to thinges þat han ende may be maken no comparisyoun]. ¶ And for þi is it al þou þrenoun of as longe tyme as ever þe lyst to þynken were þouþt þe regard of eternite. þat is vnstaunchable and infinit. it ne sholde nat onely semen litel. but pleinliche ryst nouþt. ¶ But þe men certys ne konne

1547 furþe—forth
1548 perfur—ther-for
1549 paiyed—payed
1550 ngebowres—nesbebour
1552 hop—MS. hape [put owt
1553 put [MS. putte] oste—
1556 derke—derk
1557 ze—yow
1558 conyng—conynge
1559 wilt—wolt
1560 whiche—which
1563 myche—mochel
1564 bo—boe
1566 self—selne
1567 be [i.e. ]—ben
1568 een[de]les—endele
1569 wad—MS. made, G. 
1573 by—to
VANITY REPROVED.

59

don no ping aryzt, but 3if it be for pe audience of poele,
and for ydel rumours. and 3e forsaken pe grete worpi-
nesse of conscience and of vertue. and 3e seken jour
gerdous of pe smale wordes of strange folke. ¶ Hane
now here and vndirstond in pe ly3tnesse of whiche
pride and veyne glorie, how a man scorned[e] festinaly
and myrily swiche vanite. somtyme þere was a man þat
had[de] assaied wiþ striuyng wordes an oper man. ¶ pe
whiche nat for vsage of verrey vertue. but for proude
veyne glorie had[de] taken vpon hym falsly þe name
of a philosopher. ¶ þis raper man þat I speke of
pou3t[e] he wolde assaye[e] where he þilke were a philo-
ospher or no. þat is to seyne yif he wolde han suffered
ly3tly in paciencie þe wronges *þat waren don vnto
hym. ¶ þis feined[e] philosophre took paciencie a
litel while. and whan he hadde receiued wordes of
outere he as in stryuyng a3eine and reioysyng of
hym self seide at þe last[e] ryzt þus. ¶ vndirstondest
þou nat þat I am a philosophre. þat oper man an-
swered[e] a3ein ful bityngly and seide. ¶ I had[de]
wel vndirstonden [yt]. yif þou haddest holden þi tonge
stille. ¶ But what is it to þise noble worpi men.
For certys of swyche folk speke .I. þat seken glorie wiþ
vertue. what is it quod she. what atteinip fame to
swiche folk whan þe body is resolved by þe deep. atte
þe last[e]. ¶ For yif so þat þen men dien in al. þat is
to seyne body and soule. þe whiche ping oure resoun
defendid vs to byleuen þanne is þere no glorie in no
wyse. For what sholdhe þilke glorie ben. for he of
whom þis glorie is seid to be is ryzt nou3t in no wise. 1605
and 3if þe soule whiche þat hap in it self science of

but yet you do
good from no
other view than
to have the empty
applause of the
people, foregoing
the pleasures of a
good conscience
in order to have
the insignificant
praises of other
people.

This silly vanity
was one 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 counterfeitt-
ing patience for a
while, the sophist
said to the other,
"You must surely
dress 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
exiled after
death?

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

1580 while—swych
1581 scorned[e]—scorneide
1582 swych—swych
somtyne—whilom
1583 hadde[n]—hadd 
1584 whiche—which
proude—proud 
1586 speke—spak
1587 hadde[n]—thowhte
1587 assay[e]—assaye
1588 seyne—seyyn
1589 feined[e]—feynede
1592 a3eine—ayelin
1593 hadd—hade—laste
1594 vndirstondest þou — vndyrston dow
1594 answered[e]—answerede
1595 hadde[n]—hadd 
1596 [yt]—from C. 
1598 last[e]—laste
1599 seyne—seyyn
1600 þe—thilke
1601 seide—MS. seide, C. seyd
nou3t—nawht
1606 hap—MS. hape
But if the soul is immortal when it leaves the body, it takes no thought of the joys of this world.

goode werkes vnbounden fro pe prisoun of pe erpe wende| freely to pe heene. dispise| it nou|t| pe al| e| pely occupaciou|ns. and be|ynge in heene reio|se| that it is exempt from al|le e| pely |pines [as wo seith / 1611 thanne rekketh the so|wle of no glorye of renoun of this world].

QUICUMQUE SOLAM MENTE.

Who so pat wip ouer|prowyng pou|t| only seke| glorie of fame. and weni|p that it be soure|ene good

Let hym loke vpon pe brode shewyng contreys of pe heuen. and vpon pe streite sete of pis erpe. and he shal be ashamed of pe eneres of his name. pat may nat ful|lle pe litel compas of pe erpe. O what con|cit|en proude folke to liften vpon hire nekkes in ydel and dedely 30k of pis worke. For al pou|t| re|nome| y|spradde passyng to ferne poe|iples go|p by dyuerse tongs. and al pou|t| grete houses and ky|neddes| shyne wip| clere| titles of honours. 3t napeles
dep dispise| pe h|ye glorie of fame. and deep wrappe| to| gidre pe h|ye heuedes and pe lowe and makep egal and euene pe hoyest[e] to pe lowest[e]. where women now pe bones of trewe fabricius. what is now brutus or st|c|n Car|o| pe pinne fame 3it lastynge

of hir ydel names is ma|kid wip a fewe lette|s. but al pou|t| we han knomen pe faire wordes of pe fames of hem. it is nat 3euen to knowe hem pat ben dede and consumpt. Liggi|p| panne stillre al vterly vnknowable ne fame ne make|p 30w nat knowe. and yif ye wene to lyuen pe lenger for wynde of youre mortal name.

1635 when o cruel day shall ra|u|s|he 30w. pan is pe secunde deep dwellyng in 3ow. Glosa. pe first deep he clepi
here pe departynge of pe body and pe soule. if and pe seeundel depp he clepe as here. pe styntyng of pe renoune of fame.

SET NOT ME INEXORABILE CONTRA.

But for-as-mochel as thow shalt nat wenen quod she pat I bere untreable batayle ayenis fortune // fit som-tyne it by-falleth pat she desseyuable desseruth to han ryth good thank of men // And pat is whan she hire self opneth / and when she descouereth hir brownt / and sheweth hir maneres par-aumenture yit vndir-stondesthow nat pat. I. shal seye // it is a wondyr pat. I. desyre to telle / and forthi vnnethe may I. vnpleyten my sentense with wordes for I. deme pat contrarys fortune profiteuth more to men than fortune debonayre // For al-wey when fortune semeth debonayre than she lyeth falsly in by-hetyng the hope of welefulnes // but for-sothe contraryos fortune is alwey sothfast / whan she sheweth hir self vnstable thorw hyr chaungyng // the amyable fortune desseyneth folk / the contraye fortune techeth // the amyable fortune byndeth with the beaute of false goodys the hertes of folk pat vsen hem / the contraye fortune vnbyndeth hem by p° knowynge of freele welefulnesse // the amyable fortune mayshow sen alwey wyndyne and flowyne / and enere mysknowynge of hir self // the contraye fortune is a-tempre and re-streynyd and wys thorw excersyse of hir aduersyte // at the laste amyable fortune with hir flaterynges draweth mys wandryngynge men fro the souercyne good // the contraryos fortune ledith ofte folk ayein to sothfast goodes / and haleth hem ayein as with an hooke / weeneshow thanne pat thow owhtest to leten this a lytel thing / pat this aspre and horible fortune hath disconeryd to the / the thowhtes of thy trewe frendes // For-why this ilke for-

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

* The next three chapters are from the Camb. Ms.
ALL THINGS BOUND BY THE CHAIN OF LOVE. [BOOK 2.

1669 time hath departyd and vueoweryd to the bothe the certeyn vysages and ek the dowtos visages of thy felawes /** whan she departyd awey fro the / she took

1672 awey hyr frendes and lafte the thyne frendes /** now whan thow were ryche and welleful as the semede / with how mochel woldesthow han bowht the fulle knowynge of this // pat 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 kynde of Rychesses pat is to seyn thy verray frendes.

QUOD MUNDUS STABILI FIDE.

That pe world with stable feith / varieth acordable chaungynge // pat the contrarvos qualite of element; holden amonge hem self aliaunce perdurable / pat phebus the sonne with his goldene charieth / bryngeth forth the rosene day / pat the mone hath commaundement over the nyhtes// whiche nyhtes hesperus the eu sterre hat browt // pat pe se gredy to flowen constreyneth with a certeyn ende hise floodes / so pat it is nat l[e]ueful to streelche hise brode termes or bowndes vp-on the erthes // pat is to seyn to couere alle the erthe // Al this a-cordance of things is bownden with looue / pat governeth erthe and see/and hath also commaundement; to the heuenes / and yf this looue slakede the brydelis / alle things pat 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 mocuynge / this looue halfe to gideres poeples loygned with an hooly bond / and knytteth sacrament of marryages of chaste looues // And loue enditeth lawes to trewe felawes // O welleful weere mankynde / yf thilke loue pat governeth heuene gouerned[e] yowre corages /

EXPLICIT LIBER 22a.

1690 hath—II. he hath
INCIPIT LIBER 3rd

IAM CANTUM ILLA FINIERAT.

By this she hadde endid hire songe / when the sweetnesse of hire ditee hadde thow perced me pat was desirous of herkninge / and I. astoned hadde yit streyhtes myn Eres / pat is to seyn to herkneh the bet / what she wolde seye // so pat a litel here after I. seyde thus // O thow pat art souereyn comfort of Angwissos corages // So thow hast remounted and norysshed me with the weyhte of thy sentenses and with delit of thy syngyne // so pat. I. trowe nat now pat .I. be vnparygal to the strokes of fortune / as who seyth. I. dar wel now suffien at the assautes of for tune and wel defiende me fro hyr // and tho remedies whyche pat thow seydest hire byforn weren ryht sharpe Nat oonly pat .I. am nat agrysen of hem now // but .I. desiros of herynge axe gretyly to heeren tho remedies // than seyde she thus // pat feelede .I. ful wel quod she // when pat thow ententif and styelle rauysshedest my wordes//and I. abood til pat thow haddest swych habyte of thy thought as thow last now // or elles tyl pat .I. my self had[de] maked to the the same habyt / which pat is a moore verray thinge // And certes the remanant of thinges pat ben yit to seye / ben swhyche // pat fyrst when men tasten hem they ben bytynge / but when they ben resseuynd with-inne a whytht than ben they sweete // but for thow seyst pat thow art so desirous to herkneh hem // wit[h] how gret brennynghe woldesthow glowen / yf thow wystest whyder I. wol leden the // whydyre is pat quod .I. // to thilke verray welefulnesse quod she // of whyche thynge herte dremeth // but for as moche as thy syhte is ocupied and disturbed / by Imagynasyon of herthely thynge / thow mayst nat yit sen thilke selue welefulnesse // do quod .I. and shewe

[The fyrtste 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, 0 sovereign comforter of dejected minds, how much hast thou restored me with the energy of thy discourse, so that I now think myself almost an equal match for Fortune and able to resist her blows. I fear not, therefore, thy remedies, but earnestly desire to hear what they are.

1713

P. When I perceived 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 unpleasant, but when once swallowed 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 foretaste.
me / what is thilke verry blysefulnesse / .I. preye the
with-howte tarynge // pat wole .I. gladly don quod she /
for the cause of the // but .I. wol fyrst marken the by
wordes / and .I. wol enforcen me to enformen the //
thilke false cause of blysefulnesse pat thow more know-
est / so pat thow hast fully by-holden thilke false
goodes and torned thyne eyen to pat oother syde / thow
mowe knowe the clerennes of verryn blysefulnesse //

*QUI SERERE INGENIUM.

† Who so wil sowe a feldel plentious, lat hym first
delyuer it of pornes and kerue asondre wip his hooke
pe bushes and pe ferne so pat pe corne may come heuy
of eres and of greins. hony is pe more swete yif mouþes
han firste tastid sauours pat ben wikke. † pe sterres
shyne more agreably when pe wynde Nothur letip his
plounge blasts. and aftir pat lucifer pe day sterre hap
chased away pe derke nyȝt. pe day pe feirer ledip pe
rosene horse of pe sonne. † Ryȝt so pou byholding
first pe fals[e] goodes, bygynne to wipdrawe pi nek[ke]
fro pe ȝok of erpely affecctiones. and afterwonde pe
verrey goodes shollen entre in to pi corage. 1750

TUNC DEFINO PAULULUM.

Po fastned[e] she a lytel pe sȝyt of hir eyen and wip-
drow hir ryȝt as it were in to pe streite sete of hir
pouȝt. and bygan to speke ryȝt þus. Alle þe cures
quod she of mortal folk whiche þat trauaylen hem in
many manere studies gon certys by dimerse weies.
† But naþeles þei enforced hem *to comen oonly to on
ende of blisfulnesse [And blysfulnesse] is swiche a goode pat who so hap geten it he ne may ouer pat no ping more desiire, and pis ping for sope is pe souereyne good pat contenpt in hym self at manere goodes. to pe whiche goode yif pere failed[e] any ping. it my3t[e] nat ben souereyne goode. ¶ For han were pere som goode out of pis ilke souereyne goode put my3t[e] ben desired. Now is it cleere and certeyne pat pat blisfulnesse is a perfit estat by pe con-
egregacionz of alle goodes. ¶ pe whiche blisfulnesse as I haue seid alle mortal folke enforcen hem to geten by dyuerse weyes. ¶ For-whi pe couetise of verray goode is naturally y-plaunted in pe hertys of men. ¶ But pe myswandryng error myrledip hem in to fals[e] goodes. ¶ of pe whiche men some of hem wen en pat soue-
reygne goode is to lyue wip outen neede of any ping, and trouesilen hem to ben habundaunt of ryche.
ese, and some oper men demen. pat souerein goode be forto be ry3t dignye of renurences, and enforcen hem to ben renured among hir ney3bours. by pe honours pat pei han ygeten ¶ and some folk per ben pat halden pat ry3t heye5e power to be souereyne goode, and enforcen hem forto regnen or ellys to ioignen hem to hem pat regnen. ¶ And it semep to some oper folk pat noblesse of renoun be pe souerein goode, and hasten hem to geten glorious name by pe artes of werre or of pees, and many folke mesuren and gessen pat souerein goode be ioye and gladnesse and wen en pat it be ry3t blisful [thynge] to plougen hem in culuptuous delit. ¶ And per ben folk pat uterchaungen pe causes and pe endes True happiness is that complete good which, once obtained, leaves nothing more to be desired. It is the sovereign good, and comprehends all others. It is our duty to pursue that good which 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.
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 sacred thing. All else are desired either for the power or pleasure they afford.

1802

The goods of the body fall under the same preeminence. 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 defined,

1786 rychesse—rychesses 1787 delices—delytes 1789 oher—othere al—all 1790 [of]—from C. 1794 shollen—sholde 1795 be—beo 1796 oher—othere 1801 swiftenesse—swiftenesse 1803 sijen—MS. sijep, C. 1806, 1807 souereyne goode—soureyn good 1807 which—whyth 1809 be—ouitende of 1810 thuy—thy 1815 byforne—from 1816 aseyne—aseyne

1811 aseyne rychesse—seyne Rychesse 1814 souereyne goode—soureyn good moche—moche oher—othre 1815 bory[c]—thowht from—fram 1816 aseyne—aseyne

of pise forseide goodes as pise pat desiren rychesses to ban power and delices. Or ellis pise pat desiren power forto ban moneye or for cause of renown. ¶ In pise pinges and in swychoper pinges is tourned al pe entencion of desirynge and [of] werkes of men. ¶ As pse. ¶ Noblesse and favoure of peple whiche pat sijep as it semea a manere clernesse of renown. ¶ and wijf and children pat men desiren for cause of delit and mirynesse. ¶ But forsope frendes ne shollen nat ben rekkened among pe goodes of fortune but of vertue, for it is a ful holy manere ping, alle pise oper pinges forsope ben taken for cause of power, or ellis for cause of delit. ¶ Certis now am I redy to referen pe goodes of pe body to pise forseide pinges abouen. ¶ For it semep pat strenghe and gretenesse of body yeuen power and worpynesse. ¶ and pat beaute and swiftenesse yeuen noblesse and glorie of renown. and hele of body semej ginen delit. ¶ In alle pise pinges it semep oonly pat blisfulnesse is desired. ¶ For-wihe pille ping pat even man desirep moost over alle pinges, he demip pat be pe souereyne goode. ¶ But I haue diffined pat blisfulnesse is pe souereyne goode, for whiche every wyzt demip pat pille estat pat he desirep over alle pinges pat it be pe blisfulnesse. ¶ Now hast pon pean byforne [thuy Even] almost al pe purposed forme of pe welfulnesse of mankynde. pat is to seyne rychesse, honours, power, glorie, and delit, pe whiche delit oonly considered Epicurus Iuged and established. pat delit is pe souereyne goode. for as myche as alle oper pinges as hyn pon[te] by-refte awye icoe and myrpe from pe herte. ¶ But I retorne aseyne to pe studies of meen.
ALL SEEK THE CHIEF GOOD.

of whiche men be corage alway reherisip and seeketh be soucreyne goode of alle be it so that it be with a derke memorie [but he not by whiche paath]. If Ryxt as a dronke man not nat by whiche pape he may retourne home to hys house. If Semep it panne that folk folyen and erren that enforcen hem to have nede of no pinge. If Certys per nys non oper pinge pat may so weel perfourny blisfulnesse as an estat plentuous of alle goodes pat ne haf nede of none oper pinge, but pat it is suffisant of hym self. unto hym self. and foleyen swyche folk panne. pat wenen pat pilke pinge pat is ryxt goode. pat it be eke ryxt worpi of honour and of reverence. If Certis nay. for that pinge nys neyper foule ne worf to ben disposed pat al be entencioune of mortel folke travaaille forto geten it. If And power auste nat pat eke to be rekened amonges goodes what ellis. for it nys nat to wene pat pilke pinge pat is most wopf of alle pinges be feble and wip out strengpe and clemnesse of renoune auste pat to ben disposed. If Certys per may no man forsake that al pinge pat is ryxt excellent and noble. pat it ne semep to be ryxt clere and renomed. If For certis it nedip nat to seie. pat blisfulnesse be anguissous ne dreni ne subgit to greuances ne to sorwes. syn pat in ryxt litel pinges folk seken to haue and to vsen pat may deliten hom. If Certys pise ben pinge pinges pat men wolen and desyren to geten. and for his cause desiren pat rycches. dignites. regnues. glorie and delices. If For perby wenen pat to han suffisance honour power. renoun and gladnesse. If panne is it goode. pat men seken puse by so many dyuerse studies. In whiche desijr it may lyztyly be shewed.

1818 soucreyne goode—soucreyne goode.
1819 [but—paath]—from C.
1820 dronke—dronken
1821 home—hym
1822 perfourny—performe
1823 pinge—pinges
1824 alle—al
1825 hab—MS. habe
1826 wone—non
1827 pilke—thilke
1828 goode—good
1829 foule—fowl
1830 al—welneyh alle
1831 travaaille—traymyen
1832 ben—be
1833 owte—owhte
1834 al—ale
1835 auste—owhte
1836 be—ben
1837 clere—cleer
1838 rycches—Rychesses
1839 goode—good
1840 be—ben
1841 cerke—cerke
1843 sone—non
1844 nys—ne
1845 fast—fast
1846 generale—geenere.
1847 be—ben

1820 Their minds are bent upon the chief good, and are ever seeking it with a darkened understanding, like a drunken man, that is not an insig-

ificant good which invests a man with authority and emmomp, Fame also is to be regarded, for everything excellent is aubishing and renomene. 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.
how grete is \( \textit{pe} \) strength of nature. \( \textit{If} \) for how so \( \textit{pat} \)
men han dyverse sentences \( \textit{and} \) discordlyng algates men
accordyn alle in lyuyng \( \textit{pe} \) ende of goode.

**QUANTAS RERUM FLECTAT.**

\( \text{IT} \) like\( \textit{p} \) me to shew\( [e] \) by subtil songe \( \text{wip} \) slakke \( \textit{and} \) delitable sovn of strenges \( \text{how} \) \( \text{pat} \) nature \( \textit{mystly} \) en-
cline\( \textit{p} \) \( \textit{and} \) flitte\( \textit{p} \) gouvemement; \( \text{of} \) pinges \( \textit{and} \) \( \text{by} \) \( \textit{whiche} \) lawes she \( \text{purru} \)ce\( \text{able} \) kopi\( \textit{p} \) \( \textit{pe} \) grete \( \textit{worlde} \) \( \textit{and} \) how she bindynghe restrine\( \textit{p} \) alle pinges \( \text{by} \) a bonde \( \textit{pat} \)
may nat be vnbounden. \( \text{If} \) \( \text{Al} \) be it \( \text{so} \) \( \text{pe} \) lio\( \text{n} \)s of
\( \textit{pe} \) contree of pene beren \( \text{pe} \) fair\( [e] \) cheitnes. \( \text{and} \) taken
metes of \( \text{pe} \) handes of folk \( \text{pat} \) ȝeuen it hem. \( \text{and} \)
dreden her sturdy maystres of \( \text{whiche} \) \( \text{pe} \) ben wont to
suffren \( \text{[betinges]} \). \( \text{yif} \) \( \text{pat} \) hir horrible moupes ben bi-
bled. \( \text{pat} \) is to sein of bestes devoured. \( \text{If} \) Hir corage
of tyme passe\( \textit{p} \) \( \text{pat} \) h\( \text{ap} \) ben yd\( \text{el} \) \( \text{and} \) rested. repaire\( \textit{p} \)
\( \text{a} \)\( \text{gein} \) \( \text{pat} \) \( \text{pe} \) roren greuously. \( \text{and} \) remembre\( \text{n} \) on \( \text{hir}
\( \text{nature} \) \( \text{and} \) slaken \( \text{hir} \) nekke\( s \) from \( \text{hir} \) cheins \( \text{vn} \)bounden, \( \text{and} \) \( \text{hir} \) maistre first to-teren \( \text{wip} \) blody \( \text{to} \)\( \text{pe} \) assaie\( \textit{p} \) \( \text{pe} \) woode \( \text{wrappes} \) of \( \text{hem} \). \( \text{If} \) \( \text{pis} \) is to sein \( \text{pe} \)
\( \text{freten} \) \( \text{hir} \) maister. \( \text{If} \) \( \text{And} \) \( \text{pe} \) langland brid \( \text{pat} \) syng\( \textit{p} \) on \( \text{pe} \) 
\( \text{heye} \) branches. \( \text{pis} \) is to sein in \( \text{pe} \) wode \( \text{and} \)
after is inclosed in a streit cage. \( \text{If} \ \text{al pouz \[pat]} \) \( \text{pe}
pleying besines of \( \text{men} \) ȝeue\( \text{h} \) hem honied\( [e] \) drinks \( \text{and} \)
large metes. \( \text{wip} \) swete studie. \( \text{If} \) \( \text{zit} \) napeles yif
\( \text{pilke} \) brid skippyng\( e \) oute of \( \text{hir} \) streite cage \( \text{see} \) \( \text{pe} \)
agreeable shadowes \( \text{of} \) wodes. she defoul\( e \) \( \text{wip} \) \( \text{hir}
fete \( \text{hir} \) metes yshad \( \text{and} \) seke\( \text{p} \) mounyng oonly \( \text{pe}
\( \text{wode} \) \( \text{and} \) \( \text{twitri}\) \( \text{desiryng} \) \( \text{pe} \) wode \( \text{wip} \) \( \text{hir} \) swete
\( \text{voys} \). \( \text{If} \) \( \text{pe} \) zerde \( \text{of} \) a tree \( \text{pat} \) is haled adoun \( \text{by} \) \( \text{mystly} \)
strengpe bowip redely pe croppe adoun, but yif pat pe hande of hym pat it bente lat it gon azein. ¶ An oon pe crop lokep vp ryxt to heuene. ¶ pe soume phelbus pat failliep at euene in pe westrene wavies returnip azein effsones his cart by a prine pape pere as it is wont aryshe. ¶ Alle pinges seken azein in to hir propre cours, and alle pinges reioisen hem of hir retournynge azein to hir nature ne noon ordinance nis bytakon to pinges but pat. pat hap ioignynge pe endyng to pe bygynynge. and hap makid pe cours of it self stable pat it chaungep nat from hys propre kynde.

VOSQUE TERRENA ANIMALIA.

*|Ertis also 3e men pat ben erpeliche bestes drenew alwey [youwere bygynynge] al pouz it be wip a pinne ymagnicium. and by a manner pouz al be it nat clerly ne perfityt 3e looken from a fer til pilk verray fyn of blisfulnesse, and perfore pe naturel entencioun ledep 3ow to pilk verray good ¶ But many manere errors mistournip 3ow per fro. ¶ Considerne now yif pat be pilke pinges by whiche a man weni to gete hym blynsynesse. yif pat he may comen to pilke ende pat he wene to come by nature ¶ For yif pat moneye or honours or pise oper forside pinges bryngen to men swiche a ping pat no goode ne faille hem. ne semep faille. ¶ Certys pan wil I graunt[e] pat pei ben maked blisful, by pilke pinges pat pei han geten. ¶ but yif so be pat pilke pinges ne nowe nat perfourmen pat pei by-heten and pat per be defaute of many goodes. ¶ Shewepp it nat pan clerely pat fals beaute of blisfulnesse is knowe and a-teint in pilke pinges. ¶ First and forward pou pi self pat haddest hand, will remove its natural position as soon as the restraining force is removed. [261]

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 3rd prose, * fol. 16 b.]

0 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 perturbed 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 be 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 but a counterfeit.

1577 croppe—crop 1857
1578 hande—hand 1858
bente—bent 1859
1580 faillum—falleth 1881
cart—carte 1851
a—omitted 1883
paibe—paath 1883
of—MS. of of 1883
1885 hap—MS. hape 1885
1885 ioignynge—Ioyned 1885
1886 hap—MS. hape [from C. 1886
1889 [youwere bygynynge]— a]—MS. as. C. Al 1889
1804 from—from 1804
til pilk—to thylke 1802
1892 bi—omitted 1892
1893 pilk—thylke 1893
1895 be—by 1895
1896 gete—geten 1896
1899 swiche—swych 1899
good—good 1899
1900 wil—volte 1900
grant[e]—granute 1904
many—manye 1904
clerly—clery 1905
false—false 1905
knowe—knowne 1905
In your prosperity were you never annoyed by some wrong or grievance?

1910

If I axe yif that in pe haboundance of alle pilk[\(e\)] rycheisses you were never angelous or sorry in pe corage of any wrong or grievance pat by-tidde pe on any syde.

Certys quod I it remembrep me nat pat euere I was so free of my poort. Pat I ne was al-way in anguyshe of somwhat. Pat was pat pou lakkedest pat pou nolest han lakked. By ellys pou hadnadest pat pou nolest han had. Ryt soo is it quod I pan. desiredest pou pe presence of pat oon and pe absence of pat ooper. I graunt\(e\) wel quod I. for sope quod she pan nedip pe somwhat pat every man desirep. 3e pe nedip quod I.

Certys quod she and he pat hap lakkke or nede of a wytest nis nat in every way suffisaunt to hym self. no quod I. and pou quod she in all pe plente of pi rycheesse haddest pilke lak of suffisaunce. what ellis quod I. panne may nat rycheesse maken pat a man nis nedy. ne pat he be suffisaunt to hym self. and pat was it pat pei byhyten as it semepe. and eke certys I trowe pat pis be gretly to consynder pat moneye ne hap nat in hys owen kynde pat it ne may ben by-nomen of hem pat han it maugre hem. I by-knowe it wel quod I. whi sholdest pou nat by-knownen it quod she. whan every day pe strenger folke by-nymen it fram pe febler maugre hem. Fro whennes comen ellys alle pis foreine compleinte or quereles of pleynges. But for pat men axen aseine her moneye pat hap be by-nomen hem by force or by gyle, and alwey maugre hem. Ryt soo it is quod I. pan quod she hap a man nede to seken hym foreyne helpe by whiche he may defende his moneye, who may say nay
quod I. If Certis quod she and hym nedip no helpe yif he ne hadde no moneye pat he my3[e] leese. If pat is doultcs quod I. paune is pis ping turned in to be con-

2

trarie quod she. If For rycheesse pat men wenen shold be make suffisance. pei maken a man raper han nede of foreine helpe. If which is pe manere or pe gise quod she pat ryches may dryuen awey nede. If Riche folk may pei neiper han hungre ne prest. pise ryche men may pei feelo no colde on hir lymes in wynter. If But pou wilt answere pat ryche men han y-nou3 wher wip pei may staunchen her hunger. and slaken her prest and don away colde. In pis wise may nede be con-

forted by rycheesses, but certys nede ne may nat al outerly be don awey. for pou3 pis nede pat is alwey gapying and greedy be fulfilled wip rycheesses. and axe any ping sit dwelllep pane a nede pat my3[e] ben ful-

filled. If I holde me stille and telle nat how pat litel ping suffiseq to nature. but certys to auarice ynoun3 ne suffiseq no pinge. *If For syn pat rycheesse ne may nat al don awey nede. but rycheesse maken nede. what may it pane be pat se wenen pat rycheesses mowen seuen yow suffisance.

1959

QUAMUIS FLOUENTER DIUES.

A 1 were it so pat a ryche conoues man hadde riner fletynge alle of golde sitte shold be neuer staunchen lys conetise. If And pou3 he hadde his nekke I-charged wip precious stones of pe rede see. and pou3 he do erye his fielde plentious wip an hundred oxen neure ne shal his bytyng bysynesse forleten hym while he cough their own of which they have been un-

justly deprived?

1940

B. Nothing is more true. P. Then a man needs the assistance of others in order to keep his riches. If he had no money to lose he would not stand in need of this help?

8. 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 no means to satisfy these wants. By riches indigence may be alleviated, but they cannot sati-

fy every want. [The 3d Metar.] Even if caping and greedy necessity 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 3d Metar.] 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 my3[e]—myhte
1940 doultcs—dowteles
1941 rycheesse—Rycheesses
1943 helpe—help whatche—whych
1944 ryche—Rycheesse dryyen—dryne
1945 hungre—hungyr prest—thhurst
1946 beip—the colde—coold in—on
1947 will answere — wolt Answeren y-nou3—y-now
1948 prest—thhurst
1949 colde—coold
1950 nat—omitted
1951 outerly—vtrely
1952 my3[e] ben—myhte be
1953 Rycheesse—Rycheesses
1954 riner—a Ryuer
1955 alle—al golde—cold 3itte—gite stauche—stanechlyn
1956, 1963 pou3—thow
1964 erye—Ere hundred—hundr6
1965 while—whyl
nymberable herds, yet shall unquiet
care never forsake
him; and at his
death his riches
shall not bear
him company.

Read dignitates

[The 1st prose] It may be said that dignitaries
 confer honour on
their possessors.
But have they
power to destroy
vice or implant
virtue in the
heart?

So far from ex-
pelling vicious
habits, they only
render them more
conspicuous.
Hence arises the
indignation when we
see dignities
given to wicked
men.

Hence Catullus' resentment
against Nonius,
whom he calls the
botch, or im-
postume of the
State.

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-
corata as a buffalo
and informer?

Honours do not
render undeserv-
ing persons
worthy of esteem.
If you find a man
enowed with wisdom you

1966 lyst[e]—lyhte
shal—shol
1967 dede—ded
1968 make—makn
1969 grete—gret
1972 [ne]—from C.
ben—be
1972, 1973 wikkednesses—
wykkylynesses
1973 to—omitted
shew[en]—shwen
1974 com[th]—comth
1974 grete desdanye—gret
desdaign
1976 whiche—which
1977 ly3t[e]—lyhte
nomynus—MS. vonnus, C.
nomynus
boch—MS. bohe, C. boch
clepi[ ]—clepyd
1979 nonius—MS nonnus, C.
nomynus
set—MS. sette, C. set
1980 Sest jou—Sesthow
1980 bau—thanne
vylyne—vlynye (ynesse
1981 vnworplnes—vnworth-
1982 ben—be
ysen—MS. yscene, C. I-sene
1984 many—manye
1985 berc—beren
1986 myst[e]—mylyte
1987 be [2]—omitted
1988 channe—whan
1989 say[e]—saye
had[de]—hadde

lynte: ne be ly3t[e] ryckhesse ne shal nat benen hym
companion whom he is dede.

1967

SET DIGNITATIBUS.¹

Byt dignitaries to whom pei ben comen make pei hym
honorable and reuerant. han pei nat so grete strenge
pat pei may putte vertues in pe hertis of folk. pat vsen
pe lordshipes of hem. or ellys may pei don awey pe
vices. Certys pei [ne] ben nat wont to don awey wik-
kednesses. but pei ben wont raper to shew[en] wikked-
nesses. and per of compe it pat I haue ry3t grete des-
deye. pat dignites ben 3uuen ofte to wicked men.

For which pei cattullus elcpi[ ] a consul of Rome pat
hy3t nonius postum. or boch. as who seip he elcpi[ ]
hyrn a congregaciioun of uices in his brest as a postum
is ful of corrupcioun. al were pis nonius set in a
chayere of dignitee. Sest pou nat pan how gret vylynye
dignities do to wikked men. " Cerlys vnworplines of
wikked men sholde ben pe lasse ysen yif pei nere re-
nommed of none honours. " Cerlys pou pi self ne
myttest nat ben brouxt wip as many perils as pou
myttest suffren pat pou woldest bere pi magistrat wip
decorat. pat is to seyn. pat for no peril pat my3t[e] bi-
fallen pe by pe offence of pe kynge theodorik pou
oldest nat ben felawe in gouernance with decorat. whanne
pou say[e] pat he had[de] wikkid corage of a likerus
shrewe and of an acusor. " Ne I ne may nat for swiche
honours Iugen hem worpi of reuercence pat I deme and
holde vnworpi to han plik same honours. " Now yif
pou saie a man pat were fulfille of wisdom. cerlys pou

1980
ne my3te nat demen pat he were vnworpi to be honour, or ellys to be wisdom of whiche he is fulfilled. No quod I. ¶ Certys dignitiees quod she appertienen properly to vertue, and uertue transportep dignite anon to pilke man to whiche she hir self is conoiigned. ¶ And for as moche as honours of poeple ne may nat maken folk dishoneste of honour, it is wel seyn clerly pat pei ne han no propre beaute of dignite. ¶ And zit men auten take more hede in pis. ¶ For if it so be pat he is most out cast pat most folk dispisen, as dignite ne may nat maken shrewes worpi of no reverences, pan makep dignites shrewes more dispised pan preised. pe whiche shrewes dignit[e] schewep to moche folk. ¶ and for some nat vnpuunisshed, pat is forto sein, pat shrewes renengen hem aseinward upon dignites, for pei zelden azen to dignites as gret gerdoun whan pei byspotten and defoulen dignites wip hire vylenie. ¶ And for as moche as pou mow[e] knowe pat pilke verrye reverenc ne may nat comen by pe shadowy transitorie dignites, vndirstonde now pis, yif pat a man hadde vsed and hadde many manere dignites of consules and were comen peraurenture amonges straungue nacionus, shoelde pilke honour maken hym worshipful and redouted of straungue folk. ¶ Certys yif pat honour of poeple were a naturel zifte to dignites, it ne my3te neuer cesen nowher amonges no maner folke to done hys office. ¶ Ry3t as fire in every contre ne stintep nat to enchaufen and *to ben hote, but for as myche as forto be holden honorable or reverent ne comep nat to folk of deme 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 populaun face do not make men worthy of them, for they have no intrinsic merit to bestow. Dignities conferred upon shrewes only make their vices the more con- spicious. 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 morel physicians would this honour gain him their respect? 2016 If respect were an attribute of honour it would inevitably bring esteem every-where, just as heat is ever an attribute of fire. [* fol. 17 b.]

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

2027 Do they always endure in those places that gave birth to them?
The Praetorate was once a great honour, but now it is only an empty name and a heavy expense.

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

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

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

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

A be it so that proud nero wi p al his woode luxurie kembet hym and apparaile hym wi p faire purpors of Tirie and wi p white perles. Algates zette throf he
hateful to alle folk. pis is to seyn pat al was he hy-
hated of alle folk. zitte pis wicked Nero hadde gret
lordship and zaf somtyme to pe dredeful senatours pe
vnworshipful setes of dignites. vnworshipful setes
he clepip here fore pat Nero pat was so wikked zaf zp
dignites. who wolde panne resonably wenen pat blysful-
nesse were in swiche honours as ben 3euen by vicious
shrewes.

AN UERO REGNA.

But regnes and familarites of kynges may pei make a
man to ben mystie. how ellys. whanne his
blysfulnesse durep perpetually but certys pe olde age of
tyme passep. and eke of present tyme now is ful of en-
saumples how pat kynges pat han changd in to
wreichednesse out of hir welefulnesse. O a noble ping
and a cler ping is power pat is nat founden mystie to
kepe it self. And yif pat power of realmes be auctour
and maker of blisfulnesse. yif pilke power lakkep on
any side. amenusip it nat pilke blisfulnesse and bryngep
in wreichednesse. but yif al be it so pat realmes of man-
kynde strechten broode. zit mot per nede ben myche
folk over whiche pat every kyng ne hap no lordshippe
ne comandement and certys vpon pilke syde pat
power faillep whiche pat makip folk blisful. ryȝt on pat
same side nounpower entrip vndirnep pat makep hem
wreches. In pis manere panne moten kynges han
more porcioun of wreichednesse pan of welefulnesse.

A tyrant pat was kyng of sisile pat had[de] assaied
pe peril of his estat shewid[e] by similitude pe dredis
of realmes by gastnesse of a swerde pat heng ouer pe
heued of his familiar. what ping is pan pis power pat

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?

P. Do kingdoms
and a familarity
with princes
make a man
mighty?
B. Why shoul-
d 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.

Kings, therefore,
have a larger por-
tion of misery
than of felicity.

Bionysius of
Sidley, conscious
of this condition,
exhibited the
fears and cares of
royalty by the
terror of a naked
sword hanging

[The 3de prose.]
may nat don awey he bytynges of besines ne escheue he prikkes of drede. and certys 3it wolden hei lyuen in sykernesse. but hei may nat. and 3it hei glorifiuen hem in her power. Holdest ouhe pan pat ilk[e] man be my3ty pat pou seest pat he wolde don pat he may nat don. And holdest ouhe pan hym a my3ty man pat hap environed hise sydes wip men of arnes or seruauntes and drede more [hem] pat he makep agast. pan hei dreyen hym. and pat is put in pe handes of hise seruaunt3. for he sholde some my3ty but of familiers [or] seruaunt3 of kynges. what sholde I telle he any ping. syn pat I my self hane shewed pe pat realmes hem self ben ful of gret febleness. pe whiche familiers certis pe real power of kynges in hool estat and in estat abated ful [ofte] prowep adoun. Nero constreined[e] his familier and his maistre seneca to chesen on what deep he wolde deien. Antonius comandid[e] pat knyit3 is slowen wip her swerdis Papiniun his familier whiche Papiniun had[de] ben long tyme ful my3ty amonges hem of pe courte. and 3it certis pei wolde bohe han renounced her power. of whiche [two] senek enforced[e] hym to jiwun to Nero his rycheses. and also to han gon in to solitarie exil. But when he grete weyt. pat is to sein of lordes power or of fortune drawep hem pat sholde falle. neyper of hem ne my3t[e] do pat he wolde. what ping is panne pilke power pat pou; men han it pat pei ben agast. and when pou woldest han it pou nart nat siker. And yif pou woldest forleten it pou mayst nat escheuen it. But wheipir swiche men ben frendez at nede as ben conseiled by fortune and nat by vertue. Certys swiche
GLORIA UERO QUAM FALLAX.

But glorie how deceivable and how foule is it ofte. for whiche ping nat vnskilly a tregedien pat is to sein a maker of dites pat hystén tregedies cried[e] and seide. ¶ O glorie glorie quod he. pou nat no ping elles to ðousandes of folkes. but a gret sweller of eres, for many[e] han had ful gret renown by þe fals[e] oppinnion of poeple, and what ping may ben þouȝt foueler þen swiche preisyng for pilk[e] folk þat ben precis falsly. þei moten nedes han shame of hir preisynges, and yif þat folk han geten hem þank or preysyg by her deserte. what ping hæþ pilk pris eehid or encreed to þe conscience of wise folk þat mesuren hir good. not by þe rumour of þe poeple. but by þe sope-fastnesse of conscience. and yif it semen a fair ping a man to han enresid and sprad his name. þan folweþ

The ME. & Prose, vol. ii. p. 16. How deceptive and deformed a thing is glory! Well did the Tragedian exclaim—

The folio proton. No, no! I beseech you, for the underserving have been crowned with glory and renown by popular and erring opinion. What can be more infamous than renown founded on the prejudices of the vulgar? Those that are undeservedly praised ought to blush for shame. If a wise man gets well-merited praise it does not add to his folly. If it be a good thing to spread...
Gentility is foreign to renown.

