Chaucer's "Boece"

ENGLISH FROM

BOETHIUS'S

"De Consolatione Philosophiae."

EDITED FROM

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

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Chaucer's Translation

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MDCCLXVIII.
INTRODUCTION.

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

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

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

¹ Other translations are by John Walton of Osney, in verse, in 1410 (Reg. MS. 18, A 13), first printed at Tavistock in 1525, and to be edited some time or other for the E. E. T. S. An anonymous prose version in the Bodleian. George Coluile, alias Coldewel, 1556; J. T. 1609; H. Conningesbye, 1664; Lord Preston, 1695, 1712; W. Causton, 1730; Redpath, 1785; R. Duncan, 1789; anon. 1792 (Lowndes).
Consolation as "a book not known by many." 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 Boece de Consolacioun,' thanked 'oure Lord Ihesu Crist and his moder, and alle the seintes in heuen.'

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

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 þat may zeue a lawe to loueres. louve is a gretter lawe and a strengere to hym self þan any lawe þat men may zeuen.

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

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

1 Dante, in his Convito, says, "Misimi a legger quello non conosciuto da molti libro di Boezio, nel quale captivo e discacciato consolato s'avea."
2 Printed at Ghent, 1485.
3 By Reynier de 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 Meung, printed at Paris, 1494.
6 By Varchi, printed at Florence, 1551; Parma, 1798.
INTRODUCTION.

II. A DRUNKEN MAN.

A dronken man wot wel he hath an hous,
But he not\(^1\) which the righte wey is thider.
(Knightes Tale, vol. ii. p. 39.)

*Ryzt as a dronke man not nat\(^2\) by whiche pape he may retouerne home to hys house.—(Chaucer's Trans., p. 67.)*

*Sed velut ebrius, domum quo tramite revertatur, ignorat.
(Boeth., lib. iii. pr. 2.)*

III. THE CHAIN OF LOVE.

The firste moevere of the cause above,
Whan he first made the fayre cheyne of love,
Gret was theflect, 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 \(\text{pe}\) world with stable feith / varieth acordable chaungynges // \(\text{pat}\) the contraryos qualite of element\(z\) holden amongst hem self aliancse per-durable / \(\text{pat}\) phebus the sonne with his goldene chariet / bryngeth forth the rosene day / \(\text{pat}\) the mone hath commandement over the nyhtes // \(\text{which}\) nyhtes hesperus the eue sterre hat[h] browt // \(\text{pat}\) \(\text{pe}\) se greedy to flowen constreyneth with a certeyn ende hise floods / so \(\text{pat}\) it is nat \(l[e]\)ueful to strechche hise brode termes or bowndes vp-on the erthes // \(\text{pat}\) \(\text{is}\) to seyn to couere alle the erthe // Al this a-cordaunce of things is bownden with loue / \(\text{pat}\) gouverneth erthe and see / and \(\text{he}\) hath also commandement\(z\) to the heuenes / and yif this loue slakede the brydelis / alle things \(\text{pat}\) 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 moeuynges // this loue halt to-gideres pooples / ioygned with an hooly bond / and knytteth sacre-ment of maryages of chaste loues // And loue enditeth lawes to trewe felawes // \(\text{O}\) weleful were mankynde / yif thilke loue \(\text{pat}\) gouverneth heuene gouverned yowre corages //.—*(Chaucer's Boethius, bk. ii. met. 8.)*

\[
\text{Quod mundus stabili fide} \\
\text{Concordes variat vices,} \\
\text{Quod pugnantia semina} \\
\text{Fædus perpetuum tenent,} \\
\text{Quod Phebus roseum diem} \\
\text{Curru provehit aureo,} \\
\text{Ut quas duxerit Hesperus}
\]

\(^1\) The Harl. MS. reads *not nat*, to the confusion of the metre.

\(^2\) = ne wot nat = knows not.
Phoebe noctibus imperet,
Ut fluctus avidum mare
Certo fine coerceat,
Ne terris liceat vagis
Latos tundere terminos;
Hanc rerum seriem ligat,
Terras ac pelagus regens,
Et caelo imperitans amor.
Hie si fræna remiserit,
Quicquid nunc amat invicem,
Bellum continuo geret;
Et quam nunc socia fide
Pulcris motibus incitant,
Certent solvere machinam.
Hic sancto populos quoque
Junctos foedere continet,
Hic et conjugii sacrum
Castis nectit amoribus,
Hic fidis etiam sua
Dictat jura sodalibus.
O felix hominum genus,
Si vestros animos amor,
Quo cœlum regitur, regat.—(Boeth., lib. ii. met. 8.)

Love, that of erth and se hath governaunee!
Love, that his hestes hath in hevene hye!
Love, that with an holsom alliancée
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 concordyne;
That elementz, that ben so discordable,
Holden a bond, perpetually durynge;
That Phebus mot his rosy carte forth brynge,
And that the mone hath lordschip overe the nyghte;
Al this doth Love, ay heryed be his myght!

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

(Ibíd. st. 244, 245.)
INTRODUCTION.

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

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

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

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

(Knightes Tale, vol. ii. p. 92, 93.)

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

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

(Knightes Tale, vol. ii. p. 92.)

For al ping pat is cleped imperfit, is proued imperfit by pe amensynghe of perfeccioun, or of ping pat is perfit, and her-of comepe it. pat in every ping general. yif ping. pat men seen any ping pat is imperfit. certys in pilke general per mot ben somme ping pat is perfit. For yif so be pat perfeccioun is don away, men may nat pinke nor seye fro whennes pilke ping is pat is cleped imperfit. For pe nature of pinges ne token nat her bygynnynge of pinges amenused and imperfit, but it procedip of pingus pat ben al hool, and absolut, and descendepe so doune in-to outcrest pinges and in-to pingus empty and wip-oute fruyt.
but as I haue shewed a litel her byforne. þat yif þer be a blisfulnesse þat be frele and vein and imperfit. þer may no man doute. þat þer nys som blisfulnesse þat is sad stedfast and perfít.—(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 nesse sit. Etenim perfectione sublata, unde illud, quod imperfectum perhibetur, extiterit, ne fingi quidem potest. Neque enim ab diminutis inconsummatisque natura verum cepit exordium, sed ab integris absolutisque procedens in hac extrema atque effecta dilabitur. Quod si, uti paulo ante monstravimus, est quædam boni fragilis imperfecta felicitas, esse aliquam solidam perfectamque non potest dubitari.—(Boeth., lib. iii. pr. 10.)

VI. GENTILITY.

For gentilnesse nys but 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 þe name of gentilesse be referred to renoun and clernesse of linage. þan is gentil name but a foreine þing. (Chaucer's Boethius, p. 78.)

Quæ [nobilitas], si ad claritudinem refertur, aliena est. (Boethius, lib. iii. pr. 6.)

VII. NERO'S CRUELTY.

No teer out of his eyen for that sighte
Ne cam; but sayde, a fair womman was sche.
Gret wonder is how that he couthe or mighte
Be domesman on hir dede beaute. (The Monkes Tale, vol. iii. p. 217.)

Ne no tere ne wette his face, but he was so hard-herted þat he myȝte ben domesman or iuge of hire dede beaute. (Chaucer's Boethius, p. 55.)

Ora non tinxit lacrymis, sed esse
Censor extincti potuit decoris. (Boethius, lib. ii. met. 6.)

VIII. PREDETERMINATION AND FREE-WILL.

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


(1) Syn God seth every thynge, out of douteunce,
And hem disponeth, thorough his ordinaunce,
INTRODUCTION.

In hire merits 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 byforne 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 ignoraeunce;
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 wetynge,
More than we men, that han douteous wenyng,
But swich an errore upon God to gesse
Were fals, and soule, and wikked corsednesse.

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(5) They seyn right thus, that thynge is nat to come,
For that the prescience hath seyne byfoir
That it shal come; but they seyn that therfore
That it shal come, therfor the purveyaunce
Woot it bfore, 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 thynge fallen in certeyn
That ben purveyed; but nedly, as they seyne,
Bihoveth it that thynge, which that falle,
That thei in certain ben purveied alle.
(7) I mene as though I labourede me in this, 
To enqueren which thyng cause of whiche thyng be;

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

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

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

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

(12) But thow maist seyne, the man sit nat therfore, 
That thyn opinionoun of his sittynge sothe is; 
But rather, for the man sat there before, 
Therfor is thyn opinionoun 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.
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(13) Thus in the same wyse, out of douteance,
    I may wel maken, as it semeth me,
    My resonynge of Goddes purveiaunce,
    And of the thynges that to come be; ...

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

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

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

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

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

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

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

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

7) Quasi vero quæ cujusque rei causa sit,

8) Præscientiae futurorum necessitatis an futurorum necessitas
    providentiae, laboretur.

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

10) Etenim si quispiam sedeat, opinionem quæ cumedere conjectat
    veram esse necesse est: at e converso rursus;
INTRODUCTION.

(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 hæc potius vera est, quoniam quempiam sedere praecessit. Ita cum causa veritatis ex altera parte procedat, inest tamen communis in utraque necessitas.

(13) Similia de providentia futurisque rebus ratiocinari patet.

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

(15) Quod ad perimendam arbitrii libertatem solum sat 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 fortuna infelicissimum genus est infortunii, fuisse felicem.1—

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

X. VULTURES TEAR THE STOMACH OF TITYUS IN HELL.

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

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

Þe fowel þat hyȝt voltor þat etþ þe stomak or þe giser of ticius.

(Chaucer’s Boethius, p. 107.)

XI. THE MUTABILITY OF FORTUNE.

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

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

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

(Chaucer’s Boethius, p. 32.)

1 Cf. Dante, Inferno, V. 121.

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

(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 bitterness.
Ful angwyshous than is, God woote, quod she,
Condicion of veyn prosperité!
For othyer joyes comen nought yfere,
Or elles no wight hath hem alwey here.

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

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

—ful anguissous þing is þe condiçion of mans goodes. For cyþer it comþ al to-gidre to a wyþt. or ellys it lastþ not perpetuely.

(Ib. p. 41.)

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

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

O, brotel wele of mannes joie unstable!
With what wight so thow be, or how thow pleye,
Othyr 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 woot 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 parfyte selynnesse 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 þat þis toumbleynge welefulnesse leedip, eipher he woot þat [it] is chaungeable. or ellis he woot it nat. And yf he woot it not. what blisful fortune may þer be in þe blyndenesse of ignoraunce.

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

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

(1) Quern caduca ista felicitas vehit, vel scit earn, vel nescit esse mutabilem. Si nescit, quisenam beata sors esse potest ignorantia?

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

XIII. FORTUNE.

Fortune

That semeth trewest when she wol bigyle,

And, when a wight is from hire whiel ðithrowe,

Than laugheth she, and maketh hym the mowe.

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

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

She lauþ þe and scorneþ þe wepyng of hem þe whiche she haþ maked wepe wiþ hir free willë. Yif þat a wyȝt is seyn weleful and ouerþrowe in an houre.—(Ib. p. 33.)

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

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

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

I have seen the following elsewhere:

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

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

\[ Et \ dolorem \ atatem \ jussit \ inesse \ suam. \] And sorou hæp comaunded his age to be in me (p. 4).

\[ Et \ ma \ douleur \ commanda \ a \ vieillesse \] Enter en moy / ains quen fust hors ieunesse.

\[ Mors \ hominum \ felix, \ quæ \ se \ nec \ dulcibus \ annis \] Inserit, et maestis sape vocata venit.

\[ Et \ ma \ douleur \ comaunded \ his \ age \ to \ be \ in \ me \] (p. 4).

\[ Et \ ma \ douleur \ commanda \ a \ vieillesse \] Enter en moy / ains quen fust hors ieunesse.

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

\[ Styli officio. \] Wip office of poyntel (p. 5). Fr. (que ie reduisse) par escript.

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

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

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

\[ Nec pervertusta nec incelebris. \] Neyer ouer-oolde ne vnsolempne (p. 11). Fr. desquelz la memoire nest pas trop ancienne ou non recitee.

\[ Inter secreta otia. \] Among my secres restyng whiles (p. 14). Fr. entre mes secrettes et oyseuses estudes.

\[ Palatini canes. \] þe houndys of þe palays (p. 15). Fr. les chiens du palais.
**Masculae prolis.** Of ĵi masculyn children (p. 37). Fr. de ta lignie masculine.

**Ad singularem felicitatis tuae cumulum venire delectat.** It delitep me to comen now to ĵe singuler vphepyng of ĵi 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 ĵilke litel habitacl (p. 57). Fr. de cest trespetic habitacle.

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

QVicoques tend a gloire vaine
   Et le croit estre souueraine
   Voye les regions patentes
   Du ciel . . .

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

Si quil tollist par doulz estude
   Des hommes la soliciitude .

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

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

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

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

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

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

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

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

**Nimium ... adversari ac repugnare videtur.** It seme ... to repugnen and to contrarien grety. Fr. Ce semble chose trop contraire et repugnante.

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

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

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

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

Chaucer is not always felicitous in his translations:—thus he translates *clavus atque gubernaculum* by keye and a stiere (p. 103), and *compendium* (gain, acquisition) by *abreggynge* (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 *gouernaile* (gubernaculum), p. 27; *aribtre* (arbitrium), p. 154. As Chaucer takes the trouble to explain *inestimable* (inaestimabilis), 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). Some of his definitions are very quaint; as, for instance, that of Tragedy—‘a dite of a prosperité for a tyme pat endip in wrecchednesse’ (p. 35). One would think that the following definition of Tragedian would be rather superfluous after this,—‘a maker of dites pat hyzten (are called) tragedies’ (p. 77).

**Mellifiui . . . oris Homerus**

is thus quaintly Englished: *Homer wip pe hony moupe, pat is to seyn. homer wip pe svete dites* (p. 153).

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

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

A philosopher, liberal of his wealth and parsimonious of his time, might be insensible to the common allurements of ambition, the thirst of gold and employment. And some credit may be due to the asseveration of Boethius, that he had reluctantly obeyed the divine Plato, who enjoined 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 

“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 patriarch. 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>Nihil igitur dubium est, quin</td>
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Appendix.—Ætas Prima ... ... ... 180

"Balades de Vilage sanz Peinture ... ... 182
Chaucer's 'Boece'

ENGLISH FROM

"ANICII MANLII SEVERINI BOETII

PHILOSOPHIAE CONSOLATIONIS

LIBRI QUINQUE."

EDITED FROM

MS. ii. 3. 21, IN THE UNIVERSITY LIBRARY,
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F. J. FURNIVALL,
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LONDON:
PUBLISHED FOR THE CHAUCER SOCIETY
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXXXVI.
To the Memory of

HENRY BRADSHAW,

IN HIS DAY

THE BEST CHAUCER SCHOLAR IN ENGLAND.

First Series,
LXXV.

R. CLAY AND SONS, CHAUCER PRESS, BUNGAY.
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Index and Glossary by Mr W. M. Wood ... ... 141
FOREWORDS.

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

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

1 Henry Bradshaw and Dr Richard Morris both agreed in this.
2 I call em Chaucer’s, tho believing that they are englishings of some Latin commentator’s. How Metre V of Book II, Felix nimium prior aetas, made Chaucer break into the beautiful Former Age, p. 36, is well known. The prose and verse renderings should be compared. In this MS. Chaucer’s Balade of Fortune’ follows on p. 38-40.
3 I don’t of course pledge Henry Bradshaw’s memory to the details of my arrangement. Had he liv’d, he’d have surely betterd em.
Who so that sekith soli by a depe thoght:
And coueyteth nat to ben deseuyd by no mys weyes
lat hym rollen and trenden with-
Inne hym-self the Lyht of his inward syhte/
And lat hym gaderes ayein enclynynge in to a compas the longe moeuynge of his thowhtes/
And lat hym techen his corage that he hath enclosed and hyd/
in his tresors al that he compaseth or sekith fro with owte/
And thanne thilke thing that the Blake cloude of errour whilom hadde y-covered
shal lyhten more clery thanne phebus hym selfe ne shyneth/
/Glosa/ /Who so wol seken the dep grounde of soth in his thowht and wol nat be deceuyd by false proposiciouns that goon amys fro the trouthe / lat hym wel examine and rolle with-inne hym selfe the nature and the pro-
pretes of the thing / and lat hym yit eft sones examine and rolle his thowhtes by good deliberacion or that he deme / and lat hym techen his sowle that it hat by naturel pryncyplis kyndeliche y-hyd with-in it selfe alle the trowthe the whiche he ymagynith to ben in thinges with-owte// And thanne alle the dyrknesse of his mysknlowynge shal seen more euydently to syhte of hisvndyrstondynge thanne the sonne ne semyth to syhte with owte forth /
ffor certes the body bryngynge the weyhte of foryetynge / ne hath nat chasyd owt of yowre thowhte al the clernesse of yowre knowyng / ffor certeynly the seed of sooth haldith and clyueth with-in yowre corage

Quisquis profunda mente uestigat uerum
Cupitque nullis ille deuis falli,
In se reuluat intimi lucem uisus
Longosque in orbem cogat inflec-
tens motus
Animumque doceat quidquid extra
molitur
Suis retrusum possidere thesauris.
Dudum quod atra texit erroris
nubes,
Lucebit ipso perspicacius Phoebo.

Non omne namque mente depulit lumen
Obliniosam corpus inuehens molem.
Haeret profecto semen introrsum ueri
and it is a-waked and excited by the wynde and by the blastes of doctryne. 

ffor wherefor elles demen ye of yowre owne wyl the ryhtes when ye ben axed //

but yif so were pat the norys-synges of reson ne lyuede .I.-plowngyd in the depthe of yowre herte/

this is to seyn how sholden men demen pe sooth of any thing pat weere axed / yif ther neere a Roote of sothfastnesse pat weere yplowngyd and hyd in the nature pryncyplis / the whiche sothfastnesse lyued with-in the depnesse of the thought/

and yif so be pat the Muse and the doctryne of plato syngyth sooth //
al pat euery whyt lerneth / he ne doth no thing elles thazme but recordeth as men recordyn thinges pat ben foryetyn.

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

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

3, St George's Sq., Primrose Hill, N.W. 
Good Friday, April 23, 1886.
CHAUCER'S BOECE.

BOOK I.


† The fyrste Metur [in margin]

Las .I. wep[yng am constreynd to bygyn]-nen vers of sorwful matere/ /pat whilom in] floryssyne [studie made delitable ditees] For lo Rendynge Muses of poetes enditen to me thinges to ben writen / and drery vers of wrecched-nesse / weten my face with verray teeres/ /at the leeste no drede ne myhte overcomen tho Muses pat they ne weeren felawes / and folowelen my wey / pat is to seyn when I was exiled / thei pat weeren glorye of my yowthe / whilom weleful and grene / conforten 8 now the sorful wierdes of me olde man/ /For elde is comyn vnwarly vp on me hasted by the harms pat .I. haue / and sorwe hath com addid his age to ben in me/ /heeres hoore arm shad ouertymeliche vpon myn heued / and the slake skyn tremblyth of myn emptyd 12 body/ /thilke deth of men is weleful pat ne comith nat in yeres pat ben swete / but comyth to wrecches often yclepyd // Allas allas with how deef an Ere / deth cruwel torneth a-vey fro wrecches and nayteth to closyn wepynge eyen / whil fortune vnfeithful / fauoredde 16 me with lyhte goodes the sorwful howre pat is to seyn the deth / hadde almost dreynyt myn heued/ /but now for fortune clowdy hath chaungyd hyre deuyuable cheere to meward / Myn vnpietous lyf draweth a long vnagreable dwellynges in me/ /O ye my frendes what 20 or wherto auauntede ye me to ben weleful / For he pat hath fallen stood nat in stidfast degree /

1 A bit of the MS. has been cut out for its pretty initial. For the words in brackets, compare Dr. Morris's ed. from Addit. MS. 10,340, E. E. T. Soc. 1868, p. 4.
2 pelage [?: hypelage, a change (of cases)] in margin
3 gloss: i. fata.
4 Antithesis in margin.
W Hile *pat* I. stille recordede thise thinges with myself / and markede my weply compleyne with office of poytel/ /I sawh stondinge a-bouen the heythe of myn heuened a womman of ful gret reuerence by semblaunt/ /Hyr eyen brennynge and cler seynge ouer the comune myht of men / with a lyfly colore / and with swych vygor and strengthe *pat* it myhte nat ben emted/ /Alle were it so *pat* she was ful of so gret Age / *pat* men ne wolden nat trowen in no manere *pat* she weere of owre elde/ /the stature of hir was of a dowtows / Iuggement / for som tyme she constreynde and shronk hyr seluen lyk to the comune mesure of men/ /and sumtyme it semede *pat* she towchede the 12 heuene with the heythe of hyr heuened/ /and when she hef hyr heuened hyere/ she procede the selue heuene/ so *pat* the syhthe of men lookynge was in ydel/ /hyr clothes weeren maked of riht delye thredes/ and subtil craft of perdurable materere/ /the whiche clothes she 16 hadde wouen with hyr owne handes / as I. knewh wel 1After by hyr self / declarynge and shewynge to me the beaute / The whiche clothes a dirknesse of a forletyn and a despised Elde hadde dusked and derked / as it is wont to dyrken the smokede ymages/ /In the 20 nethereste hem or bordure of thise clothes / men redden ywouen in A grekyssh / p²/ *pat* syngnifieth the lyf actyf/ /and abouen *pat* lettre in the heyeste bordure a grekyssh / t³/ /*pat* singnifieth the lyf contemplatyf/ /and by-twixen thise two lettres ther weeren seyn degrees 24 nobely ywroght in manere of laddres / by whiche degrees men myhten clymbyn fro the nethereste lettre to the vppereste/ /nathelles handes of some men hadden koruen *pat* cloth by vyolence and by strengthe / and eueryche man of hem hadde born a-wy swiche peeces 28 as he myhte geten / and forsothe this forseide womman bar smale bookes / in hyr ryht hand/ /and in hyr left hand she baar a ceptre/ /and when she say thise poetical Muses a-prochen a-bowte my bed / and enditynge wordes to my wepynges/ /she was a lytel amoued and 32 glowede with cruwel eyen/ /who quod she hath suffred a-prochen to this sike man / the comune strompetes of swich a place *pat* men clepyn the theatre/ /The whiche nat onely ne asswagen nat hise

¹ leaf 11, back. ² practik in margin. ³ theorik in margin.
Philosophy drives away the Muses that were comforting

Boece, in order that her Sciences may console him.

sorwes with none remedies / but they wolden feeden and noryssyn
hym with swete venyn // florsote the is ben tho / \pat with thornes
and prykynges of talentus or affeceyons / whiche \pat ne ben nothing
fructefiynge / nor profyt able / destroyen the corn plentiuous of fruite
of resone // For they holden hertes of men in vsage / but they
delyuere nat foolkes fro maledeye // but yf ye muses hadden
withdrawen fro me \pat ye owre flateryes / any vnkumynge \pat
vnprofitable man as men ben wont to fynde comunly amonges the 8
peole/ /I wolde wene suffre the lasse greusosly // For whi in swhiche
an vnprofitable man myn ententes ne weeren nothing endamaged/
\pat ye withdrawn me this man \pat hath be norysshed in the
studies or schooles of Eliaticis and of Achademiis in grecce // but 12
goth now rather awey ye Mermaydenes / whiche \pat ben swete til it
be ati the laste / \pat suffreti this man to be 1Cured and heeled by
mynde Muses \pat is to seyn by noteful sciences // and thus this com-
panye \pat of Muses Iblamyd / casten wrothly the cheere downward to
16
the Erthe shwynge by rednesse hyr shame / they passeden sorfully
the thresshfold // and .I. of whom the sylte plownged in teeres /
was dyrked so \pat I ne myhte nat knownen / what \pat womman
was of so Imperial auctorite/ /I wax al abaysshed and astoned / \pat
20
cast my syt down to the Erthe // and by-gan stille for to abyde
what she wolde don afterward/ /tho com she ner and sette hyr down
vp on the vttreeste cornere of my bed // and she byholdynge my
cheere / \pat was cast to the Erthe heuy and greuos of wepynge / 24
compleyde with thise wordes \pat I shal seyon the perturbacyon of
my thowht'.

The .2. de Metur [margin, leaf 12, back]

Llas how the thowt of man dreynt in ouerthrowyng escap-
ness / dulleth and forletith his propre cleernesse / 28
Myntyng to goon in to foreyne dyrknesses as ofte as his
anyowes bysysnesse wexeth with-owte mesure / \pat is
dryuen to and fro with wordely wyndes/ /this man \pat whilom was
free / to whom the heuene was opyn and knownen // and was wont to 32
goon in heueneyleche paathes / and sawh the lythnesse of the Rede

1 leaf 12.
Philosophy reminds Boece of his astronomical studies, comforts him, and dries his weeping eyes.

sonne/ and sawgh the sterres of the colde Moone // and which sterre in heuene vseth wandrynge recourses .I.-flyt by diuere speeres This man ouercomere hadde comprengyd al this by nowmbyr of 4 a-countynge in Astronomie // 1and ouer this he was wont to seken the causes whennes the sownynge wyndes mocuen and bysien the smothe water of the see/ and what spiryt torneth the stable heuene / and whi the sterre aryseth owt of ße Rede Est / to fallen in the westrene 8 wawes // and what atempreth the Lusty howres of the fyrst somer seson) / pat hyghteth and apparieth the Erthe with roseyn floweres/ and who maketh the plentuyos Autompne in fulle yeres fletith with heuy grapes // and ek this man was wont to telle the diuere 12 cawses of nature pat weeren .I.-hydde/ /Allas now lith he ented of lyht of his thowht/ and his nekke is pressed with heuy cheynes / and berith his cheere enclyned a down / for the grete weyhte and is constreynyd to looken on the foul erthe

The ijde prose [Margin, leaf 13, back]

Vt tyme is now quod she of Medicine Moore than of com- pleynte / Forsothe than she entendynge to me ward with alle the lookynge of hyr eyen seyde // Art nat thow he quod she/ pat whilom noryssed with my Mylk and fostered 20 with myne Metes weree escaped and comyn to corage of a parfit man/ / Certes I yaf the swiche armures / pat yif thow thy self ne haddest fyrst cast hem a-vey / they sholden han defended the in sikernesse / pat may nat ben ouercomyn knowestow me nat/ // whi artow stille / 24 it is for shame or for asthonynge/ /it weree me leuer pat it weree for shame // but it semith me pat astonynghe hath oppresst the/ and when she say me nat oonly stille / but with-owten office of tunge / and al dowmb // she leyde hyr hand softlye vp on my brest / and 28 seyde/ her nis no peril quod she/ he is fallen in to a litarge / / which that is a comune sykenesse to hertes pat ben desseyuyd/ he hath a litel foryeten hym self // but certes he shall lyghtly remembre hym self / yif so be pat he hath knowen me or now / and pat he may 32 so doon / I wol wypen a litel his eyen pat ben derkyd by the crowde of mortal thinges/ /This seyde she / and with the lappe of hir

1 leaf 13.
Boece recognises his old mistress, Philosophy. She has come to keep him company in his Distress.

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

The .3.\textsuperscript{de} Metre [margin, leaf 14]

Hus whan pat nyht was descussed and chased a wey / darknisses for-leften me // and to myn eyen repyrede hir fyrst 4 strengthe / and ryht by ensample as the sonne is hid whan the sterres ben clustred / pat is to seyn whan sterres ben covered with clowdes / by a swifte wynde pat heyhte chorus/ //and that the fyrmament stant dirked / by wete plowngy clowdes and pat 8 the sterres nat apeeren vp on heuene // so that the nyht semeth sprad vp on Erthe/ //fif thanne the wynde pat hyhte boryas / Isent owt of the kaues of the centre of trace / betith this nyht // pat is to seyn chaseth it a wey // and descouereth the closed day/ /thanne shyneth 12 phebus yshaken with sodeyn lyht // and smyteth with his beemes in merveylynge Eyen

The .3.\textsuperscript{de} prose [margin, leaf 15, back]

Iht so and non oother wyse / the clowdes of sorwe dissolved and don a wey // I took heuene and resseyuede Mynde to 16 knowen the face of my fesissien/ /so pat I sette myn eyen on hir and fastnede my lookynge / .I. behoolde my noryse philosophie ¶ in whos howses I hadde conuersed / and haunted fro my yowthe / and I scide thus // O thow maystresse of alle vertuus 20 descended from the souerein sete ¶ whi artow comyn in to this solitary place of myn exil/ /Artow comyn for pou art maked coupable with me of false blames ¶ O quod she my myrro / sholde I forsaken the now / and sholde I nat parten with the by comune 24 trouayle / the charge pat thow hast suffred for enuye of my name/ /Certes it nere nat leueful ne sittinge thing to philosophie / to leten with-owten compaygnie the wey of hym pat is innocent ¶ sholde I thanne redowte my blame / and agrysen as thowgh ther weree by- 28 fallen a newe thing/ /For trowestow pat philosophie be now alder-first assailed in perils by foolk of wikked manners ¶ hAue I nat striuen / with ful gret strif in olde tyme / by fore the age of my plato / ayenis the foolhardinesse of folie // and ek the same plato 32
Philosophy reminds Boece how Socrates, Zeno, and others, have suffered death and torments for following her.

lyuynge / his mayster Socrates desseruede victorie of vnryhtful deth in my presence // ¶ the Eritage of the which socrates/ /the Eritage is to seyn ¶ the doctrine of the whiche socrates in his opinioen of

4 felicite / ¶ I clepe welefulnesse/ /whan ¶ the peole of Epicurians and stoycyens / and / many oother enforseden hem to gon rauysse euerrich man for his part / ¶ pat is to seyn ¶ pat euerrich of hem wolde drawen to the deffence of his opinion/ /the wordes of socrates /

8 / they as in partye of hir preye to-drowen me cryinge and debatinge ther ayeins ¶ and koruen and to-renten my clothes / ¶ pat I hadde wouen with myn handes ¶ and with tho clowtes that they hadden Arraced owt of my clothes / they wenten awey wenynge ¶ pat [I] hadde

12 gon with hem euerdyde/ /In whiche Epicurians and stoyciens / for as moche as ther semede some traces or steppes of myn habite/ /the folie of men weninge tho epicuriens and stoiciens my famuleres perneortede² some / thorw the erroer of ¶ we wikkede or vnkuynynge

16 Multitude of hem/ /this is to seyn ¶ pat for thei semede philosophes thei weeren pursued to the deth and slayn // So yif thow hast nat knownen the exilinge anaxogore / ne the enpoysonynge of socrates ne the tormentus of zeno / for they weeren strauengeres/ /yit myhstestow

20 han knowne ¶ sepe senecciens and ¶ canyos and the sorans of which foolk/ /the renon nis neyther ouer old / ne vn-solemne / the whiche men nothing elles ne browhete hem to the deth / but oonly for they weeren enformyd of myne maneres / and semeden most vnlyk to the

24 studies of wikkede foolk/ /and forthi ¶ ou owhstest nat to wondren / thowh ¶ pat I in the bittre see of this lyf / be fordrymen with tempestes blowynge a-bowte / in the whiche tempestes this is my moost purpos / ¶ pat is to seyn to displesen to wikkede men/ /Of

28 whiche shrewes al be the oost³ neuer so gret / it is to despise for it nis gouerned with no ledere of Reson/ /but it is rauyssed only by fleetynge Errour folyly⁴ and lythly // and yif they som tyme Makynge an oost ayeins vs / assayle vs vs as strengere / owre ledere

32 drawith to-gydere hishe rychesses in to his towr/ /and they ben ententyf abowte sarpuleris or sachels vnprofitable for to taken/ /but we ¶ pat ben heye a-bouen sykyr fro alle tumulte and woode noyse

¹ leaf 16. ² gloss: s persequendo. ³ id est acies. ⁴ i sine consilio.
warneستored and enclosyed in swich a palis/ /whider as chateringe or a-noyenge follye ne may nat atayne/ /we schorne swiche raunyneres and henteres of fowleste thinges

[margin, leaf 16, back]

Ho so it be pat is cler of vertu / sad and wel ordinat 4 of leuynge // pat hath put vndir foot the prowde wierdes and lookith vpriht vp on eyther fortune / he may his cheere holde vndescounfited ¶ the Rage ne the manesses of pe see commoeuynge or chasinge vpward heete fro 8 the botme / ne shal nat moeue pat man Ne the vnstable moun- taygne pat hilhte veseuus pat writith owtthrow his brokene chymynec smokyng fyres / ne the wey of thonderlyht pat is wont to smyten heye towres / ne shal nat moeue pat man/ /war to thanne // ¶ O 12 / wrechches drede ye tyrantus pat ben woode and felonos with-owte any strengthe/ /Hope after no thingt ne drede nat and so shal t hower desermen the Ire of thilke vnmyhty tyrant// ¶ but who so pat quakynge dreadith / or desireth thyng pat nis nat stable of his ryht / 16 pat man pat so doth / hath cast awey his sheld / and is remwed from his place / and enlaceth hym in the cheyne with the which he may ben drawen

[margin, leaf 21]

Elistow quod she thise things / and entren thei awht in thi 20 corage // Artow lik an asse to the harpe / whi we pistow / whi spillestow teeres/ /yf thou abydeth after help of thi leche / the by-houeth discouere thi wownde // tho .I. pat hadde gaderyd strengthe in my corage / answerede / and seyde/ 24 /and nedeth it yit quod I of rehersyenge / or of amonicon) and sheweth it nat .I.-nowgh by hym self the sharpnesse of fortune / pat wexeth wood ayeins me / ne moeuth it nat the to sen the face or the manere of this place/ /is this the librarye / which pat pou 28 haddest chosyn / for a ryht certeyn sete to the in myn hows / ther as thou desputedest ofte with me / of the sciences of thinges / towchinge deuynyte / and mankynde / was thanne 5myn habite

1. MS. desemien or deseruien.
2. leaf 17.
3. glosst prison.
4. leaf 21, back.
swich as now/ /was my face or my cheer swich as now // when I sowht with the secretus of nature when jou enformedest my maneress and the reson of alle my lyf / to the ensample of the ordre of

4 heuene/ /is nat1 this the gerdouns pat I referre to pe to whom I haue be obeysaunt/ /Certes thow conformedest by the Mowht of plato this sentence / pat is to seyn pat comune thinges or comunalltees weeren blysful / yif thei pat hadden studied al fully to wysdom

8 gouerneden thilke thinges/ /Or elles yif it so byfille / pat the gouernoures of comunallites studiened to geten wysdom/ /thow seydest ek by the Mowth of the same plato / pat it was a necessarie cause whise men to taken and desire the gouernance of comune

12 thinges / for pat the gonnemumentus of Citees ylef in the handes of felonos tormentours citemenes / ne sholde nat bryngen in pestelence and destruction to goode fookk2 / and ther-for I folwinge thilke Autorite3 desired to putten forth in excussion and in acte of comune

16 administracion thilke thinges pat I hadde lerned of the / among my secre restingwhiles // thow and god pat putethe in the thowhtes of whise fookk / ben knowynge3 with me / pat nothing ne browht me to maystryve or dignete / but comune studie of alle goodnesse / 20 / and ther-of comth it pat by-twixen wikked fookkes and me han ben greuos descordes / pat ne myhten nat ben relese by prayeres4 // For this libert hath the freedom of conscience pat / the wraththe of moore myhty fookkes / hath alwey ben despysed of me for saucion of

24 Ryht / how ofte haue I recisted and with-stande thilke man pat hyhte coningaste / pat maade alwey assawtes ayeins the prosper fortune of poore feeble fookkes / how ofte ek haue I put of or cast owt / hym trygwille prouost of the kynges hows / bothe of the

28 wronges pat he hadde bygunne to don and ek fully performed / / how ofte haue I courered and desfended by the Autorite of me pat ayeins perils // pat is to seyn put myn autorite in peril for the wrecchched poore fookkes / pat the couetsyse of strauengeres vnpun-

32 yssed tormenteden alwey with myseyes 5and greauences owt of nowmbre/ /neuer man ne drowh me yit fro ryht to wroenge / when I say the fortunes and pe Richesses of poeple of pe3 prouinces

1 gloss nonne. 2 gloss s. platonis. 3 gloss i. est inexorabile. 4 gloss : concij. 5 leaf 22.
Boece brought effect

Boece shows how his good Deeds on behalf of the People have brought him to Misfortune.

ben harmyd or amenused owther by pryuey Raueynes or by comune tributus or cariages / as sory was I as they pat suffreden the harm / glosa/ /whan pat thedoric pe kynge of gothes in a dere yer hadde hise gerneres ful of corn / and comaunderde pat no man ne 4 sholde byen no corn tyl his corn weere solde / and pat at a greuos deere prys/ /Boece withstood pat ordinaunce and over-com it knownynge al this the kynge hym self/ /Coempcion) is to seyn comune achat or byinge to-gider pat weere estabelyssed vp on the 8 poeple by swich a manere imposicion/ /as who so bowhte a bossel corn he moste yeue the kynge the fifte part/ //Texte // when it was in the sovre hungry tyme /ther was estabeliised or cryd greuos and vnplitable coempcion) pat men sayen wel it sholde gretyly turmenten 12 and endamagen al the province of compaygne/ /I. took stryf ayeins the prouost of the pretorie for comune profitt / and the kynge knownynge of it / I. over-com it so / pat the coempcion) ne was nat axed ne tok* effect/ /Paulyn a consoler of Rome / the Rychesses of the 16 which paulyn / the howndes of the palysse / pat is to seyn the officeres wolden han deuowred bi hope and coutise / yit drowh I hym owt of the Iowwes of hem pat gapeden/ /and for as moche as the peyne of the accusacion aiuged by-form / ne sholde nat sodeynly 20 henten ne punisse wrongfully albyn a conseyler of Rome/ /I. putte me ayeins the hates and indignaciouns of the accusor Cyprian/ /is it nat thanne Inowgh I-sene pat .I. haue purchased grete discordes ayeins my self/ // But I owhte be the moore assured ayeins alle oothre 24 foolk/ / pat for pe loue of Ryhtwisnesse I ne reseruyd neuer no thing* to my self / to hem*ward of the kynges halle / by which I weere the moore siker/ /but thorw the same accusors acusinge I am condemned/ /Of the nowmbyr of the whiche acusors oon basilicis 28 that whilom was chased owt of the kynges servise *is now compellyd in accusinge of my name for nede of foreyne moneye / Also opylion) and caudenciues han accused me / al be it so pat the justice Regal hadde whilom demed hem bothe to gon in to exil / for hir trecheryes 32 and fraudes with-owte nowmbyr/ /To whiche Jugement they nolden nat obeye but defendedyn hem by the sikernesse of holy howses /

1 gloss: scilicet romayns.
2 gloss: i. affinite.
3 gloss: s. officers.
4 leaf 22, back.
pat is to seyn felleth in to santuare///and whan this apercuyyd to the king he commaundede pat but they voidede the Cite of Rauenne by ceteyn day assingned / pat me sholde marke hem on the forhened 4 with an hoot yren and chasen hem owt of the town/ /Now what thing semeth myhte ben lyknyed to this erwelte / for certes thilke same day was resseyued the accusuyng of my name by thilke same accusors/ /what may ben seyd her to1 / hap my studie and my 8 kunnyngge deseryuyd thus or elles the forseyde dampcion of me / made pat / hem ryhtful accusors or no3/ /was nat fortune asshamyed of this/ /Certes alle hadde nat fortune ben asshamyed pat innocens whas accused. / yit owte she han had shame of the fylthe of myne 12 accusours/ /but axestow in somme of what gylyt y am accused / men seyn pat I wolde saue pe compaygnype of the senatours/ /and desires thow to heeren in what manere/ /I am accused pat I sholde han destorbed the accuser to beren lettres / by whiche he sholde han 16 makyd the Senatoures gylyt ayeins the kynges Real maieste/ /O maysteresse what demestow of this / shal I for-sake this blame / pat I ne be no shame to the2 // Certes I haue wold it pat is to seyn the sauacion) of the senat / ne I shal neuer leten to wilne it / and I 20 confesse and I am a-knowe / but the entente of the accuser to ben destorbed shal cese // for shal I clepe it thanne a felonye or a synne / pat I haue desired the sauacion) of the ordre of the senat3/ /and certes yit hadde thilke same senat don by me thorw hir decretus and 24 hir Iugementus as thogh it were a synne and a felonye / pat is to seyn to wilne the sauacion) of hem4 // but folye pat lieth alwey to hym self may not chaunce the merite of things/ /ne I trowe nat by the Iugement of socrates pat it were 5Leueful to me to hide the 28 sothe / ne asente to Leesynge/ /but certes how so euer it be of this / I put it to gessen or prisen to the Iugement of the and of whise folk5 // Of whiche thing al the ordnaunce and the sothe/ /for as mooche as foolk pat ben to comyn after owre dayes shellen 32 knowen it/ /I haue put it in scripture / and in remembraunce / /for thowchinge the lettres falsly made / by whiche lettres I am accused to han hooped the fredom of Rooome/ /what apertenenth

1 gloss: quod dicit nihil.  
2 gloss: quod dicit non.  
3 gloss: q. d. dubito quid.  
4 gloss: s. senat.  
5 leaf 23.
me to speke ther-of/ /the fraude hadde ben shewid apertly / yif I hadde had liberte for to han vse and ben at the confession of myne accusours the whiche thing in alle needes hath gret strengthe // For other freedom may men hoepen/ /Certes I wolde pat som 4
other freedom myhte ben hopyd/ /I wolde thanne han answered by the wordes of a man pat hyhte Canyus/ /for whan he was accused by Gayus cesar gernaynes sone / pat he was knowynge and consentynge of a conjuracion y-maked ayeins hym1 // this 8
canyus answerede thus / yif I hadde wist it pou haddest nat wist it/ /in which thing sorw hath nat so dulled my wit/ / pat I pleyne oonly pat shrewede folk, aparylency aleyns ayeins vertu/ /but I wondere gretly how pat they may perfore thinges pat they han 12
hoped forto don/ /For whi wilne shrewednesse pat comth per-
amenture of owre defeute / but it is lyk a Monstre and a meruarye / 
/ how pat in the present syhte of god / may ben achenued and
performyd swiche things as euerely felonies man hath conceuyed in his 16
thowht ayeins innocentas // For which thing oon of thy famyleres nat
vnskylfully axed thus/ /yif god is whennes comen wykkede things /
/ and yif god ne is whennes comyn gooide thinges / but al hadde it
ben leueful / pat felonos folk / pat now desiren the blod and the 20
deth of alle gooide men / and ek of alle the senat / han willned to
gon and destroyen me/ /whom they han seyen alwey bataylen / 
and defenden gooide men / and ek al the senat / yit had I nat
desserued of the faderes pat is to seyn of the senatoures / pat 24
they sholden willene my destruccyon/ /thow remembrest wel as I
gesse / pat when I wolde doon or seyen any thing2 / Thow thy self
alwey present rwledest me/ /at cite of Verone whan pat the kyng
gredy of comune slawhtre caste hym to transpor vp al the ordre 28
of the senat / the gylt of his real maieste / of the whiche gylt
pat albyn was accused / with how gret sykrenesse of peril to me /
defendenede I al the senat/ /thow woost wel pat I seye soth / ne I
ne auauce me nuer in preysynge of myself/ /For alwey whan 32
any wyht resseyueth presious renow in a-vauntynge hym self of
his werkes / he amenuseth the secre of his consience/ /but now
thou mayst wel seen / to what ende I am comyn for myne Innocence/

1 gloss s. gayus 2 leaf 23, back.
Boece is condemned to Proscription and Death, for the good he has done the Senate. He's accused of Witchcraft.

/I resseyue peyne of fals felonye for gerdoun of verray vertu / and what opyn confession of felonye / hadde euere Iuges so a-cordaunt in erwelte / pat is to seyn as myn accusinge hath/ /pat eyther errore of mannes wit / or elles condicion of fortune pat is vncerteyn to alle mortal folk: ne submittede some of hem/ /pat is to seyn pat it ne enclinede som Iuge to han pite or compassion/ /For al though I hadde ben accused pat I wolde brenne holy howses and strangle 8 preestes with wykkede swerde or pat I hadde greythed deth to alle goode Men // Algates the sentence sholde han punyssed me present confessed or committ/ /but now I am remwed fro the Cite of Roome almost fyue hundred thousand paas/ /I am with-owe 12 deffence damned to proscricpion and to the deth / for the studie and bowntes pat I haue doon to the senat/ /but O wel ben they worthi of merite as who seyht Nay/ /ther myhle neuer yit non of hem be conviuet of swich a blame as myne is / of whiche trespas 16 myne accusors sayen ful wel the dignete / the whiche dignete for they wolden dirken it with medlynge of som felonye/ /they baren me an hand and lyeden / pat I hadde polut and defowled my conscience with sacrilege for coucytise of dignete/ /and certes thow 20 thi self pat art plaulted in me chasedest owt of the sege of my corage / alle coucytyse of mortal things/ /ne sacrilege ne hadde no leece to han a place in me by-forn thyn eyen/ /For thow droppedd everi day in myne Eres / and my thowt thilke 24 comauandement of pictagogoras / pat is to seyn Men shal serve to godde and nat to goddes/ /ne it nat convenien ne no node to taken help of the fowlest spirite // I pat thow hast ordeyned and set in swiche excellence pat thow makedest me lyk to god/ /and ouer this the Ryht 28 clene secre chaumbyr of myne hows pat is to seyn my wyf / and the compaygne of my honest freendes/ /and my wyues fadyr / as wel holy as worthi to ben reuerenced thorw his owne dedes/ /defenden me from alle suspicione of swich blame/ /but O maleice for they pat 32 accusen me taken of the philosophre feyth of so gret blame / for they trowen pat I haue had affinite to malefice or enchauntement / by cause pat I am replenyished and fullylled with thy thechinges and

1 gloss ironice, and in margin O meritos. 2 gloss sorcerie. 3 leaf 24. 4 in margin, Homo debet servire deo et non diis.
enformyd of thy maner|/and thus it suffiseth nat onely pat thy
Reuerence ne avayle me nat|/but yif pat thow of thy fre wil| rather be blemished with myn offencio|/but certes to the harmses
pat I haue|/ther bytydeth yit this eneres of harm|/that the 4
gessinge and the Iugement of moche folk|/ne looken no thing| to
the desertus of thinges|/but onely to the auenture of fortune|/and
Iugen pat onely swiche thinges ben purueyed of god|/whiche pat
temporel wele-fulnesse commendith|/glose|/as thus|/pat yif a 8
wyth haue prosperite he is a good man| and worthi to han pat
prosperi|/and who hath aduersite he is a wi|kken man and god
hath forsake hym| and he is worthi to han pat aduersite|/this is
the opinion of some folk|/and ther-of comth pat good gessinge|/12
fyrst of alle thing| forsaketh wrechches|/certes it greueth me to
thinke riht now the diuerse sentences pat the poole seyth of me| and
thus moche I seye pat the laste charge of contrarios fortune is
this|/pat whan pat any blame is leyd vp-on a caytf| Men wenen 16
pat he hath desserued pat he suffreth // And I pat am put awey fro
goode men and despoyled of dignetees|/and defowled of my name
by gessyng| haue suffred torment for my goode dedes // Certes me
semeth pat I se the felonos couynes of wi|kken men habownden in 20
Ioye and in gladnesse|/and I se pat euery lorel shapith 1hym to
fynde owt newe frandes for to accuse goode foolk|/and I se pat
goode men beth overthrown for drede of my peril|/and euery
luxurious tormentour dar doon aH felonye vnpunnysshed|/And ben 24
excited per-to by yiftes // And Innocentus ne ben nat onely despoyled
of sikernesse|/but of defence And ther-fore me lyst to cryen to god
in this wise///

\[ The fifthe metur [margin, leaf 25, back]\]

Thow makere of the whel pat bereth 9 sterres | which pat 28
art yfastned to thy perdurable chayer | And tornest the
heuene with a Rauessyng sweyh | And constreynest the
sterres to suffryn thi lawe | so that the Mone som tyme
shynyng wyt he re ful hornes | Metyling with alle the beemes of the 32
sonne hir brother | hydeth the sterres pat ben lesse | And somtyme

\[ leaf 24, back.\]
wan the Moone paale with hir\(^1\) derke hornes aprocheth the sonne
leeseth hir lyghtes // And that the eue sterre hesperus which that\(^2\) in
\(\text{pe} \) fyrste tymes of the Nhyt\(^{1}\) bryngeth forth hir colde Arysygnes /
4 Cometh est ayein hyr vscd courvs / and is paale by the morwe at
rysyng of the sonne / and is thanne clepyd lucyfer/ /Thow
restreynest the day by shorter dwelllyng in the tymes of colde wynter /
\(\text{pat} \) maketh the leene s falle // Thow diuided \(\text{pe} \) swyft
tyes of
8 the nyht\(^{1}\) / wan the hoote somer ys comyn / thi myht\(^{1}\) a-tempréth
the varyaunus sesoun of the yer / so \(\text{pat} \) zephyrus the deboneyre
wynd brengeth aȝein in the first somer sesoun the leene \(\text{pat} \) \(\text{pe}
wynd \(\text{pat} \) hihte bories hath reft away in autumppne / \(\text{pat} \) is to seyn
12 in the laste ende of somer/ /And the sedes that\(^2\) the sterre that
hihte arcurus sawgh / ben waxen hyye cornes / wan the sterre
Syryus eschanfed hem/ /ther nys nothinge vnbownde fram his oolde
lawe ne forlecheth \(\text{pe} \) werke of his propre estat / O thow gouernour
16 gouernynge alle thinges by certayn ende / whi refowsestow oonly to
gouerne the werkes of men by dwwe manere / whi suffres thow \(\text{pat}
slydyng fortune torneth so grete entrechaunginges of thynes So
that anoyos Payne \(\text{pat} \) sholde dwwelly punysse felouns punysssh
20 Innocentes and foolk of wykkede maneres syttyn in heere chayres /
/ And anoyenge foolk treden and \(\text{pat} \) vuuyhtfully oon \(\text{pe} \) nekkes of
hooly men / and vertu clere shynyngye naturally is hid in dirke
derkeneses / and the ryuhtful man bereth the blame / and the peyne
24 of \(\text{pe} \) feloum/ /Ne forswerynnye / ne the fraude couered and kembd
\with a fals coloure ne anoyeth nat\(^1\) to shrewes / the weche shrewes
wan hem lust to vsen here strengthe / thei reioysen hem to puttyyn
vndyr hem / the soureynye kynges / weche \(\text{pat} \) peole with-howtyn
28 Nowmbyr dredyn/ /O tow what so euer pou be \(\text{pat} \) knytttest alle
bondes of thynes / looke on thise wrecchede Erthes / we men \(\text{pat}
ben nat A fowle partye / but A fayre partye of so grete werk / we ben
tormentyd in this see of fortune/ /Thow gouernour withdrawh and
32 restryne thei rauesynge floodys / and fastne and ferme thiese erthes
stable / \with thilke bonde by whiche thow gouerneste the heuene /
/ that is so large.

\(^1\) leaf 26.
Philosophy comforts Boece; reminds him that God rules his land, that he has done the Right.

The fyfte prose [margin, leaf 27, back]

W

Han .I. hadde with continuel sorwe sobbed and borken owt thise things she with hir chere pesyble and nothing amoeued with my compleyntes / seyde thus/

/whan .I. say the quod she sorful and wepynge..I. wyste anot that thow were a wrecche and exiled / but .I. wyste neuer how ferre thine exil was / yif thi tale nadde shewyd it me/ /but certes al be thow fer fro thy contre thow nart nat put owt of it/ /but thow hast fayled of thi wey and gon amys and yif thow hast leuere 8 for to wene pat pow be put owt of thi contre/ /than hast thow put owt thi self / rather than any oper wyht hath // For no wyht 1But thy self ne myhte neuer han don pat to the For yif thow remembre of what contre thow art bôrn/ /It nis nat gouernyd by emperours / 12 ne by gouernement of multitude / as weren the contres of athenes/ /but oo lord and oo kynge / and pat is god pat is lord of thi contre / whiche that reylosyth hym of the dwellying of his Cytesenis / And nat for to put hem in exil. // Of the whiche lord it ys a souerayne 16 fredom to ben gouernyd by the brydul of hym / and obeye to hys Iustyce / hasthow foryetyn thylke ryht olde lawe of thi Cite / In the weche cyte yt ys ordeyned and establysshed / pat what whyht pat hath leuer fownden there-in hys sete or his hows than ellys were 20 he may nat be exiled by no ryht from that place/ /For who so pat is contyned in with the palys and the clos of thilke Cite / ther nis no drede pat he may desserue to ben exiled / but who so pat leteth the wyl for to enhabyte there / he for-leteth also to deserue to ben 24 Cytescin of thilke cyte/ /So pat .I. sey pat the fate 2 of this place ne moueth me nat so mouch as thine owne fate / Ne .I. axe nat rather the walles of thi lybrarye aparayled and wrowht with yuory and with glas / than after the sete of thy thowht // In wyche .I. put nat 28 whilom bookes / but I. put pat that makep boekys worthi of prys / or presyous / pat ys to seyn the sentense of my bookes/ /And certeyny of thy desertes bystowyd in comune good / thow hast seyde soth but after the multitude of thi goode dedes / thow hast seyd fewe/ /And 32 of the honeste or of the falsnesse of thinges that ben aposyd ayeins

1 leaf 28.
2 gloss i. manere.
the Thow hast remenbryd thinges pat ben knowyn to alle foolks / and of the felonyes and fraudes of thine Acusours / it semeth the haue I.-twoched it forsothe ryhtfully and shortly/ Al myhten tho 4 same thinges betere and moore plentevously ben cowth in the mowth of the poeple pat knoweth al this // Thow hast ek blamed gretly and compleynyd / of the wrongful dede of the senat / and thow hast sorwed for my blame/ And thow hast wopen for the 8 damage of thi renoun pat is apayed / And thi last sorwe eschaufed ayeins fortune and compleynest 1pat Gerduons ne ben eueneleyche yolden to pe desertes of foolkes // And in p° latere ende of thi° woode muse thow preyedest pat thilke pees pat gouerneth p° heuene / 12 sholde gouerne the erthe/ /but for pat manye trybulasyouns of affeceyouns han assayed the / and sorwe and ire and wepyngne to drawen the dyuersely as thow art now feeble of thowht / myhtyere remedies ne shullen nat yit° thowchyn the/ /For which we wol vsen 16 somdel lyhtere medycynes/ /So pat thilke passyufs pat ben woxen hard in swellynge by perturbasyouns / flowyng in to thi thowht / Mowen wexen esy and softe to reseyuen the strengthe of a more myhty and moore egre medycene by an esyere towchynge


¶ The sixte metur [margin, leaf 29]

20 W An pat the heuy sterre of p° cankyr eschaufeth by the beemes of phebus / pat ys to seyn / wan pat phebus the sonne ys in the sygne of the cankyr/ /wo so yeught thanne largely his seede to the feeldes pat refusen to 24 Reseyue hem3 / lat hym gon bygyled of trust pat he hadde to hys corn / to Accornes of Okes/ /yif thow wolt gadery vyollettes / ne go thow nat to the purpure wode/ /wan the feeld chyrkynghe agryseth of coole / by the felnesses of the wynde pat hyhte 28 Aquylon/ /yif thow desyrest or wolt vsen grapes ne seke thow nat with a glotonos hond to stryne and presse the stalkes of the vyne in the ferst somer sesoun/ /For bachus the god of wyne hath rather yeuyn his eiftes to Autumnpe / the latyr ende of somer. // God 32 tokneth and assygnew the tymes ablinge hem to heere propres offices / ne he ne suffreth nat/ / the stowndes whiche pat hym self hath

1 leaf 28, back. 2 gloss .s. sementis. 3 gloss .s. corn.
denyded and constreynd to ben. I.-medled to gydere / And forth he pat forleteth certeyn ordinaunce of doyne by ouerthrowyngy wey / he ne hath no glade issw or ende of hys werkes.

The syxte prose [margin, leaf 31]

Yrst woltow suffre me to towche and Assaye the estat of thi 4 thowhti by a fewe demaundes // So pat .I. may vndirstonde what be the manere of thi curacion) / Axe me quod .I. at thi wille what thow wolt / and .I. shal answere / the seyde she thus / wheyther weenesthow quod she that this world be 8 gouerned by foolyssh happes & fortunows / or elles pat ther be in it any gouernement of Resoun / Certes quod .I. / .I. ne trowe nat in no manere pat so certeyn thinges / sholden be moeued by fortunows fortune // But .I. woot wel pat god makere and mayster is gouernor 12 of his werk / Ne neuer nas yit day pat myhte put me owt of the sothnesse of pat sentence // So is it quod she / for the same thinge songe thow a lytul her byforn / and by-wey-ledest and by-weptest / pat oonly men weren put owt of the cure of god / for of alle 16 oether thinges / thow ne dowtedest nat pat they nere gouerned by resoun / .But owh / .I. wondere gretyl certes whi pat thow art syk / syn pat thow art put in so holsom a sentence / but lat vs sekyn deppere .I. coniekte that ther lacketh .I. not nere what / But sey 20 me this / syn pat thow ne dowtest nat / that pis world be gouerned by god / with which gouernayles taketow heede pat is gouerned / Vn2nethe quod .I. knowe .I. the sentense of thi question / so pat .I. ne may 3yt Answeren to thi demaundes // .I. nas nat desseuyued quod 24 she pat ther ne fayleth som what / by whiche the maleedy of thi perturbacyon is krept in to thi thowt / so as the strengthe of pe palys chynyng is opyn / But sey me this / remenbres thow what is the ende of thinges / and whider pat the entensyn of alle kynde 28 tendeth // .I. haue herd yt toold som tyme quod .I. / but drerynesse hath dulled my memorey / Certes quod she thow woot wel / whennes pat alle thinges ben comyn and procedeth / .I. woot wel quod .I. and Answerede pat God ys bygynn[g] of alle // And 32

1 gloss: i. pape, [παπας, an exclamation]. 2 leaf 31, back.

Boethius.
how may this be quod she / that syn thow knowest: the bygynnynge of thinges / pat thow ne knowest nat what is the ende of thinges / But swiche ben the customys of pertubaciouns / And this power 4 they han pat pey may moeue a man owt of his place / pat is to seyn fro the stablenesse and perfeccyoun of his knowynge / But certes thei may nat al arrace hym ne alyene hym in al / but .I. wolde pat thow woldest Answeres to this/ /Romenbresthow pat pou art a man / 8 Boece whi sholdhe .I. nat rememble pat quod .I./ /Philisophye // Maystow nat telle me panne quod she what thinges is a man / Axestow me nat quod .I. wether pat .I. be A resonable mortal beest / .I. woot wel and .I. confesse wel pat .I. am it // wystesthow neuer 12 yit pat thow were any other thinges quod she / no quod .I./ /now woot .I. quod she oother cause of thi maledye and pat ryht grete // Thow hast left forto known thii self what thow art / thorw whiche .I. haue pleynly fwnode the cause of thi maledye / or elles the entre 16 of recoeueringe of thin heele // fior whi for thow art confwnedyd with foryeetynge of thi self / fior-thy sorwistow pat thow art exilyd of thi propre goodys / And for thow ne wost what is the ende of thinges / fior-thy domesthow pat felonos and wykkyd men 20 ben myhty and weleful / And for thow ast foryeeten by whiche gouernment the world is gouerned // fior-thi wenestow pat pise Mutacyouns of fortune fletyn with-owte gouernor/ /This ben grete causes nat oonly to Maledye / but certes grete causes to thi deth / but 24 .I. thanke the 1 Auctor and the makere of heele pat nature hath nat alle for-letyn the / I haue grete noryssynge of thin heele // And pat ys the sothe sentence of gouernance of the worlde / pat thow ,byleuest pat the gouernynge of it / nis nat subiecte ne vndyr-putte to pe folie of thise happes Auentros / but the resoun of God / and ther-for dowte the nothinge / for of / this lytyl sparke / thin heto of lyf shal shyne/ /But for as meche as it is nat tyme yit of fastere remedies / And the nature of thowhtes desseyued is this / that as ofte 32 as they casten Away sothe opyniouns / thei clothen hem in false opynious / of which false opynious the dirkenesse of perturba wexit vp / pat confwnedeth the verray insyhte/ /And pat dirkenesse shal

1 leaf 32.
BOOK I., METRE 7.]  
Weak Remedies must be applied to Boece.  
He must banish Fear and Hope.

BOOK II., PROSE I.]  
I. assaye som-what / to maken thinne and wayk by lyhte and 
Meenelyche remedyes / So pat after that pat the dirkenesse of 
desseyuynge desiringes is don a-vey / thow mowe knowe the 
shynyng of verray lyht

The seuende Metyr [margin, leaf 32, back]

The sterres couered with blake clowdes ne mowen yeten a 
doun no lyht / yif the trowble wynde pat hyht Auster / 
turnynge and walynge the see medleth the hete pat is to 
seyn the boylynge up fro the botme / the wawes pat whilom 8 
weeren cleere as glas / And lyk to pe fayre cleere dayes and 
bihte withstand anon the syhtes of men / by the fylthe and ordure pat is 
resoluyd / And the fletynge strem pat Royleth down diversly / firo 
hy mountaygnes is arested and resisted ofte tyme by the encoun-

trynge of A stoon / pat is departyd and fallyn fram som Roche / And 
for-thi yif thow wolt lookyn / And deemen soth / with cler lyht / 
And holden the wy with a ryht paath / weyue thow Ioye // dryf fro 
the drede / fleme thow hoope / ne lat no sorwe aproche / that is to 16 
seyn / lat non of thise iiij passyouras ouercomen the or blende the / 
for clowdy and dirke is thilke thowt and bownde with brydles / 
were as thise things reygnen /

Explicit liber primus
Incipit secundus liber.

[BOOK II.]

The fyrst prose [margin, leaf 34, back]

fftyr this she stynte a lytul / And after pat .I. hadde 20 
gadered by atempre stillenesse myn atencioun // she seyde 
thus / as who so myht seyn thus / after thise things 
she stynte a lytul / And when she aperseyuyd by 
atempre styllenesse / pat .I. was ententuyd to herkene here/ /she 24 
bygan to speke in this whise // yif .I. quod she haue vndyrstondyn 
and knoven owtrely the causes and the habyt of thi maledeye / thow
Fortune has taken no really worthful thing from Boece.

She has only changed, as she always does.

Fortune has taken no really worthful thing from Boece.

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Fortune has taken no really worthful thing from Boece.

She has only changed, as she always does.
thinkest pat she is god / vse hir maneres / and pleyne the nat / And yf thow agrysyst hir false trecherye / despyse and cast a-way hir pat pleyyth so harmfully // for she pat is now cause of so mochel sorwe to the. sholde ben cause to the of pes and of Ioye // she hath 4 forsakyn the forsothe / the whiche pat neuer man may ben sykyr pat she ne shal forsake hym/ /Glose/ /But natheles some bookes han the texte thus // forsothe she hath forsakyn the / ne ther nis no man sykyr pat she ne hath nat forsake // holdestow thanne thilke wele- 8 fulnesse presyes to the pat shal passen / And is present fortune dere- worthte to the / which pat nis nat feythfull for to dwelle / and wan she goth away pat she bryngheth a wight in sorwe/ /for syn she may nat ben whitholden at a manmys wille / she maketh hym a wrecche 12 wan she departyth fro hym/ what oother thinges is flyttynge fortune / but a manere shewynge of wrecchydnesse pat is to comyn // ne it ne suffiseth nat oonly to lokyn on thyng pat is present by-forn the eyen of a man / but wysdom locketh and amesureth the ende of 16 things/ /And the same chaungynge fram oon in to A nother / pat is to seyn from Aduersite into prosperite / Maketh / pat the manesses of fortune ne ben nat for to dreden / ne the flatterynges of hir to ben desired // thus at the laste yt by-houeth the / to suffren wit euene 20 wylle / in paciense / Al pat is don in with the floor of fortune / pat is to seyn / in this world Syn thow hast ones put thi necke vndyr yeok of hir/ /for yf thow wylt wryten a lawe of wendynge and of dwellynge to fortune which pat thow hast chosyn 24 freely to ben thi ladye/ /Artow nat wrongful in pat / and makest fortune wroth and Aspere by thine in-paciense / And yit pou mayst nat chaunge hyr / // yif thow commyttest and bytakest thi sayles to the wynde / thow shalt be shouen nat thedyr pat thow woldest but 28 whedyr pat pe wynde shouweth the/ /yif thow castest thi sedes in to the feeldes thow sholdest han in mynde pat the yeres ben Amonges / owther wyle plentevos and oper while barayne / thow hast by-taken thisel to the gouernaunce of fortune / And forthi yt 32 be-houeth the to ben obeysaunt to the maneres of thi lady / En- forcest thow the to Aresten or with-holden the swyftnesse and the

1 leaf 35, back.
swey3 of hir turnynge wheel/ /O thow fool of alle mortal fooles /
yif fortune by-gan to dwelle stable she cesede thanne to ben fortune.

¶ The fyrst metur [margin, leaf 36]

W

An pat fortune with a proud Ryht Hand hath torned hir chaungynge stowndes / she farith lik the maneres of the boylinge Eurippe/ /Glosa // Eurippe is an arm of the see that ebbyth and floweth / and som tyme the strem is on o syde and som tyme on p\* o\* per/ /Texte // she crwel
fortune casteth adown kynges fat whilom weren / ydraf / And she deceyuable enhanseth vp the Vmble cheere of hym fat is descownfited

¶ The secunde prose [margin, leaf 37]

O

Ertes .I. wolde pleten with the a fewe thynges vsinge the wordys of fortune / tak hede now thy self / yif pat she axeth
1Ryht/ /O thow man werfore makes thow me gyly by thyne euery dayes playnynges / what wronge haue .I. don
20 the // what goodes haue .I. byreff the pat weeren thyne/ /Stryf or pleten wyt me by-forn what Iuge pat thow wolt of the possesyoun of Rychesses or of dignites/ /And yif thow mayst shewyn me / pat euere any mortal man hath resseyuyd any of tho thinges to ben hise
24 in propre / than wol .I. graunte frely pat alle thykke thynges weeren thyne / whiche that thow axest' / wan pat nature browht the forth owt of thi modyr wombe / .I. resseyuyd the naked and nedy of alle thinges / and .I. noryssede the with my Rychesses and was redy and
28 ententyf thorw my favor to susteyne the / And pat makep the now inpacyent ayeins me/ /And .I. enyrounde the with alle the Aboundaunce and shyninge of alle goodes pat ben in my ryht' / now it lyketh me to withdrawn myn hand // thow hast had grace as he pat

1 leaf 37, back.
vsed of foreyne goodes / thow hast no ryht to pleyne the as thowgth thow haddyst outrely for-lorn alle thi thinges // whey pleynesthow thanne / .I. haue don the no wrong / Rychesses honour and swyche other thinges ben of my ryht / My seruauntus knowen me for hyr 4 lady / they comyn with me and departen wan .I. wende .I. dar wel affermen hardlyly pat yif tho thinges of whiche thow pleynest pat thow hast forlorn hadde ben thyne / thow ne haddyst nat lorn hem / / .I. shal thanne onlly ben deffendyd to vsen my Ryht/ /Certes 8 it ys leueful to the heuene to make cleere dayes / and after pat to coeueryn tho same dayes with dirk nyhtes // the yer hath ek leue to apayrelyn the visage of the erthe now with flowres and now with frut / and to confounden hem som tyme with reynes and with coldes/ 12 /The see hath ek his ryht to ben som tyme kalm and blawndyssynge with smothe water and som tyme to ben horibile with waves and tempestes / But the couetys of men pat may nat ben stanchyd / shal it bynde me to ben stidefast / syn pat stidefastnesse is vnkwouth 16 to my maneres / swych is my strengthe and this pley .I. pleye con-
tinuely/ .I. torne the whirlynge wheel with the tornynge cerce / .I. am glad to chaungyn t the lowest to the heyest / And the heyist to the lowest // Worth vp yif thow wolt so it be by this lawe / that 20 thow ne holde nat pat .I. do the wronge / thogh thow dessende adoun wan the resoun of my pley axeth it/ /wistesthow nat how cresus the kyng of lydyens of whiche kyng Cyrus was ful sore agast / a lytul by-forn pat this rewlyche cresus was kawth of Cyrus and 24 lad to the fyr to ben brent / but pat a rayn dessendede down fro heuene pat rescowede hym/ /And is yt owt of thi mynde / how pat pawlus consul of Rome / wan he hadde takyn pe kyng of percyens / weep pitously / for the kapteuite of the self kynge // what other 28 thine by-waylen the cryenges of tragedyes / but oonly the dedes of fortune / pat with a vnwarstroke ouertorneth realmes of grete noblye/ /Glose/ /Tragedye is to seyn / a dite of a prosperite for a tyme pat endith in wrecchydnesse // lernedest nat thow in greke wan thow 32 weere yonge / pat in the entre or in the celere of Iubyer ther ben touched two tonnes pat on is ful of good pat oother is ful of harm/

1 leaf 38.
Nothing can satisfy the cruel Ravin of Men; they ever cry for More, the more they have.

[BOOK II. METRE 2, PROSE 3.]

/what ryht hasthow to pleyne / yif thow hast takyn more plenteuosly of the goode syde pat is to seyn of my Rychesses and prosperites/ And what ek yif .I. ne be nat al departyd fro the // what ek yif 4 my mutablyte yeueth the ryhtful cause of hope to han yit betere thinges/ /Nathely dysmaye the nat in thi thought/ /And thow pat art put in the comune Realme of alle / ne desire nat to lyuen by thin oonly propre ryht

the secunde metur [margin, leaf 38, back]

8 T Howgh plente pat is Goddesse of Rychesses hielde a-down with ful horn / And withdraweth nat hir hand / as many Rychesses as the see torneth vpward sandes wan yt ys moeued with rauyssyne blasstes/ /Or elles as many rychesses as ther shynyn bryhte sterres in heuene on the sterre nyhtes/ yit for al pat mankynde nolde nat cese to wepe wrecched plentes/ /And al be it so pat god resseyueth gladly hir prayres / and yeueth hem as fool large meche gold / And Aparayleth coueytos men with noble or cleere honours // yit semeth hem hauen .I. getyn nothinge but alwey hir crewel rauyne deuowrynge al that thei han getyn / sheweth oother gapynges / pat is to seyn / gapen and desyren yit after mo rychesses/. /what brydlis myghtten wyt-holden to any cer-

20 teyn ende the desordene couetyse of men / wan euer the rather pat it fleteth In large yiftes / the more ay brenneth in Hem the thurst of hauynge/ /Certes he pat quakynge and dreadful weneth hym seluen nedy / he ne leueth neuer more ryche

† The thrydde prose [margin, leaf 40]

24 T Her-for yif pat fortune spake with the for hir self in this manere / forsothe thow ne haddyst nat / what thow myhtest answere/ /And yif thow hast Any thinge / wher-with thow mayst ryht fully defendyn thy compleynt / it by-houeth the to shewyn yt / And .I. wol yeuyn the spase to tellyn it/ /Certeinly quod .I. thanne / thise bettayre thinges / And enoynted with hony swetenesse of Rethorike and Musyke / And oonly whil thei ben herd / they ben dylysos // but to wrecches is a deppere feelynge of

1 leaf 39.
harm / this is to seyn / pat wrecches feelyn the harms / that they
suffren more greuosly / than the remedies or the deyltes of thise
wordes mowen gladyn or conforten hem / So pat wan thise thinges
stynyen forto sowne in eres / the sorwe pat is inset greueith the
thought/ /Ryht so is it quod she / for thise ne ben yit none remedyes
of thi maledye / but they ben A manere noriysynges of thi sorwes
yit rebel ayein thi curacion / / ffor wan pat tyme is / .I. shal moene
swych thinges pat percen hem self depe/ /but/ neathes pat thow 8
shalt nat wynne to leten thi self a wrecche // hasthow foryeten
the nowmber and the manere of thi welefulnesse / / I. hoolde me
stylene how pat the soureane men of the Cyte tokyn the in cure and
kepyng / wan thow weree orphelyn of fadyr and modyr / And 12
weree chosen in Affynite of prines of the cyte / And thow be-
guynz rather to be leef and deere / than for to ben A neysshebour/
/ the whiche thingz is the moost presyous kynde of any propinquite
or alyaunce pat may ben // who is it/ pat ne seyde tho pat thow 16
were ryhtz weleful / with so grete A nobleye of thi fadyris in lawe
and with the castete of thi wyf / And with the oportunite and
noblesse of thi masculyn chylldren pat is to seyn / thi sons / And ouer al this me lyste to passen the comune thinges / how thow 20
haddyst in thi yowthe dygnites / pat weren werned to oolde men //
but it deylteth me to comen now to the Syngler / vp-heypynge of thi
welefulnesse/ /yif any frute of mortal thinges may han any weyhte
or pris of welefulnesse / myhtesthow euert for-yetyn for any charge 24
of harm pat myhte befalle / the remenbraunce of thilke day / pat thow
saye thi two sonses makyd conseileres / and .I-lad togedere fro thin
hows vndur so gret A semble of senatoures and vndyr the blythenesse
of peole / /And whan thow saye hem set in the court in heere 28
chayeres of dygnitees / thow Rethoryen or pronouncere of kynges
preysynges desseruedyst glorye of wit and of Eloquence / wan thow
syttynge by-twyen thy two sonses conseylere in the place / pat hihte
circo / And fulfyldest the Abydyinge of the multitude of poeple pat 32
was spred a-bowten the with so large preysynge and laude / as men
syngen / in victories/ /tho yaue thow wordes to fortune as .I. trowe/

1 leaf 40, back.
pat is to seyn / tho feffedest thow fortune with glosynge wordes / And desseyuedest hir / wan she acoyede the and noryssede the / as hir owne delycs // thow bar away of fortune a yifte / pat is to seyn / 4 swich gerdoun pat she newer yaf to pryue man/ /willthow therfor lye a Rekenynge with fortune // she hath now twyncled fyrst vp on the / with wyckede eye / yif thow consydere the nowmbre and the manere of thy blysse and of thy sorwes / thow mayst nat forsakyn 8 pat thow art yit blysseful/ /ffor yif thow therfor weenest thiself nat weleful / for thynges pat the semeden Joyful ben passed / and therenis nat whi thow sholdest weene thy self A wrecche / for thinges pat semen now sorye passen al so / Arthow now comen fyrst A sodeyn 12 gest in to the shadwe or tabernacle of this lyf/ /or trowesthow pat any stedefastnesse be in mannes thinges / whan ofte a swyft howre dyssoluede the same man / pat is to seyn whan the sowle departeth fro the body // ffor al pat thowgh pat zelde is ther any feith pat 16 fortune thinges wolen dwellyn/ /yit natheles the laste day of A manys lif ys a manere deth to fortune And also to thilke pat hath dwelt/ and therfor what weenestow dar recke / yif thow forlete hyr in deyinge or elles pat she fortune forlete the in fleynge away /

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

20 Han phebus the sonne bygynneth to spredyn hyr cleernesse with rosene charyettes thanne the sterre ydymmyd / palyt here white cheere / by the flambes of the sonne pat ouercometh the sterre lyht/ /this is to seyn / wan the sonne is rysyn / the day sterre wexeth paale / and leseth hir lyht/ / for the grete bryhtnesse of the sonne / wan the wode wexeth rody of rosyn flowres in the fyrst somer seson thowr the brethe of the wynde zepherus / that wexeth warm / yif the 28 slowdy wynde auster / blowe fellyche / than goth awey the fayrenesse of thornesse // ofte the see is cleer and kalm with-hoowte mouynge floodes / and ofte the horyble wynd aquilon / moeueth boylynge tempestes and ouer-welneeth the see / zif the forme of this 32 worlde is so zelde stable And yif yt turneth by so manye entre-

1 leaf 41.
chaungynges/ wolthow thanne trusten in the towmblynge fortunes of men // wolthow trowen on flettynge goodes / is it certeyn and estabylssed by lawe perdurable pat nothinge pat is engendred nys stedefast' ne estable

\[ The ferthe prose [margin, leaf 44] \\
T\\nHan seyde .I. thus / O norice of alle vertuus thow seyst ful soth // Ne .I. ne may nat for-sake the ryht swyfte cours of my prosperite // pat is to seyn pat prosperite ne be comen to me wondyr swyfly and sone // but this is thinge pat 8 gretyly smertoth me / whan yt remenbryth me // flor in alle Adyersyte of fortune the mooste vnely kynde 1of contrarios fortune is to han ben welleful / But pat thow quod she abyst thus the tormentus2 of thi false opynion) / pat maysthow nat ryhtfully blamen ne Aretten to 12 things / as who seyh / flor thow hast yit many habûndaunce of things/ /Texte // flor al be yt so pat the ydel name of auentoors wellefulnesse mocueth the now / it ys leeeful pat thow rekne with me of how manye grete things thow hast yit plente / And therfor 16 yif pat thilke thinge / pat thow haddest for moost presyous in al thi rychesse of fortune / be kept to the yit by the grace of god vnwemmed and vndefowled / maysthow thanne pleyne ryhtfully vp-on the meschef of fortune / syn thow hast yit thy beste things/ 20 /Certes yt leueth in good poynth thilke presious honour of man-kynde / Symacus thi wyues fadyr / which pat is a man maked alle of sapynce and vertu / the wyche man thow woldest byen Redely / with the pris of thin owne lyf // he be-wayleth the-wronges pat men 24 don to the / and nat for hym self for he leueth in sykernesse of any sentences put ayeins hym/ /And yit lyuyth thy wyf pat is a-tempre of wyt and passyng oother wymen in clennesse of chastele/ /And for .I. wol closen shortly hyr bowntes / she is lik to hir fadyr / .I. 28 telle the wel pat she lyueth loth of this lyf / And keepith to the oonly hir goost / And is al maad and ouerkomen by wepynge and sorwe for desyr of the / in the weche thinge oonly .I. moot graunten pat thi wellefulnes is amenyssed // what shal .I. seyn ek of thi two 32

1 leaf 44, back.
2 MS. torment3, as pheb; for phebus. But 3 = also 2 and gh.
sones conseylours of whiche as of chyldren of hir age ther shyneth
the lykenesse of the wyt of hir fadyr or of hir eldyr fadyr // And
syn the soueryn cure of alle mortel folk/ is to sauen hir owen lyues/
4 /O how weleful arthow yif thow knowe thy goedes / for yit ben
ther thinges dwellyd to the ward / pat no man dowteth than they ne
ben more derewrthe to the / than thin own lyf/ /And for thy /
drye thy teeres for yit nis nat euerych fortune al hateful to the ward /
8 ne ouer gret tempest hath nat yit fallen vpon the // wan pat thyn
ancres cleuen faste / pat neyther wolyn suffren the counfort of this
tyme present / ne the hope of tyme comyng to passen ne to faylen
1And .I. preyde quod .I. pat faste moten they halden / for whyles that
12 they halden / how so euer pat thinges ben / .I. shal wel fleetyn forth
and escapin / but thow mayste wel sen how grete Aparayles and array
pat me lakketh pat ben passed away fro me/ /.I. haue som what
auasuend and forthered the quod she / yif pat thow anoye nat/ or for-
16 thinke nat of al thi fortune / As who seyth .I. haue som what confor
ted the so pat thow tempest the nat thus with al thi fortune syn thow hast
yit thi beste thinges // but .I. may nat suffren thi delites / pat pleynest/
so wepyenge and angwissos for pat ther lacketh som what to thi weleful-
20 nesse/ /for what man is so sad or of so parfyt welefulnesse / pat he
ne stryuyth and pleyneth on som halue ayen pe qualite of his estat/ /for
why / ful angwissos thing is the conlysyon of mannes goodes / for
eyther it comth nat/ al to-gydere to a wyht / or ellis yt last nat perpe-
24 tuel // ffor sum man hath grete Rychesses / but he is a-shamyd of his
Vngentel lynage / And som ys renowned of noblesse of kynrede /
but he is enclosed in so grete Angwysshe of nede of thinges / pat him
weere leuere pat he weere vnknowe/ /And som man haboundith
28 bothe in Rychesse and noblesse / but yit he bewayleth his caste lyf /
for he ne hath no wyf / And som man is wel and zelyly ymaried
but he hat no chyldren / And noriseth hise Rychesses to the eyres of
strange foolkys / And som man is gladyd with chyldren / but he
32 weepeth ful sory for the trespase of his sone or of his dowghter/ /And
for this per ne acordyth no wyht lyghtly to the co[n]dyeyon of his
fortune // ffor alwey to euery man ther is in som what pat vn-assaied

1 leaf 45.
he ne wot nat / or elles he dreedith pat he hath asayed/ /And adde this also / pat every weleful man hath a ful delycat feelynge / so that but yif alle thinges byfalle at his owne wyl / for he inpacyent or is nat vsed to han non Aduersyte / A-non he is thrown adown / for 4 every lytyl thinge/ /And ful lytyl thinges ben tho / pat withdrawn the somme or the perfectyon of blysfulnesse fro hem pat ben moost fortunat / / how many men trowesthow wolden demen hem self to ben almost in heune / yif they 1myhten atayne to the leest party of the 8 remnault of thi fortune/ /this same place pat thow clepyst exil / is contre to hem pat enhabyten heere and forthi nothing wrecched but whan thow weenest hyt / As ho seyth thow thy self ne no whyht elles nis a wrecche / but whan he weneth hym self a wrecche by repu- 12 tasyn of his corage/ /And ayeinward / alle fortune is blysful to a man / by the egreablete or by the egalyte of hym pat suffreth hyt // what man is pat / that is so weleful pat nolde changen his estat / what he hath lost pacience // the swetnesse of mannes welefulnesse is 16 sprayngd with many beternesses / the weche welefulnesse al thoughg it seme swete and Joyful to hem pat vseth hyt / yit may yt nat ben with-holden pat it ne goth away wan yt woole/ /Thanne is yt wel sene / how wrecched is the blysfulnesse of mortal thinges / pat 20 neyther yt dureth perpetuel with hem that every fortune resseyuen agreeably or egaly / ne it ne delyteth nat in al to hem pat ben angwyssos / O ye mortal folk/ what seke 3e thanne blysfulnesse owt of yowre self / whiche pat is put1 in yowre self / Erroure and folye 24 confowndeth yow / .I. shal shewe the shortly the poyn2 of souereyne blysfulnesse/ /Is ther any thinge more presyous to the than thi self / thow wolt Answere nay/ /Thanne yif hyt so be pat thow art myhty ouer thi self / that is to seyn by tranquillite of thi sowle / than hast 28 thow thinge in thi power pat thow noldest neuer leesyn / ne fortune may nat be-neme it the / And pat thow mayst knowe pat blyssefulnesse ne may nat standen in thinges pat ben fortunous and temporel / now vndyrstonde and gadere yt to-gidere thus // yif blysfulnesse be the 32 souereyn good of nature pat lyueth by resoun / ne thilke thinge nis nat souereyn good pat may be taken away in any wyse / for more

1 leaf 45, back.
Men's Souls do not die. Death frees them. This present Life cannot give men Bliss.

This is 4. METRE 4.

worthi thinge and more dine is thilke thinge pat may nat ben take awey // than sheweth yt wel pat the vnstablennesse of fortune may nat atayne to resseyne verray blysfulnesse / And yit more ouer. / 4 what man that this towmblunyaunce welefulnesse ledith / eyther he woot pat it is chaungeable / or elles he woot hyt nat/ And yif he 1 wot it nat/ what blysful fortune may ther ben in the blyndnesse of ignorance/ /And yif he wot pat it ys chaungeable / he moot alway ben 8 adrad pat he ne lese pat thinge pat he ne dowteth nat but pat he may leesyn hyt/ As who seyth he mot ben alway agast list he leese pat he wot wel he may leese it/ // for which the continuel drede pat he hath ne suffreth hym nat to ben weleful / Or yif he leese it/ he 12 weneth to be dyspsyed and forletyn/ /Certes ek pat is a ful lytul good pat is born with euene herte whan yt is lost / pat is to seyn pat men do no more fors of the lost than of the hauynge / And for as meche as thow pi self art he to whom yt hath ben shewed and proud 16 by ful manye demonstracions as .I. wot wel / pat the sowles of men ne mowe nat deyen in no wise / And ek syn yt is cleer and certeyn / pat forntunous welefulnes endith by the deth of the body / yt may nat ben dowted / pat yif pat deth may take a-way blysfulnesse pat 20 alle the kynde of mortal thinges ne dessendeth in to wrecchednesse / by the ende of the deth/ /And syn we knowen wel pat many a man hath sowht the frut of blysfulnesse nat oonly with suffrynge of deth // but ek with suffrynge of peynes and tormente/ /How myhte 24 thanne this present lyf maken men blysful / syn pat whan thilke selue lyf is ended yt ne maketh folkes no wrecches /

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

Hat maner man stable And waar / pat wole fowndyn hym a perdurable sete / And ne wole nat ben cast down with the lowe blastes of the wynd eurus / And wole despicye the see manasynge with floodes // lat hym eschefen to bylde on the cop of the Mountaygne / or in the moyste sandes / for the felle wynd auster tormenteth the cop of the 32 montaygne / with alle his strengthes / And the lavse sandes refusen to beren the heuy wyhte/ /And forthi zif thow wolt flee the

1 leaf 46. 2 MS may be top.
Found thyself on a low and quiet rock. How narrow and poor, Riches are!

peryulous aventure / that is to seyn of the worlde / haue mynde certeynely to fychchen thin hows of a merye site in A lowh stoon /; for al thowgh the wynde trowblynge the see / thondre with ouer-throwynges/ /thow that art put in quiete and weleful by strengthe of thi palys shalt leden 1A cler age / Scornynge the woodnesses And the Ires of the Eyr2 //

\[ The fytthe prose [margin, leaf 49, back] \]

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

1 leaf 47. 2 or folke. 3 leaf 50.
ward / pat is to seyn for the beautes // but certes yif ther weree beaute or bounte in the shynyng of stones / thilke clernesse is of the stones hem self / and nat of men/ /for which .I. wondre gretely 4 pat men meruaylen on swyche thynges / for why / what thing is yt / pat yif yt wanteth moeuyng and Ioyngturer of sowle and body / pat by ryht myht semen a fayr creature to hym pat hath a sowle of resoun // ffor al be it so pat gemmes drawen to hem self a lytel of 8 the last beaute of the world / thorw the entente of hir creatour / thorw the distinctcon of hem self / yit for as mochel as they ben put vndyr yowre excellense / they ne han nat deseruyd by no wey pat ye sholden mervaylen on hem/ /And the beaute of feldes delyteth yt 12 nat mochel vn to yow / Boece / why sholde it nat delyten vs / syn pat it ys a ryht fayr porsyow of p5 ryhte fayre werke pat is to seyn of this world/ /And ryht so ben we gladed som tyme of the face of the see whan yt is cler / And also merueylen we on the heuene / 16 and on the sterres / And on the sonne and on the Moone / phylosophie/ /Aperteneth quod she any of thilke things to the / why darsthow gloryfyen the in the shynyng of any swychy things // Arthow distingwed and embelysed by the spryngynge flowres of the 20 fyrst somer sesoun // or swellyth thy plente in the fructes of somer/ / whi arthow rauyssed with ydel Ioyes / whi embracest thow straunge goedes as they weeren thyne // fortune ne shal neuer makyn pat swyche thynges ben thyne pat nature of things hath 24 maked foreyne fro the/ /Soth is pat with-owten dowte / the frutes of the Erthe owen to ben to the norysynge of bestys/ /And yif you wolt fulfylle thy nede after pat yt sufiseth to nature / than is yt no nede pat thow seke after the superfliwite 1Of fortune / /ffor with ful 28 fewe things And with ful lytel things nature halt hir3 apayed / And yif you wolt achoken the fulfyllynghe of nature with superfliwites Certes thilke things pat you wolt threaten or powren in to nature shollen ben vnIoyful to the or elles anoyos // wenest thow ek 32 pat yt be a fayre thingt to shyne with diuerse clothinge / of which klothinge yif the beaute be agreable to loken vp-on / .I. wol mervaylen on the nature of the matere of thilke klothes / or elles on

1 leaf 50, back.
the werkman pat wroght hem/ But also a longe Rowte of meyne / makyth pat a blysful man / p\(^e\) whiche servauntus\(^2\) / yif they ben visyous of condiciousi it is a gret charge and a distrucsysyon) to the hows / And a gret enemy to the lord hym self/ /And yif they ben 4 goode men / how shal straunge or foreyne goodnesse ben put in p\(^e\) nowmbr of thi Rychesses/ /So pat by alle thyse forseide pinges it is cleery .I.-shewyd pat neuer oon of thilke things pat thow acountedest for thine goodes nas nat thi good / In the wyche things yif 8 ther be no beaute to ben desyred / why sholdesthow ben sory yif thow leese hem / or why sholdesthow reioysen the to holden hem / ffor yif they ben fayre of hyr owne kynde / what aperteneth that to the / for al so wel sholden they han ben fayre by hem selue / 12 thoughg they weeryn departed fram alle thynge rycheses // ffor why fayre ne presyous ne weeren they nat\(^a\) for pat they comen amonge thy Rycheses // but for they semeden fayre and presyous / ther-for thow haddyst leuere rekne hem amonges thy Rycheses/ /But what 16 desires thow of fortune with so grete a noysye / and with so gret a fare/ /I. trowe thow seke to dryue a-wey nede with habunauce of thinges / but certes it torneth to yow al in the contrarye ffor why certes it\(^b\) nedeth of ful manye helpynges to kepyn the 20 diversyte of presyos ostelementus/ /And soth it is pat of manye thinges / han they nede pat many thinges han/ /And aycinward of lytul nedeth hem pat mesuren hir fille after the nede of kynde / and nat\(^a\) after the owtrage of couezytysye / Is it thanne so / pat ye men ne 24 han no propyr goode / I-set in yow // ffor whiche ye mcten sekyn owtward yowre goodis in foreyne and subgyt thinges / So is thanne the condysyn of thinges torned vp so down / pat a man pat is a denine \(^2\)beest\(^b\) by meryte of his resoun / thinketh pat hym self nis 28 neyther fayre ne noble / but yif yt be thorw possessyon) of ostlementus pat ne han no sowles // And certes al oother thinges ben apayed of hir owne beautes / But ye men pat ben semblable to God / by yowre resonable thought desyren to a-payrelen yowre excellent 32 kynde of the lowest thinges // Ne ye vndyrstondyn nat\(^a\) how gret a

1 MS servaunt\(^a\) : \(^3\) is sometimes z initial and med\(^a\)ial (p. 34) as well as us and gh\(^b\) final.

2 leaf 51.
wrong ye don to yowre creatour / for he wolde pat mankynde were most worthy and noble of any oother wordly things/ /And ye threste adown yowre dignitees by-nethe the lowest things/ /for yif 4 pat al p* good of euery thinge / be more presyos than ys thilke thinge whos pat the good ys / syn ye demen pat the fowlest things ben yowre goodys // thanne submitten ye and putten yowre seluen vndyr the fowleste thinges by yowre estimacion/ /And certes this 8 tydeth nat' with-owte yowre desertes / for certes swyche is the condy-syon of alle man kynde / pat oonly whan yt hath knowynge of it selue / than passeth it in noblesse alle oother thinges/ /And whan yt for-leth pat* knowynge of it self / than is it brouyth by-nethen alle beastys 12 // for why al oother leuynge bestys han of kynde to knowe nat' hym-self // but whan men letyn the knowynge of hem-self yt comth hem of vice // but how brode shewyth the erroure And the folye of yow men / pat wenen pat any thinge may ben aparaylyd with straunge 16 aparaylementus // but for sothe pat may nat ben doon/ /For yif a wyht shyneth with thinges pat ben put to hym / as thus / yif thilke thinges schynen with which a man is aparayled / certes thilke thinges ben comendyd and preysed with whyche he is aparalyd // 20 but natheles the thinge pat is coueryd and wrappyd vndyr pat dwelleth in his felthe/ /And .I. denye pat thilke thinge be good pat anoyeth hym pat hath it/ /Gabbe .I. of this / thou wolt seye nay // Certes Rychesses han a-neyed ful ofte hem that han tho Rychesses // 24 syn pat euery wyckyd shrewre / and for hys wyckednesse the more gredy Aftyr oother folkes Rychesses / wer so euer it be in any place / be it gold or presyous stones/ /And wenyth hym only most worthi pat hat hem // thou thanne pat so bysy dredist now the swerd and 28 the spere // yif thou haddyst entred in the paath 1of this lyf a voyde wayferynge man / pan woldyst thow synge by-forn the thef / as who seyth a pore man pat berth no Rychesse on hym / by the weye / may boldlyn synge by-forn theues / for he hath nat' werof to 32 ben robbed / O presyos And ryht cler is the blysfulnesse of mortal rychesses / pat when thow hast getyn yt / than hast thow lorn thi sikernesse

1 leaf 51, back.
The Misfulness of the First Age of the World.
No War, no Avarice, no Gold.