The favour of the people is worth but little as it is seldom judicious and never permanent.

How empty and transitory are titles of nobility!

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 that hast no nobility of thy own, thou e'aust not derive any splendour from the merits of others.

If there be any good in nobleness of birth, it consists alone in this, that it imposes an obligation upon its possessors not to degenerate from the virtues of their ancestors.

OMNE HOMINUM GENUS IN TERRIS.

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.

1 2 1 5 0  p a t it is demed to ben a foule pinge yf it ne be ysprad ne encresed. but as I seide a litel her byforn, pat syn per mot nedes ben many folk to whiche folk pe renoun of a man ne may nat comen. it byfallep pat he pat pou werenest be glorious and renomed. semip in pe neste partes of pe erpe to ben wiþ out glorie. and wiþ out renoun. I and certis amonges pise pinges I ne trowe nat pat pe pris and grace of pe peoiple nis neþer worpi to ben remembrid ne comep of wise iugement. ne is ferm perdurably. I But now of pis name of gentilesse. what man is it pat ne may wel seen how veyne and how flittyng a ping it is. I For if pe name of gentilesse be referred to renoun and clerennes of linage. pan is gentil name but a for[e]ine ping. pat is to seyn to hem pat glorifiem hem of hir linage. I For it semep pat gentilesse be a maner preysynge pat comep of decert of auncestres. I And yif preysynge makep gentilesse pan moten pei nedes be gentil pat ben preysed. For whiche pinge it folwep. pat yif pou ne haue no gentilesse of pi self. pat is to seyn pris pat comep of pi deserte foreine gentilesse ne makep pe nat gentil. I But certis yif þer be any goode in gentilesse. I trowe it be in al oonly pis. pat it semep as pat a maner necessite be imposed to gentil men. for pat pei ne sholden nat outraien or forliuen fro pe uertues of hire noble kynrede.
wip membres þe soules þat comen fro hys heye setc.  

But what shal I seie of delices of body, of whic[h]e
delices þe desiringes ben ful of anguisse. and þe
fulfillinges of hym ben ful of penaunce.  

Of whiche bestes al þe entençiou hastep to fulfill
hodyly iolyte. and þe gladnesse of wijf [and]  
children were [an] honest þing. but it hap ben seid.
þat it is our myche aȝens kynde þat children han ben
founden tormentours to hir fadres I not how many.

It nedep nat to tellen it þe þat hast or þis tyme assaiéd
it. and art þit now anguyssous. In þis approue I þe
sentence of my disciple Euridippus. þat seide þat he
þat hap no children is weleful by infortune.
NO HAPPINESS IN EXTERNAL THINGS. [Hab. 3: 6. Prose.]

HABET HOC UOLOPTAS.

Every delight hap pis. pat it anguisse p hem wip prikkes pat vsen it. It ressemble p to pise flying flyes pat we clepen been. pat aftre pat pe bee hap shed hys agreeable honies he slee p awey and styng pe hertes of hem pat ben ysmyte wip bytyngge ouer longe holdyngne. 2202

NICHIL IGITUR DUBIUM EST.

Now nis it no doute pan pat pise weyes ne ben a maner mysledyng to blisfulness, ne pat pei ne mowe nat leden folke pider as pei byheten to leden hem. But wip how grete harmes pise forseide weyes ben enlaced. I shall shewe pe shortly. For whi yif pou enforcest pe to assemble moneye. pou most by-reuen hym his moneye pat hap it. and yif pou wilt shynen wip dignites. pou most bysechen and supplien hem pat jinen po dignites. And yif pou couetest by honour to gon by-fore oper folk pou shalt defoule pi self by humblesse of axing. yif pou desiryst power. pou shalt by awaite of pi subjicit anoyously be east vndir many periles. axest pou glorie pou shalt ben so destrat by aspre pinges pat pou shalt forgone syneresse. And yif pou wilt leden pi lief in delices. eury whist shal dispisen pe and forleten pe as pou pat art pral to ping pat is ryzt foule and brutal. pat is [to] sein seruanta to pi body. Now is it pan wel yseen how lytel and how brutal possessione ciueiit pat putten pe goodes of pe body abouen hire owen resoun. For mayst pou sourmounten pise olifuntz in gretinesse or weyzt of body. Or mayst pou ben strenger pan pe bole. Mayst pou ben swifter pan pe tigre. biholde pe
spac"es and pe stablenesse and pe swyfte cours of pe heune. and stynte somtyme to wondren on foule pinges. pe whiche heune certys nis nat raper for pise pinges to ben wondrest vpon. pan for pe resoun by whiche it is governed. but pe shynyng of pi forme pat is to seien pe beaute of pi body. how swifty passyng is it and how transitorie. " Certis it is more flittyng pe pan pe mutabilite of flores of pe somer sesoun. For so as aristotil telleth pat yif pat men hadden eyen of a beast pat hiyst lynx. so pat pe lokyng of folk myyst[e] perceen poru; pe pinges pat wipstonden it. who so lokid pan in pe entrailes of pe body of alcibiades pat was ful fayr in pe superfice wip oute. it shulde seme ryst foule. and for pi yif pou semest faire. pi nature ne makiþ nat pat. but pe desceinaunce of pe fieblesse of pe eyen pat loken. " But prise pe goodes of pi body as moche as euer pe list. so pat pou know[e] algates pat what so it be. pat is to seyn of pe goodes of pi body whiche pat pou wondrest vpon may ben destroied or dessoluded by pe hete of a feuere of pe dayes. " Of alle whiche forseide pinges I may reduce pis shortly in a somme. " pat pise worldly goodes whiche pat ne mowen nat iuuen pat pei byheten. ne ben nat perlif by pe congregacione of alle goodes. pat pei ne ben nat weyes ne pape pat bryngen men to blysfulnesse ne maken men to ben blysful.

Art than 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 leathensome. 2238

The nature does not make the 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.

A las whiche folie and whiche ignorance mysledip wandryng wreeches fro pe pape of verrey good. " Certis ze ne seken no golde in grene trees. ne ze ne
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 Tyrhenian waters to hunt the roe. Men know where to look for white pearls, and for the fish that yields the purple dye.

They know where the most delicate of the finny race abound and where the fierce sea-archin 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.

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

HACTenus MENDACiS FORMAM.

IT suffisip pat I haue shewed hider to pe forme of false wilfulnesse. so pat yif pou look[e] now clerely pe ordre of myn entencion requerip from hennes forpe to shewen pe verry wilfulnesse. If For quod I. (b) [I.] se wel now pat suffisaunce may nat comen by richesse. ne power by realmes. ne reuerence by dignites. ne gentilesse by glorye. ne ioye by delices. and (p) hast pou wel known quod she pe cause whi it is. Certis me semep

2263 haue in pe vines. ne 3e ne hidlen nat soure gymnes in hey3e mountaignes to kachen fisshes of whiche 3e may maken ryche festes. and yif 3ow lyke to hunt to roos. 3e ne gon nat to pe foordes of pe water pat hy3t tyrrene. and ouer pis men known wel pe eries and pe cauenes of pe see yhidd in pe floodes. and knownen eke whiche water is most plentifuls of white perles. and knownen whiche water habundep most of rede purpre. pat is to seyen of a maner shel-fisshes with whiche men dien purpre. and knownen whiche strondes habounden most of tendre fisshes or of sharpe fisshes pat hy3ten echynnys. but folk suffren hem self to ben so blynde pat hem ne recchip nat to knowe where pilk[e] goodes ben yhidd whiche pat pei coueiten but ploungen hem in epe and seken pere pilke goode pat sourmountep pe heuene pat berep pe sterres. If what *preyere may I make pat be digne to pe nice poutis of men. but I preye pat pei coueiten ryches and honours so pat whan pei han geten po false goodes wip greet tranayle pat perby pei move knownen pe verry goodes.

2275
quod I. pat I. se hem ryzt as þou; it were þoruz a litel clifte. but me were lener knowen hem more openly of þe. Certys quod she þe resoun is al redy. ¶ For þilk þing þat symly is on þing wip outen any divisione. þe errour and folie of mankynde departe and dinidip it. and misledip it and transportep from verray and perfyt goode. to goodes þat ben false and imperfect. ¶ But seye me þis. weneþ þou þat he þat þap nede of power þat hym ne lakkeþ no þing. Nay quod I. ¶ Certis quod she þou scist 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. ¶ Ryst so it is quod I. Suffisance and power ben þan of on kynde. ¶ So semep it quod I. ¶ And demyst þou quod she þat a þing þat is of þis manere. þat is to seine suffisauant and mystly aunt[e] to ben dispaþed. or ellys þat it be ryzt dignë of renouns aboun alle pinges. ¶ Certys quod I it nys no doute þat it nys ryzt worþi to ben renouned. ¶ Lat vs þquod she þan adden renounce to suffisance 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 noþe þat is suffisauant renuerent and mystlyt. or ellys þat is ryzt clere and ryzt noble of celebrette of renoun. ¶ Considere þan quod she as we han granutid her byyne. þat he þat ne þap ne[de] of no þing and is most mystly and most dignë of honour yif hym nedip any clerines of renoun whiche clerinesse he myst[e] nat graunten of hym self. ¶ So þat for lakke of þilke clerinesse he myst[e] seme febler on any syde or þe

2287 julk—thylke
2289 goode—good
2290 seye—sey
2291 hab—MS. habre
2294 fible—febler
2295 most[e]—mot
2296 helpe—hdp
2297 on—ó
2298 demyst þou—demesthow
2299 seyne—syn
2300 renuerence—Renuerence
2302 nis ryzt—is ryht
2303 willen—wolen
2306 dirke—drkk
2307 clere—cler
2308 of celebrette—by celebryte
2310 hab—MS. habre
2312 which—wych
2314 clereneccess—clernesse
2316 myz[e]—myhte
2318 febler—the febler
more outcaste. *Glosa.* pis is to seye nay. ¶ For who so pat is sumisante mystly and reverent. clernesse of renown folwep of pe forseide pinges. he hap it alreadie of hys suffisaunce. boise. I may nat quod I denye it. ¶ But I mot graunten as it is. pat pis ping be ryst celebrable by clernesse of renown and noblesse. ¶ pan folwep it quod she pat we adden clernesse of renown to pe forseide pinges. so pat per ne be amonges hem no difference. and pis is a consequente quod .I. pis ping pan quod she pat ne hap no nede of no foreine ping. and pat may don alle pinges by his strengpes. and pat is noble and honourable. nis nat pat a myrie ping and a joyful. boise. but wenest quod I pat any sorow myst[e] comen to pis ping pat is swiche. ¶ Certys I may nat pinke. P. ¶ panne moten we graunt[e] quod she pat pis ping be ful of gladnesse yif pe forseide pinges be sofe. ¶ And also certys mote we graunten. pat suffisaunce power noblesse reuerence and gladnesse ben only dyuerse bynames. but hir substaunce hap no dinersite. Boise. It mot nedely be so quod .I. P. hillke pinges pan quod she pat is oon and simple in his nature. be wikkesnesse of men departip it *diuidip* it. and whan pei enforcen hem to gete partie of a ping pat ne hap no part. pei ne geten hem neiper pilk[e] partie pat nis none. ne pe ping al hole pat pei ne desire nat. b. In whiche manere quod .I. p. hillke man quod she pat sekep rychesse to fleen ponerte. he ne tranaylep hym nat to for to gete power for he hap leuer ben dirk and vile. and eke widrawep from hym selfe many naturel delitz; for he nolde lesen pe moneye pat he hap as-
sembed, but certis in pis manere he ne gétip hym nat
suffisance pat power forletip, and pat moleste prekep,
and pat filpe makeyp outcaste. and pat derknesse hidep,
and certis he pat desirep only power he wastip and
scatrip rychesse and dispisep delices and eke honour
pat is wip out power. ne he ne preisep glorie no ping.
¶ Certys þus seepest þou wel pat many pinges failen to
hym, for he hæp somtyme faute of many necessites,
and many anguysses bitten hym ¶ and when he may
nat don þo defautes awey, he forletep to ben myȝty.
and þat is þe ping þat he most desirep. and ryȝt þus
may I make semblable resoures of honours and of glorie
and of delices. ¶ For so as every of þise forside
pinges is þe same þat þise oþer þinges ben. þat is to
sein. al oon þing, who so þat euer sekep to geten þat
oon of þise and nat þat oþer. he ne getep nat þat he
desirep. Boice. ¶ what seist þou þan yif þat a man
couceteþ to geten alle þise þinges to gider. P. Certys
quod she .I. wolde seie þat he wolde geten hym soue-
reyne blisfulnes, but þat shal he nat fynde in þo pinges
þat .I. haue shewed þat ne mowe nat jeuen þat þei by-
heten. boice. Certys no quod .I. ¶ þan quod she ne
sholden men nat by no weye seken blysfulnesse in
swiche þinges as men wenen þat þei ne mowe
zeuen but o þing sengley of alle þat men seken. I
graunt[e] wel quod .I. ne no soyer ping ne may nat
ben said. P. ¶ Now hast þou þan quod she þe forme
and þe causes of false welfulnessse. ¶ Now tunere
and flitte þe eyen of þi pouȝt. for þere shalt þou seen an oon
pilk verray blysfulnesse þat I haue byhyst þe. b.
Certys quod .I. it is cler and opyn. þouȝ þat it were to
a blynde man. and þat sheweddest þou me [ful wel] a

He who lacks
power, is preked
with troulle, and
rendered an out-
cast and obscure
by his sondel
ways, does not
possess suffi-
ciency. He who
only aim at power
squanders his
riches, and
despises delights
and honours unac-
companied by
power. Such a one
must be subject
to thousand ailes.
And when he can-
not get rid of these
evils he ceases to
have what he most
desired—power.
In the same way
honour, glory, and
pleasure, are all insepardable; he
that seeks one
without the other
will fail to obtain
his desires.
B. What then if a man
should desire to gain
them all at once?
P. He would
then indeed
2361
desire perfect
felicity—but can
he ever expect to
find it in the ac-
quised above
mentioned, which
do not perform
what they
promise?
B. No, surely!
P. Then happy-
ness is not to be
sought in these
things which are
falsely supposed
capable of satisfy-
ing your desires?
B. I confess it,
and nothing can
be more truly
affirmed than this.
Turn your mind's
eye upon the
reverse of all this
false felicity
and you will
perceive the true
happiness.
B. It is very clear,
and I had a com-
plete view of it
when you explain-
ed to me the causes
of its counterfeit.

2346 prekeip—pryketh
2347 derknesses—dyrkenesse
2349 scatrip—scatereth
2350 wiþ out—with owte
2351 nowy—many
2352 hap—MS. happe
2353 fynete—defante
2354 moy—may
2355 don—MS. done, C. don
2356 make—maken
2357 forside—MS. sorside
2358 sonereyne—sonerewyn
2359 more—mowen
2360 wep—wene
2361 graunte(e)—graunt
2362 wiþ—mowere
2363 sauereyn—sowereyn
2364 said—MS. saide, C. said
2365 [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 this felicity is that which is bestowed by these advantages, as they are in reality all one and the same.

P. O my nursing, how happy are you in this conviction, provided you add but one limitation.

B. What is that? P. 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 this supreme felicity.

P. But, as Plato 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?

2385 byfore—by form
2377 blyndenesse—MS. blyndenesse, C. blyndulnesse
2383 of—omitted
2386 nuryr—norye
2387 sey[e]—seye
2388 seyne—seyn
2389 bis—thise
2390 nat—newht
2393 seeyne—sey
2395 seuen—eeue
2397 goode—good
2399 whiche—which
2401 seyne—seyn
2402 knoouen—knowe.
2403 seek[e]—seke
2405 herkene—herknen
2407 sholde—sholden
2408 byseen—by-seechen
2408 helpe—help

lytel her byforme, whan pou enforcedest þe to shewe me þe causes of þe false blysfulnesse. For but if I be bygiled, þan is pilke þe verray perfite blissfulnesse þat perfite makip a man suuffisant, myȝty, honourable noble, and ful of gladnesse. and for þou shalt wel knowe þat I haue wel vndirstooden þise þinges wip inne myne herte. I knowe wel pilke blissfulnesse þat may verrayly þeuen on of þe foreside þinges syn þei ben al oon. I. knowe douteles þat pilke þing is þe fulle of blysfulnesse. P. O my myry quod she by þis oppinioun quod she I sey[e] þat þou art blissful yif þou putte þis þer to þat I shal sicne. what is þat quod I. Trowest þou þat þer be any þing in þis erpely mortal tumblyng þinges þat may bryngen þis estat. Certys quod I trowe it nat. and þou hast shewed me wel þat over pilke goode þer is no þing more to ben desired. P. þise þinges þan quod she. þat is to seyne erpely suffiance and power, and swiche þinges eyþer þei semen likenes of verray goode. or ellys it sempe þat þei þeuen to mortal folk a maner of goodes þat ne ben nat perfite. ¶ But pilke goode þat is verray and perfite. þat may þei nat þeuen. boice. I. accorde me wel quod I. þan quod she for as moche as þou hast knowen whiche is þilke verray blissfulnesse. and eke whiche pilke þinges ben þat liu falsly blissfulnesse. þat is to seyne. þat by desceit semen verray goodes. ¶ Now byhouch þe to knowen *whennes and where þou mowe seek[e] þilke verray blissfulnesse. ¶ Certys quod I þat desijr I gretly and hane abiden longe tyme to herkene it. ¶ But for as moche quod she as it likeþ to my discipyle plato in his book of in thime. þat in ryþt lytel þinges men sholde byseehen þe helpe of god. ¶ what ingest þou þat be
THE DIVINE AID IS TO BE INVOKED.

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 command Time flows from the birth of ages, Thou, firm and unchangeable, 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 place in Middle Soul (of a three-fold nature) moving all things, and by agreeing

B. [now] to done so pat we may deserve to fynde þe sete of pilke souereyne goode. B. Certzys quod I. I. deme þat we shulle clepen to þe fadir of alle goodes. B. For wip outen hym nis per no þing founden aryȝt. þou seist a-ryȝt quod she, and bygan on-one to syngen ryȝt þus.

O QUI PERPETUA.

ʒ pou fadir creator of heuene and of erþæ þat gouernest þis worlde by perdurable resoun þat com- aunderist þe tymes for to gon from tymes þat age had[de] bygynynge. þou þat dwelst þi self ay stedfast and stable and þiuest alle þinges to ben moeued. ne foriin causes neecesseden þe neuer to compounde werke of flotherynge mater, but only þe forme of souereyne goode y-set wip iune [þe] wip outen envie þat moeued[þ] þe frely. þou þat art alþerfaist beryng þe faire worlde in þi þouȝt. formedest þis þworlde to þe likkenesse semblable of þat faire worlde in þi þouȝt. þou drawest alle þinges of þi souereyne ensampler. and comaunderist þat þis þworlde perfitylyche ymaked haue frely and absolut hyse perfity parties. B. þou byndest þe element þy nombræ proporcioonable. þat þe colde þinges mowen accordre wip þe hote þinges. and þe drye þinges wip þe moyst þinges. þat þe fire þat is purest ne fleue nat ouer heye. ne þat þe heuynes ne drawe nat adoun ouer lowe þe erþæ þat ben plounged in þe waeres. B. þou knyttest to-gidre þe mene soule of treble kynde moeuynge alle þinges. and dividest it by membres ac- ordynge. B. And whan it is þus dividid it hæp assembled a moeuynge in two rondes. B. It goþ to tourne

24-1926 worlde—world 24-121 likkeynesse—ykynesse 24-120 and absolut—C. omits 24-127 hyse—hys 24-12-1 fire—fyr 24-129 fleege—flæ 24-131 drawn—drawen 24-135 hoð—MS. hæpe 24-136 gol—MS. golpe
GOD IS THE FOUNTAIN OF FELICITY.

POSSIBLY THE WORK OF JOHN SALOMON, 若干数不同解答之。When that is done, cut into two orbs, it move alwayre 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 reviving 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 June proz.] 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 as a good hast lately defined, lest we be deceived by the vanity of Imagination and be carried away by the truth of the matter subject to our inquiry.

For as moche pan as pou hast seyn, which be is forme of goode pat nys nat perfitt, and which is be forme of goode pat is perfitt. now trowe I pat it were goode to shewe in what pis perfeccion of blisfulnessse is set, and in pis ping I trowe pat we sholde first enquiere forto witen yf pat any swiche manere goode as pilke goode pat pou hast disfinnisshed a lytel her byforn. pat is to seyne souereyne goode may be founden in pe nature of pinges. For pat veyne ymaginacion of pouzt ne desceine vs nat. and putte vs oute of pe sopofastnesse of pilke pinge pat is summyttid to vs. pis is to seyne, but it may nat ben denoyed pat pilke goode ne is. ¶ and pat it nys ryzt as a welle of alle goodes. ¶ For

\[88\]

\[2452\]

\[QUONIAM IGITUR QUI SCIT. \]

\[Or as moche pan as pou hast seyn, which is be forme of goode pat nys nat perfitt, and which is be forme of goode pat is perfitt. now trowe I pat it were goode to shewe in what pis perfeccion of blisfulnessse is set, and in pis ping I trowe pat we sholde first enquiere forto witen yf pat any swiche manere goode as pilke goode pat pou hast disfinnisshed a lytel her byforn. pat is to seyne souereyne goode may be founden in pe nature of pinges. For pat veyne ymaginacion of pouzt ne desceine vs nat. and putte vs oute of pe sopofastnesse of pilke pinge pat is summyttid to vs. pis is to seyne, but it may nat ben denoyed pat pilke goode ne is. ¶ and pat it nis ryzt as a welle of alle goodes. ¶ For\]

\[2452\]

\[QUONIAM IGITUR QUI SCIT. \]

\[Or as moche pan as pou hast seyn, which is be forme of goode pat nys nat perfitt, and which is be forme of goode pat is perfitt. now trowe I pat it were goode to shewe in what pis perfeccion of blisfulnessse is set, and in pis ping I trowe pat we sholde first enquiere forto witen yf pat any swiche manere goode as pilke goode pat pou hast disfinnisshed a lytel her byforn. pat is to seyne souereyne goode may be founden in pe nature of pinges. For pat veyne ymaginacion of pouzt ne desceine vs nat. and putte vs oute of pe sopofastnesse of pilke pinge pat is summyttid to vs. pis is to seyne, but it may nat ben denoyed pat pilke goode ne is. ¶ and pat it nis ryzt as a welle of alle goodes. ¶ For\]
For God proved naturally things of every ping general. yif ping pat men seen any ping pat is imperfit *certys in pilke general per mot ben somme ping pat is perfitt. ♢ For yif so he ping perfectus is don away. men may nat pinke nor seye fro whereas pilke ping is pat is cleded imperfit. ♢ For he nature of pinges ne token nat her bygynnyng of pinges amenused and imperfit but it procedip pingus pat ben al hool and absolut and descendeip so doonne in to outerst pinges and in to pingus empty and wip oute fruyt. but as I have shewed a litel her byforne. pat yif per be a blisfulnesse pat be frele and vein and imperfit. per may no man doute. per per nys som blisfulnesse pat is sad stedfast and perfitt. b. pis is considered quod I fermely and soperfastly. P. But consider also quod she in wham pis blisfulnesse enhabitep. pe commune acoraundse and conceite of pe corages of men proueip and grunterp at god prince of alle pingus is good. ♢ For so as no ping ne may ben pouzt bettre pan god. it may nat ben douted pan pat [he pat] no ping is bettre. pat he nys good. ♢ Certys resoun shewept pat god is so goode pat it proueip by verray force pat perfitt goode is in hym. ♢ For yif god ne is swiche. he ne may nat ben prince of alle pinges. for certis som ping possessyng in hym self perfitt goode sholde ben more pan god. and [it] sholde some pat pilke ping were first and elder pan god. ♢ For we han shewed aperly pat alle pinges pat ben perfitt. ben first or pinges pat ben imperfit. ♢ And for pi for as moche as [that] my resoun or my procse ne go nat awaye wipoute an ende. we ouz[c] to graunten pat pe 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 assert that there is something else of its kind perfect. Nature takes not her origin from things diminished and imperfect but, proceeds 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 nothing may be conceived better than God, then He who has no equal in goodness must be good. Reason clearly demonstrates (1) that God is good, and (2) that the sovereign good exists in him. If we 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.
GOD THE SOURCE OF TRUE FELICITY.

[BOOK 3, PROSE 10.

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 irre-froguably 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 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 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 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 perfite good, and we han established pat pe souereyne goode is verrey blisfulnesse. pan mot it nedes ben [pat verray blysfulnesse is] yset in souereyne god. B. pis take I wel quod .I. ne pis ne may nat be wipseid in no manere. ¶ But I prete pe quod she see now how pou mayst preuen holily and wip-outen corrupcioun pis pat I haue seid. pat pe souereyne god is ryst ful of souereyne goode. [In whych manere quod I.] wenest pou oust quod she pat pis prince of alle pinges haue ytake pilke souereyne goode any where pan of hym self. ¶ of whiche souereyne goode men pronou pat he is ful ryst as pou mytest pinken. pat god pat hæ blisfulnesse in hym self. and pat ilke blisfulnesse pat is in hym were diners in substauence. ¶ For yif pou wene pat god haue receyed pilke good oute of hym self. pou mayst wene pat he pat ʒæf pilke good to god. be more goode pan is god. ¶ But I am byknownen and confesse and pat ryst dignely pat god is ryst worbi abouen alle pinges. ¶ And yif so be pat pis goode be in hym by nature. but pat it is diners from [hym] by weynyng resoun. syn we spoken of god prince of alle pinges feyne who so feyne may. who was he pat [hath] coniogned pis diners pinges to-gidre. and eke at pe last[e] se wel pat o ping pat is diners from any ping. pat pilke ping nis nat pat same ping. fro whiche it is vndirstonden to ben diners. pan folwep it. pat pilke ping pat by hys nature is dyuers from souereyne goode. pat pat ping nys nat souereyne good. but certys pat were a felonous cersednesse to pinken pat of hym. pat no ping nis more worpe. For alwey of alle pinges. pe nature
of hem ne may nat ben better pan his bygynynge. ¶ For whiche I may concluden by ryst urthermany resonoun. Pat filke pat is bygynynge of alle pinges. Filke same ping is good in his substaunce. B. pon hast seid rystfully quod I. P. But we han granted quod she pat souereyne good is blysfulnes. Pat is sope quod I. Pan quod she mot we nedes granten and confessen pat filke same souereyne goode be god. ¶ Certys *quod .I. I ne may nat denye ne wipstonde pe resouns purposed. and I see wel pat it folwe by strengfe of pe premisses. ¶ Loke nowe quod she yif pis be proued [yit] more fermely pus. ¶ Pat per ne monen nat ben two souereyne goodes pat ben diuerse amor[n]ges hem self. Pat on is nat pat pat oper is. Pan [ne] monen neiper of hem ben perfitt so as eyper of hem lakkip to oper. but pat pat nis nat perfitt men may seen apertly pat it nis nat souereyne. Pe pinges pan pat ben souereynely goode ne monen by nowe ben diuerse. ¶ But I have wele conclude pat blisfulnesse and god ben [the] souereyne goode. For whiche it mot nedes be pat souereyne blisfulnesse is souereyn[ne] dynynite. ¶ No ping quod I nis more sopefast pan pis ne more ferme by resoun. ne a more worbi ping pan god may nat ben concluded. P. vpon pise pinges pan quod she. ryst as pise geometriens whan pei han shewed her proposiciouns ben wont to bryngen in pinges pat pei deplen porismes or declaracionous of forside pinges. ryst so wel I zene pe here as a corolarie or a mede of coroune. For whi. for as moche as by pe getynge of blisfulnesse men ben maked blysful. and blisfulnes is diunite. ¶ pan is it manifest and open pat by pe getynge of diunite men ben makid blysful. ryst as by pe getynge of justice ...
as felicity is the same as Divinity itself, or 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 Our; but by participation of Divinity 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 con jointly the body of happiness, or whether there is not some one of these particular things that may complete the substance or essence of it, and to which all the rest have a relation?

B. Illustrate this matter by proper examples. P. As you grant that happiness is a good, you may say the same of all the other goods; for perfect sufficiency is ideal 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 the getting of sapience he ben made wise. \( \text{Ryst} \)

so neded by the semblable resoun whan he han getyn diuinite he ben made god dys. \( \text{pan} \) is euery blisful man god. \( \text{B. But certis by nature. per nys but oon god. but by the participation of divinite pere ne lettre no ping pat per ne ben man many goddes. \( \text{pis is quod I. a faire ping and a precious. \( \text{C. Clepe it as poun wolt. be it corollarie or porisme or mede of coroune or declaryuges. \( \text{Certys quod she no ping is fairer. \( \text{pan} \) is \( \text{ping} \) pat by resoun sholde ben added to pise forside pinges. what ping quod I. \( \text{D. So quod she as it seem pate blissfullnesse conteniip many pinges. it were ferto witen whepir \( \text{pat} \) alle pise pinges maken or conoioguen as a maner body of blysfulnesse by diuersite of parties or of membris. or elles yif any of alle pike pingus be swyche \( \text{pat} \) it acomplise by hym self \( \text{pe} \) substance of blisfulnesse. so \( \text{pat} \) alle pise \( \text{oper} \) pinges ben referred and broust to blisfulnesse. \( \text{pat} \) is to seyne as to be chief of hem. \( \text{E. I wolde quod I pat pou makedest me clerly to vndirstonde what pou seist. and pat pou recordest me pe forside pinges. \( \text{F. Hauue I nat inged quod she. pat blisfulnesse is goode. pis forsome quod I. and pat souereyne goode. \( \text{G. Adde \( \text{pan quod she pike goode \( \text{pat} \) is makel blisfulnes to alle pe forside pinges. \( \text{H. For pike same blisfulnesse pat is demanded to ben souereyne suffisance. pike self is souereyne power. souereyne reuenerce. souereyne clernesse or noblesse and souereyne delit. what seist pou \( \text{pan} \) of alle pise pinges. \( \text{pat} \) is to seyne. suffisance power and pise \( \text{oper} \) pinges. ben \( \text{pe} \) \( \text{pan} \) as membris of blisfulnesse. or bei \( \text{pe} \) referred and broust to souereyne goode. \( \text{I. Ryst as alle pinges \( \text{pat} \) ben broust to be chief of hem. \)
GOOD, the rule and square of things desirable.

b. I/vndirstonde wel quod I. what thou purposest to seek. But I desi[e] to herkene pat thou shewe it me. p. Take now this be discriession of pis question quod she. yf al pis pinges quod she weren membris to felicite. pan weren pei diverse pat oon fro pat oyer.

* And swiche is pe nature of parties or of membris. pat dyurse membris compounen a body. Certis quod I it hap wel ben shewed her byforne. pat alle pis pinges ben alle on ping. pan ben pei none membris quod she. for ellys it sholdse seme pat blisfulnessse were conoinigned *al of one membre alone. but pat is a ping pat may nat ben doon. pis ping quod I. nys nat douteus. but I abide to herkene pe remenaunt of pe quistion. pis is open and clere quod she. pat alle oper pinges ben referred and broujt to goode. For perfore is suffisaunce required. For it is dened to ben goode. and forpi is power required. for men trowen also pat it be goode. and pis same ping move we pinken and coueiten of reverence and of noblesse and of delit. pan is souereyne good pe soume and pe cause of alle pat aut[e] be desired. forwhi pilke ping pat wip-holdep no good in it self ne semblance of goode it ne may nat wel in no manere be desired ne required. and pe con-trarie. For pou[3] pat pinges by hir nature ne ben nat goode al gates yf men wen[e] pat pei ben goode zit ben pei desired as [pat] pei were verrayly goode. and perfore is it pat men autzen to wene by rzt pat boun-te be souereyne fyn and pe cause of alle pinges pat ben to requeren. But certis pilke pat is cause for whiche men requeren any ping. if seme[p] pat pilke same ping be most desired. as pus yf pat a wyzt wolde ryde for cause of hele. he ne desire[p] nat so mychel pe

2607 Good, as the rule and square. Sufficiency, power, are all desir-ed, 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 de-siring any thing is itself what we chedly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects.
GOD A HAVEN OF REST.

Since all things are sought after for the sake of Good, they cannot be more desirable than the good itself. It has been shown that all the aforesaid things are only pursued for the sake of happiness; hence it is clear that good and happiness are essentially the same. So, I see no cause to differ from you.

[The 10th Meter.

Come hither, all ye that are captives—bound and fettered with the chains of earthly desires; come to this source of goodness, where you shall find rest and security. (Chaucer's Gloss upon the Text.]

Come with me to-gidre now 3e pat ben ycaust and ybounde wip wicked[e] chines by pe deccinable delit of eryly pinges inhabytynge inoure poult. here shal ben pe reste of zoure laboures. here is pe haune stable in peisible quyte. pis al oone is pe open refut to wreches. Glosa. pis is to seyn. pat 3e pat ben combred and deceeded wip worldly affericous come now to pis souerayne good pat is god. pat is refut to hem pat wolen come to hym. Textus. Alle pe pinges pat pe ryuere Tagus sinep 3ow wip his golden[e] grauels. or ellys alle pe pinges pat pe ryuere hermes. sinep wip his rewe brynke. or pat yndus sinep pat is neste pe hote partie of pe worlde. pat medelep pe grene stones (smaragde) wip pe white (margarits). ne sholde nat cler en pe lokinge of zoure poult. but hideyn raper zoure blynde corages wip inne hire dirkenesse Alle pat likep 3ow here and excitip and moeuyng zoure pouetes.

Comed alle to-gidre now 3e pat ben ycaust and
I assent[e] me quod. I. For alle pise pinges ben strongly bounden wip ryzt ferme resouns. how mychel wilt thou preisen it quod she. yif pat thou knowe what pilke goode is. I wol preise it quod I by price wip outen ende. yif it shall bytyde me to knowe also to-gidre god pat is good. certys quod she pat shall I do pe by verry resoun. yif pat po pinges pat I have conclude[d] a litel her by *orne dwellen onyl in hir first[e] grauntyng. Boice. pei dwellen graunted to pe quod I. pis is to seyne as who seip I. graunt pi forside conclusions. Hane I nat shewed pe quod she pat pe pinges pat ben requered of many folke. ne ben nat verry goodes ne perfitt. for pei ben diuerse pat oon fro pat opert. and so as echet of hem is lakyng to opert. pei ne han no power to brynagen a good pat is ful and absolute. But pat atte arst ben pei verry good when pei ben gadred to-gidre al in to a forme and in to oon wirchyng. so pat pilke pinge pat is suffisance. pilk same be power and reuencence. and noblesse and mirpe. And forsope but alle pise pinges ben alle o same pinge pei ne han nat wher by pat pei mowen ben put in pe noumbe of pinges. pat a[n]ten ben requered or desired. b. It is shewed quod I. ne her of may pe no man doute. p. pe pinges pan quod she pat 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.) r. I shall eludate 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 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 assembly of all the goods in such a way, that if sufficiency is an attribute of this good, it must at the same time possess 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;
but as soon
as they become
one then they
are made goods. Do not they owe
their being good
to their unity? B. So it appears, P. Do you confess
that everything
that is good be-
comes such by
the participation
of the sovereign
good or no? B. It is so.
P. Then you must
own that unity
and good are the
same (for the sub-
stance of those
things must be
the same, whose
effects do not na-
turally differ). B. I
cannot gainsay it. P.
Do you not per-
ce that every-
thing which ex-
ists is permanent
so long as it
preserves its
unity—but as soon as it
loses this, it is
dissolved and amul-
hilated?

2700

R. How so?
P. In the animal
creation as long as 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;
their 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 for-
goes this desire of
existence and
wishes for death
and corruption?

2684 none—no
2685 al o—alle oon
2686 comip—cominth
2689 graunte—graunte
2690 mayst—you graunte[en]
mosthow graunten
2692 [oR]—from C.

2695 al—alle
hab—MS. habe
2696, 2697 oone—oon
2698 vehiche—which
2703 dede—ded
lenger—lengere
beste—beest

2701 white—whil
oon—oo
2706 [so] divide[d]—so de-
ydyd
2709 so—omitted
2713 many—manye
hys beynge. and desirep to come to deep and to corrupcioun. ¶ yf I considere quod I be beestes pat han any manere nature of willynge or of nillynge I ne fynde no ping, but yf it be constraynef fro wip out forpe. pat forletip or dispisep to lyue and to dure or pat wole his pankes hasten hym to dien. ¶ For every beest trauaylep hym to defende and kepe pe saunnacion of lijf. and escheweep deep and destruccioun.

b. but certys I doute me of herbes and of trees. pat is to seyn pat I am in a doute of swiche pinges as herbes or trees pat ne han no felyng soule. ne no naturel wircychynes seruyng to appetite as beestes han whether pei han appetite to dwelren and to duren. ¶ Certis quod she ne per of pat be nat doute. ¶ Now look upon pise herbes and pise trees. pei waxen firste in swiche place as ben couenable to hem. in whiche place pei 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 montaignes. and oipr waxen in marais. [A leaf lost here. and supplied from C.]

[and oothre cleynyn on Roches / and soume waxen plenty-nos in sondes / and yf pat any wyht enforce hym to beryn hem in to oother places / they waxen drye // For nature yeueth to every thing pat / pat is couenient to hym and trauaylith pat they ne dye nat as longe as they han power to dwelren and to lyuen // what woltow seyn of this / pat they drawen alle hyr norysshynges by hyr rootes / ryht as they haddyn hyr Mowthes I.-plungeth with in the erthes / and shedyn by hyr maryes (i. medullas) hyr wode and hyr bark / and what woltow seyn of this pat thilke thing / pat is ryht softe as the marye (i. sapp) is / pat is alwey hidd in the feete al with inne and pat it is defendid fro with owte by the stidefastnesse of wode // and pat the vtereste bark is put ayenys the des-

R. I do not find any creature en-<do not find any creature endowed with vol-

2718 willynge—wylynge
2720 lyue—lyuen
2723 of lijf—of hyss lijf
2724 sondes—sowles
2727 appetite—appetites
2729 look—loke
2730 waxen firste—wexen
2731 soume—soum [fyrst
2734 oipr—oothre

2731 defendid—defendid
Admire, too, the diligence of nature in propagating plants by a multiplicity of seeds, which are as a foundation for a building, not to remain for a time, but as it were for ever. Things inanimate incline to that which is most suitable to their beings, and to preserve convenience. For why should the flame mount upwards by lightness and the earth tend towards its centre by gravity (weight), unless these motions were agreeable to their respective natures? Whatever is agreeable to the nature of a thing preserves it. So what is contrary to its nature destroys it. Dense bodies, such as stones, resist an easy separation of parts; whereas the particles of liquid or flowing things, such as air and water, are easily separated and soon reunited.

Fire avoids and utterly refuses any such division. I am not now treating of the voluntary motion of a conscious soul, but of the natural intention and instinct. We swallow our meat without thinking of it, and we draw our breath in sleep without perception. The love of life in animals is not derived from an intellectual will, but from natural principles implanted in them. For the will, induced by powerful reasons, tempers the heune / as a defendour myhty to suffren harm / and thus certes maystow wel sen / how gret is the diligence of nature / For alle things renolene and puplisen hem with seed. I.-multiplied/nether nis no man pat ne wot wel pat they ne ben ryht as a foundemnt and edifice for to duren / nat only for a tyme / but ryht as forto duren perdurablely by generacyoun / and the things ek pat men wen en hauen none sowles / ne desire they natech of hem by sem[bl]able resoun to kepyn pat that is hirs / pat is to seyn pat is acordynge to hyr nature in conservacioun of hyr beynge and endurynge // For wher for elles berith lythnesse the flaunmes vp / and the weythte presseth the erthe a-doun // but For as moche as thilke places and thilke moenynges ben councenable to euerich of hem // and forsothe every thing kepith thilke pat is acordynge and propre to hym // ryht as thinges pat ben contraryes and enemys coropmen hem // and yit the harde thinges as stoones cluyen and holden hyr partyes to gydere ryht fare and harde / and defenden hem in withstondynge pat they ne devarte nat lyhtly a twayne // and the things pat ben softe and letynge as is water and Eyr they departyn lyhtly // and yenyn place to hem pat brekyn or denyden hem // but natheles they retornen some ayin in to the same things fro whennes they ben arraced // but fyr [fleeth] and refuseth alle denysyon / ne I. ne trete nat heere now of weleful moenynges of the solwe pat is knowynge // but of the nautre entencioun of thinges // As thus ryht as we svolwe the mete pat we resseyuen and ne thikeye nat on it / and as we drawen owre breth in slepynge pat we wite it nat whil we slepyt // For certes in the beestys the loue of hyr lyuynge ne of hyr becinges ne comth nat of the wilnynges of the solwe / but of the bygynnyngis of nature // For certes thorw constreyngynge causes / wi desireth and embraceth ful
ofte tyme / the deth pat nature dredith // that is to seyn as thus that a man may ben constreyneyd so by som cause that his wil desireth and taketh the deth which pat nature hateth and dредeth ful sore // And som tyme we seeth the contraye / as thus that the wil of a wight / destorbeth and constreyneyth pat pat nature desireth / and requereth al-wey // that is to seyn the werk of generacion / by the whiche generacion only / dweloth and is susteynd the lange durable of mortal thinges // And thus this charite and this Lone pat ebery thing hath to hym self ne comth nat of the moeuynge of the sowle / but of the entencion of nature // For the puruyance of god hat yeuen to thinges pat ben creat of hym / this pat is a ful gret cause / to lyyen and to duren / for which they desireth naturally hyr lyf as longe as euere they mowen // For w[h]ych thou maist nat drede by no manere / that alle the things / that ben anywhere / that they ne re queren naturally / the ferme stablenesse of perdurable dwellynge / and ek the eschuynge of destruccyon // B // now confess I. wel quod I. that I. see wel now certeynyly / with owte dowtes / the thinges that whylom semeden vncerteyn to me / P&viewq; but quod she thilke thynge pat desireth to be and to dwellyn perdurablely / he desirith to ben oon // For yf pat that oon weere destroyed // certes beinge ne shulde ther non dwelly to no wylth // 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 things thanne quod she requyren good // And thilke good thanne [pow] maist descryuen ryht thus // Good is thilke thing pat ebery wyht desireth // Ther ne may be thowht quod .I. no more verray thing / for either alle thinges ben referred and brouht to nowth / and floterwyn with owte gouernour sometimes chooses and embraces death, although nature dreads and abhors it. And, on the contrary, we see that consciousness (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 violation, but proceeds from a natural impulse 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.

2788 saeth—H. seen
wil—H. wil
2792 And—H. as
2796 hat—H. haue
2800 the—H. the
2808 perdurablely—H. per. durably
2807 destroyed—H. destroyed
2811 thilke (1)—H. like
the end of all things.

quisquis profundas mentes.

who so doth thine in the Lyht, and roll the longe mouynge of his thowhtes: and the lat hym techen his corage that he hath enclosèd and hyd in his tresors: and the pat he compaseth or seykg fro with owte. and thanne thilke thing that the blake cloude oferror whilom hadde y-covered: shall lyhten more clerly thanne phebus hym selne shyneth: grosa: who so woole seken the dep[e] grounde: and the pat he compaseth or seykg fro with owte: and the lat hym wel examine: and rolle with inne hym selne the nature and the propretis of the thing: and lat hym yit eft sones examine and rollen his thowhtes by good deliberacioun

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 apprehended this truth, of which but just now you were ignorant.

2825

II. 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

quisquis profundas mentes.

who so doth thine in the Lyht, and roll the longe mouynge of his thowhtes: and the lat hym techen his corage that he hath enclosèd and hyd in his tresors: and the pat he compaseth or seykg fro with owte. and thanne thilke thing that the blake cloude oferror whilom hadde y-covered: shall lyhten more clerly thanne phebus hym selne shyneth: grosa: who so woole seken the dep[e] grounde: and the pat he compaseth or seykg fro with owte: and the lat hym wel examine: and rolle with inne hym selne the nature and the propretis of the thing: and lat hym yit eft sones examine and rollen his thowhtes by good deliberacioun
TRUTH INTUITIVE.

2849

[Chaucer's gloss]

TUM EGO PLATONI INQUAM.

Hanne seide I thus // I acorde me gretly to plato // for thow remenbrist and recordist me thise things yit]

*pe seconde tyme. pat is to seyn. first when I lost[e] my memorie by pe contagious coniuncciuon of pe body wip pe soule. and eftsones afterward when I lost[e] it con-

founded by pe charge and by pe burden of my sorwe.

[The 12. prose.]

B. I am quite of Plato's opinion, for you have now a second time re-
called these things *Addit. MS. 10.549, fol. 125.] to my remem-
brance which had been forgotten, first by the con-
tagious union of soul and body, and afterwards by the pressure of my afflic-
tions.
P. If you will re-

fect upon the con-

2863 depthe—H. depe
2864 (ie)—from H.
sholden—H. shulde

2865 nature[2]—H. naturelle
2875, 2877 lost[e]—lost
2878 burden—burdene

2854

For when the body enclosed the soul and cast obblivion over its powers it did wholly ex-
terminate the heaven-born light. The germs of truth were latent with-
in, and were

fanned into action by the gentle breath of learning.

2861

Were not truth implanted in the heart, how could

man distinguish

right from wrong?

2866

So, if what Plato taught is true, 'to learn is no other than to re-

member what had been before

forgotten.'
resolutions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.

2883 which—governed
2885 wot—wot
2887 pleynely—pleynly
2888 here byforne—by fornum
2889 worlde—is—world
2890 jitten doute—yet me
dowe not
2892 wot—MS. wote, C. wot
2893 2904 worlde—world
2902 answer—answeren
2904 many—many
2905 myrten—myhte
2906 pers—ther
2907 diuerse—from C.
hire—hir
2908 mosel—moste
2909 contren—contende
2910 hab—MS. habe
2920 fylpe—forth
2921 ordine—ordine
2924 horte—ordine moeuynges
2925 sertefast—stidfast
2926 ordeyned—ordyne
2927 disposed—di-ynde
2931 which—by
2935 ylad—MS. yladde, C. ladde
2940 worlde—wordle

The world governed by God.

What was, now so
Certys Jjis. wel worlde
liter hire
You and clepe ordeyned
With
You ne wemest nat quod she a litel here byforne pat men sholden doute pat pis worlde is governed by god.

desire 3it to herkene it of ye more pleyne.

I. Certys quod I ne jitte doute I it naunt ne I nil neuer wene pat it were to doute. as who seip, but I wot wel pat god gouvernep pis worlde.

And I shal shortly answere pe by what reson I am brouȝt to pis.

I pis worlde quod I of so many dyuers and contrarious parties ne myȝten neuer han ben assembled in o forme, but yif þere ne were oon þat conioigned so many[e diuerse] pinges. And þe same diuersite of hire natures þat so discordeden þat oon fro þat ope most[e] departen and vnioigned þe pinges þat ben conioigned. yif þere ne were oon þat contened[e] þat he hap conioigned and ybounde. ne þe certein ordre of nature ne shold, nat brynge fyrpe so ordine moeuyng, by places, by tymes, by doynges, by spaces, by qualites. yif þere ne were oon þat were ay stedfast dwellynge. þat ordeyned[e] and disposed[e] þise diuersites of moeuynges. And þilke þinge what so euer it be, by whiche þat alle þinges ben maked and ylad. I elepe hym god þat is a worde þat is vseid to alle folke. þan seide she, syn þou feleþ þus þis þinge quod she. I trowe þat I haue lytel more to done. þat þou myȝty of
willfulness he houl and sounde ne se eftsones pi contre. ¶ But lat vs loken pe pinges pat we han purposed her-
byform. ¶ Haue I nat noumbred and seid quod she 
pat suffisance is in blisfulnesse. and we haue accorded 
at god is and pilke same blisfulnesse. ¶ yis forsoope quod 
I. and pat to gourne pis worlde quod she. ne shal he 
neuer han nede of none helpe fro wipoute. for ellys yif 
he had[de] nede of any helpe. he ne sholdhe not haue 
[no] ful suffisance. pis pus it mot nedes be quod I. 
¶ pan ordeyne he by hym self al oon alle pinges quod 
she. pat may nat ben denied quod I. ¶ And I haue 
shewed pat god is pe same good. ¶ It remembrep me 
wel quod I. ¶ pan ordeyne he alle pinges by pilke 
gode quod she. Syn he whiche we haue accorded to 
ben good gournerp alle pingus by hym self. and he is a 
keye and a stiere by whiche pat pe edifice of pis worlde 
is ykept stable and wip oute corumynge ¶ I accorde 
me gretly quod I. and I aperceiuede a litel here byform 
pat por woldest seyne pus. Al be it so pat it were by 
a pinne suspicoun. I trowe it wel quod she. ¶ For as 
I trowe por leedest nowe more ententifly pime eyen to 
loken pe verray goodes ¶ but napeles pe pinges pat I 
shal telle pe 3it ne shewep nat lasse to loken. what is 
pat quod I. ¶ So as men trowen quod she and pat 
rystfully pat god gournerp alle pinges by pe keye of his 
goodnesse. ¶ And alle pisame pinges as I [haue] 
tau3t pe. hasten hem by naturc entencion to comen 
to goode her may no man douten. pat pei ne ben 
governed voluntariely. and pat pei ne converten [hem] 
nat of her own willie to pe wille of hire ordenour. as 
pei pat ben accordying and enclinyng to her governour 

2911 willfulness — weakful-
nesse 2912 be—be 2913 seid—MS. seide, C. seyd 2914 worlde—world 2915 none helpe—non help 2916 haide—haide helpe—help 2917 [no]—from C. 2919 al oon—alone 2920 ben denied—be denied 2921 which—which 2922 be—be 2923 worlde—world 2924 greatly—gretely 2925 here—her 2926 seyne—seye 2927 none—now 2928 napeles—matichles 2929 rystfully—MS. on ryst-
fully 2930 be—be 2931 [have]—from C. 2932 good—good 2933 hem—from C. 2934 nat—gourned 2935 her—hir owne—owne wille—will hire—hur 2936 [haue]—from C. 2937 good—good 2938 [hem]—from C. 2939 nat—gourned 2940 her—hur
and her kyng. * It not nedys be so quod. I. * * * For pe reale ne sholde not some blisful 3il! pere were a 3ok of mysdrawynges in dierse parties ne pe saunyng of obedient pinges ne sholde nat be. pan is pere no ping quod she pat kepith his nature: pat enforcep hym to gone aseyne god. * * No quod. I. * * * And if pat any ping enforced[e] hym to wipstonde god. myst[e] it anayle at pe laste aseyns hym pat we han graunted to ben al mystby pe ryst of blisfulness. * * Certis quod I al outerly it ne myst[e] nat auyaylen hym. pan is pere no ping quod she pat eyper wol or may wipstonde to pis souereyne good. * * I trowe nat quod. I * * pan is pilke pe souereyne good quod she pat alle pingus gouernep strongly and ordeynep hem softly. pan seide I pis. I delite me quod I nat oonly in pe endes or in pe sommes of [the] resouns pat pou hast concludid and proved. * But pilke wordes pat pou vset deliten me moche more. * * So at pe last[e] fooles pat somtyne renden greet[e] pinges auysten ben asshamed of hem self. * * pat is to seyne pat we fooles pat reprehenden wickedly pe pingus pat touchen goddes gouernuance we auysten ben asshamed of oure self. As I pat seide god refusep oonly pe werkes of men. and ne entremetip nat of hem. p. pou hast wel herd quod she pe fables of pe poets. how pe geautes assaiden pe heuene wip pe goddes. but for sope pe debonnaire force of god disposed[e] hem so as it was worpi. pat is to seyne distroyed[e] pe geautes. as it was worpi. * * But wilt pou pat we ioygnen togedre pilke same resouns. for peraument of wische coniuncionioun may stirten vp some faire sperekte of sope. * * Do quod I as pe list. wenest pou quod she
pat god ne is almystr. 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 mystry bere nis no ping pat he ne may do. pat is sope quod I. May god done yuel quod she. nay for sope quod. I. Syn pat he ne may not done yuel pat may done alle pinges. scornest poun me quod. I. or ellys pleyest poun or deccinest poun me. pat hast so woen me wip pi resouns. houe house of didalus so entrelaced. pat it is vnable to ben unlaced. poun pat oper while entrest bere poun isset and oper while isset bere poun entrest ne fooldest poun nat to gidre by replicacion of wordes a maner wonderfull cirecle or environynge of symplicite deuyne. For certys a litter her byforne whan poun by-gonne atte blisfulnesse poun seidest pat it is soveryne good. and seidest pat it is set in soveryne god. and pat god is pe ful[le] blisfulnesse. for whiche poun za[le] me as a covenable jitte. pat is to seyne pat no wyzt nis blisfull. but yif he be good al so per wip and seidest eke pat pe forme of goode is pe substancce of god. and of blisfulnesse. and seidest pat pilke same cone is pilke same goode pat is required and desired of al pe kynde of pinges. and poun proewest in disputatione pat god governeth alle [the] pinges of pe worlde by pe governementys of bountee. and seydsest pat alle pinges wolen ybyenent hym. and seidest pat pe nature of yuel nis no ping. and pise pinges ne shewedest poun nat wip no resouns ytake fro wipoutes but by proues in cercles and homelyche knowne. Whiche pe proeuens draven to hem selfhir feip and hir accorde nueриche [of] hem of oper. pān seide she þus. I ne scorne þe nat ne pleye ne desscopye
GOD IS LIKE A SPHERE.

BOOK 3. [MET. 12.

P. 1 have not de-

bided you, for by

the Divine gift 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. Par-

nuemides says of

the Deity that

tiad is like a well-

rounded sphere.

3012

[* fol. 24.]

He causes the

moving globe
to revolve, but is

himself immov-

able. If I have

chosen my argu-

ments from the

subjects within

range of our dis-

cussion, do not let

that surprise you,

for, as Plato has

taught us, there

ought to be an alli-

ance between the

words and the sub-

ject of discourse.

[FELIX QUI POTERIT. ET CETERA.

B]lisful is [that man that may be] clerely welle of good. 

blisful is he that may vnbynde hym fro bonde of 

heuy cpe. If he poete of trace [orphens] hadde ryst greet sorowe for deep of hys wijf. aftir pat 

he hadde maked by hys wepylyng songs wodes meue-

able to reuen. and hadde ymaked pyneres to stonden 

stille. and maked pynere hertys and hyndes to ioygne 

dredles hir sides to cruel lyouns to herkene his songe. 

and had[de] maked pat were was nat agast of pynere honde whiche pat was plesed by hys songe. so pat 

whane pynere most[e] ardaunte loue of hys wijf brende pynere. 

3004 pinge—the thing 

3005 pinge—viffe 

3006 the—of C.

3007 switch—swich 

3008 parmaynes—pat 

3011 worldle—world 

3012 while—whil 

3013 seyne—seyn 

3014 vifte—yit 

3015 [thee]—from C. 

3016 whiche—whiche 

3017 wp inne—with 

3020 cosynes—MS.concveyed, 

C. cosynes 

3022 rubynede—rubynyn
entrailes of his brest. ne þe songes þat hadde ouer
comen alle þinges ne myþen nat assayge hir lorde
orphans. ¶ He pleyned[e] hym of þe godes þat weren
cruel to hym. he wente hym to þe houses of helle and
þere he tempred[e] hys blaudiingssonges by re-
sounyng of hys strenges. ¶ And spak and song in
wepyngne alle þat erer he hadde rescuyed and lanced
eute of þe noble welles of hys modir callioge þe god-
desse. and he song wip as myche as he myþ[e] of
wepynge. and wip as myche as loue þat doubled[e] his
sorwe myþ[e] even hym and teche hym in his seke
herte. ¶ And he commoeneode þe helle and requered[e] and
sonyte by swete preiere þe lorde of soules in helle
of relesynge. þat is to sayne to yelden hym wifs.
¶ Cerberus þe porter of helle wip his þe hewed was
cauþ and al abais to þe new[e] souge. and þe þe god-
desses furij and vengerisse of felonies þat tournem
ten and agasten þe soules by anoye wexen sourweful and sory
and wemen teres for pitee. þan wit þe heuen of
Ixione ytonmented by þe ourerprowing whele. ¶ And
tantalus þat was destroyed by þe woodnesse of longe
prust dispiseþ þe flodes to drynke. þe fowel þat hyþ
voltor þat etip þe stomak or þe giser of ticius is so ful-
filled of his songe þat it nil otyne ne tyren no more.
¶ Atte þe laste þe lorde and luge of soules was mooned
ynto misericordes and cried[e] we ben ouer komen quod
he. yif[e] we to orphens his wif to bere hym com-
paignye he hap welle I-bouþt hir by his faire songe and
songs that did all
things tame, could
not allay their
masters ardent
love. He bewailed
the cruelty of the
gods above, and
descended to
Pluto's realm.
3036
There he struck
his tuneful strings
and sang, ex-
hausting all the
harmonious art
imported to him
by his mother
Callioge.
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, tor-
mentors of guilty
souls, did weep;
3049
Ixion, tormented
by the revolving
wheel, found rest;
Tantalus, suffer-
ing from a long
and raging thirst,
desperate the
stream; and the
greedily vulture
did cease
to eat and tear the
growing liver of
Tityus. At length
Pluto himself re-
rented, crying
out, 'We are
overcome! Let
us give him back
his wife, he hath
well won her by
his song.
his ditee, but we wil putten a lawe in pis. and cozen-
ament in pe zitte. pat is to seyne. pat til he be out of
helle yif he loke byiration hym [pat] hys wijf shal
comen azeine to vs. but what is he pat may zene a
lawe to lounes, lone is a gretter lawe and a strengere
to hym self pan any lawe pat men may zeuene. Allas
when Orpheus and his wijd were al most at pe termes of
pe myyt. pat is to seyne at pe last[e] boundes of helle.
Orpheus lokede[e] abakawarde on Erudice his wijd and
lost[e] hir and was deed. pis fable appertene[n] to
3071
slow alle who so ever desir[n] or sekip to lede his poute
in to pe souerayne day. pat is to seyne to clerenes[se]
of souerayne goode. For who so pat eyeve be so over
comen pat he fyche hys eyen in to pe put[te] of helle.
pat is to seyne who so sette[n] his poute[n] in erpely
pinges. al pat ever he hap drawen of pe noble good
3076
celestial he lisp it when he loke[n] pe helles. pat is to
seyne to lowe pinges of pe erpe.

EXPLICIT LIBER TERCIUS.

* INCIPIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE ULLUS.

Whanne philosophie hadde songen softly and delita-
ably pe forside pinges kepynge pe dignitee of hir
choere in pe weynte of hir wordes. I pan pat ne hadde
nat al outerly forzeten pe wepyng and mornyng
pat was set in myne herte for-breke pe entencional of hir
pat entended[e] zitte to seyne ope pinges. Se quod
I. pou pat art gideresse of verray lyte pe pinges pat pou
hast seid [me] hilder to ben to me so clere and so shew-
yng by pe denyne lokyng of hem and by pi resonous pat
pei ne mowe nat ben onercomen. ¶ And pilke pinges
pat poun toldest me. al be it so pat I hadde som tymne
fo[r]jeten hem for [the] sorwe of pe wronge pat hape ben
don to me. jit napeces pei ne were nat alouterly un-
known to me. but pis same is namly a gret cause of
my sorwe. pat so as pe gouernoure of pinges is goode.
yif pat yuelys mowen ben by any weyes. or ellys yif
pat yuelys passen wip outen punyssheinge. pe whiche
pinge oonly how worpi it is to ben wondere vpon. poun
considerest it weel pi self certeynyly. but zitte to pis
pingere is an oper ping y-oiyng more to ben ywonde-
dred vpon. ¶ For felone is emerisse and flowerp ful of
rychesse. and vertues nis nat al oonly wip outen medes.
but it is cast vndir and fortroden vndir pe feet of fe-
lonous folk. and it abiep pe tournemente in sted of
wicked fellouns ¶ Of al[le] whiche pingere nis no wyzt
pat [may] merueyllen ynoz ne compleyne pat swiche
pinges ben don in pe regne of god pat alle pinges woot.
and alle pinges may ne wol nat but only goode
pinges. ¶ pan seide she pus. certys quod she pat were
a grete meruayle and an enbaissynghe wipotent ende.
and wel more horrible pan alle monstres yif it were as
pou weneest. pat is to sein. pat in pe ryzt ordeync house
of so moczel a fader and an ordenour of meyne. pat pe
vesseles pat ben foule and vyle sholde ben honoure
and heried. and pe precious uesseles sholde ben de-
fouled and vyle. but it nis nat so. For yif pe pinges
true light! have
been very clear and
unanswerable, both by the divine
reputation by which
they carry along
with them, and
by thy irrera-
able arguments.
Through the ex-
pression of grief
I have forgotten
these truths, but
was not wholly
ignorant of them.
The principal
case 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-
punish'd. This,
to say the least, is
astonishing.

Moreover, while
vile 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.

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

3095 seid—MS. seide, C. scid
[me]—from C.
3096 pi— from C.
3097 mowe—mowen
3098 som tymne—whilom
3099 [the]—from C.
3099 wronge—wrong
boy—MS. lape
3099 don—MS. done, C. don
were—were
3101 namly—namely
3102 goole—good
3101 wip outen—with owte
3105 pinge—thing
3107 bere—ther
ben yuvedred—be won-
dryd
3108 flowerp—MS. flwep,
C. flowrith
3109 rychesse—Rychesses
vertues—vert
wip outen—with owte
3110 in sted—in stide
3110 wicked—wikende
alle—all
ping—things
3113 [may]—from C.
3114 don—MS. done, C. doon
3115 goole—goode
3117 grete—gret
enbaissynghe—enbaissinge
3118 alle—al
3119 ordeync house—ordenc
hows
3111, 3113 vyle—yal
3112 heried—he heried
sholde—sholden
3119 pe—tho
pat I have concluded a litel here byforne ben kept hoole and vnreced. you shalt wel knowe by pe auctorite of god. of pe whos regne I spoke pat certys pe good[e] folk ben alwey mysty. and shrewes ben alwey yuel and feble. ne pe vices ben nevere mo wip outen peyne: ne pe vertues ne ben nat wip outen mede. and pat blisfulnesses comen alwey to goode folkke. and infortune come p alwey to wicked folkke. ¶ And you shalt wel knowe many[e] pinges of pis kynde pat sholle cessen pi pleyentes. and stedfaste pe wip stedfaste saddenessse. ¶ And for you hast seyn pe forme of pe verray blisfulnesses by me pat [hane] somtyme I-shewed it pe. And you hast known in whom bllysfulnesses is set. alle pinges I treted pat I trowe ben nesessarie to put[te] furpe ¶ I shal shewe pe. pe weye pat shal brynge pe aseyne vnto pi house and I shal fiche feperes in pi pou3 by whiche it may arysen in heyste. so pat al tribulacioun don awey. you by my gidying & by my pape and by my sledes shal mowne retourne hool and sounde in to pi contre. 3132

SUNT ETERNIM PENNE. ET CETERA.

I Haue for sope swifte feperes pat surmounten pe heyst of pe heunene whan pe swifte pou3 haf cloped it self. in pe feperes it dispisep pe hat[e]ful erpes. and surmountep pe heysesenesse of pe greet[e] eyir. and it seip pe clouds by-hynde hir bak and passep pe heyst of pe regioun of pe fire pat eschaufip by pe swifte moenuyn of 3139 pe firmament. til pat she a-reisip hir in til pe houses pat
beren pe sterres, and ioynge hir weyes wip pe sonne phelbus. and felawshipe p pe weye of pe olde colde saturnus. and she ymaked a knyf of pe clere sterre. pat is to seyne pat pe soule is maked goddys knyf by pe sekyng of treue to comen to pe verray knowlege of god. and pilke soule renne[p] by pe cercle *of pe sterres in alle pe places pere as pe shynyng nyf is depuynted. pat is to seyne pe nyf pat is cloudeles, for on nyfetes pat ben cloudeles it seme p as pe heuene were peynted wip dyuere ymage of sterres. and whan pe soule hâp gon ynow; she shal forlethen pe last[e] poynt of pe heuene. and she shal pressen and wenden on pe bak of pe swyfte firmament, and she shal ben made perfy of pe drede-
fulle clereenes of god. || pere halde p pe lorde of kynges pe ceptre of his nyf and attemptere p pe gouernementes of pis worlde. and pe shynyngge inge of pinges stable in hym self gouernep pe swyte carte. pat is to seyne pe circuler meuyng of [the] sonne. and yif p wywe lede p pe aseyne so pat poun be brouzt pider. pat wipelt pove seye now pat pat is pe contre pat poun requeroest of whiche poun ne haddest no mynde. but now it remembre me wel here was I born. here wil I fastne my degree. here wil I dwelle. but yif pe lyke p man to loken on pe derkenesse of pe erpe pat poun hast for-leten. man shalte poun seen pat pise felonous tyrtauntes pat pe wrecched[e] people dredep now shule ben exiled from pilke faire contre.

3140 hir—his
3141 weye—wye
3142 saturnus—MS. sa-
turnus pe olde colde
3143 soule—thought
3144 treue—trowthe
3145 soule—thought
3146 depuynted—painted
3149-50 and whan—sheeal
3149-50 and whan he hath
3150 last[e]—heuene—
the laste heuene
3152-3 she—be
3152-3 of pe—of god—of the
workful lyft of god
3153 pere habed—thier bale
3154 pis worlde—the world
3156 carte—cart or wayn
3157 [the]—from C.
3159 which—which
3161 her—MS. borne, C. born
3161 here 1, 2, 3—her
wol 1—wol
wol 2—wol
3162 lyke—liketh
3164 wrecched[e]—wrecch-
3165 shute—shollen
3165 skute—shollen
3165 from—fró
THE GOOD ARE ALWAYS STRONG.

P. 3173

mutually demonstrate our principles. For since good and evil are contrary, if good be governed by power, evil must be in power. And if the gravity of evil is known, the strength and solidarity of good must also be known to evil. But no man now can proceed to prove it from both these principles, established by these truths, be arguments drawn from me or these facts and then from the other. Two things are necessary to every action, the Will and the Power. If either be wanting, nothing can be effectuated. A man can do nothing without the concurring of his will and of power. If either be wanting, the will is of no effect. Hence, if you see a person destroys

3191

of getting what he cannot procure, you can say he lacks power or station.

And if you see a person acts as he would mind to act, you can deduce

3166 [such] from C.
3171 [good] good, good, good, good. strong, strong.
3172 [dame] dame.
3173 [enemy] enemy.
3175 [he] he.
3176 [steadfast] steadfast. steadfast.
3177 [steadfastness] steadfastness. steadfastness.
3179 [mayst] mayst. mayst.
3180 [mayst] mayst.
3181 [all] all.
3182 [it] it.
3183 [be] be.
3185 [be] be. C. be.
3187 [c] c.
3188 [be] be.
3189 [mayst] mayst.
3191 [where] where.
3192 [the] the.
3193 [it] it.
3194 [it] it.
3195 [it] it.
3196 [it] it.
3197 [it] it. C. it.
3198 [it] it.
3199 [it] it.
3200 [it] it.
hym myghty, as who seip in as moche as a man is myghty to done a ping, in so moche men halden hym myghty, and in pat pat he ne may, in pat men demen hym to ben feble. I confesse it wel quod I. Remembrip pe quod she pat I. haue gadred and shewed by forseide resouns pat al pe entenciom of pe wil of mankynde whiche pat is lad by diverse studies hastip to komen to blisfulnesse. ¶ It remembrep me wel quod I pat it hath ben shewed, and recordep pe nat pan quod she. blisfulnesse is pilke same goode pat men requeren, so pat whan pat blisfulnesse is requered * of alle. pat goode [also] is requered and desired of al. It recordep me wel quod I. for haue it gretly alwey fieche[d] in my memorie alle folk pan quod she goode and eke badde enforcen hem wip oute difference of entenciom to comen to goode. pat is a urray consequence quod I. and certeyne is quod she pat by pe getyng of goode ben men ymaked goode. pis is certeyne quod. I. ¶ pan geten goode men pat pei desiren, so seme it quod I. but wicked[e] folk quod she yif pei geten pe goode pat pei desiren pei [ne] mowen nat ben wicked, so is it quod I. ¶ pan so as pat oon and pat oper [quod she] desiren good, and pe goode folk geten good and nat pe wicked folk. ¶ pan nis it no doute pat pe goode folk ne ben myghty and pe wicked folk ben feble. ¶ who so pat euer quod I douteip of pis. he ne may nat considre pe nature of pinges, ne pe consequence of resoun. and ouer pis quod she. ¶ yif pat per ben two pinges pat han o same purpos by kynde. and pat one of hem pursuep and performep pilke same pinge by naturel office. and pat oper ne may nat done pilk naturel office, but solwep by oper manere pan is couenable to nature ¶ Hym pat that he had the power to do it? 1. No, surely. 2. 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. 3. That is true. 4. 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 had, seek to acquire good? And it is certain that when men obtain good they become good? 3212 B. It is most certain. 2. Do good men, then, get what they desire? 3. It seems so. 4. If evil men obtain the good, they can be no longer evil? 5. It is so. 6. 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. 2. If two beings have the same end in view—
and one of them accompliseth his purpose by the use of natural means, while the other not using legitimate means does not attain his end—which of these two is the more 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. If, then, he who is able to use his feet walks whilst another lacking this power creeps on his hands—surely he that is able to move naturally upon his feet is more powerful than he who cannot.

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 apprehen-

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3229 own—owne
3231 wilt—walt
herkene—herkene
3233 pleynely—pleynly
denye—denaye
3233 moeument; — Moeu-ment
3237 goj—MS. goj

hys—his
3238 gone—goon
3239 his—hise

whiche—whiche
3240 more—the Moore
furfe—furf
3242 gone—gou
3245 good—goode

3246 vertues—vertuus
3247 whichie—which
3248 goode—good
3253 byfore—by-form
3254 forto—to
3255 seke—sike
how greatly shew [it] be feblesse and infirmite of wicked folke. Pat ne mowen nat come to pat hire natural entencion ledep hem. and 

"...and what were to deme pan of shrewes. yf pilke naturel helpe hadde for-leten hem. it
dwhiche naturel helpe of entencion go alwery byforne hem. and is so grete pat vnne it may be ouerconmen. "{Consider how great is the defaute of power and how gret feblesse perse is in grete felonous folk as who seip pe gretter pinges pat ben concited and pe desire nat accomplisshed of pe lasse myst is he pat concitep it and may nat acomplisse. "And forpi philosophie seip phis by sovereyne good. "Shereves ne require nat ly3[e] medes ne veyne gaines whiche pei ne may nat folwen ne holden, but pei faylen of pilke some of pe
eheyste of pinges pat is to seyne sovereyne good. ne pis wrecches ne comen nat to pe effect of sovereyne good. *pe whiche pei enforce hem oonly to geten by mystes and bydayes. "In pe getyn[g] of whiche goode pe streenge of good folk. is ful wel ysen. For ry3t so as pat mystest demen hym mysty of goyynge pat gop on hys feet til he myst[e] come to pilke place fro te which place perse ne lay no wey forper to be gon. Ry3t so most pat nedes demen hym for ry3t mysty pat getip and atteiniip to pe ende of alle pinges pat ben to desire. by-sonde pe whiche ende pat per nis no ping to desire. "Of whiche power of good folk men may conclude pat wickd men semen to ben bareyn and naked of alle
trenghe. For whi forleken pei vertues and folwen vices. nis it nat for pat pei ne known nat pe goodes.

3259 wicked—wickede
3260 come—comyn
3261 pilk—thilke
3262 deme—demen
3263 helpe—help
3264 whiche—which
3265 gob—MS. gope
3266 grete—gret
3267 be ouerconmen—ben ouercon
3268 grete—wikede
3269 ginges—thing
3270 Shereves ne_reynere—
3271 whiche ne requeren
3272 ly3[e]—lyhte
3273 veayne—veyn
3274 getyn[g]—getinge
3275 whiche good—which good
3276 ysen—MS. and C. ysene
3277 goip—MS. gope
3278 myst[e]—mynte
3279 be—ther
3280 desire—desired
3281 pat—omitted
3282 the which
3283 pat—pat the
3284 be—ben
3285 dayes—day
THE WICKED HAVE NO REAL EXISTENCE.

But what ping is more feble and more caitif pan is bylyndenesse of ignorance, or ellys pei knownen ful wel whiche pinges hat pei auysten to folwen but lecherye and couetise overprowep hem mysturned. And certis so dop distemperaunce to feble men. hat ne mowen nat wrastle aecius pe vices Ne knowne pei nat pan wel hat pei foreleten pe good vilfully. and turnen hem vilfull to vices. And in pis wise pei ne foreleten nattounly to ben my3ty. but pei forleten al outerly in any wise forto ben. For pei hat foreleten pe comune fyn of alle pinges pat ben. pei forleten also perwip al forto ben. and peraurenture it sholde semen to som folk pat pis were a merneile to seyne pat shrewes whiche pat contienen pe more partie of men ne ben nat. ne han no beynge. but napeles it is so. and pis stant pis ping for pei pat ben shrewes I denye nat pat pei ben shrewes. but I denye and sey[e] symplelye and pleyuly pat pei [ne] ben nat. ne han no beynge. for ry3t as pou my3test seyn of pe careyne of a man pat it were a ded man. but pou ne my3test nat symplye callen it a man.

So graunt[e] I wel for sope pat vicios folk ben wicked. but I ne may nat graunten absolutely and symplye pat pei ben. For pilk ping pat wip holdep ordre and kepip nature. pilk ping is and hap beynge. but pat ping pat failep of pat. pat is to seyne he pat forletrip naturel ordre he for(letip pilk beyng pat is set in hys nature. but pou wolt sein pat shrewes mowen. Certys pat ne denye I nat. but certys hir power ne descendeip nat of strenghe but of feblesse. for pei mowen don wickednesses. pe whiche pei ne my3ten nat don yif pei my3ten dwelle in pe forme and

3291 auysten to folwen — owhten folwe
3293 dop — MS. doppe, C. doth
3294 wrastle — wra$tlen
3295 wilfully — wifsfully
3297 outerly — oxtrely
3301 seyne — seyen
3304-5 denge — denoye
3305 seye[n] symplely — seye synepi
3306 [ne] — from C.
3307 seye[n] — seyen
3309 graunt[e] — graunte
3311-12 pilk — thilke
3312 hap — MS. habe
3313 hat (1) — what
3313 seyne — seyn
3314 pilk — thilke
3315 set — MS. sette, C. set
3316 denye — denoye
3318 don — MS. done, C. don
3319 my3ten (1) — myhte
dwelle — dwellin
in be doyng of goode folke. ¶ And pilke power shewep ful eydently pat pei ne mowen ryzt nauzt.
¶ For so as I haue gadered and proued a lytel her by-
form pat yuel is nauzt. and so as shrewes mowen oonly
but shrewedness. pis conclusion is al clere. pat
shrewes ne mowen ryzt nat to han power. and for as
moche as pou vndirstonde whiche is pe strengte pat is
power of shrewes. I haue diffisned a lytel here byforn
pat no ping nis so mynty as souereyyne goode ¶ pat is
sope quod I. [and thilke same souereyn good may don
non yuel // Certes no quod I] ¶ Is per any wyzt pan
quod she pat wenip pat men mowen don alle pinges.
No man quod I. but yif he be out of hyis witte. ¶ but
certys shrewes mowen don yuel quod she. ¶ ye wolde
god quod I pat pei ne mysten don none. pat quod she
so as he pat is mynty to done oonly but goode [e] pinges
may don alle pinges. and pei pat ben mynty to done
yuel [e] pinges ne mowen nat alle pinges. pan is pis open
ping and manifest pat pei pat mowen don yuel ben of
lasse power. and zitte to proue pis conclusion hère
helpep me pis pat I haue shewed here byforne. pat al
power is to be noumbrd amonge pinges pat men auysten
requere. and haue shewed pat alle pinges pat auysten ben
desired ben referred to good ryzt as to a manere heyste
of hyr nature. ¶ But for to mowen don yuel and
felonye ne may nat ben referred to good. pan nis nat
yuel of pe noumbr of pinges pat auysten. *be desired. but
al power auyst [e] ben desired and requerecl. ¶ pan is
it open and cler pat pe power ne pe moecuyng of shrewes
nis no powere. and of alle pise pinges it shewep wel pat

3320 goode—goode
3321 shrewedness—shrew-
ednesses
clore—clear
3325 nat—power—nawht
we haug no powere
3326 which—which
pat is—of this
3327 here—her
3328 nis—is
3329 sube—soth
3329, 3330 [and thilke —
quod I]—from C.
3331 don—MS. done, C. don
3332 none pat—non thanne
3333 don—doon
goode—goode
3335 don—MS. done, C. don
done—don
3337 yuel—yule
3338 don—MS. done, C. don
3339 zitte—yit
3340 shewed here byforne—
I shewed her by-form
al—alle
3341 amouge—among
3342 don—MS. done, C. don
3346 auysten be—owhte ben
3347 at—alle
auyst[e]—owhte
3336 do all things, and
he that has power to 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 perfections
of their nature). But
the power of doing evil has no
relation to that good,
therefore it is not
desirable; but as
all power is
desirable, it is clear
that the ability to
do evil is not
power. It clearly
follows from this rea-

not do, if they
tained the power
of doing good.
This power, then,
clearly shows
their impotence.
For as evil is no-
thing, it is clear
that while the
wicked can only
do evil, they can
do nothing. That
you may under-
stand the force of
this power, I have
proved that no-
thing is more
powerful than the
sovereign good.
B. That is true.
P. And that
supreme good can
do 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
that the good only
are powerful while the wickes are
fable. And
Plato's opinion is
hereby verified
that the wickes
have no power to
do what they de-
sire; the wicked
may follow the
dictates of their
lusts, but their
great aim and de-
sire, i.e. happi-
ness, they can
never attain. The
wicked may
satisfy their de-
sires, thinking to
attain the chief
good; for which
they wish), but
they can never
possess it; for im-
purity and vice can
ever be crowned
with happiness.

[The 11th Meter.] Whosoever might
strip of their
purple coverings,
their guards,
sit on lofty
thrones, and
whose stern look:
wear fierce threat-
enings, and boil-
ing breasts.
breathe fury;
would see those
mighty lords in-
wardly fettered,
and tormented by
lust, passion,
grief, and delusive
hopes.

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.

Who so pat be eoucertures of her veyn apparailes
my3[c] strepen of pise proude kynges pat pou
seest sitten on heye in her chayeres glyterynge in
shynyngge purpre enyroned wip sorweful armures
manasyng wip cruel moupe. blowyng by woodnesse of
herte. 
He shold se pat ilke lorde beren wip
inne hir corages ful streyte cheynes for lecherye
trementip hem on pat oon syde wip gleryd venyms and
troubleable Ire pat araisip in hem pe floodes of troublynge
toumentip vpon pat ope side hir pou3t. or sorwe hait
hem wery or yeaut. or slidyng and disseyung hope
toumentip hem. And perfore syn pou seest on heed.
pat is to seyn oon tyraunt bere so many[e] tyrauntes.
pat ne dop pilk tyraunt nat pat he desirip. syn he
is cast doune wip so many[e] wicked lorde. pat is to
seyn wip so many[e] vices. pat han so wicked lordshipes
ouer hym.

3353 clere—cler
3352 sophe—soth
[doon]—from C.
3355 seyne—seyu
3357 whiche—which
3363 my3[c]—myhte

3360 heuye—heye
3364 sorwefull—sorwful
3365 moupe—Mouthe
3366 se—seen
ilke—thilke
3368 oon—in
3369 hem—hym
3371 disseyuynge—deceyu-
ynge

3351 clere—cler
3352 sophe—soth
[doon]—from C.
3355 seyne—seyu
3357 whiche—which
3363 my3[c]—myhte

3351 clere—cler
3352 sophe—soth
[doon]—from C.
3355 seyne—seyu
3357 whiche—which
3363 my3[c]—myhte

3373 seyne—seyn
bere—beeren
3372 seyne—seyu
3373 tyrauntes—tyrauntes
3374 dop—MS. dope
thilke—ilke
3375 doune—down
wicked—wikkele
3376 wicked—wikkedly
VIDES NE IGITUR QUANTO.