Lysful was the fyrst age of men // they heldyn hem apayed / with the metes pat the trewe feeldes brownten forth // they ne dystroyede nor desseyyd nat hem self with owtrage // they weeren wont lythly to slakyn hyr hungyr at euen with accornes of Okes/ /they ne cowde nat medly the yifte of bachus to the cleer hony fat /they ne cowde nat medle the bryhte flee3es of the contre of Seryens / with the venym of tyrye // this is to seyn they cowde nat deyen white fle3es of syryn contre with the blood of a manere shyllefyssh / pat men fynden in tyrye / with whiche blood men deyen purpyr/ /they slepin holsom slepyis vp on the gras/ /And dronkyn of the remnynge wateres/ /And layen vndyr the shadwes of the heye pyn trees/ /Ne no gest ne strauangere ne karue yit the heye see with oores / or with shippes // Ne they ne hadde seyn yit none newe strondes to leden marchauadys 1In-to diuere contres/ /Tho weeryn pe crwel claryouns ful hust and ful stylle // ne blod I-shad by egre hate ne hadde nat deyen yit armures / for werto / or whych wodnesse of enemys wolde fyrst moeuen armes / when they say crwel wounds ne none meedes be of blod .I.-shad/ .I. wolde pat owre tymes sholde torne ayein to pe olde maneres // but pe angwissos loue of hauynge brenneth in folk moore crwely than pe fyr of mouantaigne ethna / pat ay brenneth/ /Allas what was he pat fyrst dalf vp the gobetes or the weyhtes of gold couered vndyr erthe / And the presios stoones pat woldyn han be hydd // he dalf vp presios perils / pat is to seyn pat he pat hem fyrst vp dalf / dalf vp a presios peril / for whi for the preciosnesse of swych thinge hath many man be in peril

1 leaf 52, back.
Chaucer vp on this fyfte metur of the second book

Blysful lyf a paysyble and a swete

They helden the peoples in the former age
They helde hem paied of the fructes pat pey etc
They ne waere nat forpampred with owtrage
Onknowyn was p' quyerne and ek the melle
They eten mast hawes and swych pownage

And dronken water of the colde welle

\textit{And what sholde it han avayled to werreye}
\textit{ther lay no profyt ther was no rychesse}
\textit{But corsed was the tyme I. dar' wel seye}

\textit{Though this \textit{Former Age} and the \textit{Fortune} that follows have been printed before in our \textit{Parallel Text}, I give 'em again here, to show how they turn-up in the Boece.}
Allas than sprong vp al the cursydnesse
of coue tyse pat fy rst owr sorwe browhte  (32)

\[ thy se tyrant us put hem gladly nat in pres \]
4 no places wyldnesse ne no buss hes for to wynne
Ther pouerte is as seith diogenes
ther as vitayle ek is so skars and thinne  (36)
pat nat but mast or apples is ther-Inne
8 but per as bagg es ben and fat vitaile
with al hir ost the Cyte for to a-sayle
Ther wol they gon and spare for no synne  (40)

\[ yit was no paleis chaumbres ne non halles \]
12 in kau es and wodes softe and swete
Sleptin this blyssed folk with-owte walles
Or gras or leues in perfyt Ioye reste and quiete  (44)
no down of fetheres ne no bleched shete
16 was kyd to hem but in surte they slepte
hir hertes weere al on with-owte galles
euerych of hem his feith to oother kepte  (48)

\[ Vnforged was the hawberke and the plate \]
20 p\v lambyssh poeple vo yded of alle vyse
hadden no fantasies to debate
but eche of hem wolde oother wel cheryce  (52)
No pride non enuye non Auaryce
24 No lord no taylage by no tyranye
vmblesse and pes good feith the emperice
\[ \ldots \ldots \ldots \ldots \ldots no gap in MS.\]  (56)

\[ yit was nat Iuppiter the lykerous \]
28 pat fy rst was fadyr of delicasie
come in this world ne nem brot desyrous
to regne had nat maad his towres hye  (60)
Allas allas now may wepe And crye
32 ffor in owre dayes nis but coue tyse
dowblenesse and tresoun and enuye
poyson and manslawhter and mordre in sondry wyse (64)
Causer / Balades de vilage san3 peinture

("This wrecched worlde is transmutacion) as wele / or wo / now poeere and now honour with-owten ordyr or wis descresyon

gouerned is by fortunes errour but natheles the lakke of hyr fauowr' ne may nat don me syngen thowh .I. deye lay tout' perdu moun temps et moun labour

ffor fynaly fortune .I. the deffye

("yit is me left the lyht of my resoun to knowen frend fro foo in thi merowre So mochel hath yit thy whirlynge vp and down

II-tawht me for to knowe in an howre but trewely no fors of thi reddowre to hym pat ouer hym self' hath the maystrye My suffysaunce shal be my socoure

ffor fynaly fortune .I. thee deffye

("O Socrates pou stidfast chaumpyon she neuer myht be thi tormentowr' thow neuer dredest hyr oppressyoun

ne in hyr chere fownde thow no sanoure thow knewe wel the deseyte of hyr colour And pat hire most worshipe is to lye I knewe hir' ek a fals dissimuloure

ffor fynaly fortune .I. the deffye

Le respounce de fortune a pleintif

("No man ys wrechchyd but hym self yt wene and he pat hath hym self hat suffisaunce whi seysthow thazne y am the so kene

pat hast thy self' owt of my gouernauce sey thus graunt mercy of thyn haboundaunce that thow hast lent or this why wolt pou stryue what woost thow yit how y the wol auauance

and ek thow hast thy beste frende a lyue
II.

Chaucer's Poem of "Fortune." Fortune's Defence.

She'll do what she will.

¶ I haue the tawht deuisyon by-twene
frend of effect and frende of countenaunce
the nedeth nat the galle of no hyene

4 pat cureth eyen derkyd for penaunce
now seist thow cleer pat weere in ignorance
yit halt thin ancre and yit thow mayst aryue
ther bownte berth the keye of my substaunce

8 and ek þou hast thy beste frende alyue

¶ how manye haue .I. refused to sustigne
syn .I. the fostred haue in thy plesaunce
wolthow thanne make a statute on þy quyene

12 pat .I. shal ben ay at thy ordynaunce
thow born art in my regne of varyaunce
abowte the wheel with oother most thow dryue
My loore is bet than wikke is thi greuaunce

16 and ek þou hast thy beste frende a lyue

Le Respouunce du pleintif contre fortune.

¶ Thy loore y dempe / it is aduersyte
My frend maysthow nat reuen blynde goddesse
pat .I. thy frendes knowe .I. thanke to the

20 Tak hem agayn / lat hem go lye on presse
the negardye in kepynge hyr rychesse
pronostik is thow wolt hire towre asayle
wikke appetyt comth ay before sykenesse

24 in general this rewle may nat fayle

Le responcence de fortune contre le pleintif

¶ Thow pynchest at my mutabylyte
ffor .I. the lente a drope of my rychesse
And now me lykyth to with-drawe me

28 whi sholdysthow my realte apresse
the see may ebbe and flowen moore or lesse
the welkne hath myht to shyne reyne or hayle
Chaucer's Poem of "Fortune." We are puffed up with Pride of Place. [BOOK II. METRE 5, PROSE 6.

ryht so mot .I. kythen my bruteinesse
in general this rewle may nat fayle (64)

Le plentif

4 pat al puruyeth of his ryhtwysnesse
that same thinge fortune clepyn ye
ye blynde beestys ful of lewednesse (68)
the heuene hath propretie of sykyrnesse

8 this world hath ever restelles trauayle
thy laste daye is ende of myn intersse
in general this rewle may nat fayle (72)

Lenuoy de fortune

12 Lat nat this man on me thus crye and pleyne
And .I. shal quyte yow yowre bysynesse
at my requeste as thre of yow or twayne (76)
pat but yow lest releue hym of hys peyne

16 preyeth his best frend of his noblesse
That to som betere estat he may attayne

The sixte prose [margin, leaf 56]

B Vut what! shal .I. seye of dignites and of powers / the
whiche ye men pat neyther knowen verray dignite / ne
verray power / areysen hem as heye as the heuene / the
whiche dignites and powers yif they comen to any wykkyd
man they don as grete damages and destruccioun / as doth the
flaumbe of the mountaigne ethna / whan the flaumbe walweth vp /
ne no deluge1 ne doth so crwel harmes / Certes the remenbryth wel
as .I. trowe pat thikke dignite pat men clepyn the Imperiye of
consulers / the whych pat whilom was bygannya of fredom / yowre eldres couseiteden to han don a-way pat dignite for the pride
28 of the consulers/ /And ryht for the same pride / yowre Eldres
byforn pat tyme hadden don a-wey owt of the cyte of Rome

1 gloss: i. diluuium.
the kynges name // hat is to seyn they nolde han no lengere no kynge // but now yif so be / hat dignites and powers ben yeuen to goode men the which / thing is ful 3elde/ /what agreable thinges is ther in tho dignites or powers / but oonly the goodnesse of foolkys / 4 hat vsen hem/ /And therfor it is thus / hat honour ne comth nat to vertu / for cause of dignite / but ayeinward honour comth to dignite for cause of vertu // but which is thilke youre 1dereworthe power hat is so cleer and so requerable / O / ye erthelyche bestys 8 considere ye nat ouer which thinge hat it semeth hat ye han power/ /now yif thow saye a mous amonges oother musus hat challengede to hym self ward ryht and power ouer alle oother mysus // how gret scorn woldisthow han of hiti // gloss/ /So farith yt by men the 12 body hath power ouer the body // for yif thow looke wel vp on the body of a wyht/ / what thinge shalthow fynde moore freele than is man kynde / the whiche men wel ofte ben slayn with bytynge of smale flyes / or elles with the entrynge of crepynge wormes in to the 16 priuetes of mannes body /but wher shal men fynden any man hat may exercenc or haunten any ryht vp on a noper man / but oonly on hys body or elles vp on thinges hat ben loweres than the body // the which .I. clepe fortunows possessyouns/ /Maysthow ouer haue 20 any commaundement hat a fre corage2/ /Maysthow remwen fro the estat of his propre reste / a thowht that is clyuynge to-gidere in hym self by stidefast resoun // as whylom a tyrant3 wende to confownde a fre man of corage / and wende to constreyne hym by torment to 24 maken hym discoueren and acusen folk4 hat wysten of a coniuracion which .I. clepe a confederacie hat was cast ayeins this tyrant/ /but this fre man boot of his owne tonge and cast it in the visage of thilke woode tyrant5 // so hat the tormentus hat this tyrant6 wende 28 to han maked matere of erwelte this wiseman makyd it makyd it matere of vertu/ /but what thing is it hat a man may don to a nother man / hat he ne may resseyuen the same thinge of oothre folkes in hym self / or thus what may a man don to folks7 hat folkes ne may 32 don hym the same/ ./I. haue herd told of busirides hat was wont to slen hise gestys / hat herberwed in his hows / and he was sleyn

1 leaf 56, back. 2 gloss: quoa. dicit. non.
hym self of ercules pat was his gest // Regulus hadde takyn in
batylye many men of affryke and cast hem in to feteres/ /but some
after he mooste yeue hys handes to ben bownd with the cheynes of
hem pat hadde whylom ouercomen // weenesthow thanne pat he be
myhty that hath no power to don a thinge pat oothre ne may don in
hym / pat he doth in oothre / And yit moore ouer yif it so weere
pat thise dignites or poweres hadden any propre or natural goodnesse
8 in hem self / neuer nolden they 'comyn to shrewes/ /For contraryos
things ne ben nat' wont to ben Ifelawshiped to-gidere/ /Nature
refuseth pat contrarious things ben .I.-ioigned / and so as .I.
am in certein pat ryht wykkyd folk han dignites ofte tymes / than
12 sheweth it wel pat dignites and powers ne ben nat goode of hire
owne kynde // syn pat they suffren hem self to cleuen or Ioyynen
hem to shrewes/ /And certes the same thinges may moost digneliche
Iugen and seyn of alle the yiftes of fortune / pat moost plenteuously
16 comyn to shrewes / of p e which yiftes .I. trowe pat yt owhte ben
 consideryd / pat no man dowteth pat he nis strong' in whom he seth
strengthe // and in whom pat swyftnesse is/ /soth is that he swyfte//
Also Musike maketh Musuciens / and phisike maketh phisissiens / 
20 and rethoryk rethoryens // for whi the nature of euery thing
maketh his proprete/ /ne it nis nat entremedled / with the effect
of the contraryous things / And as of wil it chaseth owt thinges pat
to it ben contrayre / but certes Rychesse may nat' restreyne Auarice
24 vnstaunched/ /ne power ne makyth nat a man myhty ouer hym
self / whiche pat visyous lustys holden destreynd with cheynes pat
ne mowen nat be vnbownden/ /And dignites pat ben yeuen to
shrewede folkes nat oonli ne makyth hem nat dign / but it sheweth
28 rather al opynly pat they ben vnworthi and vndigne/ /And why is
it thus / Certes for ye han Ioye to clepyn thinges with false names
pat beren hem alle in p e contrarye // the which names ben ful ofte
reproced by the effecte of the same thinges/ /So that thise ilke
32 rychesse ne owhten nat by ryht' to ben clepyd rychesses / ne swich
power ne owhte nat ben clepyd power / ne swich dignite ne owht nat:
ben clepyd dignite // And at' the laste .I. may conclude the same

1 leaf 57.
thing / of alle the yiftes of fortune / in which þer nis nothinge to
ben desired / ne þat hath in hym self naturel bownte / as it is
ful wel .I.-scene / ffor neyther they ne Ioignen hem nat alwey to
gode men / ne makyn hem alwey goode to whom they ben .I.- 4
ioigned // verbi gratia /

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

E han wel known how many grete harmes and
destrecsysons weren don by the emperour nero // he
let brenne the Cyte of Rome and made slen the 8
senatoures/ /And he crwel whilom slow his brother
and he was makyd moyst with the blood of his modyr / þat is to
seyn he lette slen and slitten the body of his modyr / to sen wher he
was conseyyed / and he lookyd on euery halue vp on hyr colde dede
body / ne no teere ne wette1 his face/ /but he was so hard hertyd /
þat he myhte ben domes man or Iuge of hyr dede beaute / and
nathelies yt gouernede this nero by ceptre alle the poeplesthat
phebus the sonne may sen / Comynge fram hys owtereste arsyynge til
16 he hide his bemes vndyr the wawes / þat is to seyn he gouernyd alle
the poeple by sceptre imperial þat the sonne goth a-bowte from est
to west 2And ek this nero gouernyd by ceptre alle the poeplesthat ben
vndyr the colde sterres that hytten vii tyryones / this to seyn he 20
gouernede alle the poeplesthat ben vndyr the party of the north /
and ek nero gouernede alle þe poeplesthat the vyolent wynd nothus
scorklith / and bakyth the brennyng sandes by hys drye hete / þat
is to seyn alle the poeple in the sowth/ /but yt ne myhte nat al 24
his hye power torne the woodnesse of this wykkyd nero / Allas it is
greuus fortune it is // as ofte as wykkyed swerd is ioyned to crwel
venym / þat is to seyn venimos crewelte to lordshippe

¶ The seuende prose [margin, leaf 60]

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

1 MS wecte. 2 leaf 58.
comunalitees/ /for vertu stille ne sholde nat elden // pat is to seyn 
pat list pat or he wax old / his vertu pat lay now ful style / ne sholde 
nat perise vn-exercised in gouernaunce of comune / for which men 
4 myhten spekyn or wryten of his goode gouernement // philosophic // 
for sothe quod she and that is a thing pat may drawen to gouernaunce / 
swiche hertes as ben worthi and noble of hir nature/ /but natheles it 
may nat drawen 1or tollen swiche hertes as ben .I.-browht to the fulle 
8 perfeccyoum of vertu // pat is to seyn coueetyse of glorye and renoun 
to han wel admynystryd the comune thinges or don gode deserties to 
profyt of the comune/ /for se now and consydere how lytul and how 
voyde of alle prys is thilke glorie/ /Certein thing is as thow hast 
12 lerned by the demonstracyjoun astronomye // pat al the enuyronyng 
of the erthe abowte ne halt but the resoun of a prikke at regard of the 
gretnesse of heuene/ /pat is to seyn / pat yif ther weere maked 
comparisoun of the erthe to the gretnesse of heuene / men woldyn 
16 Iugen in al / pat the erthe ne helde no space/ /of the whyche litel / 
region of this worlde / the ferthe partye ys enhabited with lyuynge 
bestys pat we knownen / as thow hast thyself ylerned by tholome pat 
proueth it/ /And yif thow haddest with-drawn / and abated in thy 
20 thowht fro thilke ferthe partye as moche space as the see and the 
mareys contenen and over-goon / and as moche spaces as the region of 
drowhte overstrechcheth / pat is to seyn sandes and deserties // vel / 
vmnethe sholde ther dwellyn a ryht streyt place to the habytas. 
24 syoun of men / And ye thanne pat ben enuyroned and closed with- 
in the leste prikke / of thilke prikke / thinken ye to manyfesten 
yowre renoun and don yowre name to ben born forth // but yowre 
glorye pat is so narwh and so streyte Ithrongen in to so lytul 
28 bowndes/ /how mochel coueyteth yt in largesse and in gret dooinge 
And also sette this ther to // pat many a nasyoum diuerse of tonge 
a[n]d of maneres and ek of resoun of hir lyuynge ben enhabyted in 
the clos of thilke lytul habytacule/ /to the which naciouns / what 
32 for deficulthe of weyes / and what for deficulthe of langages / And 
what defawte of vn-vsage and entrecomunynge of marichaundise / 
nat only the names of syngler men ne may nat strechhen / but ek
the fame of cytes ne may nat strechen // at the laste certes in the
tyme of marchus tullius / as hym self writ in his book / \pat the
renoun of the comune of rome ne hadden nat passed ne clowmbyn
ouer the Mountaigne \pat hyhte causcasus/ /And yit was thikke tyme 4
Roome wel waxen / and grely redowtred of the parthes and ek of
oother folk\ enhabybynge a-bowte // sestow nat thanne how streyt
and how compressed is thilke glorye / \pat ye travaylen 1A-bowte to
shewe and to multiplye/ /May thanne the glorye of a singler romayne 8
strecchen thyder as the fame of the name of Rome may nat clymbyn
ne passen/ /And ek seysthow nat that the maneres of diuere folk\ and
ek hir lawes ben discordaunt among\ hem self/ /So \pat thilke thinge
\pat som men Iugen worthy of preysynge / oother folk\ Iugen \pat it 12
is worthi of torment/ /And ther-of comth it \pat thogh a man
delyte hym in preysynge of his renoun / he may nat in no wyse
brynge forth ne spreden his name to many maner peoples // the-r
for ebery manere man owhite to ben apayed of his glorye \pat is 16
publyssed among\ his owne nesshebours/ /And thilke noble renoun
shal ben restreynyd with-in the bowndes of o manere folk\ // but
how many a man \pat was ful noble in hys tyme / hath the
wrechched and nedy foryetinge of wryteres put owt of mynde and 20
don awey / al be it so \pat certes thilke wrytynges proftyn lytul /
the whyche wrytynges long\ and derk elde doth a-wey / bothe hem
and ek hir actorros // but yow men semeth to geten yow a per-
durablete when ye thinken \pat in tyme to comynge yowre fame shal 24
lasten // but\ natheles yif thow wolt maken comaryson to the
endeles spaces of eternite / what thing hast thow by which thow
mayst reioysen the of long\ lastynge of thi name/ /ffor yif ther were
makyd comaryson of the a-bydyng of a moment to .x. thowsand 28
wynter/ /ffor as mochel as bothe the spaces ben ended / ffor yit
hath the moment som persyoun of it\ al thouggh it lytul be / but
natheles thilke selue nowmbyr of yeres / and ek as many yeeres as
ther-to may be multyplyyd / ne may nat certes ben comarysoned to 32
the perdurablyte \pat is endeles / ffor of things \pat han ende may be
maked comaryson / but of things that ben with-owtyn ende to

1 leaf 61.
things pat han ende may be maked no comparysoun / and forthi is it / pat al thougk renoun of as longe tyme / as euere the lyst to thinken / were thougk to the regard of eternite pat is vnstaunchable.

4 and inffynyt it ne sholde nat oonly semen lytel / but pleynlyche ryht

dawht / but ye men certes ne konne don nothinge a ryht / but

yif yt be for the audience of poeple / and for idil rumours / And ye

forsaken the grete worthiness of conscience and of vertu // and ye

8 seken yowre gerdouns of the smale wordes of straunge folkes / haue
	now her and vndyrstonde / in the lyhtnesse of swych pride and

veyne glorye / how a man scornede festuyaly and meryly swych

vanite // whilom þer was a man pat hadde assayed with stryuynge

12 wordes a nother man / the which nat for vsage of verray vertu / but

for provd veyne glorye had taken vp on hym falsly the name of a

philosophre / this rather man pat .I. spak of / thowhte he wolde assaye

were he thilke were a philosophre or no / pat is to seyn yif pat he

16 wolde han suffred lyhtly in pacience the wronges pat weeren don vn

to hym // this feynede philosophre took pacience a lytel whyle / and

when he hadde resseyuyd wordes of owtrage / he as in stryuynge

ayein and reioisynghe of hym self seyd at the laste ryth thus //

20 vndyrstondow nat pat .I. am a philosophre / pat oother man

answerde ayein ful bytyngly and seyd .I. hadde wel vndyrstondyn

yt yif thou haddest holden thi tonge stille // but what is it² to thise

noble worthi men / /for certes of swych fleece foolk / speke .I. / pat

24 sekyn glorye with vertu / what is it quod she / what atteyneth

fame to swych fleece when the body is resoluyd by the deth at the laste // /for yif yt so be pat men dyen in al / pat is to seyn body

and sowle / the whyche thing owre resoun deffendeth vs to by-

28 leeuen / thanne is ther no glorye in no wyse / for what sholde

thilke glorye ben // when he of whom thilke glorye is seyd to be nis

ryht nawht in no wyse / /And yif the sowle whyche pat hath in it

self science of goode werkes / /vnbownden fro the prison of the

32 erthe³ wendeth frely to the heuene / /despyseth it⁴ nat thanne alle

erthely occupacion / and beinge in heuene reioiseth // pat it is

1 leaf 61, back. ² gloss: .s. fama.
3 gloss: .i. corporis. ⁴ gloss: .i. anima.
See how Death despises the glories of Fame!
What are now Brutus and Cato?

exempt fro alle Erthely thinges / as who seith / thanne rekketh the sowle of no glorye of renown of this world

[The Seventh Metre (leaf 62)]

Who so pat with ouerthrowynge thought oonly seketh glorye of fame and wenith pat it be souereyn 1Good // 4Lat hym looken vp on the brode shewyng contreyes of heuene / and vp on the streyte Cyte of this erthe / And he shal ben ashamyd of the encres of his name pat may nat fulfylle the litel compas of ²Erthe/ /O what coueyten prowde folk to lyften vp hir nekkes in 8ydel in the dedly yok of this worlde/ /ffor al thoughg pat renown ysprad passyng to ferne poeples / goth by diuerse tonges // and al thoughg pat grete howses or kynredes shynen with cler titlys of honors / yit natheles deth despyseth alle heye glorye of fame // 12And deth wrappeth to-gydere the heye heuedes and the owre and makith egal and euene the heyoste to the loweste // where wenon now the bones of trewe fabrycius / what is now brutus / or stierne catoun // the thynne fame yit lastyng of hir ydel names is marked 16with a fewe letterys/ /but al thoughg pat we han knowen the fayre wordes of the fames of hem // it is nat yeuen to knowe hem pat ben dede and consumpte/ /Liggeth² thanne stille al owtrely vnknowable // ne fame ne maketh yow nat knowe/ /And yif ye weene to lyuen the 20longere for wynde of youre mortal name / whan o cruwel day shal rauyssh hee yow thanne is the seconde deth d wygląda vntreblebatayle ayeins fortune // yit som tyme it by-falleth pat she desseyuable desserueth to hale ryht good 28thank of men/ /and pat is whan she hire self opneth / and whan she descouereth hir frownt / and sheweth ³hir maneres per

1 leaf 62, back. 2 gloss: ..s. superbi. 3 leaf 63, back.
Adversity profits men more than Prosperity does. It leads them to know the true Good.

a venture yet vndirstondesthow 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 contraryos fortune profiteth more to men than fortune debonayre:/ /for al wey whan fortune semeth debonayre than she lyeth falsy in by-hetynge the hope of welefulnesse // but forsothe contraryos fortune is alwey sothfast / whan she sheweth hir self vnstable thorw hyr chaungyng / the amyable fortune desseyueth folk / the contrarye fortune techeth/ /the amyable fortune byndeth with the beauete of false goodys the hertes of folk fat vsen hem / the contrarye fortune vnbyndeth hem ye * knowynge of freele welefulnesse// /the amyable fortune maysthow sen alwey wyndyne and flowynge / and euere mysknowynge of hir self // the contrarye fortune is a-tempro and restreynd and wys thorw excersyse of hir aduersyte/ /at the laste amyable fortune with hir flaterynges draweth mys-waiidrynge 16 men fro the souereyne good // the contraryos fortune ledith ofte folk ayein to sothfast goddes and haleth hem ayein as with an hooke / weenestthow thanne pat thow owhtest to leten this a lytel thing / pat this aspre and horible fortune hath discoueryd to the / the thowhtes of thy trewe frendes/ /for why this ilke fortune hath departyd and vncoueryd to the bothe the certeyn vysages and ek the dowtos visages of thy felawes/ /whan she departyd awey fro the / she took awey hyr frendes and lafte the thyne frendes/ /now whan thow were ryche and weleful as the semede / with how mochel woldesthow han bowht the fulle knowynge of this // pat is to seyn the knowynge of thy verray frendes/ /now pleye the nat thanne of Rychesse .I.-lorn / syn thow hast fowndyn the moste presyos kynde of Rychesses pat is to seyn thy verray frendes

Hat * world with stable feith / varieth acordable chaungynges // pat the contraryos qualite of elementus holden among hemself aiaunce perdurable / pat phebus the sonne with his goldene chariet / bryngeth forth the rosene day / pat the mone hath commandement ouer the nyhtes/ /whiche

1 MS element{	extdegree}, phebus{	extdegree}. 
Love is the bond between created things. Boece is comforted by Philosophy's words.

Boethius

nyhtes hesperus the eue sterre hat browt // pat pe se gredy to flowen constreythenh with a certeyn ende hise floodes / So pat it is nat lueful to strechhe hise brode termes or bowndes vp on the erthes//pat is to seyn to couere alle the erthe / Al this a-cordaunce of things is 4 bownden with loue / pat gouerneth erthe and see / and hath1 also commaundementus to the heuenes and yif this loue slakode the brydelis / alle things pat now louen hem to-gederes / wolden maken a batayle contymiely / and stryuen to fordoon the fason of 8 this worlde / the which they now leden in acordable feith by fayre meuynge /this loue halt to-gideres poeplees loyned with an hooly bond / and knytteth sacrement of maryages of chaste loues // And loue enditeth lawes to trewe felawes/ /O weleful weere man-12 kynde /yif thilke loue pat gouerneth heuene gouerned yowre corages //

Explicit liber 2ns./ [leaf 64, back.]

Incipit liber 3./

[BOOK III.]

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

By this she hadde endid hire songe / whan the sweetnesse of hire ditee hadde thorw perced me pat was desirous of herkninge and .I. astoned hadde yit streyhte myn Eres / 16 pat is to seyn to herkne 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 syngynge // 20 So pat .I. trowe nat now pat .I. be vnpargyal to the strokes of fortune / as who seyth .I. dar wel now suffren al the assautes of fortune and wel defende me fro hyr/ /and tho remedies whyche pat thow seydest hire byforn weren ryht sharpe Nat oonly pat .I. am nat 24 a-grysen of hem now // but .I. desiros of herynge axe gretely to

1 gloss: .s. amor.
heeren the remedyes/ /than seyde she thus // pat feelde .I. ful wel quod she/ /whan pat thow ententyf and stylle rauysshedest my wordes/ /and .I. abood til pat thow haddest swych habyte of thy

4 thought as thow hast now // or elles tyl .I. my self had maked to the the same habyt / which pat is a moore verray thing // And certes the remenaunt of thinges pat ben yit to seye / ben swyche/ /pat fyrst whan men tasten hem they ben bytynge / but when they

8 ben resseyued with-inne a whyht than ben they swete/ /but for thow seyst pat thow art so desirous to herkne hem/ /wit how gret brennynge woldesthow glowan / yif thow wystest whyder .I. wol leden the/ /whydyre is pat quod .I./ /to thilke verray welefulnesse

12 quod she/ /of whyche thynge herte dremeth // but for as moche as thy syhte is ocupied and disturbed / by Imagynason of herthely thynges / thow mayst nat yit sen thilke selue welefulnesse/ /do quod .I. and shewe me / what is thilke verray welefulnesse /.I. preye the

16 with-howte tarynge/ /pat wole .I. gladly don quod she / for the cause of the/ /but .I. wol fyrst 1marken the by-wordes and I wol enforce me to en-formen the/ /thilke false cause of blysfulnesse pat thow more knowest / so pat whan thow hast fully by-holden thilke false

20 goodes and torned thynye eyen to pat oother syde / thow mowe knowe the clernesse of verray blysfulnesse/ /

The fyrst metur [from margin]

Who so wole sowe a feeld plentiuos / lat hym fyrst
delyuere it fro thornes / and kerue a sonder with his
hook the bosses and the fern / so pat `e korn may
comen heuy of heres and of greynes/ /hony is the
more swete yif mowthes han fyrst tastyd saouures pat ben wyckyd //
the sterres shynen more agreablely / whan the wynd nothus leteth hise

28 plowngy blastes/ /and after pat lucifere the day sterre hath chasyd
awy the dirke nyht the day the fayrere ledith the roseny hors of the
sone // And 2Ryht so thow by-holdynge fyrst the false goodes /
bygyn to with-drawen thy nekke fro the yok of Erthely affeccyouns/

32 /And after-ward the verre goodes shollen entren in to thy corage //

1 leaf 66.

2 leaf 66, back.
Blisfulness is the state of perfect Content. Some seek it by Riches, Power, Fame, Joy.

The 2\textsuperscript{de} prose /[leaf 68, margin]

Ho fastnedhe she a lytul the syht of hir eyen and with-drowth hire / ryht as it were in to the streyte Cyte of hir thowht / and bygan to speke ryht thus // alle the cures quod she\textsuperscript{1}Of mortal folk\textsuperscript{t} // whiche pat trauaylen hem in many manere studies / goon certes by diverse wayes/ /but natheles they enforsen hem alle to comyn oonly to oon ende of blysfulnesse // And blysfulnesse is swyche a good / pat who so pat hath geten it / he ne may ouer that no thing moore desyre / and this thing is forsothe p\textsuperscript{e} 8 souereyn good / pat conteyneth in hym self alle manere goodes/ /to p\textsuperscript{e} whyche good yif ther faylyde any thing / it myhte nat ben clepyd souereyn good/ /for thanne weere ther som good owt of this ilke souereyn good pat myhte ben desyred / now is it clere and certein 12 thanne pat blysfulnesse is a perfyt estat\textsuperscript{y} by the congregasyon\textsuperscript{w} of alle goodes // the whyche blysfulnesse as I haue seyd alle mortal folk enforsen hem to geten by dyuerse wyes/ /ffor why the coueytysse of verray good is naturally yplaunted in the hertes of men/ /but the 16 mys-wandrynge errour mys-ledeth hem in to false goodes/ /of the whyche men / som of hem wenyn pat souereyn good be to lynen with owte nede of any thing / and trauaylen hem to be haboundaunt\textsuperscript{t} of Rychesses / and som oother men demen pat souereyn good ben / 20 for to ben ryht dign of reuerence / and enforcen hem to ben reu-erced a-mong hyr neshebors / by the honours pat they han ygeten / and some folk ther ben pat holden pat ryht heyh power be souereyn good and enforcen hem for to regnen or elles to Ioignen hem to hem 24 pat regnen // and it semeth to some oother folk / pat noblesse of renow be the souereyn good / and hasten hem to geten gloryos name / by the art\textsuperscript{2} of were and of pees // and many folk mesuren and gessen pat souereyn good by Ioye and gladnesse / and wenen pat it be 28 ryht blysful thyng / to plowngen hem in voluptuos delit/ /and ther ben folk pat entrechauengenthe causes and the endes of thys forseyde goodes / As they pat desyren rychesses to han power and delytes // Or elles they desyren power for to han moneye or for cause of renow/ 32 /In thise things and in swyche oothre thynges is torned alle the

\textsuperscript{1} leaf 63, back.
entention) of desyrynges and of werkes of men / as thus / noblesse and foure of poeple / whyche þat yeueth to men as it semeth hem amanere clernesse of renoun / and wyf and children þat men desyren for cause of delit and of merynesse / but forsothe1 frendes ne sholden nat ben rekned a-mong tho godes of fortune / but of vertu / for yt ys a ful hooly manere thyng / alle thise oother things forsothe ben takyn for cause of power / or elles for cause of delit / Certes now am I redy to referen the goodes of the body to thise forseyde thinges abouen / ffor yt semeth þat strengthe and gretnesse of body yeuen power and worthynesse / and þat beaute and sweftnesse yeuen noblesse and glorye of renoun / and hele of body semeth yeuen delit / In alle thise thinges it semyth oonly þat blysfulnesse is desired / ffor why thilke thingþat eueri man desyreth most / ouer alle thinges / he demeth þat yt be the souereyn good but þ. haue defyned þat blysfulnesse is the souereyn good / ffor whych eueri whych demeth that thilke estatþat he desyreth ouer alle thinges þat it be blysfulnesse / Now hast thow thanne byforne thy eyen / almost al the purposed forme of the welefulnesse of man-kyingde / þat is to seyn / Rychesses / honours / power / and glorye / and delit / the whiche delit oonly consyderede Epicurus / And Iugd and establyssed þat delit is the souereyn good / ffor as moche al alle oother thinges as hym thowhte by-refte awye Ioye and myrthe fram the herto / but I retorne ayein to the studies of men / of whiche men / the corage alwey reherseth and seketh the souereyn good / al be it so / þat it be with a dirkyd memorye / but he not by whiche paath / Ryht as a dronken man not nat by whiche paath he may retorne hym to hys hows / semeth it thanne þat fookl foyleyn and erren / þat enforcen hem to haue nede of nothyng / Certes ther nis non oother thyng þat may so wel perfore blysfulnesse / as an estat plentifuls of alle goodes / þat ne hath nede of non oother thing / but þat it is suffysaunt of hymself / vnto hym self / And foyleyn swych folk thanne þat wenen þat / that thilke thing þat is ryht good / þat it be ek ryht worthy of honour and of Reuercence / certes nay / ffor that thing nys neyther fowl / ne worthy to ben despised þat welneyh / al

1 leaf 69.
the entencyon of mortal foolk traauylen for to geten yt/ and
powere owhte nat pat ek / to ben rekened amonges goodes/ what elles / for it is nat to wene pat thilke thynge pat is most worthy of
alle thinges be feble and with-owte strengthe // And cleernesse of
reynoun owhte pat to ben despised/ Certes ther may no man for-
sake pat alle thynge pat is ryht excellent and noble pat yt ne semeth
to ben ryht cleer and renomed./ ifor certes it nedith nat to seye pat
blysfulnesse be Angwyssos ne dery ne subgyd to greuaunces ne to
sorwes/ syn pat in ryht lytel thynges folk seken to haue and to
vsen. pat may delyten hem / Certes these ben the thinges pat men
wolen and desyren to geten/ And for this cause desyren they /
Rychesses dignites / regnes / glorye / and delices / for therby wenen
they to han suffysauns / honour / power / renoun / and gladnesse/
than is yt good / pat men seken thus by so many diuerse studijs/
In whiche desyr it may lyhtly ben shewyd / how gret is the strengthe
of nature / for how so pat men han diuerse sentences and discordynges/
Allegates men acordyn alle in lounyng the ende of good/ //

The 2\textsuperscript{de} Metre [leaf 70, back, margin]

I liketh me to shewe by subtyl song / with slakke and
delitable son of strenges / how pat nature myhty enclyneth
and flitteth the gouernement\textsuperscript{3} of thinges/ and by whyche
lawes she purueyable kepith the grete world / and how she
byndynge restreyneth alle thynges by a bonde pat may nat ben
vnbownde / Al be it so pat the lyouns of the contre of pene / beren
the fayre chaynes / and taken metes of the handes of folk\textsuperscript{1} pat yeuen
it hem / and dredyn hyr sturdy maystres / of whiche they ben wont
to suffren betinges/ yif pat hyr horyble mowthes ben by-bled pat
is to seyn of bestys denuowred / hyr corage of tyme passed pat hath
ben ydel and rested repeyreth aycin/ /And they roren greuosly /
and remembryn on hyr nature / and slaken hyr nekkes fram hyr
chaynes vnbownde // And hyr mayster fyrst to-torn with blody toth /
assayeth the wode wrathes of hem // this to seyn / they fretyn
hyr mayster/ /And the Iangelynge bryd pat syngeth on the heye
braunches / pat is to seyn in the wode / and after is enclosed in a

\textsuperscript{1} leaf 69, back.
Bird, Tree, and Sun, keep their appointed Course. Men, [book iii. perverted, seek Bliss by twisted ways. [prose 3, metre 2.

streyht cage/ /Al thowth pat the pleyntyng bysynesse of men yeueth hem honyede drynkes / and large metes with swete studye/ yit natheles yif thylke bryd skyppynge owt of hyr streyte cage / seth the agreeables shadowes of the wodes / she defowlyth with hyr feet hyr metes I-shad / and seketh mowrnynge oonly the wode/ /and twiterith desyrynge the wode with hyr swete voys/ /the yerde of atre pat is haled a-down by myhty strength the bowith redyly the crop adown/ /but yif pat the hand of hym pat yt bent lat it goon ayein / Anon the crop loketh vp ryht to heuene/ /the sonne pheb3 pat falleth at euen in the westrene wawes / retorneth ayein est sones / hys carte by pryue paath there as it is wont aryse/ /Alle things seken ayein to hyr propre cours / and alle things reioysen hem of hyr retornynge ayein to hyr nature // Ne non ordynaznce nis by-taken to thinges / but pat / that hath Ioyned the endynge to the bygynnynge/ /And hat3 maked the cours of it self stable / pat it 16 2 chaungeth nat from hys propre kynde

¶ The 3de prose [leaf 72, margin]

Ertes also ye men pat ben Erthelythe beestes dremen alwey yowre bygynynge / Al thowgh it be with a thyrme Imagyn- acyon / and by a manere thought // al be it nat clerly / nei perfytyly / ye loken fram a fer to thylke verry fyn of blys- fulnesse // and ther-fore naturel en3entencyon) ledith yow to thylke verry good/ /but1 many manere erroors mys-torneth yow ther-fro/ /considere now yif that by thylke thinges by whiche a man weneth to 24 gotten hym blysfulnesse / yif pat he may comyn to thylke ende pat he weneth to come by nature/ /for yif pat moneye or honours / or thyse oother forseyde thinges / bryngen to men swych a thyng / pat no good ne payle hem / ne semeth payle/ /Certes than wol.1. graunte 28 pat they ben maked blysful by thylke thinges pat they han gotten/ /but yif so be pat thylke thynges ne mowen nat performen pat they by-heten / and pat ther be defaute of manye goodes/ /sheweth it nat thanne clerly pat false beaute of blysfulnesse / is knowen 32 and ataynt in thylke thynges/ /ffyrst and forward / thow thy self pat haddest habundaunces of Rychesses nat long agoon .1. 1 gloss: s. ordo. 2 leaf 71. 3 leaf 72, back.
No earthly state is free from Trouble. Riches cannot bring Bliss, the supreme Good.

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

1 leaf 73.
hym hongyr / slaken here thirst and don a-wy is cool/ /In thys wyse may nede be courforth by Rychesses // but certes nede ne may al vtrely ben don a-wy // |for though | this nede pat is alway gapynge

and gredy be fulfyd with Rychesses and axe any thyng / yit dwelleth thanne A nede pat myhte be fulfyd/ /I. holde me style and telle nat how pat lytel thyng suffiseth to nature // but certes to Auaryce ynowh ne suffiseth no thing/ /|for syn pat Rychesse ne may nat al

doon alwy nede / but Rychesses maken nede / what may it thanne be / pat ye wenen pat Rychesses mowen yeuen yow suffisance

II The 3.de Metre [margin, leaf 73]

| Book III. Dignities don't bestow Virtue or destroy Vice. [Prose 3, 4, Metre 3. |

L weere it so pat A Ryche coueytos man hadde a Ryuer fletynge al of gold / yit sholde it neuer stauchnyn hys coueytys // And thow he hadde hys nekke ychargyd with presios stones of the Rede see / and thow he do Ere hys feeldes plentyuos with An hundred oxen/ /neuer ne shal hys bytynge bysynesse for-luten hym whyl he leuith / ne the lyhte

Rychesses ne shol nat beryn hym compaignic / whan he is ded //

II The 4the prose [Leaf 73, back, margin]

Vt dignitees to whom they ben comyn maken they hym honorable and reuerent han they nat so gret strengthe / pat they may putte vertuus in the hertes of foolk pat vsen the lordshipps of hem/ /Or elles may they don a-wy the vyces/ /Certes they ne be nat wont to don awey wykkydnesse/ /but they ben wont rather shewen wykkydnesse/ /and ther-of comth it pat .I. haue ryht gret desaign / pat dignitees ben yeuen ofte to

wykkyd men/ /|for which thyng Catullus clepyd a consul of Rome/ pat hyhte nomyus postum or boch/ /as who seyht he clepyd hym a conregasyon of vyces in hys brest as a postum is ful of corupsyun// Al were this nomyus set in chayre of dignite/ /|Sesthow nat

thanne how gret fylonye dignitees don to wykkyd men/ /Certes vnworthynes of wykkyd men sholde be the lasse I-sene / yif they nere renomed of none honours/ /Certes thow thyself ne myhtest nat ben browht with as manye perils as pou myhtest suffren pat thow

1 gloss: ironice. 2 leaf 75.
Honours conferred, don't make men worthy of Honour.
Reverence is no attribute of them.

...woldest beren the magestrat with decorat / pat is to seyn / pat for no peril pat myhte befallen the / by offense of the kyng theodoryke / thow nolest nat be felawe in gouernaunce with decorat / whan thou saye pat he hadde wykkyd corage of a lykoros shrewe and of an acusor / ne .I. ne may nat for swyche honours Iugen hem worthy of Reuerence pat .I. deme and holde vnworthy to han thylke same honours / now yif thou saye a man pat were fulfild of wysdom / Certes thow ne myhtest nat deme pat he were vnworthy to the honour Or elles to the wysdom of which he is fulfyld // No quod .I. / Certes dignitees apertienen proprely to vertu and vertu transporteth dignite anon to thilke man to whych she hyr self is conioigned. // And for as moche as honours of poeple ne may nat maken folk dignes of honour / it is wel seyn clerly / pat they ne han no propre beaute of dignite // And yit men owhten taken mor heed in thys / ffor yif so be pat a wykkyd whyght be so mochel the fowlere and the moore owt cast / pat he is despised of most folk / so as dignete ne may nat maken shrewes dignes of Reuerence / the whych shrewes dignete sheweth to moche foolk / thanne makith dignete shrewes rather so moche more despised than preyse / and forsothe nat vnpunissed / pat is for to seyn pat shrewes reuengen hem ayeinward vp on dignetees / ffor they yilden ayein to digneteas as gret gerdoun whan they by-spetten and defowlen digneteas with hyr vylenie / and for as mochel as thow mowe knewe pat thilke verray reuerence ne may nat comen by thyse shadwyre transitorye digneteas vndyrstond now thus / yif that a man hadde vse and had many maner dignetees of consules / and weere comyn per Auenture amonges straunge nasyons / sholde thilke honour maken hym worshipful / and redowted of straunge foolk / Certes yif pat honour of peoole / weere a natural yift to digneteas / it ne myhtte neuer cesen nower Amonges no manere foolk to don hyss ofyce / ryht as fyre in euery contre ne stynteth nat to eschaufen and to ben hoot / but for as mochel as for to ben holden honourable or reuerent ne comyth nat to fookl of hyr propre strengthe of nature / but oonly of pe false opynion of fookl pat is to seyn wenen pat dignetees maken fookl dignes of honour / Anon therefore whan pat

1 gloss: .s. honors.  2 leaf 75, back.
they comyn there as folk ne knownen nat thylke dignitees / hyr honours vanesshen awey and pat anon/ /but pat is amonges strange folk maysthow seyn / ne amonges hem ther they weeren born ne
duren nat thylke dignitees alwey // Certes the dignite of the prouos-
trye of Rome was whylom a gret power / now is it nothyng but An
Idel name and the rente of Senatorye a gret charge/ /And yif a
whyht whylom hadde the office to taken heedle to the vytyales of the
poole / as of corn and oother thynges he was holden amonges grete/
/but what thyng is now more owt cast than thylke prouostrye / and
as .I. haue seyd a lytel her-by-born pat thylke thynge pat hath no
propre beaute of hym self resseyueth som tyme prys and shynynge
and som tyme leshyth it / by the opynion of vsaunces / now yif pat
dignitees thanne ne mowen nat makyn foolk digne of Reuerence and
yif pat dignitees wexen fowle of hyr wylle by the felthe of shrewes/
and yif dignitees lesyn hyr shynynge by chaungynge of tymes/
/And yif they wexen fowle by estymacyon of poole/ /what is it pat
they han in hem self of beaute pat owhte ben deysyred / as who seyth
non / thanne ne mowen they yeuen no beaute of dignete to non oother

† The 4th Metre [leaf 76, margin]

L be it' so pat the prwde nero with alle hys woode luxurie/
kenbde hym / and a-parayled hym with fayre purpres
of tyrry and with whyte perles/ /Algates yit throf he
hatefoul to alle foolk/ /this is to seyn pat al was he
be-hated of alle folk/ /yit this wycked nero hadde gret lorshippe / and
yaf whylom to the reuerece senatours the vnworshipful setes of dig-
nitees // vnworshipful setes he celyth heere / for pat nero pat was
so wykkyd yaf the dignetes/ /who so wolde thanne resonably wenen
pat blysfulnesse were in swyche honours / as ben yeuen by vysyos
shrewes . . .

† The 5th prose [leaf 77, margin]

Vt Regnes and famyliarites of kynges May they maken a man
to ben myhty // how elles / whan hyr blysfulnesse dureth
perpetualy/ /but certes the olde age of tyme passed and ek
of present tyme now is ful ensaunpyles how pat kynges
ben chaunged in to wretchednesse owt of hyr wclefulnesse/ /O a
Kings may have more Misery than Bliss. Power cannot confer Happiness.

noble things and a clear thyng is power / that is nat fownden myhty to kepen it self / and yif that power of Reaumes be auctor and makers of blysfulnesse / yif thylke power lacketh on any syde / Amenusith it nat thilke blysfulnesse and bryngeth in wrecchednesse / but yit al be it so that the Reaumes of mankynde strechen brode / yit mot ther node ben moche foolk / ouer whyche that every kyng ne hath no lورshipe ne comauundement / And certes vp on thilke side that power fayleth whych that maketh foolk blysful / ryht on that same side none power entreth vdnyr-nethe that maketh hem wrecches / in this manere thanne / moten kynges han more porsyoun of wrecchednesse than of welefulnesse / A tyrant that was kyng of sysile / that hadde assayed the peril of hys estat / shewede by symylytude the dredes of Reaumes by gastnesse of a swerd that heng ouer the heued of hys famyler / what thyng is thanne this power / that may nat doon awey the bytynges of bysynesse / ne eschue the prikkes of drede / and certes yit wolden they lyuen in sikernesse / but they may nat / and yif they gloryfye hem in hyr power / holdest thow thanne that thylke man be myhty / that thow scey that he wolde don that he may nat doon / and holdest pou thanne hym a myhty man that hat enuyrownede hyse sydes with men of armes or seruaunt / and that hadde assayed the peril of hys estat / shewede by symylytude the dredes of Reaumes by gastnesse of a swerd that heng ouer the heued of hys famyler / what thyng is thanne this power / that may nat doon awey the bytynges of bysynesse / ne eschue the prikkes of drede / and certes yit wolden they lyuen in sikernesse / but they may nat / and yif they gloryfye hem in hyr power / holdest thow thanne that thylke man be myhty / that thow scey that he wolde don that he may nat doon / and holdest pou thanne hym a myhty man that hat enuyrownede hyse sydes with men of armes or seruaunt / and that is put in he handes of hys seruaunt / for he sholde seme myhty / but of famylieres or seruaunt of kynges what sholde. I tell the any thing / syn that. I my self haue showyd the / that Reames hem self ben ful of gret feblesse / the whyche famylieres certes the Ryal power of kynges in hool estat and in estat abated ful ofte throweth adown / Nero constreynede Senek hyr famyler and hys mayster to chosen on what deth he wolde deyen / Antonius comauundede that 28 knyhtes slowen / with hyr swerdes papynian hys famyler / which papynian that hadde ben longe tyme ful myhty amonges hem of the court / yit certes they wolden bothe he han renounced hyr power / of whyche two / senecke enforcec hym to yeuen to Nero hyse 32 Rychesses / and also to han goon in to solutarye exil / but whan the grete weythe / that is to seyn of lordes power or of fortune drawith

1 leaf 77, back. 2 gloss: s. tyrans.
hem pat sholen falle / neyther of hem ne myhte do pat he wolde/
/what thing is thanne thylke power / pat thoughg men han it / yit
they ben agast/ /and whanne thow woldest han it thow nart nat
4 siker / and yif thow woldest forleten it thow mayst nat eschuen it/
/but wheythor swyche men ben frendes at nede / as ben consayed
by fortune and nat by vertu // Certes swyche foolk as weleful fortune
maketh frendes / Contraryos fortune makyth hem enemys // And
8 what pestylence is moore myhty for to a noye a wyht than a famylier
enemy // .:;

¶ The 5.\textsuperscript{th} Metwr [Leaf 78, margin]

W IHo so wole be myhty he mot\textsuperscript{t} daunten hys crwel corage./
/ ne putte nat hys nekke ouercomen vndyr the fowle
12 reynes of lecherye/ /ifor al be it so pat thy lordshypp
strehche so fer / that the contre of ynde quakyth at
thy comauendement\textsuperscript{3} or at thy lawes / and pat the last Ile in \textsuperscript{p}e see
pat hyhte tyle / be thrall to the / yit yif thow mayst nat putten a-wey
16 thy fowle dyrke desyrs / and dryuen owt fro the wreaked
complayntes/ /Certes it nis no powere pat thow hast. /

¶ The 6\textsuperscript{th} prose [leaf 79, margin]

B Vt glorye how deceyuable and how fowl is it ofte/ /ifor
whych thyng nat vnskylfully a tragedyen / pat is to scyn a
20 makere of dites pat hyhten tragedies / cryde and seyde /
O glorye // Glorye quod she // thow nart nothyng elles / to
thowsandes of foolkes/ /but a gret swellere of Eres / for manye han
had ful gret renoun / by the false opynion\textsuperscript{d} of \textsuperscript{p}e poele and what
24 thyng may ben thowth fowlere thanne swyche presysynge/ /ifor
thylke foolk pat ben preysyd falsly / they moten nedes han shame of
hyr preysynge/ /And yif pat foolk han geten hem thonk of preysynge
by hyr deser\textsuperscript{t}es / what thyng hath thylke prys eched or enceresed to
28 \textsuperscript{p}e consience of wyse folkk// pat Mesuren hyr good / nat by the
Rumor of the poeple / but by the sothfastnes of conscience/ /and
yif it seme a fayr thyng a man to han enceresed and spred his name /
than folwith it / pat it is demed to ben a fowl thing/ /yif it ne be
32 Isprad and enceresed / but as .I. seyde a lytul her-by-forn / pat syn
Renown is valueless. High Birth confers no Gentility of Spirit. Ancestral Pride is Worthless.

ther mot nedes ben many foolk / to whyche foolk the renown of a man ne may nat comen / it be-falleth pat he pat thow wenest be glorios and renomed/ /semeth in the nexte partye of the Erthes to ben / with-owte glorye and with-owhte renown/ /And Certes amongeth thys thynges .I. ne trowe nat pat the prys and grace of the poolepe / nis neyther worthy to ben Remenbred / ne cometh of wyse Jugement Ne is ferme perdurably/ /but now of thys name of gentellesse/ /what man is it pat ne may wel sen how veyn and how flytyng a thyng it is // sfor yif the name of gentellesse be referred to renown and clernesse of lynage/ /thanne is gentyl name but a foreyne thyng / pat is to seyn to hem that gloryfien hem of hyr lynage/ /sfor it semeth pat gentellesse be a manere preysynge pat comth of the deserte of auncestris // And yif preysynge mayketh gentilesse / thanne moten they nedes be gentyl pat ben preysyd // sfor which thing it folueth / pat yif thow ne haue no gentellesse of thy self / pat is to seyn preys pat comth of thy deserte / sforeyne gentylesse ne maketh the nat gentyl but certes yif ther be any good in gentylesse / .I. trowe it be al oonly thys/ /pat it semeth as pat a manere necessite be imposed to gentel men / for pat they ne sholden nat owtrayen / or forlyuen fro the vertuus of hyr noble kynrede

[The 6th. Metre, leaf 79, back]

L the lynage of men pat ben in Erthe ben of semblable byrte/ /On allone is fadyr of thynges/ /On allone mynystreth alle thinges/ /he yaf to pe sonne hyse beemes he yaf to the moene hyse hornes/ /he yaf the men to pe 24 Erthe/ /he yaf the sterres to the heuene/ /he encloseth with men-brys the sowles pat comen fram hyse hye sete/ /thanne comyn alle mortal folk of noble sede / why noysen ye or bosten of yowre Eldres/ /sfor yif thow loke yowre bygynnyngge And God yowre auctor and 28 yowre makere thanne nis ther no forlyued wyht/ /but yif he norysse hys corage vn to vyces / and forlete his propre burthe //
Bodily delights bring Disease, Children, and Misery. Pleasure [Book III. stings. These lead not to Bliss. [Prose 7, 8, Metre 7.]

The 7th prose. [Leaf 80]

Vt what shal .I. seye of delites of bodye / of whyche delices the desyrynges ben ful of Angwyssh. /And the fu[1]fyllynge of hem ben ful of penaunce /how gret sykenesse and how gret soruws vn-sufferable ryht as a manere frut of wyckydnnesse /ben thilke delycye vont to bryngen to the bodyes of folk pat vsen hem. /Of whyche delytes I not what Ioye may ben had of hyr mocuynge /but thys wot .I. wel pat who so euere wole remenbryn hym.1

The 8th Metre [Leaf 80, back]

Very delit hath this / pat it Anguisseth hem with prikkes pat vsen it/ /it resembleth to thise flyenge flyes pat we clepyn ben / pat after he hath shad hyse agreable honyes/ /he fleth awey / and styngeth the hertes of hem pat ben ysmyte with bytynge ouerlounge holdyngne /

The 8th prose [Leaf 81, back]

Ow is it no dowte thanne pat thise weyes ne ben amanere mysledynges to blyysfulnesse / ne pat they ne mowe nat ledyn folk thyder / as they by-heten to leden hem/ /but with how grete harmes thise for-seyde weyes ben enlaced/ I shal shewe the shortly/ /for why yif thow enforcest the to assemble moneye / thow most by-reuen hym hys moneye pat hath it/

1 leaf 80, back. 2 gloss: .s. endes.
Dignities, Power, Glory, Pleasure, etc., all involve vexations. None of them makes a man Happy.

...and yif yow wolt shuyen with digneties thow most by-sechen and supplien hem pat yeuen tho digneties/...and yif thow coueytyst by honour to gon byforn oother folk/...thow shal defowle thy-self thorw humblesse of axynge/...thow shal desyrest power/...thow shalt be a-wayte of thy subgit; anoyosly ben cast vndyr by many peryllles/...Axesthow glorye/...thow shalt ben so destrat by asphere thinges pat thow shalt forgoon sykernesse And yif yow wolt leden thy lyf in delices/...every wyht shal despisen the and forleten the/...as thow that art thral to thing pat is ryht fowl and brotel/...pat is to seyn servaunt to thy body/...now is it thanne wel seen/...how lytel and how brotel...possesyon they coueyten pat putten the goddes of the body abouen hyr owne reson/...ffor maysthow sormounten thysse 12 Olyfaunt3 in gretnesse or weyhty of body Or maysthow ben strengere than the bole/...maysthow ben swyftere than the tygre/...by-hold the spaces and pe stablenesse/...and the swyftt cours of the heuene/...and stynt som tyme to wounden on fowle thinges/...the whych heuene 16 certes/...nis nat rather for thyse thynges to ben wondred vp on/...than for the reson by wych it is gouverned/...but the shynyng of thy forme/...pat is to seyn pe beaute of thy body/...how swyfly passyng is it/...and how transytorye/...Certes it is more flyttyng than the 20 mutabylyte of flowres of the somer seson/...for so arystotele telleth/...pat yif pat men hadden eyen of a beest pat hyhte lynx/...so pat the lokynge of fook myhte percen thowr the thynges pat with-stondyn yt/...who so loked thanne in the entryles of the body of Alcidiades/...24 pat was ful fayre in superfyte with-owte/...it sholde seme ryht fowl/...And forthy yif thow semyst fayr/...thy nature maketh nat pat/...but the deceyuable or the feblesse of the eyen pat loken/...but preyse the goddes of pe body as mochel as euer the lyst/...So pat thow knowe 28 Algates pat what so it be pat is to seyn of goddes of the body/...whych pat thow wondrest vp on may ben destroyed or dyssolued/...by the hete of a feuere of thre dayes/...Of alle whyche forseyde thinges/...I. may reducen this shortly in somme/...that thyse wordly goddes/...whyche pat ne mowen nat yeuen pat they be-heten/...ne ne ben nat perfyt by congregasyon/...of alle goddes/...pat they ne ben nat weyes

1 leaf 82.
ne pathes *pat* bryngen man to blysfulnesse / ne makyn men to ben blysful //

¶ The .8. the Metur [leaf 82, back]

Llas whych folye *and* whych ygnoraunce mys ledeth wandrynge wrechches fro the paath of verray goode/ /Certes ye ne seken no gold in grene trees/ /ne ye ne gaderen nat presyos stones / in the vynes / ne ye ne hyden nat yowre gynnes in the hyye Mountaygnes to kachche fyssh / of whyche ye may maken Ryche festes/ /And yif yow lyketh to honte to Roos / ye ne gon nat to the foordes of the water / *pat* hyhte tyrene/ /And ouer this men knownen wel the brykes and the eauernes of the see .I.-hyd in floodes // and knownen ek whych water 12 ys 1most plentynos of whyte perles / *and* knownen whych water habowndeth most of Rede purpre / *pat* is to seyn of a manere shelle fysh / *with* whych myen dyen purpre // *and* knownen whych strondes habownden most with tendre fysshes or of sharpe fysshes that 16 hyhten Echynnys / but folk1 suffren hem self to ben so blynde / *pat* hem ne rechcheth nat to knowe were thilke godes ben .I.-hydd/ /whyche *pat* they coueyten / but plowngen hem in Erthe and seken there thylke good *pat* sormouteht pe heuene *pat* bereth the sterres/ 20 /what preyere may .I. maken *pat* be digne to the nice thowhtes of men/ /but1 .I. preye *pat* they coueyten Rychesse *and* honours / so *pat* whan they han geten tho false goodes *with* gret travayle / *pat* ther-by they mowe knowen the verray Goodes

¶ The 9ne prose [leaf 85, back, margin]

T suffiseth *pat* .I. haue showyd hyder to // the forme of false welefulnesse/ /so *pat* yif thow loke now clerly / the ordryr of myn entencyon) requireth / from hennes forth to shewen the pe verray welefulnesse/ /ffor sothe quod .I. / .I. se wel 28 now *pat* suffysaunce may nat comen by Rychesses / ne power by Reames / ne Reuerence by dignitees / ne gentylesse by glorye / ne Ioye by / delyces / *and* hasthow wel knownen pe causes quod she why it is/ /Certes me semeth quod .I. *pat* .I. se hem ryht as thowgh
BOOK III. Men split-up Happiness, which is one. Its sources, Sufficiency, 65
PROSE 9. Power, Reverence, Renown, should be sought together.

it were thow a lytel klyfte / but me wee re leuere knownen hem
more opynly of the/ /Certes quod she the resoun is al redy // sfor
thylke thing kat symply is o thing / with-owten any deuysyon //
The errour and folye of mankynde / departeth and deuydeth it and 4
mys-ledeth it and transporteth from verray and parfyt good / to
goodes kat ben false and vnparfyt // but sey me this // wenesthow kat
he kat hat nede of power / yf hym ne lacketh no thing/ /nay quod
.I // Certes quod she thow seyst a ryht/ /sfor yif so be kat ther ys 8
a thing / kat in any partye be febler e of power certes as in kat it
mot nedes ben nedy of foreyne help/ /Ryht so is it quod .I. / Suffysaunce and
power ben thanne of o kynde/ /so semeth it quod .I. / And demesthow quod she / kat a thing kat is of this manere / 12
kat is to seyn suffysaunt and myhty / owthe ben despyced 1Or elles
kat it be ryht dign e of Reu erence / abouen alle thinges / Certes quod
.I. it nis no dowte / kat it is ryht worthy to ben reu erenced/ /Lat vs
quod she adden thanne reu erence to suffysaunce and to power / so 16
kat we demen kat thise thre thinges be al o thing // Certes quod .I.
lat vs adden it / yif we wolen graunten the sothe/ /what demesthow
thanne quod she // is kat a dyrk thing / and nat noble kat is suffisaunt
reuerent and myhty / Or elles kat it is ryht noble / and ryht cler by 20
celebrete of renoun/ /Considere thanne quod she as we han graun ted
her-by-forn / kat he kat ne hath nede of no thing / and is most
myhty and most dign e of honour yif hym nedith any clernesse of
renoun / whych clernesse he myhte nat graunten of hym self // So 24
kat for lacke of thylke clernesse / he myhte seme the febelere on any
side / or the more owt cast // Glose / this to seyn nay / sfor who so
kat is suffysaunt myhty and reuerent / clernesse of renoun folweth
of the forseyde thinges / he hath it al redy of hys suffysaunce // boece 28
.I. may nat quod .I. / denye it / but I mot graunte as it is / kat this
thing be ryht celebrable/ /by clernesse of renoun and noblesse /
thanne folwyth it quod she / kat we adden clernesse of renoun to the
thre forseyde thinges so kat ther ne be amonges hem no difference/ 32
/this a consequens quod .I./ /this thing thanne quod she / kat ne hat
nede of no foreyne thing / and kat may don alle thinges by hyse

BOETHIUS.

1 leaf 86.
Men seek only one source of Happiness at a time, instead of seeking all its sources together.

strengthes / and pat is noble and honorable // nis nat that a mery thing and a Joyful / boece // but whennes quod .I. pat any sorwe myhte comyn / to this thing pat is swyche // Certes .I. may nat

4 thinkc Philosophie / than moten we graunte quod se that this thing / be ful of gladnesse / yif the forseyde thinges ben sothe/ /and certes also mote we graunten pat suffysaunce / power / noblesse / Reuerence / and gladnesse ben only diuere by names but hyr

8 substauence hath no diuersite // boece // it mot nedly ben so quod .I. // Philosophie/ /thilke thing thanne quod she / pat is oon and symple in hys nature / the wykkednesse of men departeth yt and deuydeth it // and when they enforcen hem to geten partye of a

12 thing / pat ne hath no part / they ne geten hem neyther thilke partye pat nis non // ne the thing all hool that
they ne desyre nat/ /boece // in whych manere quod .I. P[hilosophie] thilke man quod she pat secheth Rychoes to flen pouer / he ne traauyleth hym nat for
to gete power/ ffor he hath leuere ben dyrk and vyl // and ek with-
draweth from hym self many naturel delices // ffor he nolde lese the moneye pat he hath asemblyd / but certes in this manere / he ne geteth hym nat suffysaunce / pat power forleteth / and pat moleste

20 prykketh // and pat fylthe maketh owt cast / and pat dyrkenesse hydeth // and certes he pat desireth oonly power / he wasteth and schatereth rychoesse / and despyseth delycz2 / and ek honour pat is
with-owte power / ne he ne preyseth glorye no thing // Certes thus

24 seesthow wel pat manye thinges faylen to hym // ffor he hath som tyme defaute of many necessytees/ /and many angwyssos byten hym // and when he ne may nat don tho defautes a wey / he ffor-
letith to ben myghty / and pat is the thing pat he most desyreth //

28 and ryht thus may .I. maken semblable resouns of honours / and of glorye / and of delicyz// /ffor so as evry of thyse forseyde thinges is the same that thise oother thinges ben / pat is to seyn al oon thing // who so pat euer sekith to geten pat oon of this / and nat pat

32 oothre // he ne gete[t]h nat pat he desireth // boece // what seysthow thanne / yif pat a man coueyteth to geten alle thise thinges to gydere // P // Certes quod she .I. wolde seye pat he wolde geten

1 leaf 86, back.  
2 delycus, delicus.
hym souereyn blysfulnesse/ /but pat shal he nat fynde in tho thinges pat .I. haue shewyd / pat ne mowen nat yeuen pat they behoten // boece/ /Certes no quod .I. // thanne quod she / ne sholden men nat / by no wey seken blysfulnesse in swyche thinges as men 4 wene pat they ne mowen yeuen but o thing senglely of alle pat men seken // B. / I. graunte wel quod .I. ne no sotere thing ne may ben sayd/ /P.// now hasthow thanne quod she / the forme and the causes of false welefulnesse / now torne and flitte the eyen of thy thowght / 8 ffor there shalthrow sen a-non thilke verry blysfulnesse / pat .I. haue by-hyht the // boece/ /Certes quod .I. it is cler and opyn thowth it were to a blynde man/ /and pat shewedest thow me ful wel a lytel here by-form // when thow enforcedest the to shewe me the causes of 12 the false blysfulnesse/ /ffor but yif I be bygylyd thanne is thilke the verry blysfulnesse parfyt / pat parfytly maketh a man / suffisaunt / myhty / honoureable / noble / and ful of gladnesse // and for thow shalt wel knowe / pat .I. haue wel vndyrstonden thyse thinges with- 16 in my herte / .I. knowe wel pat thilke blysfulnesse / pat may verryly yeven oon of the forseyde thinges syn they ben al oon / .I. knowe dowteles pat thilke thing is the fulle blysfulnesse/ /P // O my norye quod she / by this opynion) / .I. seye pat thow art blysful / 20 yif thow putte this ther-to / pat .I. shal seyn/ /what is that quod .I- // trowesthow pat ther be any thing in thise erythely mortal towmblynge thinges / pat may bryngen this estat/ /Certes quod .I. I trowe it nawht/ /and thow hast shewed me wel pat ouer thilke 24 good ther nis no thing more to ben desired / P/ /Thise thinges thanne quod she / pat is to sey Erthely suffisaunce / and power / and swyche thinges / eyther they semen lyckenesses of verry good/ / Or elles it semith that they yeue to mortal fook a manner of 28 goodes / that ne ben nat parfyt // but thilke good pat is verry and parfyt / pat may they nat yeuen/ /Boece/ /I acorde me wel quod .I. // p/ /thanne quod she for as mochel as thow hast knowen / which is thilke verry blysfulnesse/ /and ek whyche thilke thinges 32 ben / pat lyen falsly blysfulnesse / pat is to seyn pat by deceite semen verry goodes // now by-houeth the to knowe whennes and

1 leaf 87.
To find Bliss, we must seek God, who made, and moves, [BOOK III. the Heavens and the Earth.] [PROSE 9, METRE 9.

where thou move seke thilke verray bllysfulnesse Certes quod. I. that desire. I. gretly and haue a-byden longe tyme to herknen it / but for as moche quod she as it liketh to my dissipule plato in his book of in tyme of pat in ryht lytel things / men sholden by-shechen the help of god // what. Iugest thou pat be now to done / so that we may deserue to fynde the sete of thilke verray good/ /B // Certes quod. I. / I. deme / pat we shollen clepen the fadyr of alle goodes for with-owten hym nis ther nothing fownden a Ryht // thou seyst a ryht quod she / and bygan anon to syngen ryht thus // The 9th Metur [Leaf 88, margin]

Thow fadyr Creator of heuene and of erthes pat gouernest this world by perdurable resoun / pat commaundest the tymes to gon from syn pat age hadde bygynnynge/ /Thow pat dwelleth thy self ay stedefast and stable / and yeuest alle oothre things / to ben moeued / ne foreyne causes ne cesseden the neuer to compowne werk of floterynge matere // but oonly the forme of souereyn good Iset with-in the with-owe enuye / pat moeuede the frely/ /thow pat art alder fayrest berynge the fayre world / in thy thowht / formedyst this world? to the lyknesse semblable of pat fayre world in thy thowht // thou drawest al thing 20 of thy souereyn ensaumpler / and commaundest pat this world parfyt-lyche .I.-maked / haue freely hys parfyt partyes/ /thow byndest the elementas by nowmbyres porsicionables/ /pat the colde things mowen acorden with the hote things // and the drye things with the moyst things/ /pat the fyr pat is purest ne fl ne nat ouer hyc / ne pat the heuynysse ne drawen nat a-down ouer lowe / the erthes pat ben plownged in the wateres/ /thow knytttest to-gydere the meene sowes of treble kynde / mocyynge alle things / and 28 deuydest it by membres / acordynge/ /and when it is thus deuyded / it hath a-sembled a mocyynge in to two Rowndes // it goth to torne ayein to hym self / and enuyrowneth a ful deep thowht2/ /and tornet the heuene by semblable ymage/ /thow by 32 euene lyke causes enhans est the sowes and the lasse lyues // and

1 gloss: i. anima mundi. 2 gloss: i. deus.
ablynge hem heye by lyhte cartes / thow sowest hem in to heuene and in to Erthe / and whan they ben converted 1To the by thy bygynynge lawe / thow makest hem retourne ayen to the by ayein ledynge fyr // O fadryr yiu thow to the thowht2 / to styen vp in 4 to the streyte sete3 / and graunte hym to enterowe the welle of good // and the lyht yfownde / graunte hym to fychen the clere syhtes of hys corage in the / and skater thow and to-breke thow the weyhtes and the clowdes of erthely heuynesse // And shyne 8 thow by thy bryhtnesse / ffors thow art clerennesse / pou art peysyble reste to debonayre folkes // thow thy self art by-gynnynge / berere / ledere / paath and terme / to loke on the that is owre ende //

† The 10the prose [Leaf 91, back]

Or as moche thanne as thow hast seyn / which is the forme 12 of good pat nis nat parfyt4 / and whych is the forme of good pat is parfyt/ /now trowe .I. pat it were good / to shewe in what4 this parfeccion5 of blyssfulnes is set/ /and in this thing .I. trowe pat we sholden fyrst enquere for to wyten / yif pat 16 any swyche manere good as thilke good that thow hast dyffynysed a lytel heere by-forn / pat is to seyn souereyn good / may ben fownde in the nature of thinges // ffors that veyn ymagynacyon6 of thowght7 / ne deceuy vs nat7 / and putte vs owt8 Of the sothfastnesse / 20 of thilke thing pat is svmnytted to us / but it may nat ben denoyed / pat thilke good ne is / /and pat it nis ryht as welle9 of alle goodes / ffors alle thing pat is clepyd inparfyt10 / is procedeth inparfyt10 / by the amenusyne of parfeccion11 or of thing pat is parfyt // and 24 ther-of comht it11 / pat in euery thing general / yif that men sen any thing / pat is inparfyt12 / Certes in thilke general ther mot12 ben som thing pat is parfyt12 / ffors yif so be pat parfeccion12 is don a-vey men may nat thinke / ne seye fro whennes thilke thing is pat is 28 clepyd inparfyt12 / ffors the nature of thinges ne took not hyr bygynnynge of thinges amenused and inparfyt12 / But it procedeth of thinges pat ben al hoole and absolut15 // and dessendeth so

1 leaf 88, back. 2 gloss: .s. boecii. 3 gloss: .i. summe bone. 4 gloss: 'que nam': Latin prose, lf. 88, bk, 'quo nam.' 5 leaf 92. 6 gloss: .i. deus. 7 gloss: .i. perfecti. 8 gloss: .i. laws.
down in to owterest thinges / and in to thinges empty and with-
nowten frut / but as I. haue Ishewyd a lytul her byforn / that yif
ther be a blysfulnesse that be freele and veyn and inparfyt / ther
may no man dowte that ther nis blysfulnesse / that is sad,
stydefast and parfyt / /this is concluded quod I. fermely and
sothfastly // p // but considere also quod she in whom this blysful-
nesse enhabyteth / the comune acordaunce and consente of the
4 corages of men proeueth and graunteth / that God pryncle of alle
things is good / for so as nothing ne may ben thowht better than
God / it may nat ben dowted thanne / that he that nothing nis bettre /
that he nis good / for certes resoun sheweth that God is so good / that it
12 proneth by verry force that parfyt good is in hym / for yif God
ne is swych he ne may nat ben prinse of alle thinges / for certes som
thing possessyng in itself parfyt good / sholde be more worthy than
god / and it sholde semen that thilke thing weere fyrst / and eldere
16 than god // for we han shewayd apertly / that alle thinges that ben
parfyt ben fyrst or thinges that ben vnparfyt / and for-thy for as
moche as that my resoun / or my processes ne go nat a-vey with-owte
an ende // we owen to graunten / that the souereyn god is ryhtful of
20 souereyn parfyt good / and we han establysshed that the souereyn
good is verry blysfulnesse / thanne mot it nedes be / that verry
blysfulnesse is set in souereyn God / that this take I. wel quod I. ne
this ne may nat ben withseid / in no manere / but I. I. preye
24 quod she / see now how that mayst proeuem holyly and with-owte
corupcion this that I. haue seyd / that the souereyn God is ryhtful of
souereyn good // in whych manere quod I. / wenesthow awht
quod she / that this pryncle of alle thinges haue I. take thilke souereyn
28 good any wher owt of hym self / of whych souereyn good men
proeueth that he is ful / ryht as thow mytest / thiken / that God
that hath blysfulnesse in hym self / and thilke blysfulnesse that is in
hym / weren diuers in substantce // for yif thow wene that God haue
32 resseyud thilke good owt of hym self / that mayst wene that he
that yaf thike good to god / be more worthy thanne is god / but that
I. am by-knownen and confesse / and that ryht dignely / that god is ryht

1 leaf 92, back.
worthy abouen alle thinges/ /and yif so be pat this good be in hym by nature // but that is is diuers fro hym by wenyenge resoun / syn we speke of God prynce of alle thinges / faigne who so feigne may / who was he pat hath conioigned thisi diuerse thinges to-gidere/ /and ek at the laste / se wel pat a thing\(^1\) pat is diuers from any thing\(^2\) / that\(^1\) thilke thing nis nat\(^1\) that same thing / ffor whych it is vnderystonden to ben diuere/ /Thanne folweth it / pat thilke thing pat by hys nature is diuerse fro souereyn good / pat\(^8\) that thing nis nat souereyn good/ /but\(^1\) certes pat weere a felones corse[nese to thinken that of hym\(^1\) / pat nothing\(^1\) is more worth ffor alwey of alle thinges / the nature of hem ne may nat\(^1\) ben bettre than his bygynnynge // ffor whych .I. may concluden by ryht\(^1\) verray 12 resoun / pat thilke pat is bygynnyn[\(\underline{\textit{n}}\)g of alle thinges / thilke same thing is souereyn good in hys substaunce/ /\(\underline{\text{b}}\)/ /thow has seyd ryht-fully quod .I. // p. // But we han graunted quod she that\(^1\) the souereyn good is blysfulnesse/ /and pat is soth quod .I./ /Thanne 16 quod she moten we nedes graunten and confessen that\(^1\) thilke same souereyn good be god/ /Certes quod .I. / .I. ne may nat denye ne withstonde the resouns purposed / and .I. se wel pat it folweth by strengthe of the premyses/ /loke now quod she yif this be proued 20 yit more fermely thus / pat ther ne mowen nat\(^1\) ben two souereyn goodes / pat ben diuerse amonge hem self // ffor certes the goodes that ben diuere amonges hem self / pat oon nis nat\(^1\) pat\(^1\) pat othere is/ / thanne ne mowen neyther \(^2\)Of hem ben parfyte\(^1\) / so as eyther of 24 hem lakketh to other/ /but pat\(^1\) pat nis nat\(^1\) parfyte\(^1\) / men may sen aperty pat it is nat\(^1\) souereyn/ /the things thanne that ben souereynly goode / ne mowen by no wey ben diuere // but .I. haue wel concluded / pat blysfulnesse and god ben the souereyn good / 28 ffor whyche it mot nedes ben / pat souereyn blysfulnesse is souereyn diuynyte / nothing quod .I. nis more sothfast than this / ne more ferme by resoun / ne a more worthy thing\(^1\) than god may nat ben concluded/ /p. / /vp on thise thinges thanne quod she / Ryht as 32 thys geometryens when they han shewyd hyr proposiciouws ben wont to bryngen in thinges / pat they clepyn porysomes / or decla-

\(^1\) gloss: deo.  
\(^2\) leaf 93.
Every blissful man becomes a God by partaking of God's nature. By that he gets Happiness. [BOOK III. PROSE 10.

racious of forseyde thinges / Ryht so wole. I. yeue the heere as a corolarye / or a mede of correune for why for as moche as by the getynge of blysfulnesse men ben maked blysful / and blysfulnesse is diuinite / thanne is it manyfest and opyn / pat by the getynge of diuynte / men ben maked blysful / Ryht as by the getynge of Iustyce / and by the getynge of sapience they ben maked wyse // Ryht so nodes by the semblable resoun / when they han getyn

deuynyte / they ben maked goddes / thanne is euer blysful man god // but certes by nature ther nis but o god / but by thy partysapion of deuynyte / ther ne let' ne desturbyth nothing that ther ne ben many goddes // This is quod I. a fayr thing and precios / clepe it as thow wolt / be it porisme or corellarye / Or meede of corowne / or declarynges / Certes quod she nothyng; nis fayrere than is the thing pat by resoun sholde ben added to thyse forseyde thinges / what thing quod I. / so quod she as it semeth that blysfulnesse contenyth many thinges / it were for to whyten wheyther pat alle this thinges maken or conioiguen as a manere body of blysfulnesse / be diuersite of partyes or of membrys / Or elles yif any of alle thilke thinges be swych / pat it acomplyse by hym self the

substaunce of blysfulnesse / so that alle thise oothre thinges ben referred and broght to blysfulnesse / that is to seyn as to the chef of hem / I. wolde quod I. that thow makedest me clerly to vndyrstonde what thow seyst / and pat thow recordedyst me the forseyde thinges / haue I. nat lugged quod she / pat blysfulnesse is good / ys forsothe quod I. and pat souereyn good / Adde thanne quod she thilke good pat is maked blysfulnesse to alle the forseyde thinges / for thilke same blysfulnesse pat is demed to ben souereyn suffisaunce /
thilke selue is souereyn power / souereyn reuerence / souereyn clerneesse or noblesse / and souereyn delit / .Conclusio. / what seyst pou thanne of alle thinges / pat is to seyn / suffyssaunce / power / and thise oothre thinges / ben they thanne as membrys of blysfulnesse / or ben they referred and broght to souereyn good / ryht as alle thinges pat ben broght to the chief of hem / B // I. vndyrstonde wel quod I. / what thow purposest to seke / but I. desire for to herkne

1 leaf 93, back.
pat thow shewe it me / p //tak now thus the descression) of this questyoun quod / she // yif alle thise thinges quod she weeren menbrys to felicite / than weeren they diuere pat oon from that oother / and swych is the nature of partyes / or of menbrys that diuere menbrys compownen a body/ /Certes quod .I. it hath-wel ben shewyd heere by-forn / pat alle thise thinges ben alle o thing / thanne ben they none menbrys quod she // ffor elles it sholde seme pat blysfulnesse weere conioigned /al of on menbre allone/ /but pat is a thing pat may nat be don/ /this thing quod .I. nis nat dowtous / but .I. abyde to herknen the remnawnt of thy questyon/ /this is opyn and cler quod she / pat alle oother thinges ben referred and browht to good // ffor the[r]fore is suffisaunce requeryd / for it is 12 demyd to ben good/ /and forthy is power requered / ffor men trowen also / pat it be good // and this same thing mowen we thinken and coniecten / of Reuereance and of noblesse / and of delit/ /thanne is souereyn good the somme / and the cause of al pat awht ben desyred/ 16 / ffor why thilke thing pat wyth-holdeth no good in it-self / ne semblaunce of good / it ne may nat wel in no manere be desired ne required // and the contrarye/ /ffor thogh that thinges by hyr nature / ne ben nat goode/ /Algates yif men wene pat they ben 20 goode / yit ben they desyred as thowgh pat they weeien verraylyche Goode / and therfor is it' pat men owhten to wene byryht' / pat bounte be the souereyn fyn / and the cause of alle the thinges pat ben to requeren/ /but certes thilke pat is cause / for whych men 24 requeren any thing / it semeth pat thilke same thing be most desyred / as thus yif pat a wyht' wolde ryden for cause of hele / he ne desyreth nat so mocelh the mocuynge to Rydin / as the effect' of hys hele / now thanne syn pat alle thinges ben required for the grace 28 of good / they ne ben nat desyred of alle foulk' moore thanne the same good // but we han graunted pat blysfulnesse is that thing / for whyche pat alle thys oother thinges ben desyred / thanne is it thus that certes oonly blysfulnesse is requered and desired / by 32 whych thing it sheweth clerly / that of good and of blysfulnesse / is al oon and the same subsaunce/ /I. se nat quod .I. wherfore pat

1 leaf 94.
Come, O ye Bondsmen to Earth, into the Haven of Heaven! [BOOK III.]
Come to the Light, brighter than the Sun! [METRE 10, PROSE 11.]

men mythen discorden in this // And we han shewyd þat god and verray blysfulnesse / is al oo thing/ /that is soth quod .I. thanne mowen we conclude sikerly / þat the substauence of God1 is set in thilke

same good and in non oother place.//

† The 10th the Metur [Leaf 94, back, margin]

Comyth alle to-gydere now / ye þat ben .I.-cawht and ybownde with wykyde cheynes // by the deceyuable deylt of Erthely thinges enhabytynge in yowre thowht/ /he shal ben the reste of yowre labours // her ys the haunec2
stable in peysyble quiete/ /this allone is the opyn refut to wreichches // Glosa. This to seyn þat ye þat ben combyrd and desseyuyd / with worldly affecyouns / comyth now to this soureyyn good / þat is god / 12 þat is refut to hem þat wolen comyn to hym / textus alle the things that the Ryder tagus yueth yow / with his goldene grauayles/ /Or elles alle the thinges / þat the Ryder herynus y[e]ueth with his rede brynke/ /Or that Indus yueth þat is next the hote party of the world / þat 16 medleth the grene stones3 with the whyte4 / ne sholde nat cleeren the lookynge of yowre thowht/ but hyden rather yowre blynde corages / with-in hyr dyrknesse/ /Al that lyketh yow heere and exciteth and moeuth yowre thowhtes / the erthe hath norysshed it in hyse lowe
20 caues/ /but the shynyng by whyche the heuene is governed / and whennes he hath his strengthe / that eschuethe the dyrke overthrowynge of the sowle/ /and who so may knowyn thilke lyht of blysfulnesse / he shal wel seyn / þat the whyte beemes of the sonne ne ben
24 nat cleer //

† The 1:1: prose [Leaf 98, margin]

Ocece // I asynte me quod .I. / sfor alle thise thinges ben strongly bownden with ryht ferme resouns/ /How mochel wyllyow preysyn it quod she / yif þat thow knowe what thilke good is/ /I wol preys it quod .I. / by preys / withowten ende / yf it shal be-tydde me to knowe also to-gydere / god / þat is good/ /Cerstes quod she shal .I. do the / by verray resouns/

1 gloss: i. dei. 2 gloss: i. portus. 3 gloss: i. smaragdes. 4 gloss: i. Margaretes.
/yf that the thinges pat I haue concluded / a litel her byforn / dwellen oonly in hyr fyrst graunting1 // Boece // they dwellen graunted to the quod .I/. /this is to seyn as who seyth / .I. graunte thy forseyde conclusiouns / haue .I. nat shewyd the quod she / pat the things pat 4 ben required of many folkes ne ben nat verray goodes / ne parfye / for they ben diuerse pat oon fro pat oothre // and so as ech of hem is lackynge to other / they ne han no power to bryngen a good / pat is ful and absolut / /but thanne at erst / ben they verray good / 8 than when they ben gaderid to gidere / alle in to O forme / and in on wyrkynga / so pat thilke thinges pat is suffdsaunce / thilke same be power / and reuerence / and noblesse / and myrthe / and forsothe but yif alle thys se thinges / ben alle oon same thinge they ne han nat 12 wherby / pat they mowen ben put in the nowmyr of thinges pat owhten ben required or desyrede / /boece // it is shewyd quod .I. / ne her of may no man dowten / p/ / the thinges thanne quod she pat ne ben no Goodes / whanne they ben diuerse / and whan 1they 16 bygynnyn to ben alle oon thing / thanne ben they goodes / ne comth it hem nat thanne by the getynge of vnite / that they ben maked goodes/ /B/. /So it semyth quod .I. / /but alle thing pat is good quod she grauntisthou pat it be good by the participacioun of good / or no/ 20 / .I. graunte it quod I // thanne mosthhow grauntyn quod she / by semlable resoune pat oon and good be oo same thinge/ /for of thinges of whych pat the effect nis nat naturely diuerse / nedes the substaunce mot be oo same thinge/ /I ne may nat denye pat quod .I. // 24 hasthow nat knowen wel quod she / pat alle thing pat is/ /hath so longe his dwellynge and his substaunce / as longe as it is oon/ /but whan it forletyth to ben oon / yt mot nedes dyen and corumpe to gydere // in which manere quod I. / ryht as in bestys quod she whan 28 the sowle and the body ben conioigne in oon and dwellyn togodyre / it is clepyd a beest/ /and when hyr vnite is destroyed / by the desseuearaunce pat oon from pat oother / thanne sheweth it wel / pat it is a ded thing / and pat it nis no lengere no beest // and p body of 32 a whyht whil it dwelleth in oo forme by coniunccyoun of menbrys / it is wel seyn / pat it is a fygure of man kynde/ /and yif the partyes

1 leaf 98, back.
of the body ben so deuydyd / and disseueryd / pat oon fro pat oother / pat they destroyen vnite / the body forletyth to ben pat it is was byforn / and who wolde renne in the same manere by alle things he 4 sholde seen pat with-owte dowte euery thing is in his substaunce / as longe as it is oon / and when it forletith to ben oon / it dieth and periseth / Boece // when .l. consydere quod .l. manye things / .l. se non oother/ /is ther any thing thanne quod she pat in as moche as it 8 lyuyth naturally / pat forletyth the talent or appetyt of his beyng / and desireth to come to deth and to corupcion/ /yif .l. consydere quod l the beestes pat han any manere nature / of wylnynge and of nyllynge // .l. ne fynde no beest / but yif it ben constreynd fro 12 with owte forth / pat forletith or despiseth the entensyon to lyuen and to duren or pat wolde his thankes / hasten hym to dyen 1*for euery beest / traualyliith hym to deffende and kepe the saucion of hys lyf / eschueth deth and destrucioun/ /B // but Certes I dowte 16 me of herbes and of trees / pat is to seyn pat I am in a dowte of swiche things as herbes or trees / pat ne han no feelynge sowles / ne no naturel wyrkynges seruyng to appetites / as bestis han whethere thei han apetid to dwellen and to duren/ /Certes quod she ne ther-of 20 thar the nat dowte // now loke vp on thise herbys and thise trees they wexen fyrst in swyche places as ben couenable to hem / in whyc he places they ne mowen nat sone dyen / ne dryen / as longe as hyr nature may deffenden hem/ /ffor som of hem waxen in feeldes / 24 and som in Mountaignes / and oother waxen in marys / and oother cleuyyn on Roches / and soume waxen plentyuos in sondes / and yif pat any wyht enforce hym to beryn hem in to oother2 places / they wexen drye / /ffor nature yequeth to euery thing3 pat / pat is couenient to hym 28 and traualyliith pat they ne dye nat3 as longe as they han power to dwellyn and to lyuen/ /what woltow seyn of this / pat they drawen alle hyr norysshynges by hyr rootes / ryht as they haddyn hyr Mowthes l-plounged with-in the erthes / and shedyn by hyr maryes2 32 hyr wode and hyr bark / and what woltow seyn of this pat thilke thing / pat is ryht softe as the marye is / pat is alwey hidd in the feete al with-inne and pat is is defendid fro with-owte by the stidefastnesse

1 leaf 99. 2 gloss: .i. medulle.
of wode // and pat the yttereste bark is put ayenis destempraunce of
the heuene / as a defendowr myhty to suffren harm/ /and thus certes
maystow wel sen / how gret is the diligence of nature / for alle
thinges renouelen and pupplisen hem with seed .I.-multiplyed / ne ther 4
nis no man pat ne wot wel they ne ben ryht as a foundement and
edysfice for to duren / nat only for a tyme / but ryht as for to duren
perdurablely by generacyon // and the things ek pat men wenen ne
hauen none sowles / ne desire they nat ech of hem by sem*blable 8
reson) to kepyn pat that is hirs / pat is to seyn pat is acordynge to hyr
nature in conservacion) of hyr beynge and endurynge/ /for wher-for
elles berith Lythnesse the flaumbes vp / and the weyhte presseth the
erthe a down/ /but for as moche as thilke places and thilke moeuynge 12
ben couenable to euerich of hem/ /and forsothe every thing kepith
thilke pat is acordynge and prore to hym // ryht as thinges pat ben
contraryes and enemys corompen hem/ /and yit the harde thinges as
stoones clyuen and holden hyr partyes to-gydere ryht faste and harde/ 16
and deffenden hem in withstondenge pat they ne departe nat lyhtly
a twyne // and the things pat ben softe and fletenge as is water and
Eyr they departyn lyhtly / and yeuen place to hem pat brekyn or
deuynen hem/ /but natheles they retornen some ayein in to the same 20
things fro whennes they ben arraced // but fyr and refuseth alle
deusuyn) / ne I. ne trete nat heere now of weleful moeuynge of
the sowle pat is knowynge/ /but of the naturel entencion) of thinges/
/As thus ryht as we swolwe the mete pat we resseyuen and ne 24
thinke nat* on it* / and as we drawen owre breth in slepynge pat we
wite it* nat whil we slepyt* / for certes in the bestys the loue of hyr
lyuynges ne of hyr beinges ne comth nat of the wilnynges of the
sowle // but of the bygynnyngis of nature/ /for certes thorw con-28
streynynge causes / wil desireth and embraceth ful ofte tyme / the
deth pat nature dredith/ /that is to seyn as thus that a man may
ben constreynyd so by som cause that his wil desireth and taketh
the deth which pat nature hateth and dredeth ful sore/ /And som 32
tyme we seeth the contrayre / as thus that the wil of a wight / des-
torbeth and constreyneth pat pat nature desireth / and requereth al

1 leaf 99, back.
All things resist Destruction by their desire for Unity, for the One Good, the end of all things.