S'kest thou nat pan in how grete filpe pise shrewses ben ywrapped. and wip whiche cleerennesse pise good folk shynen. In pis shrewse it wel pate to good folk ne lakkep neuer mo hir medes. ne shrewses ne lakken neuer mo tourmentis. for of alle pinges pate ben ydon pilke ping for whiche any ping is done. it semep as by ryt pate pilke ping be pe mede of pate. as pats. if yif a man renneip in pe stadic or in pe forlounge for pe corone. pan liep pe mede in pe corone for whiche he renneip. And I haue shewed pate blisfulnesse is pilke same good for whiche pate all pinges ben don. pan is pilke same good purposed to pe werkes of mankynde ryt as a comune mede. whiche mede ne may ben disseuered fro good folk. for no wy3t as by ry3t fro pennes forpe pate hym lakkip goodnesse ne shal ben cleped good. For whiche ping folk of good[e] manerey her medes ne forsaken hem neuer mo. For al be it so pate shrewses waxen as wood as hem list a3eynes good[e] folk. zitte neuer pe les pe corise of wise men ne shal nat fallen ne laden. For foreine shrewsesnesse ne bynymeip nat fro pe corages of good[e] folk hire propre honoure. but yif pate any wy3t reioisep hem of goodnessse pate pate had[de] taken fro wipoute. as who selp yif [pat] any wy3t had[de] his goodnesse of any o3er man pan of hym self. certyes he pate zat hym pilke goodnesse or ellys som o3er wy3t my3t[e] bynym[e] it hym. but for as moche as to ever wy3t his owen propre bounte seup hym his mede. pan at arst shall he faylen of mede whan he forletip to ben good. and at pe laste so as alle medes ben requered for men wenen pate pate ben

3379 whiche—which
3380 good—goode
3381 ne 2—omitted
3382 whiche—which
3383 forlounge—forlong
3384-3385 whiche—which
3391 forpe—forth
3393 whiche—which
3393 good[e]—goode
3395 wood—woode
3396 lese—leese ne—omitted
3398 good[e]—goode
3398 reio sep—reioyse
hym—hym
3399 heip[de]—he hadde
3400 [pat]—from C
3401 hadde—he hadde
3402 self—MS. selk
3403 my3t[e] bynym[e]— myhte b-nyme
3404 owen—owne
3406 last—last

[The iif de prose.]
good[e], who is he that woldc dome pat he pat is ry\textsuperscript{3}t my\textsuperscript{3}ty of goode were partles of mede. *and of what mede shal he be gerdoned. certys of ry\textsuperscript{3}t faire mede and ry\textsuperscript{3}t greet abonen alle medes. ¶ Remembre pe of \textsuperscript{2}fikl noble corolari pat I 3af pe a lytel here byforme, \textit{and gadre it to gidre in pis manere. so as god hym self is blisfulnesse. pan is it clere and certeyn. pat alle good folk ben makid blisful for pei ben good[e], and \textit{pilke folk pat ben blisful it accordip and is couenable to ben godde[s].} pan is \textit{pe goode of goode folk swiche. pat no day [ne] shal enpeyren it. ne no wickednesse shal endirken it. ne power of no wy\textsuperscript{3}t ne shal nat amenuset it pat is to seyn to ben maked goddes. ¶ and syn it is \textit{bus pat goode men ne faylen neuer mo of hire medes. ¶ certys no wise man ne may doute of pe vndepartable peyne of shrewes. ¶ pat is to seyn pat pe peyne of shrewes ne departip nat from hem self neuer mo. ¶ For so as goode and yuel and peyne and medes ben contrarie it mot medes ben pat ry\textsuperscript{3}t as we seen by-tiden in gerdoun of goode. pat also mot pe peyne of yuel answere by pe contrarie partye to shrewes. now pan so as bounte and prowesse ben pe medes to goode folk. also is shrewednesse it self torment to shrewes ¶ pan who so pat euer is enteche and defouled wip yuel. yif shrewes wolen pan preisen hem self may it semen to hem pat pei ben wip outen partye of tourment. syn pei ben swiche pat pe [\textsuperscript{2}vetteriste wikkednesse / pat is to seyn wikkede thewes / which pat is the] outereste and pe w[or]ste kynde of shrewednesse ne defoulip nat ne entecheip nat hem oonly but infectip and enemeyp hem greteV ¶ And al so loke on shrewes pat ben pe
contrarie partye of gode men, how grete pynne felawshiped and folwep hem. ¶ For you hast lerned a litel here byforn pat al ping pat is and hap beynge is oon, and pilke same oon is good. pan is pis consequence pat it semep wel. pat al pat is and hap beynge is good. pis is to seyne, as who seip pat beynge and vniite and goodness is al oon. and in pis manere it folwep pan. pat al ping pat failep to ben good. it styntip forto be, and forto haue any beynge, wher fore it is pat shrewes stynten forto ben pat pei weren, but pilke oper forme of mankynde. pat is to seyne pe forme of pe body wip oute. shewip 3it pat pise shrewes were somtyme men. ¶ wher fore whan pei ben peruered and torne in to malice, certys pan han pei forlorn pe nature of mankynde, but so as oonly bounte and prowsese may en-hawse enery man ouer oper men. pan mot it nedes be pat shrewes whiche pat shrewednesse hap cast out of pe condicioun of mankynde ben put vndir pe merite and pe desercte of men. pan bitidip it pat yif you seest a wyxt pat be transformed in to vices. pou ne mayst nat wene pat he be a man. ¶ For zif he [be] ardaunt in avarice. and pat he be a raunynour by violence of forcine rychesse, pou shalt seyn pat he is lyke to a wolf. and yif he be felonous and wip out reste and exercise hys tonge to chidynges. pou shalt lykene hym to pe hounde. and yif he be a preue awaiteur yhid and reioysep hym to raunysse by wyles. pou shall seyno hym lyke to pe fox whelpes. ¶ And yif he be dis-tempre and quakip for ire men shal wene pat he berep be corage of a lyon. and yif he be dreedeful and fleynge and dredep pinges pat ne auzten nat ben dred. men pollutes them, but doth contemnute the punishment of the wicked. You have been taught that unity is essential to being and is good—and all that.

Here 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 compare themselves to wickedness they lose their human nature. But as virtue alone ex-alts one man above other men, it is evident that vice, which divests a man of his nature, must sink him below humanity. You cannot, therefore, esteem him to be a man whom you see thus transformed by his vices. The greedy robber, you will say, is like a wolf.

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 be a coward, he will be likened to
Evius pe wynde aryuep pe sayles of vlixes duc of pe contre of narice. and hys wandryng shippes by pe see in to pe isle þere as Ciree þe fayre goddesse douster of pe somme dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched and maken wip enchantment. and after þat hir hanđe myôte of þe herbes had[de] chaunget hir gestes in to dyuerse mancers. þat oon of hem is couered his face wip forme of a boor. þat oper is chaunget in to a lyoun of þe contre of marmorike. and his nayles and his teþe wexen. þat oper of hem is newliche chaunget in to a wulf. and howeþ þat hende beryþ pe godhed of mercurie þat is cleped þe bride of arcadie hap had mericie of þe duc vlixes bysegd wip dierse yeules and hap vnbounden hym fro þe pestilence of hys oosteresse algetes þe rowers and þe maryners hadden by þis ydrawen in to hir munþes and dronken þe wicked[...]

3470 holde—holden
lyke—lyk
herle—hert
slow—slow
3472 vaﬆedfæst—vnstedfast
his—hise
3475 þan—MS. pat, C. thunense
3477 passe—passen
3479 aryueþ—aryuede
vlixes—MS. vlixies, C.

vlixes
3481 Cireœ—Circœ
3483 enchantments—enchantment
3484 hande—hand of—mer
3485 had[de]—hadde
3486 þeþe—þeþe
3488 his 1—hise

his þeþe—hise teth
3489 newliche—neweliche
3490 goþ—MS. goþ
3491 house—howe
3492 bryde—bryd
hap—MS. hap
3493 mericie—MS. mercurie, C. mercy
3494 hap—MS. hap
3495 oosteresse—oostesse
3496 wicked[...]—wikkede
drynesse þei þat were woxen swyne hadden by þis chaunged hire mete of brede forto ete acorns of ookes. non of hir lymes ne dwellip wip hem hoole. but þei han lost þe voys and þe body. Oonly hire þouȝt dwellep wip hem stable þat weþip and bywaitip þe monstruous chaungynge þat þei suffren. ¶ O ouer lyȝt hand. as who seip. ¶ O feble and lyȝt is þe hand of Circes þe enchaunteresse þat chaungeþ þe bodies of folk in to bestes to regarde and to comparison of mutациoþ þat is makid by vices. ne þe herbes of circes ne ben nat myȝty. for al be it so þat þei may chaunget þe lymes of þe body. ¶ algates þit þei may nat chaunge þe hertys. for wip inne is ylid þe strengþe and þe vigour of men in þe secrete toure of hire hertys. þat is to seyn þe strengþe of resouın. but þilke unynms of vices to-drawn a man to hem more myȝtyly þan þe venym of circes. ¶ For vices ben so cruel þat þei percen and þorn; passen þe corage wip inne. and þouȝ þei ne anoye nat þe body. þitte vices wooden to distroien men by wounde of þouȝt.

TUNC EGO FATEOR INQUAM.

[The ferthe prose.] B. I confess that vicious men are rightly called beasts. They retaine 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.
lameful for shrewes were bynomen hem. so pat pei ne
mysten nat anoyen or don harne to goode men. † Certys
a gret party of pe peyne to shrewes shulde ben alleged
and releued. † For al be it so pat pis ne seme nat
credible ping peraunenture to somme folk zit mot it
nedes be pat shrewes ben more wrecches and vnsely,
whan pei may don and performe pat pei coueten [than
yf they myhte nat comlyssen pat they coueten]. † For
yf so be pat it be wrecchednesse to wilne to don yuel:
pan is it more wrecchednesse to mowen don yuel.
wp oute whoche moeunyg pe wrecche wille sholde
languishe wp oute effecte. † pan syn pat everyche of
pise pinges hap hys wrecchednesse. pat is to seyne wil
to done yuel and moeunye to done yuel it mot nedes
be. pat pei (shrewes) ben constreynd by pe vnsely-
nesses pat wolen and mowen and performen felonyes
and shrewedneses. † I accorde me quod I. but I
desire gretely pat shrewes losten some pilke vnselynesse.
pat is to seyne pat shrewes were despyled of moeuny
to don yuel. † so shullen pei quod she sone
peraunenture fen pou woldest * or somere fen pei hem
self wenen to lakken moeunye to done yuel. † For
phere nis no ping so late in so short boundes of pis lijf
pat is longe to abide. namelyche to a corage immortel.
Of whiche shrewes pe grete hope and pe heye com-
passygynus of shrewednesse is offten destroyed by a
sodeyne ende or pei ben war. and pat ping establih
to shrewes pe ende of hir shrewednesse. † For yf pat
shrewednesse maka pe wrecches. pan mot he nedes be
most wreche pat lengest is a shrewe pe whiche
wicked shrewes wolde ydemen aldist most vnsely and

3527 for— to
3525 mysten— myhte
don— MS. done, C. doon
hynge— harm
3529 gret— MS. grete, C. gret
3533-36 don— MS. done, C. doon
3533-34 [then— coueten]— from C.
3537 moeunyg— mowyng
3537 wille— wil
3539 hab— MS, hape
seyne— sen
3540 done (1)— doon
mowyng to done— Mow-
yng to don
mot— MS. motte, C. mot
3541 gredel— gretly
3545 seyne— seyn
were— weyen
3545 moeunyg— mowyng
3548 weyen— weyen
 to lakken— yuel— omit-
ted
3549 here— ther
so (2)— the
3550 longe— long
3552 shrewednesse— shrew-
edneses
often— ofte
caytifs yif pat hir shrewednes ne were yfynissed, at pe lestes weye by pe outerest[c] deep. for [yif] I have concluded so be of pe vnselynesse of shrewednesse, pan shewe\, it clerely pat pilke shrewednesse is wip outen ende pe whiche is certeyne to ben perdurable. ¶ Certys quod I pis [conclusion] is harde and wonderful to granute. ¶ But I knowe wel pat it accorde\, moche to [the] pinges pat I have graunted her byforne. ¶ you hast quod she pe ryzt estimacion of pis, but who so enere wene pat it be an harde ping to acorde hym to a conclusion. it is ryzt pat he shewe pat somme of pe premisses ben fals, or ellys he mot shewe pat pe colasion of preposicionis nis nat spedful to a necessarie conclusion. ¶ and yif it be nat so, but pat pe premisses ben ygrant\, per nis nat whi he sholde blame pe argument, for pis ping pat I shal telle pe nowe ne shal not some lasse wonderful, but of pe pinges pat ben taken al so it is necessarie as who so seip it folvpe of pat whiche pat is purposed byforne, what is pat quod I. ¶ certys quod she pat is pat pat pise wicked shrewes ben more blysful or ellys lasse wreeches, pat byen pe tourmente\, pat pe han desered. pan yif no peyne of Justice ne chastied[e] hem, ne pis ne seye I nat now for pat any man myz\[c] penk[e] pat pe manieres of shrewes ben coriged and chastised by venance, and pat pei ben brouzt to pe ryzt wey by pe drede of pe tourment, ne for pei seuen to ooper folk ensample to flee\n from vices. ¶ But I vndirstande zitte [in] an ooper manere pat shrewes ben more vnsely when pei ne ben nuni\,sed al be it so pat peere ne ben had no reson or hawe of correccion, ne none ensample of lokyngue. ¶ And what manere

men wretched, the longer they are vicious the longer must they be miserable. And they would be infi\n\n\n\n
"..."
shal pat ben quod I. ouper pan hap ben told here byform ʃ Haue we nat grantsd pan quod she pat good[כ] folk ben blysful. and shrewes ben wrecches. ʃis quod I. [thanne quod she] ʃif pat any good were added to pe wrecchenesse of any wyxt. nis he nat more blissful pan he pat ne hap no medelyng of goode in his solitarie wrecchenesse. so semep it quod I. and what seyst pou pan quod she of pilke wrecche pat lakkep alle goodes. so pat no goode nis medeled in his wrecchenesse. and zitte ouer alle hys wokednesse for whiche he is a wrecche pat per be zitte anoper yuel anexid and knyt to hym. shal not men demen hym more vnsel\n pilke wrecche of whiche pe vnselnynesse is re[le]ued by pe participacion of som goode. whi sholde he nat quod I. ʃ pan certys quod she han shrewes whan pei ben punisshed somewhat of good anexid to hir wrecchenesse. pat is to seyne pe same peyne pat pei suffer whiche pat is good by pe resoun of Justice. And whan pilke same shrewes ascapon wip outen tourment. pan han pei somewhat more of yuel zit ouer pe wickednesse pat pei han don. pat is to seye defaute of peyne. whiche defaute of peyne pou hast granted is yuel. ʃ For pe desert of felonye I ne may nat denye it quod I. ʃ Moche more pan quod she ben shrewes vnsely whan pei ben wrongfully delyuered fro peyne. pan whan pei be punisshed by rystful vengeaunce. but pis is open ping and clere pat it is ryst pat wrecches ben punisshed. and it is wickednesse and wrong pat pei escapin vnpunisshed. ʃ who m3[t[e] denye ʃat quod I. but quod she may any man denye. pat al pat is ryst nis good. and also pe contrarie. pat alle pat is wrong nis
wicked. certys quod I pisé pinges ben clerelynon, and pat we han concludid a litel here byrthe. But I pree ye pe pat pou telle me yif pou accordest to leten no tourment to pe soules afitir pat pe body is dedid by pe depe. pis [is] to seyn. vndirstondest pou ouyth pat soules han any tourment after pe depe of pe body. ¶ Certis quod she ze and pat ry3t grete. of whiche soules quod she I trowe pat somme ben tourmentid by aspresnes of peyne. and somme soules I trowe be excercised by a purging mekenesse. but my conseil nys nat to deter- myyne of pis peyne. but I haue tranayled and told it hider to. ¶ For pou sholdest knowe pat pe mowynge [i. myght] of shrewes which mowynge pe semèp to ben. vnworpi nis no mowynge. and eke of shrewes of whiche pou pleynepost pat pei ne were nat punissed. pat pou woldelest seen pat pei ne weren nener mo wip outen pe torment of hire wickednesse. and of pe licence of mowynge to done yuel. pat pou preidest pat it my3t[e] some ben endid. and pat pou woldest fayne lerne. pat it ne sholde nat longe endure. and pat shrewes ben more vnsely yif pei were of lenger duryng. and most vnsely yif pei weren perdurable. and after pis I haue shewed pe pat more vnsely ben shrewes whan pei escapen wip oute ry3tful peyne. þan whan pei ben punissted by ry3tful uengeance. and of pis sentence folwep it pat þan ben shrewes constrayned atte laste wip most gresous tourment. whan men were pat pei ne ben nat ypunissted. whan I considre pi resouns quod I. I ne trowe nat men seyn any ping more verrely. and yif I tourne a3eyn to þe studies of men. who is [he] to whom it sholde seme pat [he] ne sholde nat only leuen pis pinges. but eke gladly herkene hem. Certys quod

is 201; and, on the contrary, whatsoever is unjust is evil. B. These are just inferences from our former premises. But is there any punish- ment for the soul after death of the body? P. Yes, and great ones too. Some punishments are rigorou 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. an infinite wretched if it were to con- tinue for ever.

3639 After this I showed that evil men are more unhappy, having escaped punish- ment, than if justly chastised. Wherefore when they are supposed to get off sed-free they suffer most grievously.

B. Your reason- ing appears con- vincing and con- clusive. But your arguments are opposed to cur- rent opinions, and would hardly command assent, or even a hearing.

| 3621 here—her | 3623 dedid—endyd | 3624 [is]—from C. | 3625 debre—deth | 3626 grete—grete | 3628 he—ben |
| 3629 determyne—determine | 3630 puyne—pynes | 3632 [i. myght]—from C. | 3633 eke—ek | 3635 seen—seyn | 3637 done—don |
| 3638 my3t[e]—myhte | 3639 fayne lerne—fayn lernen | 3640 endure—dure | 3645 atte—at the | 3647 resouns—resewn | 3649-50 [he]—from C. | 3651 eke—ek |
VIRTUE ITS OWN REWARD.

For those accustomed to the darkness of error canst not 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? Consider your mind to what is good, and you will stand in need of a judge to confer a reward upon you—for you have it already in the enjoyment of the best of things (i.e. virtue). If you indulge in vice, you need no other chastisement— you have degraded yourself into a lower order of beings. The multitude doth not consider this. What then? Shall we take them as our models who resemble beasts? If a man who had lost his sight, having even forgotten his blindness, should declare that his faculties were all perfect, shall we weakly believe that those who retain their sight are blind? The vulgar will not assent to what I am going to say, though supported by conclusive arguments—to wit, that persons are more unhappy that do wrong.

3653 derkenesse—darkness
3654 clere sopefastnes—clear sobriety
3655 whiche—which
3656 obir—eyther
done—done
3658 esceptry—schapynge
3662 to (t)—of
3665 foreyn—foreyne
3666 prest—thryst

she so it is, but men may nat. for pei han hire eyen so wont to derkenesse of erpely pinges. pat pei may nat liften hem vp to pe lyxt of clere sopefastnes. ¶ But pei ben lyke to briddles of whiche pe nyxt lyȝtneþ hyre looking. and pe day blyndeþ hem. for whan men loken pat pe ordre of pinges but hire lustes and talentz. pei wene pat opir pe lene or pe nowynge to done wickednese or ellys pe escaping wip oute peyne be weleful. but considere pe igerment of pe perdurable lawe. for if peu conferme pi corage to pe beste pinges. pou ne hast no nede to no ȝuge to zuwen pe pris or meede. for pou hast iogni pi self to pe most excellent ping. and yif pou haue enclined pi studies to pe wicked pinges. ne seek no foreyn wrekere out of pi self. for pou pi self hast prest pe in to wicked pinges. ryȝt as pou myȝtest loken by dyuerse tymes pe foule erpe and pe heune. and pat alle oþer pinges stynten fro wip oute. so pat pou [nere neytherr in heune ne in erthe] ne saye[e] no ping more. pat shold he semyen to pe as by only resoun of lokynge. pat pou were in pe sterres. and now in pe erpe. but pe pople ne loken nat on pise pinges. what pean shal we pean approchen vs to hem pat i haue shewed pat pei ben lyke to pe bestes. (q. d. non) ¶ And what wilt pou seyne of pis? yif pat a man hadde al forlorn hyss syȝt. and had[de] forgeten pat he euer saw and wende pat no ping ne fayled[e] hym of perfeccion of mankynde. now we pat myȝtyn sen pe same ping wolde we nat wene pat he were blynde (q. d. sic). ne also ne accordeþ pat pe pople to pat i shal seyne. pe whiche ping is susteyned by a strong foundement of resouns. pat is to seyn pat more vnsely ben pei


pat don wrong to *oper folk.* *\ben^* \*pat* \*pe^ wrong

suffren. \# I wold heren pilke same resonus quod I

\[Deniest pou quod she \*pat* alle shrwes ne ben worpi
to han tourment. nay quod I. but quod she I am cer-
teyne by many resonus \*pat* shrwes ben vnsely. it ac-
cordep quod I. \*\pan^* [ne] dowtest pou nat quod she \*pat*
pilke folk \*pat* ben worpi of tourment \*pat* \*pe^ ne ben
wrecches. It accordep wel quod I. yif pou were \*pan*
quod she yset a luge or a knower of pinges. \*weber*
trowest pou \*pat* men sholde tourment[e] hym \*pat* haf
don \*pe^ wronge. or hym \*pat* haf suffred \*pe^ wronge. \*I
ne doute nat quod I. \*pat* I nolde don suffissuant satis-
faceoun to hym \*pat* had[de] suffred \*pe^ wrong by \*pe
sorwe of hym \*pat* had[de] \*don* \*pe^ wronge. \*\pan
somep it quod she \*pat* \*pe^ doar of wrong is more wrecche
\*pan he \*pat* haf suffred \*pe^ wrong. \*pat* folwep wel quod
[1]. \*\pan* quod she by pise causes \*and* by oper causes
\*pat* ben enforced by \*pe^ same roate \*pat* filpe or synne by
\*pe^ propre nature of it makep men wrecches. and it
shewep wel \*pat* \*pe^ wrong \*pat* men don nis \*nat* \*pe
wrecchenesse of hym \*pat* receyuep \*pe^ wrong. \*\pan
somep it quod she \*pat* \*pe^ doar of wrong is more wrecche
\*pan he \*pat* haf suffred \*pe^ wrong. \*pat* folwep wel quod
[1]. \*\pan* quod she by pise causes \*and* by oper causes
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\*pe^ propre nature of it makep men wrecches. and it
shewep wel \*pat* \*pe^ wrong \*pat* men don nis \*nat* \*pe
wrecchenesse of hym \*pat* receyuep \*pe^ wrong. \*\pan
somep it quod she \*pat* \*pe^ doar of wrong is more wrecche

\*3693 don—MS. done, C. don

\*3694 oher—oother

\*3695 [ne]—from C.

\*3696 yset—MS. ysette, C.

\*3697 rst—\*weber—omitted

\*3698 tourment[e]—torment-

\*3699-3 haf—MS. hape \*en

\*3699 wrangle [2]—wrangle

\*3700 [2]—from C.

\*3700 wronge—wrong

\*3702 route—Roote

\*3703-4 but—wrangle—omitted

\*3704 daf—MS. dabe

\*3711 wrope—wroth

\*3713 be—tho

\*3713 seke—nyke
by the physic of chasteinment, 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 it permitted the wicked to get a slight view of virtue's beauty, which they have forsaken, and could they be persuaded of the purifying effects of lawful chastisement, they surely would not consider punishment as an evil, but would willingly give themselves up to justice and refuse the defence of their advocates. The wise hate nobody, only a fool hates good men; and it is as irrational to hate the wicked. Vice is a sickness of the soul, and needs our compassion.

3727 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.

3734 What frenzy causes man to hasten on his fate, that is, by war or by strife. If death is desired he desires torment, and by his counaunt eyer be entent of pe defendours or advocates shold sholde sayle and cesen in al. or ellys yif pe office of advocate shold bette profiten to men. it sholde be tourned in to pe habit of accusaison. pat is to s[e]yn pat sholde accuse shrewes, and nat excuse hem. and eke pe shrewes hem self. 3it it were leueful to hem to seen at any eliste pe vertue pat pei han forleten. and sawen pat pei sholde putten adoun pe filpes of hire vices by [the] torment of peynes. pei ne aque ten nat ryisit for pe recompaessiou[n] forto geten hem bounte and provesse whiche pat pei han lost deme ne holden pat filke peynes weren tormentes to hem. and eke pei wolden refuse pe attendaunce of hire advocate and taken hem self to hire iuges and to hire accusours. for whiche it bytidep [pat] as to pe wise folk per nis no place ylete to hate. pat is to seyn. pat hate ne hap no place amonges wise men. ¶ For no wyjt wolde haten gode men. but yif he were over moche a folie. ¶ and forto haten shrewes it nis no reson. ¶ For ryisit so as languissinge is maladie of body. ryisit so ben vices and synne maladies of corage. ¶ and so as we ne deme nat pat pei pat ben seek of hire body ben worpi to ben hated. but raper worpi of pite. wel more worpi nat to ben hated. but forto ben had in pite ben pei of whiche pe pouettes ben constreined by felonious wickednesse. pat is more cruel pa[n] any languissinge of body.

QUID TANTOS IUUAT.

What delitep it sow to exicte so grete moewynges of hateudes and to hasten and bisen [the] fatal disposition of youre deep wip youre propre handes. pat is to seyn by batailes or [by] contek. for yif pe axen pe
deep it hastisip hym of hys owen wille, ne deep ne tarielp nat hys swifte hors, and [the] men pat pe serpent; and pe lyouns, and pe tigre, and pe beere and pe boore seeken to sleen wip her tepe.

[it] pilke same men seeken to sleen everyche of hem oper wip swerde. loo for her maners ben * diuere and discordant ¶ pei moeuen vnry3tful oostes and cruel batailes, and wilne to perisse by enterchaungynge of darest, but pe resoun of cruelte nis nat yno3t ry3tful, wilt jou pan zelden a couenable gerdoun to pe desertes of men ¶ Loue ry3tfully goode folk: and hane pite on shrewes. 3756

HINC EGO VIDEO INQUAM. ET CETERA.

Bus see I wel quod I. cyper what blisfulnes or ellys what vnselinesse is establissed in pe deserts of goode men and of shrewes. ¶ but in pis ilke fortune of poeple I see somewhat of goode, and somewhat of yuel, for no wise man ha nat leuer ben exiled pore and nedy and nameles. pan forto dwellen in hys Citee and flouren of rycheses, and be redoutable by honoure, and stronge of power for in pis wise more clerely and more witnesfully is pe office of wise men ytretid whan pe blisfulnes and [the] pouste of governours is as it were yshad amonges poeple pat ben neyboures and subj3t. syn pat namely prisoun lawe and pise oper 
tournemente of lawfel peynes ben raper owed to felonious Citeeens, for pe whiche felonious Citeeins po peynes 3770 ben establissed. pan for goode folk. ¶ pan I merueile me gretily quod I. whi [pat] pe pinges ben so mys entrechaunged. pat tournemente of felounes pressen and confounden goode folk, and shrewes rauyssen medes of

3756 hastisip—hastoth
owen wille—owne wyl
3747 (the)—from C.
3749 boore—boor
tethe—teoth
3750 swerde—sward
3751 her—hir
3752 whi—wyhen
3753 enterchaungynge—en-
trechaungynge
3760 goode—good
3761 haép—MS. hape
3762 paen—MS. pat, C. than
3763 redoutable—MS. redoutable
3764 stronge—strong

3764 clerely—clerly
3766 [the]—from C.
3767 neyboures—neshonors
3769 lawful—lawful
3771 goode—good
3772 [pat]—from C.

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 accord, wherefore they engage in unjust wars, and fiercely urge on each other's destiny. But this is no just reason for shedding blood. Wouldst thou reward each as he deserves? Then love the good as they deserve, and have pity upon the wicked.
THE OPERATIONS OF CHANCE.

verse and ben in honours, and in grete estatis. and I desire eke to witen of pe. what semep pe to ben pe resoun of pis so wrongful a confusion. ¶ For I wolde wondre wel pe lasse yf I trowed[e] pat alle pise pinges were medeled by fortunouse hap. ¶ But now hepep and enerecep myne astonyenge god governour of pinges, pat so as god zenepe ofte tymes to goodenc men goodes and myrpes. and to shrewes yuel and aspre pinges, and zenepe aseynewarde to gode folk hardnesse, and to shrewes [he] grauntep hem her will and pat pei desiren, what difference pan may per be bitwixen pat pat god dop. and pe hap of fortune. yif men ne knowe nat pe cause whi pat [it] is. it nis no merneile quod she pou3 pat men wenen pat per be somewhat folysche and confus when pe resoun of pe order is vuuknowe. ¶ But alle pou3 pou ne know nat pe cause of so gret a dispositioum, napeles for as moche as god pe goodenc governour attemprep and governep pe world. ne doute pe nat pat alle pinges ne ben doon aryzt.

[BOOK 4. MET. 5.]

SI QUIS ARCTURI * SYDERA.

Who so pat ne knowe nat pe sterres of arctour ytourned neye to pe soureyne contre or point. pat is to seyne ytourned neye to pe soureyne pool of pe firmament and woot nat whi pe sterre boetes passep or gaderip his wey[n]es. and drenchehp his late flammes in pe see. and whi pat boetes pe sterre vnfoldip his oner swifte arisynges. þan shal he wondren of pe lawe of pe heye eyre. and eke if pat he ne knowe nat why pat pe horns of pe ful[le] moene waxen pale and infect by pe bounds of pe derke nyzt. ¶ and how pe moene dirk
and confuse discouerep be sterres. pat she had[de]
yeouered by hir clere visage. pe commute errorro moeuep
tolk and makip very hir bacines of bras by pikke
strookes. pat is to seyne pat per is a maner poeple pat
hyst[e] coribandes pat wenen pat whan pe moone is in
pe eclips pat it be enchauntid. and perfore forto rescowe
pe moone pei betyn hire basines wip pikke strokes.

Q Ne no man ne wondrep whan pe blasles of pe wynde
chorus betyn pe strendes of pe see by quakyngfe floodes,
ne no man ne wondrep whan pe weynte of pe snowe
yhandard by pe colde. is resoloved by pe brennynghe het
of phebus pe sonne. ¶ For here seen men redlyy pe
causes. but pe * causes yhid pat is to seye in heuene
trouble pe brestes of men. ¶ pe moeneable poeple is
a-stoned of alle pinges pat comen selde and sodeynely in
oure age. but yif pe troubly errour of oure ignorance
departid[e] from vs. so pat we wisten pe causes whi pat
swiche pinges bitiden. certys pei sholden cesse to some
wondres. 3822

Thinking
the eyclips the re-
sult of enchant-
ment, they sought
to destroy the
charms by the
tinkling of brazen
vessels or
cymbals. Yet
none marvel when
the north-west
wind renders the
sea tempestuous;
nor when vast
heaps of concealed
snow are melted
by the warm rays
of the sun, be-
cause the causes
are apparent.
3813

Things whose
causes are un-
known disquiet
the human mind.

P vs is it quod I. but so as pou hast zeuen or byhyzt
me to vnwrappen pe hidde causes of pinges ¶ and
to discouere me pe resouns covered with dirkeenes I
preye pe pat pou diuise and Iuge me of pis matere. and
pat pou do me to vndrestonden it. ¶ For pis miracle
or pis wondre troublep me ryzt gretely. and pan she a
itel [what] smylling seide. ¶ pou clepest me quod
she to telle ping. pat is grestest of alle pinges pat mowen
ben axed. ¶ And to pe whiche questione vnnepe[e]s is
here auzt ynow to lauen it. as who seip. vnepes is per
suffisaunty any ping to answere perfitly to pe questioun. 3833

[The sexte prose.]
B. So it is. But
as thou hast pro-
mised to unfold
the hidden causes
of things, and un-
veil things wrapt
up in darkness;
I pray thee de-
liver me from my
present perplex-
ity, 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.
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. Preservation of God, and divine predestination. 5. Free-will. I will try to treat of these things:—Resuming her discourse as from a new principle, I would argue 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. Reduction on the efficacy of the one and the other will soon

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. Reduction on the efficacy of the one and the other will soon

3834 swyche—swych
3835 wi|s|p|o|u|ten nownbre—wi|s|p|o|u|ten nownbre
3836 waxen—wexen
3837 pere—ther
3838 constrayned[c]—constrayned
3839 lytel—lyfli
3840 witte—wit
3841 hap—happe
3842 wyht—wyght
3843 broux—wol
3850 prou—prou, new. C. prou
3851 bolk—thilke
3852 bo—so
3853 spak—MS. spake, C. spak
3854 a[s]—as
3855 al—al
3856 [and—thowht]—from C.
3857 yse—MS. ysette, C. yset
3858 towre—towr
3859 seyne—seyn
3860 heuyt—heuyte
3861 don—done
3862 clerenesse—klenennes
ferred by men to pinges pat it moeuep and disponep pan of olde men. it was cleped destine. if pe whiche pinges yif pat any wyst lokep wel in his pou3. pe strenghe of pat oon and of pat oper he shal lystly mowen seen pat pise two pinges ben diuers. if For purueneunce is pilke deuyne resoua pat is establised in pe souereyne prince of pinges. pe whiche purueneance disponip alle pinges. but destine is pe disposicion and ordenaunce cleuynge to mocuable pinges. by pe whiche disposicion pe purueneance knytep alle pinges in hire ordes. if For purueneance enbracep alle pinges to hepe. al pou3 pat pei ben dyuerse and al pou3 pei ben wip outen fyn. but destynie departep and ordeynep alle pinges singlerly and diuidep. in moeuynges. in places. in formes. in tymes. departep [as] pus. so pe vnfolding of temporel ordenaunce assemblé and ooned in pe loking of pe deuyne pou3. if Is purueneance and pilke same assemblé. and oonyng diuided and vnfolden by tymes. lat pat ben called destine. and al be * it so pat pise pinges ben dyuerse. zitte napecles hangep pat oon on pat oper. forwhi pe orde destine procedip of pe simplicite of purueneance. for ry3t as a werkman pat aperceiuep in hys pou3 pe forme of pe ping pat he wil make moeuep pe effect of pe werke. and ledip pat he had[de] loked byforme in hys pou3 symply and presenty by temporel pou3. if Certys ry3t so god disponip in hys purueneance singlerly and stably pe pinges pat ben to done. but he amynistrep in many manerces and in dyuerse tymes by destyne. pilke same pinges pat he haپ disponed pan wherip pat destine be excercised. eyer by somme dyuyn spirites seruaunte; to pe deuyne purueneance. or ellys by somme soule (anima

cause us to see their different. Providence is the divine intelli-
genue manifested in the disposition of worldly affairs. Destiny or Fate is that inherent state or condition of movuable things by means where-
of Providence retains them in the order in which she has placed them. Providence embraces all things, although diverse and in-
finite; 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 orde of things wrapt up in the divine intelligence in Providence: and being unfolded according to time and other circum

3880 stances, may be called Fate. Though these [* fol. 30 c.]* things appear to differ, yet one of them depends on the other, for the order of Fate proceeds from the unity of Provid-
ence. 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 his Providence disposes every-
thing to be brought about in a certain order and in a proper time; and after-
wards, by the ministry of Fate,
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 immovable, from the control of Fate; being stably fixed near to self, and beyond the movement of Destiny. For even, as amongst 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 outermost revolve; whilst the

outernest, 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.