1. book III. prose II.

wey/ [that] is to sein the werk of generacion/ [by] the whiche generacion only/ dwelleth and is susteynd the longe durablete of mortal 1things/ [And thus] this charite and this Loue pat every thing hath to hym self ne comth nat of the mocyng of the sowle/ but of the entacion of nature/ [ffor] the puruyance of god hat yeuen to thinges pat ben creat of hym/ [this] pat is a ful gret cause/ to lyuen and to duren/ for which they desiren naturally hyr lyf as longe as euer they mowen/ [ffor] wych thow maist nat drede by no manere/ [that] alle the thinges/ [that] ben anywhere/ [that] they ne requeren naturally/ [the] ferme stableness of perdurable dwellynge/ and ek1 the eschuynge of destructyon/ [B ] [now] confessse I. wel quod .I. that I. see wel now certeynyly/ with owte dowtes/ the thinges that whylom semeden vncerteyn to me/ P. [but quod she thikle thyng: pat desireth to be and to dwellyn perdurablely/ he desireth to ben oon/ [ffor] yif pat that oon weere destroyed/ [certes beinge ne shulde ther non dwellyn to no wiht // that is settli quod I. [Thanne] quod she desirin alle thinges oon/ [I. assente quod .I. and I haue shewyd quod she that thilke same oon is thilke that is good // B. // ye for sothe quod I. // Alle thinges thanne quod she requyren good/ [And thilke good thanne maist descryuen ryht thus/ [Good is thilke thing pat every wyht desireth/ [Ther ne may be thowht quod .I. no moore verray thing/ for either alle thinges ben referred and brouht to nowht/ and floteryn with owte guernour despoiled of oon/ as of hir propre heued/ or elles yif ther be any thinge/ to which pat alle thinges tenden and hyen/ [that] thing moste ben the soureyyn good of alle goodes/ P/. thanne seyde she thus/ [O my nory quod she I haue gret gladnesse of the/ [ffor thow hast fichched in thin herte the myddel sothfastnesse // that is to seyn the prykke/ [but this thing hath ben descouere to the/ in that thow seydyse pat thow wyystest nat a lytel her by forn // what was that quod I. [That thow ne wyystest nat quod she wych was the ende of thinges // and 1Certes that is the thing pat eueri wyht: desireth/ [and for as mochel as we han gaderid/ and comprehende that good is thilke thing that is desired of alle/ thanne moten we nedes confessun/ that good is the fyn of alle thinges /

1 leaf 100, back.
Ho so that sekith soth by a deep thought And coueyteth nat to ben deseyuyd by no mys weyes // lat hym rollen and trenden with-Inne hymself / the Lyht of his inward syhthe/ /And lat hym gadere ayein enclynynge in to a compass the longe meouynges of hys thowhtes / And lat hym techen his corage that he hath enclosed and hyd / in his tresors / al pat he compaseth or sekith fro with owte/ /And thanne thilke thing that the blake cloude of errour whilom hadde y-couered shal lyghten more clerly thanne pheb3 hym self ne shyneth/ /Glosa/ /Who so wole seken the dep grounde / of soth in his thowht / and wol nat be deceuyyd by false propsocious / that goo amys fro the trouthe / lat hym wel examine / and rolle with-inne hym self the nature and the proprestes of the thing/ /and lat hym yit eft sones examine and rollen his thowhtes by good deliberacion or that he deme // and lat hym techen his sowle that it hat by naturel pryncyplis / kyndeliche y-hyd with-in it self alle the trowthe the whiche he ymagynith to ben in thinges with-owte // And thanne alle the dyrknesse of his mys- knowyngse shal seen more euydently to syhthe of his vndyrstondynge thanne the sonne ne semyth to syhthe with owte forth / ffor certes the body bryngynge the weythte of foryetyngse / ne hath nat chasyd owt 20 of yowre thowht al the clernesse of yowre knowyngs / ffor certeynly the seed of sooth haldith and euyth with-in yowre corage and it is a-waked and excited by the wynde and by the blastes of doctryne/ /ffor wherefor elles demen ye of yowre owne wyl the ryhtes whan ye ben axed // but yif so were pat the noryssynges of reson ne lyuede .I.-plowngyd in the depthe of yowre herte/ /this is to seyn how sholden men demen the sooth of any thing pat weere axed / yif ther neere a Roote of sothfastnesse pat weere ypluckngyd and hyd in the 28 nature pryncyplis / the whiche sothfastnesse lyued with-in the deepnesse of the thowght/ /and yif so be pat the Muse and the doctryne of plato syngyth sooth // al pat euer whyht lerneth / he ne doth no thing elles thanne but recordeth as men recordyn thinges pat ben 32 foryetyng

1 leaf 101.
Hanne seide I thus / I acorde me gretyly to plato / for thow
remenbrist and recordist me thise thinges / yit the secounde
tyme / pat is to seyn / fyrst when I loste my memoreye / by
the contagyses coniunction of the body with the sowle / and
eft' sones afterward / when I loste it confownyd by the charge and
by the burdene of my sorwe // And thanne seide she thus / yif thow
loke quod she fyyst / the thinges pat thow hast graunteyd / it ne
shal nat ben ryht fer / pat thow ne shalt remenbryn thilke thing pat
thow seydyst pat thow nystyst nat / what thing quod I / by which
governement quod she pat this wordyl ys gouerned // me remenbryth
it wel quod .1. / and I confess wel pat I ne wiste it nawght\[/ but
al be it so pat .I. se now from a-fer what thow purposest / Algates
.I. desire yit to herkene it of the more pleyndy / thow ne wendist
nat quod she / a litel her by-forn pat men sholden dowte / pat this
world nys gouerned by God / Certes quod I / ne yit ne dowte I it
nawht // ne .I. nel neuer wene pat it were to dowte / as who seith / but
I wot wel pat god gouerneth this world / and I shal shortly
answeren the / by what resouns I am browht to this / this world
quod I of so manye diuerse and contraries partes / ne myhte neuer
han ben assemblyd in o forme / but yif ther nere2 oon pat con-
ioignede so manye diuerse thinges / and the same diuersite of hir
natures pat so discordyn pat oon fro pat oother / moste departen /
and vn-Ioignen the thinges pat ben conioigned // yif ther ne were
oon pat contenede / pat he hath conioyned and I-bownde / ne the
certeyn ordre of nature / ne sholde nat bryngg forth so ordene
moeuynges / by places / by tymes / by dooinges / by spalces / by
qualities // yif ther ne were oon pat were ay stiffeast dwellynge /
pat ordeynede & disponede thise diuersitees of moeuynges / & thilke
thing what so euer it be / by which pat alle thinges be maked and
I-ladd / I. clepe hym god / pat is a word pat is vsed to alle follk/
thanne seyde she / syn thow feelyst thus thise thinges quod she / I
trowe pat I haue litel moore to done pat thow myhty of welefulnesse /
hool and sounde / ne see eft sones thy contre / but lat vs loken the

1 leaf 104, back.  2 alterd, later, to 'ne were.'
things pat we ha purposed her by-forn/ haue .I. nat nowmbryd and seyd quod she / pat suffisance is in blysfulnesse / and we han a-cordyd pat god is thilke same blysfulnesse / yis forsothe quod .I. / and pat to gouerne this world quod she ne shal he neuer han nede of 4 non help fro with owte/ /for ellis yif he hadde nede of any help/ he ne sholde nat haue no ful suffisaunce / yis / thus it mot nedes be quod .I. / thanne ordeynyth he by hym self allone alle things quod she // that may nat be denowyd quod .I. /And .I. haue shewyd that 8 god is the same good/ it remenbryth me wel quod .I. / thanne ordeynyth he alle things by thilke good quod she / syn he which pat we han a-cordyd to be good / gouernyth alle things by hym self // and he is as a keye / and a stiere / by which / pat the 1edifice of 12 this world is I-kept stable / and with-owte coroumpynge // I a-corde me gretyly quod .I. / and .I. a-parsyeude a lytul her by-forn / pat thow woldyst seye thus / al be it so pat it weere by a thinne suspecyon/ I. trowe it wel quod she / /for as .I. trowe thow ledyst 16 now moore ententyfly thyne eyen to loken the verray goodes But natles the thing pat I shal telle the yit ne shewith nat lasse to looken2 // what is pat quod .I. / so as men trowen quod she / and pat ryhtfully / pat god gouernith alle things by the keye of his goodnesse/ 20 / and alle thise same things as .I. haue tawht th the / hasten hem by naturel entencyon to comen to good // ther may no man dowten pat they ne ben gouerned voluntarly and pat they ne conuerten hem of hir owne wil to the wil of hyr ordenoure as they that ben a- 24 cordynge and enclyninge to hyr gouernoure and hyr kyng1 / it mot nedes be so quod .I. / /for the Reeame ne sholde nat semen blysful yif ther were a yok3 of mysdrawynge4 in diuere partyes / ne the saunyge of obedient things ne sholde nat be // thanne is ther nothing 28 quod she pat kepith his nature pat enforcith hym to goon ayein god/ no quod .I. / and yif pat any thing enforcede hym to with-stonde god / myhte it auaylen at the laste a-yenis hym / pat we han graunited to ben almyhty by the ryht of blysfulnesse/ /Certes quod .I al 32 owtrely it ne myhte nat auaylen hem // thanne is ther no thing

1 leaf 105.
2 gloss : i. considerandum. 3 gloss : i. iugum. 4 gloss : i. recusancium.
quod she pat eyther wole or may with-stondyn to his souereyn good
/I. trowe nat quod .I. // thanne is thilke the souereyn good
quod she pat alle things gouerneth strongly / and ordemonyth hem
softtely / thanne seyde I thus / /I delite me quod .I. nat oonly in
the endes or in the somme of the1 resouns pat thow hast concluded
and proeued // but thilke wordes pat thow vseth deliten me moche
moore / /so at the laste fooles pat sumtyme renden grete things
owthten ben ashamydyd of hem self // pat is to seyn 2pat we fooles pat
reprehendnen / wikkedly the things pat towchen goddes gouernnance/
/ we owthten ben asshamyd of owre self / /as .I. pat seyde pat god
refusith oonly þe werkes of men and ne entremet nat of it // p //
thow hast wel herd quod she the fables of the poetes / /how þe
gyauntz assayleden the heuene with the goddes / but for sothe the
debonayre force of god desposede hem / as it was worthy / pat is to
seyn destroyede the giauntz as it was worthi / /but wil thow pat we
ioignen to-gidere thilke same reasouns // for peraunture of swych
coniuncyon may sterten vp som fair sparkel of soth / do quod .I. as
the liste // weenest thow quod she pat God ne be almyhty / no nis in
dowte of it/ /Certes quod .I. no wyth ne dowteth it/ /yif it be in
his mynde / /but he quod she pat is al-myhty / ther nis no thing
pat he ne may / /pat is soth quod .I/ /May god don yuel quod she/
/may forsothe quod I // thanne is yuel nothing quod she/ /syn pat he
ne may nat don yuel / /pat may don alle things // scornesthow thow
me quod I/ /or elles pleyesthow / or desseyuesthow me / pat hast so
wonen me with thy resouns the hows of dydalus / so entrelaced / pat
it is vn-able to be vn-laced / /thow pat oother while entrist ther þou
iscest / and oother while iscest ther thow entrist/ /ne fooldesthow nat
to-gydere by replycasion of wordis / a manere wondyrful cercle or enuyr-
onynghe of the symplicyte deuyne/ /for certes a lytel her' By-forn /
whan thow by-gunne at blysfulnesse // thow seydist pat it is souereyn
good // and seidist / pat it is set in souereyn god/ /and seidist pat god
hym self is souereyn good / and pat god is fulle þe blysfulnesse for
which þou yaue me as a couenable yift // pat it is to seyn pat no wyht
nis blysful / but yif he be good also ther-with / /and seidist ek that

1 "the" a later insertion? 2 leaf 105, back.
The unmovning God moves all things.
Blissful is the man free from earth's bonds!

1. gloss: .i. boni.
2. gloss: .i. dei.
3. leaf 106.
nat agat of the hownde / whiche pat was plesid by his songe //
So whan the moste ardent loue of his wif / brende the entrayles
of his brest/ /ne the songes pat hadden ouercomen alle thinges
ne myhten pat asswagen hir lord orpheus/ /he pleynede hym of
the heuene goodes pat weren crwel to hym/ /he wente hym to the
howses of helle / and there he temprede hise blaudyssynge soonges /
by resownynge strenges and spak and soonge in wepynge al pat euer
he hadde resseyued/ /and laued owt of the noble welles of his modyr
calyope the goddes // and he soonge with as mochel as myht of
wepynge / and with as moche / as loue pat dowblede his sorwe myhte
yeue hym and thechen hym/ /and he commoenede the helle and
requerede / and by-sowhte by swete preyere / the lordes of sowles in
helle / of relesinge / pat is to seyn to yilden hym his wif/ /Cerberus
the porter of helle with hise thre heuedes was cawht and al a-bayst for
the newe songe // and the thre goddesses / furjs / and vengeressis
of felonies / pat tormenten and agasten the sowles by anyy/ /woxen
sorful and sory and wepyn teeres for pite // tho ne was nat the
heued of yxion I-tormented / by the ouerthrowinge wheel/ /and
tatalus pat was destroyed by the woodnesse of longe thurst desipith
the flodes to drynde/ /the fowl pat hihte voltor / pat etith the
stomak or the gyser of ticius is so fulfyld of his song pat it nil etin
tyren no more / At the laste the lord and Iuge of sowles was
moened to misericordes and cryde/ /we ben ouercomen quod he / yiu
we to orpheus his wyf to bere hym compaignye / he hath2 wel
I-bowht hir by his song / and his ditee / but we wol putte a lawe in
this / and couenaunt in the yfte / pat is to seyn pat3 tyl he be owt
of helle / yif he looke by-hynde hym / pat his wyf shal komen ayein
vn to vs / but what is he pat may yiu a lawe to loueres/ /loue is a
gret lawe and a strengere to hym self / than any lawe pat men may
yeuen/ /allas whan orpheus and his wyf weren almes at the terms of
pe nyht/ /pat is to seyn at the laste bowndes of helle/ /Orpheus
lookede abacward on Erudice his wyf and loste hir / and was ded/
/this fable apartienyth to yow alle / who so euer desirith or sekith
to ledh his thowht in to the souereyn day / pat is to seyn to clerennesse

1 leaf 108.  2 second h later.  3 ? pat later.
Berce complains that not only is Evil unpunisht, but Virtue is trodden under foot.

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

Explicit liber .3."

Incipit liber quartus.

The I* prose [margin, leaf 109]

W

Han philosophie hadde songyn softly and delitabley the forseyde thinges / kepynge the dignite of hir cheere / and th' weyhte of hir wordes / .I. thanne 8 pat ne hadde nat al owterly foryetin the wepyng and the Mowrnynge pat was set in Myn herte/ fforbrak the entencyon) of hir pat entendede yit to seyn some oothre thinges/ /O quod I thow art gyderesse of verrey lyht / the thinges pat thou hast seid me / 12 hidir to ben so cleere to me and so shewynge by the deuyne lookynge of hem / and by the resouns that thei ne mowen nat ben ouercomyn// and thilke thinges pat pou toldest me / al be it so pat I hadde whilom foryetyn hem / for the sorwe of the wrong pat hath ben don 16 to me/ /yit natheles thei ne weeren nat al owtrely vnknowen to me// but this same is namely a ryht gret cause of my sorwe/ /so as the gouernoure of thinges is good / yif pat yueles mowen ben by any weyes/ /Or elles yif pat yueles passen with owte punyssinge // the 20 whiche thing oonly / how worthi it is to ben wondryd vp on// thow considerist it wel thy self certeynly / but yit to this thing ther is yit another thing I-loigned more to be wondryd vp on/ /ffor felonye is imperisse and flowrith ful of Rychemaes/ /and vertu nis 24 nat al oonly with-owte meedes / but it is cast vndyr / and fortroden vndyr the feet of felonos foolk/ /and it abieth the torment; in stide of wikkede felonus // of alle whiche thinges / ther nis no wyht pat may merueylen ynowh/ /ne compleyne pat swiche thinges 28 ben doon in the regne of god pat alle things woot/ /and alle things may/ /and ne wole nat but oonly good things/ /thanne scide she

1 leaf 109, back.
The Good are ever strong; the Wicked alway feele.

thought is God's knight, thro' seeking Truth. [Prose 1, Metre 1.

Thus/ /Certes quod she pat were a gret meruayle / and an enbasshinge with-owten ende/ /and wel moore horrible than al monstres/ /yif it weere as thow weenest/ /pat is to seyn pat in the rith ordenee hows 4 of so mochel a fader and an ordenoure of meyne / pat the vesseles pat ben fowle and vyl / sholden ben honoured and he heryed/ /and the presious vesseles sholden ben defowled / and vyl / but it is nat so/ /ifor yif tho things pat .I. haue concluded a lytel her by-form ben kept 8 hoole and vnraced / thow shalt wel knowe by the Autoryte of god / of the whos regne I speke / pat certes the goode fookt' ben alwey myhty / and shrewes ben alwey owt cast 1 and feble/ /ne the vices ne ben neuer mo with-owte peyne / ne the vertuus ne ben nat with-owte 12 mede/ /and pat blysfulnesses comyn alwey to goode folk/ /and infortune comth alwey to wikkedy fookl / and thow shalt wel knowe manye things of this kynde / pat shollen cesen thy pleyntes / and strengthyn the with stidfast sadnesse / and for thow 16 hast seyn the forme of the verray blysfulnesse / by me pat haue whilom shewid it the/ /and thow hast known in whom blysfulnes is I-set/ /alle things I tretyd pat I trowe ben necessarie to putten forth / I shal shewe the / the wey pat shal bryngen the ayein vn to 20 thin hows/ /and I shal fycchen fetheres in thi thowht / by whiche it may areysen in heyhte / so pat alle tribulacyon ydon a-wey/ /thow by my gydyngne and by my paath and by my sledys shal mowe retornne hool and sownd in to thi contree/ / /

The fyrste metur [margin, leaf 110, back]

I Haue forsothe the swife fetheres pat surmounten the heyhte of heuene/ /whan the swifte thowht hath clothid it self in tho fetheres / it desipeth the hateful Erthes and surmountith the Roundnesse of the grete ayr/ /and it seth the clowdes by-

28 hynde 2His bak / /and passeth the heyhte of the regyon of the fyr / pat eschaufeth by the swifte moeuyng of the fyrmament/ /til pat he areyseth hym in to the howses pat benen the sterres / and Ioyneth his weyes with the sonne phebus/ /and felawshipith the wey of the 32 olde colde saturnis/ /and he ymaked a knyt of the clere sterre / pat is to seyn pat the thought is makyd goddes knyt by the sekyng of

1 leaf 110. 2 leaf 111.
trowthe to comyn to the verray knoleche of god/ and thilke thoght renneth by the cercle of the sterres / in alle places per as the shynyngge nyht is painted/ pat is to scyn the nyht pat is clowdeles/ sfor on nyhtes pat ben clowdeles it semeth as the heuene weere peyntyd with 4 diuerse ymages of sterris/ and whanne he hath Idoon there I-nowh he shal forletyn the laste heuene / and he shal pressen and wyndyn on the bak of the swyte firmament and he shal ben makid purfit of worshipful lyht of god/ ther halt the lord of kynges the cepte of 8 his myht / and a-tempreth the gouernementus of the world/ and the shynyngge Iuge of thinges stable in hymself gouerneth the swyte cart or wayn pat is to scyn the circuler moeuynge of the sonne/ and yif thy wey ledith the ayein so pat thow be browht thider / thanne woltrow seye / now pat / that is the contre pat thow requerest / of which thow ne haddest no mynde/ but now it remenbryth me wel her was .I born / her wol I fastne my degre her wol I dwelle / but yif the liketh thanne to lokyn on the dyrknesses of the erthe / pat 16 thow hast forleten / thanne shal show sen pat thise felonos tyraunt3 / pat the wrecchede pople dredith now shollen ben exiled fro thilke fayre contre/ / /

The 2e prose [margin, leaf 115]

Han seyde I thus / owh I wondre me / pat pou bihetist me 20 so grete thinges / ne .I. ne dowte nat pat pou ne mayst wej performe pat thow by-hetist/ /But .I. preye the oonly this / pat thow ne tarye nat to telle me thilke thinges / pat thow hast moeued/ ifyrst quod she thow moost nedes knowen / pat 24 goode folk ben alwey stronge and myhty / and the shrewes ben feeble and dishert and naked of alle strengthes/ and of thise thinges / Certes euerich of hem is declared and shewid by other/ for so as good and yuel ben two contraries / yif so be pat good be stidefast / 23 than sheweth the feblesse of yuel al opinly/ and yif pou knowe clerly the freleneses of yuel / the stidefastnesse of good is knowen/ / but for as moche as the fey of my sentence shal be the more ferme and haboundaunt / I wil gon by pat oo wey and by pat oother / and 32 I wole conferme the thinges pat ben purposed / now on this side / and now on pat side / two thinges ther ben in whiche the effect of
all the dedis of mankynde standith / hat is to seyn wil and power / and yif hat oon of thise two faylyth ther nis no thing: hat may be don / for yif hat wil lakkit / ther nis no wiht hat vndirtaketh to. 4 don hat he wol nat don/ and yif power fayleth / the wil nis but in ydel and stant for nawht / and ther-of comht it hat yif thow see a wiht hat wolde geten hat he may nat geten thow mayst nat dowten hat power ne fayleth hym to hauen hat he wolde/ /this is opin 1and 8 cler quod I ne it ne may nat ben denoyed in no Manere/ /and yif pou see a wyht quod she hat hath doon hat he wolde doon / pou nylt nat dowten hat ne hath had power to doon it/ /no quod I / /and in hat that euery wyht may / in hat men may holden hym myhty / as who 12 seyth in so moche as man is myhty to doon a thing / in so mochel men hal̂b hym myhty/ /and in hat he ne may / in hat men demen hym to ben feble // I confesse it wel quod I / /Remenbrith the quod she hat I haue gaddered / and shewed by forseyde resouns hat al the entencion 16 of the wil of mankynde which that is lad by diuerse studies hasteth to comen to blisfulnesse/ /it remenbrith me wel quod I hat it hath ben shewed/ /and recordeth the nat thanne quod she hat blisfulnesse is thilke same good hat men requeren / so hat when blysfulnesse is re-20 quered of alle / hat good also is requered and desired of alle / /it ne recordeth me nat quod I / /for I haue it gretly alwey fitched in my memorye/ /Alle folk thanne quod she goode and eke badde enforcen hem with owte defference of entencion to comyn to good/ /this is a 24 verray consequence quod I / /and certeyn is quod she / hat by the getinge of good / ben men ymaked goode/ / this is certeyn quod I// thanne getin goode men hat they desiren/ /So semeth it quod I/ /but wikked folk quod she yif they getyn the good hat they desiren / 28 they ne mowe nat be wikkede/ /so is it quod I/ /thanne so as hat oon/ and hat oother quod she desiren good / and the goode foolk getin good / /and nat the wikk folk/ /thanne nis it no dowte / hat the goode foolk ne ben myhty and wikkede folk ben feeble/ /who so hat 32 euere quod I dowteth of this / he ne may nat considere the nature of things ne the consequence of Resouns/ /and ouer this quod she / yif hat ther be two things / hat han oo same purpose by kynde / and

1 leaf 115, back.
Good Folk seek the sovran Good by Virtue.

The Wicked can't attain it, and are therefore feeble.

pat oon of hem pursueth and parfo[r]meth thilke same thing by naturel office / and pat oother ne may nat doen thilke naturel office / by folwith by other manere / thanne is conuenable hym pat A-complesseth his purpos kyndeli / and yit he ne Acomplesseth nat his owne purpos / wheyther of thise two demestow for moore myhty / yif pat I coniecte quod I pat pou wolt seye / algates yit I desire to herkne it more pleynly of the/ /thow nylt nat thanne denoye quod she pat the Moeuement of goynge nis in Men by kynde/ /no forsothe S quod I/ /ne pou ne dowtest nat quod she pat thilke naturel office of goynge ne be the the office of feet2/ /I ne dowte it nat quod I/ /thanne quod she yif pat a wyht be myhty to moeue and goth vp on hise feet / and another to whom thilke naturel office of feet lakketh enforceth hym to goon crepinge vp on hise handes/ /which of thise two owthe to ben holden the Moore myhty by ryht/ /knyt3 forth the remenaunt quod I / for no wyte ne dowteth pat he pat may gon by naturel office of feet / ne be moore myhty / than he pat ne may nat/ /but the souereyn good quod she / pat is eueneleiche purposed to pe good foolk4 and to badde / the goode folk sekyn it by naturel office of vertuus/ / and the shrewis enforcen hem to geten it by diuere coueaytyse of ertheli thinges/ /which pat nis no naturel office to getin thilke same sonereyn good / trowestow pat it be any other whise / nay quod I. / for the consequence is opyn and shewing of thinges pat I haue graunte / pat nedes goode folk moten ben myhty / and shrewes feeble and vnmyhty/ /thow rennist a ryht by-forn me quod sho / and this is the Iugement pat is to seyn/ /I Iuge of the ryht as thise leches ben wont to hopyn of sike folk5 / when they aperceyuen pat nature is redressed / and withstondith to the maledic / but for I se the now al redi to the vndistondinge/ /I shal shewe the moore thikke and continuell resouns / sfor loke now how gretyl shewith the foblesse and infirmitie of wikkede folk6 pat ne mowen nat comyn to pat hir naturel entencium ledith hem / and yit almost thilke naturel entencion constreinith/ /and what were to demen thanne of shrewes/ yif thilke naturel help hadde forletin hem/ /the which naturel help of entencion/ 4goth a-wey by-forn hem / and is so grety pat vnethe it may

1 leaf 116. 2 gloss: .i. pedum. 3 gloss: .i. contexe. 4 leaf 116, back.
ben overcome / consider thanne how grete deffaulce of power and how grete feblesse ther is in wikkede felonos folk' / as who seyth the gretter thing pat is coueyted / and the desire nat accomplised / of the lasse

4 myht is he pat coueyteth it and may nat accomplisse / and forthi philosophie seyth thus by souereyn good / ne shrewes ne requeren nat lyhte meedis ne veyn games / whiche they ne may folwen ne holden / but they faylen of thilke somme and of the heyhte of thinges / pat

8 is to seyn souereyn good / ne thise wrecches ne comyn nat to the effect of souereyn good / the which they enfooren hem oonly to geten / by nyhtes and by dayes / in the getinge of which good the strengthe of good foolc is ful wel ysene / for ryht so as thow myhtest demen

12 hym myhty of goinge pat goth on his feet / tyl he myhtte come to thilke place fro the which place ther ne laye no wey forthere to ben gon / ryht so most thow nedes demen hym for ryht myhty pat getith and ateynith to the ende of alle thinges pat ben to desired / by-yonde

16 the which ende ther nis nothing to desire / of the which power of good folk men may conclude pat the wikked men semen to be bareyne and naked of alle strengthe / for whi forletin they vertuus and folwen vices / nis it nat for pat they ne knowen nat the goodes /

20 but what thing is moore feeble and more caytyf thanne is the blyndnesse of ignoraunce / or elles they knowen ful wel whiche thinges pat they owhten folwe / but lecherie and coueytse ouerthrow with hem mys-torned / and certys so doth distemperaunce to feeble men pat ne

24 mowen nat wrathlen ayenis the vices / ne knowen they nat thanne / wel pat thei forletyn the good wilfully / and tornen hem willfully to vices / and in this wyse they ne forletyn nat oonly to ben myhty / but they forletyn al owtrely in any whise for to ben/

28 / for they pat forletyn the comune fyn of alle thinges pat ben / they 'forletyn also ther-with-al for to ben / and per aventure it sholde semen to som folk pat this weere a merveyle to seyen / pat shrewes whiche pat contienen the Moore partye of men / ne ben nat

32 ne han no beynge / but natheles it is so / and thus stant this thing / / for thei pat ben shrewes / I denoye nat pat they ben shrewes / but I denoye and seye sympeli and pleyynly pat thei ne ben nat / ne han no

1 leaf 117.
Evil is nothing, and the Wicked can do Evil only. Their Power is less than that of those who do Good.

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

1 leaf 117, back.
The power of the Wicked is not real Power. [BOOK IV.
Proud Kings are tyrannised over by their Vices. [PROSE 1, 3, METRE 2.

The Mowing of shrewes nis no power / and of alle thise thinges it sheweth wel pat the goode folk ben certeynly myghty and the shrewes dowteles ben vnmyhty / and it is cler and opyn pat thilke sentence of plato is verray and soth / pat seyth pat oonly wyse men may doon pat they desiren / and shrewes mowen hawnten pat hem liketh / but pat they desiren pat is to seyn to comyn to souereyn good / they ne han no power to a-complissen pat / for shrewes don pat hem lyst / 8 whan by the thinges in which they deliten / they wenen to aynen to thilke good pat they desyren / but they ne getyn ne aynen nat ther to / for vices ne comyn nat blysfulnesse / /

The 2de Metre [margin, leaf 118]

Ho so pat the conertoures of hir veyn aparayles myhte strepyn of thise prowde kynges / pat pou seest sitten on heygh on hir charyes glyteringe in shynyngge purpre / enyrowned with sorwful armures / Manassinge with erwel Mowth / blowinges by woodnesse of herte / he sholde seen 16 thanne pat thilke lordes beren with-inne hir corages ful streyte cheynes / for lecherie tormentith hem in pat oon syde with gredy venyms / and troublable Ire pat arayseth in hym the floodes of trwblynges tormentith vp on pat oother side hyr thowht / Or sorwe 20 halt hym weery and y-kawht / or slidinge and deceuyynge hope tormentith hem / and therfore syn pou seest oon heed / pat is to seyn oon tyraunt beeren so manye tyranyes / thanne ne doth thilke tyraunt nat that he desireth / syn he is cast down with so manye wikkede 24 lordes / pat is to seyn with so manye vices pat han so wikkedly lordshippes ouer hym / /

3 The iiijde prose [margin, leaf 120]

Eestow nat thanne in how gret fylthe thise shrewes ben ywrappyd / and with which cleernesse thise good folk shynen/ /In this sheweth it wel / pat to goode folk ne lakkethe neuer mo hir meedes / ne shrewes lakken neuer mo tormentiz / for of alle things pat ben ydoon / thilke thing for which any thing is don / it semyth as by Ryht pat thilke thing be the Meede of pat/ /as
No good man can be deprived of his Goodness. All good folk are happy, because they are good.

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

1 leaf 120, back. 2 gloss: i. ipsum bonum.
tyden in gerdown of goode / pat also mot the peyne of yuel answerwy
by contrarwe party to shrewes/ /Now thanne so as bownte and prowesse
ben the Meede to goode foolk / Also is shrewednesse it self torment to
shrewes/ /thanwe who so pat euer is entechched and defowled with
yuel / yif shrewes thanne wolen preyseen hem self / may it semen to
hem / pat they ben / with owten party of torment / syn they ben
swiche pat the vtteriste wikkednesse / pat is to seyn wikkede thewe2 /
which pat is the owterest and the worswe kynde of shrewednesse
no defowleth ne entechcheth nat hem oonly but infecteth and
enuenymeth hem gretly/ /and also looke on shrewes pat ben the
contrarye party of goode Men / how gret peyne felawshippith and
foulweth hem / for ou hast lerned a lytel her by forn / pat alle thing pat
is and hath beynge is oon / and thilke same oon is good / thanne is
this the consequence / pat it semyth wel / pat alle pat is and hath
beynge is good / this is to seyn as who seyth pat beynge and vnite
and goodnesse is al oon / and in this manere it folweth thanne pat
alle thing pat fayleth to ben good it styntyth forto be and forto
han any beynge/ /wherfore3 it is / pat shrewes styntyn forto ben pat
they weeren/ /but thilke oother forme of mankynde / pat is to seyn
the forme of the body with-owte sheweth yit that thisere shrewes
weeren whilom men / wher-for whan they ben peruered and torned
in to Malice / certes than han they forlorn the nature of mankynde/
/but so oonly bownte and prowesse may enhawen euer man ouer
oother men / thanne mot it nedes be pat shrewes which pat shrewed-
nesse hath cast owt of the condiycion of mankynde / ben put vndyr
the mer[i]tte and the desert of men/ /thanne bytydeth it / pat yif pou
seest a wyht pat be tranformed in to vices / thow ne mayst nat weene
pat he be a man/ /for yif he be ardaunt in aueryce / and pat he be a
ruaynour / by vyolence of foreyne rychesse / thow shalt 4 seyn pat he
is lyke to the wolf/ /and yif he be felonows and with-owte reste and
excersise his tonge to chidinges / pou shalt lykkne hym to the hownd/
and yif he be a preuey awaytor I-hidd and reioyseth hym to Rauysse
by whiles / pou shalt seyn hym lyke to the fox whelpes/ /and yif he be
distempre and quakith for Ire / men shal weene pat he bereth the corage

1 leaf 121.  2 gloss: i. condicioenas.  3 gloss: quo fit.  4 leaf 121 back.
of a lyon/ and yf he be dredful and fleynges and dredith thinges pat ne owhaten nat to ben dredde / men shal holden hym lyk to the hert/ and yf he be slowh and astonyed and lache he lyuyth as an asse/ and yf he be litch and vnstidfast of corage and chaungith ay hise studies / he is lykned to bryddes/ and yf he be plownged in fowlw and vnclene luxuris / he is witholden in the fowlw delices of the fowlw sowe/ thanne folueth it pat he pat forletith bownte and prowesse / he forletith to ben a man/ syn he may nat passen in to the condicon of god he is torned in to a best/ \\

1 The 3 de Metre [margen, leaf 122, back]

E

Vrus the wynde aryuede the sayles of vlixes duc of the centre of narice and his wandrynge shippes by the sec/ in to the Ile there as Cirtes / the fayre goddesse / dowhter of 12 the sonne dwellith / pat medleth to hire newe gestes / drynkex pat ben towched and maken with enchauntements / and after pat hir hand myhty ouer the herbes hadde chaunged hir gestes in to diuurse maneres / pat oon of hem is couered his face with forme of a boere / 16 pat oother is chaunged in to a lyoun of the centre of marmorike and hise nayles and hise teth wexen/ pat oother of hem is neweliche chaunged in to a wolf / and howleth when he wolde wepe / pat oother goth debonayrely in the hows as a tygre of Inde/ but al be it so pat 20 the godhed of Mercurie / pat is clepid the bryd of archadie / hath had mercy of the duke vlixes / bisegyd with diuurse yueles/ and hath vnbownded hym fro the pestelence of his oostesse / algates the Roweres and the maryneres hadden by this I-drawn in to hir Mowthes and 24 dronken the wikkede drynkes/ they that weeren wexen swyn / hadden by this Ichauunged hir mete of bred/ forto eten akkornes of okes/ non of hir lemes ne dwelleth with hem hool / but they han lost the voyce and the body/ onlyr thowht dwelleth with hem 28 stable / pat weepith & bywyleth the Monstruos chaun'gynges pat they suffren/ O ouer lyht hand / as who seyth / O feble and lyht is the hand of cirtes the enchaunteresse / pat chaungeth the bodies of folkys in to bestys to regard and to comparisoun of Mutasion pat is maken 32
by vices/ /ne the herbis of cirtes ne ben nat myhty / for al be it so 
\( \text{pat} \) they may chaungen the lymes of the body / algates yit they may 
nat chaunge the herdes/ /ffor with-inne is Thydd the strengthe and 
4 vigor of men / in the secre toure of hir herdes/ /\( \text{pat} \) is to seyn the 
strengthe of reson/ /but thilke venyms of vices to-drawn a man to 
hem moore myhtyly than the venym of cirtes/ /ffor vices ben so cruel 
\( \text{pat} \) they percen and thorw passen the corage with Inne/ /and thogh 
8 they ne anoye nat the body / yit vices wooden to destroyen men by 
woonde of thowht.

\[ \text{The ferthe prose [margin, leaf 127]} \]

\[
\text{Han seyde I thus / I confesse and am a-knowe it quod I / ne}
\text{I ne so nat / \( \text{pat} \) men may sayn as by ryht \( \text{pat} \) shrewes ne}
\text{ben chaunged in to bestis by the qualyte of hyr soowes / al}
\text{be it so \( \text{pat} \) they kepyn yit the forme of the body of man-}
\text{kynde/ /but I nolde nat of shrewes of whiche the thowht cruel}
\text{woodeith alwey in to destruccion of goode men / \( \text{pat} \) it weere leuful}
\text{16 to hem to don \( \text{pat} \)//Certes quod she ne it nys nat leuful to hem /}
\text{1As I shal wel shewe the in couenable place / but natheles yif so}
\text{weere \( \text{pat} \) thilke \( \text{pat} \) men weenen be leuful to shrewes weere by-}
\text{nomen hem so \( \text{pat} \) they ne myhte nat anoyen or doon harm to goode}
\text{20 men / Certes a gret partye of the payne to shrewes sholde ben alleged}
\text{and releued for al be it so \( \text{pat} \) this ne seme nat credible thing/ per}
\text{auenture to some folk/ /yit moot it nedes be / \( \text{pat} \) shrewes ben moore}
\text{wrechches and vnsely whan they may doon and performe \( \text{pat} \) they}
\text{24 coueyten / than yif they myhte nat complyssen \( \text{pat} \) they coueyten/}
\text{/ffor yif so be \( \text{pat} \) it be wrechchednesse to wylne to don yuel / than}
\text{is moore wrechchednesse to Mowen doon yuel / with owte whiche}
\text{mowynge the wreched wil sholde languesse with owte effect/ /than}
\text{28 syn \( \text{pat} \) euerycbe of thise thinges hath his wrechchednesse / \( \text{pat} \) is to}
\text{seyn / wyl to doon yuel / and Mowynge to doon yuel / it mot nedes}
\text{be \( \text{pat} \) they ben constreyndy / by the vnselyneses / \( \text{pat} \) woolen and}
\text{Mowen and performen felonyes and shrewednesses / I acorde me quod}
\text{32 I / but I desire gretly \( \text{pat} \) shrewes losten some thilke vnselynysses /}
\]

1 leaf 127, back.
The misery of the Wicked lasts for ever.
The Wicked are the happier for suffering here.

пат is to seyn pat shrewes weeren despoyled of mowynge to don yuel/
/ So shullen they quod she / sonnere per auenture than thow woldest /
or sonnere than they hem self weene / for ther nis no thing so late
in the short boundes of this lyf / pat is long to a-bysde / namelyche 4
to a corage in-mortel / of whiche shrewes / the grete hope and the
hye compassinges of shrewednesse / is ofte destroyed by a sodeyn
ende or they ben war/ and pat thing establyth to shrewes the ende of
hir shrewednesse/ for yif pat shrewednesse maketh wretches / 8
than mot he nedes ben most wretched pat longest is a shrewe / the
whiche wikked shrewes wolde I demen aldermost vsely and cayтыfs /
yif pat hir shrewednesse ne weere fynished at the lestey wey / by
the owtteryste deth/ /for yif I haue concluded soth of the uselynesse 12
of shrewednesse / than shewith it cleery pat thilke wreichchednesse is
1with-owten ende the whiche is certeyn to ben perdurable/ Certes
quod I this conclusion is hard and wondyrful to graunte/ /but I
knowe wel pat it a-cordeth moche to the thinges pat I haue graunted 16
her by-forn/ /thow hast quod she the ryht estimacion of this/ /but
who so ener weene pat it be an hard thing to a-corde hym to a con-
clusion/ it is ryht pat he shewe / pat some of the premysses ben
false / or elles he moot shewe pat the collacions of proposicions nis 20
nat spedful to a necessaery conclusion/ /and yif it ne be nat so / but
pat the premyssys ben ygraunted / ther nis not2 why he sholde blame
the argument / for this thing that I shall telle the now ne shal nas
some lasse wondyrful/ /but of the things that ben taken also it it 24
neccessarye / as ho3 seyth it folweth of that which that is purposed
by-forn/ /what is that quod I/ /Certes quod she that is that thise
wykked shrewes ben moore blysful or elles lasse wretches pat a-byen
the torment3 that they han deseruyd / than yif no peyne of Justice 28
ne chastysede hem / ne this ne seye I nat now / for that any man
myhte thinke / pat the maner of shrewes ben coriged and chastised
by venyauce / and that they ben browht to the ryht wey by the
drede of the torment / ne for that they yeuen to oother folk ensaumple 32
to flen fro vices / but I vndyrstande yif in a nother manere / pat
shrewes ben moore vsely when they ne ben nat punyssed / al be it

1 leaf 123.
2, 3 not, he, overline: by a corrector.

BOETHIUS.
Punishment here relieves the Wicked of their Sins.
Some souls are sharply tormented hereafter.

so that ther ne be had no reson of correcesyon / ne non ensaumple of lookeynge / and what manere shal that ben quod I / oother than hath be told her by-form / haue we nat thanne granted quod she / that goode folk ben blysful and shrewes ben wrechches / yis quod I / thanne quod she yif that any good weere added to the wrechchednesse of any wyht / nis he nat moore weleful than he that ne hath no Medlyng of good in his solitare wrechchednesse / So semyth it quod / I. and what seystow thanne quod she of thilke wrechche that lacked alle goodes / so that no good nis medlyd in his wrechchednesse / and yit ouer al his wykkednesse for which he is a wrechche that ther be yit a nother yuel anexed and knytte to hym /

shall nat men demen hym more vnsely / than thilke wrechche of whiche the vnselynesse is releued by the partycipacion of som good / whi sholde he nat quod I / thanne certes quod she han shrewes when they ben punysshed / som what of good anexed to hyr wrechchednesse /

that is to seyn the same peyne that they suffryn / which that is good by the reson of Iustyce / and when thilke same shrewes ascapyn with-owte torment / than han they som what moore of yuel / yit ouer the wykkednesse that they han don / that is to seyn defeate of peyne /

which defeate of peyne thow hast granted is yuel / for the deserte of felonys / I. ne may nat denye it quod I / Moche moore thanne quod she ben shrewes vnsely when they ben wrongfully deluyeryd fro peyne / than when they ben punysshed by ryhtful venyaunce / but this is opyn thyng and cler that it is ryht / that shrewes ben punyssed / and it is wykkednesse and wrong / that they escapyn vnpunyssed / who myhte deneye that quod I / but quod she may any man denye that al that is ryht nis good / and also the contrarye / that al that is wrong is wykke / Certes quod I thise thinges ben cleere I-nowh / and that we han concludyd alyter her byform / but I preye the that thow telle me yif you acoerdest to leten no torment to sowles after that the body is endyd by the deth / this is to seyn vndirstandystow awht that sowles han any torment after the deth of the body / Certes quod she yee / that ryht gret / of whiche sowles quod she / I trowe that some ben tormentyd / by aspresenesse of peyne / and some sowles I trowe ben

1 leaf 128, back.
excercised / by apurgynge mekenesse/ /but my conseyl nis nat to determenye of this peynes / but I haue traualyed and told / yit hider-
to / for thow sholdest knowe / pat the Mowynge1 of shrewes / which 
Mowynge the semyth to ben vnworthy 2nis no mowynge / and ek of 4 
shrewes of which pou pleynedyst pat they ne weere nat punysshed / 
pat pou woldest seyn / pat they ne weeren neuer mo with-owten the 
torment3 of hyr wykkednesse / and of the licence of Mowynge to don 
yuel / pat thow preydyst pat it myhte sone ben endyd / and pat pou 8 
woldest fayn lernen pat it ne sholde nat longe dure / and pat shrewes 
ben Moore vnself yif they were of lengere durynge / and most 
vnself yif they weeryn perdurable/ /and after this I haue shewed the 
pat moore vnself ben shrewes / when they escapyn with-owte hir 12 
ryhtful peyne / than when they ben punyssed by ryhtful venyaunce/ 
/and of this sentence folweth it that thanne ben shrewes constreynyd 
at the laste with most greuos torment / when men weene that they 
ne be nat punysshed / when I considere thy resoun quod I / I ne 16 
trowe nat pat men seyn any thing4 moore verayly/ /and yif I torne a-
yeyn to the studyes of men who is he to whom it sholde seme pat he 
ne sholde nat oonly leuen thise thinges / but ek gladly herkne hem/ 
/Certes quod she so it is / but men may nat / for they han hire Eyen 20 
so wont to the derknesse of ertythly thinges / pat they ne may nat 
lyften hem vp to the lyht of cleer sothfastnesse / but they ben lyke to 
bryddes of which the nyht lyhtneth hir lookynge / and the day 
blyndeth hem/ /for when men lookyn nat the orde of thinges / but 24 
hir lustis and talent3 / they weene pat eyther the leue or the Mowynge 
to don wykkednesse or elles the schapynge with-owte peyne be 
weleful/ /but considere the Iugement of the perdurable lawe / for yif 
pou conferme thy corage to the beste thinges / pou ne hast no nede 28 
of no Iuge to yeuen the prys or mede/ /for thow hast Ioyned thy self 
to the moost excellant thing / and yif thow haue enelyned thy 
studyes to the wykked thinges / ne se5 no foreyne wreker owt of 
thy self / for thow thy self / hast thryst thy self in to wikke 3thinges 32 
/Ryht as thow myhtest loken the fowle erthe by diuerse tymes / and 
the heuene / and pat alle other thinges stynten fro with owte / so pat

1 gloss: i. myght.  
2 leaf 129.  
3 leaf 129, back.  
ii2
thow nere neyther in heuenene ne in erthe / ne saye no thing moore / than shold it semen to the as by oonly resoun of lookynges / *pat* thow weere now in the sterres / *and* now in the erthe/ /but the poeple ne lookyth nat in thise things / *what thanne/ /shal* we thanne aprochen vs to hem *pat* I haue shewyd *pat* they ben lyk to bestys/1 /*and* what woltow seyn of this/ /yif *pat* a man hadde al for-lorn his syhte *and* hadde forystyn *pat* he euer sawh / *and* wende *pat* nothing ne faylede hym of *perfeccion* of mankynde / now we *pat* myhten sen the same things / wolde we nat weene *pat* he weere blynde2/ /ne also ne acordith nat the poeple to *pat* I shal seyn / the which thing sustenyd by a stronge fowndement of resouns / *pat* is to seyn that moore vnsely ben they *pat* don wrong to oothre folk1/ than they *pat* the wrong suffren / I wolde heren thylke same resouns *quoed* I// denystow *quoed* she *pat* alle shrewes ne ben worthy to han torment /*nay quoed* I:/ *but quoed* she I am certeyn by many resouns *pat* shrewes ben vnsely/ /it acordith *quoed* I./ /thanne ne dowtestow nat *quoed* she / *pat* thilke folk *pat* ben worthi of torment *pat* they ne ben wrechches/ /it a-cordeth wel *quoed* I/ /yif thow weere thanne yest a Iuge or a knowere of things / trowestow *pat* men sholden tormenten hym / *pat* hath don the wrong/ /or elles hym *pat* hath suffred the wrong/ /I ne dowte nat *quoed* I. *pat* I nolde don satisfaccion to hym *pat* hadde suffred the wrong / by the sorwe of hym that hadden don the wrong/ /thanne semyth it *quoed* she *pat* the doere of wrong is moore wrecche / *pat* he *pat* suffred wrong / *that folweth well quoed* I/ /than *quoed* she by thise causes *and* by othre causes *pat* ben of enforced by the same Roote / fylthe or synne by the propre nature of it maketh men wrechches/ /*and* it sheweth wel / *pat* the wrong that men don nis 3nat the wrecchednesse of hym *pat* resesyuyth the wrong/ /*but certes quoed* she thise oratours or aduocat3 don al the contrarye/ /for they enforcen hem to commoeue the Iuges to han pite of hem *pat* han suffred / *and* resseyued the things *pat* ben greuos and aspre/ /*and* yit men sholden moore ryghtfully han pite of hem *pat* don the greuances *and* the wronges/ /the whiche shrewes it weere a moore couenable thing/ /that the accusours or aduocat3 / nat wroth

1 _overline gloss: quoed dicitur* (or quasi dicit)* non. 2 _gloss: q. d. sic. 3 _leaf 130.
but pitous and debonayre, ledden tho shrewes pat han don wrong to the Iugement / ryht as men ledyn syke folk to the leche / for pat they sholden seken owt the maladies of synne by torment / and by this covenant ether the entente of deffendours or aduokat3 sholde 4 fayle and cesen in al / or elles yif the office of aduokat3 wolde bettre profyten to men it sholde ben torned in to the habite of accusacion / pat is to seyn they sholden accuse shrewes / and nat excuse hem and ek the shrewes hem self yif it were leueful to hem to sen at any 8 clyfte the vertu that they han forleten / and sawh that they sholden putten adown the felthes of hir vices / by the torment3 of peynes / they ne owhte nat ryht for the recompensacyon for to geten hem bownte and prowesse which pat they han lost / demen ne holden pat 12 thilke peynes weeren torment3 to hem / and ek they wolden refuse the attendance of hir aduokat3 / and taken hem self to hyr Iuges / and to hir accusors / for which it bytidith / pat as to the wyse folk+ ther nis no place Ileten to hate / pat is to seyn that ne hate hath no 16 place amonges wyse men / for no wyht nyl haten goode men / but yif he were ouer mochel a fool / and for to haten shrewes / it nis no reson / for ryht so as langwissynges is maledye of body ryht so ben vices and synne maledye of corage / and so as we ne deme nat pat they 20 pat ben syke of hir body / ben worthy to ben hated / but rather worthy of pyte / wel 1Moore worthi nat to ben hated / but for to ben had in pite / ben they of whiche the thowhtes ben constreynyd by felonows wykkednesse / pat is moore cruwel than any langwyssynge 24 of body /

W

Hat deliteth yow to exciten so grete Moeuynge of haterodes / and to hasten and bysyen the fatal disposicion of yowre deth with yowre propre handes / pat is to seyn by batayles or by kontek/ /for yif ye axen 28 the deth / it hasteth hym of his owne wyl / ne deth ne taryeth nat his swifte hors2 / and the men pat the serpent and the lyown and pe tygre / and the beere / and the boor seken to slen with hir teth / /yit thilke

1 leaf 130, back.
2 gloss : .i. disposiciones odii.
same men seken to slen everych of hem oother / with swerd / lo for hir maneres ben diuerse and descordaunt / they moeuen vnryhtful oostes and erwel batayles / and wylnen to perise by entrechaungynge of dartes / but the resoun of erwelle nis nat I-nowgh ryhtful / wiltow thanne yelden a couenable gerdoun to the deserties of men / Loue ryhtfully goode folk and haue pite on shrewes /

\[ The fyfthe prose \] [margin, leaf 131, back]

T Husse I wel quod I / eyther what blysfulnesse / or elles what vnselynesse is estabyllyshed in the deserties of goode men / and of shrewes / but in this ilke fortune of poeple I se somwhat of good / and somwhat of yuel / for no wyse man hath leuerre ben exiled / poore / and nedy / and nameles / than for to dwellen in his Cyte and flowren of Rychesses / and be redowtable by honour / and strong of power / for in this wyse more clerly / & more wyntnesfully is the office of wyse men I-treted / than the blysfulnesse and the powste of gouernours is / as it were I-shadd amonges poeple / pat be neshebors and subgit / syn pat namely prysoun lawe / and thise oothre torment / of laweful peynes / ben rather owed to felonos citezeins / for the whiche felonos citezeins / tho peynes ben estabishshed than for good folk / thanne I meruaile me gretly quod I / why pat the thinges ben so mys entrechaunged / pat torment of felonys pressen and confownden goode folk / and shrewes raunysshen medes of vertu and ben in honours and in gret estat / and I desire ek for to weten of the what semyth the to ben the resoun of this so wrongful a conclusion / for I wolde wondre wel the lasse yif I trowsed pat al this thinges / weeren medled by fortunus happe / but now hepyth and encresith myn astonyenge / God / gouernour of thinges / pat so as god yeueth ofte tymes to goode men goodes and myrthes / and to shrewes yeuilis and aspre thinges / and yeueth ayeinward to goode folk hardnesse and to shrewes he graunyth hym hir wyl / and pat they desiren / what defference thanne may ther be by-twixen pat pat god doth / and pe happe of fortune / yf men ne knowe nat the cause why pat it is / ne

1 leaf 131.  
2, 3 Yelden, elles, interlined by corrector.  
4 leaf 132. (The z of citezeins is the z of torment, &c.)
it nis no Merueyle quod she thowgh / pat men wenepat ther be somwhat folyssh and confuse / when the reson of the ordre is vknowe / but al thogh pat pou ne knowe nat the cause of so gret a disposition / natheles for as moche as god the goode gouvernour 4 atemprith and gouvernith the world / ne dowte the nat pat alle things ben doon a ryht.


† The fyfthe Metur [margin, leaf 132, back].

W

Ho so pat ne knowe nat the sterres of arctour / I-torned neygh to the souereyn contre or poynt / pat is to seyn 8 I-torned nygh to the souereyn pool of the fyrmament/ and wot nat why the sterre boetes passeth or gaderith hise weyues / and drencheth his late flambes in the see / and whi pat boetes the sterre vnfoldith his ouerswifte arsynges / thanne shal he 12 wondryn of the lawe of the heye eyr / and ek yf pat he ne knowe nat why pat the horns of the fulle Moene waxen paale and Infect by bowndes 2 of the derke nyht / and how the Moene dyrk and confuse discovereth the sterres / pat she hadde Icouvered by hir cleere visage / 16 /the comune erroure moeueth folk and makyt weery hyr basynnes of bras by thilke strokes / pat is to seyn that ther is a manere of poeple pat hihte coribandes pat weenen pat when the moene is in the eclypse / pat it be enchauntid / and therfore for to rescowe the moene they 20 betyn hyr basyns with thilke strokes / ne no man ne wondrith whan the blases of pe wynd chorus beten the strondes of the see / by quakynges floodes / ne no manne wondrith whan the weyhte of sonwh I-hardyd by the colde is resolved by the brennynghe hete of pheb3 the 24 sonne / for her sen men redely the causes / but the causes I-hid pat is to seyn in heuene troublen the breystys of men / the moeuable poeple is astonyd of alle things pat comyn selde and sodeynly in owre age / but yf the troubly erroure of owre ignoraunce departede fro ys / so 28 pat we wysten the causes / why pat swyche things by-tyden / certes they sholden cese to seme wondres

1 gloss: vel heuene, in a later hand. 2 leaf 133. 3 gloss: i. eclipsis. 4 gloss: s. Luna.
The syxte prose [margin, leaf 139].

Hos is it quod I/ but so as pou hast yeuen or by-hyhte me / to vnwrappen the hyd causes of thinges / and to discouere me the resouns couered with dyrknesses .I. prey the pat pou deuyse and Iuge me of this mater / and pat pou don me to vndistondyn it / for this meracle or this wondyr / trowblith me ryht gretly/ and thanne she a lytel what smylynge seyde / pou clepist me quod she to telle thing pat is grettest of alle thinges pat mowen ben axed/ and to the whiche question vnnethes is ther awht Inogh to lauen it / as who seyth vnnethes is ther suffisauntly any thing to answere parfytyly to thy question / for the mater of it is swych / pat when o dowte is determyned and kut awey / ther waxen oother dowtues with-owte nowmbyr / ryht as the henedes waxen of ydre the serpent pat Ercules slowh/ ne ther ne weere no manere ne non ende / but yif pat a wyht constreynede the dowtues by a ryht lyfly and quyk fyre of thowht/ pat is to seyn bi vigour / and strengthe of wit/ for in this mater men weeren wont to maken questions of the symplike of the puruyance of god / and of the ordyr of destine / and of sodeyn happe/ and of the knowynge and predestinacion diuine / and of the lyberte of fre wille / the whiche thinges pou thy self aperceyuyst wel / of what wyht they ben / but for as mochel as the knowinge of thise thinges / is a manere porcion of the medicine of the / al be it so pat I haue lytel tyme to don it / yit natheles I wol enforcen me to shewe somwhat of it / but al thogh the norys-ynes of dite of musike deliteth the/ pou most suffren and for-beryn a litel of thilke delite / wyle pat I weue to resouns yknyt by ordre/ as it liketh to pe quod I so do/ So spak she ryht as by another bygynynge and seyde thus/ the engendrynge of alle thingis quod she / and alle the progressio of Muable nature / and al pat mocyeth in any manere taketh his causes / his ordre / and his formys / of the stablenes of the dyuine thought / and thilke deuyne thought pat is yset and put in the towr / pat is to seyn in the heyhte of the symplike of god / stablyssyth many manere gyse to thinges / pat ben to done / the whiche manere / whan pat men looken it / in

1 leaf 139, back. 2 gloss: contexo.
thilke pure klennesse of the diuine intelligence / it is yclepyd puruyauance / but when thilke manere is referred by men / to things pat it moueth and disponith / thanne of olde men it was clepyd destyne/ /the whiche things1 / yif pat any wyht looketh wel in his 4 thowht / the strengthe of pat oon and of pat oother / he shal lyhtly mowen sen / pat thise two things ben diuerse/ /for puruyauance is thilke deuyne reso / pat is enstablysshed / in the soureyn prynece of things / the whiche puruyauance disponith alle things/ /but 8 destine is the dispiciion and ordinaunce clyuyngte to moecuable things / by the whiche disposition/ /the puruyauance knytteth alle things in hir ordres/ /for puruyauance embraceth alle things to hepe / al thogh pat they ben diuerse / and al thoughg they ben Infynyte/ 12 /but destyne departeth and ordynynth alle things / syngulerly and dyuydyd / in moeuynes / in places in formes / in tymes as thus/ /lat the vnfoldyngte of temporel ordynauce / assemblyd / and oonyd / in the lookynge of the dyuyne thowt/ /is puruyauance/ 16 and thilke same 2assemblynge / & oonyngte deuyded and vnfolden by tymes / lat pat ben called destyne/ /and al be it so pat thise things ben diuerse / yit natheles hangith pat oon of pat oother/ for why the ordyr destynal procedith of the symplycite of puruy- 20 auunce/ /for ryht as werkman pat aperceuyth in his thogth the forme of the thing pat he wol make / and moeueth the effect of the werk / and ledith pat he hadde lokyd by-forn in his thowht / symplely / and presently / by temporel ordynauce/ /certes ryht so god dispo- 24 nith in his puruyauance syngulerly and stablyly / the things pat ben to done/ /but he amynystryth in many maneres and in diuerse tymys by destyne/ /thilke same thynges pat3 he hath desponed/ thanne weyther pat destyn[5] be exercyzed owther by some dyuyne 28 spryrit; servaunt3 to the deuyne puruyauence / or elles by som sowle5 / or elles by alle nature seruyngte to god / or elles by the celestial moeuynes of sterres / or elles by vertu of angelys / or elles by the diuerse subtylyte of deuelys / or elles by any of hem / or elles by 32 hem alle/ /the destinal ordynauce is ywouen6 and a-complyssed/ /certes it is opyn thing pat the puruyauance is an vnmoecuable / and

1 gloss: .s. prudence & fatum. 2 leaf 149. 3 thynges pat by corrector. 4 n by corrector. 5 gloss: .i. anima mundi. 6 gloss: .i. textur.
symply forme of thinges to done/ and the moeuable bond/ and the
temporel ordynaunce of thinges/ whiche pat the deuyne symplicyte
of puruynaunce/ hath ordeynyd to done/ pat is destyne/ for which it
4 is1 pat alle thinges pat ben put vndyr destyne/ ben certes subgit3 to
poruynaunce/ to whiche puruynaunce destyne it self is subgit and
vndyr/ but some thinges ben put vndyr puruynaue pat surmownten
the ordynaunce of destyne/ and tho ben thilke pat stablye ben y-
8 feechched negh to the fyrste godhed/ they sormownten the ordre of
destynal moeuablenet/ for ryht as of cercles pat tornen a-bowte a same
centre/ or a-bowte a poynte/ thilke cercle pat is innerest/ or most
with Inne/ ioyneth to the symplses of the Myddel/ and is as it
12 weere a centre or a poynt pat oother cercles/ pat tornen a-bowten
hym/ and thilke pat is owterrest comapsed/ by a large enuyronnynge/
is vnfolden by largere spaces/ in so moche as it is fertherest3 fro the
myddele symplicite of the poynt/ yf yif ther be any thing pat
16 knytteth and felawshippith hym self to thilke myddel point/ it is
constreynded in to symplicite/ pat is to seyn in to vnmoeuablete/ and
it cesith to ben shal and to fletyn diuersely/ ryht so by semblable
reson thilke thing pat departeth fyrthest fro the fyrst thouht of god/
20 it is vnfolden and summytted to grettere bondes of destyne/ and
in so moche is the thing moore fre and laus fro destyne as it axeth/
and holdeth hym nere to thilke centre of thinges/ pat is to seyn/ god/
and yif the thing elyuethe to the stydefastnesse of the thoght of god/
24 and be with-owte moeuynges/ certes it sormowntyth the necissite of
destyne/ thanne ryht swych comparson as it is of skylynge4 to
vndyrstondynge5/ and of thing pat is engendryd/ to thing pat is/
and of tyme to eternite/ and of pe cerkle to the centre/ ryht so is
28 the ordre of moeuable destyne/ to the stable symplicyte of puruynaunce/
thalke ordynaunce moeuth the heuene/ and the sterres/ and
atempryth the eleyment3 to gydere amonges hem self/ and trans-
formeth hem by entrechaungeable mutasions6/ and thilke same ordre
32 newith ayecin alle thinges growyng and fallynge7 a-down/ by sem-
blable progression7 of sedes/ and of sexes/ pat is to seyn Male and
femel/ and this ilke ordre constreyneth the fortunys and the dedes

1 gloss: quo sit. 2 leaf 149, back. 3 ferthere alterd. 4 gloss: i. ratiocinacio. 5 gloss: i. intelleccio. 6 gloss: i. accidenca. 7 gloss: i. issu.
of men by a bond of causes / nat able to be vnbownde\(^1\) /the whiche destynal causes / when they passen owt fro the bygynnynges of the vnmoeneable puruyance / it mot 2nedes be / \(\hat{p}at\) they ne be nat Mutable / and thus ben the things ful wel ygouerned / yif \(\hat{p}at\) the 4 sympcilite dwellynge in the dyuyne thoght shewith forth the ordre of causes vnable to ben I-bowed\(^3\) / and this ordre constreynyth by his propre stablete / the Moeuable things / or elles they sholden fleten folyly / /for which it is \(\hat{p}at\) alle thingys semen to ben confus 8 and trowble to vs men / /for we ne mowen nat considere thilke ordyn-ance / /Natheles the propre manere of euyry thing dressinge hem to gooode disposith hem alle / for ther nis no thing don for cause of yuel / ne thilke thing \(\hat{p}at\) is don by wykkede folk\(^4\) / nis nat don for 12 yuel / /the wheche shrewes as I haue shewyd ful plentiuously seken good / /but wykked errour mystorneth hem / ne the ordre comynge fro pe poynt of soucreyn good / ne declynyth nat fro his bygynnynge / /but pou mayst seyn what vnreste may ben a worse confusion / than 16 \(\hat{p}at\) gooode men han somtyme aduersite / and somtyme prosperite / /and shrewes also han now things \(\hat{p}at\) they desieren and now thinges \(\hat{p}at\) they haten / /wheythuer men lyuen now in swyche hoolnesse of thowht / as who seyth / ben men now so wyse / \(\hat{p}at\) swyche folk\(^5\) as 20 they demen to ben good folk\(^6\) or shrewes / \(\hat{p}at\) it moste nodes ben that folk\(^7\) ben swyche as they wenen / /but in this manere the domes of men discorden / \(\hat{p}at\) thilke men \(\hat{p}at\) some folk\(^8\) demen / worthy of mede / oother folk\(^9\) demen hem worthy of torment / /but lat vs 24 graunte / I pose that som man may wel demen or knowen the gooode folk and the badde / /may he thanne knowen and sen thilke Inneryste a-tempraunçe of corages / as it hath ben wont to ben seyd of bodies / /as who seyth / may a man spekyn and determinen of a- 28 tempraunces in corages / as men weree wont to demen or spekyn of complexions and a-tempraunces of bodies\(^4\) / ne it ne is nat an vn-lyk myracle to hem \(\hat{p}at\) ne knowen it nat / /as who seyth / /5but it is lik\(^8\) a meryeyle or myracle to hem \(\hat{p}at\) ne knowen it nat / why that swete 32 things ben couenable to some bodies \(\hat{p}at\) ben hoole / & to some bodies bittere thinges ben couenable / and also why \(\hat{p}at\) some syke

\(^1\) gloss : i. indissoluble.  \(^2\) leaf 141.  \(^3\) gloss : i. indeclinable.  \(^4\) gloss : quia dicitur non.  \(^5\) leaf 141, back.
folk' ben holpen with lyhte medicynes / and some folk' ben holpen with sharppe medicynes/ /but natheles the leche pat knowith the manere / and the atemprance of hele and of maledye ne merueylith of 4 it nothing/ /but what oother thing semith hele of corages but bownte and provesse / and what other thing semyth maledye of corage but vices/ /who is ellis kepere of good or dryuere a-vey of yuel/ /but god gounour and lechere of thouhtes / the wheche god whan he hath 8 by-holden from the heye toure1 of his purueance / he knowith what is coueenable to eervy wyht/ /and leuetli hem pat he wolde pat is coue2nable to hem/ /lo her-of comth and her-of is don this noble myracle of the ordre destynal / whan god pat al knowith doth swyche 12 thing of which thing pat vnknowyngge folk' ben astoned/ /but for to constreine as who seyth / but for to comprehende and telle a fewe things of the deuyne depnesse / the whiche pat mannes resoun may vnknowynge/ / /thilke man pat pou wenest to ben ryht Iuste and ryht 16 kepyngge of equite / the contrarye of pat semyth to the deuyne purueance pat al wot/ / and lukan my famyler telleth that the victories cawse lykedo to the goddes/ /and the cause overcomen lykedo to caton)/ /thanne what so euer pou mayst sen pat is don in 20 this world vnhoped / or vnwenyd / certes it is the ryhte ordre of thinges/ /but as to thy wykkede opynyon/ it is a confusion/ /but /.I. supose that som man be so wel I-thewed pat the deuyne Iugement and the Iugement of mankynde acorden hem to-gydere of hym / but 24 he is vnstydefast of corage / pat yif any aduersite come to hym he wol foreley pat auenture to continue Innocence / by the whiche he ne may nat withholden 3fortune/ /thanne the wyse dispensacion of god / sparith hym4 the whiche man aduersite myhte enpiven / for 28 pat god wol nat suffren hym to trauayle to whom pat trauayle nys nat couenable / Anothir man is parfyt in alle vertus and is an holy man and negh to god / so pat the puruyaunce of god wolde demen / pat it were a felonye pat he were towchid with any aduersites / so pat 32 he wol nat suffre pat swych a man be moeued with any bodly maledye/ /but so as seyde a phylosophre the moore excellent by me/ he seyde in grec / pat vertuus han edified the body of the holy man/

1 gloss: i. spectacula. 2—2 by a corrector. 3 leaf 142. 4 gloss: s. man.
Come ill, come good, all is for our benefit.

God stops some men from evil, by making them rich.

/and oftyme it bytydeth pat the somme of thinges pat ben to done is taken to gouerne to goode folk1 /for pat the malyce haboundaunt of shrewes holde ben abated/ /and god yeuith and departeth to oother folk1 prosperites and aduersites ymedled to hope after the qualite of 4 hir corages / and remordith some folk1 by aduersite / for they ne sholde nat we xen prowde / by longe welefulnesse/ /and oother folk1 he suffreth to ben traunayld with harde thinges / for pat they sholden confermen the vertus of corages / by the vsage and excercitacion 8 of pacience /& oother folk1 dredyn moore than they owthen the whiche they myhten wel beeryn / and thilke folk god ledith in to experience of hymself by aspre and sorwful thinges/ /and many oother folk1 han bowht honourable renown of this world by the prys of 12 the gloryous deth/ /and som men pat ne mowen nat ben ouercomen by torment3 / han yeuen ensaumple to othre folk1 / pat vertu may nat ben ouercomyn by aduersitees / and of alle thinges ther nis no dowte / pat they ne ben don ryhtfully / and ordenelty to the profyt 16 of hem / to whom we sen thise thinges bytyde/ /for certes pat aduersite comth som tyme to shrewes / and som tyme pat that they desiren it comth of thise forside / cawses/ /and of sorwful thinges pat bytyden to shrewes / certes no man ne wondrith / for alle men 20 wenen pat they han wel deseruyd 'it1 and pat they ben of wykkede meryte / of whiche shrewes the torment som tyme agastyth oothre to don felonies / and som tyme it amendith hem pat suffren the torment3/ and the prosperite pat is yeuen to shrewes sheweth a gret argument 24 to goode folk1 what thing they sholden demen of thilke welefulnesse / the whiche prosperite men sen ofte seruen to shrewes/ /In the which thing I. trowe pat god dispensith for peryuenture the nature of som man is so ouerthrowenge to yuel / and so vncoenable / pat 28 the nedy pouerte of his howshold myhte rather egren hym to don felonyes/ /and to the Maledie of hym god pittyth remedie to yeuen hym Rychesses / and som oother man byholdeth his conscience defowled with synnes / and makith comparison) of his fortune and of 32 hym self / and dredith per auenture pat is blysfulnesse / of which the vsage is Joyeful to hym / pat the leesynge of thilke blysfulnesse /

1 leaf 142, back.
ne be nat sorwful to hym / and therfor he wol chaung his maneres/ /and for he dredithe to leese his fortune / he forletith his wykked-
nesse/ /to oothre folk1 is welefulnesse y-yeuen vnworthily / the 
4 wheche ouerthroweth hem in to distrucideon pat they han deserryd/
/and to som oothre folk is yeuen power' to punyssen / for pat it shal 
be cause of contumacion and excercisyng to goode folk / and cause 
of torment to shrewes / /for so as ther nis non alyauence by-twixe 
8 goode folk and shrewes / ne shrewes ne mowen nat acordy amongst 
hem self / and why nat / for shrewes discorden of hem self by hire 
vices / the whiche vices alto-Renden hir consciences / and don ofte 
tyme things / the whiche thingis when they han don hem / they 
12 demen pat tho thingis ne sholden nat han ben don/ /for which 
thing thilke souereyn purucaunse hath maked ofte tyme faire myracle 
/ so pat shrewes han maked shrewes to ben goode men / for whan pat 
som shrewes sen pat they suffren / wrongfully feloynes of oother 
16 shrewes / they wexen eschaufet in to hate of hem / pat anoyeden 
hem / and retornen to the frut of vertu / when they to ben vnlyk to 
hem pat they han hated/ /Certes oonly this is the deuyne myht / to 
the wheche myht. yuelis ben thanne goode / when it vseth tho yuelis 
couenablely / and draweth owt the effect of any goode / as who seyth 
pat yuel is good oonly to the myht of god/ /for the myht of god 
20 ordeynith thilke yuel to good/ /for oon ordre enbrasith alle things / 
so pat what wyht pat departeth fro the resoun of thilke ordre which 
pat is assyngned to hym / algates yit he slydith in to a nother ordre/ 
/so pat no thing nis leueful to folye in pe Reame of the deuyne pur-
24 uyaunce / as who seyth / nothing nis with-owten ordinauence / in 
the Reame of pe deuyne puruyaunce / syn pat the Ryht stronge god 
governith alle things in this world/ /for it nis nat leueful to man to 
comprehenden by wit / ne vnfolden by word / al the subtyl ordin-
28 auences and disposiционs of the deuyne entente/ /for oonly it owthe 
suffise to han looked / pat god hym self makere of alle natures 
ordeynyth and dressyth alle things to goode wyly pat he hasteth to 
withholden the things pat he hath maked / in to his semblauence / 
32 pat is to seyn for to withholden things in to good / for he hym self

1 leaf 143.
is good/ he chasith owt al yuel fro the bowndes of his communalyte / by the ordre of necessite destynable/ for which it folwith pat yif thou looke the puruyauence ordeynynge the thinges pat men wenen ben outrageous / or habowndant in Erthis/ thou ne shalt nat sen in no place no thing of yuel/ but I se now that thou art charged with the weyhte of the questyon / and weerey with the lengthe of my resonsAnd that thou abydyst som sweetnesse of songe / tak thanne this drawht / and whan thou art wel refresshed and refect / thou shal be 8 moore stydefast to stye in to heyere questyouns/ 

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

If thou wys wilt demyn in thy pure thowht / the Ryhtes or the lawes of the heye thonderere / pat is to seyn of god / loke thou and byhold the heyhte of the souereyn heuene/ there kepyn 12 the sterres by ryhtful alliaunce of things yyr olde pees/ the sonne I-moeued by his rody ffyr ne distorbeth nat the colde clerke of the Moene/ ne the sterre Iclepyd the bere / pat enclynyth his rauyssyng e cours abowten the souereyn heyhte of the worlde/ ne the 16 same sterre vrsa nis neuer mo wasshen in the depe westrene see / ne coueytith nat to deeyn his flaumbs in the see of the occian / al thogh he se oothre sterres I-plownged in the see/ and hesperus the sterre bodith and tellith alwaye the late nyhtes/ and lucifer the sterre 20 bryngeth ayein the cleere day/ and thus maketh loue entrechauengeable the perdurable courses/ and thus is discordable batayle I-put owt of the centre of sterres/ this acordaunce atemprith by euenelyk maneres the elyments / pat the moyste thinges struyng e with the 24 drye thinges / yeuene place by stowudes/ & the colde thinges Ioynen hem by feyth to the hote thinges/ and that the lyhte fyr arsith in to heyhte / and the heuy erthes aunlen by hyr weyhtes/ by thise same causes the flowry 3er yildeth swote smelles in the fyrste somer 28 sesons warmynges/ and the hoothe somer dryth the cornes / and autumnpne comth ayein heuy of applis / and the fleyngge reyn bydewith the wynter / this atempraunce norissith and bryngeth forth alle thing pat berith lyf in this world / And thilke same atempraunce 32

1 gloss: i. vrsa. 2 gloss: i. tingere. 3 gloss: i. stella. 4 leaf 145. 5 gloss: i. irritat.
rauyssynge hidith and by-nymith / & drenchith vndir the laste deth alle thinges I-born / Amonges thise thinges sitteth the heye maker / kyng / and lord / welle and bygynynge / lawe and wys Iuge / to 4 don equite / and gouerneth and enclynith the brydlis of thinges / and the thinges pat he sterith to gon by moeuyen / he withdraweth and arestith and affermeth moeuale or wandrynge thinges / for yif pat he ne klepede nat ayein the ryht goynge of thinges / and yif pat he 8 ne constreynede hem nat efte sones in to Rowndnesses enclynede the thinges pat ben now continued by stable ordinaunce / they sholden departen fromhir welle / pat is to seyn from hir bygynge / and faylen / pat is to seyn torne in to nowht / this is the comune loue to 12 alle thinges / and alle thinges axen to ben holden by the fyn of good / for elles ne myhten they nat lasten / yif they ne come nat efte sones ayein by loue retorned to the cause pat hath yeuen hem beynge / pat is to seyn to god / /

|| The seuende prose [margin, leaf 146, back].

16 Estow nat thanne / what thinge folweth alle the thinges pat I haue seyd / what thing quod I / Certes quod she al owtrely / pat alle fortune is good / and how may pat be quod I / now vndirstand quod she / so as alle fortune wheyther so it be 20 Joyeful fortune / or aspre fortune / is yeuen eyther by cause of ger-donynge / or ellys of excersisinge of good folk / or ellis by cause to punnysen / or elles chastysen shrewes / thazne is alle fortune good / the whiche fortune is certeyn / pat it be eyther ryhtful / or elles pro-24 fitable / forsothe this is a ful verray resoun quod I / and yif I considere the puruyancé / and the destyne / pat pou tawhaste me a lytel her byforn / this sentence is sustenyd by styddefast resouns / but yif it lyke vnto the / lat vs nowmbren hem amongs thilke thinges / of 28 whiche 1pou seydist a litel her byforn that pey ne weere nat able to ben weened to pe poeple / why so quod she / for pat the comune word of men quod .I. mys-vseth this manere speche of fortune / and seyn ofte tymes pat the fortune of som wyht is wykkede / wyltow thanne quod 32 she pat .I. aproche a lytel to the wordes of the poeple / so pat it

1 leaf 147.
All that profits men is good.

Good fortune is bad for the Wicked.

BOETHIUS.

sene na th to hem pat I be ouermoche departed as fro the vsage of man-kynde/ /as pou wolt quod I/ /demenstow nat quod she that alle thing pat profitith is good / /yis quod I/ /and certes thilke thing that execrisith / or corigit profitith/ /I confesse it wel quod I/ /thanne 4 is it good quod she/ /why nat quod I/ /but this is the fortune quod she of hem pat eyther ben put in vertu and bataylen ayeins aspre thingis / or elles of hem pat eschwen and declynen fro vices / and taken the wey of vertu/ /this ne may I nat denye quod I/ /but 8 what seystow of the myrye fortune / pat is yeuen to good folk/ /in gerdoun / demyth awht the poeple pat it is wykked/ /nay forsothe quod I/ /but they demyn as it soth is / pat it is ryht good/ /and what seystow of pat oother fortune quod she / pat al thogh pat it be aspre / 12 and restreyntith the shrewes by ryhtful torment / weenith awht the poeple pat it be good/ /nay quod I/ /but the poeple demyth pat it is most wrechched of alle things pat may ben thoght/ /war now and loke wel quod she lest pat we in folwynge the opynyon of the poeple/ 16 haue confessyd and concluddyd thing pat is vnable to ben weened to the poeple/ /what is that quod I/ /Certes quod she it folwyth or comth of things pat ben graunted / pat alle fortune what so eueryt be / of hem pat ben eyther in possession) of vertu / or in the encres of vertu / 20 or elles in the purchasynge of vertu / pat thilke fortune is good // and that alle fortune is ryht wykked to hem pat dwellyn in shrewednesse/ /as who seyth / /and thus weenith nat the poeple/ /that is soth quod I / /al be it so pat no man dar confess set / ne by-knowen 24 it/ /why so quod she/ /for ryht as the stronge man / ne semyth nat to abayssen for disdainen as ofte tyme as he herith the noyse of þe batayle/ /ne also it ne semyth nat to þe wyse man to beeryn it greusly as ofte as he is lad in to the stryf of fortune/ /for bothe to 28 þat oon man and ek to þat oother thilke difficulte is the materer / to þat oon man of encres of his glorius renoun / and to þat oother man to confyrme his sapience / þat is to seyn to the asprenesse of his estat/ /for perforst is it called vertu / for þat it sustenith and enforseth by 32 his strengthis þat it nis nat ouercomyn by aduersitees/ /ne certes pou þat art put in the encres or in the heyhte of vertu / ne hast nat

1 leaf 147, back.
Strive for the Middle rank, not the High or the Low. 

The deeds of Agamemnon, Ulysses, Hercules. [Prose 7, Metre 7.

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

The seuende Metur [margin, leaf 148, back]

T

He wreker attributed / pat is to seyn Agamennon / pat wrowhte 
and continuede the batayles by .X. 3er recovered and purgede 
in wrekynge by the destrucsyon of troye/ /the loste chaun-
brys of maryage of his brothir/ /this is to seyn pat he 
16 Agamennon wan ayein Elyne pat was Menelauys wyf his brother/ /In 
the mene while pat thilke Agamennon desirede to yeuyn sayles to the 
grekyssh nauye / and bowhte ayein the wyndes / by blod/ /he 
vnclothede hym of pyte of fadyr/ /and the sory preest yeuith in 
20 sacryfyinge the wrenched kuttinge of throte of the dowhter/ /pat is 
to seyn pat Agamennon let kuttyn the throte of his dowhter by the 
preat to maken allyaunce with his goddes / and for to han wynde 
with whiche he myght wenden to troye/ /ytakws pat is to seyn vlixes 
24 by-wepte his felawes ylorn / the whiche felawes the feerse poliphemus 
liggynge in his grete caue hadde fretyn / and dreynyt in his empty 
wombe/ /but natheles poliphemus wood for his blynde visage / yald to 
vlixes Ioye by his sorwful teeres / this is to seyn pat vlixes smot owt the 
28 eye of poliphemus / pat stood in his forehed / for whiche vlixes hadde 
Ioye / when he say poliphemus wepynge and blynde/ /hercules is cele-
brable for his harde trauyales / he dawnedede the prowde centauris half 
hors half man / and he byrafte the dispoylynge from the crwel lyon/ 
32 pat is to seyn he slowh the lyon and raftte hym his skyn/ /he smot the

1 gloss: s. ephigeniam.  
2 leaf 149.  
3 gloss: s. hercules.
brydys pat hynten arpiis1 with certeyn arwys / he rouysshede applis fro the wakyngye dragown / and his hand was the moore heuy for the goldene metal / he drowh cerberus the hownd of helle by his treble cheyne// he overcome as it is sayd hath put an vnomeke lord foddre to his 4 crwel hors / this to seyn pat hercules slowgh dyomedes / and made his hors to freten hym / and he ercules slowgh Idra the serpente and brende the venym / and achelows the flood defowlede in his forhed dreynte his shamefast visage in his strondes / this to seyn pat 8 achelous koude transfigure hym self in to diuere lyknesses / and as he fawht with erkules at the laste he tornde hym in to a bole / and hercules brak of oon of hisse hornes / and he² for shame hidde hym in his ryuer / and he Ercules cast adown antheus the gyaunt in the 12 strondes of lybye / and kacus apaysede the wraththes of enander/ /this to to seyn pat hercules slowgh the monstre kacus and apaysede with pat deth the wraththe of enander/ /and the brystelede boor markede with scomes the shuldres of herkules/ /the whiche sholdres 16 the heyte clerke of heuene sholde thriste / and the laste of his laborus was pat he sustenyd the heuene vp on his nekke vnbowed³/ /and he deseruede effe sones the heuene to ben the prys of his laste trauayle/ /goth now thanne ye stronge men ther as the heyte way of the grete 20 ensaumple ledith yow/ /O nyce men why nake ye yowre backes/ /as who seyth. O ye slowe and delicat men / why flee ye aduersytes / and ne fyhten nat ayenis hem by vertu to wynnen the Mede of the heuene/ /ffor the erthe ouercomyn 4yeuith sterres/ /this to seyn / pat 24 whan pat erthely lust is ouercomyn /a man is maked worthy to the heuene

явление стрел 1 с определением арби, и его рукавшия апплис от the wakyngye dragown / и его рука была более тяжелой для золотого металла / he drowh cerberus the hownd of helle by his treble cheyne// he overcame as it is said had put an enormous lord foddre to his 4 cruel horses / this to say that hercules slowed dyomedes / and made his horse to fret his body / and he ercules slowed Idra the serpent and brended the venom / and achelous the flood defouled in his horror dreynte his shamefast visage in his strondes / this to say that pat 8 achelous could transfigure himself into diverse likenesses / and as he fought with erkules at the last he tore his body into a hole / and hercules broke off one of his horse's horns / and he for shame hid his body in his river / and he Ercules cast adown antheus the giant in the 12 strondes of lybye / and kacus apayed the wrath of enander/ /this to this seyn pat hercules slowed the monster kacus and apayed with pat death the wrath of enander/ /and the burstelled boar marked with scemes the shoulder of herkules/ /the which shoulders 16 the high clerk of heaven should thirst / and the last of his labours was pat he sustained the heaven up on his neck unbowed³/ /and he deserved ever since sons the heaven to be the prize of his last trauayle/ /goth now thane ye strong men there as the high way of the great 20 ensample ledith you/ /O nice men why take ye your backs/ /as who say. O ye slow and delicate men / why flee ye adversities / and no fighten not again them by virtue to win the Mede of the heaven/ /for the earthly ouercomen 4yeuith stars/ /this to seyn / pat 24 when pat earthly lust is ouercomen / a man is made worthy to the heaven

1 gloss: in the palude of lyme.
2 gloss: is. Acheleous.
3 gloss: i. inreflxe.
4 leaf 149, back.