3912

mundi), or ellys by al nature seruyng to god. or ellys by pe celestial moeuyng of sterres. or ellys by pe vertue of aungels. or ellys by pe dyuere subtilite of dennees. or ellys by any of hem. or ellys by hem alle pe destynal ordynauence is ywouen or accomplissed. certys it is open ping pat pe puruaence is an vmmoeueable and symple forme of pinges to done. and pe moeueable bonde and pe temporel ordynauence of pinges whiche pat pe deuyne simplicite of puruaence hap ordyned to done. pat is destine. For whiche it is pat alle pinges pat ben put vnvdir destine ben certys subgitz to puruaence. to whiche puruaence destine it self is subgitz and vnvdir. ¶ But somme pinges ben put vnvdir puruaence pat sourmounten pe ordinaunce of destine. and po ben pilke pat stably ben yficched ney to pe first godhed pei sourmounten pe ordre of destinal moeuaelte. ¶ For ry3t as cercles pat tounen aboute a same Centre or about a poiyn. pilke cercle pat is inreest or moost wip-yyne joinep to pe sympleesse of pe myddel and is as it were a Centre or a poiyn to pat oper cercles pat tounen abouten hym. ¶ and pilke pat is outerest com posed by larger enyrvonnyng is vnfolden by larger spaces in so mochel as it is forpest fro pe mydel simplicite of pe poiyn. and yif pe ben any ping pat knyttep and felaw-shippep hym selfe to pilke mydel poiyn it is constreyned in to simplicite. pat is to seyn in to [vn]moeuaelte, and it ceseth to ben shad and to fletin dyversly. ¶ Ry3t so by semblable resoum. pilke pinge pat departip firpest fro pe first poiyn of god. it is vnfolden and summitid to grettere bondes of destine. and in so moche is pe ping more free and lovs fro destyne as it axe and

3906 al—all
3907 moeuyng—moeuynges
3900 ywouen—MS. ywomen, C. ywouen
3901 or—-and
3902 bonde—bond
3904 hab—MS. habe
3905 whiche—which
3912 as—as of
3913 about—a-bowte
3914 larger—innerest
3917 large (l)—a large
3918 mochet—moche
3920 selfe—self
3921 [en]moeuaelte—vn-
3922 ceseth—MS. flepe, C. ceseth
3923 ping—thing
3924 of—MS. to, C. of
3926 lovs—laux
holdep hym ner to pilke Centre of pinges. pat is to seyne god. ¶ and if pe pinge cleuep to pe stedfastnesse of pe pouyt of god, and be wip oute moeuyng certys it sourmountep pe necessite of destyne. ¶ an ryyt swiche comparisoun as [it] is of skilynge to vndirstondyng and of ping pat is engendred to ping pat is, and of tym to eternite, and of pe cercle to pe Centre. ryyt so is pe ordre of moeueable destine to pe stable symplicite of puruaunce. ¶ pilke ordenaunce moeuep pe heuene and pe sterres and attemprep pe elymenty to gider amonges hem self. and transformepe hem by enterchaungable mutaciaun. ¶ and pilke same ordre newep asein alle pinges growyng and fallyng a-doune by sembleables progressiuous of seedes and of sexes. pat is to sein. male and female, and pis ilke ordre constreynep pe fortunes and pe dedes of men by a bonde of causes nat able to ben vnbounden (indissolubili). pe whiche destinal causes whanne pei passen oute fro pe by-gynnynges of pe vmmoeueable puruaunce it mot nedes be pat pei ne be nat mutable. and pis ben pe pinges ful wel ygoverned. yif pat pe symplicite dwellynge* in pe denyne pouyt shewep furpe pe ordre of causes, vnable to be 1-bowed. and pis ordre constreynep by hys propre stablcte pe moeueable pinges. or ellys pei sholde fleten folly for which it is pat alle pinges semen to be confus *and trouble to vs men, for we ne mowe nat considere pilke ordenaunce. ¶ Napeces pe propre manere of euery ping dressyng hem to goode disposit hem alle. for pere nis no pinge don for cause of yuel, ne pilke ping pat is don by wicked[e] folk nis nat don for yuel pe whiche shrewes as I hane shewed [ful] plentiuouslys

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 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, such that the inviable order of cause has its origin in the simplicity of the Divine mind, and by its inherent immutability ex

[* fol. 31.] receives a restraint upon mutable things, and preserves them from irreversibly. 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.
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 other times enjoy their desires and at another be tormented by hateful things. Are men wise enough to discover whether those things believe to be virtuous or wicked, or are 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 remedies 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, 

3955-9 good—good 3960 decline—MS. incline, C. declynyth 3963 worse—worse 3964 somme tyme—somtyme 3965 swiche—swych 3967 good—good 3967 mot—moste 3971 graunt(e)—graunte 3973 hargar—Inneryste 3974 hab—MS. hape said—MS. saide, C. seyd 3975 determine—determinen 3978 [ne]—from C. 3978 unlyke—vn-lyk 3979 lyke—lik 3981 ben—from C. hool—hooe hool—hooe 3984 (and—medicynes) from C.
dryeure awey of yuel but god govenour and leecher of poustes. pe whiche god whan he hap by-holden from pe heye toure of hys purreuence he knowe what is couenable to every wyxt. and lenche hem pat he wot [pat] is couenable to hem. Loo here of compe and here of is don pis noble miracle of pe ordre destinal. when god pat alle knowe dop swiche ping. of whiche ping [pat] vnknowyng folk ben astioned but forto constreine as who seip. But forto comprehende and telle a fewe pinges of pe deuyne depnese pe whiche pat mans resoun may understonde. pilk man pat pou wenest to ben ryxt luste and ryxt kepyng of equite. pe contrarie of pat semep to pe deuyne purreuence pat al woot. And lucan my famelier tellep pat pe victories cause liked[e] to pe goddes and causes overcomen liked[e] to catoun. pan what so euer pou mayst seen pat is don in pis [world] vnhoped or vnwenen. certys it is pe ryxt[e] ordre of pinges. but as to pi wicked[e] oppiinium it is a confusion. but I suppose pat som man be so weyl ypowed. pat pe deuyne Iugement and pe Iugement of mankynde accorden hem to gidre of hym. but he is so yvstedefast of corage [pat] yif any aduersite come to hym he wolde for-leten peraunenture to continue innocenc by pe whiche he ne may nat wiþholden fortune. pan pe wise dispensacion of god spare[h] hym pe whiche manere aduersite myxt[e] enpeyeren. For pat god wil nat suffren hym to trauaile. to whom pat trauayl nis nat couenable. An oþer man is perfit in alle uertues. and is an holy man and neye to god so pat pe purreuence of god wolde demen pat it were a felony pat he were touched wiþ any aduersites. so pat he ne or the driver away of evil, but God, the physician of souls, who knows what is necessary for men, and bestows it upon them? From this source spring that great marvel—the order of destiny—which by the wisdom of God, and marvel-ed at by ignorant men. Let us 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-

3991 hap—MS. habe
3993 scot—MS. wote, C. wot
3994 [pat]—from C.
3995 don—MS. done, C. don
3996 miracle—MS. mirache, C. myrnacle
3996 al—MS. al
3996 dop—MS. dophe
3996 which—which
3996 [pat]—from C.
3996 mans—mannes
3996 thike—thike
3996 [both]—lyked
3996 is don—MS. is to don
3996 [world]—from C.
3996 ryxt[e]—ryhte
3997 lyked[e]—wykkede
4000 wunstefast—wunstydfast
4001 [pat]—from C.
4002 wolde—wol
4015 manere—man
4015 myxt[e]—mynt
4016 wil—wol
4018 neye—nege
wil nat suffre pat swiche a man be moment wiþ any
manere maladie. ¶ But so as seide a philosophre [the
moore excellent by me]. pe aduersites comen nat (he
seide in grec?) pure pat uertes han edified pe bodie
of pe holy man. and ofte tyne it bitidep pat pe
somme of pinges pat ben to don is taken to good folk
to gonerne. for pat pe malice habundaunt of shrewes
sholde ben abatid. and god yeuep and departip to oþer
folk prosper[ites] and aduersites ymdeled to hepe aftir
pe qualite of hire corages and remordip som folk by
aduersites. for pei ne sholde nat waxen proude by
longe welefulnesse. and oþer folk he suffreþ to ben
traunyled wiþ harde pinges. ¶ For pat pei sholde con-
ferme pe vertues of corage by pe vsage and exercitacion
of pacience. and oþer folke dreen more þen pei augsten
pe wich þei myȝten wel beren. and pilke folk god
ledip in to experience of hem self by aspre and sorw-
ful pinges. ¶ And many oþer folk han bouȝt honor-
able renoune of þis worlde by þe pris of glorious deþ.
and som men þat ne mowen nat ben ouer-comen by
tournent han yeuen ensample to oþer folk þat vertue ne
may nat be ouer-comen by aduersites. ¶ and of all
þese pinges per mis no doute þat þei ne ben don ryþ-
fully and ordainly to þe profit of hem to whom we
seen þese pinges bitide. ¶ For certys þat aduersite
comeþ some tyne to shrewes. and some tyne þat þei
desire þat comeþ of þese forside causes and of sorwful
pinges þat bytyden to shrewes. Certys no man ne
wondreþ. For alle men wenen þat þei han wel de-
served it. and þei ben of wicked merite of whiche

4021 wel—wol
swiche—swych
4022 manere—bodyly
4023 [the—me]—from C.
4024 be aduersites—nat
—omitted
4024 bere—omitted
4025 don—done
to 2—MS. so
to good—governe—to
governe to goode folk
4028 oþer—othre
4030 som—some
4031 sholde—sholde
4033 conferme—confermen
4034 corage—corages
4036 myȝten—myȝten
4037 hem—hym
4038 sorwful—sorwful
4039 oþer—othre
4040 world—world
of 2—of the
shrewes pe tourment som tymc agastep oper to done folies. and som tymc it amendepe hem pat suffren pe tourmentis. ¶ And pe prosperite pat is zeuen to shrewes shewep a grete argument to good[e] folk what ping pei sholdc demen of pilk willfulness pe whiche prosperite men seen ofte serue to shrewes. in pe whiche ping I trowe pat god dispem. for peraumenture pe nature of som man is so overprowyng to yuel and so vncoun-

able pat pe nedy pouerte of hys house-hold my3t[e] raper egreen hym to done felonies. and to pe maladie of hym god puttpe remedie to zeuen hym rychesse. and som oper man byholdep hys conscience defouled wiyp synnes and makip comparisoun of his fortune and of hym self ¶ and drepdep peraumenture pat hys blisfulness of whiche pe vsage is joyful to hym pat pe lesyng of pilke blisfulness ne be nat sorweful to hym. and per-

fere he wol chaunge hys maneres. and for he drepdep to lese hys fortune. he forletip hys wickednesse. to oper folk is welefulnesse y3euen vnworply pe whiche overprowep hem in to destruc3oun pat pei han de-

served. and to som oper folk is zeuen power to punissen. for pat it shal be cause of continuacion and exercisinge to good[e] folk. and cause of tourment to shrewes. ¶ For so as per nis none alyaunce bytwixe good[e] folke and shrewes. ne shrewes ne mowen nat accorden amonges hem self and whi nat. for shrewes discorden of hem self by her vices pe whiche vices al to renden her consciences. and don oft[e] tymc pinges pe whiche pinges whan pei han dom. pei demen pat pe pinges ne sholde nat han ben don. for whiche ping pe pilke souereynye pursuaueacn hap made off[e] tymc

what they deserve. Their punish-

ment, too, may cause amend-

ment, or deter others from like vices. When the wicked enjoy felicity—the good should learn how little these extern-

al advantages are to be prized, which may fall to the lot of the most wretched. Another reason for dispens-

ing worldly bliss to the wicked is, that indigene- 

ce would prompt naturally violent and rapacious 

minds to commit the greatest 

evils. Their disease God cures 

by the medicine of money. Some 
mens will cease to do wrong for 

fear, lest their wealth be lost 

through their crimes. Upon 

others unmerited happiness is con-

ferred, which at last will precipi-

tes them into deserved destruc-

tion. To some there is given the 
power of chastisement, in order 

either to exercise the virtues of the 
good and to punish the 

wicked. For as there is no alli-

ence 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-
[faire] miracle so pat shrewes han made oftyme shrewes to ben good[e] men, for whan pat som shrewes * seen pat pei suffren wrongfully felonies of oper shrewes pei wexen eschaufed in to hat[e] of hem pat anoien men. amd returnen to pe fruit of uteuct, when pei studien to ben vnlkye to hem pat pei han hated. ¶ Certys pis only is pe deune myyt to pe whiche myyt yueles ben pan good. whan it vsep pe yueles couenably and drawep out pe effect of any good. as who seip pat yuel is good oonly by pe myyt of god. for pe myyt of god ordeynep pilk yuel to good. For oon ordre enbrasip alle pinges. so pat what wyzt [pat] deportip fro pe resoun of pe ordre whiche pat is assigned to hym. algates zit he slidep in to an oper ordre. so pat noiping nis leueful to folye in pe realme of pe deune puruaunce. as who seip no ping nis wipouten ordinance in pe realme of pe deune puruaunce. ¶ Syn pat pe ryzt strong[e] god gonernip alle pinges in pis worlde for it nis nat leueful to no man to compreheenden by witte ne vnfolden by worde alle pe subtil ordinance and disposiciouws of pe deune entent. for oonly it auyt[e] suffice to han loked pat god hym selfe makere of alle natures ordeynip and dressip alle pinges to good. while pat he hastip to wiphalden pe pinges pat he haeip made in to hym semblance. pat is to seyn froto wiphalden pinges in to good. for he hym self is good he chasep oute al yuel of pe boundes of hym commnalite by pe ordre of necessite destable. For whiche it folweip pat yif pou loke pe puruaunce ordeynynge pe pinges pat men wenen ben haboundaunt in erpes. pou ne shalt not seen in no place no ping of yuel. ¶ but I so now pat
If thou wouldest explore the laws of nature, and know where the mighty sun, by fixed laws, the stars keep their ancient peace. Then, as the sun doth not invade the moon's colder sphere, nor doth the lunar ray from his appointed bounds, to quench his light in the western main, so never the moon makes its wanted appearance at eve.

Lucifer ushers in the morn. So mutual love moves all things, and from the starry region banishes all strife. This concord in equal measures tempers the elements, so that the moist atoms war no more with the dry, nor heat with cold contend; 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 with the harvest of the earth.
with plenty, and winter sets the earth with showers.

These chances give life and growth to all that breathe; and at last by death efface whatever has had birth.

[* fol. 32 b.]*

Meanwhile the world's Creator, the Source of all, the Lawgiver, the wise Judge, sits above equally directing all things. These things which have been set in motion by him are also checked and forced to move in an endless round, lest they go from their source, and become chaotic.

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 seconde 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 bad fortune comep aseyne heuy of apples. and pe fletynge reyne bydewep pe wynter. pis attempertime norysse and breyngep furpe al pinge pat brediif lyfe in pis worlde. and pilk same attempertime ranynsyng hidep and byynymep and drenchep vndir pe last[e] depe alle *pinages yborn.* Amonges pise *pinages sittep pe heye makere kyng and lorde. welle and bygynynge, lawe and wise luge, to don equite and gouerni and enclini pe bridyles of *pinages. and po *pinages* pat he stirep to don by moenynge he wipdrawepe and arestip and affernip pe moenecable or wandering *pinages.* For zif *pat* he ne elecp pe nat ayein pe ryft goyng of *pinages. and zif *pat* he ne constreyned[e] hem nat eftesones in to roundenesse enclined pe *pinages* pat ben now continued by stable ordinance. pei sholde deperten from hir welle. *pat* is to seem from hir bygynynge and failen. *pat* is to seem to men in to nauzt. *p* is pe commune love of alle *pinages. and alle *pinages* axen to be holden by pe wyn of good. For ellys ne mysten pei nat lasten yif pei ne come nat eftesones ayein by lone retourned to pe cause pat hap 4euen hem byeung. pat is to seyn to god. 4162

iam neigitur uides.

Sest pou nat *pan* what ping folwep alle pe *pinages* pat I haue seid. what ping quod I. Certys *quod* she outerly *pat* al fortune is good, and how may *pat* be quod I. Now vndirstand *quod* she so as [alle fortune wherether so it be joyeful fortune / or aspare] fortune is 4iuen eiper by cause of gerdonynge or ellys of exercisyng of goode folk or ellys by cause to punissen.
or elles to chastysen shreves. \(\text{\textbullet}\) pan is alle fortune good, pe whiche fortune is certeyne pat it be eiper ryty

ful or profitable. \(\text{\textbullet}\) For sope pis is a ful verray resoun quod I. and yif I considere pe purueaunce and pe destine pat pou taunt est me a litel here byforne pis sentence is susteyned by stedfast resouns, but yif it like vnto pe lat vs noumbre hem amonges pilk[e] pinges of which pou seidest a litel here byforne pat pei ne were

nat able to ben ywened to pe poole. \(\text{\textbullet}\) whi so quod she, for pat pe comune worde of men mysusip quod I. pis manere speche of fortune. and sein ofte tymes [hat] pe fortune of som wuyt is wicked, wibl pou pan quod she pat I proche a litel to pe worde of pe poole so it seme nat to hem pat I be ouer moche depaertil as fro pe

vsage of man kynde. as pou wolt quod I. \(\text{\textbullet}\) Demest pou nat quod she pat al ping pat profitip is good. pis quod I. certis pilk ping pat exercisiç or corigip profitip. I confesse it wel quod I. pan is it good quod she, whi nat quod I. but pis is pe fortune [quod she] of hem pat eiper ben put in vertue and batailen aciins aspre pinges. or elles of hem pat eschewen and declinen fro vices and taken pe weye of vertue. \(\text{\textbullet}\) pis ne may nat I denye quod I. \(\text{\textbullet}\) But what seist pou of pe myrye fortune pat is zenen to good folk in gerdoun denunip ouz pe poeple pat it is wicked. nay forsope quod I. but pei demen as it sope is pat it is ryzt good. \(\text{\textbullet}\) And what seist pou of pat ojer fortune quod she. pat al pouz it be aspre and restreiniç pe shreves by ryztful tourment. wenip ouz pe poeple pat it be good. nay quod I. \(\text{\textbullet}\) But pe poeple demip pat it be most wrecched of alle pinges pat may ben pouz. war now and loke wel quod she lest pat we in folwyng pe opynioum of poeple haue con-

the bad, all fort-

tune is good

which is either

just or useful.

But let me put

this opinion

among those

positions which

men saide were

not commonly

believed by the

people.

P. Why so?

B. Because it is a

common expres-
sion that the for-
tune of such a one

is bad.

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 expres-
sion?

B. As you please.

P. Is everything

profitable that is
good?

B. Yes, certainly.

P. That which

exercises which cor-

corrects is profitable?

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B. It is,

P. Therefore it is

good?

B. Yes.

P. This is the

fortune of the vir-
tuous who com-
battant with adver-
ticy, or of those

who, relinquish-

ing vice, pursue the

path of virtue?

B. It is.

P. The vulgar

regard that pros-

perity which is

bestowed as a

reward on the good

to be benefi-
tial, and they

believe those

calamities by

which the wicked

are punished as

the most miser-
able things that

can be imagined.

But in following

the popular

opinion, let us be

ware of being in-

volved in some

new and incredi-

ble consequence.
THE Fortune of the Virtuous is Good.

B. What is that? P. We have declared 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 battle. The dangers of war enable the one to acquire more glory, and the difficulties of the other aid him to confirm and improve 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

4209 comeb—cometh
4210 or—vertue from C.
4211 widdershynne—wyckkedede
4212 soj—sooth
4215 ofte—ofte
4219 sene—seyn
4220 heyst—heyehte
4221 confesse—confesse
4222 welken—welen
4223 confounde—confounded, C. confounde
4224 set—MS. sette, C. set
4228 stedfast—stedyfast
4229 hab—MS. hape
4231 set—MS. sette, C. set
4232 lieb—lith
pat sempe sharpe or aspre yit it ne exercise nat be good folk. ne chastisip be wicked folk. it punnissep.  

BELLA BIS QUENIS. ET CETERA.

PE wrekere attirides that is to seyn agamenon pat wrou[e] and continued[e] be batailes by ten yere recovered[e] and purged[e] in wrekyng be destruction of troie pe loste chambers of mariage of hys bro[per]

pis is to seyn pat [he] agamenon wan azein Eleine pat was Menelaus wif his bro[per]. In pe mene while pat pilke agamenon desired[e] to seyen sailes to pe grek-yshe nauye and booth[e] azein pe wyndes by blode. he vnclouped[e] hym of pite as fader. and pe sory prest sinep in sacrificynge pe wreched kuyttyng of prot[e of pe dou[zter]. that pat is to seyn pat agamenon lete kuytten pe prot[e of hys douzer by pe prest. to maken alliaunce wip hys goddes. and for to haue wynde wip whiche he myt[e] wende to troie. Itaku pat is to sein vlixies byweep[e] hys felawes ylorn pe whiche felawes pe fier[e] pholifemus ligginge in his grete Caue had[de] freten and dreint in hys empty wombe. but napel[e] polifemus wood for his blinde visage yeld to vlixies ioye by hys sorwful teres. pis is to seyn pat vlixes smot oute pe eye of polifemus pat stod in hys forhede. for whiche vlixes hadde ioie whan he saw polifemus wepyng and blythe. Hercules is celebrable for hys hard[e] trauaile he dauntepe pe proude Centauris half hors half man. and he rafte pe despoylynge fro pe virtues of the good or chastises the wicked. is a punishment.

With blood he purchased propitious gales for the Grecian fleet, by casting off all fatherly pity, and sacrificing his daughter Iphigenia to the vengeance of Diana.

Ulysses bewaied his lost mates, devoured by Polyphemus, but, having deprived the Cyclop of his sight, he rejoiced to hear the monster's roar.

Hercules is renowned for his many labours, so successfully overcome. He overthrew the proud Centaurs;

4234 sharpe—sharp
4236 lete—let
4237 wrouht[e]—wroghte
4238 purged[e]—purgede
4239 [he]—from C.
4240 wan—MS. wanne, C. wan
4242 desired[e]—desirede
4245 bowht[e]—bowhte
4246 vncoolped[e]—vnclouede
4245 kuyttynge—MS. knyt-
tyng, C. kuttynghe
4250 myt[e] wende—myhte
4253 bothe—both
4254 smot—MS. smote, C. smot
4255 outhe—owt
4256 fers[e]—fersse
4259 ead[e]—haddde
4260 yld—yald
he slew the Nemean lion and wore his skin as a trophy of his victory; he smeared the Harpies with his arrows; he carried off the golden apples of the Hesperides, and killed the waterful dragon; he bound Cerberus with a threefold chain; he gave the body of proud Dionysus as food for the tyrant's horses.

he slew the serpent Hydra; he caused Achelous to hide his blushing head within his banks;

he left Antaeus dead upon the *[fol. 33b.] Lybian shore; he appeased Evander's wrath by killing Caicus;

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.

4273 cruellyoun pat is to seyne he slou; pe lyonn and rafte hym hys skyn. he smot pe brids pat hytten arpijs [in pe palude of lyncn] wip certywe arwes. he rauysset[c] applis fro pe wakynng dragon. and hys hand was pe more heny for pe golde[ne] metal. He drouz Cerberus pe hound of helle by hys treble cheyne. he over-comer as it is seid hap put an vnmeke lorde fodre to hys cruel hors ¶ pis is to sein. pat hercules slouz diomedes and made his hors to etyn hym. and he hercules slouz Idra pe serpent and brend[c] pe venym. and achelans pe flode defouled[c] in his forhede dreint[c] his shamefast visage in his strondes. pis is to sein pat achelans coup[e transfigure hym sylf in to dyuernse lykenesse. and as he faust wip oreneces at pe laste he turnid[c] hym in to a bole. and hercules brak of oon of hys horsen. and achelans for shame hidde hym in hys ryuer. ¶ And [he] hercules *cast[c] adoun Antheus pe geaunt in pe strondes of libye, and kaes apaised[c] pe wrappes of euander, pis is to sein pat hercules slouz pe Monstre kaes and apaised[c] wip pat deep pe wrappe of euander. ¶ And pe bristled[c] boor marked[c] wip seomes pe sholdres of hercules. pe whiche sholdres pe heye cerce of heuenen sholde prest. and pe laste of his labours was pat he susten[c] pe heuenen vpoo his nekke vnbowed. and he deserned[c] eftsones pe heuenen to ben pe pris of his laste trauayle ¶ Gop now ban 3e stronge men pere as pe heye weye of pe grete ensample ledep yon. ¶ O nice 4288 men whi maky 3e soure bakkes. as who seip. ¶ O 3e

INCIPIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

She hadde seid and tourned[e] pe cours of hir resoun to
somene oper pinges to ben tretid and to ben ysped.
\[Pan seide I.\] Certys ry3tful is \(\text{pin} \) amonestyng and ful
digne by auctorite. but \(\text{pat pou seidest som tyme pat} \)
\(\text{pe question} \) of pe deuyne purueaunce is enlaced wip
many oper questionus. I vndir-stonde wel and proove it
by \(\text{pe same pinge.} \) but I axe yif \(\text{pat pou wenest pat} \)
be any pinge in any weys. \(\text{and if pou wenest pat} \)
be any [\text{thing}] what is it. \(\text{Pan quod she.} \) I haste me to
\(\text{zelden and assollen pe to} \) deette of my byheste \(\text{and} \)
to shewen \(\text{and open} \) pe wey by whiche wye pou maist
come azejn to \(\text{pi contre.} \) \(\text{Fut al be it so pat pe} \)
\(\text{pinges whiche pat pou axest ben} \) ry3t profitable to knowe.
\(\text{Zitte ben pei diners somwhat fro pe pape of my purpos.} \)
And it is to dount \(\text{pat pou ne be maiked weery by} \)
mysweys so \(\text{pat pou ne mayst nat sufise to mesure} \)
\(\text{pe} \) ry3t weye. \(\text{Ne doute} \) pe \(\text{per-of no} \) pinge \(\text{quod I.} \) for
toro knoven \(\text{pilke pinges to-gidre in} \) pe whiche \(\text{pinges}\)
I delite me grety. \(\text{Pat shal ben to me in stede of reste.} \)
Syn it \(\text{nis nat to dount of} \) pe pinges \(\text{folwynge} \) whan
\(\text{every side of} \) \(\text{pi disputisoun} \) shal be stedfast to me
by vndoutous feip. \(\text{Pan seide she. pat manere wol I don}\)

\[The firste prose.]\nWhen Philosophers thus spoken, and was about to discuss
other matters I interrupted her.\n\[R.\] Thy exhortation 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 knowing
whether there be such a
thing as Chance,
and what thou
thinkest it is.\nP. I hasten to
fulfill my promise
and to show you
the road to your own
country. But although
these things you question 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.\nB. Don't be
afraid of that, for
it will refresh me
as much as rest
to know these
things in which I
am delightfully
DEFINITION OF CHANCE.

HERE and bygyn to spoken ryst pus. ¶ Certys quod she yif any wyzt dilinisze hap in pis manere. pat is to seyn. pat hap is bytilynge y-brouȝt forpe by foelyshe moeunyng, and by no knyttyng of causes. ¶ I con-
ferme pat hap nis ryst nauȝt in no wise, and I deme al outerly pat hap nis ne dwellip but a voyes. ¶ As who scip. but an ydel worde wip outen any significatione of ping summittid to pat voys. for what place myst[e] ben left or dwellynge to folie and to disorderinace. syn pat god ledip and streynip alle pinges by ordre. ¶ For pis sentence is verray and sope pat no pinge ne hap his beynge of nouȝt. to [the] whiche sentence none of pise olde folk ne wipseide nenere al be it so pat pei ne undirstoden ne moeueden it nauȝt by god prince and gyner of wirkyng. but pei casten as a manere founde-
ment of subtig material. pat is to seyn of [the] nature of alle resoun. and zif pat any pinge is woxen or conen of no causes. þan shall it some þat pilke pinge is conen or woxen of nouȝt. but yif þis ne may nat ben don. þan is it nat possible þat þere hap ben any swiche pinge as I haue diffinisid a lilet here byforne. ¶ How shall it þan ben quod I. nis þer þan no pinge þat by ryst may be cleyper happe and ellis auenture of fortune. or is þer ouȝt al *be it so þat it is hidd fro þe peole to whiche þis wordes ben conenable. Myn aristotul quod she. in þe book of his phisik diffinisip þis pinge by short resoun and neyse þe bo se. ¶ In whiche manere quod I. ¶ As ofte quod she as men don any pinge for grace of any oper pinge. and an oper pinge þan pilke ping þat men ententen to doon bytideþ by som[e] causes it is ycleped happe. ¶ Ryst as a man dalf þe erpe by

437 seyn—seyng
438 fyþle—forth
439 world—world
423 myȝt[e]—myhte
421 left—lefte
425 streynip—con-streynyth
426 soþe—soth
hab—MS. haje
4377 [the]—from C.
4330 guynner—hygynere
4331 [the]—from C.
4332 yif—MS. 31t, C. yif
pinge—thing
4345 happe—happe
4339 hidd—MS. hidde, C. hidd
4340 whiche—whiche
4342 neuyse—nehe
whiche—which
4343 don—MS. done, C. don
4344 pinge—tinge
4345 som[e]—soune
4346 happe—happ
cause of tylienge of pe feld. and fonde pe a gobet of gold by-doluen. pe wene ne folk pat it is fallen by fortunous bytydyng. but for sope it is not for nat for it hap hys propre causes of which causes pe cours vnforseyyn and vnwar semip to han maked happe. ¶ For yif pe tiler in pe erpe ne delue nat in pe feld. and yif pe hider of pe golde ne hade hidd pe golde in pilke place. pe golde ne had[de] nat ben founde. pise ben pe causes of pe abregynyng of fortune hap. pe whiche abregynyng of fortune hap comep of causes encontreynge and flowyng to-gidre to hem selfe. and nat by pe entencion of pe doer. ¶ For neiper pe hider of pe gold. ne pe deluer of pe feld ne vndirstanden nat pat pe golde shold pe be founde. but as I seide. it bytydde and ran to-gidre pat he dalf pe as pat oper hadde hidd pe golde. Now may I pus diffihissen happe. ¶ Happe is an vnwar bytydyng of causes assembled in pinges pat ben don for som oper ping. but pilke ordre procedynge by an vneschewable byndynge to-gidre. whiche pat descendep fro pe wel of purueance pat ordinep alle pinges in hire places and in hire tymes makep pat pe causes rennen and assemble to-gidre.

RUPIS ACHIEMENIE.

Tigris [and] enfrates resoluen and spryngen of a welle in pe kragges of pe roche of pe contre of achemenye here as pe fleenge [batayle] sicchip hire dariest retournid in pe brestes of hem pat folwen hem. ¶ And some after pe same ryueres tigris and enfrates vnioygen and de:

Tigris and find gold. then this is thence to happen by chance. although it is not so. For if the tiler had not ploughed the field. and if the hider of the gold had not conceyded 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 intent of the doer. For neither the hider of the gold nor the bandman inten- ed 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 unsuspected event. by a concurrence of causes. following an action designed for a particular purpose. This concurrence of causes proceeds from that ordre which flows from the fountain of Providence and disposeth all things as to place and time.

[The fyrt Metre]
Where the flying Parthian doth pierce his pursuer with his shafts. there from the Achemenian heights flow the Tigris and Eu
dirites. but soon
parten hire watres. and yif pei comen to-gidre and ben assembled and elegid to-gidre in to o cours. pan moten pilke pinges fletyn to-gidre whiche pat pe water of pe entreehaungyg flode brynggep pe shipples and pe stokkes araced wip pe floyd moten assemble. and pe watres ynedyl wrappip or implièp many fortunel happes or maneres. pe whiche wandryng happes napecs pilke enclinyng lowenes of pe erpe. and pe flowyng ordre of pe slidynge water governip. ▼ Ryjt so fortune pat seneip as [pat] it fletip wip slaked or vn gouemen[e]c bridles. It suffrip bridles pat is to seyn to ben gouernen and passeb by pilke lawe. pat is to seyn by pe deyuny ordinaunce.

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ANIMADUERTO INQUAM.

his vndirstonde I wel quod I. and accorde weI wel pat it is ryjt as pou seist. but I axe yif per be any librerte or fre wil in pis ordre of causes pat clinen püs to-gidre in hem self. ▼ or ellys I wolde witen yif pat pe destinal cheine constreinip pe moeueynge of pe corages of men. yis quod she per is librerte of fre wil. ne per ne was neuer no nature of resoun pat it ne hadde librerte of fre wil. ▼ For every ping pat may naturally vsen resoun. it hap doom by whiche it discernip and demip every ping. ▼ pan knowe it by it self pinges pat ben to fleen. and pinges pat ben to desiren. and pilk ping pat any wyjt demeip to ben desired pat axeip or desirep he and fleip [thilke] ping pat he troueip ben to fleen. ▼ wher-fore in alle pinges pat resoun is. in hem also is librerte of willyng and of nillyng. ▼ But I ne ordeyne nat. as who seip. I ne grante pat nat pis librerte be euene like in alle pinges. forwhi in pe souereyns deuynes substancess. pat is to *seyn in spirit; ▼ Ingement is
more clere and wil nat be corumpct. and hap nyzt redy to speden pinges pat ben desired. ¶ But þe soules of men moten nedes ben more free when þei loken hem in þe speculacioun or lokyng of þe deuyne pouyt. and lasse free when þei slide in to þe bodies. and jit lasse free when þei ben gedred to-gidre and comprehendid in erpely membris. but þe last[e] seruage is whan þat þei ben 3uen to vices. and han yfalle fro þe possession of hire propre resoun. ¶ For after þat þei han cast aweye hur eyen fro þe lyȝt of þe souercyn sophefastnesse to lowe pinges and dirke. ¶ Anon þei dirken by þe cloude of ignorance and þen troubled by felonous talenty. to þe whiche talent; when þei approchen and assenten. þei hepen and encresen þe seruage whiche þei han ioignyd to hem self. and in þis manere þei ben caïtis fro hire propre libertee. þe whiche pinges napeles þe lokyng of þe deuyne purueaunce seeþ þat alle pinges byholdeþ and seeþ fro eterne. and orleyneþ hem eueryche in her merites. as þei ben prodestinat. and it is seid in grek. þat alle pinges he seeþ and alle pinges he hereþ. 4424

PURO CLARUM LUMINE.

Homer wip þe hony moupe. þat is to seyn. homer wip þe swete dites syngeþ þat þe somme is cleer by pure lyȝt. napeles þit ne may it nat by þe inferme lyȝt of hys bemes breken or percen þe inwarde entrailes of þe erpe. or ellys of þe see. ¶ so ne seeþ nat god makere of þe grete worlde to hym þat lokþe þal þinges from on heye ne wipstandþe nat no þinges by heuynesses of erpe. ne þe nyȝt ne wipstandþe nat to hym by þe blake cloudes. ¶ pilke god seeþ in o strock of þouȝt alle þinges þat ben or waren or schullen come. ¶ and pilke

4405 hap—M.S. habe
4413 last[e]—laste
4412 fro—from
4415 cloude—clowdes
4418 whiche—which

4423 seid—M.S. seide, C. seyd
4425 muefe—Mouth
4426 percen—M.S. perten, C. percen

4430 worlde—world
4431 heye—high
4431 not—omitted
4434 schullen come—shollen
An seide I now am I confounded by a more harde doute pan I was. what doute is pat quod she. ¶ For certys I conciete now by whiche pinges pou art troubled. It semep quod I to repugnen and to contrarien gretly pat god knowep byforne alle pinges. and pat per is any freedom of liberre. for yif so be pat god lokep alle pinges byforne. ne god ne may nat ben desceinid in no manere. pan mot it nedes ben pat alle pinges bytyden pe whiche pat pe pureaunce of god hap byforne to komen. ¶ For whiche yif pat god knowep by-form nat oonly pe werkes of men. but also hir conseils and hir willes. pan ne shal per be no liberre of arbitre. ne certys per ne may ben noon oper dede ne no wille but pike whiche pe deuyne pureaunce pat ne may nat ben desceuin hap feled byforne ¶ For yif pat pei mystien wrypen awaye in oper manere pan pei ben purwyned. pan ne sholde per ben no stedfast prudence of pinge to komen but raper an vnceireyn oppinion. pe whiche pinge to trowen on god I deme it felonie and vunleueful. ¶ Ne I ne proeue nat pilk same resoun. as who seip I ne allowe nat. or I ne preise nat pilke same resoun by whiche pat som men wenen pat pei mowen assolien and vnknytten pe knot of pis question. ¶ For certys pei seyn pat ping nis nat to come for pat pe pureaunce of god hap seyn it byforne. pat is to komen but raper pe contrarie. ¶ And pat is pis pat for pat pe ping is to komen pat perfore ne may it nat ben hyd fro pe pureaunce of god.
**AND MAN'S FREE WILL.**

*and* in pis manere pis necessite slydip asein in to pe contrarie partie. ne it ne byhoue^p [nat] nedes pat pinges bytiden pat ben ypurueid. [but it by-houeth nedes / pat things pat ben to comyn ben yporueid] but as it were ytrauailled. as who seip. pat pilke answer were procedip ry3t as pou3 men trauidil or weren bysy to enqueren pe whiche ping is cause of whiche pinges. as wheper pe prescience is cause of pe necessite of pinges to comen. or ellys pat pe necessite of pinges to comen is cause of pe nuruaunce. ¶ But I ne enforce me nat now to shewen it pat pe bytidyng of pinges y-wist byform is necessarie. how so or in what manere pat pe ordre of causes hap it self. al pou3 pat it ne seme nat pat pe prescience brynge in necessity of bytydylge of pinges to comen. ¶ For certys yif pat any wy3t sittet it byhoue^p by necessite pat pe oppinionu be sope of hym pat coniectip pat he sittet. and aseinward. al so is it of pe contrarie. yif pe oppinionu be sope of any wy3t for pat he sittet it byhoue^p by necessite pat he sitte. ¶ Pan is here necessite in pat oon and in pat oper. for in pat oon is necessite of sittynge. and certys in pat oper is necessite of sope but perfore ne sittet nat a wy3t for pat pe oppinionu of sittynge is sope. but pe oppinionu is raper sope for pat a wy3t sittet by-form. and pus al pou3 pat pe cause of sope comep of [pe] syttingy. and nat of pe trewe oppinionu. Algates sittet is per comune necessite in pat oon and in pat oper. ¶ Pus shewet it pat I may make semblable skils of pe nuruaunce of god and of pinges to comen. ¶ For al pou3 for pat pat pinges ben to comen. per-fore ben pei ypurueid. nat certys for pei ben ypurueid. per-fore ne bytide pei nat. sit napeles byhoue^p it by necessite pat eiper pe pinges to comen ben ypurueid of god. or ellys pat pe pinges pat ben
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 freedom. 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 also when I know that an event shall come to pass, it must needs happen. 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 purucied of god bitiden [s.] by necessite. ¶ And pis ping oonly suffiseth I nouz; to distroien pe freedome of oure arbitre. pat is to seyn of oure fre wille. ¶ But now [certes] shewep it wel how fer fro pe sope and how vp so douz is pis ping pat we seyn pat pe bytidinge of temporel pinges is pe cause of pe eterne prescience. ¶ But forto wemen pat god purneip [the] pinges to komen. for pei ben to komen. what oper ping is it but forto wene pat pilke pinges pat bitiden som tyne ben causes of pilke souereyne purneunce pat is in god. ¶ And her-to I addde sitte pis ping pat ry3t as whan pat I woot pat o ping is it byhounep by necessite pat pilke self ping be. and eke pat when I haue knowe pat any pinge shal bitiden so byhounep it by necessite pat pilk[e] same ping bytide. so folweip it pan pat pe bytydyinge of pe pinge Iwist by-forn ne may nat ben eschewed. ¶ And at pe last[e] yif pat any wy3t were a ping to ben oer wayes pan it is. it nys nat oonly vinscience. but it is deceitable oppinioun ful diverse and fer fro pe sope of science. ¶ wher-fore yif any ping be so to komen so pat pe bytydyinge of it ne be nat certeaye ne necessarie. ¶ who may watent [byforn] pat pilke ping is to come. ¶ For ry3t as science ne may nat be medelyd wip falsnesse. as who seip pat yif I woot a ping. it ne may nat be fals pat I ne woot it. ¶ Ry3t so pilk ping pat is conceyued by science ne may [nat] ben noon oer wayes pan [as] it is conceived. For pat is pe cause whi pat science wantip lesynge. as who seip. whi pat witynge ne receyuep nat lesynge of pat it woot. ¶ For it byhounep by necessite pat every pinge [be] ry3t as science comprehendip it to be. what shall I pan sein. ¶ In whiche manere knowep god byforn pe pinges to komen.
If ye be nat certeyne. ¶ For yif pat he deme pat be ben to come, velneschewably, and so may be pat it is possible pat be ne shullen *nat come. god is desseined, but nat only to trowen pat god is desseined, but for to speke it wiþ mouþe it is a felonous synne. ¶ But yif pat god woot pat ryþt so as pinges ben to come, so shulle be comen. so pat he wit[e] egaly, as who seip indifferently pat pinges mowen ben don or ellys nat don. what is pilke prescience pat ne compreh- hendip no certeyne ping ne stable, or ellys what difference is per bytwixe þe prescience, and pilke iape-worþi dyuynynge of Tiresie þe diuinour pat seide. ¶ Al þat seie quod he eþer it shall be, or ellys it ne shal nat be. Or ellis how moche is worþe þe diuynynge prescience more þan þe oppinion of mankynde yif so be þat it demeþ þe pinges vncerteyne as men don. of þe whiche domes of men þe bytydylene nis nat certeyne. ¶ But yif so be þat noon vncerteyne ping may ben in hym þat is ryþt certeyne welle of alle pinges. þan is þe bytydylene certeyne of þilke pinges which he hæp wist byforne fermely to come. For whiche it folweþ þat þe fredom of þe conseil and of þe werkes of mankynde nis non syn þat þe pouȝt of god seeþ alle pinges with outen errore of falsnesse byndeþ and constreainþ hem to a bitidylene by necessite, and yif [this] þing be on-is graunæd and receyued. þat is to seyn. þat þer nis no fre wille. þan sheweþ it wel how gret distruncion and how gret damages þer folwen of pinges of mankynde. ¶ For in ydel ben þer þan purposed and byhyȝt medes of gode folk, and peynes to badde folk. syn. þat no mœuynge of free corage voluntarie ne hæp nat desnuerd hem. þat is to seyn neþer mede nor peyne. ¶ And it sholde seme þan þat pilke þinge is alþer worste whiche knowledge cannot err, because every- thing must pro- cisely be what true knowledge (*fol. 23 b.) perceives it to be. What follows, then? 4534 How does God foreknow these uncertain con- tingencies? For if he thinks that a thing will inevitably hap- pen, which possibly may not, he is deceived— but this is sheer blas- phemy. 4540 But if God dis- cerns that just as things are to come they shall come; if he knows that they may or may not come, what sort of prescience is this, which com- prehends nothing certain, nothing invariable? Or how else divine prescience differ from human opinion, if He hath an uncertain judgment of things, whereof the events are un- certain and un- fixed? 4551 But if there can be no uncertain- tity in his knowledge, who is the source of all certainty; the event of all things which he foreknows must be fixed and in- eritable. Whence it fol- lows that men have no free- dom in their designs and ac- tions: because the Divine Mind, endowed with an infallible fore- sight, constrains and binds them to a certain event. 4562

4534 mouþe—Mouth  
4536 shulle—shullen  
with[e]—wite  
4539 don—MS. done, C. y- 
4543 moche—moche  
4543 worþe—worth  
4549 hæp—MS. hæpe  
4550 whiche—which  
4551 mankynde—man-kynd  
4554 (this)—from C.  
4555 graunæd—granulated  
4555 medes of—Medeis to  
4560 hæp—MS. hæpe  
4562 alþer worste which— 
aldeworst which
Rewards and punishments however destined just and equitable, will be considered must 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 impeded by a fatal necessity.

4570 Nor would there be such things as virtue or vice, but such a mixture 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 inexpressible opinion. Then is it useless to hope for anything from God, or to pray to him. For why should men do either, when all they can desire is irreversibly predetermined? Hope and prayer being then in effectual, all intercourse is cut off between God and man.

4588 By reverent and humble supplication we earn divine grace, a most unconditioned favour, and are able to associate with the Deity, and to unite ourselves to the inaccessible light.

4574 to be dened. for alper mooste just and mooste ryztful. pat is to seyn pat shrewes ben punyssed. or elles pat good[e] folk ben yerderoned. pe whiche folk syn pat pe propre wille [ne] sent hem nat to pat oon ne to pat oer. pat is to seyn. neper to good[e] ne to harme. but constreinep hem certeyne necessite of pinges to comen. ¶ panne ne shollen per neuer ben ne neuer weren vice ne vertue. but it shodle raper ben confusion of alle deserte medlid wipoute discretion. ¶ And aitte per folwep an oper inconvenience of pe whiche per ne may ben pouȝt ne more felonous ne more wikke. and pat is pis pat so as pe ordre of pinges is yledd and comp of pe purueane of god. ne pat no ping nis leueseful to pe conseile of mankynde. as who seip pat men han no power to done no ping. ne wilne no ping. pan folwep it pat oure vices ben referred to pe mak[er]e of alle good. as who seip pan folwep it. pat god aȝst[e] han pe blame of oure vices. syn he constreinip by necessite to don vices. pan nis per no resoun to han hopen in god. ne forto preien to god. ¶ For what sholde any wȝst hopen to god. or whi sholde he preien to god. syn pat pe ordenaunce of destine whiche pat ne may nat ben enclined. knyttip and streiip alle pinges pat men may desiren. ¶ pan sholde pere be don awye pike oonly alliancie bytwixen god and men. pat is to seien to hopen and to preien. but by pe pres of ryztfulnesse and of veray mokenesse we deseure pe gerdoun of pe deuyne grace whiche pat is inestimable. pat is to sein pat it is so grete pat it ne may nat ben ful ypreised. and pis is oonly pe manere. pat is to seyen hope and prayeres. for whiche it seemp pat [men] mowan speken
wip god. and by resoun of supplicacions ben conioyned to pilk clernesse pat nis nat approched no rapor or pat men byseen it and emprenten it. And yif men ne wene [nat] pat [hope] ne pretiers ne han no strenghes, by pe necessite of pinges to comen y-reseceived. what pinge is per pan by whiche we mowen be conioyned and eluyen to pilke soucreyne prince of pinge. ¶ For which it byhovep by necessite pat pe lynaige of macynde as spoun souge a litel here byforne ben departed and vnioyned from hys welle and faylen of hys bygynnynge. pat is to scien god.

 QUE NAM DISCORS

What discordable cause hap to-rent and vnioyned pe hyndyng or pe alliaunce of pinges. pat is to seyne pe coniunccion of god and of man. ¶ whiche god hap establised so grete bataile bitwixen pise two soofast or verray pinges. pat is to sein bytwixen pe puruauence of god and fre willa. pat pei ben synguler and diuided. ne pat pei ne wolen nat ben medeled ne coupled to-gidre. but per nis no discorde to [tho] verray pinges. but pei eluen certeyne al woy to hem self. but pe pouyt of man contouned and ouerpryven by pe dirke membri of pe body ne may nat by fir of his dirk[ed] lokyngye. pat is to seyn by pe vigour of hys insyvt while pe soule is in pe body known pe pinne subtil knyt-nynges of pinges. ¶ But wherfore eschaufip it so by so grete louse to fynden pilke note[s] of sopey-covered. (glosa) pat is to sein wherfore eschaufip pe pouyt of man by so grete desir to knowen pilke notificacioyns pat ben yhidd vndir pe couertours of sope. woot it ouyt pilke pinges

4595 pilk—thilke
4596 empirten—impintent
4597 [nat]—from C. [hope]—from C.
4601 whiche—which
4602 byforne—by-born
4603 hap—MS. hape
4604 seyne—seyn
4605 whiche—which
4606 hap—MS. hape
4607 grete—gret
4608 soofast—soothfast
4610 wille—will
4612 discorde—discord [tho]—from C.
4613 eluen—eluyen
4615 dirk[ed]—derkyd
4616 while—whil
4617 knoen—knowe
4619 sope—soth
4621 yhidd—MS. yhidd, C. Ihid
4622 sope—sooth
4625 pinges—thing

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 held fast to the sovereign Lord of all things? 4599

Wherefore mankind must be discovered and dissented from the source of its ex-

istence, and shrink from its beginning.

4604
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 flexible members, it hath some remembrance of its pure state—it retains the sums of things, but has lost their particulars. He who seeks truth is not in either circumstance (i.e. seeking for what he knows or knows not), he knoweth not all things, nor hath he wholly forgotten all.

But he ponders on what he knows, that he may add those things that he hath forgotten to those that he retains.

[Book 5. Met. 3.]

4625 [Glosa]—from C.  
4629 pinges—thing  
4630 whe—whirch  
4631 woot—not  
4632 cowde—kowde  
4634 (hat)—from C.  
4636 where—wher

PAT it anguissous desire\(j\) to knowe, as who seip nay.  
\(\text{[Glosa]}\) Si enim anima ignorat istas subtiles connexiones, responde. \(\text{vnde est quod desiderat scire cum nil ignotum possit desiderare.}\)

But who traual[i]lep to wyten pinges y-knowe, and yif \(\text{pat he ne knowep hem nat. what sekip pilke blynde pouzt. what is he pat desirep any pinge of whiche he woot}\) \(\text{ryzt nat. as who seip who so desiri\(j\) any ping nedis som what he knowep of it. or ellys he ne cou\(j\)pe nat desire it. or who may folwen pinges pat ne ben nat ywist}\) \(\text{\(\text{[Glosa]}\) he seke \(\text{pe}\) pinges where shal he fynden hem. what wyzt pat is al vnknowynge and ignorant may knowe \(\text{pe forme} \) \(\text{pat is yfounde.}\)

But whan \(\text{pe soule byholdep and seeip pe hey\(e}\) pouzt. \(\text{pat is to seyn god.} \) \(\text{pan knowe} \) it to-gidre \(\text{pe somme and} \) \(\text{pe singularites.} \) \(\text{pat is to seyn} \) \(\text{pe principles and}\) everyche by hym self. But now while \(\text{pe soule is hidd in pe cloude and in pe derknesse of pe membris of pe body. it ne hap nat al forzetenn it selfe, but it wiholdep pe somme of pinges and lesip \(\text{pe singularites.} \) \(\text{pan who so pat seekep sopenesse. he nis in nei\(p\)er nou\(p\)ir habit. for he not nat alle ne he ne hap nat alle forzetenn. \)

But \(\text{yite hym remembr\(j\)p pe somme of pinges pat he wiholdep and a\(x\)ep counseil and tretip depelyche pinges ysein byforne. \(\text{[Glosa]}\) \(\text{pat is to sein} \) \(\text{pe grete somme in hys mynde. \(\text{[textus]}\) so \(\text{pat he movew adden} \) \(\text{pe parties pat he hap forzetenn, to pilke pat he hap wiholdep.}\)

4650 hap (both)—MS. ha\(p\)

\(\text{[Glosa]}\)—from C.  
4649 [textus]—from C.  
4648 (Glosa)—from C.  
4645 alle (both)—al  
4644 noup\(p\)ir habit — nother habite  
4645 alle (both)—al  
4644 (Glosa)—from C.  
4638 (Glosa)—from C.  
4636 what—MS. pat, C. what  
4633 who—MS. pat  
4632 woonwyng—vukunynyng  
4631 erycher—erych  
4630 while—whil
Panne seideshe. pis is quod she pe olde questioun of pe purucaunce of god. and marcus tulius when he dedided[e] pe deuinacios. pat is to sein in hys booke. pat he wrooth of deuinacios. he moeuene[e] gretly pis questioun. and pou pi self hast souȝt it mochoel and outery and long[e]. but zy ne hap it nat ben determined ne yspedd fermely and diligently of any of yow. ¶ And pe cause of pis derkenesse and [of this] difficulte is for pat pe moeuynge of pe resoun of mankynde ne may nat moeuen to. pat is to sein applien or ioynen to pe simplicite of pe deuynye prescience. ¶ pe whiche symplicte of pe deuynye prescience zif pat men [myhten thinken it in any manere/ pat is to seyn/ pat yf men] myȝte piynken and comprehenden pe pinges as god seep hem. pan ne sholde per dwellen outerly no doute. pe whiche resoun and cause of difficulte I shal assaie at pe laste to shewen and to speden. ¶ when I have *firste [yspendyd / and] answereed to pe resouns by whiche pou art ymoeuened. ¶ For I axe whi pou wenest pat pilke[e] resouns of hem pat assoilen pis questioun ne ben nat spedeful ynov; ne sufficient pe whiche solucion or pe whiche resoun for pat it demp pat pe prescience nis nat cause of necessite to pinges to comen. pan ne wenep it nat pat fredom of wille be distorbed or ylett by prescience. for ne drawest pou nat argumentes from ellys where of pe necessite of pinges to comen. As who seip any oper wery pan bus. but pat pilke pinges[s] pat pe prescience woot byforn [ne] mowen nat vulbitide. pat is to seyn pat pei moten bitide. ¶ But pan yyi pat prescience ne puttep no necessite to pinges to comen. as pou pi self

4634 denided[e]—deynede booke—book
4635 4636 moeuene[e]—moeuene
4637 4638 souȝt—[sowȝt.
4639 4640 long[e]—longe
4657 yspedd—MS. yspedde,
C. Isped
fermely—MS. fervently,
C. fervely
4658 deducens—dircnesse [of this]—from C.
4662—[myhten — men]—
from C.
4663 myȝte—myhten
4664 firste—fyrst
4668 [yspendyd and]—from C.
4668 þo—the
4669 art—MS. arte
4670 pilke—thilke
4671 spedeful—spedful
4672 whiche—which
4674 wylle—wyl
4677 pinges[s]—things
NECESSITY AND PRESCIENCE.

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? R. No, P. Let us, then, admit Prescience, but that it impose no necessity on what is to happen; the freedom of the will would still remain entire and absolute. But although Prescience, you may say, is not the necessary cause of future events, yet it is a sign that they shall necessarily happen, and hence it follows that, although there 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 foreseen causes.

Necessity confessed it and by knownen a litel her byforme. ¶ What cause [or what] is it, as who seepere may no cause be. By whiche pat pe endes (exitus) voluntarie of pinges mytten be constreynd to certeyne bytidynge. ¶ For by grace of possessiou, so pat pou movere better undesirondone pis pat folwep. ¶ I pose (impossible) pat per ne be no prescience. Pan axe I quad she in as moche as appertenip to pat. sholde pan pinges pat comen of frewill ben constreynd to bytiden by necessite. Boicins. may quad I. pan azeitoward quad she. I suppose pat per be prescience. but pat ne putte no necessitie to pinges. Pan trowe I pat ilk self freedon of wille shall dwellen al hool and absolut and unbounden. but pou wolt sein pat al be it so pat prescience nis nat cause of pe necessitie of bitidynge to pinges to comen. ¶ Algates sitte it is a signe pat pe pinges ben to bytiden by necessite. by pis manere pan al pou3 pe prescience ne hadde newer yben. 3it algate or at pe lestte] wey. it is certeyne pinge pat pe endys and pe bytidynge of pinges to comen sholde ben necessarie. ¶ For every synge showe} and signifiep oonly what pe pinge is ¶ but it ne maki pat pe pinge pat it signifiep. ¶ For whiche it byhoue} firste to shewen pat no pinge ne bitidip [pat it ne bytide} by necessitie. so pat it may apere pat pe prescience is signe of pis necessitie ¶ or ellys yif pere nere no necessitie. certys pilke prescience ne myt{e}] nat ben signe of pinge pat nis nat. ¶ But certys it is nowe certeyne pat pe preue of pis sustenip by stedfast resoune ne shall nat ben ladd ne proued by signes ne by argumentys ytaken fro wip oute. but by causes couenable and necessarie ¶ But pou mayst sein how it may be pat pe pinges ne bitiden nat
pat ben ypurucyed to commen. but certys ry3t as we
trowen pat po pinges whiche pat pe purueaunce woot by-
form to commen. ne ben nat to bitiden. but [pat] ne sholde
we nat demen. but raper al pou3 [pat] pei schal bitiden.
3it ne haue pei no necessite of hire kynde to bitiden.
and pis maist pou ly3tly aperceynuen by pis pat I shal
seyn. but we seen any pinges whan pei ben don by-
form oure eyen ry3t as men seen pe karter worken in pe
tournyng and in attemptryng or in adelssyng of hys
kartes or chariottes. ¶ and by pis manere as who seip
mayst pou yunderstonde of alle manere ohir werkemen.
¶ Is þere þanne any necessite as who seip in oure lok-
ynge [pat] constreinep or compellip any of þilke pinges
to ben don so. b. nay quod I ¶ For in ydel and in
veyne were alle þe effect of crafte yif pat alle pinges
were moyed by constreynynge. þat is to seyn by con-
streynynge of oure eyen or of oure sy3t. P. þise þingus
þan quod she þat þan when men don hem ne han non
necessite þat men don hem. eke þo po pinges first or
þei be don. þei ben to commen wip out necessite. for whi
þer ben somme pinges to bytide of whiche þe endys
and þe bitidynges of hem ben absolut *and quit of alle
necessite. for certys I ne trewe nat þat any man wolde seyn
þis. þat þo pinges þat men don now þat þei ne weren
to bitiden. first or þei were ydon ¶ and þilk same
pinges al pou3 þat men hadden ywyst hem by-form.
3itte þei han fre bitidynges. for ry3t as science of
pinges. present ne brynyng in no necessite to pinges
[þat men doon // Ryht so the prescience of things
to commen ne bryngeth in no necessite to things] to bytiden
but þou mayst seyn þat of þilke same it is ydouten. as
weber þat of þilke pinges 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
compel the
these things to be done?
B. No. For if all
things were
moved by com-
pulsion—the
efforts of art
would be vain and
fruitless.
P. The things,
then, which are
done are under
no necessity that
they should be
done; then first
before they were
done, they were
under no neces-
sity of coming to
pass; who store
some things hap-
pen, the event of
which is uncon-
strained by ne-
cessity.
These things
therefore, although fore-
known, have free
events: for as
the knowledge
4731
of present things
imposes no nec-
sessity upon
things which are
now done, so
[* fol. 37.]
neither does the
foreknowledge of
futurities necessi-
tate the things
which are to
come. But you
may doubt
whether there
can be any cer-
tain 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,
bytidiynge necessaries yif per-of may ben any pre-
siuece ¶ For certys pei seme to discorde, for pou
wenest pat yif pat pinges ben yseyn byforn pat necessite
folwep hem, and yif (el putas) necessite failep hem pei ne
mytyn nat ben wist byforn, and pat no pinge ne may
ben comprehendid by science but cerryne, and yif po
pinges pat ne han no cerryne bytidiynge ben ypurueied
as cerryyn, it sholde ben dirkenesse of oppinion nat
sopefastnesse 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], and pe
cause of pis errour is, pat of alle pe pinges pat every
wyxt hap yknoye. pei wenen pat po pinges ben yknoye
al oonly by ye strengpe and by ye nature of ye pinges
pat ben ywyst or yknoye. and it is al pe contrarie. for
alle pat enere is yknoye. it is raper comprehendid and
ykenowen nat after his strenghe and hys nature. but after
pe faculte pat is to seyn pe power and [the] nature of
hem pat knowen. and for pat pis shal mowe shwen by
a short ensample pe same roundenes of a body .O. oper
weyes pe syzt of pe eye knowep it, and oper weyes pe
touching. pe lokynge by castynge of his bemes waitep
and seep fro afer alle pe body to-gider wip oute mouynge
of it self. but pe touchinge cluiip and coniognep to pe
rounde body (orbi) and mowe abouten pe environynge,
and comprehendid by partes pe roundenesse. ¶ and
pe man hym self oper weies wyt byholdip hym. and
operweyes ymagnacioun and oper weyes resoun, and
oper weyes intelligence. ¶ For pe wit comprehendid
fro wip outen furpe pe figure of pe body of pe man. pat
is establisshed in pe materie subjuct. But pe ymagnacioun
[comprehendid thel only the figure with owte the materie /
HOOK

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5.

PllOSE

KesouM

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vniuersel lokynge fe
in fe siaguler peces.

lookej) ouer Jjat

1/same symple lorme

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and

but the eye of IntelliKence soars

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what is
general, it surveys
the simple forms
themselves, by
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conteynej)

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lo\ver[e] strengfe [but the

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strengthe]. for wit

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lowere strengtne ne arysitn nat

higher power of
perception embraces the lower

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ne resou?? ne takep nat pe symple lorme. so as

Intelligence takeb

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be forme
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bat lokeb
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finges fat ben vndir fat forme, but

vndir bilke manere in be wliiclie

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comp?'ehendi]) jjilke

same symple forme

neuer be knowen to noii of fat of er. fat

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to

seyn to

fre forseide strengfes of fe soule.

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vniuersite of resouw and f e figure of f e jona-ii
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ginac20U?z. and fe sensible material conseiued. and ft»u

knowef f e

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wenest fat

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iro f e noolnesse of science, bat
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any man sholde deme

a f ing to

ben of erweyes fan

it is

seK and f e cause of f is errowr etc', vt sttpra. by wit.
ne it ne vsef nat nor of resou/i ne of ymaginacr'ou/?, ne

by a

sbal seye.

vmuersel

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alle finges so as I

strok of f ou3t formely wif oute disco2<rs
IT

Certys resou?i

whan
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p
ne vsef nat oi ymaginaciou?i nor of wit and

or collaciOU?z
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it

[it]

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from

fug wnceived^he
form, discerns all
things that are
below it, and comprehends what
does not fall within the reach of
the other faculties
of the mind.
vvitiiout the aid
of those faculties
inteUige
gence comprehends things

it

of wit wif oute forf e but

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fat ne
is

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superior*]V/tii'e
senses cannot go
beyond the perception of matter;
the imagination
cannot coraprestences in
I'cnd exist
general, nor
m can

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matere. ne fe ymag}aiac?'ou?2 ne lokej) nat fe vniuerseles

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lieyest strengj?e to co??iprehenden finges

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ticular species,

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But fe eye of

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165

Reason tnuico?np?'eheudc]) scciids
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and

sunnou/itctli ymaginaciouHJ

hey3er for

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jjilk

AXD INTELLIGENCE.

SENSE, REASOX,

4.J

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co??iprendif f e finges ymaginable

and

be'i^fding'^thei'J-''^

simple forms) by

one effort of
mind. Reason,
without the aid of
Imagination and
Sense, in considering things in
general, compreliends all imaginable and sensible
things. For instance, reason de-

conceptions
conre'tfons'"^"^
thus
;

sensible,

for resou?? is she fat *diffinissef fe vniuersel

comprehend e)i
comprehemlynge
4778 an — omitted
4777

— heycre
— which
— owhte
heyesl — heyiste

4780 hey^er
4783 tohiche
au'^t[_e]

4784

MS.

478-5 lower\_e]

lowere

- strengthe]
4785-7 [but
from C.
4787 wit witte

nute

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— owt

47!n 7,«|>— MS. liabe
479:j

whiche —which

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foi.

37

j,.]

4795-6 7i.nn none
4796 strciig\>es thinges
4798-4801 awl \>OH—vt su-

—

pra—omitted

—

4805 collacivun MS. callaciowi, C. follacioiui
4806 xvit—viiUii


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 within the base of the senses it considers and comprehends all sensible things by its own imaginative power. Do not you see that men attain to the knowledge of things more by their own faculties, than by the inherent property of things?

[The 4th Metr.] 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.

"E porche pat is to sein a gate of pe toune of athenis per as philosophres hadde hir congregacoun to dispoysten. and pilke porche brouz[e] somtyyme olde men ful derke in hire sentences. pat is to sein philosophres pat hyten stoiciounes. pat wenden pat ymagz [and] sensibilites pat is to sein sensible ymaginaciooun. or elles ymaginaciooun of sensible pingz weren imprentid in to soules fro bodies wip oute forpe. " As who seip pat pilke stoiciounes wenden pat pe soule hadde ben naked of it self. as a mirour or a cleue parchemyn. so pat alle fygures mosten [fyrst] comen fro pingz wip wip oute in to soules. and ben imprentid in to soules. Textus. Ryzt as we ben vont some tym e by a swift poyntel to fichen lettres emprentid in pe smopenesse or in pe plainesse of
pe table of wex. or in parchemyn pat ne hap no figure [ne] note in it. Glosa. But now arguip boece aqeiins pat oppinioun and scip pus. but yif pe priuyng soule ne vnpli7ip no ping. pat is to sein ne dop no ping by hys propre moeuynges. but suffrip and lieb subgit to pe figures and to pe notes of bodyes wip oute forpe. and yeldep ymages ydel and veyne in pe maneere of a mirour. whennes prueip pan or whennes comeip pan pilke knowyng in oure soule. pat discernip and by- holdep alle pinges. and whennes is pilke strengeip pat byholdep pe syngulere pinges. or whennes is pe strengeip pat dyuydep pinges yknowledge. and pilke strengeip pat gaderep to-gidre pe pinges denided. and pe strengeip pat cheseip hys entrechaunged wey. for som tyme it heueip vp pe heued. pat is to sein pat it heueip vp pe enten- cioun to ry3t heye pinges. and som tyme it discendi9 in to ry3t lowe pinges. and when it retournip in to hym self. it reprieip and destroieip pe false pinges by pe trewe pinges. f Certys pis strengeip is cause more efficient and mochel more mysty to seen and to knowe pinges. pan pilke cause pat suffrip and rescuyeip pe notes and pe figures impresed in maneure of al gates pe passioun pat is to seyn pe suffraunce or pe wit in pe quik[e] body g0p byforne excitynge and moeu- yng pe strengepes of pe houtte. ry3t so as when pat clerencesse smytep pe eyen and moeui9 hem to seen. or ry3t so as voys or soune hurtlip to pe erez and com- moeui9 hem to herkne. pan is pe strengepe of pe houtt ymoeuuid and excitid and cleupe furpe pe semblable moeuynges pe speces pat it halt wip inne it self. and addip pe speces to pe notes and to pe pinges wip out forpe. and medelep pe ymages of pinges wip out forpe to pe forme[s] yhild wip inne hym self.

But if the mind is passive in receiv- ing the impressions of outward objects, whence proceeds the knowledge by which the mind comprehends all things?

Whence its force to conceive the individual existences, to separate those things when known, to unite divided things, and to choose and change its path, soaring to the highest and de- scending to the lowest things, and returning to itself, to confute false things by the true?

This cause is more efficacious and powerful to see and to know things, than that cause which re- ceives the characters impressed like servile matter.

Yet the sense in the living body excites and moves the mental powers; as when the light striking the eyes causes them to see, or as the voice rushing into the ear ex- citcs hearing.

Then is the force of thought ex- cited; it calls forth the images within itself, and adds to them the outward forms, blending external images with the counterparts conce- aled within.
In intelligence a divine attribute.

[Book 5. Phase 3.]

Quod si in corporibus sentientes.

*Questio.*

But what [yif] pat in bodies to ben feelid pat is to sein in pe takynge of knowelechinge of bodely pinges, and al be it so pat pe qualites of bodies pat ben obiect fro wip oute force moeuen and entalenten pe instrumentes of pe witte, and al be it so pat pe passioune of pe body pat is to seyn pe witte [or the] suffraunce [goth to-form the strength of the workynge corage / the which passioune or suffraunce] clepi furpe pe dede of pe pouht in hym self, and mucep and exiitep in pis mene while pe formes pat resten wip in force, and yif pat in sensible bodies as I haue seid oure corage nis nat ytaught or enprentid by passioune to knowe pis pinges, but demep and knowep of hys owen strengpe pe passioune or suffraunce subjecte to pe body. Moche more pan pou pinges pat ben absolut and quit fram alle talentz; or affrceous of bodies, as god or hys aungels ne folwen nat in discernyng pinges obiect from wip oute force, but pei accomplissen and speden pe dede of hir pouht by pis resoun. If pan peere comen many manere knowynges to dyuerse and differyng substauances, for pe wit of pe body pe whiche witte is naked and despowyled of alle oper knowynges. Pilke witte comep to bestes pat ne mowen nat moeuen hem self here ne pere, as oystres and muscles and oper swiche shele fysshle of pe see. Pat cluen and ben norissed to roches, but pe imagination comep to remuabe bestes pat semen to han talent to fleen or to desierien any pingse, but resoun is al ony to pe lymage of mankynde ryzt as intelligence is ony pe deuyne nature, of whiche it folwep pat pilke knowyng is more worpe pan [th]jis[e] oper. syn it knowepe by hys

4873 (yif)—from C. 4878 (for the)—from C.

suffraunce — MS. suffraunce

4879 (goth—suffraunce) —from C.

propre nature nat only hys subject, as who seip it ne knowepe nat al onely pat apperteenip proprely to hys knowynge, but it knowepe pe subgit[3] of alle ope knowynges. but how shal it pan be yit pat wit and ymaginacion stryuen azeins resonyngue and sein pat of pilke vniuersel pinges. pat resoun wene to seen pat it nis ryst naust. for wit and ymaginacion seyn pat pat. pat is sensible or ymaginable it ne may nat ben vniuersel. pan is eiper pe ingement of resoun [soth]. ne pat per nis no pinge sensible. or ellys for pat resoun woot wel pat many pinges ben subject to wit and to ymaginacion. pan is pe consepcione of resoun veyn and fals whiche pat lookepe and comprehendid. pat pat is sensible and synguler as uniserse. and zij pat resoun wolde answeren azein to pise two pat is to sein to wit and to ymaginacion. and sein pat sopely she hir self. pat is to sein pat resoun lookepe and comprehendid by resoun of vniuersalite. bope pat pat is sensible and pat pat is ymaginable. and pat pilke two pat is to sein wit and ymaginacion ne mowen nat strechen ne enhausen hem self to knowynge of vniuersalite for pat pe knowynge of hem ne may excede nor sourmounten pe bodyly figure[s]. Certys of pe knowynge of pinges men augten raper yene credence to pe more stedfast and to pe more perfitt ingement. In pis manere stryuenyng pan we pat han strenghe of resonyng and of ymagynynge and of wit pat. [and] we sholde raper preise pe cause of resoun. as who seip pan pe cause of wit or ymaginacion. semblable pinge is it pat pe resoun of mankynde ne wenepe nat pat pe denyn intelegence byholdepe or knowepe pinges to comen. but ryst as pe resoun of mankynde knowepe hem. for pou arguest and seist pus. pat

Hence His (i.e. God's) knowledge exceeds all other, comprehending both what belongs to His own nature, and what is comprehended by all inferior creatures. But how shall it be then, if sense and imagination oppose reason, affirming that the general idea of things, which reason thinks it so perfectly sees, is nothing? For what fails under the cognition 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 imagina-ble; but as to the senses and imagination, they cannot attain to the knowledge of what is general, since their know-

ledge is confined to material figures; and therefore in all real know-

ledge 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 Intelligen-
cence cannot behold future events in any other way than she herself is capable of per-
eiving them. For thus you argue:—
REASON SHOULD SUBMIT TO INTELLIGENCE.

What things are not necessitated cannot be fore-known; therefore there is no prescience of those things for, if there were, everything would be fixed by an absolute necessity. If it were possible to enjoy the intelligence of the Deity, we should then deem it right that sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence. Let us, therefore, strive to elevate ourselves to the height of the supreme Intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

[The 5th Metarr.] 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, and seek the shady grove.

BE bestes passen by pe erpes by ful dyuere figures for somme of hem han hir bodies straunt and crepen in pe dust and drawn after hem a trais or a forghie contyned. pat is to sein as addres or snakes, and oper bestes by [the] wandryng lyntnes of hir wenges beten pe wyndes and ouer-swommen pe spaces of pe loute eyer by moist fle[y]nge. and oper bestes gladen hem to diggen her traas or her stappes in pe erpe wip hir goynge or wip her feet. or to gone cybe[r] by pe grene feldes or [elles] to walken vnder pe wodes.

4938 [ther]—from C. 4939 trouen—trowe 4942 parsoners—parsoneres 4945 mans—mannes 4946 auyf[c]—owte 4947 schiches—which 4948 yif—yif pat 4949 heyst—behte bere—ther 4952 bous—MS. boust 4955 no—none 4957 somme—som 4959 forghie contynued forwth Ikonatyined 4959 addres—nadiris 4960 [the]—from C. 4963 hem—hem self stappes—steppis 4964 or to gone—and to gon cybe[r]—cyther 4965 [elles]—from C.
and al be it so pat pou seest pat pei alle discorden by
dyuerse formes. algate hire [faces] enelini[n]g heniep hire
dulle wittes. Onlyche pe lynage of man heuip heyest hys
heyse heued and stonde[ep] lyst wip hys vpryzt body and
byholdep pe erpe vndir hym. [and] but-zi[p] pou erply man
wexest yuel oute of pi witte. pis figure amoneste[ep] pe pat
axest pe heuene wip pi ryzt[e] visage. and hast areised
pi forhede to beren vp on heye pi corage so pat pi pouzt
ne be nat yheuied ne put lowe vndir foot. sen pat pi
body is so heye areised.

PROSA ULTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

Er-for[e] pan as I have shewed a litel her byforme pat
al pinge pat is ywisst nis nat known by hys nature
propre. but by pe nature of hem pat comprehenden it.
Lat vs loke now in as moche as it is leuenful to vs. as
who seip lat vs loken now as we mowen whiche pat pe
estat is of pe deuyne substanse so pat we mowen [ek]
known what his science is. pe commune igument of alle
creatures resonables pan is pis pat god is eterne. lat vs
consider pan what is eternite. For certyz pat shal
shewn vs to-gidre pe deuyne nature and pe deuyne
science. Eternite pan is perfitt possessioun and al
togidre of liif interminable and pat shewep more clerely
by pe comparisoun or collacioun of temporel pinges. for
al pinge pat lyuep in tyme it is present and procedip fro
preterity in to futures. pat is to sein. fro tyme passed
in to tyme comyng. ne per nis no pinge establisshed in
tyme pat may enbracen to-gidre al pe space of hys liif.
for certyz it ne hap it nat taken pe tyme of pe morwe,
and it hap lost pat of sister-day. and certyz in pe liif

4967 [faces]—from C.
4968 algate—algates
4968 Onlyche—Only
4970 erpe—erthes
4971 onte—owt
witte—wit.
4972 ryz[ele]—ryhte
hast—MS. ha[e], C. hast
4973 forhede—foreheudyd
on heye—a hezych
4974 foot su[m]—foote syn
4975 al pinge—alle things
4976 moche—mochel
4980 loken—loke
4980 achiche—which
4981 [ek]—from C.
4981 clerely—clearly
4989 al—alle
4993-4 ha[p]—MS. ha[e]
4993 pe (2)—to
4994 pat—the tyme

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
crret 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,
you shouldst ele-
vate thy mind
lest it sink below
its proper level.
The 6th prose and
the last.
Since everything
which is known is
not, as I have shown, perceived
by its own in-
herent properties,
but by the facili-
ties of those com-
prehending them,
let us now ex-
amine the
disposition of the
Divine nature.
All rational crea-
tures agree in
affirming that
God is eternal.
And eternity is
a full, total, and
perfect possession
of a life which
shall never
This will appear
more clearly from
comparison with
temporal things.
Temporal exis-
tence proceeds
from the past to
the present, and
thence to the
future. And there
is nothing under
the law of time,
which can at once
comprehend the
whole space of its
existence. Hav-
ing lost yesterday
it does not as yet
enjoy to-morrow;
and as for to-day
it consists only in
the present tran-
sitory moment.
of this day 30 ne lyuen no more but ry3t as in pis moeneable and transitorie moment. pan pilke pinghe pat suffrip temporel condicione. a[1]poughe pat [it] bygan neuer to be. ne poughhe it neuer cese forto be. as aristotle demde of pe worlde. and al pou3 pat pe lif of it be streechid wip infinite of tyme. nit al*gates nis it no swiche ping pat men myysten trowen by ry3t pat it is eterne. for al pou3 pat it comprehende and embrace pe space of life infinite. nit algates ne [em]brate it nat pe space of pe lif alto-gidre. for it ne hap nat pe futures pat ne ben nat 3it. ne it ne hap no longer pe preterit3 pat ben ydon or ypassed. but pilke ping pan pat hap and comprehendip to-gidre alle pe plente of pe lif interminable. to whom pere ne failip nat of pe future. and to whom per nis nat of pe preterit escapid nor ypassed. pilke[e] same is ywitnessed or yproned by ry3t to ben eterne. and it byhonne by necessite pat pilke ping be alwey present to hym self and compotent. as who seip alwey present to hym self and so my3ty pat al by ry3t at hys plesaunce. and pat he haue al present pe infinit of pe moeneable tyme. wherfore som men trowen wrongfully pat whan pei heren pat it semid[e] to plato pat pis worlde ne had[de] neuer bygynnynge of tyme. ne pat it neuerre shal haue faylynge. pei wenen in pis manere pat pis worlde ben made coeterne wip his makere. as who seip. pei wenen pat pis worlde and god ben made to-gidre eterne. and it is a wrongful wenyynge. for oper ping is it to ben yladd by lif interminable as plato graunted[e] to pe worlde. and oper ping is it to embracen to-gidre alle pe presence to pe lif interminable. pe whiche ping it is clere and manifest
pat it is propre to pe deuine pouzt. ne it ne sholde nat
semen to vs pat god is elder pan pinges pat ben ymaked
by quantite of tyme. but rafer by pe propretre of hys
symple nature. for pis ilke infinit[e] moeuyng of temporel
pinges folwip pis presentaric estat of pe lyff inmoeneu-
able. and so as it ne may nat contrefeten it ne feyuen
it ne ben euene lyke to it. for pe inmoeneablete. pat is
to seyn pat is in pe eterne of god. ¶ it failep and
failep in to moeuyng fro pe simplicite of [the] pres-
sence of god. and disenecresip to pe infinite quantite of
future and of preterit. and so as it ne may nat han to-
gidre al pe plente of pe lif. algates zitte for as moche as
it ne cesip neure forto ben in som manere it semepl
somde[l] to vs pat it folwip and resemblip pilke ping
pat it ne may nat attayne to. ne fulfille. and byndep it
self to som manere presence of pis litel and swifte
moment. pe whiche presence of pis lytele and swifte
moment. for pat it berep a manere ymage or lykenesse
of pe ay dwellynge presence of god. it grauntep to
swiche manere pinges as it bitidip to pat it semepl hem
pat pisé pinges han ben and ben and for [pat] pe pres-
ence of swiche litel moment ne may nat dwelle per-for
[it] rauyssid[e] and took pe infinit[e] wey of tyme. pat
is to seyn by successioun. and by pis manere it is ydon.
for pat it sholde continue pe lif in goyng of pe whiche
litif it ne myxt[e] nat embrace pe plente in dwellynge.
and for pi yif we willen putte worpi name[s] to pinges
and folwen plato. lat vs seyn pan sopely pat god is
eterne. and pat pe worlde is perpetue. pan syn pat
every ingement knowe[p] and comprehendidp by hys ovn
nature pinges pat ben subiect vnto hym. peere is sopely
al-weise to god an eterne and presentaric estat. and pe

time, but rather
by the simple and
undivided pro-
perities of his
nature. The in-
finit re progression
of temporal
things imitates
the ever-present
condition of an
immovable life:
and since it can-
not copy nor
equal it from an
immovable and
unchanging state, it
passes into motion
and into an infinite
measure of past
and future time.
But since it can-
not possess at
once the whole
extent of its dura-
tion, yet, as it
never ceases
wholly to be, it
faintly emulates
that whose per-
fection it can
neither attain nor
express, by at-
taching itself to

the present fleeting
moment, which, because it
resembles the
durable present
time, impacts
those things that
partake of it an
appearance of
existence. But
as it cannot stop
or abide it pur-
poses its course
through infinite
time, and by
sliding along it
continues its
duration, the
plunditude of
which it could
not comprehend,
by abiding in a
permanent state.
If we would fol-
low Plato in giv-
ing things their
right names, let
us say that God
is eternal and the
world perpetual.
His knowledge,
superseding the
progression of
time, is ever pre-
sent, containing the
infinite space

5032 lyke—lyk
5034 [the]—from C.
5039 somde[l]—somde
5040 fulfille—fullyffen
5041 Tite—fr-m C., MS lykly
5042 whiche—which
lytele—from C., MS lykly
5046 ben (t)—yben
[pat]—from C.
5047 swiche—swych
5048 [it]—from C.
5051 myt[e]—myhte
5052 willen putte—wollen
putten
5052 name[s]—names
5053 sopely—sothly
5054 worlde—world
5055 owen—owne
5056 sopely—sothly
5057 al-weise—al-weise
science of hym pat oner-passe\p alle temporal moe\[ue\]-
m\ent dwellip in \pe \sympli\pe of hys presence and
embrace\p and consider\p alle \pe \infinit \spaces of tymes
preterit\p and futures \and lokep in \pe \symple knowynge
alle pinges of preterit ry\textit{t} as \pe \were \yon \presently
ry\textit{t} now \f. if \yon \wolt \pan \penke \and avis\textit{en} \pe
prescience \by whiche \it knowep \al\[le\] pinges \*pon ne
shall nat demen it as prescience of pinges to comen,
but \pon ne shall demen \[it\] \more ry\textit{t} fully \pat \it \science
of presence or of instance \pat \neuer \ne \fay\textit{le}p. \fo
\whiche \it \n is \nat \ycleped \pro\textit{vidence} \but \it \sholde \rare
be \cleeped \purueaunce \it \is \established \ful \fro ry\textit{t}
lowe pinges. and \byholdep from a-fer alle pinges ry\textit{t} as
it \were \pe \hey \hey\textit{ze}e of pinges. \whi \axest \pon \pan
or \why \disputest \pon \pan \pat \pilke pinges \ben \don \by
necesite \whiche \pat \ben \yseyen \and \ykrown \by \pe
denuye sy\textit{t}. \sy\textit{p} \pat \fo \so\textit{pe} \men \ne \maken \nat \pilke
pinges necessarie. \whiche \pat \pe\[i\] \seen \be \yon \in
hire sy\textit{t}. \fo \addip \pi \by\textit{holde}g\textit{e} any \necesite \to \pilke
pinges \pat \pon \byholde\textit{st} present. \f. \nay \quod \i. \p.
Certys \pan \yif \men \myste \maken \any \digne \comp\textit{arison}
or \collaciou\n of \pe \prescience \d\textit{iuine}. \fo \of \pe \prescience
of \manny\textit{de}. ry\textit{t} so as \se \seen \somme pinges in \pe
\temporal \presente. ry\textit{t} so see\textit{p} god alle pinges by \ys
etere present. \f. \wherfore \pes \duy\textit{ne} \pro\textit{vidence} \ne
chaun\g\textit{g}e\p \nat \pe \n\u\textit{ature} \ne \pe \pro\textit{prute} of \pinges \but
\byholdep \swyc\textit{he} pinges present to \yon \ward. \as \pe\i
shollen \bytiden \to \\z\o\w ward \in \tyme \to \comen. \ne \it \ne
\confounde\p \nat \pe \jug\textit{ement} 3 of \pinges \but \by \of \sy\textit{t}
of \ys \pou\textit{t} he knowe\p \pe \pinges \to \comen \as \wel
necesarie \as \nat necessarie. ry\textit{t} so as \whan \se \seen \to-
gidre a \man \walke \on \pe \er\textit{pe} \and \pe \sonne \arysen \in
[\the] \heuen. \al \be \it so \pat \se \seen \and \by\textit{holde}n \pat

5073 alte—\al
moe\[ue\]ment—moeuement
5063 penke—\penke
arise—\arise
5074 whiche—\whiche
al\[le\]e—\alle
5066 shall—\shall
5068 whiche—\whiche
5074 is—\is
5075 whiche—\whiche
5083 come—\come
5086 of sy\textit{t}—\o \\s\y\textit{lt}e
5087 he kno\textit{we}—\MS. \repeats
5090 [the]—\from C.
oon and pat oper to-gidre. 
it napeles 3e demen and
discerne pat pat oon is volunartie and pat oper is neces-
sarie. ¶ Ryzt so fun [the] deunye lokynge byholdynge
alle pinges vndir hym ne troublep nat pe qualite of
pinges pat ben certeynely present to hym ward. but as
to pe condicioun of tyne for sope pei ben future. for
whiche it folwip pat pis nis non oppinionu. but raper a
stedfast knowynge ystrengeped by sopenes. pat when
pat god knowepe any pingie to be he ne vnwoot nat pat
pilke pinge wantep necessite to be. pis is to seyn pat
when pat god knowepe any pinge to bitide. he woot wol
pat it ne hap no necessite to bitide. and yif pou seist
here pat pilke pinge pat god seep to bytide it ne may
nat vnbytide. as who seip it mot bitide. ¶ and pilke
pinge pat pat ne may nat vnbytide it mot bitide by
necessite. and pat pou streine me to pis name of neces-
sicys I wol wel confessen and byknowe a pinge of
ful sadde troupe. but vnpep shall peire any wyzt [move]
seen it or comen pe-to. but yif pat he be byholder of pe
deuynge pouze. ¶ for I wol answere pe pus. pat pilke
pinge pat is future when it is referred to pe deuyny
knowynge pan is it necessarie. but certys when it is vn-
dirstonden in hys owen kynde men sen it [is] utterly fre
and absolut from alle necessite. for certys per ben per two
maneres of necessites. pat oon necessite is symple as
pus. pat it byhouepe by necessite pat alle men be mortal
or dedely. an oper necessite is condicionel as pus. yif
pou wost pat a man walkip. it byhouepe by necessite pat
he walke. pilke pinge pan pat any wyzt hap yknowe to
be. it ne may ben non oper weyes pan he knowepe it to
be. ¶ but pis condicioun ne drawepe nat wip hir pilke
necessite symple. For certys pis 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 in-
sist that what God
for ees 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 the restraint;
but it is a truth that we
scarce can com-
prehend, unless
we be acquainted
with the Divine
counsels. For I
will answer you
thus. That the
5105
thing which is to
happen in relation
to the Divine
knowledge is
necessary; but,
considered in its
own nature,
seems free and
absolute. There
are two kinds of
necessity—one
simple; as men
must necessarily
die—the other is
conditional, as if
you know a man
walks he must
necessarily walk
—or that which is
known cannot
be otherwise than
what it is appre-
cended to be. But
this condition
does not infer the
absolute neces-
sity, for the
nature of the
thing itself does
not here consti-
tute the necessity,
but the necessity
arises from the
conjunction of
the condition. No
necessity
compels a man to
walk who does so
PE PROPER nature of it ne make pit nauȝt, but PE ADIECISSION
of PE CONDICTION makip it. For no necessite ne constrey nep
a man to [gon / pat] goop by his proper wille. Al be it
so pat when he goop pat it is necessarie pat he goop.