The fyrste prose [margin, leaf 151]

He hadde seyd and turned by course of his reason to some oother things to ben tretyd and to ben ysped/ /thanne seyde I/ /Certes ryghtly is thin amonestyng / and ful digny by 28 autorite but pat pou seydist whilom pat the questyon of thy dyuyne puruiance is enlaed with many oother questiouns / I vnderstonde wel and proeue it by the same thing/ /but I axe yif pat pou wenest pat hap be any thing in any weys/ /and yif pou wenest pat hap 32
be any thing / what it is/ thanne quod she I haste me to yilden and assoylen to the dette of my byhest/ and to shewen and opnen the wey / by which wey pou mayst come ayein to thy contre/ but al be it so / pat the things which pat pou axest ben ryht profitable to knowe / and yit ben they diuerese somwhat from the paath of my purpos/ and it is to dowten pat pou ne be maked weery by mys weyes / so pat pou ne mayst nat suffice to mesure the ryht wey/ ne dowte the 8 ther-of nothing quod I/ for for to knowen thilke things to-gedere / in the whiche things I delite me gretly / pat shal ben to me in styde of reste / syn it nis nat to dowten of the things folwinge / when every syde of thy disputacion shal han ben stydefast to me by 12 vndowtous fethy/ thanne seyde she / pat manere wol I don the / & bygan to speken ryht thus/ Certes quod 1 she yif any wyht deffenyshe hap in this manere pat is to seyng / hap is bytydyngne2 I-browght forth by foolisshe moeuynge / and by no knettyngne of causes/ 16 /I. conferme pat hap nis ryht nayght in no wyse / and I. deme al owtrely / pat hap nis ne dwelleth but a voyce / as who seyth but an Idol word / with-owten any sygnificacion of thing submitted to pat vois / for what place myhte ben lefte or dwellynge to folye and to 20 disordenzence / syn pat god ledith and constreynyth alle things by ordre/ for this sentence is vray and soth pat nothing ne hath his beynge of nayght / to the whiche sentence none of these olde folke ne with-seyde neure / al be it so pat they ne vndirstondyn ne meneden 24 it nayght by god prince and bygyynnere of werynge/ but they casten as a manere fowndement of subiect material / pat is to seyn of the nature of alle resouyn/ and yif pat any thing is waxen or comyn of no cawses / thanne shal it seme pat thilke thing is comyn or waxen 28 of nayght / but this ne may nat ben don / thanne is it nat possible / pat hap be any swych thing as I have diffynysshed a lytel her byform/ /how shal it thanne be quod I/ nys ther thanne no thing pat by ryht may be clepyd / eyther hap or ellis aynture of fortune / ar is ther 32 awht / al be it so pat it is hidd fro the peole to which thise wordes ben conuenable/ Myn Arystotulis quod she / in the book of his phisik1 diffynyssheth this thing by short resouyn/ and nehg to the sothe/ In

1 leaf 151, back.  
2 gloss: i. euentum.
which manere quod I/ as ofte quod she as men don any thing for grace of any oother thing/ and an oother thing than thilke thing that men entenden to don/ by-tydith by some causes/ it is clepyd hap/ /Ryht as a man dalf the Erthe by cause to tylyinge of the feeld/ & fownded 4 there a gobet of gold by-doluyen/ /thanne weenen folk/ that it is byfalle by fortunowes bytydynge/ /but for sothe it nis nat of nawht/ /for it hath hise propre causes of whise causes/ the cours vnforeseyn and vnwar semyth to han maked hap/ for yif the tylyere of the feeld ne dolue nat 8 in the Erthe and yif the hydere of pe gold/ ne hadde hidde the gold in thilke place/ the gold ne hadde nat ben fownde/ thise ben thanne the causes of the a-briggynge of fortuit hap/ the which abreggynge of fortuit hap comth of causes encountrynge and flowyngynge to-gyder 12 to hem self/ and nat by the entencion of the doere/ for neyther the hidere of the gold/ ne the deluere of the feeld/ ne vnndirstoden nat that the gold sholde han ben fownde/ /but as I sayde it bytydde/ and ran to-gyder that he dalf there as that oother hadde hyd the gold/ 16 /now may I thus difflynysse hap/ /hap is an vnwar bytydyngynge of causes assembled in thingis that ben don for som oother thing but thilke ordre procedynge/ by an vn-eschuable byndyngynge to-gyder/ which that descendith fro the welle of paruyaunce/ that ordeynyth 20 alle things/ in hir places/ and in hir tymes/ maketh that the causes rennen and assemblyyn to gyder/

\[ The fyrste Metwr \] [margin, leaf 152, back]

That Igris and eufrates resoluen and spryngen of oo welle in the kragges of the Roche of the contre of a-chemenie/ ther as the 24 fleyngynge batyle fichcheth hir dartes retorned in the brestis of hem that folwen hem/ and soone after the same Ryueres tigris and eufrates/ vnIoynen and departen hir wateres and yif they comyn to-gyderes/ & ben assembled and clepyd to-gyderes in-to 28 o cours/ thanne moten thilke thinges fletyn to-gyder/ which that the water of the entrechaungynge\(^2\) flod bringith the shippes/ & the stokkes arraced with the flood moten assemblyyn/ and the wateres. I. medlyd wrappith\(^3\) or implieth many fortuncel happis or maneres/ /te 32

\(^{1}\) leaf 152.  \(^{2}\) gloss: i. alterni.  \(^{3}\) gloss: i. implicat.
Chance is governed by God's ordinance.
Of Free-Will: every man has it.

which wandrynge happes natheles / thilke declynyngel lownesse of
the eter / and the flowinge ordre of the slydrynge whater gouernith /
ryht so fortune pat semyth as pat it fletith with slaked or vn-
gouernede brydles / it suffreth brydles / pat is to seyn to ben gouerned/
/and passeth by thilke lawe / pat is to seyn by thilke deuyne ordenancce

† The 2de prose [margin, leaf 153, back]

His vndirstonde .I. wel / and I acorde me pat it is ryht as
pou seyst/ /but I axe yif ther be any liberte of fre wil in
this ordre of causes / pat clyuen thus to-gidere in hym self/
/or elles .I. wolde witen yif pat the destynal cheyne con-
streychnith the moynynes of the corages of men/ /yis quod she ther is
liberte of free wil/ /ne ther ne was neuere no nature of reson / pat it
ne hadde liberte of ffree wil/ /for every thing pat may natureli vsen
reson) / it hath doom by which it decernith and demyth every thing/
panne knoweth it by it self things pat ben to fleen and thinges pat
ben to desieren/ /and thilke thing pat any wyht demyth to ben desired /
pat axeth or desireth he/ /and fleeth thilke thing pat he troweth to
ben fleen/ /wherfore in alle things pat reson) is / in hem also is
liberte of wylyyng / and of nylyyng / /but .I. ne ordeyne nat as who
seyht / I ne graunte nat / pat this liberte beeuene lyk in alle things
//for why in the souereynes dyuynes substaunces / pat is to seyn in
spirit3 / Jugement is moore cleere/ /and wil nat .I.-coromped/ and
myht redy to spedyn thinges pat ben desired/ /but the sowles of
men moten needes be moore free/ /whan they looken hem in the
speculacion) or lookyng of the deuyne thought/ /& lasse 2ffree whan
they slyden in to the bodies/ /and yit lasse free whan they ben
gaderyd to-gidere and comprehende in erthely membris / but the
laste seruage is / whan pat they ben yeuen to vices/ /and han yfalle
from the possession) of hir propre reson/ /for after pat they han cast
away hir eyen.fro the lyht of the souereyn sothfastnesse to lowe thinges
/and derke/ /Anon they derkin by the clowdes of ignorance / and ben
trowblyd by felonos talent3 / to whiche talent3 / whan they aprochen
and asenten / thei hepin and encresin the seruage / which they han

1 gloss: decliuitas.  2 leaf 154.
God sees all things. He is the true Sun.

Ioyned to hem self / and in this manere they ben kaytys from hir propre liberte / the whiche things natheles / the lookynge of the deuyne puruyaunce seth / pat alle things byholdith and seth fro eterne / and ordeynith hem euerych in hir merites / as they ben 4 predestynat / and it is seyd in grek / pat alle things he seth and alle things he herith

¶ The .2. de Metur [margin, leaf 154, back]

Omer with the hony Mowth / pat is to seyn / Homer with the swete dites / syngith / the sonne is cleer by pure 8 lyht / natheles yit ne may it nat by the Infirme lyht of his beemes / brekyn or percen / the inward entrailes of the erthe / or elles of the see / so ne seth nat god makere of the grete world / to hym pat looketh alle things from an hegh ne withstandith 12 no things by heuynesse of herthe / ne the nyht ne withstandith nat to hym by the blake klowdes / thilke god seeth in oo strokk\(^d\) of thoght / alle things pat ben / or weeren / or shollen comyn / and thilke god for he loketh and seth alle things alone / thow mayst seyn 16 pat he is the verray sonne

¶ The .3. de prose [margin, leaf 157, back]

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

\(^1\) gloss: i. ictu
God's Prescience does not cause Future Events
by foreseeing them.

purveyed/ thanne sholde ther be no stydefast prescience of thing to comyn // but rather an vncerteyn opynyon/ the whiche thing to trwen of god I deme it felonye and vnleueful/ ne I ne proeue nat thilke same reson as who seyth/ I ne alowe nat or I ne preyse nat thilke same reson/ by which pat som men weenen pat they mowen assoylen and vnknuytten the knotte of this question/ for certes they seyn pat thing nis nat to comyn/ for pat the puruyauence of god hath seyn byform pat is to comyn/ but rather the contrarye/ and pat this/ pat for pat the thing is to comyn therfore ne may it nat ben hidde fro the puruyauence of god/ and in this manere this necessite slydith ayein in to the contrarye partye/ ne it ne by-houeth nat nedes pat thinges bytyden/ pat ben puruyed/ but it by-houeth nedes pat thinges pat ben to comyn ben yporuyid/ but as it were ytrauayled/ as who seyth pat thilke answere procedith ryht as thogh men trauayleden/ or weeren bysy to enqueren/ the whiche thing is cause of the whiche thing/ as weyther the prescience is cause of the necessite of thinges to comyn/ or elles pat the necessite of thinges to comyn is cause of the puruyauence/ but I ne enforce me nat now to shewn it/ pat the bitydinge of thinges I wist byform is necessarie// how so or in what manere/ pat the orde of causes hath it self/ al thogh pat it ne sem nat/ pat the prescience brings in necessite of bytidinge to thinges to comyn/ for certes yif pat any wyht sitteth/ it bi-houyth by necessite pat the opinionw be soth of hym pat coniect- 24 eth pat he sitteth/ and ayeinward also is it of the contrarye/ yif the opynyow be soth of any wyht/ for pat he sitteth/ it by-houyth by necessite pat he sitt/ thanne is heere necessite in pat oon and in pat oother/ for in pat oon is necessite of sittyng/ and certes in pat oother is necessite of sooth/ but therfore ne sittith nat a wyht/ for pat the opynyow of the sittyng is soth/ but the opynyow is rather sooth for pat a wyht sitteth by-form/ and thus al thogh/ pat the cause of the sooth com6th of pat other syde/ as who seith pat al thogh 32 pat cause of sooth com6th of pat sittyng and nat of thee trewe opynyow/ Algates yit is there comune necessite in pat on and in pat oother/ thus sheweth it pat I may make semblable skyles/ of the puruy-
We can't prevent foreseen things happening.
True Knowledge enables things to be foreseen.

aunce of god / and of thinges to comyn / for al thowth pat for pat thinges ben comyn ther-fore ben they purveyid / nat certes for they ben purveyid ther-fore ne bytyde they nat / yit nathelles by-
houyth it by necessite / pat eyther the thinges to comyn ben 4 ypurveyid of god / or elles pat the thinges pat ben purveyid of god bytyden1 / and this thing only suffiseth ynowh to destroyen the freedom of owre arbitre / pat is to seyn of owre free wil / but now certes shewith it wel / how fer fro the sothe / and how vp so down2 8 is this thing / pat we seyn pat the bytydunge of temporel thinges is cause of the eterne prescience / but for to wenyn / pat god puruyeth the thinges to comyn for they ben to comyn / what oother thing is it but for to weene / pat thilke thinges pat bytydden / whilom / ben 12 causes of thilke souereyn puruyaunce / pat is in god / and her-to I adde yit this thing / pat ryht as whan pat I wot pat a thing is / it by-houyth by necessite pat thilke selue thing be / and ek when I haue knowe pat any thing shal bytyden so by-houith it by necessite 16 pat thilke same thing bytyde / so folweth it thanne / pat the bytyd-
ynge of the thing . I. wist byforn ne may nat ben eschweved / and at the laste3 yit pat any wyht weene a thing to ben oother weyes thanne it is / it is nat oonly vnscience / but it is deceyuable opynyon / 20 ful duserne and fer fro the sooth of science / wherfore yit any thing be so to comyn / so pat the bytydunge of hit ne be nat certeyn ne necessarye / who may wetyyn byforn pat thilke thing is to comyn / for ryht as scyence ne may nat ben Medlyd / wit falsnesse / as who 24 seyth / pat yif y wot a thing / it ne may nat be false pat 4 I ne wot it / ryht so thilke thing pat is conseuyyd by scyence / ne may nat ben non oother weys thanne as it is conceuyyd / ff or pat is the cause whi pat science wantith lesing / as who seyth whi pat witynge ne reseyuyth 28 nat leesinge of pat it wot / ff or it by-houyth by necessite pat every thing be ryht as science comprehendid it to be / what shal I thanne seyn / In which manere knowith god byforn the things to comyn / yif they ne be nat certeyn / for yif pat he5 deme pat they6 ben to 32 comyn / vneschwably7 / and so may be pat it is possyble / pat they

1 gloss: .s. by necessite.
2 gloss: ppostere.
3 gloss: .i. postremo.
4 leaf 159.
5 gloss: .s. deus.
6 gloss: .s. thynges.
7 gloss: .i. memorabiliter.
ne shollen nat comyn god is desseyuyd/ /but nat oonly to trowen 
pat god is desseyuyd / but for to speke it wit Mowth it is a 
felonos synne/ /but yif pat god wot pat ryht so as things ben 
to comyn so shullyn they comyn/ /so pat he wite egaly / as 
who seyth indifferently pat things mowen ben doon or elles nat 
ydoon/ /what is thilke prescience pat ne comprehendith no certeyn 
thing ne staable / Or elles what difference is ther bytwixe the pre-
science/ and thilke Iape worthi1 dyuynenge of tyresye the dyuynor/ 
pat seyde/ /al pat I seye quod he / eythir it shal be / or elles it ne 
shal nat be / or elles how mochel is worth the dyuyn prescience 
moore than the opynyon of man-kynde / yif so be pat it demyth the 
thinges vncerteyn as men doon/ /Of the whiche domus of men the 
bytydyinge nis nat certeyn But yif so be pat non vncerteyn thing ne 
may ben in hym / pat is ryht certeyn welle of alle things / thanne is 
the bytydyinge certeyn of thilke things / whiche he2 hath wist byforn 
fermely3 to comyn/ /for which hit folweth that the freedom of the 
conseyles and of the werkes of man-kynd nis non / syn pat the thougth 
of god pat seth alle things with-owten errorwr of falsnesse / byndeth 
and 4constreyngth hem to a bytydyinge by necessite/ /and yif this 
thing be oonis ygraunted and resseyuyd / pat is to seyn pat ther 
nis no free wille/ /than she with it wel / how gret destruccyon5 /and / 
how grete damages ther folwen of things of mankynde/ /for in 
ydel ben ther thanne purposed and by-hyht Meedes to goode folk6/ 
and peynes to badde folk/ /syn pat no moeuynge of free corage 
volutarye ne hath nat deseruyd hem / pat is to seyn neyther meede 
ne peyne / and it sholde seme thanne / pat thilke thing is alderworst / 
which pat is now demyd for aldermoost Just and most ryghtful/ 
pat is to seyn pat shrewes ben punysshed/ /or elles pat goode 
foolk7 ben ygordonyd/ /the whiche foolk7 syn pat hir propre wil ne 
sent hem nat to pat oon / ne to pat oother / pat is to seyn / neyther 
to goode ne to harm/ / but constreynth hem certeyn necessite of 
things to comyn/ /thanne ne shollen ther neuere ben / ne neuere 
weeren vice ne vertu/ /but it sholde rather ben confusion of alle 
dissertes / Medlyd with-owten disrecion/ /and yit ther folweth 

1 gloss: .i. ridiculo.  
2 gloss: .s. deus.  
3 gloss: .i. firmiter.  
4 const corrected.  
5 .i. occasus.  
6 leaf 159, back.
a nother inconnenient of the whiche ther ne may ben thoght no moore felonos ne moore wykke / and pat is this / pat so as the ordre of things is yled and comth of the puryawayce of god / ne that no thing nis leueful to the conseyles of mankynde / as who seyth pat men han no power to doon no thing / ne wilne no thing / thanne folweth it that owre vices ben referred to the makere of alle good / as who seyth thanne folweth it / pat god owhte han the blame of owre vices / syn he constreynith vs by necessite to doon vices / thanne is ther no 8 reson to hopen in god / ne for to preyen to god / for what sholde any wyht hopyn to god / or why sholden he preyen to god / syn pat the ordynaunce of destyne / which pat ne may nat ben inclyned / knytteth and streynyth alle things pat men may desyren / thanne sholde ther 12 be doon a-wey thilke oonly allyaunce / by-twixen god and men / pat is to seyn to hopen and to preyen / but by the prys of Rihtwessenesse and of verray mekenesse / we desseruyn the gerdon of the dunyue grace / which pat is inestymable / pat is to seyn pat it is so gret / pat 16 it ne may nat ben ful ypreysyd / this is oonly the manere / pat is to seyn / hope and preyeres / for which it semyth pat men mowen spoke with god / and by reson of supplicacion be conioynyd to thilke cleernesse / pat nis nat aproched no rather / or pat men be-sekyn it / 20 and impetrent it / and yif men weene nat pat hope ne preyeres / ne han strengths / by the necessite of things to comyn / I-resseyuyd 2 what thing is ther thanne by whiche we mowen ben conioined / and clyuen to thilke souereyn prynce of things / for which it by- 24 houyth by necessite / pat the lynage of mankynde / as pou 3 songe / a lytel her by-form 4 / be departed and vnioynyd from his welle / and faylen of his bygynnynge / pat is to seyn god

W

Hat discordable cause / hath to-Rent and vnioynyd the 28 byndynge or the alliance of things / pat is to seyn the coniunctions of god and man which pat god hath establysshed so gret batayle by-twixen thise two sooth-

1 leaf 160. 2 gloss: i. graunted. 3 gloss: s. philosophie. 4 gloss: libro 4 metro sexto. 5 gloss: s. ne se compaciantur similitur. 6 leaf 161. 7 gloss: quod dicitur (or quasi dicit) nullus.
fast / or verray thinges/ /pat is to seyn bytwinen the purruyance of
god and free wil/ /pat they ben synguler and deuyyd1/ ne pat they
ne wolen nat ben Meddelyd / ne cowpeled to-gyder/ /but per nis no
discord to the verray thinges2 but they clyuen certeyn alwey to hem-
sel/ /but pe thoht of man confowndid / and ouer-thrown by the
dirke Menbris of the body / ne may nat by fyr of his derkyd look-
ynge pat is to seyn by the vigour of his inshynte whil the sowle is
in the body / knowe the thinne subtyl knyttynges of thingis/ /but
wherfore eschaufeth it3 so by so gret loue to fynden thilke notes of
soth Icouered / pat is to seyn wherfore eschaufeth the thought of
man by so gret desyr to knowen thilke notificasyons pat ben Ihyd
vndyr the couertoures of sooth wot it3 awht thilke thing / pat it
a[en]gwyssos desireth to knowe / as who seyth nay/ /for no man
trauayleth for to witen thinges pat he wot / and therfore the texto
seyth thus/ /but who traunyleth to witen thinges yknowe / and yif
pat he ne knoweth hem nat / what sekyth thilke blynde thoght/
/what is he pat desireth any thing of which he not ryht nawht4/ /as
who seyth who so desireth any thing nedes somwhat he knoweth of
it / or elles he ne kowde nat desire it/ /Or who may folwen things
pat ne ben nat .I.-wist / and thogh pat he seke tho things wher
shal he fynde hem/ /what wyht pat is al vnkunnynge and ignorauzt
may knowe the forme pat is yfownde5 / but whan the sowle by-
holdeth and seth the heyte thoght / pat is to seyn god / thanne
knoweth it to-gyder the somme / & the syngularites / pat is to seyn
the principulis / & euerych by hym self/ /but now whil the sowle
is hidde in the clowde & in the derkenesse of the menbris of the
bodi it ne hath nat al for-yetyn it self / but it withholdeth the somme
of things / & leesith the esyngularites/ /thanne who so pat sekith
sothnesse / he nis in neyther nother habite / for he not nat al / ne
he ne hath nat al foryetyn/ /but yit hym remembryth the somme of
thinges pat he with-holdeth/ /and axeth conseyl / and retretith
32 deelpliche thinges I-seyn by-forn / 3pat is to seyn the grete somme in

1 gloss: quod dicitur or (quasi dicit) non est ita.
2 gloss: s. prudencia & liberum arbitrium.
3—3 gloss: s. anima.
4 quod dicitur non.
5 quod dicitur nullus.
6 leaf 161, back.
7 gloss: i. retractat.
8 markt Glosa.
his mynde \[so \] \textit{pat} he mowe adden the \textit{partyes} \textit{pat} he hath for-yetyn to thilke \textit{pat} he hath \textit{withe-holden}

\[\text{¶} \] \textbf{The 4th pro}se \textsl{[Margin, leaf 164, back]}

\textbf{THanne seyde she / this is quod she the Olde question} of the \textit{puryuance} of god/ \textit{and} Marchus tailius when he deuynede 4 the dyuynaciouns / \textit{pat} is to seyn in his book \textit{pat} he wroo of diuinaciouns he moeuede gretly this question / \textit{and} pou thy self hast I-sowth it mochel / \textit{and} owtrely / \textit{and} longe/ /but yit ne hath it nat ben determyned / ne Isped fermyly \textit{and} diligently/ of any \textit{of} yow/ \textit{and} the cause of this dirknesse \textit{and} of this dificulte / is for \textit{pat} the moeuyng of the resoun of mankynde / ne may nat moeuen to / \textit{pat} is to seyn applien or Ioynen to the sympticite of the dyuynye prescience/ /the whiche sympticite of the deuyne pre-12 science / \textit{yif} \textit{pat} men myhten thinken it in any manere / \textit{pat} is to seyn / \textit{pat} yif men myhten thinken / and comprehendyn the things / as god seth hem / thanne / ne sholde ther dwellyn owtrely no dowte/ /the whiche resoun / \textit{and} cause of dificulte \textit{I}. I. shal assaye as 16 the laste to shewe / \textit{and} to speden when I haue fyrsyt yspeyndyd / \textit{and} answered to the resouns by which pou art ymoeuued/ /\textit{for} I axe why pou weenest / \textit{pat} thilke resouns of hem \textit{pat} assoylen this question/ / ne be nat spedful ynowh ne sufficient / the whiche solucion/ / or 20 the which resoun/ / for \textit{pat} it demyth \textit{pat} the prescience nis nat cause of necessite to thingis to comyn / than ne weenith it nat \textit{pat} freedom of wyl be destorbed or ylett by prescience/ /\textit{for} ne drawestow nat argument3 from elles where of the necessite of things to comyn / as 24 who seyth any oother wey than thus/ /\textit{but} \textit{pat} thilke thinges \textit{pat} the prescience wot byforn ne mowen nat vnbytyde / \textit{pat} is to seyn \textit{pat} they moten bytyde / but thanne yif \textit{pat} prescience / ne putteth no necessite to thinges to comyn / as thow thyself hast \textit{confessed} it / \textit{and} 28 by-\textit{knowen} / a litel her byforn3/ what cause or what is it/ /as who seyth/ ther may no cause be / by which \textit{pat} the endes4 volantarie of things/ myhten be constreynd to certyyn bytydyng5/ /\textit{for} by grace of possession/ / so \textit{pat} pou mowe the betere vndirstonde this \textit{pat} folweth/ 32

\textit{markt textus.}  \textit{leaf 165.}  \textit{gloss: prosa .3.a}  \textit{gloss: i. exitus.}  \textit{gloss: quod dicitur verbi gratia.}
I. I. pose¹ pat ther ne be no prescience/ thanne axe I quod she in as mochel as apartieneth to pat/ sholden thanne things pat comyn of free wyl/ ben constreynd to bytyden/ by necessite/ B nay quod I/ thanne ayeinward quod she/ I suppose pat ther be prescience/ but pat is ne putteth no necessite to things/ thanne trowe I pat thilke selue freedom of wil shal dwellen al hool and absolut and unbowond-en/ but pou wolt seyn pat al be it so/ pat prescience nis nat cause of the necessite of bytydunghe to things to comyn/ Algates yit it is a syngne/ pat the things ben to bytyden by necessite/ by this manere thanne al thogh the prescience ne hadde neuer I-ben/ yit algate or at the leeste weye/ it is certeyn thinge that the endes² and bytydinges of things to comyn sholden ben necessarye/ for every signe shewith and signefieth oonly what the thing is⁴/ but it ne maketh⁵ nat the thing pat it signefieth/ for which it by-houyth fyrst to shewen pat no thing ne bytydeth/ pat it ne bytydith by necessite/ or elles yif ther nere no necessite/ certes thilke prescience ne myhte nat be syngne of thing pat nis nat/ but certes it is now certeyn pat the proece of this ysustenyd by stydefast reson/ ne shal nat ben lad ne proeued by sygnes/ ne by argument; I-taken fro with-owte/ but by causes couenable and necessarye/ but pou mayst seyn how may it be pat the things ne bytyden nat pat ben ypurueyed to comen/ but certes ryht as we trowen/ pat tho things which pat the puruyounce wot byforn to comyn/ ne ben nat to bytyden/ but pat ne sholden we nat demen/ but rather al thogh pat they shal bytyden/ yit ne haue they no necessite of hir kynde to be-tyden/ and this maystow lithly aperceyuen by this pat I shal seyn/ for we sen many things whan they ben doon by-forn owre eyen/ ryht as men sen the karteres worken in the tornynghe and in ateprynge or adressynghe of hise kartes or charietes/ and by this manere as who seyth/ maystow vnadirstonde of alle oother workmen/ is ther thanne any necessite as who seyth in owre lookynghe/ pat constreynith or compellith any of things to ben don so⁶/ boece/ quod I/ for in ydel and in veyn weere al the effect of craft/ yif pat alle things weeren moeued by

¹ gloss: per impossibile. ² gloss: exitus. ³ leaf 165, back. ⁴ gloss: i. e. eius significatum. ⁵ gloss: causat. ⁶ quod dictur non.
Your knowledge that things will be done here, makes no
Necessity that they shall be done.

constreynynge/ )pat is to seyn by constreynynge of owre eyen or of
owre syhte/ )philosophie/ )the things thanne quod she/ )pat whan
men doon hem/ ne han no necessite/ )pat men doon hem/ )Ek tho
same things fyrst or they ben doon/ they ben to comyn with-
owte necessite/ )ffor why ther ben somme things ¹to bytyden of
which the endes/ and the bytydynges of hem/ ben absolut/ and
qwit/ of alle necessite/ )ffor certes I ne trowe nat )pat any man
wolde seyn this/ )pat tho things )pat men doon now/ )pat they ne
weeren to bytyden fyrst or they weeren I-doon/ )and thilke same
things/ al thogh/ )pat men hadden I-wist hem byforn/ yit they
han free bytydynges/ )ffor ryht as science of things present/ ne
bryngeth in no necessite to things )pat men doon/ )ryht so the 12
presence of things to comen ne bryngeth in no necessite to things
to be-tyden/ )but )ou mayst seyn/ )pat of thilke same it is I-dowted/
as whethier )pat of thilke things/ )pat ne han non issues²/ )and
bitidynges necessaries/ yif ther-of may ben any prescience/ )ffor 16
certes they semyn to discorden/ )ffor )ou weenist )pat yif )pat things
ben I-seyn byforn/ )pat necessite folwith hem/ )and yif necessite
fayleth hem/ they ne myhten nat ben wyst byforn/ )and yif nothing³
ne may ben comprehendid by science but certeyn/ )and yif tho 20
things )pat ne han no certeyn by-tydinges⁴/ ben purueyid as certeyn/ ⁵
)it sholde ben dirknesse of opynion/ nat soothfastnesse of science/ )and
)ou weenyst )pat it be diverse fro the hoolnesse of science/ )pat
any man sholde deme a thing to ben oother weys thanne it is it self/ ²⁴
and the cause of this Erroure is/ )pat of alle the things )pat euer
ywyht hath yknowe/ they weenen )pat tho things ben Iknewe al
oonly/ by the strengthe )and by the nature of the things/ )pat ben
I-wist or yknowe/ )and it is al the contrarye/ )ffor al )pat euere is 28
yknowe/ it is rather comprehendi/ )and knownen nat after his
strengthe/ )and his nature/ but after the faculte )pat is to seyn the
power )and the nature of hem )pat known/ )and for this shal mownen
shewen by a short ensaunple the same Rowndnesse of a body/ 32 /Oother
weys the sihte of the eye knowith it/ )and oother weyes pe
towchinge ⁶/ the lookynge bi castynge of his beemes waiteth
and

¹ leaf 166. ² gloss: i. exitus. ³ gloss: putas.
⁴ gloss: exitus. ⁵ leaf 166, back.
s eth from after al the body to-gidere / with-owte mocuynge of it self// but the towchynge clyueth and conioigneth to the Rownde body1/ and mocueth abowte the enuyronynge /and comprehendith by partyes

4 the Rowndnesse /and the man him self / oother weys / wit by-holdeth hym / and oother weys ymagynacion/ and oother weys reson/ and othir weys Intelligense/ /for the wit comprehendith with-owteth the figure of the body of the man / pat is establyssed in

8 the matere subject / but the ymagynacion comprehendith2 only the figure with-owte the matere / Reson} surmon}deth ymagynacion/ and comprehendith by vniuersal lookyngfe / the commune spece3/ /pat is in the singuler peces / but the eye of intelligence is heyer / for it sur-

12 mounteth the enuyronynge of the vniuersite / and loketh ouer that / bi pure subtilite of thoght/ thilke same symple forme of man / pat is perdurablely / in the dyyyne thoght/ /In which this owthe gretly to ben considered / pat the heyiste strength to comprehendyn thinges / en-

16 braseth and contieneth the lowere strengthe / but the lowere strengthe ne arysith nat in no manere to heyer strength/ /witte ne may no thing comprehende owt of matere / ne the ymagynacion} ne lookyth nat the vniuersels spece / ne reson} taketh nat the symple forme so as Intelligence takith/ /but Intelligence looketh al a-bouen when it hath com-prehendith the forme / it knoweth and demyth alle the thinges pat ben vndyr} pat forme/ /But she4 knoweth hem in thilke manere / in the which it comprehendith thilke same symple forme pat ne may neuer

24 ben known to none of pat oother/ /pat is to seyn to none of the thre forseyde thinges of the sowle / for it knoweth the vniuersite of reson} And the figure of the ymagynacion} / and the sensible material con-seuyd bi wit/ /ne it ne vseth nat nor of reson} /ne of ymagynacion} / 28 ne of 5wit with-owteth / /but it bi-holdeth alle thingis so as I shal seye bi a strok of thogth formely / with-owte discours or colla-

32 the thinges ymaginable and sensible / for reson} is she / pat diffynissh et the vniuersel of hir conseyte ryht thus / Man is a resonable two foted beest/ /and how so pat this knowynge is vniuersel / yit nis

1 gloss: orbis. 2 gloss: vel iudicat. 3 gloss: i. speciem. 4 gloss: s intelligence. 5 leaf 167.
BOOK v.] Knowledge is got by Men's own Power, not that in Things known. 129
PROSE 4, METRE 4.] The Mind works, as well as receives Images.

ther no wyght / pat ne woot wel / pat a man is a thing ymaginable and sensible / and this same considereth wel reson / but pat nis nat by ymagynacion nor by wit / but it looketh it by a resonable concepcion / Also yimagnation / al be it so pat it taketh of wit the 4 bygynnynges to seen & to formen the figures / al gates al thogh pat wit ne were nat present / yit it enuyrowneth & comprehendeth alle things sensible / nat by reson sensible of deemynghe / but bi reson imaginatyf / /Sestow nat thanne pat alle the things in know-8
ynge / vsen moore of hir faculte / or of hir power / thanne they doon of the faculte or power of things pat ben Iknowe / /Ne pat nis nat wrong / for so as ever yugement is the dede or doynge of hym pat demeth / it by-houyith pat every wyght performe the werk / and 12 his entencion / nat of foreyne power / but of his propre power

¶ The 4.the Metur [margin, leaf 168]

The porche / pat is to seyn / A gate of the town of athenis / ther as philosophes hadde hyr congregasion to desputen / thilke porche brouhte som tyme oolde men ful dirke in hir 16
sentences / pat is to seyn philosophes pat hynten styociens / pat wenden pat ymagis and sensibilites / pat is to seyn sensible ymaginacion's / Or ellis ymagynacions of sensible things / weeren enpreynted in to sowles / fro bodys with-owte forth / /as who seyth / 20 pat thilke styociens wenden pat the sowle hadde ben naked of it self / /as a Myroure or a cleene parchemyn / so pat alle fygures mosten fyrst comyn fro thinges fro with-owte / in to sowles / and ben aprent-yd in to sowles / /texte / /Ryht as we ben wont somtyme by a swyte 24
poyntel / /to ficchen lettres empryntyd in the smothenesse or in the 1pleynnes of the table of wex / or in parchemyn pat ne hath no figure ne note in it / /glose / /but now arguith boece ayenis the opnynon and seyth thus / /but yif the thryuynge sowle ne vnpleyteth 28 no thing / pat is to seyn ne dooth no thing by his propre moeuyngis but suffreth and lith to the figures and to tho notes of bodies with-owte forth / & yilleth ymages ydel and veyn in the Manere of a Myroure / /whennes the thyueth thanne / or whennes comth thilke know-32

1 leaf 168, back.

BOETHIUS.

168

2 gloss : quoniam.
ynge in owre sowle / pat decernith and byholdeth alle thinges/ /and whennes is thilke strengthe pat byholdeth the synguler thinges/ /or whennes is the strengthe pat deuydeth thinges / .I-knowe / and thilke 4 strengthe pat gaderith to-gidere the thinges deuydeth/ /and the strengthe pat chesith his entrechawngyd wey/ /for som tyme it heuith vp the heuyd / pat is to seyn / pat it heuith vp the entencion to Ryht heye thinges1/ /and som tyme it dessendith in to ryht lowe 8 thinges2/ /and whan it retorneth in to hym self it reproueuc and distroyet the false thinges by the trewe thinges/ /Certes this strengthe3 is cause moore efficient / and mochel moore myhty to sen and to knowe thinges/ /than thilke cause pat suffreth and resseyuyth the 12 notes and the figures Impressed in manere of materie/ /Algates the passion)/ pat is to seyn the suffraunce or the wit in the qwyke body / goth byforn exitinge and moeuynge the strengthis of the thoght/ /ryht so as whan pat cleernesse smyteth the eyen and moeueth hem 16 to sen / or ryht so as voys or sown hurtelith to the Eeres and com- moeueth hem to herkne / than is the strengthe of the thoght I-moeued and excited and clepith forth to semblable moeuynes the species pat it halt with-inne it self/ /and addeth the speces to the notes and 20 to the things with-owte forth / and medlith the ymages of things with-owte forth to tho formes I-hidde with-inne hym self

1 The .5. the prose [margin, leaf 170]

B

Vt what yif pat in bodies to ben feelid / pat is to seyn in the takynge of knowlechinge of bodyly thinges 4And al be 24 it so pat the qualites of bodies pat ben obiecte fro with-owteforth / moeuwen and entalenten the Instrument3 of the wittes/ and al be it so pat the passion of the bodi pat is to seyn the witte or the suffraunce / goth to-forn the strengthe of the workynge corage / 28 the which passion or suffraunce clepith forth the dede of the thoght in hym self / and moeueth and exiteth in this mene while the formes pat restin with-inne forth/ /and yif pat insensible bodys as I haue seyde / owre corage nis nat I-tawht / or empriempt / by passion5 to 32 knowe thise thinges/ /but demyth and knoweth of his owne strengthe

1 gloss: .i. principijs. 2 gloss: .s. conclusiones. 3 gloss: .s. anima. 4 leaf 170, back. 5 gloss: non ex natura rei.
the passion) or suffraunce subiect to the body Moche moore thanne tho thinges pat ben absolut and quite fro alle talent; or affercion; of bodies / as god or his Aungelis / ne folwin nat in discernynges thinges obiect fro with-owteforth/ /but they acmplyssen and spedyn the 4 deede of hir theoth / by this resoun thanne ther coymyn many maner knowynge to diuerse and differynge substantces/ /for the wit of the body / the whiche wit is naked and despoyled of alle oother knowynge / thilke wit comth to beestis / pat ne mowe nat moeuen hem 8 self / her and ther as oystry and musculis and other swiche shelle fyssh of the see / pat clyuen / and ben norysshed to Rochis1 / /but the ymaginacion comth to Remuable beestis pat semyn to han talent to fleen or to desiren any thing / but resoun is al oonly to the 12 lynage of mankynde / ryht as intelligence is oonly the deuyne nature / of which it folweth / pat thilke knowynge is moore worth thanne thise oothre / syn it knoweth by his propre nature / nat oonly his subiect / as who seyth thit ne knoweth nat al oonly / pat apertieneth 16 properly to his knowynge / /but it knoweth the subiect; of alle oother knowynge / /but2 how shal it thanne be / yif pat wit and ymaginacion sryuyen ayein resonyng / and seyn that 3 of thilke vniuersels thinges pat Reson) weenith to sen pat it nis ryht nawht/ /for wit and 20 ymaginacion seyn / pat that / pat is sensible / or ymaginable / it ne may nat be vniuersel / thanne is eyther the Iugement of resoun sooth ne pat ther nis no thing sensible4 / or elles for pat resoun wot wel pat many thinges ben subiect to wit / and to ymagynacion/ /thanne is 24 the concepcion) of resou) veyn and false which pat looketh and compreabhendith pat pat is sensible and synyngler as vniuersel/ /and yif pat Reson) wolde answeren ayein to thise two / pat is to seyn to witte and to ymagynacion) / and seyn pat soothly she hir self / pat is to seyn 28 resou) lokith and compreabhendith by resou) of vniuersalite / bothe pat that is sensible / and pat that is ymaginable / And pat thilke two pat is to seyn wit and ymaginacion)11 ne mowen nat strechten ne enhansen hem self to knowy of vniuersalite / for pat the knowynge of 32 hem / ne may exceden ne surmonite the bodyly figures/ /Certes of the

1 gloss: i. saccis.
2 gloss: quoniam.
3 leaf 171.
4 gloss: quod absurdum est.
knowinge of thinges / men owhten rather yeuen credence to the moore stidfast / and to the moore parfytyt Iugement/ /In this manere struyynge thanne we pat han strengthe of resonynge / and of 4 ymagnyynge and of wit / pat is to seyn / bi reson/ and by ymagnyacion/ and bi wit / and we sholde rathir preyse the cause of reson/ / as who seyth than the cause of wit and of ymagnyacion/ /Semblye thing is it pat the Resoun of mankynde / ne weeneth nat / pat the 8 deuyne intelligence bi-holdith or knoweth thinges to comyn/ /but ryht as the Resoun of mankynde knoweth hem/ /for pou arguiste/ / and seyst thus / pat yif it seme nat to men / pat some thinges han certeyn / and necessarie bytydinges / they ne mowen nat ben wyst byforn certeynly

12 to bi-tyden/ /and thanne nist her no prescience of thilke thinges / and yif we trowe pat prescience be in thise thinges / thanne is ther no thing / pat it ne bideth bi necesseite/ /but 2Certes yif we myhten han the Iugement of the dyuyne theoght / as we ben parsoneres3 of 16 Resoun/ /ryht so as we han demyd / pat it bi-houith pat Imaginacion/ and wit be by-nethe reson/ /ryht so wolde we demean pat it weere ryhtful thing / pat mennes Resoun owte to submitten it self / and to ben by-nethe the dyuyne theoght/ /for which yif pat we mowen as

20 who seyth pat yif pat we mowen / I conseyle pat we enhanse vs in to pe heithe of thilke souereyn Intelligence/ /for ther shal Resoun wel seen pat / pat it ne may nat bi-holden in it self / and certes pat is this / in what manere the prescience of god seth alle thingis certeins

24 and diffinysshed / al though they ne han no certeyn Issues or bitidnings/ /ne this nis non opinion/ /but it is rather the simplice of pe souereyn science / pat nis nat enclosed / nor I-shet / within none bowndes

¶ The .5. the Metur [margin, leaf 172]

28 The beestis passen bi the Erthes bi ful diverse figuris for som of hem han hir bodies strawght & crepin in the /dust / and drawen after hem a traas or a forwh / I-kountynued / pat is to seyn / as nadris or snakis/ /and oother beestis by 32 the wandrynge lyhtnesse of hir wyngis betyn the wyndes. / and ouer-swymynyn the spaces of the longe eyr1 by moyst fleeynge/ /and oother

1 gloss: disseris. 2 leaf 171, back. 3 soneres corrected.
bestis gladen hem self to diggen hir trass or hir steppis in the Erthe with hir goynge or with hir feet (and to goyng) bi the greene feeldes / or elles to walken vndir the woodes (and al be it so pat pou seest pat they alle discordyn bi diuerse formes / algates hir faces 4 enclynyd heuyeth hir dulle witten / Oonly the lynage of man heuyth heyste his heye heuyd / and stondith lyht with his vp-Ryht body / & by-hoooldt the erthes vndryr hym (and but yif pou erthely man wexest yuel owt of thi wit / this figure amonestith the pat axest the 8 heuene with thy ryhte visage / and hast areysyd thy fore-heuyd to beryn vp a heygh thy corage / so pat thy thought / ne be nat I-heuyed / ne put lowe vndryr foote / syn pat thy body is so heye areysed

¶ The 6th prose and the laste [margin, leaf 177].

Herfore thanne as I haue shewyd a litel her byforn / pat alle 12 things pat is I-wyst / nis nat knownen / by his nature propre / but bi the nature of hem pat comprehenden it / lat vs loke now in as mochel as it is leueful to vs/ as who semyth / lat vs loke now as we mowen / which pat the estat is of the deuyne 16 substance / so pat we mowen ek knownen what his science is / the commune Iugement of alle creaturis resonablis / thanne is this / pat god is eterne / Lat vs considere thanne what is eternite fior certes pat shal shewen vs to-gidere the deuyne nature / and the deuyne science / 20 Eternite thanne is parlyt possession / and al-to gidere of lyf Inter-mynable / and pat shewith moore cleerlly / bi the comparison / or collacion of temporel thinges / ffor alle thing pat lyueth in tyme it is present / and procedith fro preterit in to futuris / pat is to seyn 24 fro tyme passed in to tyme comyng / ne ther nys nothing estab-lysshed in tyme / pat may enbracen to-gidere al the space of his lyf / ffor certes yit ne hath it nat takyn the tyme of to morwe / and it hath lost the tyme of yesterdayer / and certes in the lyf of this day / ye ne 28 lyuen no moore but ryht as in the moveable and transitorye moment / thanne thilke thing pat suffreth temporel condicion / al thogh pat it neuere byган to be / ne thogh it neuere cese for to be / as Aristotile demydt of the world / and al thogh pat the lyf of it be strechched 32

1 gloss: gaudent. 2 gloss: .i. fas. 3 gloss: dei. 4 leaf 177, back.
with infinite of tyme / yit algates nis it no swych thing / pat men myhten trowen by ryht pat it is eterne/ /ffor al thogh pat it compre-
hende and embrace the space of lyf Infynit / yit algates ne embrasith 
it nat the space of the lyf al to-gidere/ /ffor it ne hat nat the futuris 
pat ne ben nat yit / ne it ne hath no lengere the preterit; pat ben I-doon / or I-passed but thilke thing thanne pat hath and compre-
wendith to-gidere al the plente of the lyf Intermynable / to whom 
ther ne fayleth nawht of the future / and to whom ther nis nawht of 
pe preterite escapyd nor I-passed / thilke same is I-witnesshed / and I-proeued by ryht to ben Eterne/ /and it by-houyth by necessite / 
pat thilke ping; be al wey present to hym self / and compotent / as 
12 who seyt al wey present to hym self / and so myhty pat al be ryht at 
his pleasaunce / and pat he haue al present the Infynyte of the 
moeuable tyme/ /Wher-fore som men trowen wrongfulli pat when 
they heeren / pat it semede / to plato / pat this world / ne hadde 
16 neuere bygynnynge of tyme/ /ne pat it neuere shal han faylynge// 
they weenen in this manere pat this world be maked coeterne with his 
makere / as who seyth / they weene pat this world and god ben maked 
to-gidere eterne / and pat is a wrongful weenynge/ /ffor oother thing is it 
to ben I-lad by lyf intermynable / as plato graunted to the world and 
other thing is it to embrace to-gydere al the present of the lyf intermy-
nable / the whiche thing it is cleer and manyfest / pat it is propre to the 
deuyne thoght/ /ne it ne sholde nat semen to vs / pat god is Eldere 
24 panne thinges pat ben I-maked by qu-ntyte of tyme/ /but rather by 
the proptete of his symple nature/ /ffor this ilke infynyt moeuyne of 
temporel thinges / folweth this presentarye 1estat of lyf vnmoeuable / 
and so as it ne may nat countrefeten it / ne feynten it / ne be euene 
28 lyk to it/ /ffor the inmoeuablete / pat is to seyn pat is in the eternite 
of god / it faileth and falleth in to moeuynge / fro the simplicite of 
the presence of god / and disencresith in to the Infynyt quantitie of 
future and of preterite/ /and so as it ne may nat han to-gidere al the 
32 plente of the lyf/ /Algates yit / for as moche as it ne cesith neuere 
for to ben / in som manere / it semith som del to vs / pat it folweth 
and resemblith thilke thing pat it ne may nat atayne to ne fullfyllen/ 
and byndith it self to som manere presensse of this litel and swyfte

1 leaf 178.  
2 gloss: s. mocio temporalis.
God is Eternal, and the World perpetual. God's Providence, by seeing things, does not necessitate their happening.

Moment\(^1\) / the which presence\(^2\) of this lytele \(\text{and}\) swyfte moment / for \(\text{pat}\) it berith. a manere ymage / or lyknesse / of the ay dwellynge presence of god / it graunteth to swyche manere things as it bitydith to \(\text{pat}\) it semith hem / as thise things han yben / \(\text{and}\) ben/ \(\text{and}\) for 4 \(\text{pat}\) the presence of swych lytel moment ne may nat dwelle/ \(\text{and}\) for-thy it rauysshed \(\text{and}\) took the Infynyte wey of tyme / \(\text{pat}\) is to seyn bi succession\(^3\) / \(\text{and}\) bi this manere is it I-doon / for \(\text{pat}\) it sholde con-tynne the lyf in goinge / of the whiche lyf / it ne myhte nat enbrace 8 the plente in dwellynge/ \(\text{and}\) for-tyf we wollen putten worthi names to thinges \(\text{and}\) folwen plato / lat vs seye thanne sothly / \(\text{pat}\) god is eterne / \(\text{and}\) \(\text{pat}\) the world is perpetucl/ \(\text{thanne}\) syn \(\text{pat}\) euer Iugement knowith \(\text{and}\) comprehendid bi his owne nature things \(\text{pat}\) 12 ben subiect / vn to hym/ \(\text{ther}\) is sothly to god / al weys / an Eterne \(\text{and}\) presentarie estat / \(\text{and}\) the science of him\(^4\) \(\text{pat}\) ouer-passeth al temporel moeuement\(^5\) dwellyth in the sympylecite of his presence \(\text{and}\) embraceth \(\text{and}\) considerith alle the Infynyit spaces of tymes preterit; \(\text{16}\) \(\text{and}\) futures/ \(\text{and}\) looketh in his symple knowyng alle things of preterit ryht as they weeren I-doon \(^6\) presently riht now/ \(\text{yf}\) \(\text{pou}\) wolt thanne thinken / \(\text{and}\) auyse the prescience / bi which it knoweth alle things / \(\text{pou}\) ne shalt nat demyn it as prescience of things to comyn / 20 but \(\text{pou}\) shal demyn it moore ryhtfully / \(\text{pat}\) it is science of prescience / or of Instaunce / \(\text{pat}\) neuer ne fayleth / \(\text{ffor}\) which it nis nat yclepyd \(\text{puruydence}\) / but it sholde rather ben cleydyd puruyaunc/ \(\text{pat}\) is establyssshed ful fer fro ryht lowe thinges / \(\text{and}\) byhooldeth from a- 24 fer alle things ryht as it weere fro the heye heythe of things/ \(\text{why}\) axestow thanne / or why desputestow thanne / \(\text{pat}\) thilke things ben doon bi necessite / whiche \(\text{pat}\) ben yseyn \(\text{and}\) knoven bi the deuyne syhte / syn \(\text{pat}\) forsothe men ne maken nat thilke things necessarye 28 which \(\text{pat}\) they sen ben I-doon in hir syhte/ \(\text{ffor}\)\(^6\)addith thi bi-hoold-inge any necessite to thilke things \(\text{pat}\) \(\text{pou}\) bi-hooldest presente/ \(\text{Nay quod}\) I/ \(\text{philosophie}/ \(\text{Certes}\) thanne yif men myhte maken any digne comparison\(^7\) or colliacion\(^7\) of \(\text{p}\) \(\text{presence}\) diuine / \(\text{and}\) of \(\text{p}\) \(\text{presence}\) of 32 mankynde / ryht so as ye sen some things in this temporel present / ryht so seth god alle things bi his eterne present. /wher-fore this

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1 gloss: instantis.  
2 gloss: s. dei.  
3 gloss: mocio.  
4 leaf 178, back.  
5 gloss: prouidencia.  
6 gloss: quoniam.
deuyne prescience / ne chaungeth nat the nature ne the proprete of things/ /but bi-hooldeth swyche things present to hym ward / as they shullen biytde to yow ward in tyme to comyn/ /ne it ne con-
4 fowndeth nat the Iugement of things/ /but bi O syhte of his thowht/ he knoweth the things to comyn / as wel neccessarye as nat nececs-
sarye/ /Ryht so as whan ye seen to-gidere a man walke on the erthe / and the sonne arysen in the heuene / /al be it so pat ye sen and bi-
8 holden / pat oon and pat oother to-gidere / yit natheles ye demyn and discrimen / pat that oon is voluntarye and pat oother necessarie / Ryht so thanne the deuyne thing by-holdynge by-holdynge alle 1things vndyr hym / ne trowblith nat the qualite of things / pat ben cer-
12 teynly present to hym ward / But as to the condicion of tyme / for-
sote they ben future/ /for which it folweth / pat this nis non opinion but rather a stidefast knowynge I-strengthened by sothnesse / pat whanne pat god knoweth any thing to be / he ne vnvot nat that
16 thilke thing wantith necessite to be / this is to seyn pat when pat god knoweth any thing to bi-tyde he wot wel pat it ne hath no necessite to bityde/ /and yif pou seyst heere pat thilke thing pat god seth to bityde / /it ne may nat vnbityde/ /as who seyth it mot bide/
20 and thilke thing pat ne may nat vnbitide it mot bityde bi necessite / and pat pou streyne2 me bi this name of necessite/ /Certes I wol wel confessen and by-knowe a thing of ful sad trowthe / but vnnethe shal ther any wyht mowe sen it / or come ther-to / but yif pat he be
24 by-holdere of pe deuyne thoght/ /for I wol anserwen the thus / pat thilke thing pat is future / when it is referred to the deuyne know-
ynge / thanne is it necessarie/ /but certis when it is vndirstondyn in his owne kynde / men sen it is owtrely free / and absolut fro alle
28 necessite/ /for certes ther ben two maneres of necessite / pat oon necessite is symple / as thus pat it bihouith bi necessite / pat alle men be mortal or dedely/ /A noother necessite is condicionel / as thus yif pou wost pat a man walketh / it bi-honith bi necessite pat he
32 walke/ /thilke thing thanne pat any wyht hath I-knowe to be / it ne may ben non oother weyes thanne he knoweth it to be/ /but this condicion ne draweth nat with hir thilke necessite symple/ /for

1 leaf 179.  
2 gloss: astringas.
certes this necessite condiconel / the propre nature of it ne maketh it nat but the adiecion of the condicton maketh it/ /for no necessite ne constreyntlyth a man 1to gon / pat goth bi his propre wil / al be it so pat whan he goth pat it is necessarie pat he goth/ /Ryht on this 4 same manere thanne yif pat the paruyaunce of god seth any thing present / than mot thilke thinges ben bi necessite / al thogh pat it ne haue no necessite of his owne nature/ /but certes the futuris pat bityden bi freedom of Arbitre / god seth hem alle to-gidere present/ 8 thise thinges thanne yif they ben referred to the deuyne syhte / thanne ben they maked necessarye bi the condicon of the deuyne knowynge/ /but certes yif thilke thinges be consideryd bi hem self they ben absolut of necessite / and ne forletyn nat ne cesen nat of the 12 liberte of hir owne nature/ /thanne certes with-owte dowte / alle the thinges shollen be doon which pat god wot biforn pat they ben to comyn/ /but som of hem comyn and bityden2 of free arbitre or of free wilf / pat al be it so / pat they by tyden / yit algates ne leese they 16 nat hir propre nature in beeynge/ /bi the which fyrst or pat they weeryn I-doon / they hadden power nat to han bityd/ /Boece/ /what is this to seyn thanne quod I/ /pat things ne ben nat necessarye bi hir propre nature/ /so as they comyn in alle maneres in the lyknesse of 20 necessite / bi the condicon of the deuyne science / philosophie / this is the difference quod she / pat tho thinges pat I purposede the a lytel her byfor / pat is to seyn the sonne arsyynge / and the man walkynege / pat ther whiles pat thilke thinges ben I-doon / they ne 24 myhte nat ben vndoon natheles pat oon of hem or it was I-doon / it houyd by necessite pat it was I-doon / but nat that oother/ /Ryth so is hit heere pat the things pat god hath present / with-owte dowte they shollen ben / but som of hem descendith of the nature of thinges 28 as the sonne arsyynge / and som descendith of the powere of the doeres as the man walkynege / thanne seyde I no wrong / pat yif pat thise thinges ben referryd to the deuyne knowynge 3thanne ben they necessarie / and yif they ben considerid by hem self thanne ben th[e]y 32 absolut fro the bond of necessite / riht so as alle thinges pat apierith or shewith to pe wittes / yif you referre it to resou/ it is vniuersel / and

1 leaf 179, back.  
2 gloss: profisciscuntur.  
3 leaf 180.
yif *pou* referre it or loke it to it self / than is it singuler / but now yif *pou* seyst thus / *pat* yif it be in my power to chaunge my *purpos* / than shal I voyde the *puruyaunce* of god / whan *pat* perauenture  

I shal han chaanged the things *pat* he knoweth byforn/ /thanayne shal I answere the thus/ /Certes *pou* mayst wel chaangen thy *purpos* / but for as mochel as the present sothnesse of the deuyne *puruyaunce* / biiholdeth *pat* *pou* mayst chaunge thy *purpos* / and whethery *pou* wolt chaunge it or no / *and* whyderward *pat* *pou* torne it *pou* ne mayst nat eschuuen the deuyne prescience / ryht as *pou* ne mayst nat fleen the syhte of the presente eye / al thowh *pat* thow torne thy self bi thi free wyl / in to diuerse accionès / but *pou* mayst seyn ayein / how shal it thanne  

be / shal nat the deuyne science be chaungyd bi my disposicion/ when *pat* I wole O thing now / *and* now a noother / *and* thilke prescience ne semyth it nat to entrechaunges stowndes *of* knowynges / as who seyth ne shal it nat some to vs / *pat* the deuyne prescience  

entrechaungeth hise diuerse stowndes of knowynges / so *pat* it knowe sum tyme O thing *and* som tyme the contrarie / /No forsothe *quod* I/ ffor the deuyne syhte *of* renneth to-forne *and* seth alle futures / *and* clepith hem ayein / *and* retorneth *he* to the presence of his propre  

knowinge / ne he ne entrechaungeth nat so as *pou* weenest the stowndes *of* for-knowynges / as now this /now *pat* / but he *ay* dwell-ynge comth by-forn / *and* embraseth at o strook alle thy mutacionès / *and* this presence to comprehenden / *and* to sen alle thinges god /  

hath nat taken it of the bitydinge of thinges to come / but of his propre symplicite / *and* her'-bi is assoyled thilke thing *pat* *pou* puttest alitel her byforn/ /*pat* is to seyn / *pat* it is vnworthy thyng to seyn// *pat* owre futures yeuyn cause of the science of god/ /ffor certes this  

strengthe of the deuyne science / which *pat* embraceth alle thinges bi his presentarye knowinge / establysseth manere to alle thinges / *and* it ne oweth nawht to lattere *things* / *and* syn *pat* thise thinges ben thus/ than is ther freedom of arbitre / *pat* dwelleth hool *and* vn-wemmeyd  

to Mortal men / ne the lawes ne *purposen* nat wykkedly Medes *and* peynes to be wylynges of men / *pat* ben vnbownden *and* quite of all necessite/* *and* god byholdere *and* for-witere of alle thinges dwelleth

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1. gloss: vices.
2. gloss: intuitus.
3. gloss: retorques.
4. gloss: s. deus.
5. leaf 180, back.
6. gloss: posterioribus.
The present Eternity of God's Sight rewards the Good, torments the Ill. Eschew Vice; love Virtue; pray humbly to God on high.

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

Explicit expliceat ludere scriptor eatffinito libro sit laus et gloria Christo Corpore scribentis sit gratia cunctipotentis
GLOSSARIAL AND GENERAL INDEX.

By W. M. WOOD.

Abayssen, 113/26, to be abashed, dismayed.
Abayshed, 3/20, abashed.
Abayst, 84/14, abashed.
Abieth, 86/26, suffers.
Ablinge, Ablynge, 16/32, enabling.
Abood, 50/3, abode.
Aboven, 2/21, above.
Abyest, 27/11, sufferest, endurest.
Achademicis, 3/12, Grecian schools, or academies.
Achat, 9/8, purchase.
Achelows, 115/7, Achelous.
Achemenie, 117/24, Achemenia.
Achieved, 11/15, achieved, accomplished.
Achoken, 32/29, choke.
Acomplyse, 72/19, accomplish.
Acomplyssed, 105/33, accomplished.
Acordable, 49/9, agreeing.
Acordaunce, 111/23, agreement.
Acordaunt, 12/2, agreeing, unanimous.
Acorde, 67/30, accord.
Acordy, 110/8, agree.
Acordyn, 53/17, live in accord.
Accounted, 33/7, accounted.
Accountyng, 4/4, calculation.
Acoyde, 26/2, soothed, quieted.
Active life, the, 2/21.
Actorros, 45/23, authors.
Accusor, 57/5, informer.

Adden, 65/16, add.
Adieccion, 137/1, addition.
Adrad, 30/8, in fear, afraid.
Adressyng, 126/28, directing, controlling.
A fer, 54/20, afar.
Affryke, 42/2, Africa.
Agamenon, 114/12, Agamemnon.
Agast, 59/21, 60/3, 84/1, aghast, afraid, frightened.
Agasten, 84/16, to frighten.
Agastyth, 109/22, terrifies, frightens.
Agoon, 54/33, ago.
Agreable, 32/33, 62/22, pleasant, sweet.
Agrysen, 5/28, to be afraid, dread.
Agryseth, 16/27, dreadeth.
Agrysyst, 21/2, dreadest.
A heygh, 133/10, on high.
Ajuged, 9/20, adjudged.
Akkornes, 95/26, acorns.
Aknowledge, 10/20, 96/10, acknowledged.
Albyn, 9/21, 11/30, a Consul at Rome.
Alcidiades, 63/24, Alcibiades.
Alder fayrest, 68/17, fairest of all.
Alderfirst, 5/20, first of all.
Aldermost, Aldermoost, 97/10, 122/27, most of all.
Alderworst, 122/26, worst of all.
Algates, Allegates, 12/9, 53/17, 63/29, yet, nevertheless.
Alleged, 96/20, alleviated.
Allone, 74/9, alone.
Almost, 84/30, almost.
Al owterly, 85/17, utterly.
Altorenden, 110/10, tear all in pieces.
Alwey, 56/8, away.
Alyance, 110/7, alliance.
Aluye, 18/6, to alienate.
Alyer, 98/29, a little.
Amenused, 9/1, diminished.
Amenuseth, 11/34, lesseneth, diminished.
Amenysed, 27/32, diminished.
Amesureth, 21/16, measureth.
Amoeved, 39/6, moved.
Alyence, 83/15, Parmenides.
Alyance, 83/15, Parmenides.
Alyene, 18/6, to alienate.
Amynystryth, 28/19, anxious, sorrowful.
Amonestion, 115/28, admonition, exhortation.
Amoneseth, 133/8, admonisheth.
Anoysede, 28/26, 62/2, grief, misery, anguish.
Angwysshe, 28/26, 62/2, anxiety.
An hagh, 119/12, on high.
Anoy, 84/16, annoying.
Anoye, 28/15, be not grieved, sorry.
Anoyeden, 110/16, annoy.
Anoyos, 3/30, 14/19, annoying, hurtful.
Anoysously, 63/5, dangerously, hurtfully.
Answery, 94/1, answer.
Antheus, 115/12, Antaeus.
Antonius (Caracalla), 59/28.
Aparaileth, 4/9, adorneth.
Aparaylementus, 34/16, clothing, ornament.
Aparayles, 92/11, apparel.
Aparseyvede, 81/14, perceived.
Apartienyth, 84/33, appertaineth.
Apassed, 31/28, passed away.
Apayed, 32/28, pleased, satisfied.
Apayred, 16/8, impaired.
Apaysede, 115/13, appeased.
Apeeren, 4/9, appear.
Apercevvyyd, 10/1, appereceived.
Apermanides, 83/15, Parmenides.
Apertienen, 57/10, appertain.
Aperly, 11/1, 70/16, plainly.
Apetid, 76/19, appetite.
Aposyd, 15/33, opposed.
Aprentyd, 129/23, emprinted.
Aresse, 30/28, oppress.
Aproche, 19/16, 112/32, 123/20, approach.
Apurgyngte, 99/1, a purging.
Aqylyon, 16/28, 26/30, the wind.
Arayseth, 92/18, raiseth.
Arbitre, 119/28, 121/7, will, free will.
Archadie, 95/21, Arcadia.
Arcturus, Arctour, 14/13, 103/7, the star.
Ardant, 94/28, ardent.
Aresten, 21/34, to stop, arrest.
Aretten, 27/12, ascribe to, impute to.
Antaeus.
Archadie, 59/28, (Caracalla),
Arraced, 115/30, gather together, amass (money).
Aryvede, 95/1, arrows.
Aryse, 115/1, arrows.
Aryse, 115/1, arrows.
Arystotele, 14/3, 43/16, 103/12, risings.
Aryve, 39/6, come on shore.
Aryvede, 95/10, brought on shore.
Asayle, 37/39, to assail.
Ascapyn, 14/13, sharp.
Ascayle, 19/1, say.
Assay, 19/1, say.
Assay, 19/1, say.
Assoyled, 138/25, absorbed.
Assoylen, 116/2, 120/6, to absolve, pay, dissolve.
Asste, 110/11, assigned.
Asste, 110/24, assigned.
Asste, 18/20, hast.
Asste, 4/24, astonishment.
Astoned, 5/8, 49/16, astonished.
Astonyd, 95/3, stupid.
Astonyenge, 102/26, astonishment.
Astronomy, 4/4.
Ataast, 20/18, taste.
Atayne, 7/2, 29/8, to reach, attain.
Ataynt, 20/32, 54/32, attained.
Atempraunce, 107/27, tempering, temperament.
Atempre, 48/13, moderate.
Atempreth, 4/8, 14/8, 111/23, moderating, tempering.
Atemprynge, 126/28, controlling.
Ateynith, Atteyneth, 90/15, 46/24, attaineth.
Athenes, Athenis, 15/13, 129/14, Athens.
Atre, 54/7, a tree.
Atwyne, Atteyneth, 77/18, 36/15, in two.
Auctorite, 8/20, authority.
Auncestris, 61/13, ancestors.
Auster, 19/6, 26/28, the cold wind.
Autompne, 4/10, 14/11, autumn.
Avalen, 111/27, fall down.
Avauntede, 1/21, boast.
Avauntynge, 11/33, boasting.
Aventros, Aventuros, 18/28, 27/14, fortuitous.
Aventure, 13/6, event.
Averyce, 56/6, 94/28, avarice.
Avyse, 135/20, consider, advise.
Avyse, 135/20, consider, advise.
L. Itaque si praesentiam [praescientiam other MSS.] pensare velis qua cuncta dinoscit.
Awayte, 63/5, snares.
Awaytor, 94/32, one who lies in wait.
Awht, 73/16, ought.
Axed, 9/15, asked.
Axeot, 10/12, 18/10, asketh thou.
Ay, 39/55, ever.
Ay dwellynge, 135/2, ever-dwelling.
Ayeins, Ayenis, 5/32, 6/9, 77/1, against.
Ayeinward, 29/13, on the contrary, on the other hand.
Ayeyn, 99/17, again.
Bachus, 16/30, 35/6, Bacchus, the god of wine.
Bar, 2/28, 26/3, bore.
Barayne, Bareyne, 21/31, 90/18, barren.
Baren me an hand, 12/18, accuse me falsely.
Basynnes of bras, 103/17, cymbals.
Basyns, 103/21, basins.
Bataylen, 11/22, 113/6, to war, to do battle.
Beenes, 5/13, 61/23, beams.
Beeryn, 109/10, bear.
Belated, 58/22, hated.
Ben, 11/2, been.
Ben, 62/22, becces.
Beneme, 29/30, deprive of, take away.
Bere, 111/15, the Bear, i.e. the Polar star.
Beret, Beryn, 57/1, 133/10, bear.
Besekyn, 123/20, beseech.
Bestys, 62/10, beasts.
Bet, 24/29, be.
Bet, 39/15, 49/17, better.
Beterenesses, 29/17, bitternesses.
Betith, 5/11, beateth.
Bihetist, 87/20, promised.
Bisegyd, 95/22, besieged.
Bittre, 6/25, bitter.
Blake, 19/5, 79/8, black.
Blasses, 103/22, blasts.
Blawndyssynge, 20/13, 23/13, 84/6, flattery, blandishment.
Bleched, 37/15, bleached.
Blemished, 13/3, abused.
Blende, 19/17, blind.
Blysfulnesse, 29/6, happiness.
Blysse, 26/7, blessings.
Blyssed, 37/43, blessed.
Blythennesse, 25/27, joyfulness.
Boch, 56/25, botch, blain, sore.
Bodith, 111/20, foretelleth.
Boekys, 15/29, books.
Boere, Boor, 95/16, 115/15, boar.
Boetes, 103/10, the star Boötes.
Bole, 63/14, bull.
Boot, 41/27, did bite.
Bordure, 2/20, border, hem.
Borias, Boryas, 5/10, 14/11, Boreas.
Bosel, 9/9, bushel (a corn measure).
Boses, 50/24, bushes, weeds.
Bosten, 61/27, to boast.
Botme, 7/9, 19/8, bottom.
Bownte, 9/9, bought.
Bownte, 39/7, 73/23, goodness.
Bowntes, 12/13, 27/28, good qualities, kindnesses.
Bownte, 83/5, bounty.
Boilynge tempestes, 26/31.
Brende, 84/2, 115/7, burnt.
Brenne, 12/7, to burn.
Brennyng, 43/23, burning.
Brenynge, 2/5, shining.
Brode, 34/14, broadly, plainly.
Brode shewyngy, 47/5, vast expansion.
Brotel, 63/11, brittle.
Browght, 78/23, 129/16, brought.
Brutel, 31/10, brittle, fragile.
Brutenessse, 40/1, brittleness, frailty.
Brutus, 47/15.
Brwte, 63/9, brutal, bestial.
Bryddes, Brydys, 95/5, 115/1, birds.
Brydul, 207/28, 40/7, bridles, curbs.
Brykes, 64/10 [Addit. MS. 10,340
14)'Crikes,' creeks], A.-Sax. bryce, E. E. bruche, briche, break, breach.
Brystelede, 115/15, briskly.
Busirides, 41/33, Busiris.
Byblede, 53/26, covered over with blood.
Bydewith, 111/30, watereth.
Bydolven, 117/5, buried.
Byen, 9/5, 27/23, buy.
Byfallen, Byfallyn, 5/28, 20/16, befallen.
Byfille, 8/8, befell.
Byforn, 9/20, 21/5, before.
Bygyled, 16/24, 67/13, beguiled.
Bygyngke, 112/10, beginning.
Bygynnen, 116/24, beginner.
Byhaste, 116/2, promise.
Byhethen, 54/30, promise.
Byhetynghe, 48/5, promising.
Byhoveth, 7/23, behoveth.
Byhyghten, 55/16, 67/10, promised.
Byhynde, 84/27, behind.
Byknown, 70/34, 113/24, acknowledged.
Bylyde, 30/30, build.
Byleeven, 46/27, believe.
Byleevest, 18/27, believest.
By names, 66/7, additional names.
Bynethe, 34/3, beneath.
Bynomen, 55/18, taken from.
Bynymyth, 93/11, taketh away.
Byrafte, Byrefte, 52/22, 114/31, bereft.
Byreven, 62/30, bereave.
Byrthe, 61/22, birth, origin.
Byryht, 73/22, by right.
Bysechen, Bysechen, 63/1, 68/4, beseech.
Bysien, 4/5, to trouble.
Bysowhte, 84/12, besought.
Byspetten, 57/22, defouled.
Bystowed, Bystowyd, 15/31, 83/22, bestowed.
Bysyen, 101/26, trouble.
Bysynesse, 56/15, labour, toil.
Bytakest, 21/27, entrustest.
Bytwene, Bytwyn, 25/31, 39/1, between.
Bytwixen, 2/23, betwixt.
Bytyde, Bytyde, 55/3, 109/17, happened.
Bytydden, 121/12, befall.
Bytydeth, 13/4, 20/15, betides, happens.
Bytydyle, 116/14, happening.
Bytynghe, 50/7, biting, sharp.
Bytynghe, 56/15, heavy, severe.
Bytyngly, 46/21, sarcastically.
Bywaylen, 23/29, bewail.
Bywepte, 114/24, wept for.
Byweptest, 17/15, bewept.
Byweyledst, 17/15, bewailedst.
Bywelyth, 95/29, bewailith.
Calyope, 84/9, Calliope.
Canky, 16/20, 22, Cancer.
Canyos, Canych, 6/20, 11/6.
Caraync, 91/1, carcass, corpse.
Carriages, 9/2, taxes.
Caste, 28/23, chaste.
Castete, 25/18, chastity.
Catoun, Caton, 47/16, 108/19, Cato.
Catullus, 56/24.
Caucasus, 45/4, the mountain.
Caudencius, 9/31, one of Boethius's accusers.
Caytf, 13/16, 90/20, a wretched man.
Celebrable, 114/29, commendable, noted.
Celere, 23/33, cellar.
Centauris, 114/30, Centaurs.
Cepre, 2/29, 43/19, sceptre.
Cerberus, 84/13, 115/3, the porter of hell.
Certein, Certeyn, 132/10, 23, certain.
Certes, 10/5, truly.
Cesen, 57/29, cease.
Chalengede, 41/10, claimed.
Chariets, 126/29, carts, carriages.
Charyes, 92/13, chairs.
Charyettes, 26/21, chariots.
Chastysen, 96/24, accomplish.
Chastye, 3/25, complained.
Chamyssen, 96/24, accomplish.
Chastye, 3/25, complained.
Compotent, 134/11, having the mastery.
Compowne, 68/15, to compose.
Compownen, 73/5, compose, form.
Comprendyd, 4/3, comprehended.
Comunalites, 8/6, commonwealths.
Comune, 11/28, common.
Comyn, 1/9, 14/8, come.
Condicionel, 136/30, conditional.
Condysyn, 53/27, condition.
Confederacie, 41/26, conspiracy.
Confuse, 103/2, confused.
Confwndeth, 18/34, confoundeth.
Confwndy, 18/16, confounded.
Congregasy, 56/26, collection.
Conigastus, 8/25, Conigastus.
Conject, Conjecten, 17/20, 73/15, conjecture.
Conjecteth, 120/23, conjectures.
Conjoigned, 57/11, conjoined.
Conjuncion, 80/4, union.
Conjuracion, 11/8, 41/25, conspiracy.
Conseite, 70/7, opinion.
Consequens, 65/33, consequence.
Consoler, 9/16, councillor.
Constreynde, 2/10, contracted.
Constreyntys, 116/20, restraineth, governeth.
Consulers, 40/26, consuls.
Consumpte, 47/19, consumed.
Contemplative life, the, 2/22.
Contienen, 90/31, contain.
Contieneth, 128/16, containeth.
Contrarios, 13/15, adverse.
Contraryen, 119/20, to be opposed to, adverse to.
Contrre, 29/10, contrary.
Contumacion, 110/6 ['? continuation].
Convenable, 107/34, fit, convenient.
Convict, 12/15, convicted.
Cop, 30/30, top, summit.
Corage, 4/20, 7/21, 12/21, 53/27, 70/8, mind, spirit, courage.
Coribandes, 103/19, name of people who think the moon is enchanted when she is eclips.
Coriged, 97/30, corrected.
Corigit, 113/4, correcteth.
Corolarye, 72/2, 93/23, corollary.
Corompen, 77/15, corrupt.
Corone, Coroune, 72/2, 93/1, crown.
Coroumpyne, 81/13, corruption.
Corse, 36/27, cursed.
Corsey, 75/27, 114/4, to become corrupt.
Corupsyen, 56/26, corruption, fetid matter.
Cosynes, 83/24, cousins.
Countrefeten, 134/27, to counterfeit.
Coupable, 5/23, guilty.
Coveiteden, 40/27, coveted.
Covenable, 76/21, 77/13, fit, convenient.
Covertoures, 92/11, 124/12, coverings.
Coveryth, 20/33, covereth.
Covetise, Covytyse, Covetyse, 9/18, 12/19, 23/15, 56/12, covetousness.
Coveyeten, 47/8, covet.
Covynes, 13/20, deceits, collusions.
Cowched (printed 'towched'), 23/34, laid, set. L. Jacere.
Cowpeled, 124/3, coupled.
Cowth, 16/4, known.
Coy, 36/20, money.
Creayt, 78/6, created.
Crepin, 132/29, creep.
Cresus, 23/23, Croesus, the king of the Lydians.
Crop, 54/7, top.
Cruwel, Crwel, 1/15, 84/5, cruel.
Cruwelte, 10/5, cruelty.
Cryed, 9/11, decreed.
Curacion, 17/6, cure.
Cure, 28/3, care.
Cyprian, the accuser of Albinus, 9/22.
Cyrus, the king, 23/23.
Cyte, 51/2, seat.
Cytesenis, 15/15, citizens.

Dalf, 35/23, 117/4, dug, delved.
Dampnacion, 10/8, condemnation.
Dampned, 12/12, condemned.
Damysel, 20/23, damsel.
Dar, 26/18, dare.
Darsthow, 32/16, darest thou.
Dartes, 102/4, weapons.

Daunten, 60/10, subdue.
Dawntede, 114/30, subdued.
Debonayre, Deboneyre, 14/9, 48/4, gentle.
Debonayrely, 96/20, mildly.
Decyvable, 63/28, deception.
Deceyvable, 60/18, deceptive.
Decorat, 57/1, Decoratus, a buffoon and informer.
Decretus, 10/23, decrees.
Dede, 43/14, dead.
Dede, 36/28, died.
Deef, 1/15, deaf.
Deepliche, 124/32, deeply.
Deere, 25/14, dear.
Deeyn, 111/18, to dye.
Defaute, 11/14, fault, defect.
Defendowr, 77/2, defender.
Defeted, 20/1, enfeebled, weakened.
Deffaute, 90/1, default.
Defquand, 96/27, forbiddeth.
Defquand, 29/3, forbidden.
Defenysshe, 116/13, defines.
Defynd, 52/14, defined.
Deficulce, 44/32, difficulty.
Defowled, 12/18, 115/7, defiled.
Defowlen, 57/22, defile.
Defowlyth, 54/4, defouleth.
Degrees, 2/23, steps.
Delices, Delyces, 26/3, 53/12, 62/5, 63/8, delights, voluptuousness, pleasures.
Delitable, 20/18, delectable.
Delitably, 85/6, delightfully.
Delites, Delyc, 62/1, 66/22, delights.
Delvere, 117/14, a digger.
Delye, 2/14, thin, fine.
Demestow, 10/17, deemest thou.
Dempne, 39/17, condemn.
Denoyed, 69/22, 81/8, denied.
Denystow, 100/14, denieth thou.
Dep, 79/10, deep.
Departen, 117/27, separate.
Departyd, 19/13, separated.
Depnesse, 3/27, depth.
Deppere, 17/20, 24/31, deeper.
Dereowerthe, 21/9, 28/6, precious.
Derke, 2/19, darkened.
Derken, Derkin, 93/28, 118/31, obscure, darken.
Descovereth, 5/12, discovered.
Descression, 78/3, discretion.
Descryven, 78/20, describe.
Descussed, 5/3, discretion, scattered.
GLOSSARIAL AND GENERAL INDEX.

Desdaign, 56/23, disdain.
Desermin, 7/15, disarm.
Desertus, 13/6, deserts.
Desiringes, 19/3, desires.
Desordene, 24/20, inordinate.
Despyce, 80/29, despise.
Despyseth, 47/12, despises.
Dessendit, 91/9, descends.
Destorbed, 10/15, hindered, prevented.
Destorbeth, 77/33, disturbs.
Destreneed, 42/25, constrained, bound.
Destynable, 111/2, destined.
Destynal, 105/20, fatal.
Destyne, 105/4, destiny, fate.
Determenye, 99/2, determine.
Deth, 1/13, death.
Devynyte, 7/31, divinity.
Devysyon, 65/3, division.
Deye, 135/31, worthily.
Digne, 30/1, 135/31, worthy, just.
Digneliche, Dignely, 42/11, 70/1, worthily.
Dignete, 12/16, dignity.
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Dirked, 5/8, darkened.
Dirknesse, 2/18, darkness.
Discordable, 111/22, discordant.
Discorden, 74/1, 107/23, disagree.
Discordyngge, 53/16, disagreeing, disaccordant.
Discours, 128/20, judgment, reason.
Disdainghen, 113/26, to disdain.
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Dishe, 87/26, desert.
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Dispone, 80/28, disposed.
Disposeth, 150/3, disposeth.
Dispoylyngge, 114/31, spoil, prey.
Disputation, 116/11, disputation.
Dissertes, 122/34, deserts.
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Dissimuloure, 38/23, dissembler.
Dissipule, Dyssyple, 62/18, 68/3, disciple.
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Distempl, 94/34, temperate.
Distingwed, 32/19, distinguished.
Dite, 23/31, 60/20, ditty, play, tragedy.
Divers, 70/31, diverse.
Diversly, 19/11, going by different routes.
Dolve, 117/8, should dig.
Dom, 107/22, judgments.
Domesman, 43/14, judge.
Domesthow, 18/19, knowest thou.
Droch, 3/22, do.
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Dowblede, 84/10, doubled.
Dowbliness, 73/33, duplicity.
Dowlays, 20/32, two-facedness.
Dowghter, 28/32, daughter.
Dowm, 4/27, dumb.
Dowtest, 17/21, doubttest.
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Dowstow, 125/23, drawest thou.
Drawht, 111/8, draught.
Drede, 59/16, dread.
Dreedeles, 88/32, fearless.
Dredful, 95/1, timid.
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Dressyth, 110/32, directeth.
Dryf, 19/15, drive.
Dul, 3/28, to become dull.
Durablete, 78/2, durableness.
Dure, 58/4, 76/13, 77/6, endured, to last.
Dureth, 58/30, endureth.
Duske, 2/18, dusky.
Dwwe, 14/17, due, orderly.
Dwwelely, 14/19, duly.
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Dylysyos, 24/31, delicious.
Dyomedes, 115/5, Diomedes.
Dyrk, 65/19, dark.
Dyrke, 60/16, evil, wicked.
Dyrked, 8/19, darkened.
Dysmaye, 24/5, dismay.
Dyspeyre, 20/7, despair.
Dyvydyd, 105/14, divideth.
Dyvynenge, 122/8, divination.
Dyvynor, 122/8, diviner.
Eched, 60/27, increased.
Echynnys, 64/16, sea-urchins.
Eclypse, 103/19, eclipse.
Eftsones, 54/10.
Egal, 47/14, equal.
Egaly, 122/4, equally, evenly.
Egalyte, 29/14, equality, evenness.
Egge, 86/19, edge.
Egre, 109/14, divideth.
Egreablete, 29/14, goodwill.
Egren, 109/29, urgently excite.
Ek, 60/27, also.
Elde, 1/9, old age.
Elden, 44/1, become aged.
Eldere, 70/15, 134/24, older.
Eldres, 40/27, 61/27, forefathers.
Eldyradyr, 28/2, grandfather.
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Elles, 17/9, else.
Elyne, 114/16, Helen.
Embelysed, 32/15, embellished, adorned.
Emperice, 37/25, empress.
Empricpented, 130/31, imprinted.
Emted, 2/7, exhausted.
Enander, 115/13, Evander.
Enbasshinge, 86/1, a debasing.
Enbracest, 32/21, embracest.
Enbraseth, 128/15, embraceth.
Encharged, 139/8, imposed.
Enchaunteresse, 95/31, enchantress.
Enclynynge, 79/4, embracing.
Encres, 13/4, increase.
Endamagen, 9/13, damage.
Enditen, 1/3, to indite.
Endyd, 98/31 [dedid = made dead, in Dr. Morris's edition].
Enformasyoun, 20/15, instruction.
Enformedest, 62/28, 115/30, entangled, intertwined, perplexed.
Enlaced, 7/18, bindeth.
Enoyned, 24/29, anointed.
Enpeyrn, 95/28, 108/27, impair.
Empoysonynge, 6/18, poisoning.
Empreynted, 129/20, imprinted.
Ensamemple, 4/5, example.
Ensampler, 65/20, exemplar.
Ensampyles, 58/32, examples.
Enstablysshed, 105/7, established.
Entalenten, 130/25, excite.
Entechched, 94/4, defiled, polluted.
Entente, 10/20, intention.
Entenden, 117/3, to intend.
Entendynge, 4/17, intent, looking steadfastly on.
Entensyn, 17/28, intention.
Ententes, 3/10, endeavours, labours.
Ententysf, 6/33, 19/24, attentive.
Ententily, 81/17, attentively.
Entre, 18/15, 20/14, beginning.
Entrechaunged, 102/20, interchanged.
Entrechaungynge, 14/18, 26/32, 102/31, 117/30, interchanging.
Entrecommunynge, 44/33, commerce, communication.
Entrelaced, 82/25, intermingled, entangled.
Entremedled, 42/21, intermixed.
Entremetith, 82/11, intermeddleth.
Envenymeth, 94/10, poisoneth, infecteth.
Envyronynge, 44/12, 112/3, encirclement, circumference.
Envyrondynge, 44/12, 112/3, encirclement, circumference.
Epicurians, the, 6/5.
Epicurus, 52/20.
Ercules, 22/29, 59/20, surrounded.
Ere, 1/15, ear.
Ere, 56/14, plough.
Eres, 49/16, ears.
Eritage, 6/2, heritage.
Erste, 75/8, first.
Erthelyche, Erthelyethe, 41/8, 54/17, earthly.
Erudice, 84/32, Eurydice.
Escapin, 28/13, escape.
Eschaufed, 14/15, 16/8, become hot, burned.

Eschaufen, 57/30, make hot, chafe.

Eschaufet, 110/16, hot, warm.

Eschwe, 59/15, avoid.

Eschueth, 76/15, escheweth.

Eschwen, 113/7, eschew.

Est, 14/4, east.

Est sones, 54/10, for 'Eftsones.'

Estabylshed, 9/8, established.

Estable, 27/4, stable, firm.

Estat, 14/15, 20/3, estate, state.

Estatutes, 20/22, statutes.

Estere, 16/19, more easy.

Esterne, fro eterne, 119/4, 121/10, 134/10, eternal, from eternity.

Eternite, 133/19, eternity.

Ether, 101/4, either.

Ethna, 35/22, 40/23, Etna.

Etin, 84/21, eat.

Eufrates, 117/23, Euphrates.

Eurippe, 22/5, Euripus.

Eurus, 30/28, 95/10, the wind.

Eurydypys, 62/18, Eurydipes.

Even, 35/5, evening.

Evenelyc, Evenliche, Evenlyk, 16/9, 89/17, 111/23, evenly.

Everich, Everych, 6/6, 28/7, 77/3, every.

Everydel, 6/12, 20/34, all, every way, everything.

Eve sterre, 14/2, evening star.

Excercen, 41/18, to exercise, practice.

Excercitation, 109/8, exercise.

Excussion, Excussyon, 8/15, 40/3, execution.

Exil, Exilinge, 6/18, 29/9, exile, banishment.

Exiteth, 130/29, exciteth.

Eyen, 2/5, 63/22, eyes.

Eyr, 31/6, 103/13, air.

Eyres, 28/30, heirs.

Faaden, 93/11, fade.

Fabrycius, 47/15, Fabricius.

Faders, 11/24, fathers.

Faigne, Feigne, 71/3, feign.

Falsnesse, 15/33, falsity.

Famuleres, Famyleres, 6/14, 11/17, familiaris.

Famylaryte, 20/5, familiarity.

Fantesye, 36/21, fancy, inclination.

Fason, 49/8, fashion.

Fastere, 18/30, quicker.

Fastne, 14/32, 87/15, fasten.

Fastned, 5/18, fastened.

Fawht, 115/10, fought.

Faylyde, 51/10, failed.

Faylynge, 134/16, ending.

Fayr, 20/10, fair, good.

Feblerc, 65/9, feeble.

Feblesse, 59/25, 63/27, 87/29, feebleness.

Fecele fold, 20/4, manifold.

Feelynge, 76/17, living.

Feerse, 114/24, fierce.

Fefferedest, 26/1, paid tribute to, endowedst.

Felawe, 57/3, fellow-worker.

Felawes, 48/22, fel lows.

Felawshipith, 86/31, accompanyeth.

Felistow, 7/20, feelest thou.

Fellyche, 26/28, fiercely.

Felleshe, 16/27, fierce ness.

Felones, 11/16, 71/19, wicked, depraved.

Felones, 7/13, felons.

Felynies, 96/31, crimes.

Fer, Ferre, 15/6, far.

Ferne, 14/32, make firm.

Fermely, 122/16, firmly.

Fern, 50/24, ferns, weeds.

Ferne, 47/9, far-off, distant.

Ferthe, 44/17, fourth.

Fertherest, 106/14, furthest.

Fesissien, 5/17, physician.

Festyvaly, 46/10, gaily.

Fette, 36/22, fetched.

Fey, 87/31, faith, truth.

Feynede, 46/17, feigned.

Feynen, 134/27, to feign.

Feynest, 20/2, fainest.

Fichelched, 78/28, fixed, implanted.

Fille, 33/23, abundance.

Flambre, Flawmbe, Flambe, 26/22, 40/23, 103/11, 111/18, flame.

Fleene, 118/15, to be shunned.

Fleene, 30/33, fly from.

Fleeces, Fleyes, 35/7, 35/9, fleece.

Flemne, 19/16, banish.

Flen, 66/15, 97/33, to fly, fly from.

Fles, 36/18, fleece.

Fleten, Fletry, Fletryne, 18/22, 19/11, 56/11, 107/8, 117/29, pass away, flow.
Fleth, 62/23, flies.
Fletith, 4/10, aboundeth.
Flettynge, 27/2, changing, fickle.
Flitte, 55/20, 67/3, remove.
Floteryn, 78/23, float.
Floterynge, 68/15, floating.
Flowren, 102/12, flourish.
Flowrith, 85/24, flourisheth.
Flyttyng, 21/13, 63/120, fleeting, changing, fickle.
Foddre, 115/4, fodder.
Foleyn, 52/27, act foolishly.
Folneith, Folweth, 61/15, 71/7, followed.
Folyly, 6/30, 107/8, foolishly.
Fookkes, 8/26, folk, people.
Fool, 4/15, fool.
Fool, 24/15, full.
Fooldesthow, 82/27, foldest thou.
Forbrak, 85/10, broke, interrupted.
Fordoon, 49/8, undo, destroy.
Fordryven, 6/25, driven about.
Forechevyd, Forheved, 10/3, 133/9, forehead.
Foreyne, 9/30, foreign.
Fogoon, 63/7, foreign.
Forknowyne, 138/21, foreknowledge.
Forleften (pret. of forleve), 5/4, left.
Forlete, Forleten, Forletyn, 2/18, 56/15, 61/30, to forsake, leave, neglect.
Forlong, 93/1, furlong.
Forlorn, 94/22, lost.
Forlyved, 61/29, living.
Forlyven, 61/20, degenerate from.
Forpampred, 36/5, overpampered.
Fors, 38/13, force; 'no for,' no matter.
Forscyde, 10/8, 128/25, foresaid.
Forswerynge, 14/24, perjury.
Forthere, 28/15, 90/13, to further, promote.
Forthi, Forthy, 6/24, 18/19, 28/16, therefore.
Forthinke, 28/15, grieved, sorry.
Fortroden, 85/25, trodden upon, trampled.
Fortuit, 117/11, fortune.
Fortune, the blind goddess, 20/33.

Fortunel, 117/32, fortuitous.
Fortunous, 17/11, 29/31, 102/26, fortuitous.
Fortunows, 17/9, fortunes.
Forward, 54/32, foremost.
Forwes, 36/12, furrows.
Forwh, 132/30, furrow.
Forwitere, 138/34, foreknower.
Foryeeten, 18/20, forgotten.
Foryetinge, 45/20, forgetfulness.
Foryetyng, 18/17, 79/20, forgetting.
Foundement, 77/5, foundation.
Fowle, 14/30, 31/12, 52/35, bad, foul.
Fowlste, 7/3, foulest.
Fownden, 62/14, found.
Fowndyn, 30/26, establish.
Fram, 14/14, from.
Freele, 41/14, 48/11, frail.
Frelenesse, 87/30, frailty.
Freten, Fretyn, 53/31, 114/25, 115/6, devour, eat up.
Frounce, 5/1, frounce.
Fruchefyng, 3/4, fruitful.
Fructes, 82/20, fruits.
Fruit, 23/12, fruit.
Fulfyl, 56/4, fulfilled.
Fulfyllen, 12/34, 25/32, satisfied.
Fulfyllynge, 62/2, satisfying.
Furijs, 84/15, the three Furies.
Futures, adj. pl., 135/17.
Fwonde, 18/15, found.
Fychchen, 31/2, 69/6, fix, fasten.
Fylonye, 56/28, villainy.
Fylthe, 10/11, vileness.
Fyn, 54/20, 78/35, end.
Fynshed, 97/11, finished.
Fyrthest, 106/19, furthest.

Gabbe I?, 34/22, am I deceived?
Gaddered, 88/15, gathered.
Gadery, 16/25, gather.
Gaines, 90/6, gains, rewards. L. leuia aut ludicra praemia.
Galentyne, 36/16, a dish in ancient cookery made of sopped bread and spices (Halliwell).
Galles, 37/17, galls.
Gapeden, 9/19, to desire, be greedy for.
Gapynges, 24/18, desires.
Garneament, 6/1, garment.
Gastnesse, 59/13, terror, fear.
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Ha, 81/1, have. Habownden, 13/20, abound.

Honyede, 103/5, to make heavy.
Heye, Heygh, 47/13, 92/13, 103/13, high.
Heyere, 111/9, higher.
Heyeste, Heyiste, 2/22, 128/15, 113/6, highest.
Heyhete, 5/7, called.
Heyhte, 86/21, 111/12, height.
Heyoste, 47/14, highest.
Held, 24/8, pour.
Hekte, 25/31, called.
Hit, 121/22, it.
Holden, 46/22, held.
Holdestow, 21/8, holdest thou.
Holsom, 17/19, 35/11, wholesome.
Holy howses, 9/34, sanctuaries for refuge.
Holyly, 70/24, wholly, entirely.
Homer, the sweet-mouthed, 119/7.
Hond, 36/10, hand.
Hongyr, 56/1, hunger.
Honte, 64/9, hunt.
Honjetde, 54/2, honied.
Hool, Hoole, 66/13, 69/31, whole.
Hoolnesse, 107/19, wholeness.
Hooly, 14/22, holy.
Hoomlich, 83/8, homely.
Hoope, 10/34, 19/16, hope.
Hoore, 1/71, hoary.
Hoote, 14/8, hot.
Hoot yren, 10/4, hot iron. [Dr. Morris's edition reads "hoke of iren" = "iron hook."]
Hors, 50/29, horse.
Hoyvd, 137/26, behoved.
Howndes of the palisse, 9/17, the officers of the palace.
Hows, 52/26, house.
Humblesse, 63/4, humility.
Hungry tyme, 9/11, time of famine.
Hurtelith, Hurtelyn, 20/12, 130/16, to rush against, oppose.
Hust, 35/17, hushed.
Hy, 19/12, high.
Hyden, 64/7, set.
Hydere, 117/9, hider.
Hyen, 78/25, come together.
Hyene, 39/3, hyæna.
Hyere, 2/13, higher.
Hyhten, 5/10, 43/20, 115/1, called.
Hyhteth, 4/9, adorneth.
Hyr, 53/26, their.
Hyre, 1/19, her.
Hyye, 14/13, high.

Iben, 126/10, been.
Iblamyd, 3/16, to be blamed.
Ibowed, 107/6, bent, turned.
Ibowht, 84/25, bought.
Icawht, 74/5, caught, entangled.
Icorromped, 118/22, corrupt.
Icovered, 103/16, covered.
Idowted, 127/14, doubted.
Idra, 115/6, Hydra.
Ifelawshiped, 42/9, associated, united.
Iflyt, 4/2, flitted, removed.
Igetyn, 24/16, gotten.
Ihardy, 103/24, hardened.
Ihevyd, 133/10, raised, heaved.
Ihydd, 96/3, hidden.
Ijoignyd, 42/10, joined.
Ikountynued, 132/30, continued.
Ilad, 25/26, 134/20, led.
Ileten, 101/16, permitted.
Ilorn, 48/27, lost.
Imaked, 68/21, 134/24, made.
Imedled, 17/11, mingled.
Imperial, 3/20, august.
Imperisse, 85/24, empress.
Imperiye, 40/25, government.
Impetrent, 123/21, obtain. [See Dr. Morris's note on Emprenten.]
Implieth, 117/32, enfoldeth, enclosed.
Inconvenyent, 123/1, inconvenience.
Inde, 95/20, India.
Indus, 74/15, the river.
Infected, 103/14, infected.
Infinite, Infynyte, 105/12, 134/1, infinity, without end.
Infirme, 119/9, feeble.
Infortune, 62/19, 86/13, misfortune.
Inmoevablete, 134/28, immobility.
Innerest, Inneryste, 106/10, 107/26, innermost.
Inowgh, Inowh, 7/26, 36/11, enough.
Inparfyt, 69/23, imperfect.
Impressed, 130/12, impressed.
In somme, 10/12, in the end.
Instance, 130/22, presence.
Insyhte, Inshyte, 18/34, 124/7, insight.
Intesse, 40/9, interest.
Inwith, 21/21, within.
Iplied, 5/1, pleated, folded.
Iplownged, 111/19, plunged.
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Iproeved, 134/10, proved.
Isene, Iseyn, 56/29, 124/32, 127/18, seen.
Isent, 5/10, sent.
Ishad, 35/17, 54/5, 102/15, shed, scattered.
Ishet, 132/26, shut.
Ishewyd, 33/7, 70/2, shown.
Isped, 125/8, made clear, determined.
Issest, 82/27, issued.
Issw, 17/3, issue.
Istrengthed, 136/14, strengthened.
Ithewed, 108/22, behaved.
Ithrogen, 44/27, pressed, squeezed.
Itowched, 16/3, touched.
Itreted, 102/14, handled, performed.
Iwist, 120/19, 127/10, 28, known.
Iwitnessed, 134/9, witnessed.
Jangelynge, 53/32, chattering.
Jape worthi, 122/8, ridiculous.
Joignen, 88/32, to join.
Jolyte, 12/12, pleasure.
Jowwes, 9/19, jaws.
Joyngture, 32/5, juncture, joining.
Jubyter, 23/33, Jupiter, Jove.
Jube, 35/14, cut.
Javes, 5/11, caves.
Jawth, 23/24, caught.
Kacns, 115/13, Cacus.
Kalm, 23/13, calm.
Kaptevite, 23/28, captivity.
Kartere, 126/28, carter, coachman.
Kartes, 126/29, carriages.
Karve, 35/14, cut.
Kaves, 5/11, caves.
Knowstow, 4/23, knowest thou.
Klowdes, 119/14, clouds.
Klyfte, 65/1, cleft.
Knettyng, 116/15, knitting.
Knoleche, 87/1, knowledge.
Knowlechinge, 130/23, knowledge.
Knowy, 131/32, knowledge.
Knowyng, 18/5, 34/11, 48/25, knowledge.
Knyt, 59/29, 86/32, knight, soldier.
Kontek, 101/28, contest, strife.
Korn, 50/24, corn.
Korven, 2/26, 6/9, cut, rent, tear.
Konde, 115/9, could.
Kragges, 117/24, crags.
Kreib, 17/26, crept.
Kunnyng, 10/8, knowledge.
Kuttyng, 104/11, 114/20, cutting.
Kyd, 37/16, known.
Kyned (of), 34/12, naturally.
Kyndeli, Kyndeliche, 79/15, 89/4, naturally.
Kynredes, 28/25, 47/11, kindred, families.
Kythen, 40/1, make known, show.

Kachche, 64/7, catch.
Kacus, 115/13, Cacus.
Kalm, 23/13, calm.
Kaptevite, 23/28, captivity.
Kartere, 126/28, carter, coachman.
Kartes, 126/29, carriages.
Karve, 35/14, cut.
Kaves, 5/11, caves.
Kawth, 23/24, caught.
Knytyfs, 119/1, caitiffs.
Kembd, 14/24, 58/20, combed.
Kene, 38/27, sharp.
Kerve, 50/23, cut.
Keye, 81/12, helm.
Klennesses, 105/1, clearness.
Klothinge, 32/33, clothing.
Klowdes, 119/14, clouds.
Klyfte, 65/1, cleft.
Knettyng, 116/15, knitting.
Knoleche, 87/1, knowledge.
Knowlechinge, 130/23, knowledge.
Kynredes, 28/25, 47/11, kindred, families.
Lache, 95/3, slow, lazy.
Lad, 28/25, 126/19, led.
Laddres, 2/24, ladders.
Lafte, 48/23, left.
Lakkit, 88/3, lacketh.
Lambyssh, 37/20, lamblike.
Languesse, 96/27, languish.
Languyssest, 20/1, languishest.
Langwissyng, 101/19, languishing.
Lappe, 4/33, flap.
Largesse, 31/18, liberality.
Lasse, 68/32, less.
Last, 28/23, lasteth.
Lat, 19/26, 54/8, let.
Late, 103/11, last.
Laued, 84/8, sang.
Laus, Lavse, 30/32, 106/21, loose, free.
Leche, 7/23, 89/25, physician, doctor.
Leef, 25/14, dear.
Leese, Leesyn, 29/29, 30/9, 55/27, 110/2, lose.
Leeseth, 14/2, loseth.
Leest, 29/8, smallest.
Leest yeve, 126/11, least way, least wise.
Leesynge, 109/34, loss.
Leesynge, Leesynge, 10/28, 121/28, lies, falsehoods.
Leeves, 14/10, leaves (of trees, etc.).
Lemes, lymes, 95/27, 96/2, limbs.
Lengere, 41/1, 75/32, longer.

Knowy, 131/32, knowledge.
Knowyng, 18/5, 34/11, 48/25, knowledge.
Knyt, 59/29, 86/32, knight, soldier.
Kontek, 101/28, contest, strife.
Korn, 50/24, corn.
Korven, 2/26, 6/9, cut, rent, tear.
Konde, 115/9, could.
Kragges, 117/24, crags.
Kreib, 17/26, crept.
Kunnyng, 10/8, knowledge.
Kuttyng, 104/11, 114/20, cutting.
Kyd, 37/16, known.
Kyned (of), 34/12, naturally.
Kyndeli, Kyndeliche, 79/15, 89/4, naturally.
Kynredes, 28/25, 47/11, kindred, families.
Kythen, 40/1, make known, show.

Lache, 95/3, slow, lazy.
Lad, 28/25, 126/19, led.
Laddres, 2/24, ladders.
Lafte, 48/23, left.
Lakkit, 88/3, lacketh.
Lambyssh, 37/20, lamblike.
Languesse, 96/27, languish.
Languyss est, 20/1, languishest.
Langwissyng, 101/19, languishing.
Lappe, 4/33, flap.
Largesse, 31/18, liberality.
Lasse, 68/32, less.
Last, 28/23, lasteth.
Lat, 19/26, 54/8, let.
Late, 103/11, last.
Laued, 84/8, sang.
Laus, Lavse, 30/32, 106/21, loose, free.
Leche, 7/23, 89/25, physician, doctor.
Leef, 25/14, dear.
Leese, Leesyn, 29/29, 30/9, 55/27, 110/2, lose.
Leeseth, 14/2, loseth.
Leest, 29/8, smallest.
Leest yeve, 126/11, least way, least wise.
Leesynge, 109/34, loss.
Leesynge, Leesynge, 10/28, 121/28, lies, falsehoods.
Leeves, 14/10, leaves (of trees, etc.).
Lemes, lymes, 95/27, 96/2, limbs.
Lengere, 41/1, 75/32, longer.
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Leten, 5/26, to leave; 48/18, to esteem.
Leve, 99/25, permission, leave.
Leveful, 5/26, 10/27, 96/16, lawful, allowable.
Leven, 98/19, believe.
Lever, 4/24, more likely.
Levereth, 24/23, liveth.
Leveth, 108/9, alloweth, giveth.
Levyng, 7/5, 34/12, living, daily life.
Liggeth, 47/19, lieth.
Liggynge, 114/25, lying.
Litargy, 4/28, lethargy.
Litestate, 38/17, a dyer.
Lith, 129/30, lieth.
Lithly, 95/4, light.
Lithly, 126/26, quickly, easily.
Loeketh, 21/16, looketh.
Lokyn, 87/16, look.
Lookynge, 4/18, 5/18, 74/17, 126/31, sight.
Lor, 13/21, a wretch.
Lorn, 23/7, 34/33, lost.
Lorshippe, 58/23, lordship, power.
Loth, 27/29, loath.
Lucifere, Lucyfer, 14/5, 50/28, 111/20, Lucifer, the morning star.
Lukan, 108/17, Lucian.
Luxuries, 62/8, luxuries.
Lybye, 115/13, Libya.
Lydyens, 23/23, the Lydians.
Lye, 26/5, lay.
Lyfly, 2/6, lifelike.
Lyhete goodes, 1/17, temporal goods.
Lyhtes, 14/2, lights.
Lybhnethe, 99/23, enlighteneth.
Lykerous, Lykoros, 37/27, 57/4, lecherous.
Lykned, 10/5, 94/31, likened.
Lykynges, 20/31, pleasures.
Lymes, 55/33, limbs.
Lynage, 28/25, lineage.
Lyouns, 55/23, lions.
Lyssheth, 22/11, laughts at.
Lythly, 6/30, 35/4, easily.
Lythness, 33/3, 77/11, light, brightness.
Lytyul, 17/15, little.

Maad, 27/30, weary, dejected.
Madyr, 36/17, a red dye.
Magestrat, 57/1, magistracy.
Maked, 2/14, 10/33, made.
Maledeye, 3/6, disease.
Malefice, 12/33, sorcery.
Malice, 12/31, wickedness.
Manassinge, Manasyngge, 30/29, 92/14, threatening, menacing.
Manesses, 7/8, 21/18, menaces.
Marchus tullius, 45/2, 125/4, Marcus Tullius Cicero.
Mareys, Marys, 44/21, 76/24, marsh.
Margaretes, 74, note 4, pearls.
Marmorike, 95/17, part of Libya, between Cyrene and Egypt.—Lempriere.
Maryage, 114/15, marriage.
Maryes, 76/31, pith, marrow (meat).
Mast, 36/7, beech nuts.
Maugre, Mawgre, 55/18, 21, in spite of.
Maysteresse, 10/17, mistress.
Maystow, 18/9, 77/3, mayest thou.
Maysttrye, 8/19, masterhood.
Mech, 24/15, 30/15, much.
Mede, 72/2, meed, reward.
Medleth, 19/7, 74/16, 95/13, mixeth.
Medlynge, 12/17, mixing.
Meedes, Meedis, 35/20, 90/6, rewards.
Meene, 68/27, mean; 114/4, the mean, or middle path.
Meenelyche, 19/2, moderate.
Melle, 36/6, mill.
Menbrys, 61/25, bodies.
Meneden, 116/23, meant, intended.
Menelaus, 114/16.
Meracle, 104/5, miracle.
Mercurie, 95/21, Mercury.
Mermaydenes, 3/13, mermaids.
Mervayles, 6/14, 66/1, pleasing.
Mervaylenes, 83/23, to marvel.
Mervelaynge, 5/14, wondering.
Mery, Merye, 31/2, 66/1, pleasant.
Meryly, 46/10, pleasantly.
Merynesse, 52/4, pleasure.
Meschef, 27/20, mischief.
Mesure, 2/11, stature.
Mesuren, 51/27, to measure.
Mesures, 35/2, fruits of the earth; 53/24, meats, food.
Meward, 1/19, towards me.
Meyne, 38/1, 86/4, servants, domestics.
Misericorde, 84/23, mercy, pity.
Mo, 93/33, more.  
Moche, 13/5, many.  
Mochel, 38/11, 62/13, great.  
Mochel, 32/12, much.  
Moedes, 20/24, L. modos, measures, tunes, strains.  
Moene, 4/1, the Moon; 111/15, the clerk of the Moon.  
Moevable, 103/26, mobile, fickle.  
Moeven, Moevyng, 4/5, 62/7, 134/29, to move, moving.  
Mokeren, 31/17, hoarding up.  
Mokeste, 66/19, trouble, grief.  
Monstre, 20/5, prodigy.  
Moore, 100/24, greater.  
Moost, 6/27, 29/6, chief, most.  
Moot, 27/31, 30/7, must.  
Morter, 36/15, mortar.  
Morwe, 14/4, morning.  
Mosten (pl.), 129/22, must.  
Mosthow, 75/21, must thou.  
Mot, 60/10, must.  
Mot, Moten, 28/11, 59/6, might.  
Mous, 41/19, mouse.  
Mowe, 19/3, 25/3, may.  
Mowen, 16/18, 19/5, be able.  
Mowht, 8/5, mouth.  
Mowinge, 92/1, moving, motion.  
Mowrnyng, 54/5, mourning.  
Mowyng, 97/1, ability, power.  
Moyste, 30/31, 111/24, moist, soft.  
Muable, 104/28, movable.  
Musculis, 131/9, mussels.  
Musuciens, 42/19, musicians.  
Musus, Mysus, 41/10, 11, mice.  
Musyce, 20/23, Music.  
Musycke, 20/23, Music.  
Mutabylte, 63/21, changeableness.  
Mutacyouns, 18/22, changes.  
Myhtestow, 6/19, thou mightest.  
Myntyng, 3/29, purposing, endeavouring.  
Mynstreth, 61/23, administers.  
Myrthes, 102/28, pleasures.  
Myrye, 113/9, pleasant.  
Mys, 102/20, badly, wrongly.  
Mysyseyes, 8/32, grievances, troubles.  
Mysknowyng, 48/13, 79/17, ignorant, ignorance.  
Mystorneth, 54/22, misturneth, misleadeth.  
Mys wyes, 79/2, 116/6, wrong paths.  

Nadris, 132/31, adders, snakes.  
Nake, 115/21, to make naked.  
Nameles, 102/11, unrenowned.  
Namelyche, 97/4, especially.  
Narice, 95/11, Narycia, or Naryx.  
Nart, 15/7, art not.  
Narwh, 44/26, narrow.  
Nas, 17/24, 36/9, was not.  
Nasyoun, 44/29, 57/26, nation.  
Nat, 1/13, 15/7, not.  
Nathelis, Nales, 2/25, 21/6, 81/18, nevertheless.  
Naturely, Natureli, 14/22, 75/23, 118/13, naturally.  
Natyeth, 1/16, refuseth.  
Ne, 67/6, know.  
Necessedan, 68/14, necessitated.  
Nedly, 66/8, of necessity.  
Nedy, 22/27, in need.  
Negardye, 39/21, misers.  
Negh, 106/8, nigh.  
Nel, 80/16, will not.  
Nembrot, 37/29, Nimrod.  
Nere, 5/26, 17/17, were not.  
Nero, 43/7, 58/19, 59/27, the emperor.  
Nethereste, 2/20, 25, lowest, nethermost.  
Neweliche, 95/18, newly.  
Newith, 106/32, reneweth.  
Neigh, 103/8, nigh.  
Ney, 80/16, will not.  
Nemyshebour, 25/14, 45/17, neighbour.  
Nhyth, 14/3, night.  
Nil, 84/21, will not.  
Nis, 6/29, 31/12, 122/17, is not.  
Nobely, 2/24, perfectly.  
Noblesse, 28/25, nobleness.  
Noblye, 23/30, nobility, nobleness.  
Node, 59/6, need.  
Nolde, 24/13, 29/15, 55/6, would not.  
Nolden nat, 9/33, would not.  
Nomyus, 56/25, Nonius, a Consul of Rome.  
None, 3/1, 77/8, no.  
Nonepower, 69/7, impotence.  
Noryse, 5/18, nurse.  
Noryssene, 61/29, nurse, nourish.  
Noryssed, 4/19, nourished.  
Noryssynge, Noryssyng, 32/25, 76/30, nourishment, support.
Not, 17/20, 52/25, know not.
Noteful, 3/15, useful.
Nother, 124/29, neither.
Nothus, 43/22, 50/27, the south wind.
Notus.
Nowher, 57/29, nowhere.
Nowhmyr, 4/3, 68/22, number.
Noyes, 61/27, to brag, boast, make a noise about.
Nye, 115/21, foolish.
Nyht, 87/3, night.
Nylynge, 76/11, 118/19, being unwilling.
Nynt, 88/9, wilt not.
Nyyst, 80/9, knew not.
0, 31/23, a, one.
Obeyesaimt, 8/5, 21/33, obedient.
Objecte, 130/24, presented.
Occian, 118/18, ocean.
Ocupye, 114/4, to seize.
Offence, 86/19, hurt, damage.
Offencion, 13/3, offence.
Offense, 57/2, offending.
Oftyme, 109/1, oft-times.
Olyfaunt, 63/13, elephants.
Onknowyn, 36/6, unknown.
Oo, 15/14, 74/2, one.
Oonis, 122/20, once.
Oonly, 133/5, only.
Oonly, 105/16, united.
Oores, 35/14, oars.
Oost, 6/28, host, number.
Oostesse, 95/23, hostess.
Oother, 5/15, 34/2, other.
Ootherways, 128/5, otherwise.
Opnen, 116/2, to open, show.
Opylion, 9/30, one of Boethius's accusers.
Or, 4/31, 62/16, 97/7, ere, before.
Ordene, Ordene, 80/25, 86/3, 108/16, orderly.
Ordoure, 81/24, 86/4, ordainer.
Ordinat, 7/4, ordered, settled.
Ordure, 19/10, filth.
Orphelyn, 25/12, orphaned.
Orpheus, 83/28, the poet.
Ostelments, 33/21, furniture, goods.
Outrely, 23/2, utterly.
Overcomere, 4/3, conqueror.
Overmochel, 62/13, over much, very much.
Overold, 6/21, very old.
Overthrown, 13/23, prostrate.
Overthrowyne, 13/23, 47/3, 109/28, forward, headstrong.
Overtymeliche, 1/11, untimely.
Overwelneeth, 26/31, tosest, rolled.
Owen, 70/19, ought.
Owh, 17/18, 87/20, the exclamation "O!"
Owtest, 6/24, 48/18, ought.
Owtereste, Owtterest, 48/16, 70/1, extremest, remotest.
Owterly, Owtrely, 19/26, 47/19, 85/9, 112/17, utterly.
Owtrage, 33/24, 35/4, 36/5, excess.
Owtrayen, 61/19, 'ultra viare,' go or diverge from?
Owtthorw, 7/10, out through.
Oystys, 131/9, oysters.
Paale, 26/24, pale, vanishing away.
Paas, 12/11, paces.
Paied, 36/3, satisfied.
Painted, 87/3, depicted.
Palys, 15/22, pale; 17/27 (L. uluta ualle robere).
Palyt, 26/22, paleth.
Papynian, 59/29, Papinian.
Parchemyn, 129/22, parchment.
Parfit, Paryfyt, 4/20, 28/20, 65/5, perfect.
Parfytlyche, Parfytly, 68/20, 104/10, perfectly.
Parsoneres, 132/15, sharers, partakers.
Parthes, 45/5, the Parthians.
Partles, 93/20, without a share.
Party, 29/8, part.
Paulyn, Pawlus, 91/6, 23/27, a Consul of Rome.
Paysyble, 36/1, peaceable.
Pees, 111/13, peace.
Pene, 53/23, Phoenicia, L poeni leones.
Peraventure, 11/13, peradventure.
Percen, 63/23, 96/7, to pierce.
Percyens, 23/27, Persians.
Perdurable, 2/16, 13/29, 27/3, imperishable.
Perdurablely, 77/7, 128/14, everlast ing, imperishably.
Perdurablete, 45/23, immortality.
Performe, 52/29, afford, furnish.
Perise, 44/3, perish.
Periseth, 76/6, perisheth.
Perles, 64/12, pearls.
Perturba, 18/33, perturbation.
Perturbacyon, Perturbasyoun, 3/25, 16/17, perturbation.
Perverted, 6/15, destroyed.
Pesyble, Pesysyble, 15/2, 69/9, quiet, placid.
Peyne, 9/20, 12/1, 122/24, punishment.
Peyntyd, 87/4, painted.
Phoebus, 5/13, 16/21, 86/31, Phæbus.
Philosophy, as she appeared to Boethius, 2, et seq.; her discourse with Boethius, 5, et seq.
Pictagoras, 12/24, Pythagoras.
Pitowsly, 23/28, piteously.
Pittyth, 109/30, pitteth.
Plato, 5/32, 8/5, 68/3, 79/31, 80/1, 134/15.
Playnynges, 22/19, complainings.
Plente, 134/32, fullness.
Plenteously, 16/4, abundantly.
Plentivos, 50/22, yielding abundantly, fertile.
Plentyvous, Plentyvos, 3/4, 4/10, 52/29, plentiful, affluent.
Pleten, 22/16, argue, plead.
Pletynges, 55/22, pleadings, debates.
Pleysthow, 82/24, playest thou.
Pleyne, 11/10, 21/1, complain.
Pleyned, 84/4, complained.
Pleynesthow, 25/2, complainest thou.
Pleyynly, Pleynlyche, 18/15, 46/4, plainly.
Pleyntes, 86/15, complaints.
Pleyyth, 21/3, playeth.
Plownged, 3/18, 51/29, plunged.
Plowngen, 64/18, plunge.
Plowngy, 5/8, 50/28, wet, rainy.
Poliphemus, 114/24, Polyphemus.
Polut, 12/18, polluted.
Pool, 103/9, the North Pole.
Porcionables, 68/22, proportionably.
Porysmes, 71/34, axioms.
Pose, 107/25, 126/1, to put a case.
Postum, 56/25, imposthume.
Powere, 53/2, power.
Pownage, 36/7, pasturage.
Powste, 102/15, power.
Poyntel, 2/3, 129/25, style.

Predestynat, 119/5, predestined.
Prescience, 135/19: L. praescience tian or praevidentiam, some MSS.; tho' most read praesentiam.
Presensse, 134/35, presence.
Presentarye, 134/26, present.
Presyous, Presios, 25/15, 56/13, precious.
Preterit, 133/24, preterite, past; pl. 'preterites,' 135/16.
Preterie, 9/14, the imperial body-guard.
Preveu, 94/32, secret.
Proyeden, 83/12, prayed to.
Prayedest, 16/11, didst pray.
Preyere, 84/12, prayer.
Preyses, 21/9, precious.
Preysynge, 60/26, praising.
Prikke, 44/13, point.
Pris, 25/24, price.
Prisen, 10/29, estimate, judge.
Probasyons, 20/24, times: Addit. MS. 10,340 'prolasions'; 'Pro lation: f. a pronouncing, vitorance, delierie of words.'—Colgrave. The Latin is 'nume leiuiores nume grauiiores modos succinat.'
Procede 2/13 ['? percede, pierced].
Processes, 70/18.
Proeve, 120/3, approve.
Proeved, 69/23, proved.
Proeven, 70/24, to prove.
Pronostik, 39/22, prognostic.
Proposicions (Euclid's), 71/33.
Prosper, 8/25, proper.
Provostrye, 58/4, provostship.
Prykke, 78/29, point.
Prykketh, 66/20, pricked.
Prys, 44/11, 99/29, praise.
Prys, 123/14, price, value; "worthi of prys," 15/29, precious.
Pryson, 102/17, prison.
Pryve, 26/4, 54/11, private, privy, secret.
Publissed, Pupllisen, 45/17, 77/4, to publish, spread, propagate.
Punyssh, 14/19, to punish.
Proposede, 137/22, proposed.
Purpre, Purpure, 16/26, 92/13, purple.
Purpres, 58/20, purple clothes.
Purpyr, 36/11, the Tyrian purple dye.
GLOSSARIAL AND GENERAL INDEX.

Purveyable, 53/21, provident, foreseeing.
Purveyed, Purvyed, 13/7, 120/12, ordained, foreseen.
Purvyance, Purvyancc, 78/5, 104/17, 106/2, 135/23, providence.
Putte, 85/2, pit.
Pyme, 38/7, a kind of drink.

Quereles, 55/22, complaints.
Quyk, Qwyke, 104/15, 130/13, living.
Quyene, 39/11, queen.
Quyerne, 36/6, a mill.

Rafte, 114/32, bereft.
Rather, 20/1, earlier, former.
Ravaynour, Ravynere, 7/2, 94/2g, plunderer.
Ravenne, 10/2, the city of Ravenna.
Ravesynge, 14/32, ravishing, carrying off.
Ravyne, Raveyne, 9/1, 21/17, plunderer, rapine.
Ravysse, 6/6, to snatch.
Ravysst, 6/29, misled.
Remenbresthow, 18/7, rememberest thou.
Remordith, 109/5, vexeth, troubleth.
Remuable, 131/11, able to remove from one place to another.
Remwed, 7/17, 12/10, removed.

Recked, 26/i8, to care, reck.
Recornpensacyon, 101/n, recolpense.
Recordede, 2/i, recounted.
Recordedyst, 72/23, didst recall.
Recordeth, 79/32, recalls.
Recourses, 4/2, courses.
Reddowre, 88/13, severity, rigour.

Rede, 8/33, red (colour).
Rede see, 66/13, the Red Sea.

Rood, 3/17, flushing.
Redowtable, 102/12, venerable.
Redowe, 5/28, to fear.
Redowted, 45/5, 57/27, feared, veneraded.
Reducen, 66/3, reduce.
Redyly, 54/7, readily, easily.

Refut, 74/9, refuge.
Regnes, 53/12, 58/29, kingdoms.
Regulus, 42/1.

Remenbresthow, 18/7, rememberest thou.
Remordith, 109/5, vexeth, troubleth.
Remuable, 131/11, able to remove from one place to another.
Remwed, 7/17, 12/10, removed.
Repeyrede, 5/4, repaired, came again.
Repeyreth, 53/28, cometh back.

Requered, 73/13, required.
Requereth, 77/34, requires.
Rescouwe, 103/20, to recover.

Resownynge, 84/7, resounding.
Restingwhiles, 8/17, resting-places.
Restryne, 14/32, restrain.
Reyjoyseth, 16/15, rejoiceth.
Reyn, 19/13, 76/25, rock.
Rome, 40/29; certain citizens of, 9/16, 21, 23; the burning of, 43/8.
Rosees, 64/9, roes.
Koren, 53/28, roar.
Roesene, 4/9, 26/21, roseate, ruddy.
Rosyn, 26/26, rose-coloured.
Rowte, 33/1, company.
Royleth, 19/11, runneth, rolleth.
Ryal, 59/25, royal.
Ryhtwysnesse, 6/32, riches, goods, possessions.
Sachels, 6/33, satchels, sacks.
Sad, 7/4, 70/4, stable.
Sadnesse, 86/15, stability.
Sapyence, 27/23, wisdom.
Sarpuleris, 6/33, sacks made of coarse cloth.
Saturnis, 86/32, Saturn.
Savacion, 8/23, 76/14, safety, salvation.
Sawse, 36/16, sauce.
Say, Saye, 2/30, 25/26, 57/4, saw.
Sayles, 95/10, ships.
Schapynge, 99/26, escaping.
Schatereth, 66/22, scattereth.
Schorne, 7/2, scorn.
Scome, 115/16, foam, froth.
Scorklith, 43/23, scorchet, burneth.
Scornesthow, 82/23, scornest thou.
Scripture, 10/32, writing.
Seere, 8/17, secret.
Sedes, 14/12, seeds (of corn).
Sege, 12/20, seat.
Sekyn, 17/19, search.
Selde, 103/27, seldom.
Selve, 2/13, very.
Semblable, 33/31, 61/21, 66/28, 77/8, like, the same.
Semblaunce, 110/33, likeness.
Semblaunt, 2/4, appearance, countenance.
Semble, 25/27, assembly.
Sen, 43/16, see.
Senek, 59/27, Seneca; Seneciens, 6/20.
Senglely, 67/5, singly.
Sensibilitees, 129/18, sensations.
Sentenses, 13/14, sentences.
Sentuarye, 10/1, sanctuary.
Septemtryyones, 43/20, the seven stars near the North Pole, the Wain, or Great and Little Bear.
Serjaunt3, 59/20, servants, armed men.
Servage, 118/28, servitude.
Seryens, 35/8, Syria.
Sestow, Sesthow, Seysthow, 38/27, 45/6, 56/27, 112/16, seest thou.
Sete, 7/29, seat.
Seyen, Seyh, Seyht, Seyng, 11/26, 12/14, 27/13, 116/14, say.
Seyn, Seyt, 2/23, 69/12, 134/12, seen.
Shad, 1/11, 106/18, divided, spread.
Shad, 62/22, shed, got rid of.
Shadwe, 26/12, shadow.
Shadwyre, 57/24, shadowy.
Shaltow, 7/14, 67/9, shalt thou.
Shapith, 13/21, exerteth.
Shellen, 10/31, shall.
Sholden, 4/22, should.
Sholdesthow, Sholdysthow, 33/9, 39/28, shouldest thou.
Shollen, 50/32, shall.
Shrewede, 11/11, wicked.
Shrewednesse, 11/13, 91/15, wickedness.
Shrewes, 6/28, 42/8, wicked persons, wretches.
Shronk, 2/10, shrunk.
Shuldres, 115/16, shoulders.
Shullen (pl.), 16/15, shall.
Shyllefyssh, 35/10, shellfish.
Sikerly, 74/3, certainly.
Sikernesse, 4/22, 9/34, security, safety.
Sittinge, 5/26, fitting, becoming.
Skars, 37/6, scarce.
Skatere, 69/7, scatter.
Skyles, 120/32, skills.
Sklyynge, 106/25, reason.
Slaked, 49/6, 118/3, slackened.
Slaken, 53/29, slacken.
Slakke, 53/19, slackening (of stringed instruments).
Slakyn, 53/4, to slake (hunger).
Slawhtre, 11/28, slaughter.
Slepyss, 55/11, sleeps.
Slow, Slowl, Slowgh, 43/9, 104/13, 115/6, slew.
Glossarial and General Index.

Slowen, 59/20, slay.
Slydith, 110/24, slideth.
Slydynge, 14/18, changing.
Sine, 46/8, small, of no avail.
Smaragdes, 74, note 3, emeralds.
Smerteth, 27/9, smarteth, paineth.
Smokede, 2/19, besmoked.
Smothe, 4/5, smooth, quiet.
Smylynge, 104/6, smiling.
Snakis, 132/31, snakes.
Socrates, 6/1, 10/27, 38/17.
Sodeyn, 20/1$, 97/6, sudden.
Solutarye, 59/33, solitary.
Somdel, 16/16, 134/33, somewhat.
Somme, 29/6, 68/32, sum, measure, total.
Son, 53/19, sound.
Sondes, 76/2$, sands.
Songyn, 85/6, sung.
Sonwh, 103/23, snow.
Sonnaes, 84/6, songs.
Sopy, 108/22, suppose.
Sorans, 6/20, sorrows.
Sormounteht, 64/ig, surpasseth.
Sormounten, 63/12, exceed.
Sorwistow, 18/17, sorrowest thou.
Sorye, 26/u, sorry, grievous.
Sothe, 10/28, 79/1, truth.
Sother, 67/6, truer.
Sothe, 70/6, truly.
Sothfastly, 78/28, truthfulness.
Sothnesse, 71/14, truthfulness.
Sovereignly, 71/27, supremely.
Soveryn, 28/3, supreme.
Sowest, 69/1, followest.
Sowhte, 36/30, sought.
Sowne, 25/4, to sound.
Sowynge, 4/5, sounding, roaring.
Sowre, 9/11, sore, grievous.
Sparkle, 82/17, spark.
Spece, 128/10, species.
Speculacion, 118/25, looking, contemplation.
Speden, 125/17, to make clear, explain.

Spedful, 97/21, 125/20, efficacious, conducive.
Spedyn, 118/23, to expedite.
Speeres, 4/2, spheres.
Spilletow, 7/22, spilled thou.
Splaces, 80/26, spaces.
Sprad, 4/9, 25/33, spread.
Spraynged, 29/17, sprinkled, mixed.
Stable, 4/6, firm, fixed.
Stably, 105/25, firmly.
Stableness, Stableness, 18/5, 20/29, stability.
Stablete, 107/7, stability.
Stablyssyth, 104/32, to establish.
Stade, 93/1, a land measure.
Stanchted, 23/15, satisfied.
Stant, 5/8, 88/5, stands.
Stenteth, 31/21, stinteth.
Steppis, 133/1, steps.
Sterre, 4/1, 24/12, 26/21, star.
Sterry, 24/12, starry.
Sterten, 81/17, to start.
Stidfast, Stydast, 1/22, 23/16, 38/17, 70/5, steadfast.
Stidfastnesse, 76/34, stability, strength.
Sicere, 81/12, rudder.
Siern, 47/15, stern.
Stille, 47/19, quiet.
Stintynge, 47/24, stopping, ceasing.
Stokkes, 117/31, stocks of trees: L. trunci.
Stoon, 31/2, stone.
Stowndes, 16/33, 22/4, 111/25, 138/16, times.
Stoycyens, 6/5, 129/17, the Stoics.
Strawght, 132/29, stretched, extended.
Strem, 19/11, stream.
Strengere, 6/31, 20/20, 63/13, stronger.
Strenges, 53/19, 84/7, strings (stringed instruments).
Streyn, 92/12, strip off.
Streyhte, 49/16, stretched.
Streye, 136/21, constrain.
Streyte, 47/6, 51/2, narrow.
Strook, 119/14, stroke.
Strumpetes, 2/33, strumpets.
Strondes, 35/15, 64/14, strands.
Strook, 138/22, stroke.
Stryf, 9/13, 22/20, strive.
Stryne, 16/29, strain, press.
Studieden, 8/9, studied.
Styde, 116/10, stead.
Stye, 69/4, 111/9, to ascend.
Style, 85/17, quiet.
Stynse, 19/20, stopped.
Styns, 25/4, to stop.
Stynthyth, 94/17, stoppeth, ceaseth.
Styred, 83/20, moved.
Süacyon, 20/21, persuasion.
Subgity, 63/5, subjects, inferiors.
Subgyd, 33/26, 53/8, subject.
Submitte, 12/5, compelled, forced.
Suffysaunte, Suffysaunte, 55/12, 15, sufficient.
Suffysauntly, 104/9, sufficiently.
Suffiseth, 56/6, success.
Suffreden, 2/6, suffered.
Suffres, 14/17, sufferest.
Sun, 28/24, some.
Sun, the, 4/1.
Superfyte, 63/21, surface.
Supplien, 85/2, supinicate.
Surte, 36/17, security.
Sustigne, 39/9, support.
Swerdes, 59/29, swords.
Swete, 1/14, sweet.
Swetenesse, 20/21, sweetly.
Swety, 36/28, sweaty.
Sweyh, 13/30, whirl (circular motion).
Swey3, 22/1, whirlings.
Swich, Swiche, Swych, Swichie, 2/6, 27, 33, 3/9, 73/4, such.
Swife, 86/24, swift.
Swoff, 77/24, swallow.
Swote, 111/28, sweet.
Swyfly, 27/8, 63/19, swiftly.
Syk, Syke, 17/18, 101/2, sick.
Sykenesse, 62/3, disease.
Symacys, 27/22, Boethius's wife's father.
Symplexse, 106/11, simplicity.
Syn, 17/19, 21/22, since.
Syngler, 44/34, individual, single.
Syngler, 25/22, singular.
Syngulerly, 105/25, singly.
Sykyr, 6/34, secure, safe.
Syryus, 14/14, the star Sirius.
Sysile, 59/11, Sicily.

BOETHIUS.

Tabernacle of this lyf, 26/12.
Tagus, 74/13, the river.
Takestow, 17/22, takest thou.
Talent, 9/3, 20/1, 131/2, affection.
Tatalus, 84/19, Fantalus.
Tawhrest, 112/25, taughtest.
Taylage, 37/24, tollage.
Tempest, 28/17, troubliest.
Temprede, 84/6, attempered.
Thanne, 5/10, then.
Thar, 76/20, need.
Thechinges, 12/34, teachings.
Thedyr, 21/28, thither.
Thei, 14/32, these.
Theodore, Theodyryke, 9/3, 57/2, king of the Goths.
Therwhyles, 137/24, whilst.
The wes, 94/7, ways, habits; glost 'conditions.'
Thikk, 89/28, these.
Thilke, 1/13, 7/15, 78/20, the same, that.
Thise, 14/32, these.
Tho, 3/2, 6/10, 131/2, the.
Tho, 3/22, 26/1, then.
Thogth, 105/21, thought.
Tholome, Ptolemy, 44/18.
Thonderere, 111/11, thunderer, i.e. God.
Thonderlyht, 7/11, lightning.
Thondre, 31/3, thunder.
Thonk, 60/26, thanks.
Thornesse, 26/29, thornes, hawthorns in flower.
Thorw, 6/15, through.
Thowchinge, 10/33, touching.
Thowht, Thowt, 3/26, 27, thought.
Thrace, 5/11, the country of.
Thrall, 60/15, enthralled.
Thresshfold, 3/18, threshold.
Thresten, 32/30, thrust.
Thrist, 27/8, thirst.
Thriste, 115/17, thirst.
Thrust, 27/8, thrust.
Thryse, Thryst, 99/32, 115/17, thrust.
Throf, 58/21, throve, flourished.
Thrust, 24/21, 55/32, 84/19, thirst.
Thykke, 22/24, these.
Thynne, 47/16, slender.
Ticius, 84/21, Tityus.
Tigris, 117/23, the river.
To, 64/9, the.
To-breke, 69/7, break in pieces.
Toddrowen, 6/8, drew asunder.
To-form, 130/27, before.
Togidre, 42/9, together.
To hepe, 109/4, together.
Toke, 16/32, tokeneth.
Toll, 44/7, to draw.
To-morwe, 133/27, to-morrow.
Tong, 14/29, speech.
Tones, 23/34, vessels.
Torenten, 6/9, 123/23, rent asunder.
Tormentus, 6/9, torments.
Tornet, 13/29, turns.
To-torn, 53/30, torn in pieces.
Tow, 14/28, thou.
Towched, 23/34, for Cowched, laid, sot. L. Jacere.
Towchid, 2/11, 108/31, touched.
Towmblyng, 27/1, 30/4, 67/22, changing, changeable, tumbling.
Treas, 132/30, trace, track.
Trace, 83/28, Trachia.
Tragedyen, 60/19, tragedian.
Transpor, 11/28, transport, throw on.
Travayle, Travaylen, 5/23, 20/11, 40/8, labour, toil.
Travayleden, 120/15, laboured.
Travayleth, Travaylith, 76/14, 124/14, laboureth.
Treceryes, 9/32, treacheries.
Treden, 14/21, tread.
Trenden, 79/3, roll, turn.
Trespace, 28/32, wrong-doing.
Trowblable, 92/18, troublesome.
Trowble, 19/6, turbid, stormy.
Trowblynges, 92/19, troubles.
Trybulaysons, 16/12, tribulations.
Trygville, 8/27, 'Triggvilla, regiae praepositus domus.'
Tumolte, 6/34, tumult.
Turmenten, 9/12, torment.
Twiterith, 54/6, twitter.
Twyncled, 26/5, winked.
Tydeth, 34/8, betides.
Tygre, 63/14, tiger.
Tyle, 60/15, Thule.
Tyllyere, 117/8, tiller.
Tyllyinge, 117/4, tilling.
Tyne, Plato's, 68/4.
Tyren, 84/22, to tear.
Tyrene, 64/10, Tyrreno.
Tyresye, 122/8, Tiresias.
Tyrye, 35/8, 58/21, Tyre.
Tyryones, 75/10, 43/20, Septentriones, the seven stars near the North Pole, called also the Wain and the Great and Little Bear.
Ulixes, 94/10, 114/23, Ulysses.
Umble, 22/9, humble.
Umblusse, 37/25, humility.
Unagreeable, 1/20, unpleasant, disagreeable.
Unassaid, 28/34, untired.
Unbytyde, Unbytyde, 125/26, 136/19, not to happen.
Unbowed, 115/18, unbent.
Uncovenable, 109/28, unmeet, importunate.
Undefowled, 27/19, undefiled.
Undepartable, 93/21, inseparable.
Undescomfited, 7/7, not discomfited.
Undigne, 42/28, unworthy.
Undowtous, 116/12, indubitable.
Undyneth, 59/9, underneath.
Undyrputte, 18/27, put under, subject.
Undyrstondyn, 19/25, 29/32, to understand.
Uneschuable, Uneschwably, 117/19, 121/31, unavoidable, unavoidably.
Ungentel, 28/25, ignoble.
Ungrubbed, 36/14, ungrubbed.
Unhoped, 108/29, unexpected.
Universels, 128/19, universal.
Universite, 128/12, whole.
Unjoyful, 32/31, bring no pleasure.
Unjoyne, 117/27, to separate.
Unknowable, 47/19, unknown.
Unknowe, 103/3, unknown.
Unknowing, 108/12, ignorant.
Unknytten, 120/6, unloose.
Unkorven, 36/14, uncut.
Unkowth, 20/26, unknown, foreign.
Unkunnyng, 3/7, 6/15, 124/21, unknowing, ignorant.
Unlaced, 82/26, disentangled.
Unlefful, Unleffly, 20/31, 120/3, illicit, unlawful.
Unlyk, 107/30, unlikely.
Unmoevable, 134/26, immovable.
Unmoevablate, 106/17, immobility.
Unmyhty, 7/15, weak, impotent.
Unnethe, 17/23, scarcely.
Unparfy, 65/6, imperfect.
Unparygal, 49/21, unequal.
Unpientous, 1/19, cruel.
Unpleyen, 48/3, explain.
Unpleyteth, 129/28, explaineth, unfoldeth.
Unplitable, 9/12, (inexplicabilis).
Unprofitable man, 3/8, a common man, without education.
Unpunyssed, 8/31, unpunished.
Unpurveyed, 20/7, unforeseen.
Unraced, 86/8, unbroken, whole.
Unryhtful, 6/1, unjust.
Unryhtfully, 14/21, unrightfully, unjustly.
Unscience, 121/20, unreal knowledge, no knowledge.
Unsely, 96/23, wretched.
Unselynesse, 96/30, wretchedness.
Unskylfully, 118, unwisely, improperly.
Unsolempne, 6/21, not famous, not celebrated.
Unsowe, 36/10, unsown.
Unspedful, 139/5, unsuccessful.
Unstaunched, 42/24, uncurbed, unrestrained.
Unsufferable, 62/4, intolerable.
Unusage, 44/33, unfrequency.
Unwar, 23/30, 117/7, unexpected.
Unwarly, 1/9, unaware, unexpectedly.
Unwemmed, 27/19, 138/31, inviolate.
Unwenyd, 108/20, unexpected.
Unworshipful, 58/24, dishonoured.
Unwot, 136/15, knows not.
Unsely, 27/10, wretched.
Upheypynge, 25/22, heaping up.
Uppereste, 2/25, highest.
Up so down, 121/8, upside down.
Upsprung, 36/10, upsprung.
Ursa, 111/17, the Polar star.
Usage, 3/5, use, subjection, bondage.
L. asseufaciunt.
Usaunce, 58/12, usage.
Used, 11/2, 14/4, usual, accustomed.
Uttereste, 3/23, 77/1, extremest, outermost.
Vanesshen, 58/2, vanishing.
Varyauntus, 14/9, varying.
Vel, 44/22, well.
Vengerisses, 84/15, she-avengers.
Venyaunce, 97/31, vengeance.
Venyn, 115/7, venom.
Venyn, 35/8, the celebrated Tyrian dye is here meant.
Verone, 11/27, Verona.
Verray, 1/5, 18/34, true.
Verraylyche, 73/21, verily.
Vesvus, 7/10, the mountain Vesuvius.
Visyous, 42/25, vicious.
Voidede, 10/2, departed.
Voltor, 84/20, vulture.
Voyde, 34/29, 44/11, having an empty purse.
Voyded of, 37/20, emptied of, free from.
Vyl, 66/16, 86/5, vile.
Vysyos, 58/27, vicious.
Vytayles, 68/7, victuals, food.
Waar, 30/26, wary.
Wakynge, 115/2, watchful.
Walvynge, 19/7, tossing.
Walweth, 40/23, tosseth.
Wan, 114/16, did win.
Wan, 16/25, when.
War, 97/7, 113/15, be aware, take care.
Ware, 36/22, merchandize.
Warneck, 7/1, securely housed.
Waves, 4/8, 9/8, waves.
Waxen, 14/13, swollen, increased in size.
Wayk, 19/1, weak.
Wayn, 87/11, cart.
Weche, 14/25, which.
Weened, 112/29, believed.
Weenyng, 134/19, opinion.
Weep (pret.), 23/28, wept.
Weerey, 111/6, weary.
Welde, 36/17, qv. wild, or boiled.
Welleful, 1/8, 18/20, prosperous, joyful.
Wellefulnesse, 6/4, prosperity, felicity.
Welkne, 39/30, welkin.
Welle, 84/8, 112/3, well, source.
Wellen, 114/1, to wither, fade.
Welneeth, 26/31, tosseth, rolleth.
Welneyh, 52/35, well-nigh.
Wende, 41/24, weened, thought.
Wendeth, 46/32, goeth.
Wene, 3/9, think to. L. putarem.
Wene, 104/25 [for Weue, L. contexo, weave, make, speak].
Wenen, 66/9, think.
Wenestow, Weenesthow, 17/8, 18/21, knowest thou.
Wenith, 47/14, thinketh.
Wenynges, waxeth, grow.
Wexeth, 46/32, grow.
Wexeth, 10/21, growth.
Wex, 46/32, grow.
Weyther, 8/24, whither.
Weyve, 4/21, weave.
Weyues, 102/15, weaving.
Weten, 46/32, goeth.
Westrene, 111/17, western.
Weve, 104/25, weave, make, tell.
Wex, 129/26, wax.
Wexen, 16/18, to increase, wax, grow.
Wexeth, Wexit, 3/30, 7/27, 18/33, waxeth, increaseth.
Weyes, 44/32, roads.
Weyhte, Weyhty, 25/23, 63/13, weight.
Weyther, 120/16, whether.
Weynes, 103/11, waves.
Weyve, 19/15, waive, forsake.
Wham, 70/5, whom.
Whas, 10/11, was.
Whel, 13/28, wheel.
Whennes, 4/5, 11/18, whence.
Whilom, 3/31, aforetime.
Whise, 8/11, 10/30, wise.
Wyrder, Whynderward, 50/10, 138/8, whither.
Whyten, 72/16, to learn.
Wierdes, 1/9, 7/6, fates, destinies.
Wight, 21/11, wight, a man.
Wikkre, 39/15, 88/30, wicked, bad.
Wilne, 10/19, to desire.
Wilnynges, 77/27, desires.
Wist, Wynt, 11/9, known.
Wit, 128/4, sense.
Withdrawn, 51/1, withdrew.
Withholden, 21/34, withstand.
With-inne forth, 130/30, inwardly.

Withowteforth, 128/6, outwardly.
Withstonde, Withston, 71/19, 139/5, withstand.
Withstonde, 8/24, withstand.
Witynge, 121/28, knowledge.
Wod, 36/17, woad.
Wode, 26/26, wood.
Wold, 10/18, willed.
Wolen (pl.), 74/12, will.
Wolto, 17/4, 76/29, wilt thou.
Wondyr, 27/8, wondrously.
Wonen, 47/14, dwell.
Wood, Wood, 6/34, 7/27, 16/10, 41/28, furious, mad, angry, raging.
Wooden, 96/8, to rage.
Woodeth, 96/15, raging.
Woodness, 31/5, 43/25, 84/19, rage, madness.
Woot, Wot, 17/31, 62/7, know.
Wopen, 16/7, weeped.
Wordly, Wordely, 3/31, 63/32, worldly.
Wordyl, 80/10, world.
Workyn, 139/9, to work.
Worth up, 23/20, ascend.
Woxen, 16/16, 84/16, grown, waxed.
Wrestlen, 90/24, wrestle.
Wrekere, 114/12, avenger.
Wrekyng, 114/14, vengeance.
Writith, 7/10, worketh.
Wrothly, 9/16, grieved, sad.
Wryteres, 46/20, authors.
Wrythen, 113/31, twist, turn, wrest.
Wyckyd, 50/26, unpalatable.
Wyht, 11/33, wight, person.
Wyhte, 80/33, weight.
Wyle, 104/25, while.
Wylyng, 118/19, 138/33, desire.
Wymmen, 27/27, women.
Wynplith, 20/33, veileth.
Wynghis, 132/32, wings.
Wypen, 4/32, wipe.
Wyrryng, 75/10, 76/18, working, operation.
Wystesthow, 18/11, wistest thou.
Wytyesfully, 102/14, attestedly, publicly.
Yaf, 4/21, 58/24, gave.
Yald, 114/26, yielded.
GLOSSARIAL AND GENERAL INDEX.

Yave, 25/34, 36/4, gave.
Yben, 135/4, been.
Ybownde, 74/6, bound.
Ychargyd, 56/12, loaded.
Yclepyd, 'in ydel,' 2/14, 32/1, 88/5, 122/23, in vain.
Ydel, 47/16, empty.
Ydon, 86/21, done.
Ydrad, 22/8, feared.
Ydre, 104/12, Hydra.
Ydymmyd, 26/21, dimmed, becoming less conspicuous: said of the morning star waning through the rays of the rising sun.
Yerde, 54/6, branch, sapling.
Yeten, 19/5, get.
Yeven, 63/2, 109/14, to give; stow.
Yevith, 115/24, giveth.
Yevyne, 31/22, giving.
Yfalle, 118/28, fallen.
Yfastned, 13/29, fastened.
Yfechched, 106/7, fixed.
Yfownde, 124/22, founded.
Ygerdonyd, 122/29, rewarded.
Ygeten, 51/22, gotten.
Yif, 4/21, if.
Yiftes, 13/25, gifts.
Yilden, 84/13, to give; 116/1, to yield.
Yildeth, 111/28, yieldeth.
Yisterday, 133/28, yesterday.
Ykawht, 92/20, caught, captured.
Yknowe, 124/15, known.
Yknyt, 104/25, knit.
Yled, 123/3, led.
Yleft, 8/12, left.
Ylett, 125/23, hindered.
Yloost, 20/10, lost.

Ylorn, 114/24, lost.
Ymaginable, 129/1, possessing imagination.
Ymaked, 86/32, made.
Ymedled, 100/4, mixed.
Ynde, 60/13, India.
Ynow, Ynowh, 55/34, 56/7, enough.
Yok, 47/9, 81/27.
Yolden, 16/10, yielded, given.
Yowthe, 5/20, youth.
Yplauted, 51/16, placed.
Yporveyid, 120/13, foreseen.
Ypreysyd, 123/17, valued.
Yren, 10/4, iron.
Ys, 72/24, yes.
Yset, 104/31, set.
Yseyn, 135/27, seen.
Ysmye, 62/24, smitten.
Ysped, 115/27, despatched.
Yspendyd, 125/17, examined.
Ysprad, 47/10, spread.
Yssues, 62/8, issues, ends.
Ysustenyd, 126/18, is sustained.
Ytakus, 114/23, Ithaca.
Ytravayled, 120/14, laboured.
Yvees, 85/19, evils.
Ywoven, 2/20, 105/33, woven.
Ywroght, 2/24, wrought.
Yxion, 84/18, Ixion.
Yyeven, 110/3, given.

Zeno, 6/19.
Zephyrus, Zephyrus, 14/9, 26/27, the westerly wind.

R. Clay and Sons, London and Bungay.
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[1]NCIPIT TABULA LIBRI BOICII DE CONSOLACIONE PHILOSOPHIE.

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

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.
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.

2 Hec cum superba.
3 Uellem autem pauea.
4 Si quantas rapidis.
5 His igitur si et pro se.

1 MS. hanc.
2 MS. illipser.
TABLE OF CONTENTS.

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

EXPLICIT LIBER SECUNDUS.

LIBER TERCIUS.

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

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

EXPLICIT LIBER TERCIUS.

LIBER QUARTUS.

1 Hec cum philosophia.
2 Sunt etenim penne.
3 Tunc ego pape inquam.
4 Quos uides sedere celsos.
5 Uides ne igitur quanto.
6 U[e]la narioij ducis.
7 Tunc ego fateor inquam.
8 Quid tantos iuuat.
9 Huic ego uideo inquam.
10 Si quis arcturi 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 cursum.
2 Rupis achemenie.
3 Animaduerto inquam.
4 Puro clarum lumine.
5 Tamen ego en inquam.
6 Que nam discors.
7 Tamen illa uetus.
8 Quondam porticus attulit.
9 Quod si in corporibus.
10 Quam uarijs figuris.
11 Quoniam igitur uti paulo ante.

EXPLICIT LIBER QUINTUS ET ULTIMUS.
BOETHIUS DEPLORES HIS MISFORTUNES.

[BOOK 1.]

*LIBER PRIMUS.*

**INCIPIT LIBER BOCHII DE CONSOLACIONE PHILOSOPHIE.**

Carmina qui quondam studio florente peregi.

Allas I wepyng am constreined to bygynne vers of sorowful mater. ¶ pat whilom in florysching studie made delitable ditees. For loo rendyng muses 4 of poetes enditien to me pinges to be writen and drery vers of wrechednes weten my face wip verray teers. ¶ At pe leest no drede ne myt[e] ouer-come po muses.

7 pat pei ne weren felawes and folweden my wey. pat is to seyne when I was exiled. pei pat weren glorie of my youth whilom weleful and grene conforten now pe sorowful werdes of me olde man. for elde is comen vnwarly vpon me hasted by pe harmes pat I haue. and

12 sorou hap comau^ded his age to be in me. ¶ Heeres hore ben schad ouertymelyche vpon myne heued. and pe slak[e] skyn tremblep vpon myn emty body. pilk[e] deep of men is welful pat ne comep not in 3eres pat ben swete (.i. mirie.) but comep to wrecches often ycelepid.

¶ Allas allas wip how deef an eere deep cruel tournep awey fro wrecches and naiep to closen wepyng eyen. ¶ While fortune vnfeipful fauored[e] me wip lyyte goodes (.s. temporels.) pe sorowful houre pat

22 is to seyne pe deep had[de] almost dreynt myne heued. ¶ But now for fortune clowdy hap chaunged hir discyuable chere to me warde. myn vnpitouse lijf drawep a long vnagreable dwellynges in me. ¶ O ze my
frendes what or wherto auaunted[e] ye me to be welful: for he pat hap fallen stood not in stedfast degree.

HIC DUM MECUM TACITUS.

WN pe me ne while pat I stille recorded[e] pise pinges

wa, my self. and markede my wepli compleynete wip office of poynel. I saw stondyng aboue pe heyst of my heued a woman of ful greet reuerence by semblaut hir eyen brennyng and clere seing ouer pe comune my3t of men. wip a lilyly colour and wip swiche vigoure and strenkep pat it ne my3t[e] not be emptid.  5 Al were it so pat sche was ful of so greet age. pat men ne wolde not trawe in no manere pat sche were of oure elde. pe stature of hir was of a doutous iugement. for sumtyne sche constreynd[e] and schronk hir seluen lyche to pe comune mesure of men. and sumtyne it semed[e] pat sche touched[e] pe heuene wip pe heyste 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 ydyl.  10 Hir clopes weren maked of ry3t deyle predes and subtil craffe of perdurable matere. pe wyche clopes sche hadde wouen wip hir owen hondes: as I knew wel aftir by hir selfe. declaryng and schewyang to me pe beaute. pe wiche clopes a derkenes of a forleten and dispised elde had[de] duskid and dirkid as it was wont to dirken by-smoked ymages.  15 In pe ne-

26 auaunted[e]—auaunted
27 hap—MS. haje
not—not
stedfast—stidefast
29 In pe me–omitted
recorded[e]—recordede
30 saw—MS. sawe, C. sawh
steddyng above—MS. studiying above, C. stondyng abouen
heyst—heythe
my—myyn
31 greet—gret
32 brennyng—brenynge
clore seing—clee seynge
33 swiche—swych
34 strenkep—strethene
it — emptid — it myhte

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

Philosophy appears to Boethius, like a beautiful woman, and of great age.

Her height could not be determined, for there were times when she stoodyng stedfast.

Her clothes were finely wrought and indissoluble, but dark and dusky, like old besmoked images.
A Description of Philosophy.

On the lower hem of her garment was the letter \( \Pi \) and on the upper \( \delta \).

Between the letters were steps like a ladder.

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

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

Philosophy bids the Muses leave Boethius,

"[\* fol. 4]"

As they only increase his sorrow with their sweet venom.

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

50. bese—thise
51. swiche—omitted
gregkysche—gregysshe
52. heyest[e]—heyeste
53. by-twene bese—bytwixen
54. bero—ther
55. nobly wrouȝt—nobely y-wroght
56. wyche—whiche
57. myȝt[en] clymbe—myhten
clymbyn
58. overmast[e]—vppercreste
59. sum—some
60. hadde korue—hadden
61. Korucu

50 c'lope—cloth
51 strenkep—strengthe
52 born—MS. borne, C. born
53 away syche—awy swiche
54 geet[e]—geten
55 forsaide—forside
56 ber—MS. bere, C. bar
57 bookes—smale bookes
58 honde—hand
59 lefte honde—left hand
60 ber—MS. bere, C. baar
61 sauc þ ese—say thise
62 bedde—bed
63 endyynge—endityynge
64 amened—amouned
65 glowed[e]—glowede
66 ess[e]—sike
67 þe—the

50 strumpetis—strompetes
51 siche—swich
52 elpen—clepy
53 only ne—nat ony ne
54 not his—nat hise
55 no—none
56 woldefede—wolden feeden
57 noryssyn—norysyn
58 hym
59 ben—ne ben
60 frutefyynge—fructefyynge
61 cornes plentifulounes—corn plentifulos
62 þe and ne—both omitted
63 not—nat
64 if þe—MS. if þe, C. yf ye
65 hadde—hadden
Philosophy is deeply grieved, because they have not seduced one of the profane,

For-why in syche an unprofitable man myne ententes weren no ping endamaged, But heip drawn me pis man pat hapt ben noryshed in studies or scoles of Eleaticis and of academicians in Grec. But go who now raper away me remeryched wyche ben swete til it be at pe laste. and suffre pirs pis man to be cured and heled by myne muses. pat is to say by notful sciences.

And pus pis compaignie of muses I-blamed casten wrofely pe chere adounward to pe erpe and schewyng by redenesse hir schame. pei passeden sorrowfully pe preschefolde. And I of whom pe syzt plonged it zteres was derked so pat I ne myt[e] not knowe what pat woman was of so imperial auctorite. I wax al a-besid and astoned. and caste my syzt adoune in to pe erpe. and bygan stille forto abide what sche wolde don afterwarde. I po come sche nere and sette hir doun vpon pe vterrest[e] corner of my bedde. and sche by- holding my chere pat was cast to pe erpe heuy and greuous of wepyng. compleinede wip pise wordes pat I schal sey pe perturbaciuon of my pouzt.

HEU QUAM PRECIPITI MERSA PROFUNDO.

Allas how pe pouzt of man dreint in ouer prowynng depnesse dullep and forletip hys propre clerennesse. myntyng to gone in to foreyne derknesses as ofte as hys anois biznes wexip wip-outen mesure.
Man in his freedom know 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.

And over pis he was wont to seche pe causes whennent pe sowynge wyndes moeuen and bisien pe smope water of pe see. and what spirit turne p pe stable heuene. and whi pe sterre rysep oute of pe reede eest. to falle in pe westren wawes. and what attempry pe lusty houres of pe fyrste somer sesoun pat histep and apparalep pe erpe wip roseno floures. And who makep pat plenteouse autumpne in fulle zeres fletip wip heuy grapes. And eke pis man was wont to telle pe dyuerses causes of nature pat weren yhid.

Allas now liep he emptid of ly3t of hys pou3t. and hys nekke is pressid wip heuy cheynes and berep his chere enclined adoune for pe greet[e] weyt3t. and is constreynd to loke on foule erpe.

SET MEDICINE INQUIT TEMPUS.

Bvt tyme is now quod sche of medicine more pen of compleynte. Forsohe pen sche entendyng to me warde wip al pe lokyng of hir eyen saide. Art not pou he quod sche pat sumtyme I-norschid wip my mylke and fostre[d] wip my myytees were ascape and comen to correage of a perfitt man. Certys I 3af pe
syche armures pat zif pou pi self ne haddest first caste hem away. pei schulden haue defendid pe in sykernesse pat may not be ouer-comen. ¶ Knowest pou me not. * Why art pou stille. is it for schame or for astonynge. It were me leuer pat it were for schame, but it seme pat me pat astonynge hap oppressed pe. ¶ And whan sche say me not oonly stille, but wip-outen office of tonge and al doumbe, sche leide hir honde softely vpon my brest and seide. ¶ Here nis no peril quod sche. ¶ He is fallen in to a litargie. whiche pat is a comune sekenes to hertes pat ben deseceu. ¶ He hap a litel forgeten hym self. but certis he schal ly3tly remembren hym self. ¶ 3if so be pat he hap knownen me or now, and pat he may so done I wil wipe a litel hys eyer. pat ben derked by pe cloude of mortel pinges ¶ bise wordes seide sche. and wip pe lappe of hir garment yeplitid in a frounce 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. derknesses forlesten me. and to myn eyen repeyre azeyne her firste strenkep. and ry3t by ensample 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 chorus. and pat pe firmament stont derked by wete ploungy cloudes. and pat pe sterres not apperen vpon heuene. ¶ So pat pe ny3t seme spred 156 vpon erpe. ¶ Yif pan pe wynde pat hy3t borias

131 syche—swiche
gif—yif
caste—C. cast
away—away
schulden haue—sholden
men
132 not be—nat ben
Knowest pou—knowestow
134 art pou—artow
136 hap—MS. hape
tonge—tunge
doumbe—dowmb
honde—hand

139 Hero—her
litarie whiche—litargie
which
sekenes—sykenesse
hap—MS. hape
done—doon
will wipe—wol wypen
garment—garnement
dried[e]—dryede
were—weeren
huale—huale
whan—whan
150 myn—myne
150 repeyre—repeyrede
azeyne—omitted
her firste—hir fyrst
hid—MS. hidde, C. hid
when—whan
sey—seyn
hy3t—heyhte
chorus—MS. thorus
stant—MS. stonde, C. stant
157 pan—thanne
wynde—wynd
hy3t—hyhte
sent out of pe kaues of pe contre of Trace betip pis ny3t. pat is to seyn chasip it away and descouerep pe closed day. ¶ pan schinep phebus yshaken wip sodeyne ly3t and smytep wip hys bemes in mernelyng eyen.

1 MS. hanc.

[The 3ste prose.] The clouds of sorrow being dispelled, Boethius recollects the features of his Physician, whom he discovers to be Philosophy.

He addresses her.

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

She fears not any accusation, as if it were a new thing.

For before the age of Plato she contended against folly,

and by her help Socrates triumphed over an unjust death.

sent—sent
pan—thanne
sodeyne—sodeyn
none oher—non oother
knowe—known
myne—myn
festeued[e]—fastnede
fro—from
art bou—artow

mad—MS. made, C. mak-
fals[e]—false [ed
parte—parten
nar[e]—nere
sitting—sitting
ban—thanne
pin—thing
q.d. non—omitted
trowestou—trowestow
alperfirst—alderfirst

wicked[e]—wickede
strate—strif
azeins—ayenis
foolhardines—foolhardi-
nesse
fol—folie
ek—ek
deserued[e]—deseruede
wyche—the which
seyne—seyn
pe doctrine of pe which socrates in hys oppinioun of felicite pat I clepe welfulnesse ¶ Whan pat pe people of epicuriens and stoyciens and many oper enforceden hem to go ranische everyche man for his part pat is 190 to seyne. pat to everyche of hem wolde drawnen to pe defence of his oppinioun pe wordes of socrates. ¶ pei as in partie of hir preye todrowen me crynyng and debatyng per azeins, and tornen and torentu my clopes pat I hadde wouen wip myn handes. and wip pe cloutes pat pei hadden arased oute of my clopes. pei wenten awaye wenyng pat I hadde gon wip hem every dele. In whiche epicuriens and stoyciens, for as 198 myche as per semed[e] somme trances and steppes of myne habit, pe folye of men wenyng pe epicuriens and stoyciens my *familers perueretede (s. persequendo) somme poru3 pe errore of pe wikked[e] or vnkunnynge[e] multitude of hem. ¶ bis is to seyne for pei semeden philosophres: pei weren pursued to pe deep and slayn. ¶ So yf pou hast not knowen pe exilynge of anaxogore, ne pe empoyseyng of socrates, ne pe tourmentz of zeno for pei [werten] strauners. ¶ 3it myȝtest pou haue knowen pe senectiens and pe Canyos and pe sorancis of wyche folk pe renoun is neypher ouer oolde ne vnsolempne. ¶ pe which men no ping ellys 210 ne brouȝt[e] hem to pe deep but oonly for pei weren enfourmed of my maner. and semeden moste vnylyke to pe studies of wicked folk. ¶ And forpi pou auȝtest not to wondre pou; pat I in pe bitter see of pis liȝf be 214
It is the aim of Philosophy to dispise the wicked, who are more to be despised than dreaded, for they have no leader.

If Philosophy is attacked by the wicked, she retires within her fortress, leaving the enemy busy among the useless baggage, and laughing to scorn such hunters of trifles.

fordryuen wip tempestes blowynge aboute, in pe whiche tempestes pis is my most purpote pat is to seyn to dispise to wikked[e] men. ¶ Of whiche schrewes al be pe oost neuer so grete it is to dispyse, for it nis gouerned wip no leder of resoune. but it is rauysched only by flityng errour folyly and ly3tly. ¶ And if pei somtyne makyng an ost a3eynest vs assaille vs as strengere. oure leder drawepe to geder hys rycchesse in to hys toure. and pei ben ententif aboute sarpuleres or sachels vnprofitable forto taken, but we pat ben he3y 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 attayne. ¶ We scorne swiche rauiners and honters of foulest[e] pinges.

quisquis composito.

Who so it be pat is clere of vertue sad and wel ordinat of lyuynge. pat hap put vnderfote pe prowed[e] wierdes and lokip vpry3t vpon eyper fortune. he may holde hys chiere vndiscomfited. ¶ pe rage ne pe manace of pe commoeuynge or chasyng vpwarde hete fro pe botme. ne schal not moyue pat man. ne pe vnstable mountaigne pat hy3t vesecus. pat wirchepe oute por3 hys broken[e] chemineys smokyng fires. ¶ Ne pe wey of ponder ly3t pat is wont to smyte hey3e toures ne schal not mouene pat man. ¶ Wherto pein wrecches drede 3e tyrauntes pat ben wode and felownes wip-outen any strenkep. ¶ Hope after no ping ne drede nat. and

216 displices—displesen
217 wikke
d[e]—wikkede
218 schrewes—shrowes
219 oost—gossed acies in C.
220, 222 leder—ledere
221 flityng—fleytyng
222 to—rychesse, to gy-
dere his rychesses
toure—towr
224 keyz—heye
225 al—alle
226 buen—omitted
227 stored—warnestored
228 syche—swich
229 bat—omitted
230 scorne—schorne
231 rauniers—rines—
raunyeres & henters of fowlieste things
232 cler—clere
233 lyung—leyngne
234 hapi—MS. hapé
235 hy3t—hihte
236 broken[e]—brokene
237 smokyng—smokyng
238 smyte—smyten
239 Wherto ben—whatro thamae
240 felownes—ony—felo-
nes withoute any
so schalt you desarmen þe ire of þilke vnmy3ty tyrantaunt.

¶ But who so þat quakyng dredeþ or desireþ þing þat nís not stable of his ryzt. þat man þat so dop hab cast awey hys schelde and is remoued fro hys place. and enlaceþ hym in þe cheyne wiþ whiche he may be 245 drawn.

SINTIS NE INQUIT.

Elest þou quod sche þise þinges and entren þei ouþt in þi corage. ¶ Art þou like an asse to þe harpe. Whi wepest þou whi spillest þou teres. ¶ Yif þou abidest after helpe of þi leche. þe byhouþ discouere þi wounde. ¶ þo I. þat hadde gadered strenkeþ in my corage answered[e] and seide. and nedeþ þit zitte quod I. of rehersyng or of amonicion. and schewþ it þot ynowþ by hym self þe scharpnes of fortune þat wexþ woode aȝcynes me. ¶ Ne mouþþ it nat þe to seen þe face or þe manere of þis place (.i. prisoun.). ¶ Is þis þe librarie wyche þat þou haddest chosen. for a ryzt 257 certeyne sege to þe in myne house. ¶ þere as þou desputeþ est of[te] wiþ me of þe sciences of þinges touching diuinitee and touchyng mankynde. ¶ Was þan myn habit swiche as it is now. was þan my face or 261 quasi dierct non. my chere swiche as now. ¶ Whan I souȝt[e] wiþ þe secretyþ of nature. when þou enfourmedest my maners and þe resoun of al my lijf. to þe ensample of þe ordre 264 of heuene. ¶ Is nat þis þe gerdoun þat I refero to þe to whom I haue to be oesioun. ¶ Certis þou enfourmedest by þe mouþþ of plato þis sentence. þat is to seyne þat commune þinges or comunaletes weren for anything dis-
arms the tyrant.

He whose heart falls him, yields his arms, and forges his

own fetters.

[The verte
prose.]

Philosophy seeks to know the malady of
Boethius.

250

Boethius com-

plains of For-
uene's unrelenting
rage.

253

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

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

257

ironice

Is this, he asks,
the reward of his
edict

Plato (de Rep. v.)
says that those
Commonwealths
PHILOSOPHERS TO BE POLITICIANS.

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

The same Plato urged philosophers to take upon them the management of public affairs, lest it should fall into the hands of unprincipled citizens.

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

He sought to do good to all, but become 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 Triguilla.

He put his au-

blysful yf þei þat hadde studied al fully to wisdom governed þilke þinges. or ellys yf it so by-felle þat þe governours of communaliotes studieden in grete wis-
domes. ¶ þou saiedest eke by þe mouþe of þe same plato þat it was a necessarie cause wyse men to taken and desire þe gouernaucce of comune þinges. for þat þe gouernementes of comune citees y-left in þe hondes of felonous tourmentours Civëzenis ne scholde not brynge inne pestilence and destruczioun to goode folk. ¶ And þeþore I folowyng þilk auctoritee (s. platonis). desirying to put[te] furþe in excuszioun and in acte of comune administraczioun þo þinges þat I. hadde lerned of þe among my secre restyng whiles. ¶ þou and god þat put[te] þee in þo pouþis of wise folk ben known wiþ me þat no þing brouȝt[e] me to maistrie or dignite: but þe comune studie of al goodenes. ¶ And þer-of comþ it þat by-twixen wikked folk and me han ben greousse discordes. þat ne myȝten not be relse by prayeres. ¶ For þis libertee hæp fredec of conscience þat þe wrappþe of more myȝty folk hæp alweþy ben despised of me for saluacioun of ryȝt. ¶ How ofte haue þi. resisted and wiþstonde þilk man þat hyȝt[e] conigaste þat made alweþy assautes aȝeins þe propre fortunes of poure feble folke. ¶ How ofte haue þi. zitte put of. or cast out hym trigwille pronost of þe kynges houns boþe of þe wronges þat he hadde bygon[ne] to done and eke fully performed. ¶ How ofte haue I couered and defended by þe auctorite of me put aȝeins perils. þat is to seine put myne auctorite in peril for þe wrecched pore folke. þat
BOETHIUS DEFENDS HIS OWN CONDUCT.

pe couteise of straungeres vnpunysched tourmentid alwey wip myseses and greuances oute of nombre. ¶ Neuer man drow me zitte fro ry3t to wrong. When I say pe fortunes and pe rychesse of pe people of pe prouinces ben harmed eyper by priue raunyes or by comune tributis or cariages. as sory was I as pei pat suffred[e] pe harme. Glosa. ¶ When pat theodoric pe kyng of gothes in a dere 3ere hadde hys gerners ful of corne and comaundepe pat no man ne schold[e] bie no corne 306 til his corne were solde and pat at a dere greuous pris. ¶ But I withstod pat ordinaunce and ouer-com it knowyng al pis pe kyng hym self. ¶ Coempcioun pat is to seyn comune achat or bying to-gidere pat were establisshed vpon peopple by swiche a manere imposicioun as who so bou3t[e] a busshel corn he most[e] soue pe kyng pe fifte part. Textus. ¶ When it was in pe 313 soure hungry tyme pere was establisshed or cried greuous and inplitable coempcioun pat men seyn wel it schulde greetyly tourmentyn and endamagen al pe prouince of 316 compaigne I took strif a3eins pe prouost of pe pretoric for comune profit. ¶ And pe kyng knowyng of it I ouercom it so pat pe coempcioun ne was not axed ne took effect. ¶ Paulyn a counseiller of Rome pe rychesse of pe whyche paulyn pe houndys of pe palays. pat is to 321 seyn pe officeres wolde han deuoured by hope and couteise. ¶ 3it drow I hym out of pe Iowes. s. faucibus of hem pat gapeden. ¶ And for as myche as pe payne 324 of pe accusacioun aiuged byfor ne scholde not sodeynly henten ne punischyn wrongfully Albyn a counseiller of thorty in peril for the defence of poor folk. I never deviated, he says, from the path of justice. 302 I felt for those that were wrongfully oppressed.

BOEK 1.
PROSE 4.

299 vnpunysched—vnpunysched
290 myseses—meyeses
300 droue—MS. drowe, C. weth drouw
301 rychesse—richesses
302 harmed eyper—harmyd
303 tributis—tributis
304 harme—harm
305 3ere—yer
306 hys—hise
307 corn—corn
308 schold[e] bie—sholde
311 com—MS. come, C. com
314 wip—wippe
312 bowht[e]—bouhte
313 bowht[e]—bouhte
314 most[e] soue—moste soue
315 inplitable—vnplittable
317 compaigne—MS. ouer-
320 couneiller—consoler
322 whyche—which
323 wolde—wolde
324 droue—MS. drowe, C. drowh
326 myche—moche
329 punischen—punisse
Rome. I put[te] me aegenis pe hates and indignacions of pe accusour Ciprian. ¶ Is it not fat youought yseyn pat I have purchased greet[e] discordes aegenis my self. but I oughte be more assured aegenis alle oper folk pat for pe loue of ryztwisnesse 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. ¶ But poru^3 pe same accusours accusyng I am condeemned. ¶ Of pe noumbre of whiche accusours one basilius pat somtyme was chased out of pe kynges seruice. is now compelled in accusyng of my name for nede of foreine moneye. ¶ Also opilion and Gaudencius han accused me. al be it so pat pe Justice regal hadde sunytyme demed hem bope to go in to exil. for her treecheries and fraudes wip-outen noumbre. ¶ To whiche ingement pei wolde not obeye. but defensed[e] hem by sykernes of holy houses. *pat is to seyne fledden in to seynytuaries. and when pis was apercieued to pe kyng. he comaunded[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 irene and chased hem out of toune.

¶ Now what ping seemp pe myzt[e] be lykned to pis cruelte. For certys pilk same day was receyuued pe accusyng of my name by pilk[e] same accusours. ¶ What may be seid herto. hap my studie and my konnyng deserved pus. or ellys pe forside dampnacioun of me. made pat hem ryztful accusours or no (q.d. non).

¶ Was not fortune asshamed of pis. [Certes alle hadde nat fortune ben asshamyd] pat innocence was assured. 3it aust[e] sche haue had schame of pe filpe of myn ac-

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**Boethius makes mention of his accusers, Basilius, Opilio, Gaudencius,**

**But, on the day this sentence was to be executed, they accused him, and their testimonoy against him was accepted.**
cusours. [But axest þou in somme of what gild I]. am accused. men seyne þat I wolde sauen þe com-

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paignie of þe senatours. [And desirest þou to here in what manere .I. am accused þat I scholde han dis-
tourbed þe accusour to beren lettres. by whiche he scholde han maken þe senatours gilty ayeins þe kynges Real maieste. [O meistresse what demest þou of pis. schal .I. forsake þis blame þat I ne be no schame to þe (q. d. non).] Certis .I. haue wold it. þat is to seyne þe sauuacioun of þe senat. ne I schal neuer leten to wilne it. and þat I confesse and am a-knowe. but þe entent of þe accusour to be destourbed schal cese. [For schal I clepe it a felonie þan or a synne þat I haue desired þe sauuacioun of þe ordre of þe senat. and certys þit hadde pilk same senat don by me þoru; her decret; and hire ingenmentys as þou; it were a synne or a felonie þat is to seyne to wilne þe sauuacioun of hem (.s senatus). [But folye þat lieth alwey to hym self may not chaunge þe merit of pinges. Ne .I. trowave not by þe ingument of socrates þat it were leue-

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ful to me to hide þe soþe. ne assent[e] to lesynges. [But certys how so ener it be of þis I put[te] it to gessen or preisen to þe ingument of þe and of wise folk. Of whiche þing al þe ordenaunce and þe soþe for as moche as folk þat ben to come aftir oure dayes schollen knowen it. [I haue put it in scripture and remem-

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braunce. for touching þe lettres falsly maked. by whiche lettres I am accused to han hooped þe fredom of Rome. What apperteneþ me to spoken þer-of. Of whiche lettres þe fraude hadde ben schewed—apertly if

Boethius says he is accused of try-
ing to save the Senate, and of having embar-
rassed 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.

(Folly cannot change the merit of things.

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

Boethius deter-
mines 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.

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

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

I hadde had libertee forto han vsed and ben at pe confessioun of myn accusours. ¶ pe whiche ping in alle nedys hap grete strenkep. ¶ For what oper fredom may men hopen. Certys I wolde pat some oper fredom my3t[e] be hoped. ¶ I wolde pan haue answered by pe wordes of a man pat hy3t[e] Canius, for whan he was accused by Gayus Cesar Germeins son pat he (canius) was knownyng and consentynge of a coniuraciooun maked a3eins hym (s. Gaius). ¶ pis Canius answered[e] pus. ¶ Yf I had[de] wist it pou haddest not wist it. In whiche ping sorwe hap not so dulled my witte pat I pleyne oonly pat schrewed[e] folk apparaileen folies a3eins vertues. ¶ But I wondre gretly how pat pei may performe pinges pat pei had[de] hoped forto done. For why, to wylne schrewednesse pat comep parauenture of oure defaute. ¶ But it is lyke to a monstre and a meruaille. ¶ How pat in pe present syt of god may ben acheued and performed swiche pinges. as everey felonous man hap conceyued in hys pou3t a3eins innocent. ¶ For whiche ping oon of pi familers not vnskilfully axed pus. ¶ 3if god is, whennes comen wikked[e] pinges. and yif god ne is whennes comen goode pinges. but al hadde it ben leueluf 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 alwey batailen and defenden goode men and eke al pe senat. 3it hadde I not desserued of pe fadres. pat is to seyne of pe senatours pat pei scholde wilne my distrucsioun.

387 had—MS. hade, C. had
388 myn—myne
389 hap—MS. hape, C. hath
391 some—som
391 my3[e] be—myhte ben
392 han hawe—thaine han
392 hy3t[e]—hyhte
394 maked—ynmaked
395 answerede[x]—answerede
396 had[de]—hadde
397 whiche—which
398 sorwe—sorw
398 hap—MS. hape
398 witte—wit
399 schrewed[e]—shrewede
399 folies—felonies
399 vertues—vertu
400 had[de]—han
400 done—don
400 comma—tooth
402 lyke to a—lyk a
404 sy3t—syhte
387 405 hap—MS. habe
408 innocent—innocent;
408 whiche—which
408 wikked[e]—wyckked
410 bloode—blod
411 eke—ek
412 gone—gon and
413 seyn—seyen
414 seyne—sey
415 scholde—sholden
Boethius defends the integrity of his life. He defended the Senate at Verona.

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

Boastings lessens the pleasure of a self approving conscience.

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

But now this is denied him, and he is proscribed and condemned to death.
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 says that non of his enemies accused him of sorcery.

446 hit non of hem ben conuierte. Of swiche a blame as myn is of swiche trespas myn accusors seyen ful wel pe dignitee. pe wiche dignite for pei wolde derken it wip medelyng of some felonye. pe beren me on honde

450 and liedien. pat I hadde polute and defouled my conscience wip sacrelege. for couetise of dignite. ¶ And certys þou þi self þat art plaunted in me chacedest oyte pe sege of my corage al couetise of mortal þinges. ne

454 sacrelege ne had[de] no leue to han a place in me byforne þine eyen. ¶ For þou drouppedest every day in myn eeres and in my þouȝt þilk comauement of pictogoras. pat is to seyne men schal seruen to god. and not to goddes. ¶ Ne it was no councaunt ne no nede to taken helpe of þe foulest spirites. ¶ I þat þou hast ordeyned or set in syche excellence þat [þou] makedest me lyke to god. and ouer þis þe ryȝt clewe scere chaumbre of myn house. þat is to seye my wijf and þe compaignie of myn honeste frendis. and my wyues fadir as wel holy as worþi to ben reuercened þoruȝ hys owen dedis. defenden me of al suspecioun of syche blame. ¶ But o malice. ¶ For þei þat accusen me taken of þe philosophie feîpe of so grete blame. ¶ For þei tworen þat I. haue had affinite to malyfice or enchauntement; by cause þat I am repleniſsed and ful-filled wip þi techynges. and enformed of þi maners. ¶ And þus it suffiçep not only þat þi reuercence ne auayle me not. but þif þat þou of þi fre wille raper be blemiſsed wip myne offensionu. ¶ But certys to þe harmes þat I

474 haue þere bytydeþ þit þis encrece of harme. þat þe
Boethius Deplores the Popular Censure.

099  The wicked, he says, sin with impunity, while the innocent are deprived of security, protection, and defence.

O STELLIFERI CONDITOR ORBIS.

000  Author of the starry sky, Thou,
The cruel changes of fortune.

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

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

Thou controllsethe changing seasons of the year.

All nature is bound by thy eternal law.

Why, then, leastest thou man's actions uncontrolled?

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

504 sweigh—sweygh
constreinest, MS. constraynest.
506 lasses, here.
510 lasse—lesse
511 esperus whiche—hesperus which.
512 furfe—forfe
513 est—est
514 restreinest—MS. restraynest.
518 attempt[e]—bo—atemp.

507 turnest þe heuene wip a rauyssyng sweighhe and constreinest þe sterres to suffren þi lawe. ¶ So þat þe mone somtyme schynyng wip hir ful hornes metyng wip alle þe bemes of þe sonne. ¶ Hir broþer hideþ þe sterres þat ben lasse. and somtyme when þe mone pale wip hir derke hornes approcheþ þe somne. leesith hir lýtes. ¶ And þat þe esteerre esperus whiche

511 þat in þe first[e] tyme of þe nyȝt bryngeþ furþe hir colde arysynges comeþ eft æyynes hir vse cours. and is pale by þe morwe at þe rysyng of þe sonne. and is þan cleped lucifer. ¶ Þou restreinest þe day by shorter dwellyng in þe tyme of colde wynþ with þat makeþ þe leues to falle. ¶ Þou diuidest þe swifte tides of þe nyȝt when þe hote somer is comeþ. ¶ Þi myȝt atteþempre[þ] þo variauntʒ sesons of þe zere. so þat sphærus þe deboneire wynde bryngeþ æyein in þe first[e]

520 somer sesoun þe leues þat þe wynde þat hyȝt[e] boreas hap refþ away in autumpne. þat is to seyne in þe laske cende of somer. and þe sedes þat þe sterre þat hyȝt arcþurnes saw ben waxen hý[e] comeþ when þe sterre sirius eschaþeþ hym. ¶ þere nis no þing vnbounde from hys olde lawe ne forletþ hym of hys propre estat.

526 ¶ O þou gouernour gouvynge alle þinges by certyne ende. why refuseþ þou oonly to gouerne þe werkes of men by dewe manere. ¶ Whi suﬀrest þou þat slidþþng fortune turneþ to grete vttre chaungynges of þinges. so þat anoious peyne þat scholde duelly punisshe felouns punissiʒ innocentʒ. ¶ And folk of wikked[e]

532 maneræ sitten in heþe chayers. and anoiente folk
Contrasted with the Order of Nature.