If Ryst on pis same manere pan. yif pat pe PURRUAUNCE
of god seeb any ping present. pan mot pigke *pinge be
by necessite. Al pou3 pat it ne hane no necessite of hys
owen nature. But certyse PE FUTURES pat bytyden by fre-
dom of arbitre god seeb hem alle to-gidire present3. Pise
pinges pan [yif] pei ben referred to pe deuyne sy3t.
Pan ben pei maked necessarie to PE CONDICIOUN of PE
deuyne knowynge. But certyse yif pigke pinges ben consid-
ered by hem self pei ben absolut of necessite. and ne
forleten nat ne cesen nat of pe liberte of hire owen
nature. Pan certyse wip outen doute alle pe pingus
shollen be doon whiche pat god woot by-forn pat pei
ben to komen. but somme of hem comen and bitiden of
[free] arbitre or of fre wille. Pat al be it so pat pei by-
tiden. bit Algates ne lese pei nat hire prope nature ne
beynge. by pe whiche first or pat pei were doon pei
hadden power nat to han bitidd. Boece. what is pis
to seyn PAN QUOD I. pat pinges ne ben nat necessarie by
hire prope nature. so as pei comen in alle maneres in
pe lykenesse of necessite by pe condicioun of pe deuyne
science. Philosophie. pis is pe difference quod she. pat
po pinges pat I PURPOSED[e] pe a litel here byform. pat
is to seyn pe somme arysynge and PE MAN WALKYNGE pat
perwhiles pat pigke pinges ben ydon. pei ne myȝten nat
ben vndon. napels pat oon of hem or it was ydon it
byhoued[c] by necessite pat it was ydon. but nat pat
oper. ry3t so it is here pat pe pinges pat god hap present.
wip outen doute pei shulle ben, but somme of hem descended of pe nature of pinges as pe somme arysynge, and somme descended of pe power of pe doers as pe man walkynge. If pan seide I, no wronge pat yif pat pise pinges ben referred to pe deuyne knowynge pan ben pei necessarie, and yif pei ben considered by hem selfe pan ben pei absolut from pe bonde of necessite. ryxt so [as] alle pinges pat appiere or shewep to pe wittes yif pou referre it to resoun it is vniuersel, and yif pou referre it or look[e] it to it self. pan is it synguler, but now yif pou seist pus pat yif it be in my power to chaunge my purpose. pan shal I voide pe purucaunce of god, whan pat peraunture I shal han chaunged pe pinges pat he knowe byform. pan shal I answere pe pus. If Cerys pou maist wel chaungen pi purpos but for as molecel as pe present sopenesse of pe deuyne purucaunce byholdep pat pou mayst chaungon pi purpose, and whetir pou wolt chaunge it or no, and whider-ward pat pou tourne it. pou maist nat eschewan pe deuyne prescience ryxt as pou ne mayst nat fleen pe syxt of pe present eye. al pou3 pat pou tourne pi self by pi fre wille in to dyuere accioun. If But pou mayst seyn aseyne how shal it pan be. shal nat pe dyuynge science ben chaunged by my disposicion whan pat I wol o pinge now and now an open, and pilke prescience ne seme p it nat to enterchaunge stoundes of knowynge, as who seip. ne shal it nat seme to vs pat pe deuyne prescience enterchaunge hys dyuers stoundes of knowynge. so pat it knowesomme tyme o pinge and somme tyme pe contrarie. If No for sopo. [qual I] for pe deuyne syxt, rennep to-forne and see p alle futures and clepe p hem azein truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bond of necessity. In the same way everything that is an object of sense is general when considered in relation to reason in particular when considered by itself. But you may say—If I am able to change my purpose I can deceive providence by changing that which she hath foreseen I would do. P. You may perhaps alter your purpose—but as providence takes note of your intentions, you cannot deceive her; for you cannot escape the divine prescience though you have the power, through a free-will, to vary and diversify your actions. But you may say—Shall the divine knowledge be changed according to the mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes? No, indeed! The view of the Deity foreruns 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
and retournip hem to be presence of hys propre know- 
yngue. ne he ne entrechauingep nat [so] as pou weneset pe 
stoundes of forknowyng [as] now pis now pat. but he 
av dwellynge comip byforn and enbracipe at o strook 
alle pi mutaciesns. and pis presence to comprehenden 
and to sen alle pinges. god ne hap nat taken it of pe 
bitydlynge of pinges forto come. but of hys propre sym-
plicite. ¶ and her by is assoiled pilke ping pat pou 
putttest a litel her byforne. pat is to seyne pat it is vn-
worpi pinge to seyn pat oure futures seuen cause of pe 
science of god ¶ For certys *pis strengpe of pe deuynye 
science whiche pat enbracep alle pinge by his present-
arie knowynge establissep manere to alle pinges and it 
ne awip nat to lattere pinges. and syn pat pise pinges 
ben pis. pat is to seyn syn pat necessite nis nat in 
pinges by pe deuynye prescience. pan is per fredom of 
arbitre. pat dwellep hool and vnwemmed to mortal men. 
ne pe lawes ne purpose nat wikedly meedes and peynes 
to pe willynges of men pat ben vnbounde and quiet of 
alle necessite. ¶ And god byholder and forwiter of 
alles pinges dwellep aboue and pe present eternite of hys 
syst renuep alwey wip pe dyunser qualite of oure dedes 
dispenseyng and ordeynynge medes to good[e] men. and 
tournements to wicked men. ne in ydel ne in veyn ne ben 
per nat put in god hope and prayers. pat ne mowen 
nat ben vnspedful ne wip oute effect whan pei ben ry3ft-
ful ¶ wipstond pan and eschewe pou vices. worshippe 
and love pou vertus. areise pi corage to ry3tful hoopes. 
zelde pou humble preiers an hey3e. grete necessite of 
prowesse and vertue is encharged and comauanted to 
3ow yif 3e nil nat dissimulen. ¶ Syn pat 3e worchen 
and doon. pat is to seyn 3oure dedes and 3oure workes

5186 [so]—from C. 
5187 (as) from C. 
5188 comb—south 
5190 hap—MS. hope 
5193 seyne—seyn 
5196 whiche—which 
5198 averip—oveth 

5190 bat is to—pre-
science—omitted 
5203 vnbounde—vnbouwen 
guit—quite 
5204 syst—white 
5207 good[e]—good 
5211 wipstond—MS. wip-

stonde, C. withstood 
5213 an hey3e—a hey3h 
prete—Gret 
5215 worchen—workyn 
5216 and (2)—or
by-fore pe eyen of pe Iuge pat seep and demep alle pinges. [To whom be goye and worship bi Infynyty tymes / AMEN.]

will feel that you are under an obligation to lead a good and virtuous life, inasmuch as all your actions and works are done in the presence of an all-discerning Judge.

EXPLICIT LIBER QUINTUS. ET VLTIMUS.

5217 by-fore—by-forn
5218 [To whom——Amen]—

ends with the following rubric:

Finito libro sit laus et gloria Christo Corpore scribentis sit gratia cunctipotentis
APPENDIX.

[Cambr. Univ. MS. li. 3. 21, fol. 52 b.]

Chwceer vp-on this fyfte metur of the second book

A Blysful lyf a paysyble and a swete
Ledden the poeple in the former age
They helde hem paiied of the fructes pat pey etc
Whiche pat the feldes yane hem by vsage
They ne weere nat forpampt with owtrage
Onknowyn was pe quyerne and ek the melle
They eten mast hawes and swych pownage
And dronken water of the colde welle

¶ Yit nas the grownd nat wounded with pe plowh
But corn vp-sprong vnsowe of mannes hond
pe which they gnoelded and eete nat half .I.-now rh
No man yit knewe the forwes of his lond
No man the fyr owt of the flynt yit fonde
Vn-koruen and vn-grobbed lay the vyne
No man yit in the morter spices grond
To clarre ne to sawse of galentyne

¶ No Madyr welde or wod no litestere
Ne knewh / the fles was of is former hewe
No flessh ne wyste offence of egge or spere
No coyn ne knewh man which is fals or trewe
No ship yit karf the wawes grene and blewe
No Marchant yit ne fette owt-landissh ware
No batails trompes for the werres folk ne knewe
Ne towres heye and walles rownde or square
What sholde it han avayled to werreye
Ther lay no profyt ther was no rychesse
But cersed was the tyme I dar wel seye

pat men fyrst dede hir swety bysynesse
To grobbe vp metal lurkyng in dirkenesse
And in pe Ruyerys fyrst gemmys sowhite
Allas than sprong vp al the cursyndnesse
Of couehtyse pat fyrst owr sorwe browhte

Thyse tyraunt; put hem gladly nat in pres
No places wyldnesse ne no busshes for to wynne
Ther pouerte is as seith diogenes
Ther as vitayle ek is so skars and thinne

pat nat but mast or apples is ther Inne
But per as bagges ben and fat vitaile
Ther wol they gon and spare for no synne
With al hir ost the Cyte forto a-sayle

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

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

Unforged was the hawberke and the plate
pe lambyssh peoiple voyded of alle vyse
Hadden no fantesye to debate
But eche of hem wolde oother wel cheryce
No pride non enuye non Auaryce
No lord no taylage by no tyranye
Vmblesse and pes good feith the emperice

39, 40 MS. transposes the lines 44 On—MS. Or
56 A line omitted, but no gap left for one.
Causer / Balades de vilage sanz peinture

If Yit was nat Iuppiter the lykerous
pat fyrst was fadyr of delicasie
Come in this world ne nembroth desyrous
To regne had nat maad his towres hye
Allas allas now may [men] wepe And crye
For in owre dayes nis but couetyse
Dowblenesse and tresoun and enuye
Poyson and manslawhtre and mordre in sondry wyse

If This wrecched worlde-is transmutacioun
As wele / or wo / now poeere and now honon
With-owten ordyr or wis descresyoun
Gouerned is by fortunes errour
But natheles the lakke of hyr fanowr
Ne may nat don me syngen thowh I. deye
Iay tout perdu moun tems et moun labour
For fynaly fortune .I. the deffye

If Yit is me left the lyht of my resoun
To knowen frend fro foo in thi merowr
So mochel hath yit thy whirlynge vp and down
I-tawht me for to knowe in an howr
But trewely no fors of thi reddowr
To hym pat ouer hym self hath the maystrye
My suffysaunce shal be my socour
For fynaly fortune I. thee deffye

O socrates pou stidfast chaumpyoun
She neuer myght[e] be thi tormentowr
Thow neuer dredest hyr oppresyoun
Ne in hyr chere fownde thow no saunour
Thow knewe wel the descyte of hyr colour
And pat heir most[e] worshipe is to lye
I knewe heir ek a fals dissimulour
For fynaly fortune .I. the deffye
Le respounce de fortune a pleintif.

\[\text{11} \] No man ys wrechchyd but hym self yt wene
And he \text{pat} hath hym self hat suffisaunce
Whi seysthow thanne y am \[\text{to}\] the so kene
\text{pat} hast thy self owt of my gonneaunce

Sey thus graunt mercy of thyn haboundaunce
That thow hast lent or this why wolt \text{pou} stryue
What woost thow yit how y the wol anaunce
And ek thow hast thy beste frende a-lyue

\[\text{32} \] I haue the tawht deuisyoun by-twene
Frend of effect \text{and} frende of cowntenauence
The nedeth nat the galle of no hyene
\text{pat} cureth eyen derkyd for penaunce

Now se\[st\] thow cleer \text{pat} weere in ignorauence
Yit halt thin ancre \text{and} yit thow mayst aryue
Ther bownte berth the keye of my substaunce
And ek \text{pou} hast thy beste frende alyue

\[\text{40} \] How manye haue .I. refused to sustigne
Syn .I. the fostred haue in thy plesauence
Wolthow thanne make a statute on \text{by} quyene
\text{pat} .I. shal ben ay at thy ordynauence
Thow born art in my regne of varyauence
Abowte the wheel with oother most thow dryue
My loore is bet than wikke is thi greuauence
And ek \text{pou} hast thy beste frende a-lyue

Le Respounce du pleintif contre fortune.

\[\text{41} \] Thy loore y Dempne / it is aduersyte
My frend maysthow nat reen blynde goddesse
\text{pat} .I. thy frendes knowe .I. thanke to the
Tak hem agayn / lat hem go lye on presse
The negardy in kepynge hyr rychesse
Prenostik is thow wolt hir' towr' asayle

37 se\[st\]—partly erased and \[i\]st written on it in a later hand.
41 igue of sustigne is in a later hand.
Wikke appetyt comth ay before sykenesse
In general this rewle may nat fayle

**LE RESPONSE DE FORTUNE COUTRE 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
The see may ebbe and flowen moore or lesse
The welkne hath myht to shyne reyne or hayle
Ryht so mot .I. kythen my brutelnesse
In general this rewle may nat fayle

**LE PLEINTIF**

Lo excussyoun of the maieste
Pat al purucyeth of his ryhtwysnesse
That same thinge fortune clepyn ye
Ye blynde beestys ful of lewednesse
The henene hath proprete of sykyrnesse
This world hath euer resteles traunayle
Thy laste day is ende of myn inter[es]sse
In general this rewele may nat fayle

**LENUOY DE FORTUNE**

Prynses .I. prey yow of yowre gentilityes
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
Pat but yow lest releue hym of hys peyne
Preyeth hys best frend of his noblesse
That to som betere est it he may attayne
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of the

Cheneleyn Assigny.

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Chenelere Assigne.

RE-EDITED FROM

THE UNIQUE MANUSCRIPT IN THE BRITISH MUSEUM,

WITH A PREFACE, NOTES, AND GLOSSARIAL INDEX,

BY

HENRY H. GIBBS, ESQ., M.A.,

OF EXETER COLLEGE, OXFORD.

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VI.

JOHN CHILDs AND SON, PRINTERS.
This short alliterative poem has already been edited by Mr Utterson, and presented by him in 1820 to the members of the Roxburghe Club; but as the few copies then printed are very rare, and as the work is a curious specimen of unrimed alliterative poetry of a comparatively late date, it has been thought worth while that it should be edited again for the Extra Series of the Early English Text Society.

A mere reprint of the former edition would not have been desirable, both because there are several mistranscriptions, and because the glossary appended to that edition is excessively meagre, and in some cases erroneous: but so much advance has been made since the date of that publication in the knowledge of our ancient tongue, that however much this edition may leave to be desired, there will be no great difficulty in correcting the errors of the former one.

Wherever the new transcript differed from the Roxburghe edition, I have with especial care compared it with the manuscript, so as to satisfy myself of the correctness of the new reading.

The poem consists of 370 lines; and is contained, with other pieces, in Caligula A. 2 of the Cotton MSS. in the British Museum. It professes to be taken from some other book (in the 7th line and elsewhere the author uses the expression, 'as pe book tellethe'), and appears to be an epitome of the first 1083 lines of the French poem, or rather 'lay' (in the sense in which Scott uses the word), which forms part of the volume marked 15 E. vj in the Royal Collection in the same library.

This French Manuscript contains many beautiful illuminations of excellent workmanship, two of which adorn the head of the first page (fo. 320) of the 'Chevalier au Signe.' The left-hand picture represents Queen Bietrix (as she is there called) sitting up in bed and looking very unhappy, while 'Matebrune' is carrying away a cot (nearly as big as the Queen's bed) with the seven children in it, clad four in green and three in purple, placed alternately. The right-hand picture represents the Knight 'Ielyas,' armed, and in his ship alone; the
Swan, 'ducally gorged, Or,' as a herald would say, sailing proudly before him. This picture is very like one of the compartments of the Ivory Casket, to which I shall presently refer.

Meanwhile, as this French chanson—so its author frequently calls it—appears to be the original from whence our English author drew his poem, I will give an outline of the longer history told in its 6000 lines, comparing it from time to time with the very entertaining English Prose Romance, printed by Copland early in the 16th century, and edited in 1858 by Mr Thoms.

THE STORY OF THE KNIGHT OF THE SWAN.

Briefly told it is as follows:

Beatrix, Queen of King Oryens of Lilefort, after some years of childlessness, conceived seven children at one burden (as a punishment for disbelieving the possibility of twins being begotten by one man); and when she is brought to bed, in her husband's absence, his mother substitutes seven puppies for the seven children, whom she consigns to Marques, or Marcon, a serf of hers, with orders for their murder: when the King returns she shows him the whelps as the Queen's offspring, and demands her death; but the King only allows her to be imprisoned.

The children (who were miraculously born with silver chains about their necks) are of course not slain, but fed by a hind in the forest, and tended by a hermit in his cell.

They are unfortunately seen by the Forester Maquarre, or Malquarrez, who tells the Queen; and by her desire he goes back to kill them and take away their chains. One, however, who is the hero of the tale, has gone out with the hermit to get food for the others; so that the forester finds only six of the children, and deprives them of their chains, upon which they are transformed into swans.

1 The poem begins 'Esoutez seigneurs pour Dieu lespitale
Que I'us vous garisse de la main au Dyable;' and every now and then the minstrel addresses his hearers to call their attention to his song. Thus when Elyas first comes to Nimaye, the next sentence begins 'Seigneurs oez chancou qui mont fait alcor.' After the battle with the friends of the prevost, comes, 'Seigneurs or esoutez chancou de grant baronaise;' and again, 'Seigneurs oez esoutez bonne chancou;' and 'Seigneurs oez chancou de bonne enlumine;' and 'Seigneurs oyez chancou qui est epray.'
The old Queen questions Marcon, and revenges herself on him by putting out his eyes.

When the Queen has been 11 years in prison, Matebrune prevails on the King to condemn her to be burnt; and the day is fixed accordingly, and she is led to the stake.

Meanwhile an angel appears to the hermit and orders that the child should go to the city, be christened Helyas, and fight for his mother. He does so, meets the procession, accosts the King, obtains his consent to the battle, borrows from him horse and armour, slays Mauquarre, who is the champion on behalf of the accuser, and frees his mother.

Matebrune flees to a castle; Helyas prays to God, who restores Marques’s sight. He tells his story to his newly-found father and mother, and all the court go to the water where the swans are swimming, and, their chains being restored to them, they resume their human form; all but one, who remains a swan.

Up to this time, as will be seen, the English poem faithfully accompanies the French one, excepting that as the poet means to make an end here, he summarily burns Matabryne, and says that the 6th brother continued always a swan for lack of his chain.

Moreover he makes no mention of the miracle of healing done on Marcus.

The French story proceeds with the abdication of King Oriant (on the plea that he has now lived a long time—plus que c. ans—) in favour of Helyas; with the siege of Matebrune’s castle, the death of her champion Hendrys by the hand of Helyas; her capture, confession, and burning; whereafter

*L’ame emportèrent dyables; ce fut la destinee.*

The angel then appears to King Helyas and bids him leave his father and mother, and seek adventures under the guidance of his brother the swan, who waits for him with ‘ung batel.’

He abdicates, and leaves the kingdom to Orions, and divers governments to his other brothers.

From this differs the English Prose Romance of the Knight of the Swan, which makes no mention of King Oryens’ great age, but makes
King Helyas surrender the kingdom again into his hands. Neither
does he mention Helyas's departure at the bidding of the angel; but
makes the swan-brother summon him by 'mervaylous cries,' to come
into the boat which he has brought, and which he guides, without
further adventure, to the city of Nimaye.

But in the French story he arrives soon at a city of Saracens, who
assault him and his swan;—but he is rescued by 30 galleys under the
guidance of Saint George (qui fit bon chevalier); and the four winds
also helped, raising a storm and drowning the Saracens.

It then tells how Elyas went on alone in his boat, with the swan,
till they came to a castle, called Sauvage, whose master was Agolant,
brother of Matebrune; how their provisions being exhausted, they
sought help at the castle; how Agolant received him well, but, after
hearing his story, seizes, imprisons, and promises to burn him eight
days thereafter.

But a page escapes and goes to Lilefort to King Orions, who goes
with a great force to succour his brother. The men arrive when
Helyas is already bound at the stake, and Agolant and all his men
have to go out to repel them;—a friendly hand releases Helyas, who
joins his brother's men, and slays Agolant.

Oryons goes back to Lilefort, and Helyas, summoning his brother
the swan, pursues his way to Nimaye.

There, in a tournament, he slays an Earl [of Francbourck, says
Copland], who, in a false plea before the Emperor Otho, is trying to
deprive [Clarysse] Duchess Dabullon [of Bouillon] of her lands;
and wins for himself the lands of Ardennes [of Dardaigne, in Copland]
belonging to the Earl; and also gets to wife Beatrice, the fair daughter
and heiress of the Duchess, by whom he has a daughter Idein or
Ydain, who in time becomes the mother of Godfrey of Bouillon.

He leaves Nimaye and goes to his duchy of Bouillon, conquering
in the way Asselin le prevost and many partisans of the deceased Earl,
who had laid an ambush for him.

Many perilous adventures then befell him in Bouillon, which are
recounted at considerable length; and afterwards the story tells how
that, his wife having disobeyed his commandment which he laid upon
her, not to inquire concerning his kith and kin, he departs from her,
and rides away to Nimaye, to take leave of the Emperor, and bespeak his protection for his wife, daughter, and lands.

Thence, amidst great lamentation of the Emperor and all his barons, he departs in his boat with his brother the swan, and no more is known of him.

Oncq ne seurent quelle part y fu tournes.

Then it passes on to tell of Godfrey Earl of Bouillon, his birth and deeds. How with the leave of the Emperor, Eustace Earl of 'Boulogne sur mer salee' went a courting to Ydain 'a la fresce coulour' (daughter of Helyas), then aged 13 years; how he married her; and how in the three years following she had three fair sons, Godfrey, Baldwin, and Eustace; and how that the eldest after many noble deeds went to Palestine, and took the Holy City. The poem ends with the assault and capture of Jerusalem and the crowning of Godfrey as its King.

The English Prose Romance takes up the story of Helyas where the French Poem leaves him, and tells how he arrived at Lilefort and is welcomed by his father and mother after his viij years' absence.

The Queen, it tells us, had a dream, in which she dreams that if they get the two cups which had been made of the 6th son's chain, and lay them on two altars, and set the swan on a bed betwixt the altars, and cause two masses to be said by devout priests who shall consecrate in the two chalices, the swan shall return to his own form: and 'Ryght so,' says Copland, 'as the priests consacred the body of our Lorde at the masse, the swanne retourned into his propre fourme and was a man,' and he was baptized, and named Emery.

'The whiche sith was a noble knight.'

'And thus,' he says, 'the noble king Oriant and the good queene Beatrice finabli recovered all their children by the grace of God, wherfore fro than forthon they lived holyly and devoutly in our Lorde.'

Now King Oriant had 'made a Religion' at the hermitage where his son Helyas had been brought up; and thither, after recounting his adventures, the good Knight of the Swan betook himself, with a simple staff in his hand, and made himself a 'Religious.'

And close to the convent he caused to be built a castle like to
that of Bouillon, and he called it Bouillon, and the forest that was about it he called Dardayne, after the land that he had won from the Earl.

The English story here goes on to tell of the marriage of Eustace Earl of Boulogne and Ydain daughter of Helyas, and of the birth of her sons Godfrey, Baldwin, and Eustace; and how that her mother, the Duchess of Bouillon, lamenting for the loss of her husband Helyas, sent messengers all over the world to find him; and how that Ponce, one of these messengers, went to Jerusalem, and meeting there the Abbot Girarde of Saincteron, which is nigh to Bouillon, they determined as fellow-countrymen to return together. How they lose their way, and come to the castle of Bouillon le restaure, and are struck by the likeness to their own Bouillon; how they inquire of the Curate, and hear who it was who built the castle and named the forest.

And how that they make themselves known to Emery and Helyas, and also to the King and Queen, who had come to live at the castle, and how they returned to their country, bearing a token from Helyas to his wife.

Then it tells how the Duchess and the Countess Ydain, whose sons were by this time adolescent, set forth to see their husband and father Helyas, and how they found him lying sick unto death, and how shortly thereafter 'he desceased in our lorde Jesu Chryst.'

How the ladies returned to Bouillon, and how the three noble brethren prepared themselves by a knightly education for the day when it should please God to give the kingdom of Jerusalem into the hands of Godfrey of Bouillon, the eldest born. 'And thus,' says Copland, 'endeth the life and myraculous hystory of the most noble and illustryous Helyas knight of the swanne, with the birth of the excellent knyght Godfrey of Boulyon, one of the nyne worthiest, and the last of the three crysten.'

The English romance, printed by Copland, is in some parts much fuller even than the French poem, going more into detail as to the wooing of King Oryens, and the cause of the enmity of Matabryne; but here and there the French 'chanson' has details which Copland's book does not give; such as the troublous adventures of
Helyas in his journey between Lilefort and Nimaye, and the acts and prowess of Godfrey, and his conquest of his kingdom; but as to the legendary hero of the story, the Knight of the Swan, the tale of his deeds until his retirement from the world is mainly the same, in the English prose and in the French verse.

THE CASKET.

This curious work, of which I have before made mention, is an ancient ivory one, of 14th-century workmanship, now belonging to Mr William Gibbs of Tyntesfield, co. Somerset, and formerly to his wife's family, the Crawley-Boeveys, Baronets, of Flaxley Abbey, co. Gloucester. It is 8 inches long, 5½ deep, and 5¾ inches high; and in its thirty-six compartments it gives the history of the Knight of the Swan; going no further than our poem, except that it depicts the capture of Matabryne's castle and the leave-taking and departure of Helyas. It is this last compartment that so nearly resembles the illumination at the head of the French poem.

I now proceed to describe the carvings in the several compartments, which are all of them remarkable for their accurate detail of arms and costume, and some groups, especially in Nos. 23 and 24, very spirited in their execution.

The top of the casket.

1. The King, Queen, and Matabryne on the wall. Mother and Twins below.
2. The King and the Queen in bed.
3. The King discovers that the Queen is with child.
4. The Queen asleep in bed: Matabryne carries off the children.
5. Matabryne delivers the children to Marcus.
6. Matabryne drowns the bitch in a well.
7. Matabryne presents the whelps to the King, who wrings his hands.
8. Marcus exposes the children in the forest.
9. Malkedras (?) thrusts the Queen into prison.
10. The hermit finds the children.
11. A hind suckles them; and Malkedras finds them.
12. Malkedras tells Matabryne.
The front of the casket.

13. Malkedras takes the chains from the children's necks.
14. They fly away as swans.
15. Matabryne praises and caresses Malkedras.
16. Matabryne taunts the King, and gets leave to burn the Queen.
17. A soldier is leading the Queen to execution; she has fallen on her knees and is praying. See l. 90, note.
18. The King is on his throne as if to see the burning. Matabryne and a man in armour behind him, counselling him.
19. The angel appears to the hermit and the child.
20. The hermit and the child set forth on their way.

The left side of the casket.

21. The King on his throne; the Queen presents the child as her champion, and Matabryne Malkedras as hers.
22. Combat between Helyas and Malkedras.
23. Helyas having slain Malkedras, bears away his head.

The back of the casket.

25. Helyas presents the head of Malkedras to the King.
26. Reconciliation of King Oryens and Queen Beatrice.
27. The King and Queen embrace Helyas.
28. King Helyas with a kneeling figure before him. He seems to be giving something into his hand; and perhaps it is a commission to a captain 'to prepare a lytle hoste,' as Copland has it.
29. His army march against Matabryne.
30. They prepare to assault
31. The castle and its defenders.
32. Capture of Matabryne.

The right side of the casket.

33. Helyas recounts his adventures to his father and mother.
34. The burning of Matabryne.
35. The King and the Queen gazing

36. At Helyas departing in his ship alone, led by his brother the Swan.

The letter from Mr Dallaway, and extract of a letter from Mr Way in the note below, give the opinion of those antiquaries on the date and artistic value of this casket. ¹

¹ Mr Dallaway's respectful compliments to Sir Thomas Crawley, with the cabinet he has so long detained. He should have returned it with more satisfaction had he been able to discover the whole of the history represented, which is too complicated for him to unravel.

Upon the upper compartment is evidently shown the well-known Legend of Isembard, Earl of Altorf, and Isenbard, his wife, with her supernatural progeny.

The two sons, who were preserved, were called Guelfo and Ghibelino, and their descendants were leaders of the factions by which the Italian States were distracted in the 12th century.

He is of opinion that the remainder of their legendary story is described around the sides of the cabinet, and is not without hopes that, when he can meet with a very scarce collection of German novels, entitled "Camerarii Horae Subesivas," it will furnish him with the whole of the detail.

The armour and weapons of some of the figures are decidedly those of the 14th century, when elaborate carving was in very general use, and many Greek artists were encouraged; which circumstance seems to establish the date of the specimen.

The enclosed drawing Mr D. begs that Sir Thomas will accept, with many thanks, for the permission he has obtained to have it etched. He will take care that justice be done to it, and hopes that Sir T. will find room in his portfolio for some of the proof impressions.

¹ Jan. 5, 1793.

¹ Sir Thomas Crawley.'

¹ Wonham Manor,

¹ Reigate, Nov. 20, '60.

¹ Dear Sir Martin,

Your kindness in permitting me to bring home your curious ivory casket has, as I anticipated, enabled me to ascertain the whole of the subjects represented upon it. After much fruitless research, and showing the casket to several learned friends, I have at length got the right clue, and all difficulty ceases. The subjects are all from one romance, known as the "Knight of the Swan," and not found in any of the abstracts of middle-age romances, by Ellis, Dunlop, or the Italian writer Ferrario. It has, however, been published, but the volumes containing it are of very great rarity.

I hope to send you an account of the romance, detailing the subjects as they occur on the casket. . . .

. . . . . . I should almost suggest only to repair the broken portions of the metal bands as they exist, not to renew those which have been
ORIGIN OF THE ROMANCE.

Little or nothing can be added, on this head, to what Mr Thoms has collected in his preface to the Knight of the Swan; and what I here write is chiefly drawn from that source.

Mr Utterson quotes Mr F. Cohen (Sir Francis Palgrave) for the opinion that the earliest form in which the story exists is in the Chronicle of Tongres, written by the Maître de Guise, and incorporated in great part into the Mer des Hystoires. There is also, he says, an Icelandic Saga of Helis, the Knight of the Swan, in which he is called a son of Julius Cæsar; and a similar legend is introduced into the German romance of Lohengrin, of which an edition was printed at Heidelberg as late as 1813. The story is still popular in Flanders, where a Chap-book, entitled De Ridder Met de Zwaen, was of frequent occurrence early in this century.

The immediate parent of the English prose romances on the subject appears to be the French folio printed in 1504, and entitled La Genealogie avecques les gestes et nobles faïtz d'armes du tres preux et renomme prince Godeffroy de Boulion et de ses cheualereux freres Baudouin et Eustace, yssus & descendus de la tres noble & illustre lignee du vertueux chevalier au Cyne. Avecques aussi plusieurs autres chroniques hystoires miraculeuses; tant du bon Roy Saint Loys comme de plusieurs aultres puissans & vertueux Chevaliers.

It was the first thirty-eight chapters of this work that were published in an English form by Robert Copland (which is the version edited by Mr Thoms); and Ames speaks of a translation published by Wynkyn de Worde, in 1512; but it is not now known to exist.

lost. . . . . . It is to be considered that these metal bands are not original. The ivory dates from about 1380; the metal work about 1550.

'B. Believe me, very sincerely yours,'  

'Sir Martin Crawley-Boevey.'

Mr Way says in another letter that photographs had been taken of the casket. These I have never seen, but a set has been prepared expressly for this edition.
The tradition that the great Godfrey of Bouillon was descended from the Knight of the Swan, has always been a favourite one, and one of the most interesting stories in Otmar's Volksagen is founded on it. Nicolas de Klere, in order to set right the common opinion in Flanders,

Om dat van Brabant die Hertoghen Voormaels, dicke syn beloghen Alse dat sy quamen metten Swane

[Forasmuch as the Dukes of Brabant have been heretofore much belied as that they came with a Swan],

professes to tell the truth about it in his Brabandshe Yeesten, written in 1318; and Marlaent refers to the same belief in his Spiegel Historiae.

On the other hand (through Godfrey, no doubt,) Robert Copland claims it as an honour for his patron, Edward Duke of Buckingham, that from the Knight of the 'Swan 'linially is dyseended my sayde Lorde.'

As to the portentous birth, which is the basis of the story, similar tales have been not unfrequently told. Amongst others there is one in which the house of Guelph is said to take its name from a like incident.

'Irmentrudes, wife of Isenbard Earl of Altorfe, accused a woman of adultery for bringing forth three children at a birth; adding withal that she was worthy to be sown in a sack, and thrown into the sea; and urged it very earnestly. It chanced in the year following, that she herself conceived, and in the absence of her husband, was delivered of twelve male children at one birth (though very little). But she, fearing the imputation and scandal she had formerly laid on the poor woman, and the law of like for like, caused her most trusty woman to make choice of one to be tendered to the father, and to drown all the residue in a neighbouring river. It fell out that the Earl Isenbard returning home, met this woman, demanding whither she went with her pail? who answered, "to drown a few baggage whelps in the river." The Earl would see them; and notwithstanding the woman's resistance, did so, and discovering the children, pressed her to tell the matter, which she also did; and he caused
them all to be secretly nursed; and, grown great, were brought home unto him, which he placed in an open hall with the son whom his wife had brought up, and soon known to be brethren by their likelihood in every respect. The Countess confessed the whole matter (moved with the sting of conscience), and was forgiven. In remembrance whereof, the illustrious race of the Welfes (whelps) got that name, and ever since hath kept it.

Westcote (whose words I transcribe, as his book is a privately printed one (1845) from his MS. c. 1600) quotes this story from one Camerarius (he says) of Nuremberg, as a companion to a story of the wife of a peasant of Chunleigh, co. Devon, who had seven children at a birth, and whose husband, for fear of having to maintain so many mouths, resolves to drown them, and declares to the Countess of Devon, who meets him while on his errand, that they are but whelps. She rescues them and provides for them.

In French history we have a story somewhat analogous, in the efforts of the monks to separate Robert Capet and his wife, by persuading him that she had given birth to a monster.

The after part of the story of our book is the old one told with many variations from the time of the Shepherd David until now, of extreme youth, with the aid of the grace of God, vanquishing in battle the evil-doer, though a man of war from his youth.

THE VERSIFICATION OF THE POEM.

Coming now to the versification of the poem: I have thought it useful to analyse it so as to ascertain how far the author has kept himself to the rules of alliterative verse, as collected by Mr Skeat in his Essay on the subject prefixed to the 3rd volume of the Percy Folio.

The author seems to have contented himself with preserving generally the proper swing of his metre, the accentuated syllables marking it, in most cases, fairly well: but it often halts, the soft or unaccentuated syllables being awkwardly and too prodigally used, and the rime-letters very frequently falling on those syllables.

In many couplets the alliteration is utterly irregular, and in 10 couplets I can discover none at all.

1 21, 34, 106, 225, 232, 334-6, 343, 367.
In 22 others¹ he has satisfied himself with a feeble sprinkling of
the same letter through the verse without any regard to the loud
syllables; as

60. at a chamber dore as she forth sowte

sometimes also supplementing the weakness of one alliteration by
adding a second in the same couplet; as

241. that styked styffe in her br zestes · Þat wolde þe qwene breyne
287. A kayte kayte hym by þe honde · ðæd and lyn of þe route.

The couplets in which there are but two rime-letters are very
many; no less than 143² out of the whole number of 370; and
there are eight couplets³ with four rime-letters.

The other variations from the established rule are: (a.) The
occurrence of the chief letter on the second instead of the first loud
syllable of the second line, which is found 64 times,⁴ and of these
64, 29(⁵) occur in couplets with but two rime-letters.

(b.) The occurrence of two rime-letters in the second line of the
couplet, and but one in the first, in 37 couplets.⁶

(c.) The absence of the chief letter in the second limb of the
couplet occurs 20 times.⁷

(d.) The rime-letters occur very often indeed upon unaccentuated
or ‘soft’ syllables; so often, as to lead one to think that the author
must have deemed his task fully done, if only there was any allitera-
tion at all. The number is 72,⁸ besides three in the next class.

¹ 13-4, 32, 49, 52, 60, 81, 96, 113, 132, 145, 158, 165, 185, 199, 210-1, 218,
272, 281-2, 351.
² 5, 6, 8, 10-1, 16, 24, 30-1, 40-1, 45-6, 54, 58, 63, 65, 75-6, 80, 82, 88, 90,
95, 99, 101, 103-5, 108, 110, 114-5, 120-1, 127-9, 137, 139, 142, 146, 149-50,
154-5, 160-2, 166-7, 172, 174, 181, 184, 189, 191-2, 195-6, 200-1, 208, 222, 227-9,
231, 240-1, 244, 247, 250-3, 256, 258, 264-5, 268-9, 271, 273, 280, 285-6, 290,
292, 294, 296, 299, 300, 302-6, 309, 314-6, 320-1, 323, 325, 327-8, 338, 335-4,
368-70.
³ 2, 35, 42, 91, 152, 183, 239, 360.
⁴ 1, 4, 20, 25-6, 30, 42, 53, 69, 70, 112, 136, 156, 173, 179, 183, 202, 212,
217, 226, 236, 239, 248, 261, 295, 310, 313, 317, 319, 324, 329, 331, 334, 335,
359. (⁵) 22, 37-8, 48, 56, 64, 86, 123, 140, 144, 164, 177, 182, 187-8, 190, 194,
203, 206-6, 207, 214, 236, 238, 246, 254, 308, 312, 363.
⁶ 1, 12, 17, 23, 31, 78-9, 83-4, 107, 119, 135, 138, 141, 151, 159, 169, 170,
⁷ 19, 50, 59, 67, 125, 153, 157, 163, 215, 219, 257, 259, 277, 279, 289, 332,
346-7, 352, 364.
⁸ 2, 7, 23, 25-6, 28, 31, 35, 39, 40, 50-1, 66, 70, 73, 77, 79, 82, 102-3, 108-9,
(e.) Where the chief letter occurs in the initial catch of the
second couplet.¹

There are also ten couplets² with separate alliterations in each
line, and

Seven,³ in which there are no rime-letters in the first line.

And the couplets that appear to conform strictly to the canon of
alliteration which provides that there shall be three rime-letters in
each couplet, viz. two (sub-letters) in the accentuated syllables of the
first line or limb of it, and one (the chief letter) on the first accentu-
ated syllable of the second line, are 48 in number;⁴ such as

92. Now leve we þis lady · in langour & pyne
147. They stoden alle style · for stere þey ne durste

But of these 48, the alliteration is not always perfect, wv having to do
duty with words beginning with Oo (l. 29); D being once used as a
rime-letter to T (l. 27), and the G in gladness being once considered
mute, so as to rime the word with 'lay in langour' (l. 57).

The former editor draws attention to the existence of some rime-
endings in this poem, but they seem to me to be accidental rather
than intentional.

Mr Skeat enumerates them in his essay, and I set them down
here, excepting those in lines 260-1, where he has been misled by
the former editor's mistaking the long second r in marre, and reading
it marye; and in 28, 29, where the editor has mistaken leue for leue;

12-13, where and there
31-32, were and there
158-159, sHeyle and leyde. This is not a rime at all.
166-167, faste and caste
198-199, } swaunnes and cheynes. A very doubtful rime.
350-351,

¹ 55, 75, 96.
² 41, 72, 85, 111, 216, 249, 266, 275, 350, 365.
⁴ 3, 9, 15, 18, 27, 29, 33, 36, 39, 43, 47, 57, 61-2, 71, 74, 87, 89, 91-4, 97-8,
100, 124, 131, 133-4, 147-8, 171, 193, 197, 213, 260, 263, 276, 297-8, 301, 307,
311, 322, 339, 349, 360-1, 366.
237-238, were and mysfare; and I may add 359-60, made and bleddle.

But among these there are but three rimes which are at all perfect; and it may be observed that in the 370 lines (from 200 to 570) of William of Palerne, which I have searched cursorily, there are as many:

As, 210, pat of horne ne of hounde · ne mist he here sonne.

236-7, telle and wille

337-8, specho and riche

404, as euene as ani wizt · schuld attely bi siʒt

490-1, wise and nyce

563-4, neve and sheve;

so the rimes must, I think, be considered as an inadvertence on the part of the poet, and not as an intended embellishment.

CHARACTER OF THE MS.

The manuscript is neatly written in a handwriting of about 1460; and seemingly with few, if any, errors. At first sight the letter Thorn appears to be used indiscriminately for Th, but I find that it is never used at the beginning of a line, and never at the end of a word, whether it be written, for example, serveth, or serveth. The Th is used in proper names; and the few other cases where it is found are, with one exception (thykke), where the sound occurs before the vowel e. Thus Sythen, Murther, Ferther, Therefore, and Beetheth, are thus spelt whenever they are found; and These is only once spelt þefe.

The ʒ is constantly used, representing gh in the middle of words and y at the beginning.

In most cases where we write er in our modern speech, and especially in word-endings, such as after, water, together, &c., the scribe uses a contraction representing ur, making the words aftur, warur, &c.

Where the double l is crossed (ɬ), a final e has been assumed.

DATE AND DIALECT OF THE POEM.

The date of our poem in its present form appears to be the latter
end of the 14th century; and the dialect in which it is written is Midland, and probably East Midland, as will be seen by the following observations.