When I hadde wip a continuo sorwe sobbed or broken out pise pinges sche wip hir chere peisible and no ping amoeued. wip my compleyntes seide pus. 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 pine exile was: zif pi tale ne hadde schewed it to me. but certys al be pou fer fro pi contré. pou nat *nat put out of it. but pou hast fayled of pi weye and gon amys. ¶ and yif pou hast leuer forto wene pan pou be put out of pi contré. pan hast pou put oute pi self raper pen ony oper wyzt hap. ¶ For no wyzt but pi self ne myzt[e] neuer haue don 560

533 in—oon
534 and—omitted
536 Ne be forsweryng—Ne forsweryngs
537 kembd—MS. kembe. C. kembd
541 wip[oten]—withowt-yn
542 knytes[t]—knyttest
543 wrecched[e]—wrecchede
544 a (2)—omitted

545 be—this
546 wipdraw — MS. wipdrave, C. withdrawh
547 form[e]—ferme
548 kembe—MS. kembe. C. kembd
549 wipdraw—MS. wip-drawh, C. withdrawh
550 broken—borken
551 vndir—vnder
552 kembde—MS. kembe. C. kembd
553 wipdraw—MS. wipdrave, C. withdrawh
554 fro—fer
555 wipdraw—MS. wipdrave, C. withdrawh
556 ne—naddre
557 gon—MS. gone, C. gon
558 leuer—leure
559 put—MS. putte, C. put
560 myzt[e]—mylthe
561 hau—hau
562 don—MS. done, C. don

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

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

Hic ubi continuo dolore.

[The fythe prose.] Philosophy consoles Bothus, 551

She speaks to his a
of his country.
561 pat to be. ¶ For zif pou remembre of what contre pou art born, it nis not gouerned by emperoures. ne by gouernement of multitude, as weren pe contres of hem of atheenes. ¶ But o lorde and o kyng and pat is god pat is lorde of pi contree, whiche pat reioisep hym of pe dwellyng of bys 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 iustice. ¶ Hast pou forgeten pilke ryzt olde lawe of pi Citee. in pe whiche Citee it is ordeyned and established pat what wyzt pat haþ leuer founden per inne hys sete or hys house. pen ellys where: he may not be exiled by no ryzt 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 letteþ pe wille forto enhabit[e] pere, he for-letteþ also to deserue to ben Citezen of pilke Citee.

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

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

576 wille—wyl
enhabite[en]—enhabyte
578 seye—sey
amoewel—moneth
579 myche—mochel
owe—owne
no (2)—omitted
582 putte (both)—put

583 somtyme—whilom
585 decertes—desertes
seid—MS. seide, C. syde
586 sope—sot
587 seid—MS. seide, C. syed
588 opposed—aposyd
589 knowe—knowyn
same pinges bettere and more plentiuously be couth
in pe moupe of pe poeple pat knowe al pis. 
Thou hast eke blamed gretly and compleyned of pe wrongful
dede of pe senat. And thou hast sorwed for my
blame. and thou hast wepen for pe damage of pi re-
noun pe pat is appaired. and pi laste sorwe eschaufed
azeins fortune and compleinest pat gerdouns ne ben not
euenliche zolde to pe deserts of folk. and in pe lattre
ende of pi woode muse pou priested pat pilke pees pe
gouerne pe heuene scholde gouerne pe erpe But
for pat many tribulacions of affecciouns han assailed
pe. and sorwe and Ire and wepyng todrawen pe
dyueresly. As pou art now feble of pouzt. myestyre
remedies ne schullen not 3it touchen pe for whiche
we wil[c] vsen somedel ly^ter medicines. So pat pilk[c]
passions pat ben wonen harde in swellyng by per-
turbacioun folowyng in to pi pouzt mowen woxe esy
and softe to recyuen pe strenkep of a more myesty and
more egré medicine by an esier touchyng.

CUM PHEBI RADIUS GRAUE CANCRI SIDUS ENESTUAT.

When pat pe heu ye sterre of pe cancre eschaufe by
pe beme of phebus. pat is to seyne when pat phebus
pe sonne is in pe signe of pe Cancre. Who so 3euep
pan largely hys sedes to pe feldes pat refuse to re-
cieuen hem. lete hym gon bygyled of trust pat he
hadde to hys corn. to acorns or okes. yif pou wilt
gadre violett, ne go pou not to pe purper wode when
pe feldes chirkyng agrisep of colde by pe felenes of
pe wynde pat hyzt aquilon Yif pou desirist or 619

Thou hast, said Philosophy, be-
waied the loss of thy good name,"}

592 be couth—MS. be couthe,
C. ben cowth
596 wepen—wopen
597 laste—last
eschaufed—eschaufede
598 not—omitted
599 zolde—golden
602 many—manye
604 mystyer—myhtyere
605 whiche—which
606 pilk[c]—lyterere
607 harde—hard
608 folowyng—Flowyng
wepen—wexen
610 esier—esyere
612 beme—becomes
seyn—seyn
614 hyt—hise
614 refese—refesu
615 after hem C. adds [s. corn]
616 or—of
wilt gadre—wol gadery
618 felde—feeld
felenesse—felenesses
619 hyzt—hylte

[The sixte
meter.]

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

Think not to in-
gather violets in
the wintry and
stormy season.
wolt vsen grapes ne seke þou nat wip a glotonus hande to streine and presse þe stalkes of þe vine in þe first somer sesoun. for bacbus þe god of wyne hap raper 3euen his giftes to autumpne þe latter ende of somer. ¶ God tokenþ and assigne þe tymes. ablyng hem to her propre offices. ¶ Ne he ne suffreþ not stoundes whiche þat hym self hap deuided and constraine þe to be medeled to gidre ¶ And forþ þat forleþte certeyne ordinaunce of doyynge by ouerþrowynge wey. he ne hap no glade issue or ende of hys werkes.

PRIMUM IGI TUR PAT ERIS ROGACI ON I B US.

[Fir st wolþ þou suffre me to touche and assaie þe stat of þi pouȝt by a fewe demaunandes. so þat I may understoende what be þe manere of þi curacioun. ¶ Axe me quod I. atte þi wille what þou wilt. and I schal answer. ¶ þo saide sche þus. wheþer wenest þou quod sche þat þis worlde be gouverned by foolissh happes and fortunes. or elles wenest þou þat þer be in it any gouvernement of resoun. Certes quod I. ne trowe not in no manere þat so certeyne þinges scholde be moeued by fortunouse fortune. but I wot wel þat god maker and mayster is gouvernor of þis werk. Ne neuer nas 3it day þat myȝt[e] putte me oute of þe sopenesse of þat sentence. ¶ So is it quod sche. for þe same ping songe þou a lytel here byforme and byweyledest and byweppest. þat only men weren put oute of þe cure of god. ¶ For of alle oper þinges þou ne doutest nat þat þei nere gouverned by resoun. but how (i. pape.). I wonde gretyly certes whi þat þou art seek. sipen þou art put in to so holesom a sentence. but lat vs seken

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

623
depper. I coniecte pat pere lakkep I not what. but 649
sey me pis. sipen pat pou ne doutest nat pat pis worlde
be gouerned by god. ¶ wip swych e gouernailtes takes
pou hede pat it is gouerned. ¶ vnne quod .I. knowe 652
.I. pe sentence of pi. questioun. so pat I ne may nat
zit answeren to pi demaundes. ¶ I nas nat deceiued
quod sche pat pere ne failep sumwhat. by whiche pe
maladie of perturbacioun is crept in to pi pouzt. so
as pe strengpe of pe paleys schynyng is open. ¶ But
seye me pis remembrest pou ouzt what is pe ende of
pi pinges. whider pat pe entenciou of al kynde tendep.
¶ I haue herd told it somtyme quod .I. but drery-
neso hæp dulled my memorie. ¶ Certys quod sche
pou wost wel whennes pat alle pinges ben comen and 662
proceeded. I wolted wot quod .I. and answered[c] pat
god is pe bygynnyng of al. ¶ And how may pis be
quod sche pat sipen pou knowest pe bygynnyng of
pinges. pat pou ne knowest not what is pe endyng of
pinges. but swiche ben pe customes of perturbaciouns.
and pis power pei han. pat pei may moeue a man fro
hys place. pat is to seyne from pe stablenes and per-
feccioun of hys knowyng. but certys pei may not al-
arace hym ne alyene hym in al. ¶ But I wolde pat
pou woldest answere to pis. ¶ Remembrest pou pat
pou art a man ¶ Boice. ¶ Whi scholde I nat remem-
brre pat quod .I. Philosophie. ¶ Maiste pou not telle
me pan quod sche what ping is a man. ¶ Axest not
me quod I. whepir pat be a resonable best mortel. I
wot wel and I confesse wel pat I am it. ¶ Wistest
pou neuer zit pat pou were ony ozer ping quod she.

Tell me how the world is
governed.
B. I do not
thoroughly com-
prehend your
question.
P. I was not
decieved, then,
when I said
there was some
defect in thy
sentiment.
Tell me what is
the chief end of
all things; and
whither all
things tend.

B. God is the
beginning of all
things.
P. How, then, art
thou ignorant of
their end?

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

Dost thou re-
member that
thou art a man?
P. Certainly I do.
P. What is man?
B. If you ask me
whether I am a
rational and
mortall creature,
I know and con-
fess I am.
P. But dost thou
know not that
thou art more
than this?

649 depper—deppere
not what—not nere what
650 sipen—syn
worlde—world
651 takest pou—takestow
659 seye—sey
remembrest pou—re-
membrs thow
ouzt—omitted
639 al—alle
660 herd told—MS. herde
tolda
herd told it—herd yt toold
661 hæp—MS. hape
663 proceded—procedeth
answered[c]—answerede
664 e—omitted
al—alle
665 sipen—syn
668 fro—ouzt of
669 seyne from—syn fro
672 Remembrest pou—Re-
membrethow
674 Maiste pou—Maysthow
675 pan—pane
ping—things
Axezt—Axestow
677 Wistest pou—wystest-
how
678 ping—things
No quod I. now wot I quod she ooper cause of pi maladie and pat ryzt grete. Thou hast left forto knowe pi self what pou art. poru3 whiche I have pleyne lye che knowen pe cause of pi maladie. or ellis pe entre of recoueryng of pi hele. For why for pou art confounded wip forsetyng of pi self. forpi sorwest pou pat pou art exiled of pi propre goodes. And for pou ne wost what is pe ende of pinges. for[i] demest [pou] pat felonous and wikked men ben my3ty and weleful for pou hast forseten by whiche gouernement3 pe worlde is governed. Forpi wenest pou pat pise mutaciouns of fortune fleten wip outen gouernour. pise ben grete causes not oonly to maladie. but certes grete causes to deep. But I panke pe auctour and pe makere of heele pat nature hap not al forleten pe. and I haue g[r]ete norissinge of pi hele. and pat is pe sope sentence of gouernaunce of pe worlde. pat pou byleuest pat pe gouernynge of it nis nat subgit ne vnderput to pe folie of pise happes auenterouses. but to pe resoun of god And pe fore doute pe nojing. For of pise litel spark pine heet of lijf schal shine. But for as muche as it is not tyme zitte of fastere remedies And pe nature of pou[tes] dissiued is pis pat as ofte as pei casten aweye sope opyniouns: pei clopen hem in fals[e]opiniouns. [of whiche false opyniouns] pederknesse of perturbaciouns wexep vp. pat comfoundep pe verray insyzt. and pat derkenes schal .I. say somwhat to maken pinne and wayk by lyzt and meenelayche remedys. so pat after pat pe derkenes of desseyynge desyrynges is don awey. pou mow[e] knowe pe schynyng of verray lyzt.
HE IS NOT TO TAKE HIS LOSSES TO HEART.

NUBIBUS ATRIS CONDITA.

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

If thou wouldst see truth by the clearest light, pursue the path of right.

Away with joy, fear, hope, and sorrow.

Let none of these passions cloud thy mind. Where these things control, the soul is bound by strong fetters.

EXPLICIT LIBER PRIMUS.

INCIPIT LIBER SECUNDUS.

POSTEA [PAU]LISPER CONTICUIT.

AFTER PISE she stynte a litel. and after pat she hadde gadred by atempre stillenesse myn attencioun she seide pus. ¶ AS who so myst[e] seyc pus. After pise pinges she stynt[e] a lytel. and whanne she aper-ceiveud[e] by atempre stillenesse pat I was ententif to herkene hire. she bygan to speke in pis wyse. ¶ YIF 732

EXPLICIT LIBER SECUNDUS.
Thou art, she says, affected by the loss of thy former fortune.

It hath perverted thy faculties.

Thou hast thee, thou hast not lost anything of beauty or of worth.

Thou wert once proof against her allurements.

It hath deflected for talent and desire of thy rapine fortune.

Thou hast ilke fortune only hast been changed as thou feinest to pe ward. hast perverted thy clerenesse and astat of thy corage.

I understande fefelefold colour and deceits of pilke merueillous monster fortune. and how she useth ful flatrying familiarite wi hem

Pat she enforce to bygyle, so long til pat she confounde wi ph vnnsufferable sorwe hem pat she hap left in despeir vnpuruayed. and if thou remembrest wel pe kynde pe maners and pe desert of pilke fortune. thou shalt well knowe as in hir thou neuer ne haddest ne hast ylost any fair ping. But as I trowe I shall not gretly trauaile to don pe remembren of these pinges. For thou were wont to hurtlen and despysen hir wi ph manely wordes when she was blaundisseng and presente and pursedewest hir wi ph sentences pat were drawn oute of myne entre. pat is to seyne out of myn informacioun. But no suideyne mutacioun ne byttidep nat wi ph outen a manner chaungyng of curages. and so is it byfallen pat pou art departed a litel fro pe pee of pil poxt. but now is tyme pat pou drynke and astat[e] some softe and delitable pinges. so pat when pei ben entred wi ph inne pe. it mow make weye to strenger drynkes of medycynes. Com nowe furpe perfore pe suasioun of swetnesse Rethoryen. whiche pat gope oonly pe ryzt wey whil she forsakep not myne estatuz. And wi ph Rethoric com forpe musice a

733 *I quod she haue yonderstoned and knowe utterly pe causes and pe habit of pe maladie. pou languissed and art deflected for talent and desir of pe rapir fortune.*

734 *† She pat ilke fortune only pat is chaunged as pou feinest to pe ward. hap peruered pe clerenesse and pe astat of pe corage. † I ynderstonde pe fefelefolde colour and deceites of pilke merueillous monstre fortune. and how she vsep ful flatryng familarite wi hem*

735 *†† For pou were wont to hurtlen [and despyesen] hir wi ph manely wordes whan she was blaundisseng and presente and pursedewest hir wi ph sentences pat were drawn oute of myne entre. pat is to seyne out of myn informacioun † But no suideyne mutacioun ne byttidep nat wi ph outen a maner chaungyng of curages. and so is it byfallen pat pou art departed a litel fro pe pee of pil poxt. but now is tyme pat pou drynke and astat[e] some softe and delitable pinges. so pat when pei ben entred wi ph inne pe. it mow make weye to strenger drynkes of medycynes. † Com nowe furpe perfore pe suasioun of swetnesse Rethoryen. whiche pat gope oonly pe ryzt wey whil she forsakep not myne estatuz. † And wi ph Rethoric com forpe musice a

762 *damoisel of oure house pat syngep now lyyster moedes*
or proelacious now heuyer. *what aylep be man. what is it pat hap cast pe in to murnyng and in to wepyng. I trow[c] pat pou hast sen some newe ping and un- couppe. ¶ pou wenest pat fortune be chaunged a3eins pe ¶ But pou wenest wrong. yif pou [pat] wene. Alwey po ben hire maners. she hap raper [kept] as to pe ward hire propre stablenes in pe chaungyng of hyre self. ¶ Ryzt swyche was she when she flatered[e] pe. and desseined[e] pe wip vnleuen lykynges of false welefulnesse. pou hast now known and ataynt pe doutous or double visage of pilke blynde goddesse fortune. ¶ She pat 3it couerep hir and wymelep hir to oper folk. hap shewed hir euerydel to pe. ¶ 3if pou approuest hir and penkest pat she is good. vse hir maners and pleye pe nat. ¶ And if pou agrisest hir fals[e] trecherie. dispise and cast aweye hir pat pleye p so harmefuly. for she pat is now cause of so myche sorwe to pe. sholde be to pe cause of pees and [of] ioe. ¶ she hap forsaken pe forsope. pe whiche pat neuer man may be syker pat she ne shal forsake hym. Glose. ¶ But napeles some bookes han pe text fus. For sope she hap forsaken pe ne per nis no man syker pat she ne hap not forsaken. ¶ Holdest pou pan pilke welefulnesse preciouse to pe pat shal passen. and is present fortune derworpi to pe. whiche pat nis not feiful forto dwelle. and when she gop aweye pat she bryngle a wyzt in sorwe ¶ For syn she may nat be wiphelden at a mans wille. she makep hym a wrecche when she departep fro hym. ¶ What oper ping is 791

763 proelacious — probus-
yons
heuyer—heuyere
aylep—ayleth
765 trow[e]—trowe
sene—MS. sene, C. syrn
some—som
ping—thinge
uncouple—vnkowth
766 ayveis—ayein
767 wesnest—wemeses
[bat]—C. that
768 hap—MS. hap[e]
[kept]—from C.

764 Thou thinkest that Fortune is changed towards chese.
768 But thou art deceived.
770 In this misadventure of thine she hath preserved her constancy in changing.
776 You have seen the double face of this blind divinity.
778 If thou dost abhor her perfiely cast her off, for her sports are dangerous.
780 Is that happiness which is so transient?
784 Is the attendance of Fortune so dear to thee, whose stay is so uncertain, and whose removal causes such grief?
flitting fortune but a manere shewyng of wrycchednesse 
pat is to comen. ne it ne suffriç nat oo[n]ly to loken 
of ping pat is present byorne pe eyen of man. but 
wisdom lokep and mesurep pe ende of pinges. and pe 
796 same chaungyng from one to an oþer. pat is to seyne 
fro aduersite to prosperite makep pat pe manaces of 
fortune ne ben not forto dreden. ne pe flatrynages of 
hir to ben desired. ¶ bus atte pe last it byhoueµ pe 
to suffren wip euene wille in paciencie al pat is don 
801 inwip pe floor of fortune. pat is to seyne in pis worlde. 
¶ Syµen pou hast oones put pi nekke vnder pe 30kke 
of hir. for if pou wilt write a lawe of wenyyng and of 
dellyng 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 ȝit pou mayst not chaunghir. ¶ Yif pou com-
mittert [and] bitakest pi sayles to pe wynde. pou shalt 
be shouen not piðer pat pou woldest(;) but whider pat 
pe wynde shouµep pe ¶ Yif pou castest pi seedes in pe 
811 feldes pou sholdest hau in mynde pat pe þeres ben 
þer while plenteuous and þer while bareyne. ¶ pou 
hast bytaken þiself to pe gouernaunce of fortune. 
and forpi it byhoueµ pe to ben obeisaunt to pe manere 
of pi lady. and enforceþe pou þe to areseten or wip-
stoneden pe swyftnesse and pe sweyes of hir tournyn 
whel. ¶ O pou fool of alle mortel fooles if fortune 
bygan to dwelle stable. she cesed[e] þan to ben fortune.

793 suffyr[b]—suffiseth
794 of ping—on thynke
byorne—Ms. byborne by-
forme
man—a man
795 mesurep—amesureth
796 from one—from oon
seyne—seyn
797 fro—from
to—into
799 atte þe last—at the last
HEN CUM SUPERBA.

When fortune wip a proude rykt hande hap turndid hir chaungyng stoundes she fare lyke pe maners of pe boillyng euripp. Glose. Euripp is an arme of pe see pat ebbith and flowip. and somtyme pe streme is on one syde and somtyme on pat opher. Texte ¶ She cruel fortune kastep adoune kynges pat somtyme weren ydred. and she deceuiable enhaunseth vp pe humble chere of hym pat is discomfited. and she neypher herep ne reccehep of wreched[e] wepynges. and she is so harde pat she lauzeb and scorneb pe wepyng of hem pe whiche she hap made was wepy wip hir free wille. ¶ bus she pleyeb and bus she preuep hir strengbe and shewep a grete wondre to alle hir seruantz. ¶ Yif pat a wykt is seyn weleful and ouerprowe in an houre.

VELLEM AUTEM PAUCA.

Certis I wolde plete wip þe a fewe pinges vsynge þe wordes of fortune tak heede now þi self. yif þat she axep rykt. * ¶ O þou man wher fore makest þou me gyte by þine euerydayes pleylynge. what wronges haue I don þe. what goodes haue I byreft þe pat weren þine. stryf or plete wip me by fore what iuge þat þou wilt of þe possessions of rycheesse or of dignites ¶ And yif þou maist shewe me þat eer any mortal man hap recceued any of þese pinges to ben his in prephe. þan wol I graunt[e] frely þat [alle] pilke þinges weren þine whiche þat þou aaxter. ¶ When þat nature brouȝt[e] þe forge out of þi moder wombe. I recceued[e] þe nacked
PROSPERITY DOES NOT CONSTITUTE FELICITY.

and I cherished you

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

Riches and honours are subject to me. They are my servants, and come and go with me.

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

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

I turn my rolling wheel and amuse myself with exciting what

and nedy of al ping, and I norysshed[e] pe wip my rychesse. and was redy and ententif poruʒ my faувour to sustene pe. ¶ And ṭat makep pe now impatient ażeins me. and I envirounde pe wip al pe habundaunce and shynyng of al goedes ṭat ben in my ryʒt. ¶ Now it lykep me to wip drawe myne hande. pou hast had grace as he ṭat ṭap vsed of foreyne goedes. pou hast no ryʒt to pleyne pe. as pouʒ pou haddest vtterly lorn alle ṭi pinges. whi pleynest pou pan. I haue don ṭe no wrong. Riches honoures and swyche oʃer pinges ben of my ryʒt. ¶ My seruauntes knowne me for hir lady. pe comen wip me and departen when I wende. I dar wel affermem hardly. ṭat yif ṭo pinges of whiche pou pleynest ṭat pou hast forlorn hadde ben ṭine. pou ne haddest not lorn hem. ¶ shal ṭe pan only be defended to vse my ryʒt. ¶ Certis it is leueful to pe heuene to make clere dayes. and after ṭat to keuere ṭe same dayes wip derke nyʒtes. ¶ ṭe erpe ṭap eke leue to apparaile pe visage of pe erpe now with flourys and now wip frowyt. and to confounde hem somtyme wip raynes and wip coldes. ¶ ṭe see ṭap eke hys ryʒt to be somtyme calme and blaundyshing wip smoʒe water. and somtyme to be horrible wip wawes and wip tempestes. ¶ But ṭe couetyse of men ṭat may not be staunched shal it bynde me to be stedfast. syn ṭat stedfastnesse is vnkouʃ to my maneres. ¶ Swyche is my strenge. and ṭis pley. I pley[e] continuely. I tourne ṭe whirlyng whole wip ṭe tournyng cercle ¶ I am glade to chaunge pe lowest to pe heyeste. and pe heyest to pe loweste.

845 al ping—alle things
846 noryshes[e]—noryssee
847 rychesse—rychesses
848, 849 al—alle
850 habundaunce—aboundance
850 wip—hande—withdrawn myn hand
851 hab—MS. habe
852 vtterly—outrely
853 don—MS. done, C. don
854 Ryches—Rychesses
855 forlorn—MS. forlorne, C. forlor个体
856 lorn—MS. lorne, C. lorn
857 vse—vzen
858 keuere ṭe—coeueryn tho
859 derke—dirk
860 erpe—yor
861 hab—MS. habe
862 confounde—confounden
863 hab—MS. habe
864 calme—kalm
867 (2nd) wip—omitted
worpe vp yif you wilt, so it be by pis lawe. pat you ne holde not pat I do pe wronge you; you descende down whanne resoun of my pleye axepe it. Wost you not how Cresus kyng of lyndens of whiche kyng Ciris was ful sore agast a litel byforne pat pis rewlyche Cresus was cau$ of Ciris and lad to pe fijr to be brench. but pat a reyne descended[e] down from houene pat rescowed[e] hym. ¶ And is it out of pi mynde how pat Paulus consul of Rome when he hadde take pe kyng of perciens weep pitou[s]ly for pe captuuite of pe self[e] kyng. What oper pinges bywaylen pe criinges of Tragedies. but only pe dedes of fortune. pat wip an vnwar stroke ouertwrenpe pe realmes of grete noblely ¶ Glose. Tragedie is to seyne a dite of a prosperite for a tyme pat endip in wretchednesse. Lernedest nat you in grek whan you were 3onge pat in pe entre or in pe seler of Iuppiter per ben couched two tunnes. pat on is ful of good pat oper is ful of harme. ¶ What ryset hast you to pleyne. yif you hast taken more plenteuously of pe goode syde pat is to seyne of my rychesse and prosperites and what eke. yif I be nat departed fro pe. What eke. yif my mutabilitee 3inep he ry3tful cause of hope to ha3 it better pinges. ¶ Napeles desmaie pe nat in pi you3t. and you pat art put in commune realme of alle: ne desij[e] nat to lyue by pine oonly propre ry3t.

SI QUANTAS RAPIDIS.

Our3 plente pat is goddesse of ryches hielde adoun wip ful horn. and wipdrawe3 nat hir hand. ¶ As many recches as pe see turnep vpwardes sandes when it was low, and bringing down what was high. Ascend if you will, but come down when my sport requires it.

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

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

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

My mutability gives thee hope of happier days.

Desire not to be exempted from the vicissitudes of humanity.
is mocued wip rauiysshing blastes, or ellys as many rycheses as per shynten bryȝt[e] sterres on heuene on pe sterry nyxt. ȝit for al þat mankynde nolde not cese to wope wrecched[e] pleyntes. ¶ And al be it so * þat god receyue gladly her prayers and þeueþ hem as ful large muche golde and apparaileþ coueytous folk wip noble or clere honours. ȝit semeþ hem haue I-gete noþing, but alway her cruel ravyne deuourynge al þat þei han geten shewip ȝoper gapinges. þat is to seye gapen and desiren ȝit after moo rychesse. ¶ What briðeles myȝten wipholde to any certyne ende þe desordene coueitise of men ¶ Whan euere þe raper þat it fleþip in large ziftis: þe more ay brennoþ in hem þe þrest of hauynge. ¶ Certis he þat quakyng and dredeful weneþ hym seluen nedy. he ne lyueþ neuere mo ryche.

HIIS IGITUR SI PRO SE.

Þerfore yif þat fortune spake wip þe for hir self in þis manere. For soþe þou ne haddest [nat] what þou myȝt test aþwene, and if þou hast any þing wheþeþ, þou mayist ryȝtfullþ tellen þi compleyt. ¶ It byhouþ þe to shewen it. and .I. wol þeeue þe space to tellen it. ¶ Certynely quod I þan pise þen faire þinges and enoynþid wip hony swettenes of reþorike and musike. and only þeþi þen herd þei þen deþlicous. ¶ But to wrecches is a deþpere felyng of harme. þis is to seyn þat wrecches þelen þe harms þat þei suffren more greiously þan þe remedies or þe delites

902 rauiysshing—rauiyssynge
903 ryches—rycheses
bryȝt[e]—bryhte
904 nyxt—nyhtes
905 wope wrecched[e]—wepe wrecchede
906 her—hir
ful—fool
907 muche—meche
tolk—men.
908 haue—hauen
I-gete—I-getyn
909 her—hir
910 seye—seyyn
911 rychesse—rycheses
912 wipholde—wytholden
certyne—certeyn
913 þrest—thurst
915 dredeful—dredful
916 lyueþ—leueth
918 [nat]—from C.
919 if—yif
920 mayist—mayst
tellen—defendyn
921 þeue—yeuyyn
922 þan—þanne
ben—bet (= beth)
923 swettenes—swettenes
924 while—whil
herd—MS. herde
926 harme—harme
928 mowe—mowen
whan pise þinges stynten forto soun[e] in crec. þe sorwe 929
þat is inset greneþ þe pouȝt. Ryȝt so is it quod she. ¶ For pise ne ben ȝit none remedies of þi maladie. but þei ben a manere norissinges of þi sorwe ȝit rebel aȝyne þi curacioun. ¶ For when þat tyme is. I shal moue swiche þinges þat percen hem self depe. ¶ But naþeþ þat þou shalt not wilne to leten þi self a wrecche. ¶ Hast þou forgotten þe noumbre and þe manere of þi welefulnesse. I holde me stille how þat þe souerayn men of þe Citee token þe in curre and kepynghe þou were orphelyn of fadir and modir, and were chosen in affinite of princes of þe Citee. ¶ And þou bygonne raper to ben leef and deere þan forto ben a neyȝbour. þe whiche þing is þe most preciouse kynde of any propinquite or aliaunce þat may ben. ¶ Who is it þat ne seide þou nere ryȝt weleful wip so grete a nobley of þi fadres in lawe. ¶ And wip þe chastite of þi wijf. and wip þe oportunitie and noblesse of þi masculyn children. þat is to seyne þi sones and ouer al þis me lyst to passe of comune þinges. 948 ¶ How þou haddes in þi pouȝt diguitees þat weren warned to olde men. but it deliteþ me to comen now to þe singular vphepyng of þi welefulnesse. ¶ Yif any fruyt of mortal þinges may han any weyȝte or price of 952 welefulnesse. ¶ Myȝtest þou euere forgeten for any charge of harme þat myȝt[e] byfallen. þe remembranç of pilke day þat þou sey[e] þi two sones maked con-
sellers. and glad to gidre from pin house vndir so gret assemble of senatours. and vndir þe blypenesse of poole. 957 and whan þou say[e] hem sette in þe court in her

929 soun[e]—sowne
930 inset—MS. insette, C. inset
932 sorwe—sorwes
933 aȝeyn—ayein
934 mouȝ swiche—moue swych
938 souerayn—souerane
942 neyȝbour—neyȝshebour
944 wro—were
945 nobley—nobleye
947 seyn—seyyn
948 lyȝt—lyste
949 pouȝt—yowthe
950 seard—werned
952 fruyt—frute
953 Myȝtest þou—myȝtes-
954 hame—harm
955 seye[e]—saye
956 from—fro
958 say[e]—saye
959 sette—set
960 her—here
When in the
circle you satis-
fied the ex-
pectant multi-
tude with a
triumphal
largess?

963

By your expres-
sions you
flattered Fortune,
and obtained
from her a gift
which never be-
fore fell to any
private person.

Will you there-
fore call Fortune
to account?
She now begins,
I own, to look
unkindly on you;
but if you con-
sider the number
of your bless-
ing,
[* fol. 10 b.]*
you must confess
that you are still
happy.

969

These evils that
you suffer are but
transitory.

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

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

976

961 bytwix—bytwyen
962 hydst—hilfte
963 of (l)—of the
about—abowten
964 wiip—with so
965 zane—MS. *jan,* C. *yan*
of—to
966 seyne—seyn
967 accoied(e)—acoyde
968 norsshed[e]—noryssede
owen—owne
fou—of — thow bar
away of

963 had—MS. hadde
swicche—swich
970 preue—pruye
971 leye—lye
habe—Ms. *habe*
972 wykked—wyckede
973 blysses—blysse
974 forsak—forsakyn
nart—art
blyssful—blyssful
978 moyr—sorwe
firste—fyrist
979 sodeyn—sodeyn

979 shadowe—shadowe
980 stedfastnesse—stedefast
981 wif—wyf (now
982 dissoluep—dysoloude
983 al pou3—al bat
984 bat—bat
though
985 fortune—fortune
984 willen dwelle—wolen
tast[e]—haste [dwellyn
986 habe—Ms. *habe*
987 wes—wensestow
988 bar recche—dar recce
989 away—away
WHan phebus pe sonne bygynnep to spreden his clere-
nes with rosen charriettes. pan pe sterre ydimmyd
pez hir white cheres, by pe flamus of pe sonne pat
ouer come p sterre lyzt.  if pis is to syyn whan pe
sonne is risen pe day sterre wexip pale and lesip hir
lyzt for pe grete bryztnesse of pe sonne.  if Whan pe
wode wexip redy of rosen floures in pe first somer
sesoune poruz pe brepe of pe wynde Zephrus pat wexip
warme.  if Yif pe cloudy wynde auster blowe felliche.
pan goj awaye pe fayrnesse of pornos. Ofte pe see is
clere and calme wiport moeuyng floodes. And ofte
pe horrible wynde aquilon moeuep boylyng tempestes
and ouer whelwep pe see.  if Yif pe forme of pis wordle
is so [zeelde] stable. and yif it tourniyp by so many
entrechaungynge. wilt pou pan trusten in pe trublyngue
fortunes of men. wilt pou trowen in flittyng goodes.
It is certeyne and establised by lawe perdurable pat no
ping pat is engendred nys stedfast no stable.

TUNO EGO UERA INQUAM.

B Anne seide I pus. O noircse of alle uertues pou
seist ful soo. if Ne I may nat forsake pe ryzt[e]
swifte cours of my prosperitee. pat is to scine. pat
prosperitee ne be comen to me wondeir swiftly and
soone. but pis is a ping pat gretyly smertiyp me when it
remembre me. if For in alle aduersitees of fortune pe
most vnsely kynde of contrariouse fortune is to han
ben weleful. if But pat pou quod she abaist pus pe
tournent of pi fals[e] opinioun pat maist pou not ryzt-

[The iij. Metar.] The stars pale be-
fore the light of the rising sun.

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

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

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

All here below is
unstedfast and
unstable.

Anno 1000

If the first proese
B. I cannot deny
my sudden and
calmary prosperity.

It is the re-
embrance of former
happiness that
adds most to
man's infelicity.

P. Recollect that
you have yet
much affluence.

[The Evang.]
fully blamen ne aretten to pinges. as who seip for pou hast zitte many habundances of pinges. ¶ Textus.  

For al be it so pat þe ydel name of aenterourse welefulnesse moeuep þe now. it is leueful þat þou rekene with me of how many[œ] pinges þou hast zit plente. ¶ And þerfore yif þat bilke ping þat þou haddest for most precious in alle þi rychesse of fortune be kept to þe by þe grace of god vnwenmed and vndefouled. 

Mayst þou þan pleyne ryztfully vpon þe myschief of fortune. syn þou hast zit þi best[œ] pinges. ¶ Certys zit 1026 lyuep in goode poync bilke precious honoure of mankynde. ¶ Symacus þi wyues fadir whiche þat is a man maked al of sapience and of vertue. þe whiche man þou woldest b[i]en redely wip þe pris of þin owen lijf. he bywelyeþ þe wronges þat men don to þee. and not for hym sel. for he liueþ in sykernesse of any sentence put azeins hym. ¶ And zit lyueþ þi wif þat is attempte of witte and passyng oper women in clennes of chastitee. and for I wol closen shortly her bountes she is lyke to hir fadir. I telle þe welle þat she lyueþ loop of hir life. and kepþ to þee onyly hir goost. and is al maat and ouer-comen by wepyng and sorwe for desire of þe  ¶ In þe whiche ping only I mot grauten þat þi welefulnesse is amenused. ¶ What shal I seyn eke of þi two sones conseilours of whiche as of chilþren of hir age þer shynþe þe lyknesse of þe witte of hir fadir and of hir eldefadir. and s þen þe souereyn cure of alle mortel folke is to sauen hir owen lyues. ¶ O how weleful art þou þou þou knowe þi goodes.
But zitte ben per pinges dwellyng to pe warde bat no man douete pat pei ne ben more derworpe to pe pen pine owen lijf. And forpi drie pi teres for zitte nys nat eneriche fortune al hateful to pe warde, ne ouer greet tempest hape nat sit fallen vpon pe. Whan pat pin ancres cluye fast[e] pat neipere wole suffre pe comfort of pis tyme present. Ne pe hope of tyme comyngye to passen ne to fallen. For I preie quod I pat fast[e] mot[en] pei holden. For whiles pat pei halden. how so enere pat pinges ben, I shal wel fleten furpe and eschapen. But pou mayst wele seen how greet[e] apparailes and aray pat me lakkep pat ben passed acway fro me. I haue sumwhat aaunanced and forpered pe quod she. if pat pou ancie nat or forpenke nat of al pi fortune. As who seip. I haue somwhat comforted pe so pat pou tempest nat pe pus wip al pi fortune. syn pou hast sit pi best[e] pinges. But I may nat suffre pin delices. pat pleinst so wepyng. and anguisous for pat oper lakkep somwhat to pi welefulnesse. For what man is so sad or of so perfite welefulnesse. pat he ne stryuep or pleynep on some half aezine pe qualitee of his estat. For whi ful anguisous ping is pe condiçioun of mans goodes. For eyper it comep al to gider to a wyxt. or ellys it lastep not perpetuely. For som man hape grete rychesse. but he is ashamed of hys vngentil lynage. and som man is reномed of noblesse of kynrede. but he is enclosed in so grete angre for node of pinges. pat hym were leuer pat he were vnknowe. and som man habundep bope in rychesse and noblesse. but sit he bywailep hys chast[e] most happy in the possession of blessings which all men value more than life. Dry up thy tears, thou hast still present comfort and hope of future felicity.

B. I hope these will never fall me.

But do you not see how low I am fallen? I should think that I had made progress if you did not repine at your fate. It grieves me to hear you complain while you possess so many comforts.

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

The condition of human enjoyment is anxious; for either it comes not all at once; or makes no long stay when it does come. One man is very wealthy, but his birth is obscure. Another is conspicuous for nobility of descent, but is surrounded by indigence. A third is blest with both ad-

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1045 But zitte—for zit
dwellyng—dwellly
wardes—ward
1046 bat—than
derworpe—derworthe
pen pine—than thin
1047 zitte—zit
1049 hab—MS. habe
pin—thyme
1060 cluje fast[e]—cleuen
faste
wole suffre—wolen suffren
1052 fallen—faylen
1052 fast[e] mot[en]—faste
moten
1053 holden—halden
1054 furpe—forth
1055 mayst—mayste
1055 grete[e]—grete
1058 forbenke—forthinke
1061 best[e]—beste
suffre bis—suffren thi
1063 oper—ther
1064 perf—parfyt
1065 or—and
some half aezine—som
halve ayen
1067 mans—mannes
comep al—comth nat al
1068 laste—last
perpetuely—perpetue
1069 rychesse—Rychesses
1070 renomed—renomened
1072 angre for—Angwysshe
leuer—leuer
1074 chast[e]—caste
Happiness ariseth from contentment.

Lijf, for he hap no wyjt. ¶ and som man is wel and selily maried but he hap no children, and norishep his ricchesse to be heires of straunge folk. ¶ And som man is gladdened wip children, but he wepi ful sorry for pe trespas of his son or of his douȝtir. ¶ and for pis per accordep no wyzt lyztly to pe condicioun of his fortune. For alwey to euerie man þere is in mest somewhat pat vnassaieþ he ne wot not or ellys he dredip þat he hap assaied. ¶ And adde pis also þat euerie weleful man hap a wel delicat felyng. ¶ So þat but yif alle þinges fallen at hys owen willie for he inpacient or is nat vseed to han none aduersite. an-oone he is prowé adoùne for euerly lytel þing. ¶ And ful lytel þinges ben þo þat wipdrawen þe somme or þe perfeczioun of blisfulnesse fro hem þat ben most fortunat. ¶ How many men trowest þou wolde demen hem self to ben almost in heuen yif þei myȝten atteyne to þe leest[c] partie of þe remenzaunt of þi fortune. ¶ þis same place þat þou clepis est exil is contre to hem þat enhabiten here, and for þi. Notþing wreched, but whan þou wenest it ¶ As who scip. þouþ þi self ne no wyzt ellys nys no wreche but whan he weneþ hym self a wrecche by reputacioun of his corage.

CONTRAQUE.

And aȝeinewarde al fortune is blisful to a man by þe agreablete or by þe egalite of hym þat suffreþ þi. ¶ What man is þat. þat is so weleful þat nolde chaungþ þis estat whan he hap lorn pacienc. þe swetnesse of mannþe welefulnesse is yspranid wip many[c] bitternesſeþ.
THE SOURCE OF TRUE HAPPINESS.

pe whiche welefulnesse al þouz it seme swete and joyeful to hym þat vsep it. 3it may it not be wip-holden þat it ne gop away whan it wol. ¶ þan is it wel sen how wrecched is þe blisfulnesse of mortel pinges. þat neiper it dwellip perpetuel wip hym þat euerie fortune receyuen agreeably or egaly. ¶ Ne it ne deliteþ not in al. to hem þat ben anguissous. ¶ O ye mortel folkes what seke *þe þan blisfulnesse oute of 3oure self. whiche þat is put in 3oure self. Error and folie confoundeþ 3ow ¶ I shal shewe þe shortly. þe poynyt of souereyne blisfulnesse. Is per any ping to þe more precious þan þi self ¶ þou wilt answerse nay. ¶ þan if it so be þat þou art myȝty ouer þi self þat is to seyn by tranquillite of þi soule. þan hast þou ping in þi power þat þou noldest neuer lesen. ne fortune may nat by-nyme it þe. and þat þou mayst knowe þat blisfulnesse [ne] may nat standen in pinges þat ben fortunous and tem-perel. ¶ Now vndirstonde and gadir it to gidir þus yif blisfulnesse be þe souereyne goode of nature þat liueþ by resouz ¶ Ne þilke þing nis nat souereyne goode þat may be taken awey in al wyse. for more worþþ þing and more digni is þilke þing þat may nat be taken awey. ¶ þan shewþ it wele þat þe vnstable-nesse of fortune may nat attayne to receyue verray blisfulnes. ¶ And 3it more ouer. ¶ What man þat þis toumblyng welefulnesse lecidþ. eiper he woot þat [it] is chaungeable. oellis he woot it nat. ¶ And yif he woot it not. what blisful fortune may þer be in þe blyndenesse of ignorance. and yif he woot þat it is chaungeable. he mot alwey ben adrad þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen

How much is human felicity embittered!

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

1109 Why then, O 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 not 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

1104 hym—hem
it—hit
be—ben
1105 gop—MS. geþe
wol—woole
sen—MS. sene
1107 dwellif—dureth
1109 folkes—folke
1110 ote—owt

1112 shortly—shortely
1114 well—MS. wile, C. wolt
if—yif
1117 by-nyme—be-neme
1118 blisfulnesse [ne]—blyndenesse 
1120 to gider—to gider
1121, 1122 souereyne goode—souereyn good

1125 welte—wel
1126 receyuen—resseyuen

1121—from C.

1130 be—ben
1131 blyndenesse—blyndnesse
it, and this fear will not suffer him to be happy.

it. ¶ As whoo seipo he mot ben alwey agast lest he leese pat he wot wel he may leese. ¶ For whiche pe continual drede pat he hap ne suffrip hym nat to ben weleful. ¶ Or ellys yif he leese it he wene to be disipshed and forleten hit. ¶ Certis eke pat is a ful lytel goode pat is born wip euene hert[e] whan it is loost. ¶ pat is to seyne pat men don no more force. of pe lost pan of pe hauynge. ¶ And for as myche as pou pi self art he to whom it hap ben shewid and proued by ful many[e] demonstracionus. as I woot wel pat pe soules of men ne mowen nat dien in no wise. and eke syn it is clere. and certeyne pat fortunous welefulnesse endip by pe deep of pe body. ¶ It may nat ben douted pat yif pat deep may take awend blysfulnesse pat al pe kynde of mortal pingus ne descendip in to wrecchednesse by pe ende of pe deep. ¶ And syn we known wel pat many a man hap soyt pe fruit of blisfulnesse nat only wip suffryng of deep. but eke wip suffryng of peynes and tourmentes. how my3[t]e] pan pis present lijf make men blisful. syn pat whanne pilke self[e] lijf is endid. it ne makep folk no wrechees.

**QUISQUIS UOLET** *PERHENNEM CAUTUS.*

What maner man stable and war pat wil founden hym a perdurable sete and ne wil not be cast doune wip pe loude blastes of pe wynde Eurus. and wil dispise pe see manassynge wip floodes ¶ Lat hym eschewe to bilde on pe cop of pe mountaygne. or in pe moyste sandes. ¶ For pe fel[le] wynde auster tourmente pe cop of pe mountaygne wip alle his strenges. ¶ and pe

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* MS. nalet.
lowe see sandes refuse to beren pe heuy weyste. and

forpi yf pou wolte flee pe perilous aventure pat is to
seine of pe worlde. Haue mynde certeynly to sicchyn
pi house of a myrie site in a lowe stoon. For al
pou3 pe wynde troubyng pe see pondre wip ouere-
prowynges. pou pat art put in quiete and welful by
strengpe of pi palyys shal leden a cleer age. scornyng
pe wodenesses and pe Ires of pe eir.

1169

SET CUM RACIONUM IAM IN TE.

But for as moche as pe norysinges of my resouns [The fythe prose,]
descenden now in to pe. I trowe it were tyme to
vsen a litel strenger medycynes. Now vndirstonde
here al were it so pat pe jitis of fortune nar[e] nat
brutel ne transitorie. what is per in hem pat may be
pine in any tyme. or ellis pat it nys foule if pat it be
considered and lokid perfitey. Richesse ben pei
precious by pe nature of hem self. or ellys by pe
nature of pe. What is most worpi of rycheesse. is it
nat golde or myst of moneye assembled. Certis
pilke golde and pilke moneye shinep and 3euep better
renoun to hem pat dispenden it. pen to pilke folke pat
mokeren it. For anaire makep alwey mokeres to be
hated. and largesse makep folke clere of renoun
For syn pat swiche ping as is transferred from o
man to an oper ne may nat dwellen wip no man.

Certis pean is pilke moneye precious. whan it is
translated in to oper folk. and styntep to ben had by
vsage of large zeuyng of hym pat hap seen it. and
also yif al pe moneye pat is ouer-al in pe world were

1162 lowe—large
see—omitted
refuse—refusen
weyste—wythe
1163 flee—fleyn
1164 seyne—seyyn
1165 pe—thin
lowe stoon—lowh stoon
1167 welfast—weleful
1169 wodenesses—wood-
nesses
1173 stronger—stregere
vndirstonde—vndyrstond
1175 nar[e]—ne weere
1174 be bine—ben thyn
1175 foute—foul
1176 Richesse—Rychessis
1178 rychesse—rychesses
1179, 1180 golde—gold
1180 better—betere
1181 bes—thanne
1182 mokeres—mokereres
1183 folke clere—folk cler
1184 swiche—swich
from—fram
1187 styntep—stenteth
1188 hab—MS. hape
1189 world—worlde

If thou wilt flee perilous fortune, 
lay thy foundation 
on the firm stone, so 
that thou mayst 
grow old in thy 
stronghold.

It is now time to 
use stronger med-

cines, since 
lighter remedies 
have taken effect.
What is there in 
the gifts of For-
tune that is not 
vile and despic-
able? 

Are riches 
precious in them-
selves, or in men's 
estimation? 
What is most 
precious in them, 
quantity or quality? 
Bounty is more 
glorious than 
niggardliness. 
Avarice is always 
hateful, while 
liberality is 
praise-worthy.

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

If one man's cof-
fers contained all
the money in the world, every one else would be in want of it.

1192 Riches cannot be dispensed without diminution.

1195 O the poverty of riches, that cannot be enjoyed by many at the same time, nor can be possessed by one without impoverishing others!

1200 The beauty of precious stones consists only in their brightness, wherefore I marvel that men admire that which is motionless, lifeless, and irrational.

1207 Precious stones are indeed the workmanship of the Creator, but their beauty is infinitely below the excellency of man's nature.

1213 Doth the beauty of the field delight thee? B. Why should it not? for it is a beautiful part of a beautiful whole.

Hence, we admire the face of the sea, the heavens, gadered towar[d] o man. it sholde maken al oper men to ben nedy as of pat. ¶ And certys a voys a hool pat is to seyn wip/oute amenusynge fulfillep to gyder pe heryng of myche folke. but Certys soure rycchesse ne mowen nat passen vnto myche folk wip-oute amenussyng ¶ And whan pei ben apassed. nedyys pei maken hem pore pat forgon pe rycchesse. ¶ O streite and nedy clepe I pise rycchesse. syn pat many folke [ne] may nat han it al. ne al may it nat comen to on man wip-oute pouerte of al oper folke. ¶ And pe shynynge of gemmes pat I clepe precious stones. draweþ it nat pe eyen of folk in to hem warde. pat is to seyne for pe beaute. ¶ For certys yf þer were beaute or bounte in shynynge of stones. pilke clerenesse is of þe stones hem self. and nat of men. ¶ For whiche I wondre gretly þat men merueilen on swiche pinges. ¶ For whi what ping is it þat yf it wanteþ moeyng and ioyntyre of soule and body þat by ryȝt myȝt[e] semen a faire creature to hym þat hæp a soule of resoun.

¶ For al be it so þat gemmes drawnen to hem self a litle of þe laste beaute of þe worlde. þoruþ þe entent of hir creatour and þoroþ þe distinccioun of hem self. þit for as myche as þei ben put vndir soure excellence. þei han not desserued by no weye þat þe shullen merueylen on hem. ¶ And þe beaute of feeldes deliteþ it nat mychel vnto 30w. Boyce. ¶ Whi sholdhe it nat deliten vs. syn þat it is a ryȝt fayr porcioun of þe ryȝt fair werk. þat is to seyn of þis worlde. ¶ And ryȝt so ben we gladded somtynte of þe face of þe see whan it is clere. And also merueylen we on þe heuene and
on þe sterres. and on þe soone. and on þe mone. 

Philosophie. ¶ Apperteyneþ quod she any of pilke jinges to þe, whi darst þou glorifie þe in þe shynyng of any swiche jinges. Art þou distingwed and embelised by þe spryngyng flores of þe first somer sesoun. or swellic þi plente in fruytes of somer. whi art þou rauyshed wiþ ydel ioies. why embracest þou straunge goodes as þei weren jine. Fortune shal neuer maken þat swiche jinges ben þine þat nature of þinges maked foreyne fro þe. ¶ Syche is þat wiþ-outen doute þe fruytes of þe er þe owen to ben on þe norssinge of bestes. ¶ And if þou wilt fulfille þi nede after þat it suffiseþ to nature þan is it no nede þat þou seke after þe superfliute of fortune. ¶ For wiþ ful fewe jinges and wiþ ful lytel þing nature halt hire appaiæd. and yif þou wilt achoke þe ful-fillyng of nature wiþ superfliutes ¶ Certys þilke jinges þat þou wilt presten or pouren in to nature shullen ben vniøyful to þe or ellis anoies. ¶ Wenest þou eke þat it be a fair jinge to shine wiþ dyuere cloyling. of whiche cloyling yif þe beaute be agradable to loken vpon. I wol merueylen on þe nature of þe matere of þilke clopes. or ellys on þe werkeman þat wrouȝt[e] hem. but al so a longe route of meyne. makiþ þat a blisful þman. þe whiche seruauntes yif þei ben vicioûs of condiciouns it is a greet charge and a de-structicoun to þe house. and a greet enmye to þe lorde hym self ¶ And yif þei ben goode men how shal straung[e] or foreyne goodenes ben put in þe noumbræ of þi rycheþe. so þat by alle þise forseide jinges. it is clerly shewed þat neuer none of þilke jinges þat þou accoumptedest for þin goodes nas nat þi goode. ¶ In þe whiche jinges yif þer be no beaute to ben desired. 

1222 darst þou glorifie— 

darsthow glorifyen 1225 þa—in the 1229 Syche—Soth 1230 on—to 1231, 1235, 1237 wilt—wolt 1238 shullen—shollen 1239 faire—fayre 1240 whiche—which 1242 werkeman—werkman 1246 house—hows lorde—lord 1243 goodenes—goodnesse 1250 shewed—I-shewyd sone—son 1251 þine—thine goode—good
If they be not desirable, why shouldst thou grieve for the loss of them? If they are fair by nature, what is that to thee? They would be equally agreeable whether thine or not. They are not to be reckoned precious because they are counted amongst thy goods, but because they seemed so before thou didst desire to possess them. What, then, is it we so clamorously demand of Fortune? Is it to drive away indulgence 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 exchanged 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.

RICHES BRING ANXIETIES.

[BOOK 2. PROSE 6.]

whi sholdest pou be sory yif pou leese hem. or whi sholdest pou reioysen pe to holden hem. ¶ For if pei ben fair of hire owen kynde. what appertene[n] pat to pe for as wel sholde pei han ben faire by hem self. pou3 pei weren departheid from alle pin rychesse. ¶ For why faire ne preciuous ne weren pei nat. for pat pei comen amonges pi rychesse. but for pei semeden fair and precious. perfore pou haddest leuer rekene hem amonges pi rychesses. but what desirest pou of fortune wip so greet a noyse and wip so greet a fare ¶ I trowe pou seke to dryue away nede wip habundance of pinges. ¶ But certys it turnep to sow al in pe contrarie. for whi certys it nedip of ful many[e] helpynge to kepyn pe dyuersite of preciouse ostelmentz. and sope it is pat of many[e] pinges han pei nede pat many[e] pinges han. and aseyneward of litel nedip hem pat mesuren hir fille after pe nede of kynde and nat after pe outrage of couetyse ¶ Is it pan so pat ye men ne han no propre goode. I-set in sow. For whiche ze moten seken outwarydes sowre goodes in foreine and subgit pinges. ¶ So is pan pe condicioun of pinges turned vpso donu. pat a man pat is a dy- vyne beest by merit of hys resoun. pinkep pat hym self nys neyper fair ne noble. but if it be poru3 possessioun of ostelmentes. pat ne han no soules. ¶ And certys al oper pinges ben appaied of hire owen beautes. but ze men pat ben semblable to god by sowre resonable pou3t desiren to appaaille sowre excellent kynde of pe lowest[e] pinges. ne ze ne vndirstonde nat how gret a wrong ze don to sowre creatour. for he wolde pat man kynde were moost worpi and noble of
any oper eruely pinges, and ze presten adoun zoure dignitees by-nepen pe lowest[e] pinges. ¶ If for pat al pe good of every ping be more preciouze pan is pilk ping whos pat pe good is. syn ze demen pat pe foulest[e] pinges ben zoure goodes. panne summytten ze and putten zoure self vndir po foulest[e] pinges by zoure estimacions. ¶ And certis pis bitidi nat wip out zoure desert. For certys swiche is pe condicioun of al man kynde pat oonly when it hap knowyng of it self. pan passep it in noblesse alle oper pinges. and when it forletip pe knowyng of it self. pan it is brozt bynepen alle beestes. ¶ For-why alle oper [leynge] beestes han of kynde to knowe not hem self. but when pat men leten pe knowyng of hem self. it comep hem of vice. but how brode shewep pe erreour and pe folie of 3ow men pat wenen pat ony ping may ben apparrayled wip straunge apparraylement; ¶ but for-sope pat may nat be don. for yf a wyzt shynep wip pinges pat ben put to hym. as pus. yf pilke pinges shynen wip whiche a man is apparrayled. ¶ Certis pilke pinges ben commendid and preised wip whiche he is apparrayled. ¶ But napeles pe ping pat is covered and wrapped vndir pat dwellip in his filpe, and I denye pat pilke ping be good pat anoyep hym pat hap it. ¶ Gabbe I of pis. pou wolt seye nay. ¶ Certys rychesse han anoyed ful ofte hem pat han pe rychesse. ¶ Syn pat evry unwicked shrew and for hys wickednesse pe more gredy after oper folkes rychesse wher so euor it be in any place. be it golde or with things infinately below him, not understand ing how much he dishonours his Maker. God intended man to excel all earthly creatures, yet you debase your dignity and prerogative below the lowest beings. In placing your happiness in despicable trifles, you acknowledge yourselves of less value than these trifles, and well do you merit to be so esteemed. Man only excels other creatures when he knows himself. When he ceases to do so, he sinks below beasts.

1297 Ignorance is natural to beasts, but in men it is unnatural and criminal. How weak an error is it to believe that anything foreign to your nature can be an ornament to it. If a thing appear beautiful on account of its external embellishments, we admire and praise those embellishments alone. The thing covered still continues in its natural impurity. I deny that to be a good which is hurtful to its owner. Am I deceived in this? You will say no; for riches have often hurt their possessors. Every wicked man desires...
precious stones. and wenip hym *only most worpi pat
hap hem □ pou pan pat so best dredest now pe swerde
and pe spere. yif pou haddest entred in pe pape of pis
lijf a voide wayfaryng man. pan woldest pou synge[e]
by-fore pe poef. □ As who seip a poure man pat berep
no rychesse on hym by pe weye. may boldly synge[e]
byforne peues. for he hap nat wher-of to ben robbed.
□ O preciouse and ryjt clere is pe blysfulnesse
of mortal rychesse. pat whan pou hast geten it. pan hast
pou lorn pi syke[r]nesse.

FELIX IN MIRUM PRIOR ETAS.

Blysful was pe first age of men. pei helden hem
apaied wip pe metes pat pe trewe erpes brousten
furpe. □ pei ne destroyed[e] ne desceyued[e] not hem
self wip outerage. □ pei weren wont lytly to slaken
her hunger at euene wip acornes of okes □ pei ne
coupe nat medle pe zift of bacus to pe clere hony.
pat is to seyn. pei coupé make no piment of clarre.
ne pei coupe nat medle pe brijt[e] flies of pe coutre
of siriens wip pe venym of tirie. pis is to seyne. pei
coupe nat dien white flies of siriens coutre wip pe
blode of a manar shelfysshe. pat men fynden in tyrie.
wip whiche blode men dien purper. □ pei slepen
holesom slepes vpon pe gras. and dronen of pe ryn-
nynge watres. and laien vndir pe shadowe of pe heye
pyne trees. □ Ne no gest ne no strauenger [ne] karf
jit pe heye see wip oores or wip shippes. ne pei ne
hadden seyne zitte none newe strondes to leden mer-
chaundyse in to dyuerse contres. ¶ po weren pe cruel
clariousuns ful whist and ful stille. ne blode yshed by
eygre hate ne hadde nat deied zit armurers. for wherto
or whiche woodenesse of enmys wolde first moeuen
armes. whan pe seien cruel wounds ne none medes
ben of blood yshad ¶ I wolde þatoure tymes sholde
tárne aseyne to þe oolde manères. ¶ But þe anguissous
loue of hauyng brennep in folke moore cruelly þan þe
þir of þe Mountaigne of Ethna þat euer brennep.
¶ Allas what was he þat first dalf vp þe gobets or
þe weyztys of gold covered vndir erpe. and þe precious
stones þat wolden han ben hid. hale dalf vp precious
perils. þat is to seyne þat he þat hem first vp dalf. he
dalf vp a precious peril. for-whi. for þe preciousnesse
of swych hæp many man ben in peril.

1339 The warlike
[The sixte prose.]

hudden seyne zitte none newe strondes to leden mer-
chaundyse in to dyuerse contres. ¶ po weren pe cruel
clariousuns ful whist and ful stille. ne blode yshed by
eygre hate ne hadde nat deied zit armurers. for wherto
or whiche woodenesse of enmys wolde first moeuen
armes. whan pe seien cruel wounds ne none medes
ben of blood yshad ¶ I wolde þatoure tymes sholde
tárne aseyne to þe oolde manères. ¶ But þe anguissous
loue of hauyng brennep in folke moore cruelly þan þe
þir of þe Mountaigne of Ethna þat euer brennep.
¶ Allas what was he þat first dalf vp þe gobets or
þe weyztys of gold covered vndir erpe. and þe precious
stones þat wolden han ben hid. hale dalf vp precious
perils. þat is to seyne þat he þat hem first vp dalf. he
dalf vp a precious peril. for-whi. for þe preciousnesse
of swych hæp many man ben in peril.

1339 hadden seyne zitte—
haide seyn yat
1341 whist—hust
blode yshed—blod I-shad
1343 whiche woodenesse—
whych wodnesse
1344 seien—say
1346 tärne aseyne—tornô
aycin
1347 folke—folk
1348 þe—omitted
1345 euer—sv
1351 hid—MS. hidde, C. hydd
1352 seyne—seyn
1354 swych—swych thinges
hâp—MS. hâpe
ben—bo
1355 seyne—seyne
1358 come—comen
1359 don—MS. done, C. don
[as] greet[e]—ns grete
1360 distruecioun—destruc-
cious
1361 do—MS. dope, C. doth
flamme—flaumbe
1364 swych—swych thinges
somtyme—whilom
1366 for—MS. of, C. for
HONOURS NOT INTRINSICALLY GOOD,

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

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

If thou sawest a mouse assuming command over other mice, wouldst thou not almost burst with laughter?

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

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

1377 derworpe—derworth the clerk—clere
1378 whiche—whiche
1379 han—MS. hane, C. han
1380 say[e]—saye
1381 mouse amongus—mouse
1382 scorne—scorn
1383 hab—MS. hape

And ryst for ye same pride youre elders byforne pat tyne hadde don away out of ye Citee of rome ye kynge name. pat is to seien. yei nolden have no lenger no kynge But now yif so be pat dignitees and powers ben 3euen to gode men. ye whiche ping is ful 3elde. what aagreeable pinges is per in ye dignitees, or powers. but only ye goodenes of folk pat vseen hem. And perfore it is pus pat honour ne comep nat to vertue for cause of dignite. but aseinward. honour comep to dignite by cause of vertue. but whiche is youre derworpe power pat is so clere and so requerable O ye erpelyche bestes considere ye nat ouer whiche ping pat it semep pat 3e han power. Now yif yee say[e] a mouse amongus oper myse pat challenged[e] to hymself ward ryst and power ouer alle oper myse. how grot scorne woldest yee han of hit. Gloea. So farep it by men. ye body hab power ouer ye body. For yif yee loke wel vpon ye body of a wy3t what ping shalt yee fynde moore frele pan is mannys kynde. ye whiche ben ful ofte slayn wip bytyng of smale flies. or ellys wip ye entryng of crepyng worms in to ye priciutees of mennes bodyes. But wher shal men fynden any man pat may exercen or haunten any ryst vpon an oper man but onely vpon hys body. or ellys vpon pinges pat ben lower pen ye body. whiche I clepe fortunous possessiouns Mayst yee euer have any comandement ouer a fre corage Mayst yee remuyn fro ye estat of hys propre reste. a pouzt pat is cleuynge to gider in hym self by stedfast resoun. As somtyme a tiraunt wende, to confounde a freeman of
courage. And wende to constreyne hym by tourment 1397
to maken hym dyscouveren and acusen folk pat wistnen
of a coniuracioun. whiche I clepe a confederacie pat
was cast azeins pis tyraunt. But pis free man boot
of hys ownen tung. and cast it in pe visage of pilke
woode tyraunte. So pat pe tourment3 pat pis
tyraunt wende to han maked materes of cruelte. pis
wyse man maked[e it] materes 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 folke in hym
self. or pus. What may a man don to folk. pat folk
ne may don hym pe same. I haue herd told of
busirides pat was wont to sleen hys gestes pat her-
burghden in hys hous. and he was slayn hym self of
ereules pat was hys gest. Regulus had[de] taken in
bataile many men of affrike. and cast hem in to fet-
teres. but sone after he most[e] gine hys handes to
ben bounden with pe cheyynes of hem pat he had[de]
somtyme onercomen. Wenest pou pan pat he be
mys[t]. pat may nat don a ping. pat oper ne may don
hym. pat he dop to oper. and jif more ouer yif it so
were pat pise dignites or poweres hadde any propre
or naturale 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[f]ious pinges ben yioigned. And so
as I am in certeyne pat ry3t wikked folk han dignites
ofte tymes. pan shewe it wel pat dignites and powers
ne ben not goode of hir ownen kynde. syn pat pei suf-
fren hem self to cleuen or ioyyen hem to shrewes.
And certys pe same ping may most digneliche Iugen

Have you not
read how Anax-
arehus bit off his
tongue and en-
spat it in the face
of Nicocreon?

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

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

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

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

An union of
tings opposite
is repugnant to
ature.

But as wicked
men do obtain
the highest
honours, it is
ear that honour
are not in them-
selves good,
otherwise they
would not fall 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.

So music maketh a musician, &c. The nature of everything consists in doing what is peculiar to itself, and it repels what is contrary to it.

Riches cannot restrain avarice. Power cannot make a man master of himself if he is the slave of his lusts. Dignities conferred upon base men do not make them worthy, but rather expose their want of merit. Why is it so? 'Tis because you give false names to things. You dignify riches, power, and honour, 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.

1432

and seyen of alle pe æftis of fortune þat most plenteously comen to shrewes. ¶ Of pe whiche æftys I trowe þat it aȝt[e] ben considered þat no man douþ þat he nis strong, in whom he seþ strengþe, and in whom þat swiftnesse is ¶ Soþe it is þat he is swyte. Also musyk makeþ musicaun, and fysyk makeþ phisicians, and reþorik reþorians. ¶ For whi þe nature of evry þing makþ his proprete. ne it is nat entered wþ þe effectis of contrarious þinges. ¶ And as of wil it chasþe oþte þinges þat to it ben contrarie ¶ But cERTYS rychesse may nat restreyne avarice vnstaunched ¶ Ne power [ne] makeþ nat a man myȝty ouer hym self. whiche þat vicious lustis holdenestreined wþ þe cheins þat ne mowen nat ben vnbouneden, and dignitte þat ben þeuen to shrewed[e] folk nat oonly ne makþ hem nat digne. but it shewþ ræper al openly þat þei ben vnworþi and vnþigne. ¶ And whi is it þus. ¶ Certis for þæ han ioye to clepen þinges wþ þaf[e] names. þat beren hem al in þe contrarie. þe whiche names ben ful ofte reproved by þe effect of þe same þinges. so þat þe þise ilke rychesse ne aȝten nat by ryȝt to ben cleped rychesse. ne whiche power ne aȝt[e] not ben cleped power. ne whiche dignite ne aȝt[e] nat ben cleped dignitee. ¶ And at þe laste I may conclude þe same þinge of al þæ æfþes of fortune in whiche þer nis no þing to ben desired. ne þat hæþ in hym self naturel bounte. ¶ As it is ful wel sene. for neþþer þei ne ioygmen hem nat alwey to goode men. ne maken hem alwey goode to whom þei ben y-ioigned.
Nero's Crueltv.

WE han wel knownen how many grete [e] harmes and
destruccions weren done by Pe Emperoure Nero.

He letee brenee Pe citee of Rome and made seen Pe
senatours. and he cruel somtyme slow; his broper. and
he was maked moyst wip Pe blood of his modir. Pat is
to seyn he let seen and slitten Pe body of his modir to
seen where he was conceiued. and he lokede [e] on every
half vpon hir colde dide body. ne no tere ne wette
his face. but he was so hard herted Pat he myht [e] ben
domesman or Iuge of hire dide beaute. And zitte
neuerpecles governed [e] pis Nero by Cep tre al Pe peoples
pat phebus Pe sonne may seen comyng from his outerest
arysnyng til he hidde his bemes vndir Pe wawes. Pat
is to seyn. he governed [e] alle Pe peoples by Cep tre im-
perial pat Pe sonne goe aboute from est to west. And
ekte pis Nero goweyrende by Cep tre. alle Pe peoples Pat
ben vndir Pe colde sterres pat hytten Pe seuene triones.
Pat is to seyn he governed [e] alle Pe peoples Pat ben vndir
Pe parties of Pe norpe. And eke Nero governed [e]
alle Pe peoples Pat Pe violent wynde Nothus scorchi-
and bakip Pe brennyngge sandes by his drie hete. Pat
is to seyn. alle Pe peoples in Pe soupe. [but yit no
myhte nat al his heye power torne the woodnesse of
this wykkyd nero / Allas it is greeuous fortune it is. as
ofte as wicked swerde is ioygned to cruel venym. Pat is
to sein. venimous cruelte to lordshiphe.

1458 gree[e]—grete
1459 letes—let
1460 somtyme slow—whilom
1461 slow
1462 let—lette
1463 verse—wher
1464 half—halue
1465 myht[e]—myhte
1466 hire—lyr
1467 neuerpecles—netheles
governed[e]—gouernede
1468 al—all
1469 from—from
1470 outerest—outereste
1471 hide—hide
1472 seyn—seyn
1473 gowerende—gouernyed
1474 triones—lyryones
1475 governed[e]—gouernede
1476 parties—party
norbe—north
1477 wynde—wynd
scorchi—scorclithe
1479 soube—sowth
1479—81 [but—it is]—MS. has: but no how greeuous
fortune is
1482 swerde—swerd
THE LOVE OF GLORY.

TUM EGO SCI S INQUAM.

Anne seide I pus, thou wost wel pifsell pat pe
couete of mortale pinges ne hadden neuer lord-
shipe of me, but I haue wel desired mater of pinges
to done. as who seip. I desired[e] to han mater of
gouvernaunce ouer comunallites. ¶ 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 vnexcercised in gouvernaunce of comune.
¶ For whiche men myȝten speke or writen of his
good gouernement. ¶ Philosophie. ¶ For sope quod
she. and pat is a pinge pat may drawn to gouvernaunce
swiche hertes as ben worpi and noble of hir nature.
but napeles it may nat drawn or tollen swiche hertes as
ben y-brouȝt to pe ful[le] perfecciou of vertue. pat is
to seyn couetysse of glorie and renoun to han wel
administred pe comune pinges. or doon goode decerctes
to profit of pe comune. for se now and considere how
litel and how voide of al prise is pilke glorie. ¶ Cert-
toine pinge is as þou hast lerned by demonstracion of
astronomye pat al pe enyronynge of þe erpe aboute
ne halt but þe resouz of a prykke at regard of þe gret-
nesse of heuene. pat is to seye. þat yif þat þer were
maked comparisou of þe erpe to þe gretnesse of
heuene. men wolde Iugen in alle þat erpe [ne] helde
no space ¶ Of þe whiche litel regiuon of þis worlde
þe ferpe partie is enhaftid wip lyuyng beestes þat
we known. as þou hast pi self lerned by tholome þat
prouithi it. ¶ yif þou haddest wip drawn and abated
in þi pouȝte fro pilke ferpe partie as myche space as þe
see and [the] mareys contenent and ouergon and as
myche space as þe regiuon of droughte ouerstreccep.
FAME IS CIRCUMSCRIBED.

pat is to seye. sandes and desertes wel vnne\(\text{p}\) sholde 1515
*per dwellen a ry\(\text{t}\) streite place to pe habitacioun of
men, and \(\text{as}\) \(\text{pat}\) ben environed and closed wip
izne \(\text{pe}\) leest[e] prikke of pilke prikke \(\text{penke}\) \(\text{ze}\) to
manifesten 3oure renoun and don 3oure name to ben
born forpe, but 3oure glorie \(\text{pat}\) is so narwe and so
streyt yprongen in to so litel boundes. how myche
conteinep\(\text{e}\) it in largesse and in greet doyne. And also
sette \(\text{pis}\) per to \(\text{pat}\) many a nacioun dyverse of tounge
and of maneres. and eke of resoun of hir lyuyng ben
enhabitid in pe cloos of pilke litel habitacle. ¶ To \(\text{pe}
whiche naciouns what for dificulte of weyes. and what
for diuersite of langages. and what for defaute of
vnusage entercomunynge of marchaundise. nat only \(\text{pe}
names of singler men ne may [nat] strechen. but eke
\(\text{pe}\) fame of Citees ne may nat strechen. ¶ At \(\text{pe}
last[e] Certis in \(\text{pe}\) tyme of Marcus tulyus as hym
self write\(\text{p}\) in his book \(\text{pat}\) \(\text{pe}\) renoun of \(\text{pe}\) comune of
Rome ne hadde nat \(\text{zitte}\) passed ne cloumen over \(\text{pe}
mountaigne \(\text{pat}\) hy\(\text{t}\) Caucasus. and \(\text{zitte}\) was pilk
tyme rome wel waxen and grety redouted of \(\text{pe}\) parthes.
and eke of \(\text{op}\)r folk enhabityng aboute. ¶ Sest \(\text{pou}
\(\text{nat}\) \(\text{pan}\) how streit and how compressed is pilke glorie
\(\text{pat}\) \(\text{ze}\) traualien aboute to shew and to multiplie. May
\(\text{pan}\) \(\text{pe}\) glorie of a singlere Romeyne strechen pider
as \(\text{pe}\) fame of \(\text{pe}\) name of Rome may nat clymbyn ne
passen. ¶ And eke sest \(\text{pou}\) \(\text{nat}\) \(\text{pat}\) \(\text{pe}\) maners of
diuser folk and eke hir lawes ben discordaunt amonge
hem self. so \(\text{pat}\) pilke ping \(\text{pat}\) sommen ingen wor\(\text{p}\) of
preysynge. opere folk ingen \(\text{pat}\) it is wor\(\text{p}\) of torment.
¶ and \(\text{per}\) of comep \(\text{pat}\) pou; a man delite hym in 1545

1515 seye—seyen
1516 streite—streyt
1517 pan—thanne
1518 inne—in
leest(e)—leste
pilk—thilke
penke \(\text{ze}\)—thinken ye
1520 born forpe—MS. borne,
C. born, forth
1520 narwe—narrow
1521 streyt—streyte
myche—mochel
1522 conteinepe—coneyteth
1525 habitacle—MS. habita-
che, C. habytacle
1529 [nat]—from G.
1531 last[e]—laste
1532 write\(\text{p}\)—writ
1533 hadde—hadden
\(\text{zitte}\)—omitted
1534 hy\(\text{t}\)—hyhte
pilk—thikke
1535 waxen—waxen
1536 Sest pou—sestow
1538 shee—sheve
1539 singlere—singler
1545 comep—couth it

And do you, who are confined to the least point of
this point, think of nothing but of blazing far and
wide ye your name and reputation? What is there
great in a glory so circumscribed?

Even in this contracted circle, there is a great
variety of nations, to whom not only
the fame of par-
ticular men, but even of great
cities, cannot
extend.

In the time of
Marcus Tullius
the fame of Rome
did not reach
beyond Mount
Caucasus,

How narrow,
then, is that
glory which you
labour to pro-
pagate.
Shall the glory of
a Roman citizen
reach those places
where the name
even of Rome was
never heard?

Customs and
institutions differ
in different
countries.
What is praise-
worthy in one is
blame-worthy in
another.
preysyng of his renown, he ne may pat in no wise bryngen furpe ne spreden his name to many manere peoples. ¶ And perfore every maner man aȝyte to ben paied of hys glorie pat is pulpissed among hys owen ney3hores. ¶ And pilke noble renown shal be restrayned wip-inne pe boundes of o maner folk but how many a man pat was ful noble in his tyme. hap pe nedy and wretched forgetyng of writers put oute of mynde and don awey. ¶ Al be it so þat cERTYS þilke wrytynges profiten litel. þe wtrich wrytynges longe and derke elde dop aweye bope hem and eke her autours. but 3e men semen to geten 3ow a perdurablete whan 3e þenke þat in tyme comyng 3oure fame shal lasten. ¶ But naþes yif þou wilt maken comparisoun to þe endeles space of eternite what þing hast þou by whiche þou maist reioysen þe of long lastyng of þi name. ¶ For if þer were made comparysoun of þe abidyng of a moment to ten þousand wynter. for as myche as bope þo spaces ben endid. ¶ For 3it hap þe moment some porcioun of hit al þou3 it a litel be. ¶ But naþes þilke self noumbe of 3eres. and eke as many 3eres as þer to may be multiplied. ne may nat cERTYS be comparisound to þe perdurablete þat is een[de]les. ¶ For of þinges þat han ende may be mad comparisoun [but of things that ben with-owtyn end to thinges þat han ende may be maked no comparysoun]. ¶ And for þi is it al þou3 renown of as longe tyme as euer þe lyst to þinken were þouȝt by þe regard of eternite. þat is vnstauncheable and infinit. it ne sholde nat oonly semen litel. but pleinliche ryȝt nouȝt. ¶ But 3e men cERTYS ne konne
VANITY REPROVED.

59

don no ping aryȝt. but zif it be for þe audience of peole, and for ydel rumours. and þe forsaken þe grete worpi
nenes of conscience and of vertue. and þe seken soure
ergdouns of þe smale wordes of strange folke. ¶ Haue now here and vndirstonde in þe lyȝtnesse of whiche pride and veyne glorie. how a man scorned[e] festiualy and myrily swiche vanite. somtyyme þere was a man þat had[de] assaied wiþ striuyng wordes an ōper man. ¶ þe whiche nat for vsage of verrey vertue. but for proude veyne glorie had[de] taken vpon hym falsly þe name of a philosopher. ¶ þis ōper man þat I spake of pouȝt[e] he wolde assaye[e] where he þilke were a philosopher or no. þat is to seyne yif he wolde ha[n] suffred lyȝtly in pacience þe wronges *þat were don vnto hym. ¶ þis feined[e] philosophre took pacience a litel while, and whan he hadde receiued wordes of outerage he as in struyynge æzine and reioysynge of hym self seide at þe last[e] ryȝt þus. ¶ vndirstondest þou nat þat I am a philosopher. þat ōper man an-
swered[e] æzin ful bityngly and seide. ¶ I had[de] wel vndirstonden [yt]. yif þou haddest holden þi tonge stille. ¶ But what is it to þis noble worþi men. For certys of swyche folk speke .I. þat seken glorie wiþ vertue. what is it quod she. what atteinyþ fame to swiche folk whan þe body is resolued by þe deep. atte 1600 þe last[e]. ¶ For yif so be þat men dien in al. þat is to seyne body and soule. whiche þingoure resoun defendþ vs to byleuen þanne is þere no glorie in no wyse. For whaþ sholde þilke glorie ben. for he of whom þis glorie is seid to be nis ryȝt nouȝt in no wise. 1605 and zif þe soule whiche þat hap in it self science of But yet you do good from no other view than to have the empty applause of the people, foregoing the pleasures of a good conscience in order to have the insignificant praises of other people. This silly vanity was once thus ingeniously and pleasantly rallied. A certain man, who had assumed the name of a philosopher through a love of vain-glory, was told by a man of humour that he could prove he was a philosopher by bearing patiently the injuries offered him. [* fol. 15.]

1590
After counterfeit-
ing patience for a while, the sophist said to the other, 'You must surely confess that I am a philosopher.' ¶ 'I might have believed it,' said the other, 'had you held your tongue.' What advantage is it to great and worthy men to be extolled after death?

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

1380 whiche—swych 1381 scorned[e]—sornerede 1382 swych—swych 1383 somtyyme—whilom 1383 had[de]—hadde 1384 whiche—which 1386 speke—spak 1387 pouȝt[e]—thowhte 1387 assay[e]—assaye 1388 seyne—seyn 1390 feined[e]—feynede 1392 æzine—yuein 1393 last[e]—lœste 1394 vndirstondest þou—vn

dyrstondow 1394 answered[e]—answerde 1395 had[de]—hadde 1596 [yf]—from C. 1600 last[e]—lœste 1602 seyne—seyn 1604 for (2)—whan 1607 þe—ûlke 1607 seyd—MS. seide, C. scyd 1607 nawht—MS. havë
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 wendeþ frely to pe heuene. dispiseþ it nou3t þan alle erpely occupaciouns. and beynge in heuene reioiseþ þat it is exempt from alle erpely ſinges [as wo seith / thanne rekketh the sowle of no glorye of renoun of this world].

QUICUMQUE SOLAM MENTE.

Who so þat wip ouerprowyng þouȝt only sekeþ glorie of fame. and weniþ þat it be souereyne good  
F Lete hym loke vpon þe brode shewyng contreyes of þe heuen. and vpon þe streite sete of þis erpe. and he shal be ashamed of þe encres of his name. þat may nat fulfille þe litel compas of þe erpe.  
F O what coueiteþ proude folke to liften vpon hire nekkes in ydel and dedely 30k of þis worlde.  
F For al þouþ [þat] renoune y-spradde passyng to ferne peopes goþ by dyuere tonges. and al þouþ grete housës and kyn-redes shyne wip clere titles of honours. 3it naþelcs deep dispiseþ al heye glorie of fame. and deep wrappeþ to gidre þe heye heuedes and þe lowe and makeþ egal and euene þe heyeþte[e] to þe lowest[ç].  
F where wonen now þe bones of trewe fabricius. what is now brutus or stiern Caton þe þinne fame 3it lastynge  
1623 of hir ydel names is markid wip a fewe lettres. but al þouþ,we han knownen þe faire wordes of þe fames of hem. it is nat þeuen to knowe hem þat ben dede and consumpt. Liggip þanne stille al vtterly vnknowable ne fame ne makeþ 3ow nat knowe. and yf þe wene to lyuen þe lenger for wynde of þoure mortal name.  
1635 whan o cruell day shal rausysh 3ow. þan is þe secunde deep dwellyng in 3ow. Glosa. þe first deep he cleipþ
here þe departynge of þe body and þe soule. And þe secunde deep he clepeþ as here. þe styntyng of þe renoune of fame.*

[SET NE ME INEXORABLE CONTRA.

BVT for-as-mochel as thow shalt nat wenen quod she pat I bere vntretable batayle ayenis fortune // yit som-tyme it by-falleth þat she desseyuable dessereueth to han ryht good thank of men // And þat is whan she hire self opneth / and whan she descouereth hir frownt / and sheweth hir maneres par-aurenture yit vndir-stondesthow nat þat I. shal seye // it is a wondyr þat I. desyre to telle / and forthi vnnenethe may I. vnpleyten my sentense with wordes for I. deme þat contrarys fortune profiteth more to men than fortune debonayre // For al-eway whan fortune semeth debonayre than she lyeth falsly in by-hetynge the hope of welefulnesse // but for-sothe contrarys fortune is alwey sothfast / whan she sheweth hir self vnsatable thow yr chaungyng // the amyable fortune desseyueth folk / the contrarye fortune techeth // the amyable fortune byndeth with the beaute of false goodys the heret of folk þat vseen hem / the contrarye fortune vnbeyndeth hem by þe knowynge of freele welefulnesse // the amyable fortune maysthow sen alwey wyndynge and flowynge / and euere mysknowynge of hir self // the contrarye fortune is a-tempre and re-streynyd and wys thorw excersye of hir aduersyte // at the laste amyable fortune with hir flaterynges draweth mys wandrynge men fro the soureyne good // the contraryos fortune ledith ofte folk ayein to sothfast goodes / and halëth hem ayein as with an hooke / weenesthow thanne þat thow owthest to leten this a lytel thing / þat this aspre and horrible fortune hath discoveryd to the / the thouhtes of thy trewe frendes // For-why this ilke for-

1650

The latter lies and deceives us, the former displays her natural inconstancy.

That deceives us, this instructs us; that, by a fel-lacious show of good, enales the mind; this, by the knowledge of her fickleness, frees and absolves it.
The one is wavering and incapable of reflection, the other is said and wise through experience of adversity.
Lastly, prosper-ons fortune leads men astray.
Adversity teaches them wherein real happiness consists.
It renders us no considerable service in enabling us to recognize our true friends.

1668

[The viii prose.]

'But do not believe,' said Philosophy, 'that I am an im-placable enemy to Fortune. This inconstant dame sometimes deserves well of men, when she appears in her true colours. And what I say may perhaps ap-pear paradoxical. That is, that adverse fortune is more beneficial than prosperous fortune.'

1637 þe (1)—omitted 1639 renoune—renoun
1669 tune hath departyd and vncooueryd to the bothe the
certeyn vysages and ek the dowtos visages of thy
felawes // whan she departyd awaye fro the / she took
awaye hyr frendes and lafte the thyne frendes // now
whan thow were ryche and weleful as the semede / with
how mochel woldesthow han bowht the fulle know-
ynge of this // pat is to seyn the knowyng 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 Æ world with stable feith / varieth acordable
chaungynges // pat the contraryos qualite of element;
holden amonget hem self aliaunee perdurable / pat phebus
the sonne with his goldene chariet / bryngeth forth the
rosene day / pat the mone hath commaundement ouer the
nyhtes // whiche nyhtes hesperus the eue sterre hat browt //
pat Æ se gredy to flowen constreyneth with a certeyn ende
hise floodes / so pat it is nat [e]ucful to strechche his
brode termes or bowndes vp-on the erthes // pat is to seyn
to couere alle the erthe // Al this a-cordaupee of thinges
is bownden with loue / pat gouerneth erthe and see / and
hath also commaundement3 to the heunenes / and yif
this loue slakede the byrdelis / alle thinges pat now
louen hem to gederes / wolden maken a batayle contyn-
uely and styren to fordoon the fasoun of this worlde /
the which they now leden in acordable feith by fayre
moeuynge / this loue halt to gideres poeples Ioygned
with an hooly bond / and knytteth sacrement of mar-
yages of chaste loues // And loue enditeth lawes to
trewet felawes // O weleful weere mankynde / yif thilke
loue pat gouerneth heuene gouerned[e] yowre corages /

EXPLICIT LIBER 2ne.

1690 hath—H. he hath
INCIPIT LIBER 3vs

I AM CANTUM ILLA FINIERAT.

By this she hadde endid hire songe / when the swetnesse of hire ditee hadde thorw perced me pat was desirous of herkninge / and .I. astoned hadde yit streythe myn Eres / pat is to seyn to herkne 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 noryshed me with the weythe of thy sentences and with delit of thy syngynge // so pat. I. trowe nat now pat .I. be vnparygal to the strokes of fortune / as who seyth. I. dar wel now suffren al the assautes of fortune and wel defende me fro hyr // and tho remedies whyc he pat thow seydhire byfor weren ryht sharpe Nat oonly pat .I. am nat agrysen of hem now // but .I. de-
siros of herynge axe gretely to heeren the remedys // than seyde she thus // pat feelede .I. ful wel quod she // whan pat thow ententyf and stytle rauysshedest my wordes// and .I. abood til pat thow haddest swych habyte of thy thought as thow hast now // or elles tyl pat .I. my self had[de] maked to the the same habyt / which pat is a moore verray thinges // And certes the remenaunt of thinges pat ben yit to seye / ben swychyhe // pat fyrst when men tasten hem they ben bytynge / but whan they ben resseyuyd with-inne a whyht than ben they swete // but for thow seyst pat thow art so desirous to herkne hem // wit[h] how gret breynnyge woldesthough glowen / yif thow wystersd 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 occupid and disturbed / by Imagynasyon of herthely thynges / thow mayst nat yit sen thilke selue welefulnesse // do quod .I. and shewe

[The fyrate prose.]

Philosophy now ended her song. I was so charmed that I kept a listening as if she were still speaking.

At last I said, O sovereign comforter of dejecte d minds, how hast thou re-freshed 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 remedys, 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 swal-lowed it turns sweet, and is grateful to the stomach. But because you say you would now gladly hear, with what desire would you burn if you could imagine whither I am going to lead you? B. Whither is that, I pray? P. To that true felicity of which you seem to have but a faint fore-taste.
But your sight is clouded with false forms, so that it cannot yet behold this same felicity. B. Show me, I pray, that true happiness without delay. I will gladly do so at your desire, but I will first desire that false cause (of happiness), so that you may be better able to comprehend the exact model.

*Here the Add. MS. begins again. [The first meter.*] He who would sow seed must first clear the ground of useless weeds, so that he may reap an abundant harvest. Honey tastes all the sweeter to a palate disgusted by offensive flavours. The stars shine all the clearer when the southern showery blasts cease to blow. When Lucifer has chased away the dark night, then Phoebus mounts his gay chariot. So you, beholding the false felicity, and withdrawing your neck from the yoke of earthly affections, will soon see the sovereign good.

[The 2nd prose.] Philosophy, with a serious air, and appearing to re-collect herself, and to rouse up all her faculties, thus began. All the cares and desires of men seek one end—happiness.

*[fol. 15b.]

1734 wol—H. shalle 1734 sol—wole
1736 felde—feeld
1740 delyner—deleyuer
1741 buxhen—bosses
1743 firste—fyrst

1743 wikel—wyckyd
1744 wynd—wynd
1746 hap—MS. haje
1747 feierer—fayere
1747 horses—hors
1748 fals[e]—false

1742 wikel—wyckyd
1743 wynd—wynd
1744 hap—MS. haje
1745 feierer—fayere
1747 horses—hors
1748 fals[e]—false

1749 afterwarde—afterward
1750 entre—entren
1751 fastned[e]—fastned
1752 sete—Cyte
1756 enforced—enforsen

But napeles pei enforced hem *to come only to on me / what is thilke verray welefulnesse / I. preye the with-howte tarynge // pat wole. I. gladly don quod she / for the cause of the // but .I. wol fyrst marken the by wordes / and I wol enforcen me to espermen the // thilke false cause of blysfulnesse pat thew more knowest / so pat when thew hast fully by-holden thilke false goodes and torned thyne eyen to pat oother syde / thow mowe knowe the clernesse of verray blysfulnesse //]

*QUI SERERE INGENIUM.

† Whoso wil sowe a selde plentiuos. lat hym first delyuer it of pornes and kerue asondre wip his hooke pe bushes and pe ferne so pat pe corne may comen heuy of cers and of greins. hony is pe more swete yf moupes han firste tastid sauoures pat ben wikke. † pe sterres shynen more agreably when pe wynde Nothus letip his plongy blasts. and aftir pat lucifer pe day sterre hap chased awey pe derke ny3t. pe day pe feirer ledip pe rosen horn of pe sonne. † R3t so pou byholdyng first pe fals[e] goodes. bygynne to wipdrewa pe nek[ke] fro pe 3ok of erpely affecciouns. and afterwarde pe verrey goodes shollen entre in to pe corage. 1750

TUNC DEFIXO PAULULUM.