The present indicative plurals of regular verbs end everywhere in -en. There appears to be an exception to this in l. 72, 'hein that it descrivethe;' but 'hem' may either be miswritten for 'her;' or else perhaps it is used indeterminately, as 'they' and 'them' are sometimes used now-a-days.

It is not West Midland; for the 3rd sing. indic. almost universally ends in -eth; the only exceptions being 'lykes' in l. 134; 'weules' in ll. 155 and 178; 'lunnces' in l. 323, and 'formerknes' in l. 362, though this last (see the note on the line) is a doubtful instance. Robert of Brunne also uses this termination in -es; but always, apparently, for the sake of the rime.

The second person sing. indic. ends in -est; excepting the word 'fyndes' in l. 305. 'Thou were' is used in lines 236-7.

In many instances the e final is omitted in the past tense of weak verbs; as, delyvered, 155 and 178; graunted, 189 and 246. See also ll. 18, 24, 28, 39, 62, 91, 107, 108, 255, 275, 281, and 339.

There are some terminations in -eth, used instead of -ed for the perfect participles of regular verbs. See ll. 78, 175, 200, 209, 310.

The plurals of nouns end almost universally in -es; the only exceptions being lond-is, l. 16, lyon-ys, l. 214, and bell-ys, l. 272 (which are perhaps only variations made by the copyist); dom-us, l. 91; and chylderen, ll. 20 and 82.

Fader is uninflected in the possessive case, l. 203. The other genitives are in -es.

Some nouns of time and measure are uninflected in the plural; as zere, l. 89, 243 (we say now 'a two-year-old colt'), and myle, l. 95 (we say now 'it is a two-mile course').

Of the personal pronouns—
I is always used, and not It.

All people alike, king and peasant, Thou and Thee one another, without the distinction of rank, such as is shown in William of Palerne, by the use of Ye and You. In one instance, l. 26, the King addresses the Queen as Ye. hym is the objective singular, and Hem
(in one instance *Ham*, probably for *jam*—a Northern form) the plural: *Them* is never used.

*She* is the 3rd person fem. nominative, and *Here* or *Her* objective, the latter being used 8 times in the poem, and the former 9.

*Hit* and *It* are used about equally, the latter rather more frequently. *They* is always used in the plural.

The possessive pronoun of the 3rd person feminine, is *Her* or *Here*. In the plural of all genders it is *Here*, and once *Her*.

The negative form of the verb To *Be* is once used in *Nere* = *ne* were, l. 3.

The imperfect participles end always in *-yne*.

This is contrary to early Midland usage, and seems to show that the dialect here employed must have been spoken in the Southern part of the East Midland district, *-yne* being a Southern form, though it is used in another East Midland book, 'Body and Soul,' l. 396 [brennynge], and by Robert of Brunne 'Handlyng Synne,' and by Chaucer. But as the peculiarities of each dialect were no doubt always understood by the neighbours on the borders of the several districts, and by degrees became naturalized beyond their ancient limits; so probably at the time when the Cheualere Assigne was written, the Southern and Midland dialects at least were beginning to blend and form a common language.

One peculiarity in this author's style is a strange mixing of past and present tenses; i.e. in the same sentence he constantly, as does also Chaucer sometimes, uses the historical present, and the perfect. Thus in l. 229,

' The chylde *stryketh* hym to, & toke hym by þe brydelle.'

See also lines 63, 115-16, 151, 155, 173, 178, 190, 221, 267, 332, 341, 355, 361-2, and 365.

Mr Morris writes, 'The Dialect in its present form is East Midland. But as we do not find [other] East Midland writers adopting alliterative measure in the 14th century, I am inclined to think that the original English text was written in the N. or N.W. of England, and that the present copy is a mere modified transcript. This theory accounts for the *es's* in the 3rd person [sing.], which are
not required for the rime, and may be forms belonging to the earlier copy, and unaltered by the later scribe.

I have to thank Mr Morris, Mr Skeat, and Mr Furnivall for their kind suggestions during the progress of my work, and I must make also my acknowledgments to Mr Brock for his faultless transcript.

Although, therefore, I suppose that, from their uncertain character, the dialect or grammatical peculiarities of this poem are not of any particular value in the history of the language, yet as it is at any rate a contribution to that history, and as I think that whatever is worth doing at all, is worth doing thoroughly, I have made the Glossary as copious and accurate as I could. Besides, there is some spirit and vigour in the Poem itself; and I hope the reading of the little book may be as entertaining to the members of the Early English Text Society, as the editing of it has been to me.

H. H. G.
Alle weldynge god · whenne it is his wylle,
Wele he wereth his · werke with his owne honde:
For ofte harmes were hente · þat helpe we ne myȝte;
Nere þe hyȝnes of hym · þat lengtheth in heuene.

For this I saye by a lorde · was lente in an yle,
That was kalled lyor · a londe by hym selfe.
The kynghe hette oryens · as þe book telleth;
And his qwene bewtrys · þat bryȝt was & shene:

His moder hyȝte Matabryne · þat made moche sorwe;
For she sette her afȝye · in Sathanas of helle.
This was chefe of þe kynde · of cheuelere assygne;
And whenne þey sholde in-to a place · it seyth fulle
wele where,

Sythen after his lykynghe · dwellede he þere,
With þe his owne qwene · þat he loue myȝte:
But alle in langour he laye · for lote of here one,
That he hadde no chylde · to cheuene his londis;

But to be lordeles of his · wheane he þe lyf lafte:
And þat honged in his herte · I heete þe for sothe.

Line 5. See note on l. 23.
6. lyor. In the French poem it is Lilefort, and in Copland also.
7—9. The King is called Oriant in the French version, and the Queen Bietrix, and the King’s mother Matabryne.

This ‘must mean ‘this King.’
11. I cannot make sense of this line. ‘Sholde’ = should go, and ‘it’ means the book.
18. honged in his herte = weighed upon his mind.
As he went vp on a wall, pleyng hem one,
Bothe he kyng & he qwen: hem selfen to-gedere: 20
The kyng loket a-downe & by-helde vnnder,
And sey3 a pore womman: at he zate Sytte,
Withe two chylderen her by-fore: were borne at a
byrthe;
And he turned hym penne. & teres lette he falle. 24

Sythen sylked he on-hys & to pe qwene sayde,
'Se se pe zonder pore womman: how pat she is pyned
Withe twynlenges two & pat dare I my hedde wedde.'
The qwene nykked hym with nay & sayde 'it is not
to lene:
Oon mane for oon chylyde & two wyymmen for
tweyne;
Or ellis hit were vnsemeyle pynge: as me wolde penke,
But eche chylyde hadde a fader: how manye so pe
were.'
The kyng rebukede here for her worses ryzte pere; 32
And wheane it drow3 towarde pe nyzte: pe pyned

to bedde;
He gette on here pat same nyzte: resonabullye manye.
The kyng was witty: whenne he wysste her with
chylyde,
And penkedelowely our lorde: of his loue & his
sonde. 36

19. walle. The French has 'tour.'
23. Chaucer frequently omits the
relative, as is done here.
26. 'is pyned' must mean 'has
waverned,' or been in pain.
28. it is not to lene. The edition
of 1820 has lene. In the French it is
vous partez de neant.
29. This means, 'One man can be-
get but one child, nor can one woman
have more than one at a time by the
same man. Two honestly-begotten
children must needs have two mothers.'
Twins were once thought to reflect on
the mother's chastity.
The French poem has

Sa deux hommes ne sest livree chrar-
nellement.
31. how manye so == howso[ever]
many.
32. ryzte there == On the spot.
33 & 37. drowȝ and drowȝe. 'The
correct form is drom.'—R. Morris.
34. He gette, &c. It is printed
gotte in the Roxb. ed., but the word
is plainly gette in the MS. The French has

Engendra la seigneur en la dame
vaillant
vij enfants celle nuit en ung enge-
drement.
MATABRYNE ORDERS MARCUS TO DROWN THEM.

But whenne it drouȝte to þe tyme · she shulde be de-
lyuered,
Ther moste no woman comen her nere · but she þat
was cursed,
His moder matabryne · þat cawsed moche sorowe ·
For she thowȝte to do þat byrthe · to a fowle ende. 40
* Whene god wolde þey were borne · þenne browȝte
she to honde
Sex semelye somes · & a dowȝter þe seneȝeth,

MATABRYNE. ·;

All safe & alle sounde · & a seluer cheyne
Eche on of hem hadde · a-bowe þis swete swyre. 44
And she lefte hem out · & leyde hem in a cowche;
And þenne she sente aftur a man · þat markus was
called,
That hadde servod her-seluen · skylfullye longe:
He was trewe of his feyth · & loth for to tryfulle;
* She knewe hym for swych · & triste hym þe better;
And sayde, ‘þou moste kepe counsell · & helpe what
þou may:
The fyrste greynne watur · þat þou to comeste, 51
Looke þou caste hem þer-In · & lete hym forth the slyppe:
Sythen seche to þe courte · as þou nowȝte hadde sene,
And þou shalt lyke fulle wole · yf þou may lyfe aftur.'

39. ‘þat cawsed moche sorowe,' these words, and ‘the cursede man in his feyth,' are, like the Homerie ποιετ ας ωνσ and ποιμενα λαω, applied as a sort of verse-tag to fill up the line, and serve as constant epithets respectively to Matabryne and Malkedras.
40. do... to a fowle ende. See l.138.
41. swych. Wrongly printed swyght in the Roxb. ed.
42. triste. Wrongly printed tristed, in the same, moste; the e is superfluous.
43. kepe counsell = be secret.
44. hym for hem.
45. seche = betake thyself. Comp. Ezekiel xiv. 10, ‘him that seeketh unto him.'
46. Markus, called Marques and Mareon in the French poem.
47. knewe, should be knew; the e is superfluous; but it is so in the MS.
48. lyke full wole = be well-liking = prosper. Comp. ‘fat and well-liking,' Ps. xci. 13; ‘worse-liking,' Daniel i. 10. ‘I believe the original construction was, “And it shall like þe ful wel” = and it shall please thee full well. See l. 134.'—R. Morris.
Whene he herde pat tale · hym rewede pe tyme;
But he durste not ferne · what pe qwene wolde.

The kynge lay in langour · sum gladden to here;
But pe fyrste tale pat he herde · were tydynge febule,
Whene his moder matabryne · browyte hym tydynge.
At a chamber dore · as she forthe sowyte,
Seuenne welkesh pe sawe · sowkyng pe damme,
And she kawyte out a knyfe · & kylled pe byche;
She caste her penne in a pytte · & taketh pe welpes,
And sythen come byfore pe kynge · & vp on-hyze she seyde,

Sone paye pe with by qwene · & se of her berthe.'
Theyne syketh pe kynge · & gynnythe to morne,
And wente wele it were sothe · alle pat she seyde.
Theyne she seyde, 'lette brenne her a-none · for pat is pe beste.'

Dame, she is my wedded wyfe · fulle trewe as I wene,
As I haue holde her er pis · our lorde so me helpe!'

'A, kowarde of kynde,' quod she · ' & combred wrecche!
Wolt pou werne wrake · to hem pat hit deserue?'

'Some pat I se hit noyte · what may I seye elles?'
Theyne she wente her forthe · pat god shalle confounde,
To pat febule per she laye · & felly she bygynmeth,
And seyde, 'a-ryse wrecche qwene · & reste pe her no lengur;
Thow hast by-gylethe my sonc · it shalle pe werke sorowe:
Bothe howndes & men · haue hadde pe a wylle:
Thow shalt to prisoun fyrste · & be brente aftur.'

60. sowyte. See note on l. 53.
64. come. The correct form is com.
on-hyze = aloud.
68. lette brenne her = have her burnt.
72. desperueth. As to this termina-
tion in -eth, see Preface, p. xvi.
75. See note on l. 190.
78. by-gylethe. The final e is un-
necessary; but there is a contraction representing it in the MS.
Thenne shryked pe zonge qwene & vp on hy3 and, in spite of her mans,

crythe,

' A, lady,' she seyde · 'where ar my lefe chylderen?'

Whene she myssede hem þer · grete mone she made.

By þat come tylte · tyrannites twyne,

And by þe byddynge of matabryne · a-non þey her hente,

And in a dynmne pryson · þey slongen here deep,

And leyde a lokke on þe dore · & leuen here þere:

Mete þey caste here a-downe · & more god sendethe.

And þus þe lady luyede þere · elleuen yere,

And mony a fayre orysoun · vn-to þe fader made,

That saued Susanne fro sorowefulle domus · [her] to

sanæ als.

Now leue we þis lady·in langour & pyne,

And turne aȝeyne to our tale · towardæ þese chylderen,

And to þe man markus · þat murther hem sholde ;

How he wente þorow a foreste · fowre longe myle,

Thylle he come to a watær · þer he hem shulde in

drowne ;

And þer he keste vp þe clothe · to knowe hem better,

And þey ley & lowæ on hym · louelye alle at ones :

' He þat lendethe wít,' quod he · 'leyne me wyth sorrowe,

If I drowne you to day · thowghe my deth be nyæ.'

Thenne he leyde hem adowne · lappedde in þe mantelle,

And lappedde hem, & hylyde hem · & hadde moche

rewethe,

That swyche a barmeteme as þat · shulde so be-tyde.

Thenne he takethe hem to eriste · & aȝeyne turnethe. 104

81. See note on l. 64.
84. By þat = by that time, then.

tyrauntes. The French poem has

Sers (serfs).

86. slongen. Roxb. ed. has flongen,

which is an error of transcription.
90. This particular orison, with

Susanna for its example, finds a place

in the French poem, not at this point,

but during the procession from the

city to the place of burning, Mata-
bryne's remark thereon being 'ça ne

commt ung bouton.'

91. domus. This might be a mis-

writing for 'dom (=} doom) ns,' as

the former edition reads it; but it is,

no doubt, a plural in ns, the word her

having slipped out.

99. wit. Wrongly printed xth in the

former edition.

103. swyche. See note on l. 49.
MALKEDRAS SEES THEM, AND TELLS MATABRYNE.

But some pe mantelle was vn-do with mengyng of her legges; They cryedde vp on-hyce with a dolefulle stuenne, They chuynerd for colde as cheuerynge children, They joskeud, & cryde out & pat a man herde, 108
An holy hermyte was by & towarde hem comethe: Whenne he come by-tore hem on knees penne he felle, And cryede ofte vpon cryste for somme sokour hym to sende,
If any lyfe were hem lente in pis worlde lengur. 112
Thenne an hynde cometh fro pe woode remynge fulle swyfte, And felle be-fore hem adowne, pey drowye to pe pappes;
The hermyte prowde was per-of & putte hem to sowke:
Sethen taketh he hem vp & pe hynde folowethe, 116
And she kepethem per whylle our lorde wolde.
Thus he noryscheth hem vp & criste hem helpe sendethe.
Of sadde leues of pe wode wrowyste he hem wedes.
Malkedras pe fostere pe fende mote hym haue, 120
That cursedde man for his feythe he come per pey weren,
And was ware in his sy3te syker of pe children;
He turnde a3eyn to pe courte & tolde of pe chaunce,
And menede byfore matabryne how mony per were. 124
'And more merueyle penne pat Dame a seluere cheyne
Eche on of hem hath abowte here swyre.'
She seyde, 'holde py wordes in chaste pat none skape fether;
I wylle soone aske hym pat hath me betrayed.' 128

119. sadde leues of pe wode. Fr. 124. menede. Wrongly printed fenilles de loriers.
120. Malkedras is called in the French MS. Malquarrez and Man-
127. holde thy wordes in chaste = quarre.
mevede in the Roxb. ed.
HE ROBS SIX OF THEIR SILVER CHAINS. THEY BECOME SWANS.

Thoune she sente 
at* markus 
pat murther hem who questions Marcus.
And askede hym, in good feythe 
what felle of 
chyrden:
Where she hym asked hadde 
he seyde, 'here he sothe;
Dame, on a ryucre banke 
lapped in my mantelle, 132
I lafte hem lyeynge there 
ene 
for sothe:
I myyte not drowne hem for dole 
do what he lykes.'
Thoune she made alle prest 
& (putt) out bothe 
hec yen.
Moche mone was therfore 
but no man wyte moste. 136
`s Wende 
asyne malkedras 
gete me he cheynes, 
And with he dynte of 
swerde 
do hem to dethe;
And I shalle do he swych a 
turne 
& 
yte hy3e, 
That he shalle lyke ry3te wele 
terne of 
lyue.' 140
Thoune he hatefulle thefe 
yed hym fulle faste,
The cursede man in his feythe 
come per pey were.
By peenne was pe hermyte go in-to pe wode 
& on of 
pe chyrden,
For to seke mete 
for pe other sex,
144
`Whyles he cursed man 
asseyld he other:
And he out withe his swerde 
& smote of he cheynes.
They stoden alle stylle 
for stere pey ne durste;
And when he cheynes felle 
hem fro 
pe 
flowe vn vp 
swanen
To he ryure by-syde 
withe a rewfulle steuenne.
And he takethe vp he cheynes 
& to he cowrte 
turnethe,
And come by-fore he qwene 
& here hem bytakethe:
Thoune she toke hem in honde 
& heeld he 
fulle 
stylle;
She sente 
44
148
133. The Roxb. ed. omits putt, which has been added in the margin of the MS. by the original scribe.
138. do. See note on l. 40.
140. See note on l. 54.
And whene he man was comen: Jeane was pe qwene blythe,
And deliuered hym his wey3tes & he from cowrte wendes:
She badde pe wesselle were made · vpon alle wyse: 156
The goldeismyth gooth & beetheth hym a fyre · & breketh a cheyne, 160
And it wexeth in hys honde · & multypleythe swyde:
He toke put opur fyue · & fro pe fyuer hem leyde,
And made hollye pe cuppe ⋅ of haluendelle pe sixte. 160

The goldsmith tells his wife, and seeks her counsel.

She says, ‘Keep the rest!’ The Queen has full weight. What would she have more?'
[Fol. 127 b]  

And thus he seythe to his wyse · in sawe as I telle.
‘The olde qwene at pe courte · hathe me bytaken
Six cheynes in honde · & wolde haue a cowpe; 164
And I breke me a cheyne · & halfe leyde in pe fyuer,
And it wexede in my honde · & welledo so faste,
That I toke pe opur fyue · & fro pe fyuer caste,
And haue made hollye pe cuppe ⋅ of haluendele pe sixte.’ 168

‘I rede pe,’ quod his wyse · ‘to holden hem styyle;
Hit is porowe pe werke of god · or pey be wronge womnen;
For whome here mesure is made · what may she aske more?’ 171

He gives the old Queen the cup and the half chain.

And he dedde as she badde · & busked hym at morwe;
He come by-fore pe qwene · & bytaketh here pe cowpe,
And she tokit it in honde · & kepte hit fulle elene.
‘Nowe lefte ther ony ouur vn-werkethe · by pe better trowthe?’
And he recheth her forth · haluendele a cheyne: 176

162. The conversation between the goldsmith and his wife is much longer and more dramatic in our poem than in the French.
170. wronge womnen=wrongly (i.e. wrongfully) acquired.
And she rawaste hit hym amonge. & seyde she ne rowaste;

But delyuere hym his scryuse & he out of cowrte wendes.

'The curtesy of Criste,' quod she. *be with pese
opur cheynes!*

They be delyuere out of pis worlde were pe moder eke,
Theune hadde I pis lunde. hollye to myne wynde:
Now alle wyles shalle fayle but I here dethe werke,
At morn she come byfore pe kynges & by gam ne fulla
keene;

'Moche of pis worlde some wondret the on pe alone,
That thy qwene is vnbrente so meruelous longe,
That hath serued pe dethe if pou here dome wyste:
Lette somme we folke vpon ethe a syde,
That pey bene at by synte pe .xj. day assygned.'

And he here grantet *pat* withe a gryme herte;
And she wendeth here adown & lette hem a-none
warne.

The nysse before pe day *pat* pe lady shulde brene,
An Angelle come to pe hermyte & askede if he slepte:

'The angelle seyde, *criste sendeth pe worde* of pese
six chemotherapy;

And for pe sauyne of hem *hanke pou haste serueth:
They were pe kynges Oriens wytte pou for sothe,

She gives him the half chain and his pay.

She seeths the King for leaing his Queen so long unburnt,

and bids him summon his folk.

He grieves; but grants it.

The night before the burning comes an angel to the hermit.

179. *Puis dist entre ses dents assez bassetement*

Bien suis de ceula deliere alez
sont roirement
Se leur mere estoit arse ne me
chaudroit neant.

And then, she continues, *by my enchantments I will cause that my son
never marries again, and so I shall have all the land at my command.*

186. serued. In the Roxb. ed. this is erroneously printed *dysered.*

If thou here dome wyste = if thou
knewest what her sentence ought to be.

190. wendeth here. *wend* is here
used reflexively as *went* is in I. 75,

and *hyse* in I. 141, after the French
s'en albe. Comp. Shaksp. 2 Gent. of Ver. IV. 4: *'I., goes me* to the fellow.* The phrase in the text seems to make it more probable that this *me* is the personal, and not the indeterminate pronoun.

194. *hanke pou haste serueth =
thou hast deserved thanks. The final
*e* is too much. See note on I. 78.

195. They were the kynges Oriens =
They were [the children] of the King
Oriens. This expression is not unlike
that in Wm. of Palerne, I. 5437: *temp-
perous moder William.*
Tells him that the six swan-children are sons of Oryene and Beatrice.

But that Christ formed the other child to fight for his mother.

How can this be?

Take him to Court and have him christened Enyas.

The hermit tells the child what he is to do, what a mother is, [Fol. 128.]

By his wyfe Betryce she bere hem at ones,

For a worde on pe walle put she wronge seyde;

And zondar in pe ryner swymmen pey swannes;

Sythen Malkedras pe forsworn pefe byraste hem her cheynes:

And crist e hath formeth pis chylde to fy3te for his moder.'

'What is this pleyt?'

'Go bryng hym to his fader courte & loke pat he be cristened;

And kalle hym Enyas to name for ayte pat may be-falle,

Rynte by pe mydday to redresse his moder;

For goddes wylle moste be fulfylde & þon moste forthe wende.'

The hermyte wakyng lay & thowste on his wordes:

Soone wherene pe day come to pe chylde he seyde, 208

'Criste hath formeth pe sone to fy3te for þy moder.'

He askede hymn þaunge what was a moder.

'A woman þat bare þe to man somme & of her reredde:'

'Je kanste þon fader, enforme me how þat I shalle fy3te?'

'Vpon a hors,' seyde þe hermyte 'as I haue herde seye.'


204. Enyas; not Ænyas, as in the old edition. The French poem has Elyas or Helyas, which latter is the name given him in the English prose Romance.

A line seems to be omitted between 204 and 205, such as

'Let hym cair to þe court þer þe kynge dwellethe.'

210. The conversation between the hermit and the child is more full in the English than in the French poem.

211. A very cramped line. 'A woman that bare thee to man, [my] son; and [thou wast] by her reared.'

'It means, "bare thee so that thou becamest a man." Such is the regular idiom; [God] wrouzet me to man = formed thee so that thou becamest a man, fashioned thee in man's shape; occurs in Piers Plowman, A. Pass. i. 1. 80.'—W. W. S.

'Bien fils c'est une femme quen ves flans te porta.'
'What beste is pat?' quod pe chyldé. 'lyonys wyldé?
Or elles wode? or water? quod pe chyldé panne.
'I seye neuer none,' quod pe hermyte. 'but by pe matre
of bokes:

216

They seyn he hath a fayre hede & fowre hymhes hye;
And also he is a frely beeste for-thy he man sernethe.'

'Go we forth, fader,' quod pe childe 'vpon goddes halfe!'
The grypte eypur a staffe in here honde & on here wery
strawyte.

220

Whene pe hermyte hym lafte an angelle hym suweth,
Enur to rede pe chyldé vpon his ry3te sholder.
Thenne he seeth in a felde folke gaderynge faste,
And a hy3 fyre was per bette: pat pe qwene shold in
brenne,

224

And nɔys was in pe cyte felly lowde.
With trumpes & tabers whene pey here vp token;
The olde qwene at here bakke betynyge fulle faste;
The kynge come rydnynge a-fore a forlonge & more;
The chyldé stryketh hym to & toke hym by pe brydelle:

'What man arte poun?' quod pe chylde ' & who is pat
pe svelté?'

225. Or else [a] wood[-beast], or [a] water[-beast]?
220. 'Go we now on goddes halve.'
221. The grypte eypur = They each seized.
222. suwethe. The Roxb. editor has mistaken this for semeth.
223. rede. Here we find ride in the former edition; but besides that it
is not so written, the French original shows that it must be as in the text.
This incident of the angel does not find its place here, in the French poem.
There, it is when the child accosts the
King that the author says,—

Homme fol et sauvage a merveilles
semblait
Lange a dieu le pere sur lespante
seoit
Que ce qu'il devoir dire trop bien lui
enseignoit.

224. Brenne. The final e is illegible, being obliterated by a blot of ink.

222. A tant est Matebrune qui
Bu tant la bonne dame qui est nom
Bietrix.

225. Here in the French poem follows,

'Le roy . . .
Voulentiers en eust vis mais trop
dolent estoit.'

He then asks the child what his own name is; and he answers that he has
no name, except that with the hermit
his name has been always Beau filz.
Comp. Libius Disconius, H. 25—30 and
and 418.
I am but lytulle & 3onge,' quod pe chylde: 'leeue pou forsothe,
Not but twelfe 3ere olde & euen at pis tyme,
And I wolde putte my body: to better & to worse,

The King is content.
The old Queen rebukes him.

235. hadde is erroneously printed shadde in the Roxb. ed.
here harm were not to charge = her death would not be a matter of concern to any one. 'Charge, in Chaucer, = a matter of difficulty, a matter of consideration.'—R. M.
236-7. The French corresponding to this passage is,
\[\text{Arse! Dieu dist lenfant, fait as folle ingement}\]
\[\text{Nas pas a droit inge comme royloy-aument.}\]
\[\text{vpon ry3te Inge = [hast not] rightly judged. These words are evidence that the French poem was the original of the English one; our poet having apparently taken the word Inge into his text without translating it.}\]
243. Not but = only. In modern Lancashire, no but, or not but.
245. with whom [soever it be] that wrong saith [of her].
248. penne = thenee.
‘To speke with suche on as he · pou mayste ry3th lothe thenke.’

‘A, dame,’ quod pe kynge · ‘thow3te pe none synne?
Thow haste for-sette pe yonge qwene · pou knoweste welle pe sothe:
This chylde pat I here speke withe · sayth pat he welle preue

That pou nother by sawes · certeyne be neyther.’
And peyne she lepte to hym · & kaw3te hym by pe lokke;
That per lened in here honde · heres an honderede.

‘A, by lyuynge god,’ quod pe childe · ‘pat bydeste in heuene,

‘Thy hedde shalle lye on by lappe · for by false turnes.
I aske a felawe anone · a freshe kny3te aftur,
For to fy3te with me · to dryue owte pe ry3te.’

‘A, boy,’ quod she, ‘wylt pou so · pou shalt sone myskarye ;

Menroye en cor vengence de ce villain hontaige;
Ce ne me faisoit mie mon pere en lernaitaige.
Tous ceulx qui tart ay huchent en leur langaige
Ha : roy de orient ne souffrez tel hontaige ;
Li enfant dit assez par les sains de cartaige,
Roy tien a lenfant droit bien pert de hault paraige,
Nulz homes ne puet mielxe dire tant soit de grant langaige,
Dieu te la envroye pour dire cest messaige.

254. hym, sc. the child. The passage in the French poem is curious, the writer exhibiting the rage of the contending parties by a furious succession of rimes in -aige, the Norman pronunciation of -age.

Mere ce dist le roy vous nestes mie saige
Veze a ung enfant qui bien semble sauvaige
Qui dit que peche fuictes et enuy
et hontaige
Que vous la dame a tort vous mettez sur putaige
Quant la vielle lentent a pou quelle neuvage
Aux cheveule prent lenfant plus de e. en arrache
Dieu aide dist lenfant ci a mal a contaige
Ceste vielle hidense a en son corps la raige
Plus fait a redoubter que mil yon souvaige.
La gloriusce dame en qui dieu print umbraige

256. bydeste. Sic in MS. ‘It is probably thrown in parenthetically, and addressed to God. So in Havelok, “Thesu crist, bat made mone, Pine drenes turne to ioye [sone] Pat withe þw that sittes in trone.” It is very abrupt, certainly.’—W. W. S. In Havelok also, there is a Thou in the former part of the sentence, but here there is none.
I wylle gote me a man • pat shalle be sone marre.'
She turneth her penny to malkedras • & bydyth hym take armes,
And bade hym bathe his spere • in pe boyes herte :
And he of suche one • grete skorne he powyte. 264
¶ An holy abbot was per-by • & he hym peder bowethe,
For to cristen pe chylde • frely & feyre ;
The abbot maketh hym a fonte • & was his godfader,
The erle of anthebas • he was another, 268
The countes of salamere • was his godmoder ;
They kalde hym Enyas to name • as pe book tellethe :
Mony was pe ryche 3ythte • pat pey yare hym aftur :
Alle pe bellys of pe close • rongen at ones 272
¶ Withe-outen any mannes helpe • whyle pe fyste lasted ;
Wherefore pe wyste welle • pat criste was plesed with here dede.
Whe/ne he was cristened • frely & feyre,
After, pe kynge dubbede hym knyhte • as his kynge wolde :
Themene prestly he prayeth pe kynge • pat he hym lene wolde 276
An hors with his harnes • & blethelye he hym graunte-thre :
Themene was feraunce fette forthe • pe kynge's price stede,
And out of an hy3e towre • armour pey halene ; 280
¶ And a whyte sheldre with a crosse • vpon pe posse honged,
And hit was wryten per-vpon • pat to enyas hit sholdre :

261. marre. This is written in the Ms. with a long r in the second place; and the former editor mistook it for a y, and wrote the word marre. The word 'miscarrye' in the line above might have undeceived him, for it also has the long r, followed by a real y.
262. penny. Printed thence in the Roxb. ed.
And when he was armed to alle his ryoste, 283
Theyme prayde he pe kynge • pat he hym lene wolde
Oou of his beste meenze • pat he moste truste,
To speke with hym but • a speche whyle,
A kynste kawste hym by pe honde • & ladde hym of
pe rowte:
'What beeste is pis,' qvod pe chylde • 'pat I shalle on
houe?'
'Hit is called an hors,' qvod pe kynste • 'a good & an
abulle.'
'Why etethe he yren?' qvod pe chylde • 'wylle he ete
no3the elles?
And what is pat on his bakke • byrthe, or on
bounden?
'Nay, pat in his mowthe • men kallen a brydelle, 292
And that a sadelle on his bakke • pat pou shalt in
sytte.'
'And what heuy kyrvelle is pis • withe holes so thykke?
And pis holowe [on] on my hede • I may nojt wele
here.'
'An helme men kallen pat on • & an hawberke pat
other.' 296
'But what broode on is pis on my breste • hit bereth
adown my nekke.'
'A bryste shelde & a sheene • to shylde pe fro strokes.'
'And what longe on is pis • that I shalle vp lyfte?'
'Take pat launce vp in þyn honde • & loke þou hym 'See thou hit
hytte; 300

285. truste, pf. of trust; it is triste
in L. 49.
286. a speche whyle. Comp. Shaksp.
Two Gent. of Verona, IV. 3.
287. of = from out of.
288. house. The Roxb. editor reads
houe, and takes it to be the O.E. Hon
= to hang, but it is doubtless Hove
= abide, be.
290. The child puts this question to
the King, in the French poem.
291. of byrthe = congenital, born
with him, natural.
293. wele. This word is added in
the margin in a later hand. It is
omitted in the edition of 1820.
296. fat other. Misprinted þe other
in the 1820 edition.
And whenne put shaft is schuynered take scharpelye another.

'3e, what ye grace be we to grownde wenden?

'A-ryse vp lytyly on pe fete & reste pe no lengur; 303
And penne plukke out py swerde & pele on hym faste,
& Alle-wey egglynges down on alle put pou fyndes;
His ryche helm nor his swerde rekke pou of neyfur;
Lete pe sharpe of py swerde schreden hym smalle.'

'But wolde not he smyte aseyne whenne he feleth
smerte?' 308

'3ys, I knowe hym fulle wele bothe kenely & faste:
Euur folowe pou on pe flesh tyllle pou haste hym
fallethe;
And sythen smyte of his heede I kan sey pe no
furre.'

'Now pou haste tawste me,' quod pe childe 'god I pe
beteche:

"For now I kan of pe crafte more penne I kowthe.'
Thenne pey maden Raunges & ronnen to-gedere,
That pe speres in here hondes shuyereden to peces;
And for [to] remene aseyne men rawsten hem other, 316
Of bawowe tymbere & bygge put wolde not breste;
And eyther of hem so smyrlye smote other,
That alle fleye in pe felde put on hem was fastened,
And eyther of hem topseyle tumbledde to pe erthe; 320
"Theanne here horses ronnen forth aftur pe raunges,
Euur feraunce by-forne & put other aftur;
Feraruce launces vp his fete & lasschethou ouz his yen:
The fyrste happe, other hele was pat pat pe chylde hadde,
Where pat pe chylde pat hym bare blente hadde his fere:
Theun thei styerte vp on hy with staloworth shankes,
Pullidde out her swerdes & smoten to-geder.
'Kepe by swerde fro my croyse' quod cheualrye assyigne:
'If I charde not by croyse,' quod malkedras 'pe value of a cherye;
For I shalle choppe it fulle smalle ere penne pis werke ende.'
An edder spronge out of his shelde & in his body spynneth:
A fyre fruscheth out of his croys & [fr]apte out his yen:
Thenne thei styreketh a stroke Cheualere assygne,
Enys his sholder in twoo & down in-to pe herte;
And he boweth hym down & zeklethe vp pe lyfe.
'I shall pe zelde,' quod pe chylde 'ryzte as pe knyzte me tawzte.'

323. yen. The transcriber for the Roxb. ed. mistook the curl over the n (n.) for a d, as if it was rd, and wrote yerd, making nonsense of the line.
324. hele. The Roxb. ed. has felle; which is wrong.
325. chylde. This word seems to have crept in by mistake. The sense and alliteration would require *blonk* = steed.
326. Thenne thei. The Roxb. ed. has *Thenne ether*; the transcriber having mistaken the last e in then for the beginning of the word *ether.*
    staloworth. Miswritten for *stal-worth.*
328. cheualrye. *Sic* in MS.
330. penne = the time when.

Feraruce lasshes out and blinde the other horse.
Enyas and Malkedras start up and draw their swords.
'I don't care a cherry for your cross!'
An adder strikes him from out the cross; and a fire thereout blinds him.
[ Fol. 129 b. ]
Enyas cuts him down and takes off his head.
331. Ung serpent a deux testes, oenques tel ne cit homme
    . . . saillit . . . . .
    Tout droit a Manquarre a sa venue se lance
    Les deux testes lui crevent les deux yeultx sans doubtance.
332. rapte, in MS.; *frapte,* which is a common word enough, would suit the alliteration better.
333. Thenne. *Sic* in MS. The Roxb. ed. has *whenne.*
334. *Schreding,* or some such word, is wanted instead of, or after, *Eevn.*
336. I shall pe zelde = I shall render unto thee = I shall serve thee, I shall requite thee.
He trussethe his harneyes fro pe nekke & pe hede wynnethe;  
Sythen he teke hit by pe lokkes & in pe helm leyde;  
Thoo thanked he our lorde lowely pat lente hym pat grace.  
Theune sawe pe qwene matabryne her man so murdered;  
Turned her brydelle & towarde pe towne rydelthe;  
The chylde folowethe here after fersly & faste,  
Sythen browȝte here aȝyne wo for to drye,  
And brente here in pe balowe fyer alle to browne askes.  

\[ \text{The young Queen is unbound.} \]
Enyas tells his story to the King and Queen.

By pe qwene betryce she bare hem at ones,  
For a worde on pe walle pat she wronge seyde;  
And yonder in a ryuere swȳmen pey swānes;  
Sythen pe foresworne thefe Malkadras byrafte hem her cheynes.'  

\[ \text{By god,} \quad \text{quod pe goldsmythe 'I knowe pat rȳth wele;} \]
\[ \text{Fyve cheynes I haue & pey ben fysh hole.'} \]

The goldsmith says he has five of the chains at home.  
They all go to the river and give the chains to the swans.  
Each choosing his own, turns to his human form.  
All but one. He, for want of his chain, remained always a swan.

343. by pe = by that time.  
353. fysh hole = 'as sound as a roach,' as we say.  
356. shoken. Sic in MS. The former edition has strucken.  
357. turneñ. The former edition has turneden in this place; but not in 1, 355. chese to his = chose his own.  
358. always. Sic in MS. Edition of 1820 has always.
And alle his feyre federes · fomede vpon blode,
And alle formerknes þe watur · þer þe swanne swym-
methe :

There was ryche ne pore · þat myȝte for rewthe,
Lengere loke on hym · but to þe courte wenden. 364
Theye þey formed a fonte · & cristene þe children;
And callen Vryens þat on · and Oryens another,
Assakarye þe thrydde · & gadysere þe fourthe ;
The fyfte hette rose · for she was a mayden ; 368
The sixte was fulwedde · cheuelere assygne.
And þus þe botenyng of god · browȝte hem to honde. ;

So by God's help they were restored.

EXPLICIT . ;

362. formerknes. If this is v. intr., and governed by the sb. water, it should have been by rights former-
keneth ; but if it is pl. and tr. governed by federes, it has borrowed the North-
ern -es termination instead of the Mid-
land -en.

366. The names of the children in the French poem are Orions, Orient, Zacharias, Johan, and Rosette.
369. was fulwedde = had been bap-
tized already.
GLOSSARIAL INDEX.

ABBREVIATIONS.

Adj. = Adjective.
Art. = Article.
Comp. = Comparative.
Conj. = Conjunction.
Cp. = Compare.
Dem. = Demonstrative.
Fem. = Feminine.
Fr. = French.
Gen. = Genesis and Exodus.
Germ. = German.
Imp. = Imperative.
Imp. pt. = Imperfect Participle.
Int. = Interjection.
Intr. = Intransitive.
Obj. = Objective.
O.E. = Old English, A.D. 500—1200.
Pf. = Perfect.
Pl. = Plural.
Pers. = Personal.
Poss. = Possessive.
Prep. = Preposition.
Pron. = Pronoun.
Refl. = Reflexive.
Rel. = Relative.
Sb. = Substantive.
Sc. = Scottish.
Sing. = Singular.
Tr. = Transitive.
V. = Verb.

Wm. = William of Palerne.

A, art. 5, 6, &c. Perhaps as a numeral = one, 157, 165.
A, prep. = in, or on; O.E. & O. Sc. Au. In l. 79 it means at.
Abbot, sb. 265.
Abowte, prep. 44, 126.
Abulle, adj. = fit, proper, able, 289.
Adowne, adv. = down, 21, 88, 101, 114; adown, 190, 297.
Affye, sb. = trust, 10.
Afore, adv. = in front, 228.
Aftur, prep. = along, 321; for, or in quest of, 46, 129, 153, 342; in accordance with, 13, 238; adv. = afterwards, 54, 80, 258, 271, 276; behind, 322.
Alle, adj. 43, 67, 98, &c.; adv. 15.
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Allone, adj. = alone, 184.
Als, conj. = also, 91.
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Alwaye, adv. 358; allewely, 305.
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And, conj. 8, 18, &c. = an, if, 139.
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Balowe, adj. O.E. Bealu, or Bealo; Bal or Baln = deadly, 233, 344, strong (?) 317.
Banke, sb. 132.
Barmeteme, sb. 103. This is the O.E. Beremethe, and is miswritten for barnteme = brood, progeny, from barne = child, bairn; and teme, or teem (O.E. leman) = to produce, bring forth. See Gen. 954 and 3903. In Chalmers's Life of James I. (prefixed to his 'Poetic Remains of the Scottish kings,' 1824), p. 15, he writes, "The Act of the former session was renewed in this; requiring the clergy to pray for the king, for the queen, and their Bairntime, which is now explained to mean, 'the children produced between them.'"

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Berthe. See Byrthe.
Beste, sb. = beast, 214; beeste, 218, 288.
Beste, adj. 68, 285.
Bete, v. tr. O.E. belan = to prepare, to kindle (said of fire); 3d sing. pres. ind. beetheth, 157; p. pt. bette, 224.
Bete, v. tr. = beat; imp. pt. betynge, 227.
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The line in Have-lok is, 'Shal ich neuere longer dwelle, / To morwen shall ich forth pelle.' II. 809-10.
"I shall stay here no longer, / I shall start off to-morrow!"
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