PO fastned[e] she a lytel pe sy3t of hir eyen and wipdrow hir ry3t as it were in pe streite sete of hir pou3t. and bygan to speke ry3t pus. Alle pe cures quod she of mortal fFolk whiche pat traumylen hem in maner manere studies gon certys by diuerse weis. † But napeles pei enforced hem *to come only to on
ende of blisfulnesse [And blysfulnesse] is swiche a gode 
pat who so hap geten it he ne may ouer pat no ping more 
desire, and pis ping for sope is pe souereyne good pat con-
teinrip in hym self al manere goodes. to pe whiche goode 
yif pere failed[e] any ping. it myyst[e] nat ben souereyne 
goode. ¶ For þen were þere som goode out of pis ilke sou-
ereyne goode þat myyst[e] ben desired. Now is it clere and 
certeyne þan þat blisfulnesse is a perfet estat by þe con-
gragacioun of alle goodes. ¶ þe whiche blisfulnesse as 
I haue seid alle mortal folke enforcen hem to geten by 
dyuerse weyes. ¶ For-whi þe couetise of verray goode 
is naturally y-planted in þe hertys of men. ¶ But þe 
myswandreryng errour mysledip hem in to fals[e] goodes. 
¶ of þe whiche men some of hem wenen þat soue-
reynge goode is to lyue wip outen nede of any ping, 
and traveile[n] hem to ben habundaunt of rycehesse, 
and some oper men demen, þat souerein goode be forto 
be ryȝt dign[e] of reuerences. and enforcen hem to ben 
reuerenced among hir neyʒbours. by þe honours þat þei 
han ygeten ¶ and some folk þer ben þat halden þat 
ryȝt heyeþe power to be souereyn goode. and enforcen 
hem forto regnen or ellys to ioygen hem to hem þat 
regnen. ¶ And it semip to some oper folk þat noblesse 
of renoun be þe souereyn goode. and hasten hem to 
geten glorious name by þe artes of werre or of pees, 
and many folke mesuren and gessen þat souerein goode 
be ioye and gladnesse and wenen þat it be ryȝt blisful 
[thynge] to plougen hem in uoluptuous delit. ¶ And 
þer ben folk þat enterchaunen þe causes and þe endes 
True happiness is 
that complete 
good which, once 
obtained, leaves 
nothing more to 
be desired. 
It is the sovereign 
good, and 
comprehends all 
others. It lacks 
nothing, other-
wise it could not 
be the supreme 
good. Happiness 
is, therefore, that 
perfect state, in 
which all other 
goods meet and 
centre. It is the 
object which all 
men strive after. 
A desire of the 
true good is a 
natural instinct, 
but error misle 
ads them to pursue 
false joys.

1769 Some, imagining 
the supreme 
reason to consist in lack-
ing nothing, lab-
our for an abun-
dance of riches; 
others, supposing 
that this good lies 
in the reverence 
and esteem of 
their fellow men, 
strive to acquire 
honourable posi-
tions. 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 renown. 
Many there are 
who believe no-
thing to be better 
than joy and 
gladness, and 
think it delightful 
to plunge into 
luxury.
of pise forseide goodes as pei pat desirex rychesses to
han power and delices. Or ellis pei desieren power forto
han moneye or for cause of renoun. ¶ In pise pinges
and in s wyche oper pinges is tourned al pe entencion
of desiringes and [of] werkes of men. ¶ As pus.
¶ Noblesse and favoure of peopel whiche pat zyuep as it
semep a manere clereness of renoun. ¶ and wijf and
children pat men desiren for cause of delit and miri-
nesse. ¶ But forsopo frenedes ne shollen nat ben rek-
kenned among pe goodes of fortune but of vertue. For it
is a ful holy manere ping. alle pise ope pinges forsopo
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 strengpe and gretnesse of body zuen power and
worpinesse. ¶ and pat beaute and swiftnesse zuen
noblesse and glorie of renoun. and hele of body semep
zyuen delit. ¶ In alle pise pingus it semep oonly pat
blisfulnesse is desired. ¶ For-whi pikle ping pat eryer
man desirep moost over alle pinges. he demip pat be pe
soureycyne goode. ¶ But I haue diffined pat blisful-
nesse is pe soureycyne goode. for whiche eryer wyzt
demip pat pikle estat pat he desirep over alle pinges pat
it be pe blisfulnesse. ¶ Now hast pou par byforme
[thi eye] almost al pe purposed forme of pe welful-
nesse of mankynde. pat is to seyne rychesse. honours,
power. glorie. and delity. pe whiche delit oonly con-
sidered Epicurus Inged and establisshed. pat delit is pe
soureycyne goode. for as myche as alle ope pinges as
hym pouzt[e] by-refte awy ioe and myrpe from pe
herte. ¶ But I retourne aseyne to pe studies of meen.
of which men be corage alwey rehersip and seekep be souereyne goode of alle be it so pat it be wip a derke memorie [but he not by whiche paath]. ¶ Ry3t as a dronke man not nat by whiche pape he may retorne home to hys house. ¶ Semeþ it panne pat folk folyen and eren pat enforren hem to haue nede of no ping ¶ Certys þer nys non óper þing þat may so weel perfourny blisfulnesse as an estat plenteuous *of alle goodes þat ne hap nede of none óper þing. but þat it is suffisant of hym self. vtnto hym self. and folyen swyche folk þanne. þat wenen þat pilk þing þat is ry3t goode. þat it be eke ry3t worpi of honour and of reuerence. ¶ Certis nay. for þat þing nys neþer foule ne worpi to ben dispised þat al þe entencion of mortel folke trauaille forto geten. ¶ And power auþe[e] nat þat eke to be rekened amonges goodes what ellis for it nys nat to wene þat pilke þing þat is most worpi of alle þinges be feble and wip out strengþe and clernesse of renoun auþe þat to ben dispised. ¶ Certys þer may no man forsake þat al þing þat is ry3t excellent and noble. þat it ne seþeþ to be ry3t clere and renomed. ¶ For certis it nedip nat to seie. þat blisfulnesse be anguissous ne dreri ne subgit to greunances ne to sorwes. syn þat in ry3t litel þingus folk seken to haue and to vsen þat may deliten hem. ¶ Certys pise ben þe þinges þat men wolen and desyren to geten. and for þis cause desyren þei ryches. dignites. regnes. glorie and delices ¶ For Þerby wenen þei to han sufi- saunce honour power. renoun and gladnesse. ¶ þanne it is goode. þat men seken þus by so many dyuerse studies. In which desyjr it may ly3tly be shewed.

1820 Their minds are bent uppon the chief good, and are ever seeking it with a darkened understanding, like a drunken man, [* fol. 16.] who cannot find his way home. Do they go astray who strive to keep themselves from want? By no means. No state is happier than that in which a man is above want, and independent of others. Are they guilty of folly that seek esteem and reverence? No; for that is not contemptible for which all men strive. Is not power to be reckoned amongst desirable goods? Why not? For that is not an insignificant good which invests a man with authority and command. Fame also is to be regarded, for everything excellent is also shining and renowned. We hardly need say that happiness is not an unjoyous and melancholy state, for in the pursuit of the smallest matters men seek only pleasure. Hence it is that mankind seek riches, &c., because by them they hope to get independence, honour, &c. However varied
OF NATURE'S LAWS.

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

[The 5th Meter.] I will now sing of Nature's laws, by which the universe is governed.

yet, if he once taste blood,

his savage instincts revive

and his keeper falls a victim to his fury.

If the caged bird

though daintily fed, gets a sight

of the pleasant grove where he was wont to sing,

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

The sapling, bent down by a mighty

1850 how grete is pe strengpe of nature. ¶ For how so pat men han dyserse sentences and discordyng algates men accordyn alle in lyuynge pe ende of goode.

1855 QUANTAS RERUM FLECTAT.

IT likep me to shew[e] by subtil songe wip slakke and delitable soum of strenges how pat nature mystly enclinep and flittep gonernementz of pinges ¶ and by whiche lawes she purueiable kepip pe grete worlde. and how she bindynge restreinep alle pingus by a bonde pat may nat be vnbounden. ¶ Al be it so pat pe lioums of pe contree of pene beren pe fair[e] cheines. and taken metes of pe handes of folk pat 3euen it hem. and dreden her sturdy maystres of whiche pei ben wont to suffren [betinges], yif pat hir horrible moupes ben bibled. pat is to sein of bestes devoured. ¶ Hir corage of tyme passep pat hap ben ydel and rested. repairep azein pat pei roren greuously. and remembren on hir nature, and slaken hir nekkes from hir cheins vnbounden. and hir maistre first to-teren wip blody tope assaiep pe woode wrappes of hem. ¶ pis is to sein pei freten hir maister. ¶ And pe Iangland brid pat syngip on pe heye branches. pis is to sein in pe wode and after is inclosed in a streit cage. ¶ Al pou3 [pat] pe pleiyng besines of men 3euep hem honied[e] drinkes and large metes. wip swete studie. ¶ jit mafeles yif pilke brid skippyngg oute of hir streite cage seeip pe agreable shadeows of pe wodes. she desoulep wip hir fete hir metes yshad and sekep mournyng oonly pe wode and twitrip deisyringe pe wode wip hir swete voys. ¶ pe zerde of a tree pat is haled adoun by mystly
strengthe bowle redelye pe croppe adoun. but yif pat pe hande of hym pat it bente lat it gon azein. ¶ An oon pe crop lokep vp ryst to heuene. ¶ pe sonne phebus pat faillep at euene in pe westrene wawes retorno pe azein eftsones his cart by a prine pape perse as it is wont aryse. ¶ Alle pinges seken azein in to hir propre cours. and alle pinges reioisen hem of hir retournynge azein to hir nature ne noon ordinaunce nis bytaken to pinges but pat. pat hap ioignynge pe endynge to pe bygynnynge. and hap makid pe cours of it self stable pat it chaungype nat from hys propre kynde. 1887

VOSQUE TERRENA ANIMALIA.

* Certenis also 3e men pat ben erpeliche bestes dremen alwey [youwere bygynnynge] al pouz it be wip a pinne ymagnacioun. and by a maner pouz al be it nat clerly ne perfityt 3e looken from a fer til pilk verray wyn of blisfulnesse. and perfore pe natural entencioun ledlep 3ow to pilk verray good ¶ But many manere erroirs mistournip 3ow per fro. ¶ Considerne now yif pat be pilke pinges by whiche a man weniþ to gete hym blysfulnesse. yif pat he may comen to pilke ende pat he weneþ to come by nature ¶ For yif pat moneye or honours or pise oper forsise 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 mowe nat perfourmen pat pei by-heten and pat pe be defaute of many goodes. ¶ Showeþ it nat pan clerly pat fals beaute of blisfulnesse is knowe and a-teint in pilke pinges. ¶ First and forward pou pei self pat haddest hand, will resume its natural position as soon as the restraining force is removed. [iii] Though the sun sets in the western main at eve, yet by a secret path he takes his winding journey toward the east. All things pursue their proper course, obedient to the source of order.

1893 Can men obtain the end they have in view by the means they usually employ in the pursuit of happiness? If riches and honours and the like make men happy, so that they shall want for nothing, then happiness may be procured by these acquisitions, 1901 But if these things cannot make good what they promise, if there still be something to be desired, then they are deceptions, and the felicity after all is a counterfeit.
In your prosperity were you never annoyed by some wrong or grievance?

1910

B. I must confess that I cannot remember ever being wholly free from some trouble or other.

P. That was because something was absent which you had desire, or something present which you would gain be quit of.

B. That’s quite true.

P. Then you did desire the presence of the one and the absence of the other?

B. I confess I did.

P. Every man is in need of what he desires.

B. Certainly he is.

P. If a man lack anything can he be supremely happy?

B. No.

P. Did you not in your abundance want for somewhat?

B. What then if I did?

P. It follows that riches cannot put a man he beyond all want, although this was what they seemed to promise.

Money may part company with its owner, however unwilling he may be to lose it.

B. I confess that’s true.

P. It ought to be confessed when every day we see might prevailing over right.

From whence springs so much litigation, but from this, that men seek to re-

haboundances of rychesse nat long agon. ¶ I axe zif pat in pe haboundance of alle pilk[ê] rychesse pou were neuer angiussous or sory in pi corage of any wrong or greuance pat by-tidde pe on any syde.

¶ Certys quod I it remembeþ me nat pat euere I was so free of my pouët. pat I ne was al-wey in anguysh of somwhat. pat was pat pou lakkedest pat pou noldest han lakked. or ellys pou haddest pat pou noldest han had. ryzt so is it quod I þan. desiredest pou pe presence of pat on and pe absence of pat oþer. I graunt[ê] wel quod .I. for soþe quod she þan nedip þer somwhat pat every man desireþ. 3e þer nedip quod I.

¶ Certis quod she and he þat hap lakke or nede of a wyzt nis nat in every way suffisaunt to hym self. no quod .I. and þou quod she in alle þe plente of þi rychesse haddest pilke lak of suffisaunce. ¶ what ellis quod .I. ¶ þanne may nat rychesse maken þat a man nis nedy. ne þat he be suffisaunt to hym self. and þat was it þat þei byhyzt en as it semeþ. ¶ and eke certys I trowe þat þis be gretly to consyder þat moneye ne hap nat in hys owen kynde þat it ne may ben by-nomen of hem þat han it maugre hem. ¶ I by-knowe it wel quod I ¶ whi sholdest þou nat by-knowen it quod she. whan every day þe strenger folke by-nyment it fram þe febler maugre hem. ¶ Fro whennes comen ellys alle þe fore ine compleinte or quereles of pletynge. ¶ But for þat men axen aþene hir moneye þat hap be by-nomen hem by force or by gyle. and alwey maugre hem. ¶ Ryzt so it is quod I. þan quod she hap a man nede to seken hym foreyne helpe by whiche he may defende hys moneye. who may say nay
quod I. Certis quod she and hym nedep no helpe yif he ne hadde no moneye pat he myst[e] leese. If pat is doubtles quod I. panne is pis ping turned in to pe contrarie quod she. For rychesse pat men wenen sholde make suffisaunce. pei maken a man raper han nede of foreine helpe. Which is pe manere or pe gise quod she pat ryches may dryuen awey nede. Riche folk may pei neiuer han hungre ne prest. pise ryche men may pei feel no colde on hir lymes in wynter. But pou wilt answere pat ryche men han y-nou3 wher wip pei may staunche her hunger. and slaken her prest and don awey colde. In pis wise may nede be conforted by rychesesses. but certys nede ne may nat al outerly be don awey. for pou3 pis nede pat is alwey gapyng and gredy be fulfilled wip rycheseses. and axe any ping 3it dwellep panne a nede pat myst[e] ben fulfilled. I holde me stille and telle nat how pat litel ping susise[p] to nature. but certys to avarice yno3 ne suffise[p] no pinge. For syn pat rychesse ne may nat al don awey nede. but rychesesse maken nede. what may it panne be pat 3e wenen pat rychesesses mowen 3euen 3ow suffisaunce.

QUAMUS FLUENTER DIUES.

Al were it so pat a ryche couetous man hadde riuier fletynge alle of golde 3itte sholde it neuer staunche hys couetise. And pou3 he hadde his nekke I-charged wip precious stones of pe rede see. and pou3 he do erey his feldes plentiuos wip an hundre[p] oxen neuere ne shal his bytyng bysynesse forleten hym while he cover their own of which they have been unjustly deprived? 1940

B. Nothing is more true. P. Then a man needs the assistence of others in order to keep his riches. If he had no money to lose he would not stand in need of this help? B. That is beyond all doubt. P. Then the very reverse of what was expected (from riches) takes place? For riches add to a man's necessities. Tell me how do riches drive away necessity? Are not rich men liable to hunger, thirst, and cold? You will say that the rich have therewithal to satisfy these wants. By riches indigence may be alleviated, but they cannot satisfy every want. Even if gaping and greedily necessity be filled with riches, yet some cravings will remain. A little satisfies 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 36th Meter.] 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-
OF DIGNITIES.

Bvt dignitiees to whom pei ben comen make pei hym honorable and reuerent. han pei nat so grete strenghe pat pei may putte vertues in pe hertis of folk. pat vsen pe lordshipes of hem. or ellys may pei don away pe vices. Certys pei [ne] ben nat wont to don away wikkedneses. but pei ben wont raper to shew[en] wikkedneses. and per of comep it pat I haue ryxt grete desdeyne. pat dignites ben 3euen ofte to wicked men. ¶ For whiche ping catullus clepid a consul of Rome pat hy:t nonius postum. or boch. as who seip he clepip hym a congregacioun of uices in his brest as a postum is chauel of dignitie. Sest pou nat, jan how gret vylenye dignitees don to wikked men. ¶ Certys vnworpires of wikked men sholde ben pe lasse ysen yif pei nere renomed of none honours. ¶ Certys pou pi self ne myxtest nat ben brouxt wip as many perils as pou myxtest suffren pat pou woldest bere pi magistrat wip decorat. pat is to seyn. pat for no peril pat myxt[e] bi-fallen pe by pe offence of pe kynge theodorik pou noblest nat ben felawe in gouernance with decorat. whannte pou say[e] pat he had[de] wikkid corage of a likerous shrewse and of an acusor. ¶ Ne I ne may nat for swiche honors Iugen hem worpi of reuerence pat I deme and holde vnworpi to han pilke same honours. ¶ Now yif pou saie a man pat were fulfilled of wisdom. certys pou

1967

SET DIGNITATIBUS.1

nymberable herts, yet shal unquyte care never forsake him; and at his death his riches shall not bear him company.

1 Read dignitates.

[The 4th prose.] It may be said that dignitates confer honour on their possessors. But have they power to destroy vice or implant virtue in the heart? So far from expelling vicious habits, they only render them more conspicuous. Hence arises the indignation when we see dignities given to wicked men. Hence Catullus' resentment against Nonius, whom he calls the butcher, or imposture of the State.

1980

The deformities of wicked men would be less apparent if they were in more obscure situations. Would you free yourself from peril by accepting a magistracy along with Decorates a buffoon and informer?

Honours do not render undeserving persons worthy of esteem.

If you find a man endowed with wisdom you

1968 lyxt[e]—lyhte
1967 dede—ded
1968 makes—maaken
1969 grete—gret
1972 [ne]—from C.
1971 ben—be
1972, 1973 wikkedneses—wykkydnesse
1973 to—omitted
1974 comeb—comth

1974 grete desdeyne—gret desaign
1976 whiche—which
1977 hyxt—lyhthe
1977 nonius—MS vonues, C. nonnus
1978 book—MS bope, C. boch
cleip—cleypd
1979 nonius—MS nonnus, C.
1980 set—MS sette, C. set
1980 Sest pou—Sesthow

1980 bau—thanne
eylenye—fylonye fyngesse
1981 vnworpires—vnworthe
1982 ben—be
ysen—MS yene, C. I-sene
1984 many—manye
1985 here—beren
1986 myxt[e]—myhte
1987 be [2]—omitted
1988 whanne—whan
1989 say[e]—saye
had[de]—hadde
ne myȝt test nat demen pat he were vnworpi to pe honour. or ellys to pe wisdom of whiche he is fulfilled.

No quod I. ¶ Certys dignites quod she appertienen properly to vertue. and uerue transporte dignite anon to pilke man to whiche she hir self is conioigned.

¶ And for as moche as honours of peole ne may nat make folk dign of honour. it is wel seyn clerly pat pei ne han no prope beaute of dignite. ¶ And zit men aȝten take more hede in pis. ¶ For if it so be pat he is most out cast pat most folk dispisen. or as dignite ne may nat make shrewes worpi of no reuerences. pan makep dignites shrewes more dispised pan preised. pe whiche shrewes dignit[e] scheweþ to moche folk ¶ and for sôpe nat vnpuissed. pat is forto sein. pat shrewes reuengen hem aȝeinward vpon dignites. for pei zelden aȝein to dignites as gret gerdoun when pei bypassen and defoulen dignites wþ hire vylenie. ¶ And for as moche as þou mow[e] knowe pat pilke vrray reuerence ne may nat comen by þe shadowy transitorie dignites. vndirstonde now pis. yif pat a man hadde vsed and hadde many manere dignites of consules and were comen perauenter amonges straunge naciouns. sholde pilke honour maken hym worshipful and redouted of straunge folk ¶ Certys yif þat honour of peole were a naturel þisfe to dignites. it ne myȝte neuer cesen nowher amonges no maner folke to done hys office. ¶ Ryȝt as fire in every contre ne stintþ nat to enchaufen and þeto hent hole. but for as myche as forto be holden honorable or reuerent ne comeþ nat to folk of}


Deem him worthy of respect and of the wisdom which he professes.

H. I could not do otherwise.

P. Virtue has her proper worth, which she ever transfers to her votaries. Honours conferred by the populace do not make men worthy of them, for they have no intrinsic merit to bestow.

Dignities conferred upon shrews only make their vices the more conspicuous. Nor do dignities themselves escape without injury; for worthless men take their revenge upon them, and defile them by their contagious villanies.

2009 These shadowy honours have nothing in their nature to procure respect; for if a man, having borne the honours of the consulate, should go among barbarians would this honour gain him their respect?

2016 If respect were an attribute of honour it would infallibly bring esteem everywhere, just as heat is ever an attribute of fire.

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

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

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

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

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

CERTYS pe dignite of pe Prouostrie of Rome was somtyme a grete power. now is it no ping but an ydel name. and pe rente of pe senatore a gret charge. and yif a whist somtyme hadde pe office to taken he[de] to pe vitale of pe poeple as of corne and what oper pinges he was holden amonges grete. but what ping is more nowe out cast Panne pilke Prouostrie ¶ And as I haue seid a litel here byforne. pat pilke ping pat hap no proprae beaute of hym self rescyeyp somtyme pris and shynye and somtyme lest it by pe opinion of vsaunces. ¶ Now yif pat dignites Panne ne mowen nat maken folk digne of reuenerce. and yif pat dignites wexen foule of hir wille by pe filpe of shrewes. ¶ and yif pat dignites lesen hir shynye by chaungyng of tymes. and yif pe wexen foule by estimaicoun of peoole. what is it pat pei han in hem self of beaute pat au3te ben desired. as who seip none. Panne ne mowen pei jiuen no beaute of dignite to none oper. 2047

QUAMUIS SE TIRIO.

A be it so pat pe proute nero wij al his woode luxurie kembed hym and apparailed hym wij faire purpers of Tirio and wij white perles. Algates 3itte throf he
hateful to alle folk ¶ pis is to seyn pat al was he by-
hated of alle folk. ¶ zitte pis wicked Nero hadde gret
lordship and zaf somtyme to be dredeful senatours be
vnworshipful setes of dignites. ¶ vnworshipful setes
he clepí here fore pat Nero pat was so wikked zaf po
dignites. who wolde þanne resonably wenen þat blysful-
nesse were in swiche honours as ben zeuen by vicious
shrewes.

AN UERO REGNA.

Buþ regnes and familiarites of kynges may þei maken a
man to ben myȝty. how ellys. ¶ whanne hir
blysfulnesse dureþ perpetuely but certys þe olde age of
tyme passeþ. and eke of present tyme now is ful of en-
saumples how þat kynges þat han chaunged in to
wrechednesse out of hir welefulnesse. ¶ O a noble þing
and a cler þing is power þat is nat founden myȝty to
kepe it self. ¶ And yif þat realmes be auctour
and maker of blisfulnesse. yif þèlke power lakkeþ on
any side. amenusip it nat þèlke blisfulnesse and bryngeþ
in wrechednesse. but yif al be it so þat realmes of man-
kynde stretchen broode. zit mot þer nede ben myche
folk ouer whiche þat euer kyng ne hap no lordshipe
ne comandement ¶ and certys vpon þèlke syde þat
power faileþ whiche þat makþ folk blisful. ryȝt on þat
same side nouzpower entriþ vndirneþ þat makeþ hem
wreches. ¶ In þis manere þanne moten kynges han
more porcioun of wrechednesse þan of welefulnesse.
¶ A tyraunt þat was kyng of sisile þat had[de] assaid
þe peril of his estat shewid[e] by similitude þe dredes
of realmes by gastnesse of a sworde þat heng ouer þe
heued of his familiar. what þing is þan þis power þat

2051 Yet he had lord-
ship, and gave to
the senators the
dishonoured seats
of dignity.
Who then can
think that felicity
resides in honours
given by vicious
shrews?

2057 [The 16th prose.]
P. Do kingdoms
and a familiarity
with princes
make a man
mighty? R. Why should
they not if they
are durable? P. Past ages, as
well as the pres-
ent, furnish us
with many ex-
amples of princes
who have met
with dismal re-
verses of fortune.
O then how noble
and glorious a
thing is power
that is too weak
to preserve itself.
If dominion
brings felicity,
then misery will
follow if it be de-
fective.
But human rule
has its limits, there-
fore whenever
power ceases
there impotence
enters, bringing
misery along
with it.

2074 Kings, therefore,
have a larger por-
tion of misery
than of felicity.
Dionysius of
Sicily, conscious
of this condition,
exhibited the
fears and cares of
royalty by the
terror of a naked
sword hanging

2053 lordship—lorschipp
zaf somtyme—yaf wiylom
dredeful—reverence;
2055 fære—for; yaf—yaf
2060 myȝty—MS. vnnmyȝty,
C. myȝty
2062 passeþ—passed
of (2)—omitted

2063 kynges þat han—
kynges ben
2069 keþe—kopen
2070 maker—makere
2078 kynge—moche

2071 hæþ—MS. hæþ
2073 wyche—whych
2074 vndircþu—vyndre-nethe
2077 hæð[de]—hædde
2078 shewid[e]—shewede
2079 realmes—Reaumes
sworde—sword
heng—MS. henge, C. heng
over the head of his friend and flatterer Damocles. What then is this thing called
[* fol. 18.*]
Power, which cannot do an away with care or fear? Men would live in security but cannot, and yet they glory in their power. Is he powerful who cannot do what he wishes? Is he a mighty man who goes surrounded with an armed guard, to terrify those whom he himself fears, and whose power depends solely upon his numerous retinue? Why need I enlarge upon the favorites of princes having thus displayed the imbecility of kings! Their prosperity is affected by the caprice of their fortunate masters as well as by the adversity to which

2098

they are incident. Nero only allowed his master Seneca to choose the manner of his death. Antonius (Caracalla) commanded Papinian to be slain by the swords of his soldiers. Yet both would have given up all they possessed. Seneca begged for poverty and exile. But relentless fortune precipitated them to destruction, and did not permit them to choose their fate. What then is Power, which terrifies its possessors, and which cannot be got rid of at pleasure? No advantage is to be gained by friend-

2081 besines—bysynesse
2083 sit—yif
glorifien—gloryfy
2084 bilke—blylke
2085 hauh—hase
environed—environed
2088 [hem]—from C.
2089 pen—than
2091 [or]—from C.
2092 realmes—Reames
2093 feblenesse—feblesse
2094 real—Ryal
2095 [ofte]—from C. 
constrained[e]—con
2096 his (1)—hýr [strayeude] 
Seneca—Senek
2097 comauandid[e]—com
2098 her—hýr [maudeede]
2099 whiche—which
had[de] ben long—pat
2100 court--court
2101 [two]—from C.
2102 senek—enforce[d]—enforce
2103 sijen—yeuen—hyse
2104 wegyl—wegyle
2105 sholden—shelfen
2106 myst[e]—mylyte 

may nat don awey pe bytynges of besines ne eschewe pe prikkes of drede. and certys sit wolden pei lyuen in sykernesse. but pei may nat. and sit pei glorifien hem in her power ¶ Holdest pou pan pat pilk[e] man be myȝty pat pou seest pat he wolde don pat he may nat don. ¶ And holdest pou pan hym a myȝty man pat hap environed hise syses wip men of armes or seruauntes and drede more [hem] pat he makep agast. pei pei doured hym. and pat is put in pe handes of hise seruauntȝ, for he sholde some myȝty but of familliers [or] seruauntȝ of kynges. ¶ what sholde I telle pe any ping. syn pat I my self haue shewed pe pat realmes hem self ben ful of gret feblenesse. pe whiche familliers certis pe real power of kynges in hool estat and in estat abated ful [ofte] prowep adoun. ¶ Nero constreined[e] his famillier and his maistre sencea to chesen on what deep he wolde deien. ¶ Antonius comauandid[e] pat knytis slowen wip her swerdis Papinian his famillier whiche Papinian had[de] ben long tyme ful myȝty a-monges hem of pe courte. and sit certis pei wolde bope han renounced her power. of whiche [two] senek enforced[e] hym to sijen to Nero his rycheches. and also to han gon in to solitarie exil. ¶ But whan pe grete weȝȝt. pat is to sein of lordes power or of fortune drawep hem pat sholden falle. neyper of hem ne myȝt[e] do pat he wolde. what ping is panne pilke power pat pou3 men han it pat pei ben agast. ¶ and whan pou woldest han it pou nart nat siker. ¶ And yif pou woldest forleten it pou mayst nat eschewen it. ¶ But whepir swiche men ben frendes at nede as ben conseiled by fortune and nat by vertue. Certys swiche
folk as weiful fortune makep frendes. contrarious for-
tune makep hem enmyse. ¶ And what pestilence is
more myusty forto anoye a wisht pan a familier enemy.

QUI SE UALET 1 ESSE POTENTEM. [I Read ueste]

Who so wolde ben myesty he mot dauntaten hys cruel
corage. ne put[te] nat his nekke ouercomen vndir
pe foule reines of lecherie. for al be it so pat pi lord-
ship[e] streche so fer pat pe contre Inde quakip at pi
comandement. or at pi lawes. and pat pe leest isle in
pe see pat hyzt tile be þral to þe ¶ zit yif þou mayst
nat puten awayþ pi foule derk[e] desijres and dryuen
oute fro þe wretched compleyntes. Certis it nis no
power þat þou hast. 2123

GLORIA UERO QUAM FALLAX.

But glorie how deceivable and how foule is it ofte. for
whiche þing nat vnskilfully a trescheden þat is to
sein a maker of dites þat hyzt tregedies cried[e] and
seide. ¶ O glorie glorie quod he. þou nart no þing
ellys to þousandes of folkes. but a gret sweller of eors.
for many[e] han had ful gret renoun by þe fals[e] oppi
nion of peoplen. and what þing may ben þouȝt fouler
þen swiche presynghe for pilk[e] folk þat ben presid
falsly. þei moten nedes han shame of hir presynges.
and yif þat folk han geten hem þank or presyng by
her deser特斯. what þing þap þilk pris echid or en-
cresed to þe conscience of wise folk þat mesuren hire
good. not by þe rumour of þe peoplen. but by þe sope-
fastnesse of conscience. and yif it seme a fair þing a
man to han enresid and sprad his name. þan folweþ

ship based on
propriety in-
stead of virtue.
Adversity will
turn this sort of
friendship into
enmity. And
what greater
plague can there
be than the
enmity of thy
familiar friend?
The 5th Meter.)
He who would
obtain sovereign
power must ob-
tain conquest
over himself, and
not yield to his
passions. Though
your dominion ex-
tended from India
to Thule, yet if
þou art for-
mounted by care
þou hast no real
power.

2115 wolde ben—wole be
2116 put[t(e)—putte
2117 lordship[e]—lordslype
2119 comandement—co-
mandament
leest isle—last ile
2120 hyzt—hyste
2121 puten—putten
derk[e]—dyrke
2122 oule—owt
2123 foule—fowl
2124 whiche—whych
2126 maker—makere
2129 false[e]—false
2130 fowler—fowler
2131 þanume—þynne
2133 or—of
2134 þab—MS. the þab
[The 6th prose.]
How deceptive
and deformed a
thing is glorie!
Well did the
Tragedian ex-
cclaim—
Wolde bote
þurwolde hit
þyryllyr. othWR
fergeþa. Beþyrn
þyryllyr. Wëþyn
þyrwolde þyr
for the unde-
serving have been
crowned with
glory and renown
by popular and
erresting opinion.
What can be
more infamous
than renown
founded on the
prejudices of the
vulgar?
Those that are
un deservedly
praised ought to
blush for shame.
If a wise man
gets well-merited
praise it does not
add to his
felicity. If it be a good
thing to spread
GENTILITY IS FOREIGN TO RENOWN.

abroad one's fame, it must be dishonourable not to do so. But a good name cannot penetrate everywhere, and the most illustrious names must be unknown to the greatest part of the world. The favour of the people is worth but little as it is seldom judicious and never permanent. How empty and transitory are titles of nobility!

2150 Gentility is wholly foreign to renown, and to those who boast of noble birth. Nobility is fame derived from the merits of one's ancestors. If praise can give nobility they are noble who are praised. Then if thou hast no nobility of thy own, thou canst not derive any splendour from the merits of others. If there be any good in nobleness of birth, it consists alone in this, that it imposes an obligation upon its possessors not to degenerate from the virtues of their ancestors.

[The 6th Metre.]
All men have the same origin. They have one father and one king, who gave the moon her horns, and adorned the sun with his rays. The same gave the earth to man it. hat it is demed to ben a foule singe. yif it ne be ysprad ne encrees. but as I seide a lital her byforme. hat synth per mot nedes ben many folk to whiche folk he renouns of a man ne may nat comen. it byfallep hat he hat pon wenest be glorious and renomed. semip in he nexte parties of he erpe to ben wip out glorie. and wip out renoun. ¶ and certis amones pise pinges I ne trowe nat hat pe pris and grace of pe poeple nis neip werph * to ben remembrid ne comep of wise iugemnt. ne is fem perdurationly. ¶ But now of pis name of gentilresse. what man is it hat ne may wel seen how veyne and how flittyng a ping it is. ¶ For if he name of gentilesse be referred to renown and clernesse of linage, pan is gentil name but a for[e]ine ping. hat is to sein to hem hat glorifien hem of hir linage. ¶ For it semeip hat gentilesse be a manner preysynge hat comep of decert of auncestres. ¶ And yif preysynge makep gentilesse pan moten pei nedes be gentil hat ben preysed. For whiche ping he folwep. hat yif pou ne hauve no gentilesse of pi self. hat is to sein pris hat comep of pi deserte foreine gentilesse ne makep pe nat gentil. ¶ But certis yif pei be any goode in gentilesse. I trouve it be in al oonly pis. hat it semeip as hat a manner necessite be imposed to gentil men. for hat pei ne sholden nat outraien or forliuen fro pe uertues of hire noble kynrede. 2163

OMNE HOMINUM GENUS IN TERRIS.

A pe linage of men hat ben in erpe ben of semblable burpe. On al one is fadir of penges. On alone minyst[r]e alle pinges. ¶ He zaf to pe sonne hys bemes. he zaf to pe moone hir hornes. he zaf pe men to pe erpe. he zaf pe stërres to pe heuene. ¶ he enclosep

2130 foule singe—fowl thing 2140 me—and byforme—byform 2145 parties—partye erpe—Erthes out—owte 2160 prode—good in (2)—omitted 2161 maner—manner 2166 hyse—hyse
wip membres pe soules pat comen fro hys huye sete. ¶ panne comen alle mortal folk of noble seed, whi
noysen 3e or bosten of 3oure elders ¶ For yif pou
look[e] 3oure bygynning, and god 3oure auctour and
3oure makere, pan is per no forlyued wyzt but yif he
norissee his corage vnto vices and forlete his propre
burpe.

QUID AUTEM DE CORPORIBUS. 1

But what shal I seie of delices of body, of whiche
delices pe desiringes ben ful of anguisse. and pe
fulfillinges of hem ben ful of penaunce. ¶ How grete
sekenesse and how grete sorrowes vnssuflable ryzt as a
manere fruit of wickednesse ben pilke delices woot to
bryngen to pe bo[dl]ies of folk pat vsen hem. ¶ Of
whiche delices I not what ioye may ben had of hir
moeuyng. ¶ But pis woot I wel pat who so euere wil
remember hym of hys luxuries, he shal wel vndir-
stone. pat pe issues of delices ben sorrowful and sory.
¶ And yif pilke delices mowen make folk blissful. pan
by pe same cause moten pise bestes ben clepid blissful.
¶ Of whiche bestes al pe entencion haste to fulflle
hire bodlyy iolyte. and pe gladnesse of wip [and]
children were [an] honest ping. but it hap ben seid.
pat it is ouer myche a3eins kynde pat children han ben
fowden tormentours to hir faders i not how many.
¶ Of whiche children how bitynge is ever condicion.
It nede pat to tellen it pe pat hast or pis tyme assaied
it. and art zit now anguyssou.

In pis approye I pe
sentence of my disciple Euridippus. pat seide pat he
pat hap no children is weleful by infortune. 2197

1 Read corporis voluptatibus.)

[The 7° prose.]

But what shall I say with respect to sensual plea-
sures, the de-
sire of which is
full of anxiety, and the enjoy-
ment of them full of repentance? What diseases
and intolerable
pains (the merited
fruits of vice) are
these delights
want to bring
upon those who
enjoy them? I
am unable to
see what joy is
to be found in
the gratification
of them.
The remembrance
of criminal in-
dulgence brings
with it bitter
remorse.

If such things
make men happy,
then may brutes
attain to felicity,
since by their in-
stinct they are
urged to satisfy
their bodily de-
lights.
A wife and chil-
dren do not
always bring hap-
iness, for some
have found tor-
mentors in their
own offspring.

I approve of this
opinion of Euri-
dippes, that he
who is childess
is happy in his
misfortune.
HABET HOC UOLUPTAS.

Every delit hap pis. pat it anguisset hem wip prikkes pat vesen it. ¶ It resemblip to pise, flying flyes pat we clepen been. pat aftre pat thee bee hap shed his agreeable honies he fleepe away and styng ep the hertes of hem pat ben ysmyte wip bytynge ouer longe holdyngne.

NICHL IGITUR DUBIUM EST.

Now nis it no doute pan pat pise wayes ne ben a maner mysledyng to blisfulness. ne pat po ne movwe nat leden folke pider as p ei byheten to leden hem. ¶ But wip how grete harms pise *forseide wayes ben enlaced. ¶ I shal shewe pe shortly. ¶ For whi yif pou enforcet pe to assemble moneye. pou most by-renen hym his moneye pat hap it. and yif pou wilt shuyen wip dignites. pou most hysehen and supplien hem pat 3iuen po dignitees. ¶ And yif pou concitest by honour to gon by-fore ober folk pou shalt defoule pi self by humblesse of axing. yif pou desiryst power. pou shalt by awaite of pi subgit; anoyously be cast vndir many periles. axest pou glorie pou shalt ben so destrat by aspre pinges pat pou shalt forgone sykernesse. ¶ And yif pou wilt leden pi lijf in delices. every whi$t shal dispisen pe and forleten pe as pou pat art pral to ping pat is ry3t foule and brutel. pat is [to] sein seruauent to pi body. ¶ Now is it pan wel yseen how lytel and how brutel possessiou pei coueiten pat putten pe godt of pe body abouen hire owen resoun. ¶ For mayst pou sourmounten pis olifunt in gretnesse or wey3t of body. Or mayst pou ben strenger pan pe bole. Mayst pou ben swifter pan pe tigre. biholde pe
spaces and ye stableness and ye swyfte cours of ye
heuene, and stynte somtyme to wondren on foule
pinges. ye whiche heuene cerys nis nat raper for pise
pinges to ben wondred vpon. pan for ye resoun by
whiche it is gouerned. but ye shynyngge of pi forme pat
is to seien ye beaute of pi body. how swifthly passyng is
it and how transitorie. ¶ Certis it is more flittyngye
pan ye mutabilite of flores of ye somer sesoun. For so
as aristotil tellle pat yif pat men hadden eyen of a
beest pat hyst lynx. so pat ye lokyng of folk myʒte
perceen poryʒ pe pinges pat wipstonden it. who so lokid
pan in ye entrailes of ye body of alcibiades pat was
ful fayr in ye superfice wip oute. it shulde seme ryʒt
foule. and for pi yif poy semest faire. pi nature ne
makyŋ nat pat. but ye desceiauunce of ye fiesblesse of ye
eyen pat loken. ¶ But preise ye goodes of ye body as
moche as euer ye list. so pat poy know[e] algates pat
what so it be. pat is to seyn of ye goodes of pi body
whiche pat poy wondrest vpon may ben destroyed or
dessolued by ye hete of a feuere of ye dayes. ¶ Of
alle whiche forside pinges I may reduce pis shortly in
a somme. ¶ Pat pise worldly goodes whiche pat ne
mowen nat ziuen pat pei byheten. ne ben nat perfít by
ye congrecaçoun of alle goodes. pat pei ne ben nat
eyes ne papes pat brynget men to blysfulnesse ne
maken men to ben blysful.

HEU QVE MISEROS TRAMITE.

Alas whiche folie and whiche ignorauce mysledip
wandryng wreches fro ye pape of verrey good.
¶ Certis ye ne seken no golde in grene trees. ne ye ne

Art thou swifter
than the tiger?
Behold the
impassable
extent of the
heavens and
case to admire
the or lesser
things.
Admire what is
still more admir-
able, the consum-
mate wisdom that
governs them.
How fleeting is
beauty!
It fades sooner
than the vernal
flowers.
For, as Aristotile
says, if a man
were lynx-eyed
and could look
into the entranis
of Alcibiades (so
fair outwardly)
he would find all
foul and leath-
some.

2238
Thy nature does
not make thee
seem beautiful,
but the imperfect
view of thy adm-
irers.
Prize bodily
perfections as
much as you will,
yet a three days' fever will de-
stroy them.

2246
Worldly goods do
not give what
they promise, do
not comprise
every good, are
not the paths to
felicity, nor can
of themselves
make any one
happy.

[The 8th Metar.]
Alas! how
through folly and
ignorance do men
stray from the
path of true
happiness!
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 Tyrrhenian 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-archers 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.

gadren [nat] precious stones in the vines. ne 3e ne hidin nat 3oure gynnes in heye3e mountaignes to kachen fishe of whiche 3e may maken ryche festes. and yif 30w lykep to hunte to roos. 3e ne gon nat to pe foordes of pe water pat hyzt tyrene. and ouer pis men known wel pe crikes and pe cauernes of pe see yhidd in pe floods. and knownen eke whiche water is most plentious of white perles. and knownen whiche water habundepe most of rede purpre. pat is to seyen of a maner shell-fishe with whiche men dien purpre. and knownen

where in earth, byt no fals fishes or of sharpe fishe pat hyztyn echynmys. but folk suffren hem self to ben so blynde pat hem ne recchep nat to knowe where pilk[e] goodes ben yhidd whiche pat bei coueiten but ploungen hem in epe and seken pere pilke goode pat sourmountep pe heune pat berep pe sterres. I what *preyere may I make pat be dignet to pe nice pouxtis of men. but I preye pat bei coueiten ryche and honours so pat whan bei han geten po false goodes wip greet tranayle pat perby bei move knowen pe verray goodes.

HACTENUS MENDACIS FORMAM.

I suffisip pat I have shewed hider to pe forme of false wilfulness. so pat yif pou look[e] now clerely pe ordre of myn entencion requerip from hennes forpe to shewen pe verray wilfulness. I For quod.I. (b) [I.] se wel now pat suffisaunce may nat komen by richesse. ne power by realmes. ne reuerence by dignitees. ne gentil-esse by glorie. ne ioye by delices. and (p) hast pou wel knownen quod she pe cause whi it is. Certis me somep
quod. I. pat. I. se hem ry3t as poun it were poun a litel cliffe. but me were leuer known hem more openly of pe. Certys quod she pe resoun is al redy. ¶ For ilk ping pat symple is on ping wip outen omy diuision, pe errore and folie of mankynde departe and diuidip it. and misledip it and transporte from verry and perfitt goode. to goodes pat ben false and imperfit. ¶ But seye me pis. wenest poun pat he pat hap nede of power pat hym ne lakkep no ping. Nay quod. I. ¶ Certis quod she poun seist aryst. For yif so be pat per is a ping pat in any partie be fiele of power. Certis as in pat it most[e] neden be nedy of foreine helpe. ¶ Ryst so it is quod. I. Suffisaunce and power ben pan of on kynde ¶ So seymep it quod. I. ¶ And demyst poun quod she pat ping pat is of pis manere. pat is to seine suessaunt and my3ty au3t[e] to ben dis-pised. or ellys pat it be ry3t digne of reuerences aboyn alle pinges. ¶ Certys quod. I it nys no doute pat it nys ry3t worpi to ben reuerenced. ¶ Lat vs quod she pan adden reuerence to suessaunce and to power ¶ So pat we demen pat pise pre pinges ben alle o ping. ¶ Certis quod. I lat vs adden it. yif we willen graunten pe sope. what demest poun pan quod she is pat a dirke ping and nat noble pat is suessaunt reuertent and my3ty. or ellys pat is ry3t clere and ry3t noble of celebretie of renoun. ¶ Considere pan quod she as we han graunted hier by-forne. pat he pat ne hap ne[de] of no ping and is most my3ty and most digne of honoure yif hym nedi p any clerenesse of renoun whiche clerenesse he my3t[e] nat graunten of hym self. ¶ So pat for lakke of pilke clerenesse he my3t[e] same febler on any syde or pe

2287 bille—thylke on—o
2290 goode—good
2291 seye—sey
2293 hap—MS. hapc
2294 febile—feblere
2295 most[e]—mot
2296 helpe—help
2297 on—o
2298 demyst pou—demesthow
2299 seine—syn
2300 au3t[e]—owite
2301 reuerences—Reuerence
2302 ry3t—ryht
2303 willen—wolen
2304 dirke—dyrk
2305 clere—cler
2308 of celebretie—by celebryte
2310 hap—MS. hapc
2312 whiche—wich
2314 my3t[e]—myhte
2315 clerenesse—clerenesse
2316 my3t[e]—myhte
2317 febler—the feblere
an illustrious name. B. I cannot deny it, for reputation seems inseparable from the advantages you have just mentioned. P. Therefore, Renown differs in no wise from the three above-mentioned virtues. And if any one then stands in need of no external aid, can have all he wants, and is illustrious and respected—is not his condition very agreeable and pleasant? B. I cannot conceive how such a one can have grief or trouble. P. It must then be a state of happiness; and we may also affirm that sufficiency, power, nobility, differ only in name, but not in substance. B. It is a necessary consequence. P. The depravity of mankind then divides that which is essentially indivisible; and, seeking for a part of that which has no parts, they miss the entire thing [* fol. 20*] which they so much desire.

For who so pat is suffissaunt myȝty and ruuerent, clernesse of renown folwep of þe forside pinges. he hap it alredy of hys suffisaunce. boice. I may nat quod I denye it. ¶ But I mot graunten as it is. þat þis þing be ryȝt celebrable by clernesse of renown and noblesse. ¶ þan folwep it quod she þat we adden clernesse of renown to þe pre forside pinges. so þat þer ne be andonges hem no difference. and þis is a consequent quod .I. þis þing þan quod she þat ne hap no nede of no foreine þing. and þat may don alle pinges by his strengþes. and þat is noble and honouerable. nis nat þat a myric þing and a joyful. boice. but wenest quod I þat any sorow myȝt[e] comen to þis þing þat is swiche. ¶ Certys I may nat pinke. P. ¶ þanne moten we graunt[e] quod she þat þis þing be ful of gladnesse yif þe forside pinges be sope. ¶ And also certys mote we graunten. þat suffissaunce power noblesse ruuerence and gladnesse ben only dyuers ye-names. but his substaunce hap no diuersite. Boice. It mot nedely be so quod .I. P. pilke þinge þan quod she þat is ond and simple in his nature, þe wikkednesse of men deparþ it *diuidip* it. and whan þei enforcen hem to gete partie of a þing þat ne hap no part. þei ne geten hem neiþer pilk[e] partie þat nis none. ne þe þing al hole þat þei ne desire nat. .b. In whiche manere quod .I. p. pilke man quod she þat sekeþ rychesse to fleece pouerte. he ne trauaylep hym nat to for to gete power for he hap leuer ben dirk and vile. and eke wiþdraweþ from hym selfe many naturel delitþ for he nolde lesen þe moneye þat he hap as-
OF FALSE FELICITY.

He who lacks power, is pricked with trouble, and rendered an outcast and obscure by his sordid ways, does not possess sufficiency. He who only aims at power squanders his riches, and despises delights and honours unaccompanied by power. Such a one must be subject to many anxieties. And when he cannot get rid of these evils he ceases to have what he most desired — power.

In the same way honour, glory, and pleasure, are all inseparable; he that seeks one without the other will fail to obtain his desires.

B. What then if a man should desire to gain them all at once?

P. He would then indeed desire perfect felicity — but man he ever expect to find it in the acquisitions above mentioned, which do not perform what they promise?

B. No, surely!

P. Then happiness is not to be sought in these things which are falsely supposed capable of satisfying our desires?

B. I confess it, and nothing can be more truly affirmed than this. Turn your mind’s eye upon the reverse of all this false felicity and you will perceive the true happiness.

B. It is very clear, and I had a complete view of it when you explained to me the causes of its counterfeits.

seemed, but certis in pis manere he ne gotip hym nat suffisaunce pat power forletip. and pat moleste prekep. and pat filpe makep outcaste. and pat derknessse 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 presipep glorie no ping. ¶ Certys pus seest pou wel pat many pingus failen to hym. for he hap somtyme faute of many necessites. and many anguysses biten hym ¶ and when he may nat don po defautes awey. he forletep to ben my3ty. and pat is pe ping pat he most desirep. and ry3t pus may I make semblable resouns of honours and of glorie and of delices. ¶ For so as every of pise forseide pinges is pe same pat pise oper pinges ben. pat is to sein. al oon ping. who so pat euer sekep to geten pat oon of pise and nat pat oper. he ne getep nat pat he desirep. Boice. ¶ what seist pou pan yif pat a man coueitep to geten alle pise pinges to gider. P. Certys quod she .I. wolde seie pat he wolde geten hym souereyne blisfulnes. but pat shal he nat fynde in po pinges pat .I. haue shewed pat ne mowe nat 3euen pat pei byheten. boice. Certys no quod .I. ¶ pan quod she ne sholden men nat by no weye seken blysfulnesse in swiche pinges as men wenen pat pei ne mowe 3euen but o ping sengley of alle pat men seken. I graunt[e] wel quod .I. ne no soper ping ne may nat ben said. P. ¶ Now hast pou pan quod she pe forme and pe causes of false welefulnesse. ¶ Now turne and flitte pe eyen of pi pouxt. for pere shalt pou seen an oon pilk verray blysfulnesse pat I haue byhy3t pee. b.

Certys quod .I. it is cler and opyn. pou3 pat it were to a blynde man. and pat shewedest pou me [ful wel] a
lytel her byforme. whan pou enforcedest þe to shewe me þe causes of þe false blysfulnesse ¶ For but yif I be bygiled. þan is þilke þe verray perfite blysfulnesse þat perfity makip a man suffisaunt. myȝty. honourable. and ful of gladnesse. and for þou shal wel knowe þat I haue wel vndirstonden þise þinges wip inne myne herte. I knowe wel þilke blisfulnesse þat may verrayly þeuen on of þe forside þinges syn þei ben al oon .I. knowe douteles þat þilke þing is þe fulle of blysfulnesse.  

yow in this conviction, provided ; on 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. 

But, as Plato [* ed. 20 b.] says that even in the least things the Divine assistance ought to be implored, what ought we do, to render us worthy of so important a discovery as the true source and seat of the sovereign good ?
...flows Thy r...and...Father, J...an(
...in goode mowen by absolut esemblable of forein stable bygwyng...fat alle
alle...bat...Opou...good...souereyne...from we shulle...gouernest...worlde on-
...cordynge. ...hadde

O QUI PERPETUA.

0 pou fadir creatour of heuene and of erpes pat
gouernest pis worldlye by perdurable resoun pat com-
aundist pe tymes for to gon from tyme pat age had[de]
bygynnyng. pou pat dwelliste pi self ay stedfast and stable and ziuest all oper pinges to ben moeued. ne
forein causes necesseden pe newer to compounwe werke of flotteryng e mater. but only pe forme of souereyne
gode y-set wip inne [pe] wip outen envie pat moeued[e]
pe frely. pou pat art alper файrest beryng pe faire worlde in pi pouzt. formesied pis worldlye to pe likkenesse
semblable of pat faire worlde in pi pouzt. pou drawest
alle pinges of pi souereyne ensampler. and comaunderist
pat pis worldlye perfitylyche ymaked haue frely and
absolut hyse perfyt parties. ▼ pou byndest pe elementς
by noumbrbes proporcionables. pat pe colde pinges
mowen accorde wip pe hote pinges. and pe drye pinges
wip pe moyst pinges. pat pe fire pat is purest ne fleye
nat over heyne. ne pat pe heuynesse ne drawe nat adoun
over lowe erpes pat ben plounged in pe watres.
▼ pou knytttest to-gidre pe mene soule of treble kynde
moeuyng alle pinges. and diuidest it by membres ac-
cordyngye. ▼ And when it is pus diuided it hap
assembled a moeuyng in two roundes. ▼ It goþ to tourne

B. Let us invoke the Father of all things. Y-You are
right, said Philosophy, and thus she sang: —
O Father and Maker of heaven and earth, by
whose eternal reason the world
is governed, and by whose supreme
[The 9th Metr.]
command Time
flows from the
birth of ages, Thou,
and...command that
this world should have perfect parts.
By harmonious measures thou
dost bind fast the
elements, so that
there is no dis-
cordance between
things cold and
hot, or between the
moist and the
dry. That the fire
does not fly too
high, and that
weight may not
press the earth
and water lower
than they are now
placed, thou dost
join the Middle
Soul (of a three-
fold nature) mov-
ing all things, and
then by agreeing

2400 [now]—from C.
2410 souereynegode—verray
good.
2413 shulle—shallen
to—omitted
2413 on-one—anon
2415 worldlye—world
2416 from—age—from syn
pat age
had[de]—hade
2417 stedfast—stedefast
2418 oher—oother
2419 forein—foreyne
werke—werk
2420 souereynegode—soue-
reyn good
2421 y-set—MS. y-sette, C.
Isct
self inne—with in
[pe]—the
wip outen—with owte
moed[el]—moewede
2422 alper файrest — alder-
fayrest
2422-24 worldlye—world
2423 likkenesse—lyknesse
2426 and absolut—C. omits
2427 hyse—hys
2430 fire—fyre
fleȝe—fe
2431 drawe—drawen
2435 hap—MS. hap
2436 gop—MS. gobe
numbers didst resolve it. When that is done, cut into two orbs, it moves about returning to itself, and then encomysing 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 soweest them in heaven and earth, and they return to thee by thy kind law like a recoiling flame. O Father, elevate our souls and let them behold thy august throne. Let them behold the fountain of all good. Dispel the mists of sense, remove the weights of earth-born cares, and in thy splendour shine (in our minds). For thou art ever clear, and to the [The 10th prose.] good art peace and rest. He who looks on thee beholds beginning support, guide, path and goal, combined! Now that thou hast had a faithful representation of future felicity as well as of the true happiness, I shall show thee in what the Perfection of Happiness consists. Our best plan will be to inquire whether there be in nature such a good as thou hast lately defined, lest we be deceived by the vanity of Imagination and be carried beyond the truth of the matter subjected to our inquiry.

\begin{align*}
2437 \text{ Owen} & - \text{C. omits.} \\
2438 \text{ tumnib} & - \text{MS. tournibhe} \\
2439 \text{ euenuyke} & - \text{euene lyke} \\
2440 \text{ lyf} & - \text{lytte} \\
2441 \text{ beynye} & - \text{bygynynge} \\
2444 \text{ fy} & - \text{fye} \\
\text{ bi strete} & - \text{the streyte} \\
2445 \text{ hym} & - \text{from C.} \\
2446 \text{ lyf} & - \text{lyft}
\end{align*}

\begin{align*}
2448 \text{ thou} & - \text{from C.} \\
2449 \text{ bryntnes} & - \text{brightnesse} \\
2451 \text{ pape} & - \text{MS. papec} \\
2452 \text{ pat} & - \text{MS. papec} \\
2453 \text{ whiche} & - \text{which [good} \\
2454 - 55 & - 56 - 58 - 59 \text{ goode—} \\
2455 \text{ whiche} & - \text{which} \\
2457 \text{ set} & - \text{MS. sethe, C. set} \\
2460 \text{ seyne} & - \text{seyn}
\end{align*}

\begin{align*}
2452 \text{ Glose.}
\end{align*}

\begin{align*}
\text{Quoniam Igitur qui scit.} & \text{ 1 Read que sit.}
\end{align*}

For as moche {\textit{pan} as} thou hast seyn. whiche is {\textit{pat}} forme of goode {\textit{pat}} nys nat perfitt. {\textit{and}} whiche is {\textit{pat}} forme of goode {\textit{pat}} is perfitt. now trowe I {\textit{pat}} it were goode to shewe in what {\textit{pis}} perfaccioun of blisfulnesse is set. {\textit{and}} in {\textit{pis}} ping I trowe {\textit{pat}} we sholden first enquire forto witen {\textit{yf pat}} any swiche manere goode as {\textit{pilke}} goode {\textit{pat}} pou hast disfissid a lytel her byforne. {\textit{pat}} is to seine souereyne goode maye be founden in {\textit{pat}} nature of pinges. For {\textit{pat}} veyne ymagnacioun of {\textit{pou3t ne}} desciuie vs nat. {\textit{and}} putte vs oute of {\textit{pe}} sopfastnesse of pilke pinga {\textit{pat}} is summyttd to vs. {\textit{pis}} is to seyne, but it may nat ben denoyd {\textit{pat}} pilke goode ne is. {\textit{\&}} and {\textit{pat}} it nis ryf as a welle of alle goodes. {\textit{\&}} For

\begin{align*}
2460 \text{ souereyne goode—souverne good} \\
2463 \text{ be founden—ben founde} \\
2464 \text{ veyne—veyn} \\
2465 \text{ pis to seyne—C. omits} \\
2464 \text{ denoyd—MS. denoysed} \\
2465 \text{ goode—good} \\
2466 \text{ 8y—MS. of of}
\end{align*}
al ping pat is cleped imperfect, is proued imperfect by be amenusynge of perfecticoun, or of ping pat is perfect. and her of comep it. pat in evey ping general. yif pat. pat men seen any ping pat is imperfect. *eryts in pilk general per mot ben somme ping pat is perfect. ¶ For yif so be pat perfecticoun is don away. men may nat pinke nor soyo fro whannes pikel ping is pat is cleped imperfect. ¶ For be nature of pinges ne token nat her bygyynynge of pinges amenused and imperfect, but it procediö of pingus pat ben al hooL and absolut. and descendej so doune in to outerest 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 imperfect. per may no man doute. pat per nys som blisfulnesse pat is sad stedfast and perfect. b. pis is conclusid quod I femely and sopefastly. P. But considere also quod she in wham pis blisfulnesse enhabitep. be commune accordaunce and concite of be corages of men provep and grauntep pat god prince of al pingus is good. ¶ For so as no ping ne may ben pouët bettre pan god. it may nat ben douted pan pat [he pat] no ping is bettre. pat he nys good. ¶ Certys resoun shoue pât pat god is so goode pat it provep by verray force pat perfect gooë 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 perfect gooë sholde ben more pan god. and [it] sholde some pat pikel ping were first and elder pan god. ¶ For we han shewed aperty pat alle pinges pat ben perfect. ben first or pinges pat ben imperfect. ¶ And for pi for as moche as [that] my resoun or my proces ne go nat away wipoute an ende. we oust[e] to graunten pat be souereyne god is ryzt ful of

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<td>al ping</td>
<td>all things</td>
<td>2466</td>
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<tr>
<td>her of comep</td>
<td>ther of combat</td>
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<td>somme</td>
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<td>don</td>
<td>MS. done, C. don</td>
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<td>token</td>
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<td>wip oute fruyt</td>
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<td>the pat</td>
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<td>some-samen</td>
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<td>oust[e]</td>
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<td>2492</td>
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And as we have seen that the perfect good is true happiness, it follows that the true felicity resides in the Supreme Divinity. But let us see how we can firmly and irrefragably prove that the Supreme God contains in his own nature a plenitude of perfect and consummate good. If you think that God has received this good from without, then you must believe that the giver of this good is more excellent than God the receiver. But we have concluded that there is nothing more excellent than God. But if this supreme good is in Him by nature, and is nevertheless of a different substance, we cannot conceive, since God is the author of all things, what could have united these two substances differing one from another. Lastly, a thing which essentially differs from another cannot be the same with that from which it is supposed to differ. Consequently, what in its nature 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.

God the source of true felicity. [Book 3, Ch 10.

Souereyne perfite goode. and we han establisshed that souereyne goode is verrey blisfulnessse. pan mot it nedes ben [that verray blysfulnessse is] yset in souereyne god. B. pis take I wel quod I. ne pis ne may nat be wipseid in no manere. ¶ But I preie pe quod she see now how pou mayst preuen holily and wip-outen corrupcioun pis pat I haue seid. pat pe souereyne god is ry3t ful of souereyne goode. [In whych manere quod I.] wenest pou oingt quod she pat pis prince of alle pinges haue ytake filke souereyne goode any where pan of hym self. ¶ of whiche souereyne goode men proue pat he is ful ry3t as pou my3t est pinken. pat god pat hap blisfulnessse in hym self. and pat ilke blisfulnessse pat is in hym were diuers in substaunce. ¶ For yif pou wene pat god haue receyved filke good oute of hym self. pou mayst wene pat he pat saf filke good to god. be more goode pan is god. ¶ But I am byknowen and confesse and pat ry3t dignely pat god is ry3t worpi abouen alle pinges. ¶ And yif so be pat pis good be in hym by nature. but pat it is diuers from [hym] by wenynge resouz. syn we speke of god prince of alle pinges feyne who so feyne may. who was he pat [hath] conioigned pis diuers pinges to-gidre. and eke at pe last[e] se wel pat o ping pat is diuers from any ping. pat filke ping nis nat pat same ping. fro whiche it is vndisstoned to ben diuers. pan folwe[p] it. pat filke ping pat by hys nature is dyuers from souereyne goode. pat pat ping nys nat souereyne goode. but certys pat were a felonous corsednesse 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 †an his bygynnyng. ¶ For whiche I may concluden by ryȝt uerray resoun. †an pilke †at is bygynnyngr of alle †inges. pilke same †ing is good in his substaunce. B. þou hast seid ryȝt-fully quod I. P. But we han graunted quod she †at souereyne good is blysfulness. †at is sope quod I. †an quod she mote we nedes graunten and confessen †at pilke same souereyne goode be god. ¶ Certys *quod .I. I ne may nat denye ne wipstonde þe resouns pur-pose. and I see wel †at it folweþ by strengþe Þe premisses. ¶ Loke nowe quod she yif þis be proued [yit] more fermely þus. †at þer ne mowen nat ben two souereyne goodes †at ben diuerse amo[n]ges hem self. †at on is nat †at þat oþer is. †an [ne] mowen neþer of hem ben perfitt. so as cyþer of hem lakkþ to oþir. but þat þat nis nat perfitt men may seen apertly †at it nis nat souereyne. þe þinges †an †at ben souereynely goode ne mowen by no wey ben diuerse. ¶ But I haue wel conclude þat blysfulnesse and god ben [the] souereyne goode. For whiche it mot nedes be þat souereyne blisfulnes is souereyn[ne] dyuynite. ¶ No þing quod I nis more sopefast þan þis ne more ferme by resoun. ne a more worþþ þing þan god may nat ben concluded. P. vpon þis þinges þan quod she. ryȝt as þise geometriens whan þei han shewed her propoiciouns ben wont to bryngen in þinges þat þei clepen porismes or declaraciouns of forseide þinges. ryȝt so wil I þewe þe here as a corolarie or a mede of coreoune. For whi. for as moche as by þe getynge of blisfulnesse men ben maked blyesful. and blisfulnesse is diuinite. ¶ þan is it manifest and open þat by þe getynge of diuinite men ben makid blisful. ryȝt as by þe getynge of iustice . . .

In fact, nothing can exist whose nature is better than its origin. We may therefore conclude that the Author of all things is really and substantially the soureyn Good. B. Most righty said! P. But you have owned that true felicity is the sove- reign good; then you must also [*fol. 21 b.] grant that God is that true felicity. B. Your conclu-sions follow from your premises. P. Let us see whether we can-not prove this more convincingly by considering it in this view, that there cannot be two soverain goods which differ in themselves. For it is plain that of the goods that differ one cannot be what the other is; wherefore neither of them can be perfect where one wants the other. That which is not per-fect cannot be the supreme good. Neither can the chief good be essentially different. But it has been shown that God and happi-ness are the chief good, wherefore the soverain felicity and the Supreme Divinity are one and the same. Following then the examples of geomters who deduce their consequences from their propo-sitions, I shall de-duce to thee something like a corolarie as fol-lows—Because by the attainment of felicity men be-come happy, and
as felicity is the same as Divinity itself, therefore by the attainment of Divinity men are made happy. But as by the participation of justice or of wisdom men become just or wise, so by part-taking of Divinity they must necessarily, and by parity of reason, become gods. Every happy man then is a god. But by nature there is only One; but by participation of divine essence there may be many gods. But as happiness seems to be an assemblage of many things, ought we not to consider whether these several things constitute conformity 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?

R. Illustrate this matter by proper examples.

I. As you grant that happiness is a good, you may say the same of all the other goods; for perfect sufficiency is identical with supreme felicity; so is supreme power, likewise high rank, a shining reputation, and perfect pleasure. What say you, then; are all these things, sufficiency, power, and the rest, to be considered as constituent parts of felicity? or are they to be referred to the sovereign good as their source and principal?

2563 om.—o
2564 letter.—let
2566 faire.—fayr
2567 porisme.—MS. pousme, C. porisme
2572 [pat]—from C.
2574 manner.—manere

2574 [of]—from C.
2575 swyche.—swych
2576 oper.—oothre
2577 seyne.—seyyn
2578 chief.—chef
2579 pise.—C. omits seyne.—seyyn
2580 oper.—oothro
2581 pise.—C. omits
2582 souereyne goode.—souereyn good
2583 gooode.—good
2585 self.—selue
2588 pise.—C. omits seyne.—seyyn
2589 othre—oothro
2591 brouȝt.—MS. wrouȝt, C. brouȝt

and by þe getyng of sapience þei ben maked wise. ¶ Ryȝt so nedes by þe semblable resoun whan þei han getyn diuinite þei ben maked goodys. þan is eryu graceful man god. ¶ But certis by nature, þer nys but oon god, but by þe participaciouns of diuinite þere ne letteþ ne disturbeþ no þing pat þer ne ben many goddes. ¶ þis is quod I. a faire þing and a precious. ¶ Clepe it as þou wolt. be it corollarie or porisme or mede of coroune or declarynges ¶ Certys quod she no þing nis faier. þan is þe þing þat by resoun sholde ben added to pise forseide pinges. what þing quod I. ¶ So quod she as it seneþ þat blisfulnesse contenþ many pinges. it were forto witen wheþir [pat] alle pise pinges maken or conoiognen as a maner body of blysfulnesse by diuersite of parties or [of] membri. Or ellys yif any of alle pilke pingus be swyche þat it acmplise by hym self þe subsaunce of blisfulnesse. so þat alle þe oper pinges ben referred and brouȝt to blisfulnesse. þat is to seyne as to þe chief of hem. ¶ I wolde quod I þat þou makedest me clerly to vndirstonde what þou seist. and þat þou recordest me þe forseide pinges. ¶ Haue I nat iuged quod she. þat blisfulnesse is goode. 3is forsoþ quod I. and þat souereyne goode. ¶ Adde þan quod she pilke goode þat is maked blisfulnes to alle þe forseide pinges. ¶ For pilke same blisfulnesse þat is demed to ben souereyne suffisaunce. þilke self is souereyne power. souereyne reuerence. souereyne cler- nesse or noblesse and souereyne delit. what seist þou þan of alle þe pinges. þat is to seyne. suffisaunce power and þe oper pinges. ben þei þan as membri of blisfulnesse. or ben þei referred and brouȝt to souereyne good.

¶ Ryȝt as alle pinges þat ben brouȝt to þe chief of hem.
Hence, pi per, chiefly good. That if they may nat ben doon. pis ping quod. I. nys nat doutous. but I abide to herkene pe remenaunt of pe question. pis is open and clere quod she. bat alle oper pinges ben referred and brougt to good. For perfore is suffurance required. For it is demed to ben good. and forpi is power required. for men trowen also bat it be goode. and pis same ping mowe we pinken and coueiten of reverence and of noblesse and of delit. pan is souereyne good pe soume and pe cause of alle bat au3[e] be desired. forwhi pilke ping pat wip-holde no good in it self ne semblance of goode it ne may nat wel in no manere be desired ne required. and pe conatrare. For pou3 pat pinges by hir nature ne ben nat goode algates yif men wene bat pei ben goode zit ben pei desired as pou3 [pat] pei were verrayly goode. and perfore is it pat men au3ten to wene by ry3t pat bounte 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. it semep pat pilke same ping be most desired. as puse yif pat a wy3t wolde ryde for cause of hele. he ne desirep nat so mychel pe

D. I see what you are aliming at, and I am desirous to hear your arguments.
P. If all these things were members of felicity, they would differ one from another, for it is the property of diverse parts to compose one body. But it has been well shown that all these things are the same and therefore they are not parts, for if they were, happiness [+] ness might be made up of one member—which is absurd and impossible.

B. This I doubt not, but I desire to hear the sequel.
P. All the things above-mentioned must be tried by Goode, as the rule and square.

Sufficiency, power, &c., are all desired, because they are esteemed a good. Good is the cause why all things are desired. For that which contains no good, either in reality or appearance, can never be desired. On the contrary, things not essentially good are desired because they appear to be real goods. Hence, Good is esteemed as the cause and end of all things that we desire. That which is the cause of our desiring any thing is itself what we chiefly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects.
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.

B. I see no cause to differ from you.

P. It has been proved that God and happiness are identical and inseparable. B. That is true. Therefore the substance of God is also the same as that of the Supreme Good.

[The 10th Metur.] Come hither, all ye that are captives—bound and fettered with the chains of earthly desires—come to this source of goodness, where you shall find rest and security.

[Chaucer's gloss]

2642

upon the Text. Not the gold of Taurus or of Hermes, nor the gems of India, can clear the mental sight from vain delusions, but rather darkens it. Such sources of our delight are found in the earth's gloomy caverns, but the bright light that rules the heavens dispels the darkness of the soul. He who has seen this light will confess that the beams of the sun are weak and dim.

2629 mœuynge—mœuynge
2634 syn pat alle pinges ben requered for pe grace of good, pei ne ben [nat] desired of alle folk more pan pe same good ¶ But we han grantaun pat blysfulnesse is pat ping for whiche pat alle pise oper pinges ben desired. pan is it pus pat certis only blysfulnesse is requered and desired ¶ By whiche ping it shewep clerely pat good and blysfulnesse is al oone and pe same substaunce. ¶ I se nat quod I wher fore pat men my3t[en] discorden in pis. p. and we han shewed pat god and verrey blysfulnesse is al oon ping ¶ pat is sophe quod .I. pan mowe we conclude sikerly pat pe substaunce of god is set in pilke same good and in noo open place. 2636

NUNO OMNES PARITER ETC.

Comep alle to-gidre now ye pat ben yeaut and ybounde wip wickede[en] cheines by pe deceivable delit of erely pinges inhabyteynge in 3oure pouxt. here shall ben pe reste of 3oure laboures. here is pe hauene stable in peisible quiete. pis al oone is pe open refut to wreches. Glosa. pis is to seyn. pat ye pat ben combred and deceyued wip worldly affecconus comep now to pis sourcereyne good pat is god. pat is refut to hem pat wolen come to hym. Textus. ¶ Alle ye pinges ye pat ye ryuere Tagus 3iuep 3ow wip his golden[en] grauels. or ellys alle ye prynges ye pat ye ryuere hersmus. 3iuep wip his rede brynke. or ye yndus 3iuep ye pat is nexte ye hote partie of ye worlde. ye medelep ye grene stones (smaragde) wip ye white (margarite). no sholde nat cleren ye lokynge of 3oure poxt. but hiden raper 3oure blynde corages wip inne hire dirkenesse ¶ Alle ye pat likep 3ow here and excitip and mœuynpe 3oure pouxtes.
pe erpe hag norshed it in hys lowe caues. but pe
shynyng by pe whiche pe heuene is gouerned and
whennes pat it hag hys strengpe pat chasep pe derke
ouerprowynge of pe soule. ¶ And who so euer may
knowen pilke lyzt of blisfulnesse. he shal wel seine pat
pe white bemes of pe sonne ne ben nat cleer. 2659

ASSENCIOIR INQUAM CUNCTA. Boice.

I assent[e] me quod .I. For alle pise pinges ben
strongly bounden wip ryzt ferme resouns. how
mychel wilt pou preisen it quod she. yf pat pou
knowe what pilke goode is. I wol preise it quod I by
price wip outen ende. ¶ yf it shal bytyde me to
knowe also to-gidre god pat is good. ¶ certys quod she
pat shal I do pe by verryr resoun. yf pat po pinges pat
I haue conclude[d] a litel her by *orne dwellen onlly
in hir first[e] grauntynge. Boice. pei dwellen graunted
to pe quod .I. pis is to seyne as who seip .I. graunt pi
forside conclusionz. ¶ Haue I nat shewed pe quod
she pat pe pinges pat ben requered of many folke. ne
ben nat verryr goodes ne perfitt. for pei ben diuerse pat
oon fro pat oper. and so as ech of hem is lakkyng to
oper. pei ne han no power to bryngen a good pat is ful
and absolute. ¶ But pan atte arst ben pei verryr good
whan pei ben greded to-gidre al in to a forme and in
to oon wirchyng. so pat pilke ping pat is suffisaunce.
pilk same be power and reverence. and noblesse and
mirpe. ¶ And forsope but alle pise pinges ben alle o
same ping pei ne han nat wher by pat pei mowen ben
put in pe noumbre of pinges. pat auzten ben requered
or desired. b. ¶ It is shewed quod .I. ne her of may
per no man douten. 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.)

P. I shall eluci-
date this matter by

incontrovert-

ible 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 man-

kind 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 ab-
solute happiness
(or good)? Have

I not shown, too,

that the true and

chief good is made

up of an assem-

blage of all the

goods in such a

way, that if suffi-
cency is an attri-
bute 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;
UNITY NECESSARY TO EXISTENCE.

[BOOK 3. PROSE II.

but as soon as they become one then they are made good.—Do not they owe their being good to their unity? B. So it appears. P. Do you confess that every thing that is good becomes such by the participation of the sovereign good or no? B. It is so. P. Then you must own that unity and good are the same (for the substance of those things must be the same, whose effects do not naturally differ). And I cannot gainsay it. P. Do you not perceive that everything which exists is permanent so long as it preserves its unity—but as soon as it loses this, it is dissolved and annihilated?

2700

B. How so? P. In the animal creation as long as the soul and the body are united and conjoined in one, this being is called an animal or beast, but when the union is dissolved by the separation of these, the animal perishes and is no longer a beast. The same may be said of man and all other things; they subsist while unity is preserved, but as soon as that is destroyed the things themselves lose their existence.

B. I believe we should find this true in every case. P. Is there anything which acts naturally that forgets this desire of existence and wishes for death and corruption?

2694 none—no
2695 al—all
2696 com[b]—comth
2697 graunte[,] graunte
2699 mayst thou graunte[en]
2700 mosthow graunte/en
2702 [of]—from C.
2704 white—whil
2706 [so] diuide[d]—so de-
2709 s—omitted
2713 many—manye

ben none goodes when þei ben diuerse. and when þei bygynnen to ben al o þing. þan ben þei goodes. ne com[b] it hem nat þan by þe getynge of unite þat þei ben maked goodes. b. so it seme þ quod I. but alle þing þat is good quod she graunt[w]est þou þat it be good by par-

ticipacioun of good or no. ¶ I graunt[e] it quod I.
¶ þan mayst þou graunt[en] it quod she by semblable resoun þat oon and good ben o same þing. ¶ For of þinges [of] whiche þat þe effect nis nat nately diuerse nedys þe substauence mot ben o same þinge. I ne may nat denye it quod I. ¶ Hast þou nat known wel quod she. þat al þing þat is hap so longe his dwellyng and his substauence, as longe is it oone. ¶ but whau it forletip to ben oone it mot nedis dien and corruemp to-

gidre. ¶ In whiche manere quod I. ¶ Ryzt as in beestes quod she, when þe soule and þe body ben coniogined in oon and dwellen to-gidre it is clepe a beest. and when hire vnite is destroyed by disseueraunce þat oon fram þat oplir. þan sheweþ it wel þat it is a dede þing, and þat it is no lenger no beste. and þe body of a wyzt while it dwelleþ in oon forme by con-

nuncio[n] of membris it is wel seyn þat it is a figure of mankynde. and yf þe partyes of þe body ben [so] diuide[d] and disseuereþ þat oon fro þat oplir þat be deströen vnite. þe body forletip to þat þat it was by-

forme. ¶ And who so wolde renne in þe same manere by alle þinges he shold see þat wip outen doute every þing is in his substauence as longe as it is oon. and when it forletip to ben oon it dieþ and perissip. boice.

when I considre quod I many þinges I see noon oþer.
¶ Is þer any þing þanne quod she þat in as moche as it lyueþ naturally. þat forletip þe appetit or talent of
hys beynge. and desirep to come to deep and to cor-

ruptcioun. ¶ yif I considere quod I pe beestes pat han
any manere nature of willynge or of nillynge I ne
fynde no ping, but yif it be constreynd fro wiþ out
forse. pat forletip or dispisep to lyue and to duren
or pat wolde his pankes hasten hym to dien. ¶ For
every beest trauaylep hym to defende and kepe be
samacioun of lijf. and eschewep deep and destructiou.
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
wichynges scruyng to appetite as beestes han wheth-
pei han appetite to dwellen and to duren. ¶ Certis
quod she ne þer of þar pe nat doute. ¶ Now look
upon þise herbes and þise trees. þei waxen firste in
swiche place as ben couenable to hem, in whiche place
þei ne mowen nat some dien ne dryen as longe as hire
nature may defenden hem. ¶ For some of hem waxen
in feldes and some in mountaignes. and opir waxen in
mareis. [A leaf lost here, and supplied from C.] 2735
[and oothre cleyn on Roches / and soume waxen plenty-
uos in sondes / and yif þat any wyht enforce hym to
beryng hem in to oother places / they waxen drye // For
nature yeueth to eueri thing þat / þat is conveniunt
to hym and tranayliþ þat they ne dye nat as longe as they
han power to dwellen and to lyuen // what woltow seyn
of this / þat they drawen alle hyr norysshynges by hyr
rootes / ryht as they haddyn hyr Mowthes I.-plounged
with in the erthes / / and shedyn by hyr maryes (i. me-
dullæs) hyr wode and hyr bark / and what woltow seyn
of this þat thilke thing / þat is ryht softe as the marye (i.
sapp) is / þat is alwey hidd in the feete al with inne and
þat it is defendid fro with owte by the stidefastnesse of
wode // and þat the vittereste bark is put aenys the des-

R. I do not find
any creature eu-
dowth with vol-
tion, which, of it-
self and without
constraint, re-
mouewer or de-
spises life and self-
preservation or
willingly hastens to
destruction. But with regard to
herbes and trees, I
am doubtful whe-
ther I ought to
have the same
opinion of them,
for they have no
sensitive soul, nor
any natural vol-
tion like animals. P. There is no
cause for doubt in
respect to these.
Herbes and trees
first choose a con-
venient place to
grow in, where,
agreeably to their
respective
natures, they are
sure to thrive, and
are in no danger of
perishing; for
some grow on
plains, some on
mountains, &c.;
and if you try
to transplant
them, they forth-
with wither and
die. To every-
thing that vegeta-
tes, nature gives
what is needful
for its subsistence,
and takes care
that they should
not perish before
their time. Next
I tell you that
plants are nour-
ished by their
roots (which are
so many mouthes
hid in the earth),
and diffuse
strength throughout
out the whole
plant, as through
their narrow? And
further, it is
admirably con-
trived that the
pith, the most
tender part of
plants, is hid in
the middle of the
trunk, surround-
ed with hard and
soid wood, and
with an altere coat
of bark to ward
off the storms and
weather.
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 what is most suitable to their beings, and to preserve continuance. For why should the flame mount upwards by lightness, and the earth tend towards its centre by gravity.

(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 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, tempraunce of the heuene / as a defendowr myhty to suf-fren harm / and thus certes maystow wel sen / how gret is the diligence of nature / For alle things renoue and pupulis hem with seed. I.-multiplyed/nether nis no man pat ne wot wel pat they ne ben ryht as a foundement and edyfice for to duren / nat only for a tyme / but ryht as forto duren perdurablely by generacyoun / and the things ek pat men wenne ne hauen none sowles / ne desire they natech of hem by sem[b]lable resoun to kepyn pat that is hirs / pat is to seyn pat is accordyne to hyr nature in consucluation of hyr beynge and endurynge // For wher for elles berith lythnesse the flaumbes vp / and the weyhtye preseth the erthe a-doun / but For as moche as thilke places and thilke moeynynges ben couenable to eruich of hem / and forsothe euery thing kepith thilke pat is accordyne and propre to hym // ryght as thinges pat ben contraryes and enemys coropmen hem // and yit the hardye thinges as stoones clyuen and holde. hyr partyes to gydere ryght faste and harde / and deffenden hem in withstondenge pat they ne departe nat lyhtly a twyne // and the thinges pat ben softe and fletynge as is water and Eyr they departylyn lyhtly // and yeuen place to hem pat brekyyn or deuyden hem // but natehles they retorne sone ayen in to the same things fro whennes they ben arraced // but fyr [sleeth] and refuseth alle deuysyon / ne I. ne trete nat heere now of weleful moeynynges of the sowle pat is knowyng / but of the naturel entencious of thinges // As thus ryht as we sowlwe the mete pat we resseyuen and ne thinke nat on it / and as we drawen owre breth in slepyng pat we wite it nat whil we slepyt // For certes in the beestys the loue of hyr lyuynges ne of hyr beeinges ne comth nat of the wilnynges of the sowle // but of the bygynnyngis of nature // For certes thorw constreyngynge causes / wil desireth and embraceth ful
ofte tyme / the deth pat nature dredeith / that is to seyn as thus that a man may ben constreynd so by som cause that his wil desireth and taketh the deth which 
pat nature hateth and dредeth ful sore / And som tyme we see the contrayye / as thus that the wil of a wight / 
destorbeth and constreyneh pat pat nature desireth / and 
requereth al-wey / that is to sein the werk of generacion / 
by the whiche generacion only / dwelleth and is sus-
tenyd the longe durablete of mortal things / And thus 
this charite and this Loue pat every 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 lyuen and to duren / for which they 
desiren naturelly hyr lyf as longe as euer they mowen // 
For w[h]ych thou maist nat drede by no manere / that 
alle the thinges / that ben anywhere / that they ne re-
queren naturelly / the ferme stablenesse of perdurable 
dwellynge / and ek the eschuynge of destruccyon // B // 
now confesse I. wel quod I. that I. see wel now certeynyl / 
with owte dowtes / the thinges that whyлом semeden 
vncerteyn to me / P. // but quod she thilke thynge pat 
desireth to be and to dwellyn perdurably / he desireth 
to ben oon // For yif pat that oon were destroyed // certes 
beinge ne shulde ther non dwellyn to no wiht // that 
is soth quod I. // Thanne quod she desirin alle things 
oon // I. assente quod I. // and I haue shewyd quod she 
that thilke same oon is thilke that is good // B // ye for-
sote the quod I. // Alle thinges thanne quod she requeryn 
good // And thilke good thanne [pow] maist descriuen 
ryht thus // Good is thilke thing pat every wyht de-
sireth // Ther ne may be thowht quod I. no moore 
verray thing / for either alle thinges ben referred and 
browth to nowht / and floteryn with owte gouvernour

sometimes chooses and embraces death, although nature 
dreads and abhors it. And, on the contrayye, we see 
that conci-

tence (by which alone the human 
race is perpetua-
ed) is often re-
strained by the 
will. Self-love possessed by every 

2783 secth—H. seen) 2796 hat—H. hau
2790 the—H. the 2799 destroying—H. per-
2792 And—H. as 2800 the—H. the 2806 perdurably—H. per-
2807 destroyed—H. destroyed 2813 thilke (I)—H. like
to anything else), and, destitute of a head, float about without control or order; or if there be anything to which all things tend, that must be the supreme good.

P. I rejoice greatly, my dear pupil, that you so clearly apprehend this truth, of which but just now you were ignorant.

2825

B. What was that?

P. The End of all things. And this is what every one desires; but we have shown that good is the thing desired by all, therefore Good is the End of all things.

[The 11. Metrum.]
He who seeks truth with deep research and is unwilling to go wrong, should collect his slumbering thoughts, and turn the inner light upon the soul itself.

The knowledge that he seeks without he will find treasured up In the recesses of the mind.

The light of Truth will dispere Error's dark clouds, and shine forth brighter than the sun,
[Chaucer's gloss.]

2832

QUISQUIS PROFUNDA MENTE.

Who so that seekith soth by a deep thoght And coueytoth nat to ben deseyuyd by no mys-웨이 // lat hym rollan and trenden with Inne hym self / the Lyht of his inward syhte // And lat hym gaders ayein enclynynge in to a compass the longe moeynges of hys thowhtes / And lat hym techen his corage that he hath enclosed and hyd / in his tresors / al pat he compaseth or sekith fro with owte // And thanne thilke thing that the blake cloude of errour whilom hadde y-covered / shal lyhten more clerly thanne phebws hym self ne shyneth // Glosa // who so wol seken the dep[e] grounde / of soth in his thowht / and wol nat be deceyuyd by false propositious / that goon amys fro the trouthe // lat hym wel examine / and rolle with inne hym self the nature and the propretes of the thing // and lat hym yit eft sones examine and rollen his thowhtes by good deliberacion

2818 heued or elles—H. heu’d or els
2820 hyen—H. hyen] to muste—H. must
2832 covered
2842 lyhten—H. light
2843 dep[e]—C. dep, H. depe
2847 thing—H. þynges

[Book 3. Mes. 11.]
or that he deme // and lat hym techen his solwe that it hat by naturel pryncyplis kyndeliche y-hyd with in it self alle the trowthe the whiche he ymagynith to ben in thinges with owte // And thanne alle the dyrknese of his mysknowynge shal seen more euydently to [pe] syhte of his vndyrstondynge thanne the sonne ne semyth to [pe] syhte with owte forth / For certes the body bryngynge the weyhte of foryetyng / ne hath nat chasyd owt of yowre thowhte al the clernesse of yowre knowynge // For certeynly the seed of sooth haldith and cluyeth with in yowre corage / and it is a-waked and excited by the wynde and by the blastes of doctryne // For where for elles demen ye of yowre owne wyl the ryhtes whan ye ben axed // but yif so were pat the noryssynges of resoun ne lyuued .I.-plowngyd in the deptime of yowre herte // this [is] to seyn how sholden men demen pe sooth of any thing pat weere axed / yif ther neere a Roote of sothfastnesse pat were yplowngyd and hyd in the nature[1] pryncyplis / the whiche sothfastnesse lyued with in the depnesse of the thought // and yif so be pat the Muse and the doctryne of plato syngyth sooth // al pat euerry whyht lerneth / he ne doth no thing elles thanze but recordeth as men recordyn things pat ben foryetyn.

TUM EGO PLATONI INQUAM.

Thanne seide I thus // I acorde me gretye to plato / for thow remembrist and recordist me thise things yit]

*pe seconde tyme. pat is to seyn. first when I lost[e] my memorie by pe contagious coniunccioun 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. ¶ And pan sayde she pus. ¶ If pou look[e] quod she firste pe jinges pat pou hast graunted it ne shal nat

[Chanter's gloss]

For when the body enclosed the soul and cast oblivion o'er 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.

Were not truth implanted in the heart, how could man distinguish right from wrong?

So, if what Plato taught is true, 'to learn is no other than to re-member what had been before forgotten.'
cessions you have already made, you will soon call to mind that truth, of which you lately confessed your ignorance.

b. What is that?

c. It was, by what power the world is governed.

b. With regard to that, I own I confessed my ignorance, but though I now remotely see what you infer, yet I wish for further explanation from you.

b. You acknowledged a little while ago that this world was governed by God?

b. I still cling to this opinion, and will give you my reasons for this belief. The discordant elements of this world would never have assumed their present form unless there had been a wise Intelligence to unite them; and even after such a union, the joining of such opposites would have disunited and ruined the fabric made up of them, had not the same conjoining hand kept them together. The order that reigns throughout nature could not proceed so regularly and uniformly if there were not a Being, unchangeable and steadfast, to order and dispose so great a diversity of changes. This Being, the creator and ruler of all things, I call God. P. As thy sentiments on these

2883 *whiche—which
government—governement
world—wordyl
2885 *wist[e]—wiste
2887 pleynely—pleynly
2888 here byborne—her by-
form
2889 *world is—world his
2890 *zitte doute—yit ne
dowte
2892 *wot—MS. wote, C. wot
2893 *worlde—world
2893 *answre—answeren
2894 many—many
2895 *mytzen—myhte
2896 *bere—ther
many[e]—manye
2897 [divers[e]]—from C.
hire—hir
2898 most[e]—moste
2900 bere—her
contened[e]—contene
habe—MS. habe

2902 forbe—forth
ordine moeunyng—ordene
moeunynges
2904 bere—ther
stedefast—stedefast
2905 ordeyned[e]—ordeynede
disposed[e]—dispone
2907 whiche—which
ben—be
ylad—MS. lylade, C. I-lad
2908 wordle—word
folke—foolk

ben ryzt feer pat pou ne shalt remembren pilke ping pat pou seidest pat pou nistest nat. what ping quod I. ¶ by whiche gouernment quod she pat pis worlde is gouerned. Me remembrip it wel quod I. and I con-
fesse wel pat I ne wist[e] it nat ¶ But al be it so pat I se now from afer what pou purposet ¶ Algates I desire zit to herkene it of pe more pleyenly. ¶ pou ne wenest nat quod she a litel here byforne pat men sholden doute pat pis worlde is gouerned by god. ¶ Certys quod I ne zitte doute I it nauzt. ne I nil neuer wene pat it were to doute. as who seip. but I wot wel pat god gouernep pis worlde. ¶ And I shal shortly answere pe by what resouns I am brouzt to pis. ¶ pis worlde quod I of so many dyuerse and contrarious parties ne mysten neuer han ben assembled in o forme. but yif pere ne were oon pat conioigned so many[e] dyverse pinges. ¶ And pe same dyuersite of hire nature pat so discordeden pat oon fro pat ope most[e] departen and vnioignen pe pinges pat ben conioigned. yif pere ne were oon pat contened[e] pat he hap con-
ioigned and ybounde. ne pe certein orde of nature ne shoilde. nat brynge furpe so ordine moeuyngy. by places. by tymes. by doynges. by spaces. by qualities. yif pere ne were oon pat were ay stedfast dwellynye. pat ordeyned[e] and disposed[e] pise diuersites of moeuynges. ¶ and pilke pinges what so euer it be. by whiche pat alle pinges ben maked and ylad. I clepe hym god pat is a worde pat is vsed to alle folke. pan seide she. syn pou felest pus pise pinges quod she. I towre pat I haue lytelo more to done. pat pou myzyty of
wilfulnesse hool and sounde ne se eftsones pi contre. ¶ But lat vs loken pe pinges pat we han purposed her-
byform. ¶ Haue I nat noumbrd and seid quod she
pat suffisaunce is in blisfulnesse, and we han accorded
pat god is and pilke same blisfulnesse. ¶ yis forsope quod
I. and pat to gouerne pis worlde quod she, ne shal he
never han nede of none helpe fro wipoute, for ellys yif
he had[n]e nede of any helpe, he ne sholde not hau
[no] ful suffisaunce. pis pus it mot nedes be quod I.
¶ pan ordeynep 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 ordeynep he alle pinges by pilke
goode quod she. Syn he whiche we han accorded to
ben good gouernep alle pinges 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 corumpynge ¶ I accorde
me gretly quod I. and I apereciude a litel here byforn
pat hou woldest seyne hys. Al be it so pat it were by
a pinne suspicioun. I trowe it wel quod she. ¶ For as
I trowe pou ledest nowe more entifiantly pine eyen to
loken pe verray goodes ¶ but napeles pe pinges pat I
shal telle pe sit ne shewep nat lasse to loken. what is
pat quod I. ¶ So as men trowen quod she and pat
rystfully pat god gouernep alle pinges by pe keye of his
goodnesse. ¶ And alle pise same pinges as I [haue]
tau3 pe. hasten hem by naturel entencioun to comen
to goode per may no man douten. pat pei ne ben
gouerned voluntarly. and pat pei ne converten [hem]
nat of her owen wille to pe wille of hire ordenou. as
pe ti pat ben accordyng and enclimynge to her gouernour

2911 wilfulnesse — weleful-
nesse
2912 han—ha
2913 seid—MS. seide, C. seyd
2916 worlde—world
2917 none helpe—non help
2918 had[de]—hadde
2919 [no]—from C.
2920 al oon—allone
2921 ben denied—be denoyed
2922, 2923 whiche—which
2924 ben—be
2925 worlde—world
2926 gretly—grely
2927 here—her
2928 seyne—seye
2931 none—now
2932 napeles—nat[h]les
2933 rystfully—MS. on ryst-
2935 fully—MS. on ful
2936 [haue]—from C.
2938 good—good
2939 [hem]—from C.
2940 nat—omitted
2941 hir—hir
2942 owen—owne
2943 wille (both)—will
2944 hire—hir
2945 her—hir points are so just
I have but little more to do—for then may I be happy and secure, and revisit thy
own country. But let us reflect a little more upon
these matters. Did we not agree that Sufficient is
the nature of true happiness? And have we not
seen that God is that true felicity, and that He needs
no external aid nor instruments? For if he should,
he would not be self-sufficient.
And he directs all things by himself
alone? B. It cannot be gainsaid.
P. I have shown that God is the chief good; God
must, therefore, direct and order all things by good,
since he governs them by himself, whom we have
proved to be the supreme good,
2928 and he is that
helm and rudder,
by which this ma-
chine of the world
is steadily and se-
curely conducted.
B. I entirely agree
to this, and partly
anticipated your
remarks. P. I
believe, for your
eyes are now more
intent upon these
great truths re-
lating to true
felicity; but what
I am going to say is
not less open to
your view.
B. What is that?
P. As we believe
that God governs
all things by his
goodness, and that
all things have a
natural tendency
towards the good,
can it be doubted
but that they all
voluntarily sub-
and her kyng. ¶ It mot nedys be so quod. I. ¶ I For
the realme ne sholde not some blisful 3if þere were a 30k
of mysdrawynge in diuerse parties ne þe sauynge of
obedient þinges ne sholde nat be. þan is þere no ping
quod she þat kepþ hys nature; þat enforceþ hym to
gone æseyne god. ¶ No quod. I. ¶ And if þat any ping
enforced[e] hym to wipstonde god. myþ[e] it auayle at
þe laste æeyns hym þat we han grawnute to ben al
mythy þe þryþ of blisfullenesse. ¶ Certis quod I al
outerly it ne myþ[e] nat auaylen hym. þan is þere no
ping quod she þat eyþer wol or may wipstonde to þis
soureyne good. ¶ I I trowe nat quod. I. ¶ þan is
pillke þe soureyne good quod she þat alle þingus
gouerne þrongly and ordeyneþ hem softly. þan seide I
þus. I delite me quod I nat oonly in þe endes or in þe
sommes of [the] resounes þat þou hast concluid and
proued. ¶ But þilke wordes þat þou vset deliten me
moche more. ¶ So at þe last[e] fooleþ þat somtyme
renden greet[e] þinges auþen ben asshamed of hem
self. ¶ þat is to seyne þat we fooleþ þat reprehenden
wickedly þe þingus þat touchen goddes gouernauce we
auþen ben asshamed of oure self. As I þat seide god
refuseþ oonly þe werkes of men. and ne entremetþ nat
of hem. p. þou hast wel herd quod she þe fables of þe
poetes. how þe geauntes asshaileþ þe heuene wip þe
goddes. but for soþe þe debonaire force of god disposed[e]
hem so as it was worþi. þat is to seyne distroied[e] þe
geauntes. as it was worþi. ¶ But wilt þou þat we
ioynen togedre þilke same resouns. per auenture of
swiche coniunctioun may sterten vp some faire sperkele
of soþe ¶ Do quod I as þe list. wenest þou quod she
EVIL HAS NO EXISTENCE.

2973 is (1)—be
done—don

is (2)—nis
2974 defendip—dowteth
defer—ther
do—C. omits
sope—soth

2993, 2994 gode—good
done—oon
al—alle
[the]—from C.
byeben—obeyen
no (2)—none
ytake—I taken
homelyche—hoomlich
eueriche—euerich
[of]—from C.

pat god ne is almyzty: no man is in doute of it. Certys
quod I no wyzt ne defendip it if he be in hys mynde.
but he quod she pat is al myzty pere nis no ping pat he
can no may do. pat is sope quod I. May god done yuel
quod she. nay for sope quod I. t) pat is yuel no ping
quod she. Syn pat he ne may not done yuel pat
may done alle pinges. scorrest pou me quod. I. or ellys
pleyest pou or deceiaest pou me. pat hast so Wenn me
wip pi resouns. pe house of didalus so entrelaced. pat it
is vnable to ben vnlace. pou pat opere while entrest
pere pou issest and oper while issest pere pou entrest.
no fooldest pou nat to gidre by replicacioyn of words a
maner wonnderful cercle or envirounynge of simplicite
deyyne. t) For certys a litter her byforne whan pou by-
garme atte blisfulnesse pou seidest pat it is sourcemy

good. and seidest pat it is set in sourcemy god. and pat
god is pe ful[le] blisfulnesse. for whiche pou saffe me
as a couenable gift. pat is to seyne pat no wyzt nis
blisful. but yif he be good al so per wip and seidest
ekpe pat pe forme of goode is pe substaunce of god. and
of blisfulnesse. and seidest pat pilke same oone is pilke
same goode pat is requered and desired of al per kynde
of pinges. and pou proceuedest in disputynge pat god
gouerne alle [the] pinges of pe worlde by pe gouern-
mentys of bountee. and seydest pat alle pinges wolyn
ybyen to hym. and seidest pat pe nature of yuel nis
no ping. and pise pinges ne shewedest pou nat wip no
resouns ytake fro wipoute but by provess in cercles and
homelyche knowen. t) pe whiche proceues drawen to hem
self hir feip and hir accorde eueriche [of] hem of oper. pat
seide she pus. I ne scorne pe nat ne pleye ne desseyue
P. I have not deduced you, for by
the Divine aid we have accomplished
our chief task. I have proved to
you that it is an
essential property of the Divine
nature not to go out of itself, nor
to receive into itself anything
extraneous. Parmenides says that
God is like a self-rounded sphere.

[* fol. 24.] He causes the
moving globe to round
itself, but is
himself immovable.
If I have chosen my arguments
from the subjects within
range of our discussion, do not let
that surprise you.
For, as Plato has
taught us, there
ought to be an alliance
between the words and the subject
of discourse.

GOD IS LIKE A SPHERE.

FELIX QUI POTERIT. ET CETERA.

Brisful is pat man pat may seen pe clere welle of good.
blisful is he pat may vmbynde hym fro pe bonde of
leuy erpe. * pe poet of trace [orpheus] pat somtyme
hadde ryzt greet sorowe for pe deep of hys wijf.
after pat he hadde maked by hys welye songes pe wodes mue-
able to rennen. and hadde ymaked pe ryneres to stonden
stille. and maked pe hertys and hyndes to iognen
dredles hir sides to cruel lyouns to herkene his songe.
and had[de] maked pat pe hare was nat agast of pe
hounde whiche pat was plesed by hys songe. so pat
whane pe most[e] ardaunt loue of hys wijf brende pe
entrailes of his brest. ne pe songes pat hadde ouer
comen alle pinges ne my3ten nat assuage hir lorde
orpes. ¶ He pleyned[e] hym of pe godes pat weren
cruel to hym. he wente hym to pe houses of helle and
pere he tempred[e]. hys blauandissyng songes by re-
sounyng of hys streunes. ¶ And spak and song in
wepyngealle pat euer he hadde rescesyed and laued
oute of pe noble welles of hys modir calliope pe god-
desse. and he song wip as mychel as he my3[e] of
wepynge. and wip as myche as loue pat doubled[e] his
sorwe my3[e] 3euen hym and teche hym in his seke
herte. ¶ And he commoeuede pe helle and requered[e]
and souzte by swete preiere pe lorde of soules in helle
of relesynge. pat is to seyne to 3elden hym hys wif.
¶ Cerberus pe porter of helle wip his pre heuedes was
caut and al abaist for pe new[e] songe. and pe pre god-
desses furij and vengerisse of felonies pat tourmenten
and agasten pe soules by anoye wexen sorweful and sory
and wepen teres for pitee. pan was nat pe heued of
Ixione ytourmented by pe ouerprnowing wheel. ¶ And
tantalus pat was destroyed by pe woodnesse of longe
prust dispisep pe floses to drynke. pe fowel pat hy3t
volent pat etip pe stomak or pe giser of ticius is so ful-
filled of his songe pat it nil etyn ne tyren no more.
¶ Atte pe laste pe lorde and Iuge of soules was moeued
to misericordes and cried[e] we ben ouer comen quod
he. yiff[e] we to orpheus his wipf to bere hym com-
paigny ne he hap welle I-bou3t hir by his faire songe and
songes that did all things tame, could not alay their
master’s ardent
love. He bewailed the cruelty of the
gods above, and
descended to
Pluto’s realm.

There he struck
his tuneful strings
and sang, ex-
hausting all the
harmonious art
imparted to him
by his mother
Calliope.
In songs dictated
both by grief and
love, he implored the
internal
powers to give
him back his
Eurydice.

Cerberus, Hell’s
three-headed
porter, stood
amazed;
the Furies,
torrents of guilty
souls, did weep;

Ixion, tormented
by the revolving
wheel, found rest;
Tantalus, suffer-
ing from a long
and raging thirst,
desepshed the
stream;
and the greedy
vulture did cease
to eat and tear the
growing liver of
Tityus. At length
Pluto himself re-
lected, crying
out, ‘We are
overcome! Let
us give him back
his wife, he hath
well won her by
his song.

3032 hadde—hadden
3033 assuage—asswagen
lorde—lord.
3034 pleyned[e]—pleyned
3035 wente—MS. wenten. C.
wente
3036 tempred[e] hys—tem-
prade hise
3037 of hys—C. omits
spak—MS. spakke. C. spak
song—MS. songe. C. songe
3038 alle—al
3039 oute—owt
3040 song—MS. songe. C.

songe
mychel—mochel
myche—moche
doubled[e]—dowbled
my3[e]—myhte
seuen—yue


3042 souuze—by-sowht
3043 selened—ylden
3045 his—hise
3047 caust—MS. causte. C.
cawht

3049 anoye—sorweful—
anoy wexen sorful
3050 ban—tho ne
3051 wheel—wheel
3053 prust—thurst
3056 souze—by-sowht
3058 songe—song
3059 Atte—At
lorde—lord
3057 criede—cryde
3058 yiff[e]—yuiue
3059 hape—MS. hape
3060 faire—C. omits
songe—song

3044 souzte—by-sowhte
3045 selened—ylden
3046 his—hise
3047 caust—MS. causte. C.
cawht
3049 anoye—sorweful—
anoy wexen sorful
3050 ban—tho ne
3051 wheel—wheel
3053 prust—thurst
3056 souze—by-sowht
3058 songe—song
3059 Atte—At
lorde—lord
3057 criede—cryde
3058 yiff[e]—yuiue
3059 hape—MS. hape
3060 faire—C. omits
songe—song

3044
his ditee. but we wil putten a lawe in pis. and coen-

aunt in pe zijte. pat is to semye. pat til he be out of
helle yif he loke byhynden hym [pat] hys wifij shal
comen a3eine to vs 1 but what is he pat may 3eue a
lawe to loueres. 10ue is a gretter lawe and a strengere to
hym self pan any lawe pat men may seuen. 1 Allas
whan Orpheus and his wifij were al most at pe terms of
pe ny3t. pat is to semye at pe last[e] bounds of helle.
Orpheus loked[e] abakwarde on Erudice his wifij and
lost[e] hir and was deed. 1 pis fable apperteinep to
3ow alle who so euere desirep or sekip to lede his pou3te
in to pe souereyne day. pat is to semye to clere
nes[se] of souereyne goode. 1 For who so pat euere be so ouer
comen pat he fycche hys eyen in to pe put[te] of helle.
pat is to semye who so settep his pou3tes in eruely
pinges. al pat euere he hap drawen of pe noble good
celestial he lesip it when he lokep pe helles. pat is to
seyme to lowe pinges of pe erpe.

EXPLICIT LIBER TERCII.

*INCIPIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE ULTUS.

Whanne philosophic hadde songen softly and delita-

bly pe forside pinges kepynge pe dignitee of hir
choere in pe wey3te of hir wordes. I pan pat ne hadde
nat al outerly forjeten pe wepyng and mourning
pat was set in myne herte for-breke pe entencion of hir
pat entended[e] jitte to semye ofer pinges. 1 Se quod
I. pou pat art gideresse of verray ly3te pe pinges pat pou

3066 wil putten—wol putte
3063 byhynden—by-hynde
(pat)—from C.
3063 to—vn-to
3064 gretter—gret
3066 were at most—weren almetau
3067 last[e]—laste
3068 loked[e] abakwarde —
lookede abaeaward
3069 lost[e]—loste
3070 poynte—thowht
3071 clere[nese][e]—clerennes[se]
3072 souereyne goode—sou-
reyne god
3073 put[te]—putte
3074 sette—sette
3075 hap—MS. hap

3078 softly—softely
3090 choere in—choere and
3082 set—MS. sette, C. set
myne—Mayn
for-breke—MS. for-breke, C.
Forbrak
3063 entended[e]—entendede
3084 ly3te—lyht
hast seid [me] hider to ben to me so clere and so shew-nyng by pe deuyne lokyng of hem and by pi resouns pat pei ne move nat ben ouercomen. ¶ And pilke pingus pat pou toldest me, al be it so pat I hadde som tymef o[r]yeten hem for [the] sorwe of pe wronge pat hap ben don to me. hit naipes pei ne were nat alouterly un-knownen 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 wiþ outen punyssheinge. pe whiche ping oonly how worpi it is to ben wondred vpon. pou considerest it well pi self certeunly. but zitte to pis ping þere is an oþer ping y-ioigned more to ben ywondred vpon. ¶ For felonie is emperisse and flowerþ ful of ryechesse. and vertues nis nat al oonly wiþ outen medes, but it is cast vndir and fortroden vndir þe feet of felonous folk, and it abieþ þe tourmente in sted of wicked felouns ¶ Of al[le] whiche ping þer nis no wyzt pat [may] merueyllen ynow þe compleyne þat swiche pinges ben don in þe regne of god þat alle pinges woot. and alle pinges may and ne wol nat but only goode pinges. ¶ þan seide she þuse curtys quod she pat were a grete meruayle and an enbaisynge wiþouten ende.

and wel more horrible þan alle monstres yif it were as þou wenesst. þat is to sein. þat in þe ryzt ordene house of so mocquel a fader and an ordenour of meyne. þat þe vesseles þat ben foule and vyle sholde ben honoureþ and heried. and þe precious uesseles sholde ben dofouled and vyle. but it nis nat so. For yif þe pinges true light! have been very clear and unanswerable, both by the divine testimony which they carry along with them, and by thy irrefragable arguments. Through the oppression of grief I had forgotten these truths, but was not wholly ignorant of them. The principal cause of my trouble is this—that, whilst the absolute Ruler of all things is goodness itself, and exists and is allowed to pass unpunished. This, to say the least, is astonishing. 3097 Moreover, while vice flourishes virtue is not only unrewarded, but trampled under foot by base and profligate men, and suffers the punishment due to impiety. Here is cause for wonderment, since such things are possible under the government of an omniscient and omnipotent God, who wills nothing but what is the best. 3107 ¶ It were indeed, not only marvellous, but also horribly monstrous, if, in the well-regulated family of so great a master, the worthless vessels should be honoured and the precious ones be despised;—but it is not so. For if
the conclusions we have come to, be sound and irrefragible, we must confess that under God's rule the good are always powerful and mighty, and the wicked weak and contemptible; that vice never passes unpunished, nor virtue goes unrewarded; that happiness attends good men, and misfortune falls to the lot of the wicked. These and many other truths of like nature shall be proved to thee, and shall put an end to thy complaint, and strengthen thee with firmness and solidity. Having shown you a picture of true felicity, and wherein it resides, I shall now trace out the way which will lead you to your home, I will give your soul wings to soar aloft, so that all tribulation being removed, you may, under my guiding by my road, and with my vehicle, return whole and sound into your own country.

[The fyrtar metar.] I have nimble wings that enable the mind to rise from earth to heaven, to leave the clouds behind, to pass the region of perpetual flame, and to reach the starry mansion, journeying either by Phæbus' path I have concluded a litel here byforme ben kept hoole and vnraced. pou shalt wel knowe by pe auctorie of god. of pe whos regne I speke pat certys pe good[e] folk ben alwey myzty. and shrewes ben alwey yuel and feble. ne pe vices ben neuere mo wip outen peyne: ne pe vertues ne ben nat wip outen mode. and pat blissfulness comen alwey to goodely folke. and infortune comep alwey to wicked folke. ¶ And pou shalt wel knowe many[e] pinges of pis kynde pat sholle cessen pi pleynes. and stedfast pe wip stedfast saddenesse. ¶ And for pou hast seyn pe forme of pe verray blissfulness by me pat [haue] somtyyme I-shewed it pe. And pou hast knownen in whom blysfulness is set. alle pinges I treted pat I trowe ben necessarie to put[te] furpe ¶ I shal shewe pe. pe weye pat shal brynge pe aȝeyne vnto pi house and I shal fiache feperes in pi pouȝt by whiche it may arysen in heȝte. so pat al tribulacion don away. pou by my gidynge & by my paye and by my sledes shalt mowen retourne hool and sounde in to pi contré. 3132

SUNT ETENIM PENNE. ET CETERA.

I Haue for sope swifte feperes pat surmounten pe heȝyt of pe heuenne whan pe swifte pouȝt haf clopped it self. in po feperes it dispisep pe hat[e]ful erpes. and sur- mountep pe heȝyzenesse of pe geere[e] eyr. and it seip pe cloudes by-hynde hir bak and passep pe heȝyt of pe regiou[n of pe fire pat eschaufip by pe swifte mowuyng of pe firmament. til pat she a-reisip hir in il pe houses pat

3114 here byforme—her by- 3124 seyn — MS. seyne, C. seyn
form 3115 in goode —goode 3125 [haue]—from C. somtyyme—whilom
3117 alwey (2)—feble — al- 3126 set—MS. sette, C. I-set
wey owt cast and feble 3127 put[te]furpe — putten forth
3118, 3119 wip outen — with 3128 weye—weg 3130 aȝe—Aryngen
owe 3129 narue—vertuus 3130 pi house—thin hows
3131 vertuus—vertuus 3129 fiache—fiyechen
3132 any[e]—many[e] 3130 aysen—areysen
sholle cessen — shollen 3130 don—MS. done, C. ydoï
cosen 3131 pabe—pant
3123 stedfast — stedfast— 3132 pate—pant
strengthn the with 3132 mowe
stedfast
3132 sounde—sownd 3133 heȝt of pe heuene — 3133 hab—MS. haþ
heȝyte of heuenne 3134 heȝyzenesse — eyr — 3135 heȝyzenesse — eyr —
3136 Roundnesse of the grete aýr
ayr
3137 self—sele 3138 hir—his
3138 fire—Fyr 3139 she—he
3139 eschaufip—MS. eschaufpe 3139 hir—hym
beren þe sterres. and ioygneþ hir wyeyes wiþ þe sonne phebus. and felawshipþ þe wyey of þe olde colde saturnus. and she ymaked a knyȝt of þe clere sterre. þat is to seyne þat þe soule is maked goddyȝ knyȝt by þe sekyng of treuþe to comen to þe verray knowlege of god. and þilke soule renneþ by þe cercle *of þe sterres in alle þe places þere as þe shynynge nyȝt is depeynted. þat is to seyne þe nyȝt þat is cloudeles. for on nyȝtes þat þen cloudeles it semeþ as þe heuene were peyned wiþ dyuerso ymages of sterres. and when þe soule hâþ gon yourȝ þe shal forleten þe last[e] poynt of þe heuene. and she shal pressen and wenden on þe bak of þe swiftȝe firmament. and she shal maked perfite of þe drede-
fulle clerenesse of god. þ quale haldeþ þe lorde of kynges þe ceptre of his myȝt and attempereþ þe gouvernementes of þis worlde. and þe shynynge inuȝe of þinges stable in hym selfe gouverneþ þe swiftȝe carte. þat is to seyne þe circuler mœcuyng of [þe] sonne. and yif þi wyeye ledeþ þe æseyne so þat þou be brouȝt þider. þan wilt þou seye now þat þat is þe contre þat þou requeredest of whiche þou ne haddest no mynde. but now it remenbreþ me wel here was I born. here wil I fastne my degree. here wil I dwelle. but yif þe lyke þan to loken on þe derkenesse of þe erþe þat þou hast for-leten. þan shalt þou seen þat þise felonious tyrauntes þat þe wrecched[e] peole droþeþ now shule ben exiled from þilke faire contre.

radianþ path, or accompanying cold and aged Saturn, or riding, 3142 as a soldier, with Mars. [Chaucer's Gloss.] Through every sphere she (the mind) runs

* fol. 23.]

where night is most cloudless and where the sky is decked with stars, until she reaches the heaven's utmost sphere—then pressing on she shall be prepared to see the true Source of Light, where the great King of kings bears his mighty sceptre, and holds the reins of the universe. Here the great Judge, standing in shining robes, firmly guides his winged chariot, and rules the tumultuous affairs of the world.

If you at length shall arrive at this abode, you will say this is my country—here I was born—and here will I abide.

And should you deign to look on the clayey earth, you'll see those tyrants, the fear of wretched folk, banished from those fair realms.
3173

mutually demonstrate each other. For since good and evil are contrary, if good be powerful evil must be impotent, and if the frailty of evil is known, the strength and stability of good must also be known to you. But to convince you I shall proceed to prove it from both these principles, establishing these truths, by arguments drawn first from one of these topics and then from the other. Two things are necessary to every action—the Will and the Power; if either be wanting, nothing can be effected. A man can do nothing without the concurrence of his will, and if power faileth the will is of no effect. Hence, if you see a person desirous

3191

of getting what he cannot procure, you are sure he lacks power to obtain it. And if you see another do what he had a mind to do, can you doubt

3166 [owh]—from C.
3171 good[e]—goode
good[e]—strange
3172 desert—dishert
everyche—euerich
goode—good
goode—good
3176 stedfast—stidefast
3177 stedfastnesse—stidefastnesse — stidefast

TUNC EGO PAPE INQUAM, ET CETERA.

Anne seide I pus. [owh] I wondere me pat pou by-
hetest me so grete pinges. ne I ne doute nat pat pou
ne mayst wel performe pat pou by-hetest. but I preie pe
oonly pis. pat pou ne tarie nat to telle me pilke pinges
pat pou hast meoued. first quod she pou most nedes
known. pat good[e] folk ben al wey strong[e] and
mysty. and pe shrewes ben feble and desert and naked
of alle strengthes. and of pis pinges certys eueriche of
hem is declared and shewed by oper. ¶ For so as good
and yuel ben two contraries. yif so be pat goode be
stedfast. pat shewep pe sfeblesse of yuel al openly. and
yif pou knowe clerely pe freelnesse of yuel. pe stedfaste-
nesse of goode is known. but for as moche as pe fey of
my sentence shall be pe more ferme and haboundaunt. I
wil goon by pat oon wey and by pat oper and I wil con-
ferme pe pinges pat ben purposed now on pis side and
now on pat syde. ¶ Two pinges per ben in whiche pe
effect of alle pe dedes of man kynde standip. pat is to
seyn. wil and power. and yif pat oon of pis two faylep
pere nis no pinge pat may be don. for yif pat wil lakkep
pere nys no wy3t pat vndirtakep to done pat he wol not
don. and yif power faylep pe will be nis but in ydel and
stant for nauzt. and e of comeb it pat yif pou se a
wy3t pat wolde geten pat he may nat geten. pou mayst
nat douten pat power ne faylep hym to hauen pat he
wolde. ¶ pis is open and clere quod I. ne it may nat
ben denied in no manere. and yif pou se a wy3t quod
she. pat hap don pat he wolde don pou nilt nat douten
pat he ne hap had power to done it. no quod. I. and in
pat. pat every wy3t may. in pat pat men may holden

3189 mayst — MS. mayste, C. mayst
3191 clere—cler
3192 denied—denoyed
3193-4 hap—MS. hap
3193 don (both)—MS. done, C. don
3194 had—MS. hadde, C. had
done—doon
THE IMPOTENCY OF THE WICKED.

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hym mystry. as who seip in as moche as a man is mysty to done a ping. in so moche men halden hym mystry. 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 gaderd and shewed by forside resouns pat al pe entencioun of pe wil of mankynde whiche pat is lad by diuerse studies hastip to kommen to blisfulnesse. ¶ It remembrep me wel quod I pat it hath ben shewed. and recordep pe nat pan quod she. pat blisfulnesse is pilke same goode pat men requeren. so pat whan pat blisfulnesse is required *of alle. pat goode [also] is required and desired of al. It recordep me wel quod I. for haue it gretly alwey fishe[d] in my memorie. alle folk pan quod she goode and eke badde enforcen hem wip oute difference of entencioun to kommen to goode. pat is a uurray consequence quod I. and certeyne is quod she pat by pe getynge of goode ben men ymade goode. pis is certeyne quod. I. ¶ pan geten goode men pat pei desiren. so semp 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 ope [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 mystry and pe wicked folk ben feble. ¶ who so pat euer quod I douteip of pis. he ne may nat considire 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 opeρ ne may nat done pilk naturel office. but folwep by opeρ manere pan is couenable to nature ¶ Hym pat

3196 as moche—so moche 3197 done—doon moche—mochel halden—halt 3201 whiche—which 3202 lad—MS. ladde. C. lad 3203 it hath ben—MS. I herde be. C. it hath ben 3205-6 goode—good 3206 [also]—from C. 3207 al—alle 3210-12(1)-15 goode—good

3212 B. It is most certain.

P. Do good men, then, get what they desire? B. It seems so.

P. If evil men obtain the good, they can be no longer evil? B. It is so.

P. Since then both parties pursue the good, which only the virtuous obtain, we must believe that good men are powerful, and that the wicked are weak and feble? B. None can doubt this, save such as either consider not rightly the nature of things, or are incapable of comprehending the force of any reasoning.

P. If two beings have the same end in view—
and one of them accomplishes his purpose by the use of natural means, while the other not using legitimate means does not attain his end—which of these two is the most powerful? B. Illustrate your meaning more clearly.

P. The motion of walking is natural to man? And this motion is the natural office of the feet? Do you grant this? B. I do.

P. If, then, he who is able to use his feet, walks, whilst another lacking this power creeps on his hands—surely he that is able to move naturally upon his feet is more powerful than he who cannot.

P. The good and bad seek the supreme good: the good by the natural means of virtue—the wicked by gratifying diver desires of earthly things (which is not the natural way of obtaining it). Do you think otherwise?

B. The consequence is plain, and that follows from what has been granted—that the good are powerful, while the wicked are feeble.

P. You rightly anticipate me; for it is a good sign, as physicians well know, when Nature exerts herself and resists the malady. But, as you are so quick of appre-

acornisi\{ hys purpos kyndely. and \} it he ne accom-
plisip nat hys own purpos. whe\{er of \} pise two demest
pow for more my\{st\}y. \{ If yif \} pat I coniecte quod .I. \} pat
pow wilt seye algates. \} it I desire to herkene it more
pleynely of pe. pou nilt nat \pan\} denye quod she \pat pe
moeuement\{3 of goyng\} nis in men by kynde. no for sop\}e
quod \} ne pou ne doutest nat quod she \pat vilke na-
turel office of goyng ne be \} pe of\{fice of feet. I ne doute
it nat quod .I. \} pan quod she yif \pat a wy\{zt be my\{st\}y to
moeue and go\} pov hys feet. and ano\{p\}er to whom vilke
naturel office of feet lakke\{p. enforce\} hym to
crepynge vpon hys handes. \{ whiche of \} pise two au\{zte
\} to ben holden more my\{st\}y by ryst. knyt furpe \} re-
menaunt quod \} I. \} For no wy\{zt ne doute\}\{p \} pat he \} pat
may gone by naturel office of feet. ne be more my\{st\}y
\} pan he \} pat ne may nat \} but pe soucreyne \} good quod
she \} pat is euenlyche purposed to \} pe good folk \} and
to badde. \} pe good folke seken it by naturel office of
uertues. and \} pe shrewes enforce\} hem to geten it by
dyuere couetise of erpely pinges. whiche \} pat nis no
naturel office to geten vilke same soucreyne goode.

trowest pow \} pat it be any o\}p\}er wyse. nay quod .I. \} for \} pe
consequence is open and shewynge of pinges \} pat I haue
graunted. \} \} pat nedes goode folk moten ben my\{st\}y.
and shrewes feble and vmmysty. \} pou re\}n\}est ar\}yt
before me quod she. \} and pis is \} pe iugement \} pat is to
sey\}n. \} I iuge of \} pe ryst as pise leches ben wont forto
hopen of seke folk \} when pei aperecyuen \} pat nature is
redressed and wi\{p\}stonde\}p to \} pe maladie. \} But for I
see pe now al redy to \} pe vndirstandynge \} I shal shewe
pe more vilke and continuell resouns. \} For loke now

3229 owen—owne
3231 wilt—wolt
3232 herkene—herkne
3233 pleynely—pleynly
3233 mueuement—Moeu-
3237 go—MS. go\}be

hys—hise
3235 gone—goon
3239 hys—hise
3240 more—the Moore
3242 gone—gon
3245 good—goode

3246 uertues—vertuus
3247 whiche—which
3248 goode—good
3253 byforme—by-form
3254 forto—to
3255 seke—sike
how gretly shewip pe feblesse and infirmitie of wicked folk. pat ne mowen nat come to pat hire natural entenciously ledeip hem. and zitte almost pilk pilk naturel entenciously constrineip hem. ¶ and what were to deme pan of shrewes. yif pilke naturel helpe hadde for-leten hem. ¶ pe whiche naturel helpe of entenciously gop alwey byforne hem. and is so grete pat vnneip it may be ouercomen. ¶ Considre pan how gret defaute of power and how gret feblesse perce is in gret felonous folk as who seip pe gretter pinges pat ben coueited and pe desire nat accomplised of pe lasse myzt is he pat coueiteip it and may nat accomplisse. ¶ And forpi philosophie seip bus by souereyne good. ¶ Sherewes ne require nat lyzt[e] medes ne veyne gaines whiche pei ne may nat folwen ne holden. but pei faylen of pilke some of pe heyzte of pinges pat is to seyne souereyne good. ne pei wreecches ne comen nat to pe effect of souereyne good. *pe whiche pei enforcen hem oonly to geten by nyztes and by dayes. ¶ In pe getyn[g] of whiche goode pe strengpe of good folk. is ful wel ysen. For ryzt so as ou myzttest demen hym myzt of goynge pat gop on hys feet til he myzt[e] come to pilke place fro pe whiche place perce ne lay no wey forper to be gon. Ryzt so most ou nedes demen hym for ryzt myztly pat getip and atteinip to pe ende of alle pinges pat ben to desire. by-3onde pe whiche ende pat per nis no ping to desire. ¶ Of whiche power of good folk men may conclude pat wicked men semen to ben bareyne and naked of alle strengpe. For whi forleten pei vertues and folwen vines. nis it nat for pat pei ne knownen nat pe goodes. 

hension, I shall continue this mode of reasoning. The weakness of the wicked is conspicuous—they cannot attain the end to which their natural disposition prompts and almost compels them would become of them without this natural prompting, so powerful and irresistible? Consider how great is the impotence of the wicked. The greater the things desired, but unaccomplished, the less is the power of him that desires, and is unable to attain his end. The wicked seek after no trivial things—which they fail to obtain; but they aspire in vain to the soverain good, which they endeavour [* fol. 26.] day and night to obtain. The good attain the end of their desires, and therein their power is manifested. For as you deem him a good walker that goes to the end of his journey, so you must esteem him powerful that attains his desires, beyond which there is nothing to desire. Wicked men, then, are destitute of those powers which the good so amply possess. Wherefore do they leave virtue, and follow vice? Is it because they are ignorant of good?
THE WICKED HAVE NO REAL EXISTENCE.

But what ping is more feble and more caiftif pan is ye blyndenesse of ignoraunce. or ellys pei known ful wel whiche pinges pat pei aysten to folwen but lecherye and couetise ouerprowep hem mysturned. and certis so dop distemperuance to feble men. pat ne mowen nat wrestle ajeins pe vices Ne known pei nat pan wel pat pei foreleten pe good willfully. and turnen hem villyfully to vices. And in pis wise pei ne foreleten nat onlty to ben m3yty. but pei foreleten al outerly in any wise forto ben. For pei pat forleten pe comune fyn of alle pinges pat ben. pei forleten also berwip al forto ben. and perauentre it sholde semen to som folk pat pis were a merueile to seyne pat shrewes whiche pat contienen pe more partie of men ne ben nat. ne han no beynge. but napoels it is so. and pus stant pis ping for pei pat ben shrewes I denye nat pat pei ben shrewes. but I denye and sey[e] symplely and pleynly 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 symplely callen it a man. So graunt[e] I wel for sope pat vicious folk ben wicked. but I ne may nat graunten absolutely and symplely 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 forletip 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 descendep nat of strengpe but of febleness. for pei mowen don wickednesse. pe whiche pei ne my3ten nat don yif pei my3ten dwelle in pe forme and

3291 aysten to folwen — owtoken folwen
3293 do — MS. dope, C. doth
3294 wrestle — wraiston
3295 willyfully — willyfully
3297 outerly — owtryly
3304-5 denye — denoye
3305 sey[e] symplely — seye sympele
3306 [ne] — from C.
3307 sey[n] — seyen
3309 graun(e) — graunte
3311-13 pilk — thilke
3312 hape — MS. hape
3313 pat (1) — what
3313 seyn — seyn
3314 pilk — thilke
3315 set — MS. sette, C. set
3316 denye — denoye
3318 don — MS. done, C. don
3319 my3ten (1) — myhtes
dwelle — dwellin
in pe 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 shrewednesse. pis conclusion is al clere. pat
shrewes ne mowen ryzt nat to han power. and for as moche as pou vndirstonde whiche is pe strenghe pat is
power of shrewes. I haue diffinisshed a lytel here byfor
pat no ping nis so mysy as souereynge good ¶ pat is
sope quod I. [and thilke same souereyn good may done
non yuel // Certes no quod I] ¶ Is þer any wyzt þan
quod she þat wenep þat men mowen don alle pinges. No man quod I but yif he be out of hys witte. ¶ but
certys shrewes mowen don yuel quod she. ¶ 3e wolde
god quod I þat pei ne mysten don none. þat quod she
so as he þat is mysy to done oonly but goode[e] pinges
may don alle pinges. and þat pat ben mysy to done
yuel[e] pinges ne mowen nat alle pinges. þan is þis open
ping and manifest þat pei þat mowen don yuel ben of
lasse power. and 3itte to proue þis conclusion þere
hlepþ me þis þat I haue shewed here byforne. þat al
power is to be noumbred amonge pinges þat men auxt[en]
requere. and haue shewed þat alle pinges þat auxt[en] ben
desired ben referred to good ryzt as to a manere heyzte
of hyr nature. ¶ But for to mowen don yuel and
felonye ne may nat ben referred to good þan nis nat
yuel of þe noumbre of pinges þat auxt[en]. *be desired. but
al power auxt[e] ben desired and required. ¶ þan is
it open and cler þat pe power ne þe meouynig of shrewes
nis no powere. and of alle þise pinges it shewep wel þat
not do, if they re-
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 no evil?
B. Certainly not.
P. Is there any
one who thinks
that man can do
all things?
B. No sane man
can think so.
P. But men may
do evil.
B. I would to God
they could not.
P. Since he that
can do good, can
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do all things, and
he that has power
to do evil cannot
do all things,
therefore the evil-
doers are less
powerful. Let me
add too that
power is one of
the things to be
desired, and that
all such things are
to be referred to
the chief good
(the perfection of
their nature). But
the power of doing
evil has no rela-
tion to that Good,
therefore it is not
desirable; but as
[*fol. 26 b.]
all power is de-
sirable, it is clear
that the ability to
do evil is not
power. It clearly
follows from this
reasoning,
that the good only
are powerful while
the vixens are
feeble. And
Plato's opinion is
herely verified
that the vixen only
have the 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
gratify their de-
sires, thinking to
attain the chief
good (for which
they wish), but
they can never
possess it, for im-
piety and vice can
never be crowned
with happiness.

[The 12th Meter.]
Whosoever might
strip of their
purple coverings,
proud kings, who,
surrounded by
their guards,
sit on lofty
thrones, and
whose stern looks
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.
masters), is weak
and feeble, and his
actions are not
obedient to his
will.

Who so pat be couertures of her veyn appareiles
myzt[e] strepen of pise proude kynges pat pou
seest sitten on heyze in her chayeres glyteryng
in shynyghe purpre envoyrned wip sorweful armares
manasyng wip cruel moupe. blowyng by woodnesse
of herte. He sholde se pan pat ilke lordes benen wip
inne hir corages ful streyte cheynes for lecherlyy
tormentip hem on pat oon syde wip gredy venymes and
troublable Ire pat araisep in hem pe floodes of troublynges
tourmentip vpon pat ope side hir pouzt. or sorwe halyt
hem wery or yeaut. or slidynge and disseyuyng hope
tourmentip hem. And perfore syn pou seest on heed.
pat is to seyne oon tyranture bere so many[e] tyrauntis.
pou ne dop pilk tyranture nat pat he desirip. syn he
is cast doune wip so many[e] wicked lordes. pat is to
seyn wip so many[e] vices. pat han so wicked lordshipes
ouer hym.

quos uides sedere celsos.
Vides ne igitur quanto.

Sic est pau nat pan in how greet filpe pise shrewes ben ywrapped. and wiþ which cleernesse pise good folk shynen. In pis shewep it wel pat to good folk ne lakkep neuer mo hir medes. ne shrewes ne lakken neuer mo tourmentis. for of alle pinges pat ben ydon pilke ping for whiche any ping is doon. it seemep as by ryn pat pilke ping be þe mede of pat. as þus. ¶ yif a man renneþ in þe stadie or in þe forlonge for þe corone. þan lieþ þe mede in þe corone for whiche he renneþ. ¶ And I haue shewed þat blissfulnesse is pilke same good for whiche þat alle pingus ben don. þan is pilke same good purposed to þe werkes of mankynde rynþ as a comune mede. whiche mede ne may ben dissecuered fro good folk. for no wynt as by rynþ fro þennes forþ þat hym lakkip goodnesse ne shal ben cleped good. For whiche ping folk of good[e] maneres her medes ne forsaken hem neuer mo. For al be it so þat sherewes waxen as wood as hem list âseynes good[e] folk. jitte neuer þe les þe corone of wise men ne shal nat fallen ne faden. ¶ For foreine shrewednesse ne bynymep nat fro þe corages of good[e] folk hire propre honoure. but yif þat any wynt reioiseþ hem of goodnesse þat þei had[de] taken fro wipoute. as who soþ yif [þat] any wynt had[de] hys goodnesse of any oper man þan of hym self. certoþ he þat 3af hym pilke goodnesse or ellys som oper wynt myþt[e] bynym[e] it hym. but for as moche as to every wynt hys owen propre bounte 3eþþeþ hym hys mede. þan at arst shal he faylen of mede whan he forletip to ben good. and at þe laste so as alle medes ben requered for men wenem þat þei ben

[The iiij. de prose.] See you not in how great and filthy a mire the wicked wallow? This is a proof that good folks do not go unrewarded, nor do the evil-doers escape punishment. Every action is done for a certain end, and that end is the reward of the action. But Happiness is that good for which all things are done. Therefore happiness is the reward which all the human race seek as the reward of their actions. This good is inseparable from the virtuous, therefore virtue can never want its reward. Evil men may rage as they 3392 please against the good, but the crown of the wise shall not fall nor fade. The wickedness of another cannot deprive a virtuous soul of its own honour. If a man pride himself on the possession of an advantage received from another, he may be deprived of it, either by the giver or by others. But, as the reward of the virtuous is derived from virtue, a man cannot lose this meed unless he ceases to be virtuous. Lastly, since a reward is desired because it is supposed to be a good, can we believe that he who is capable of good is deprived of the recompense?
What reward shall he receive? Certainly the fairest and richest of all rewards. Call to mind that excellent corollary I have already given thee, and reason thus:—Since the supreme good is happiness, it follows that all good men are happy in so much as they are good; but if they are happy, they must become as it were gods. The reward (i.e., divinity) of the righteous is such that no time can impair it, no power can diminish it, nor can any wickedness obscure it. Since, then, happiness belongs to good men, punishment inseparably attends the wicked. For since good and evil are contraries, so are rewards and punishments. It is evident that rewards follow good actions, and punishments attend evil actions; then as virtue itself is the reward of the virtuous, so vice is the punishment of the vicious. He who is punished with pain and unaccessibleness knows that he is afflicted with evil. If, then, the wicked did rightly understand themselves they would perceive that they are not exempted from punishment. Since, vice, the extreme and worst kind of evil, not only afflicts them, but infects and entirely

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3424 good[e], who is he pat wolde deme pat he pat is ry3t my3ty of goode were partles of mede. *and of what mode shal he be gerdoned. certys of ry3t faire mede and ry3t greet abouen alle medes. ¶ Remembe pe of pilk noble corolari pat I 3af pe a lytel here byforne. and gadre it to gidre in pis manere. so as god hym self is blisfulness. pan is it clere and certeyn. pat alle good folk ben makid blissful for pei ben good[e]. and pilke folk pat ben blissful it accordip and is couenable to ben godde[s]. pan is pe mede of goode folk swiche. pat no day [ne] shal enpeyren it. ne no wickednesse shal endirken it. ne power of no wy3t ne shal nat amenusen it pat is to seyn to ben nakid goddes. ¶ and syn it is pus 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 pe peyne of shrewes ne departip nat from hem self neuer mo. ¶ For so as goode and yuel and peyne and medes ben contrariic it mot medes ben pat ry3t as we seen by-tiden in gerdoun of goode. pat also mot pe peyne of yuel answere by pe contrariic partye to shrewes. now pan so as bounte and provesse ben pe medes to goode folk. also is shrewdesnesse 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 [viteriste wikkednesse / pat is to seyn wikkede thewes / which pat is the] outereste and pe w[or]ste kynde of shrewednesse ne defouli nat ne entecchip nat hem oonly but infectip and enuenemyp hem gretely. ¶ And al sooke on shrewes pat ben pe
contrarie partye of goode men. how grete peyne felawshipel and folwep hem. ¶ For pou hast lerned a litel here byforne pat al ping pat is and hap beyngye is oon. and pilke same oon is good. pan is pis consequence pat it semep wel. pat al pat is and hap beyngye is good. pis is to seyne. as who seip pat beynge and vnite and goodnesse 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 beyngye. wherfore it pat shrewes stynten forto ben pat pei weren. but pilke oyer forme of mankynde. pat is to seyne pe forme of pe body wip oute. shewip zit pat pise shrewes were somtyme men. ¶ wherfore whan pei ben peruered and torned in to malice. certys pan han pei forlorn pe nature of mankynde. but so as oonly bounte and prowess may enhawse euery man ouer oyer men. pan mot it nodes be pat shrewes whiche pat shrewednesse hap cast out of pe condicioun of mankynde ben put vndir pe merite and pe deserte of men. pan bitidip it pat yif pou seest a wyzt pat be transformed in to vices. pou ne mayst nat wene pat he be a man. ¶ For zif he [be] ardaunt in auien. and pat he be a raunynour and exercise hys tonge to chidynges. pou shalt lykene hym to pe hounde. and yif he be a preue awaitour yhid and rejoysep hym to rausshe by wyles. pou shalt seyne hym lyke to pe fox whelpes. ¶ And yif he be dis- tempre and quakip for ire men shal wene pat he berep pe corage of a lyoun. and yif he be dredeful and fleynge and dredep pinges pat ne auzten nat ben bred. men pollutes them. But contemplate the punishment of the wicked. You have been taught that unity is essential to being and is good—and all that 3443 have this unity are good; whatsoever, then, fails to be good ceases to exist. So that it appears that evil men must cease to be what they were. That they were once men, the outward form of the body, which still remains, clearly testifies. Wherefore, when they degenerate into wickedness they lose their human nature. But as virtue alone exalts one man above other men, it is evident that vice, which divests a man of his nature, must sink him below humanity. You cannot, therefore, esteem him to be a man whom you see thus transformed by his vices. The greedy robber, you will say, is like a wolf. 3461 He who gives no rest to his abusive tongue, you may liken to a hound. Does he delight in fraud and trickery? then is he like young foxes. Is he intemperate in his anger? then men will compare him to a raging lion. If he were somtyne—werecen 3450 whilom 3449 al—alle 3448 al—alle 3447 hau—han 3446 stynten—MS. styntent 3445 al—alle 3444 al—alle 3443 forlorn—MS. forlome. C. forlorn 3442 al—alle 3441 al—alle 3440 of—alle 3439 al—alle 3438 of—alle 3437 [he]—from C. 3436 yhid—MS. yhidde. C. yhidde 3435 seyn—seyn 3434 dredeful—dreadful 3433 as—omitted enhawse—enhawsen 3432 forlorn—MS. forlome. C. forlorn 3431 al—alle 3430 were somtyne—werecen 3429 grete—gret 3428 to ben 3426 dre—MS. dredd, C. dredd
a hart. If he be slow, dull, and lazy, then is he like an ass. Is he fickle and inconsistent? Then is he like a bird. Doth he wallow in filthy lusts? Then doth he roll himself in the mire like a nasty sow. It follows, then, that he who ceases to be virtuous, ceases to be a man; and, since he cannot attain divinity, he is turned into a beast.

* [fol. 27 b.]

[Ulysses was driven by the eastern winds upon the shores of that isle where Circe dwelt, who, having entertained her guests with magic draughts, transformed them into divers shapes—one into a boar, another into a lion; the rest were covered with his face, and his Nayles and his tepee wexen. Pat oper is chaunged in to a lyoun of pe contre of marmorike. and his Nayles and his tepee wexen. Pat oper of hem is newliche chaunged in to a wolf. and howelip whan he wolde wepe. * Pat oper gop debonairly in pe house as a tigre of Inde. but al be it so pat pe godh of mercurie pat is cleped pe bride of arcadie hap had mercie of pe due vlixes bysegd wp diuere yuenes and hap vnbounden hym fro pe pestilence of hys oosteresse algates pe rowers and pe maryners hadden by his ydrawen in to hir moupes and dronken pe wicked[e]]

3470 holde—holden
lyke—lyk
herte—hert
store—slow
3472 enstedfast—vnstidedfast
his—hise
3476 pan—MS. pat, C. than-
mercy
3477 passe—passen
3479 aryuep—aryucde
vlixes—MS. vluxes, C.

vlixes
3481 Circe—Circles
3483 enchauntment—en-
chauntment
3484 hande—hand
3485 had[de]—hadde
3486 boor—boore
3488 his (I)—hise

his tepe—hise teth
3489 neweliche—neweliche
3490 goe—MS. goe
3491 house—hows
3492 bride—bridy
hap—MS. hape
3493 mercie—MS. mercurie,
C. mercy
3494 hap—MS. hape
3495 oosteresse—oostesse
3496 wicked[e]—wikkede

* Evius pe wynde aryuep pe sayles of vlixes due of pe contre of narice. and hys wandryng shippes by pe see in to pe isle peere as Circe pe fayre goddess doutrer of pe sonne dwellep pat medlyp to hir newe gestes drynkes pat ben touched and maked wp enchauntment, and after pat hir hande myt3y of pe herbes had[de] chaunged hir gestes in to dyuerse maneres. pat oon of hem is covered his face wp forme of a boor. pat oper is chaunged in to a lyoun of pe contre of marmorike. and his Nayles and his tepee wexen. Pat oper of hem is newliche chaunged in to a wolf. and howelip whan he wolde wepe. Pat oper gop debonairly in pe house as a tigre of Inde. but al be it so pat pe godh of mercurie pat is cleped pe bride of arcadie hap had mercie of pe due vlixes bysegd wp diuere yuenes and hap vnbounden hym fro pe pestilence of hys oosteresse algates pe rowers and pe maryners hadden by his ydrawen in to hir moupes and dronken pe wicked[e]
drynes pei pat were woxen swyne hadden by pis chaunged hire mete of brede forto ete acorns of ookes.
non of hir lymes ne dwellip wip hem holde. but pei han lost pe voys and pe body. Oonly hire pous:
dwellip wip hem stable pat wepip and bywailip pe monstruous chaungynge pat pei suffren. ¶ O ouer lyzt
hand. as who seip. ¶ O feble and lyzt is pe hand of Circes pe enchaunteresse pat chaunget pe bodies of folk
in to bestes to regarda and to comparison of mutacionn pat is makid by vices. ne pe herbes of circes ne ben nat
myсты. for al be it so pat pei may chaungen pe lymes of pe body. ¶ algates zit pei may nat chaunge pe hertys.
for wip inne is ylid pe strengpe and pe vigour of men in pe seere toure of hire hertys. pat is to seyn
pe strengpe of resoun. but pilke unenymes of vices to
drawn a man to hem more mystyly pan pe venym of circes. ¶ For vices ben so cruel pat pei percen and
poru; passen pe corage wip inne. and pouz pei ne anoye
nat pe body. zitte vices wooden to distroien men by
wounde of pouzt.

TUNC EGO FATEOR INQUAM.

Pn seide I pus I confesse and am aknowe quod I. ne
I ne se nat pat men may seyn as by ryzt. pat
shrewes ne ben nat chaunged in to beestes by pe
qualite of hir soules. ¶ Al be it so pat pei kepen zitte
pe forme of pe body of mankynde. but I nolde nat of
shrewes of whiche pe pouzt cruel woodep alway in to
destruccion of good[e] men. pat it were leueful to hem
to done pat. ¶ Certys quod she ne it nis nat leueful
to hem as I shal wel shewen pe in covenable place.
¶ But napeles yif so were pat pilke pat men wenent ben

3497 were woxen swyne — weeren wenex swyn
3498 chaunged — Ichaunged brede — bred
3499 forto — MS. and forto
clo acorns — sten akkornes
3499 hoole — hool
3500 weepip — MS. kepip, C. weepith
3501 monstruous — MS. mon-
stronous, C. Monstrous
3502 Circes — MS. Cirtes
3503 folk — folkys [I-hydd
3504 phid — MS. yhïde, C.
3505 wooden — MS. wolden,
C. wooden
3506 aknowe — aknowe it
3515 sayn — sayn
3516 done — don
3517 good[e] — goode
3518 been — be
3519 kyssen — kyssen

[The forthe prose.] B. I confess that vicious men are
rightly called beasts. They retain the outward
form of man, but the qualities of
their souls prove
them to be beasts,
I wish, however,
that the wicked
were without the
power to annoy
and hurt good
men.
P. They have no
power, as I shall
presently show
you.

3526
But were this power, which men ascribe to them, taken away from the wicked, they would be relieved of the greatest part of their punishment. The wicked are more unhappy when they have accomplished their evil designs than when they fail to do so. If it is a miserable thing to will evil, it is a greater unhappiness to have the power to execute it, without which power the wicked desires would languish without effect. Since, then, each of these three things (i.e. the will, the power, and the accomplishment of evil) hath its misery, therefore a threefold wretchedness afflicted those who both will, can, and do commit sin.

3544

B. I grant it—but still I wish the vicious were without this misfortune. [* fol. 28.]

P. They shall be despoyled of it sooner than you wish perhaps, or than they themselves imagine. In the narrow limits of this life, nothing, however tardy it appears, can seem to an immortal soul to have a very long duration. The great hopes, and the subtle machinations of the wicked, are often suddenly frustrated, by which an end is put to their wickedness.

If vice renders leueful for shrewes were bynomen hem, so pat pei ne myȝten nat anoyen or don harme 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 sone nat credible ping peraunture to somme folk ȝit mot it nedes be pat shrewes ben more wrecches and vnsely, when pei may don and performe pat pei coueiten [than yif they myhte nat complysen pat they coueiten]. ¶ For yif so be pat it be wrecchednesse to wilne to don yuel: ȝan is it more wrecchednesse to mowen don yuel. wip oутe whiche moeuynge pe wrecched willde sholde languisshe wip oутe effecte. ¶ ȝan syn pat euerche of pise þinges hap hys wrecchednesse. pat is to seyne wil to done yuel, and moeuynge to done yuel. it mot nedes be. pat pei (shrewes) ben constreynd by þre vnselynesses þat wolen and mowen and performen felonyes and shrewednesses. ¶ I accorde me quod I. but I desire gretetly pat shrewes losten sone pilke vnselynesses. pat is to seyne þat shrewes were despoyled of moeuynge to don yuel. ¶ so shullen pei quod she. sonnere peraunture þen þou woldest * or sonnere þen þei hem self wenen to lakken mowynge to done yuel. ¶ For þere nis no þing so late in so short bouades of þis ȝif þat is longe to abide, namelyche to a corage inmorel. Of whiche shrewes þe grete hope and þe heye com- passungus of shrewednesse is often destroyed by a sodeyne ende or þei ben war. and þat þing establþ to shrewes þe ende of hir shrewednesse. ¶ For yif þat shrewednesse makiþ wrecches. þan mot he nedes be most wrecched þat lengest is a shrew. þe whiche wicked shrewes wilde ydemen aldmore vnsely and
BOOK 4.
PROSE 4.

BY A THREEFOLD WRETCHEDNESS.

125

3553 shrewednes — shrewed-
ness 
yfinissed — fynished
3559 waye—way 
outereste[e]—owterteryste 
yif—from C.
3560 sahe—saith 
3561 clerely—clearly 
3563 [conclusion]—from C.

3563 harde—hard 
3564 [the]—from C. 
3567 harde—hard 
3568 fals—false 
3575 newe—now 
3576 who so seyl—ho seyth 

3575 byen—a-byen 
3579 chastet[e]—chastysede

3580 myyth[e]—myte 
3581 bene[e]—thinke 
3584 seyen—MS. yeene, C. 

3589 none—non 
fleyn—flen 
3585 seyde—yif 

[3a]—from C. 
3588 none—non

men wretched, the longer they are vicious the longer must they be miserable. And they would be in
definitely wretched if death did not put an end to
their crimes. It is clear, as I have
already shown, that eternal
misery is infinite. B. This conse
quence appears to
be just, but diffi
cult who have to,
P. You think
rightly; but if
you cannot asent to
my conclusion you ought to show
that the premises are false, or that
the conclusions are unfairly de
duced; for if the
premises be
granted, you can
not reject the in
ferences from
them. W What I
am about to say
is not less won
derful, and it follows
necessarily from
the same pre
mises.

B. What is that?
P. That the wick
ed who have been
punished for
their crimes, are
happier than if just
had allow
ed them to go
unpunished. I do
not appeal to
popular argu
ments, that
punishment cor
rects vice, that
the fear of chas
tísment leads
them to take the
right path, and
that the suffer
ings of evil-doers
deter others from
vice, but I believe
that guilty men,
unpunished, be
come much more
unhappy in
another way.

caytifs yif pat hir shrewednes ne were yfinissed. at pe
leste weye bye pe outereste[e] deep. for [yif] I haue con
cluded sope of pe vnselynesse of shrewednesse. pan shewep
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 graunte. ¶ But
I knowe wel pat it accorde moche to [the] pinges pat I
haue graunted her byforne. ¶ you hast quod she pe ryt
estimacioun of pis. but who so euere wene pat it be an
harde ping to acorde hym to a conclusion. it is ryt
pat he shewe pat some of pe premisses ben fals. or
eley he mot shewe pat pe colasiooun of preposiciouns
nis nat spedful to a necessarie conclusion. ¶ and yif it
be nat so. but pat pe premisses ben ygranted pe nis
nat whi he sholde blame pe argument. for pis ping pat
I shal telle pe nowe ne shal not seme lasse wonderful,
but of pe pinges pat ben taken al so it is necessarie as
who so seip it folwep of pat whiche pat is purposed
byfor. what is pat quod I. ¶ certys quod she pat is
pat pat pis wicked shrewes ben more blysful or ellys
lasse wrecches. pat byen pe tourmentes pat pei han
desered. pan yif no peyne of Iustice ne chastied[e]
hem, ne pis ne seye I nat now for pat any man myt[e]
penk[e] pat pe maneres of shrewes ben coriged and
chastisyd by veniunce. and pat pei ben brougt to be
ryth wey by pe drede of pe tourment. ne for pat pei
seuen to ope folk ensample to fleyn from vices. ¶ But
I vndirstonde zitte [in] an ope manere pat shrewes
ben more vnsely whan pei ne ben nat punisshed al be it
so pat pere ne ben had no resoun or lawe of correccioun.
ne none ensample of lokynge. ¶ And what manere
R. In what way do you mean?

P. Are not good people happy, and evil folk miserable?

R. Yes.

P. If good be added to the wretchedness of a man, will not he be happier than another whose misery has no element of good in it?

R. It seems so.

P. And if to the same wretched being another misery be annexed, does not he become more wretched than he whose misery is alleviated by the participation of some good?

3602

R. He does.

P. When evil men are punished they have a degree of good annexed to their wretchedness, to wit, the punishment itself, which as it is the effect of justice is good. And when these wretches escape punishment something more of ill (i.e. exemption from punishment) is added to their condition.

R. I cannot deny it.

P. Much more unhappy are the wicked when they enjoy an unmerited immunity than when they suffer a lawful chastisement. It is just to punish evildoers, and unjust that they should escape punishment.

R. Nobody denies that.

P. Everything, too, which is just

shall pat ben quod I. ouer pat hab ben told here byforn. If Haue we nat granted pat quod she pat good[e] folk ben bleysful, and shrewes ben wrecches. 3is quod I. [than-ne quod she] 3if pat any good were added to pe wrecchenesse of any wyȝt. nis he nat more blisful pat he pat ne hau no medelyng of goode in hys solitarie wrecchenesse. so semep it quod I. and what seyst pou pat quod she of pilke wrecche pat lakkep alle goodes. so pat no goode nis medeled in hys wrecchenesse. and zitte ouer alle hys wickednesse for which he is a wrecche pat per be zitte anoþer yuel anexided and knytt to hym. shal not men demen hym more vnsely pat pilke wrecche of which pe vnselynesse is releued by pe participacioun of som goode. whi sholde he nat quod I. If pan certys quod she han shrewes whan pei ben punissed somwhat of good anexid to hir wrecchenesse. pat is to seyne pe same peyne pat pei suffren whiche pat is good by pe resoun of Iustice. And whan pilke same shrewes ascapen wiþ outher tourment. pan han pei somwhat more of yuel ȝit ouer pe wickednesse pat pei han don. pat is to seye defaute of peyne. whiche defaute of peyne pou hast graunted is yuel. If For pe desert of felonye I ne may nat denye it quod I. If Moche more pan quod she han shrewes vnsely whan pei ben wrongfully delyuyed fro peyne. pan whan pei beþ punissed by ryȝtfull vengeance. but pis is open þing and clere pat it is ryȝt pat shrewes ben punissed. and it is wickednesse and wrong pat pei escapin vnpunissed. If who myȝt[e] denye þat quod I. but quod she may any man denye. þat al þat is ryȝt nis good. and also þe contrarie. þat alle Þat is wrong nis
wicked. certys quod I pise pinges ben clere ynow. and pat we han concluidid a litel here byforne. but I preye pe pat pou telle me yif pou accordest to leten no tourament to pe soules aftir pat pe body is dedid by pe depe. pis [is] to seyn. vndistorndest pou ouzt pat soules han any tourment after pe depe of pe body. ¶ Certis quod she ze and pat ryzt grete. of whiche soules quod she I trowe pat somme ben tourmentid by asprenesse of peyne. and somme soules I trowe be excercised by a purging mekenesse. but my conseil nys nat to determyne of pis peyne. but I haue trauyled and told it hinder to. ¶ For pou sholdest knowe pat pe mowynge [i. myght] of shrewes whiche mowynge pe semep to ben. vnworpi nis no mowynge. and eke of shrewes of whiche pou pleynedest pat pei ne were nat punisshed. pat pou woldest seen pat pei ne weren neuer mo wip outen pe torment of hire wickednesse. and of pe licence of mowynge to done yuel. pat pou preidest pat it myzt[e] sone ben endid. and pat pou woldest fayne lerne. pat it ne sholde nat longe endure. and pat 3639 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 escapan wip oute ryztful peyne. pan whan pei ben punisshed by ryztful engeace. and of pis sentence folwep it pat pan ben shrewes constrayned atte laste wip most greuous tourment. when men were pat pei ne ben nat ypunisshed. whan I considre pi resouns quod I. I ne trowe nat pat men seyn any ping more verrey. and yif I tourne aseyyn to pe studies of men. who is [he] to whom it sholde seme pat [he] ne sholde nat only leuen pise pinges. but eke gladly herkene hem. Certys quod

3621 here—her
3623 dedid—endyd
dep—deth
3624 [zé]—from C.
of—awht
3625 depe—deth
3626 grete—gret
3628 be—ben

3629 determyne—determinye
3630 peyne—peynes
told—MS. tolde
3632 [. i. myght]—from C.
3632-34 which—whiche
3633 eke—ek
3635 seen—seyn
3637 done—seyn

3639 myzt[e]—myhto
fayne lerne—fayn lernen
3660 endure—dure
3645 atte—at the
3667 laste—MS. past. C. laste
3667 resouns—resoun
3669-50 [he]—from C.
3651 eke—ek

is good; and, on the contrary, whatsoever is unjust is evil.
B. These are just inferences from our former promises. But is there any punishment for the soul after death of the body? F. Yes, and great ones too. Some punishments are rigorous and eternal. Others have a corrective and purifying force, and are of finite duration. But this is not to our purpose.

I want you to see that the power of the wicked is in reality nothing that the wicked never go unpunished; that their licence to do evil is not of long duration, and that the wicked would be more unhappy if it were longer, and infinitely wretched if it were to continue for ever. After this I showed that evil men are more unhappy, having escaped punishment, than if justly chastised. Wherefore when they are supposed to get off scot-free they suffer most grievously.

R. Your reasoning appears convincing and conclusive. But your arguments are opposed to current opinions, and would hardly command assent, or even a hearing,
VIRTUE ITS OWN REWARD. [BOOK 4.

P. It is so. For those accustomed to the darkness of error cannot fix their eyes on the light of perspicuous truth, like birds of night which are blinded by the full light of day. They consider only the gratification of their lusts, they think there is happiness in the liberty of doing evil and in exemption from punishment. Do you attend to the eternal law written in your heart. Conform your mind to what is good, and you will stand in no need of a Judge to confer a reward upon you —for you have it already in the enjoyment of the best of things (i.e. virtue). If you indulge in vice, you need no other chastisement— you have degraded yourself into a lower order of beings. The multitude doth not consider this. What then? Shall we take them as our models who resemble beasts? If a man who had lost his sight, having even forgotten his blindness, should declare that his faculties were all perfect, shall we weakly believe that those who retain their sight are blind? The vulgar will not assent to what I am going to say, though supported by conclusive arguments—wit, that persons are more unhappy that do wrong.

3653 derkenesse—darkness
3654 clere soepefastnes—clear sotheartness
3655 thynke—which
3658 oþer—eather
done—don
3659 escaping—schapynge
3662 to (1)—of
3665 foreyn—foreyne
3666 brest—brest
3668 wicke—wikke
3669 [here—erthe]—from C. heuene—C. heuenene
saye—C. saye
3672 ou—in
3674 lyke—lyk
q. d.—MS. quod
3675 will you seyne—wolto
sayn
3676 forlorn—MS. forlore,

C. for-lorn
syzt—syhte
had[de]—hadde
3677 sawe—MS. sawe, C. sawh
fayled[e]—fayedle
3678 sen—MS. sene, C. sen
3679 ping—things
q. d.—MS. quod
3681 whiche—which

she so it is, but men may nat. for pei han hire eyen so wont to derkenesse of erpely pinges. pei pei may nat liften hem vp to pe lyzt of clere sopefastnes. But pei ben lyke to briddles of whiche pe nyzt lyztnep hyre lookyng. and pe day blyndep hem. for whan men loken nat pe ordre of pinges but hire lustes and talentz, pei wene pe oþir pe leue or pe mowynge to done wickednesse or ellys pe escaping wip oute peyne be weleful.

but considere pe ingemenent of pe perdurable lawe. for if peo conferme pe corage to pe beste pinges. peu ne hast no nede to no igure to sune pe pris or meede. for peu hast ioignde pei self to pe most excellent pingen. and yf peu haue enclind pei studies to pe wicked pinges. ne seek no foreyn wreckere out of pei self. for pei self pei prest pe in to wicked pinges. ryzt as peu myþtest lohen by dyverse tymes pe foule erpe and pe heune. and pei alle oper pinges stynten fro wip oute. so peu [nere neythe in heuene ne in erthe] ne say[e] no pingen more. pei shold be semen to pe as by only resoun of lokyng. pe peu were in pe sterres. and neu in pe erpe. but pe peole ne lokepe nat on peise pinges. what pei shal we pei approchen vs to hem pei I haue shewed pei ben lyke to pe beste. (q. d. non)

And what wilt pei soun of pis yf pei a man hadde al forlorn hyys syzt. and hadde[n] forzetn pei heuer saw and wende pei no pingen ne fayled[e] hym of perfectioun of mankynde. now we pei myþten sen pe same pingen wolde we nat wene pei he wene blynde (q. d. sic). ne also ne accorden pei pepole to pei I shal seyne. pei whiche pingen is susteyned by a stronge founde-
ment of resouns. pei is to seyn pei pat more vnsel ben pei
pat don wrong to oper folk. pen pei pat pe wrong suffren. ¶ I wolde heren pilke *same resouns quod I ¶ Deniest pou quod she pat alle shrewes ne ben worpi to han torment. nay quod I. but quod she I am cer- teyne by many resouns pat shrewes ben vnsely. it ac- corde quod I. pan [ne] dowtest pou nat quod she pat pilke folk pat ben worpi of torment pat pei ne ben wrecches. It accordep wel quod I. yif pou were pan quod she yset a luge or a knower of pinges. wher- terowest pou pat men sholdie torment[e] hym pat hap don pe wronge. or hym pat hap suffred pe wronge. I ne doute nat quod I. pat I nolde don suffisaunt satisfac- cioun to hym pat had[de] suffred pe wrong by pe sorwe of hym pat had[de] don pe wronge. ¶ pan seme it quod she pat pe doar of wrong is more wrecche pan he pat hap 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 wrechenesse of hym pat receyuep pe wrong. but pe wrechedesnesse of hym pat dop pe wronge ¶ but certys quod she pise oratours or advocat; don al pe contrarie for pei enforcen hem to commoeue pe inuges to han pite of hem pat han suffred and rescuys pe pinges pat ben grecuous and aspre. and zitte men sholden more ryzt- fully han pite on hem pat don pe greuances and pe wronges. pe whiche shrewes it were a more couenable ping pat pe accusours or advocat; not wrope but pitous and debonaire ladden pe shrewes pat han don wrong to pe Jugement. ryzt as men leden seke folk to pe leche. for pat pei sholden seken out pe maladies of synne by than those who suffer wrong. [**for fol. 32,**] ¶ B. I would will- ingly hear your reasons. 1. Do you deny that every wicked man deserves punishment? B. No, I do not. P. I am satisfied that impious men are in many ways miserable. B. They are so. P. Then those that deserve punishment are miserable. B. I admit it. P. If you were a judge, upon whom would you inflict punishment? B. upon the wrong-doer, or upon the injured? B. I should not hesitate to punish the offender as a satisfaction to the sufferer. P. Then you would deem the injuring person more unhappy than he who had been wronged? B. That follows naturally. P. From this then, and other reasons of like nature, it seems 3703 that vice makes men miserable, and an injury done to any man is the misery of the doer, and not of the sufferer. But our advocates think different- ly—they try to obtain pity for those that have suffered cruelty and oppres- sion; but the juster pity is really due to the oppressors, who ought, therefore, to be led to judg- ment as the sick are to the physician, not by angry but by merciful and kind accusers, so that,
by the physical of chastisement, they may be cured of their vices. I would not have the guilty defrauded by their advocates. Their duty is to accuse, and not to excuse offenders. Were 3720

It permitted the wicked to get a slight view of virtue’s beauty, which they have forsaken, and could they be persuaded of the purifying effects of lawful chastisement, they surely would not consider punishment as an evil, but 3727

would willingly give themselves up to justice and refuse the defence of their advocates. The wise hate nobody, only a fool hates good men; and it is as irrational to hate the wicked. Vice is a sickness of the soul, and needs our compassion. 3734

passion, and not our hate, for the distempers of the soul are more deplorable than those of the body, and have more claims upon our compassion. 3740

[The further Met 4c.]

What frenzy causes man to hate on his fate, that is, by war or by strife. If death is desired he desires torment, and by his connuents eyeper be entent of pe defendours or advocate sholde fayle and cesen in al. or ellys yf be office of advocate wolde bettre profiten to men. it sholde be tourned in to pe habit of accusacion. pat is [to] s[e]yn pe sholten accuse shrewes. and nat excuse hem. and eke pe shrewes hem self. sit it were leueful to hem to seen at any clifte pe vertue pat pei han forleton. and sawen pat pei sholde putten adoun pe filpes of hire vices by [the] torment3 of peynes. pei ne au3ten nat ry3t for pe recompen3aion forto geten hem bounte and prowesse whiche pat pei han lost demen ne holden pat pilke peynes weren tournemente to hem. and eke pei wolden refuse pe attendaunce of hir advocate and tennem hem self to hire inues and to hir 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 wy3t wolde haten gode men. but yf he were ouer moche a fole. ¶ and forto haten shrewes it nis no resoun. ¶ For ry3t so as languissuing is maladie of body. ry3t so ben vices and symne 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 pou3tes ben constreined by felonous wickednesse. pat is more cruel pei any languissinge of body.

QUID TANTOS IUUAT.

What delitep it 3ow to exciten so grete mocwynges of hatredes and to hasten and bisien [the] fatal dispositionoun of 3oure deep wip 3oure propre handes. pat is 3745 to seyn by batailes or [by] contek. for yf 3e axen pe

3715 torment—torment 3720 [to] s[e]yn 3722 sawen—sawen 3723 [the]—from C. 3724 au3ten—owhte 3725-29 whiche—which 3729 bytidep—MS byndepe, C. bytideh 3730 ylete—I—tenen 3731 hab—MS. hape 3732 wolde—nyl 3732 moche—mochel 3733 fol—foul 3734 seek—wyke 3735 [the]—from C. 3736 [by]—from C.
deep it hastisip hym of hys own wyll. ne deep ne	arip nat hys swiste hors. and [the] men pat be ser-
pent, and pe lyouns. and pe tigre. and pe beere and pe
boore seken to slee wip her tepe. 3it pilike same men
seken to slee eueryche of hem oper wip swerde. loo for
her maners ben * diverser and discordaunt ¶ pei
moeuuen vnyrtiful oostes and cruel batailes. and wilne
to perisse by enterchaungyne of darters. but pe resoun
of cruelte nis nat ynoy ryztful. wilt pou pan zelden a
couenable gerdoun to pe deser tes of men ¶ Loue ryzt-
fully goode folk: and haue pite on shrewes. 3756

HINC EGO VIDEO INQUAM. ET CETERA.

us see I wel quod I. eyper what blissfulness or ellys
what vnselinesse is estab[li]ssed in pe destrys of
goode men and of shrewes. ¶ but in pis ilke fortune
of peole I see somwhat of goode. and somwhat of
yuel. for no wise man hap nat leuer ben exiled pore
and nedy and nameles. pan farto dwellen in hys Citee
and floruen of ryche s. 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 when
pe blissfulnes and [the] pouste of govemours is as it
were yshad amonges peeples pat ben ney3boures and
subgiti. syn pat namely prisoun lawe and pise oper
tourment3 of lawful peynes ben raper owed to felonous
Cite3eins. for pe whiche felonous Cite3eins pe peynes
ben establisshed. pan for goode folk. ¶ pan I merueile
me gretly quod I. whi [pat] pe pinges ben so mys en-
trechaunged. pat tourment3 of felounes pressen and
confounden goode folk. and shrewes rauyssen medes of
leys not to come. Why do they who
are exposed to the
assaults of beasts
of prey and
venomous reptiles
seek to slay each
other with the
sword. Lo! their
manners and
opinions do not
[The fyfte prose.]
B. I see plainly
the nature of that
felicity which at-
tends the virtues
of the good, and of
the misery that
follows the vices
of the wicked. But
in Fortune I see a
mixture of good
and evil. The
wise man prefers
riches, &c., to
3763
poverty, &c. And
wisdom appears
more illustrious,
when wise men
are governors and
import their
felicity to their
subjects; and
when imprison-
ment, torture, &c.,
are inflicted only
upon bad citizens.

Why, then,
should things
undergo so un-
natural a change?
Why should the
worthy suffer and
the vicious re-
ceive the reward of virtue? I should like to hear the reason of so unjust a distribution. I should not marvel so much if Chance were the cause of all this confusion. But I am overwhelmed with astonishment when I reflect, that God the director of all things thus unequally distributes rewards and punishments. What difference is there, then, unless we know the cause, between God's proceedings and the operations of Chance? It is not at all surprising that you think you see irregularities, when you are ignorant of that order by which God proceeds. But, forasmuch as God, the good governor, presides over all, rest assured that all things are done rightly and as they ought to be done.

[* MS. arituri] [The fytthe Metur,]

He who knows not that the Bear is seen near the Pole, nor has observed the path of Boites, will marvel at their appearance.

The vulgar are alarmed when shadows terrestrial obscure the moon's brightness, causing the stars to be displayed.

Who so pat ne knowe nat pe sterres of arctour ytourned neye to be souereyne contre or poit. pat is to seyne ytourned neye to be souereyne pool of pe firmament and woot nat whi pe sterre boetes passeor or gaderi pe wamy[n]es. and drenchep his late flaumbes in pe see. and whi pat boetes pe sterre vnfoldi his ouer swifte arisynges. pan shal he wondren of pe lawe of pe heye cyre. and eke if pat he ne knowe nat why pat pe hornes of pe ful[le] moene waxen pale and infect by pe boundes of pe derke nyzt and how pe moene dirk
and confuse discouerep pe sterres. pat she had[de] ycouered by hir clere visage. pe commune errorr moeuep folk and makit very hir bacines of bras by pikke strookes. pat is to seyne pat per is a maner poeple pat hy;[e] coribandes pat wenem pat whan pe moone is in pe eclips pat it be enchantid. and perfore forto rescowe pe moone pei betyn hire basines wip pikke strokes. ¶ Ne no man ne wondrep whan pe blastes of pe wynde chorus betyn pe strondes of pe see by quakynge floodes. ne no man ne wondrep whan pe wey3te of pe snowe yhardid by pe colde. is resolved by pe brennynge hete of phebus pe sonne. ¶ For here seen men redyly pe causes. but pe * causes yhid pat is to seye in heune trouble pe brestes of men. ¶ pe moeurable poeple is a-stoned of alle pinges pat comen seldie and sodeynely in oure age. but yif pe troublly errour of oure ignorance departid[e] from vs. so pat we wisten pe causes whi pat swiche pinges bitiden. certys pei sholhen cesse to sene wondres.

3822

ITAS EST INQUAM.

¶ vs is it quod I. but so as pou hast 3euen or byhyzt me to vnwrappen pe hidde causes of pinges ¶ and to discoueren me pe resouns couered with darknesses I preye pe pat pou diuise and Iuge me of pis matere. and pat pou do me to vndrestonderen it. ¶ For pis miracle or pis wondre troublep me ryzt gretely. and pan she a Iitel [what] smylyng seide. ¶ pou clepest me quod she to telle ping. pat is grettest of alle pinges pat mowen ben axed. ¶ And to pe whiche questioun vnnepl[e]s is here auzt ynow to lauen it. as who seip. vnepes is per sufissantly any ping to answere perfitly to pi questioun. 3833


3813 Things whose causes are unknown disquiet the human mind.
3813 The fickle mob stands amazed at even rare or sudden phenomena. Fear and wonder, however, soon cease when ignorance gives place to certain knowledge.

[The sixte proe. B. So is it. But as thou hast promised to unfold the hidden causes of things, and un veil things wrapt up in darkness, I pray thee deliver me from my present perplexity, and explain the mystery I mentioned to you, P. You ask me to declare to you the most intricate of all questions, which I am afraid can scarce be answered.
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. Presence of God, and divine predestination. 5. Free-will. I will try to treat of these things: Resuming her discourse as from a new principle, 3849

Philosophy argued as follows:—The generation of all things, every progression of things liable to change, and every thing 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 contemplat ed in relation to the things which receive motion and order from them, are called Destiny. Reflection on the efficacy of the one and the other will soon

¶ For pe materie of it is swiche pat whan oon doute is determined and kut awaye per wexen oper doutes wipouteden noumbre. ryzt as pe heuedes waken of ydre pe serpent pat hercules slouz. ¶ Ne peere ne were no manere ne noon ende. but yif pat a ryzt constreined[e] po doutes. by a ryzt lyuely and a quik fire of pouzt. pat is to seyn by vigour and strenge of witte. ¶ For in pis materie men weren wont to maken questiouns of pe simplicite of pe paruaunce of god and of pe ordre of destine. and of sodeyne hap. and of pe knowynge and predestinacione deuine and of pe lyberte of fre wille. pe whiche ping pou pi self aperceiust wel of what weyzt pei ben. but for as mocel as pe knowynge of pis pinges is a manere porcioune to pe medicine to pe. al be it so pat I haue lytel tyme to don it. zit napeles I wol enfrencen me to shewe somewhat of it. ¶ but al pouz pe norissinges of dite of musike delitep pe pow most suffren. and forberen a litel of pilk delite while pat I wene (contexo) to pe resouns yknyt by ordre ¶ As it likep to pe quod I so do. ¶ po spak she ryzt a[s] by an oper bygyynnyn[ge] and seide þus. ¶ pe engendrynge of alle pinges quod she and alle pe progressiouns of muuable nature. and alle pat moeuep in any manere takip hys causes. hys ordre. and hys formes. of pe stableness of pe deuyne pouzt [and thilke deuyne thowht] pat is yset and put in pe toure. pat is to seyne in pe heyzt of pe simplicite of god. stablisip many manere gyses to pinges pat ben to don. ¶ pe whiche manere whan pat men loken it in pilke pure clerenesse of pe deuyne intelligence. it is ycleped puruaunce ¶ but whan pilke manere is re-
ferred by men to pinges pat it moeuep and disponep\npan of olde men. it was cleped destine. \npat whiche pinges yif pat any wyzt lokép wel in his pouzt. \npat strenghe of pat oon and of pat oper he shal lyztly mowen\nseen pat pise two pinges ben diuers. \n\nFor puruueance is pilke deuyne resoun pat is establised in pe souereync\nprince of pinges. \npat whiche puruueance disponip alle pinges. but destine is pe disposicion and ordenaunce\ncleuynge to moeuable pinges. by pe whiche disposicion\npe puruueance knytep alle pinges in hire ordres. \n\nFor puruueance enbracep alle pinges to hepe. al pou3 pat\npei ben dyuerse and al pou3 pei ben wip outen fyn. but\ndestynie departip and ordeynep alle pinges singlerly\land diuidep. in moeuynge. in places. in formes. in tymes. departip [as] pus. so pat pe vnfoldyng of temporel ordenaunce assembled and conein in pe lokyng of\npe deuyne pou3 \n\nIs puruueance and pilke same\nassemblynge. and oonyng diuided and vnfolden by\ntymes. lat pat ben called destine. and al be * it so pat\npipe pinges ben dyuerse. 3iite napelis hanjepe pat oon\non pat oper. forwhi pe ordre destinal procedip of pe\nsimplicite of puruueance. for ryzt as a werkman pat\naperceiuep in hys pou3 pe forme of pe pinge pat he wil\nmake moeuep pe effect of pe werke. and ledip pat he\nhad[de] loked byforne in hys pou3 symply and presenty by temporel pou3. \n\nCertys ryzt so god disponip in hys puruueance singlerly and stably pe pinges\npat ben to done. but he amynistreip in many maneres\nand in dyuerse tymes by destyne. pilke same pinges\npat he hap dispoine pany whepir pat destine be exerci\ncised. eyper by somme dyuynye spirites seruauente3 to\nPé deuyne puruueance. or ellys by somme soule (anima

3872 cleuynge—clyuynge 3875 wip outen fyn—Infynyte 3876 singlerly—syngulerly 3877 in [s]—MS. and, C. in 3878 departip—omitted [as]—from C. 3878 so pat—lat 3884 on—ol 3886 ost—wol 3888 had[de]—hade symply—symple 3890 pou3—ordinance 3890 singlerly—syngulerly 3890 stably—stably 3893 hap—MS. hapo 3894 eyper—owther seruauentes — MS. seruance3 3895 somme—som
he accomplishes what he has planned, conformably to that order and that time. So then, however Fate be exercised, it is evident that things subject to Destiny are under the control of Providence, which dispenses Destiny. But some things under Providence are exempt from the control of Fate; being stably fixed near to the Divinity himself, and beyond the movement of Destiny. For even, as among several circles revolving round one common centre, which is its innermost approaches nearest to the simplicity of the middle points, and is, as it were, a centre, round which the outward ones revolve; whilst the outermost, revolving in a wider circumference, the farther it is from the centre describes a larger space—but yet, if this circle or anything else be joined to the middle point, it is constrained to be immovable. By parity of reason, the further anything is removed from the first Intelligence, so much the more is it under the control of Destiny; and the nearer anything approaches to this Intelligence, the centre of all things, the more stable it becomes, and the less dependent upon Destiny.

mundi), or ellys by al nature seruynge to god. or ellys by pe celestial moeuyng of sterres. or ellys by pe vertue of angels. or ellys by pe dyuerse subtilite of deueles. 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 purueaunce is an vnmoeuable and symple forme of pinges to done. and pe moeuable bonde and pe temporel ordynauence of pinges whiche pat pe deuyne simplicite of purueaunce hap ordeyned to done. pat is destine. For whiche it is pat alle pinges pat ben put vndir destine ben certys subgit3 to purueaunce. to whiche purueaunce destine it self is subgit and vndir. ¶ But some pinges ben put vndir purueaunce pat sourmounten pe ordynauence of destine. and po ben pilke pat stably ben yficched ney to pe first godhed pei sourmounten pe ordre of destinal moeuablite. ¶ For ry3t as cercles pat tournen aboute a same Centre or about a poynyt. pilke cercle pat is inrest or moost wipynne ioinep to pe symplese of pe myddel and is as it were a Centre or a poynyt to pat oper cercles pat tournen abouten hym. ¶ and pilke pat is outerest comased by larger enyvronnynge is vnfolden by larger spaces in so mochel as it is forpest fro pe mydel simplicite of pe poynyt. and yif pe be any ping pat knyttep and felaw-shippep hym selfe to pilke mydel poynyt it is constreyned in to simplicite. pat is to seyn in to [vn]moeuablete, and it ceseth to ben shad and to fletin dyuersly. ¶ Ry3t so by semblable resoun. pilke pinge pat dparteip firpest fro pe first pou3t of god. it is vnfolden and summittid to gretttere bondes of destine. and in so moche is pe ping more free and lovs fro destyne as it axep and

3906 all—alle 3907 moeuyng—moeuynges 3908 ywomen—MS. ywomens, C. ywmen or—and 3909 bonde—bond 3910 hal—MS. hpe 3911 which—which 3912 as—as of 3913 about—a bowte 3914 innerest—innerest 3917 larger {1}—a large 3918 mochel—mochel forpest—further 3920 selfe—self 3921 [vn]moeuablete—vn-
holde hym ner to pilke Centre of pinges. pat is to senv god. ¶ and if pe pinges cleuep to pe stedfastnesse of pe pouzt of god. and be wiþ oute moeuyng certys it sourmountep pe necessite of destyne. pan ryzt swiche comparisoun as [it] is of skilynge to vndistondynge and of ping pat is engendred to ping pat is. and of tyme to eternite. and of pe cercle to pe Centre. ryzt so is pe ordre of moeuable destine to pe stable symplie of purueaunce. ¶ pilke ordnaunce moeuep pe heuene and pe sterres and attemprep pe elymentz to gider amonges hem self. and transformep hem by enterchaungable mutacioun. ¶ and pilke same ordre newep aegen alle pinges growyng and fallynge a-donne by semblables progressiouns 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 bygynnynge of pe vnmoeuueable purueaunce it mot nedes be pat pei ne be nat mutable. and pus ben pe pinges ful wel ygouerned. yf pat pe symplie delynynge* in pe deuynpe pouzt shewep furpe pe ordre of causes. vnable to be I-bowed. and pis ordre constreynep by hys propre stabelete pe moeueable pinges. or ellys pei sholde fleten folily for whiche it is pat alle pinges semen to be confus and trouble to vs men. for we ne mowe nat considere pilke ordnaunce. ¶ Napoles pe propre manere of everie ping dressyne hem to goode dispoit hem alle. for pere nis no ping 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 haue shewed [ful] plenioutously

And if we suppose that the thing in question is joined to the stability of the supreme mind, it then becomes immovable, and is beyond the necessity and power of destiny. As reasoning is to the understanding, as that which is produced to the external nature. It controls the actions of men by an indissoluble chain of causes, and is, like their origin, immutable. Thus, then, are all things well conducted, since that invariable order of cause has its origin in the simplicity of the Divine mind, and by its inherent immutability exercises a restraint upon mutable things, and preserves them from irregularity. To those who understand not this order, things appear confused—nevertheless, the proper condition of all things directs and inclines it to their true good. For there is nothing done for the sake of evil, not even by the wicked, who, in seeking for felicity, are led astray by crooked error.
But the order proceeding from the centre of supreme good-

ness does not mislead any. But you may say what greater con-

fusion can there be than that which prosperous and adverse things

should at times happen to good men, and that evil men should at

time enjoy their desires and at another be tormented by hateful things.

Are men wise enough to discover, whether those whom they believe to be

virtuous or wicked, are so in reality? Opinions differ as to this mat-

ter. Some who are deemed worthy of reward by one person, are
deemed unworthy by another. But, suppose it were possible for one
to distinguish

with certainty between the good and the bad? Then he must have as accurate

a knowledge of the mind as one has of the body. It is miraculous to

him who knows it not, why sweet things are agreeable to some

bodies, and bitter to others; why some sick persons are relieved by

lenitives and others by sharper remedies. It is no marvel to the

leech, who knows the cause of disease, and their cure. What con-

stitutes the health of the mind, but goodness? And what are its

maladies, but vice? Who is the preserver of good,

seken good. But wicked errour mystournip hem. ¶ Ne

pe ordre comynge fro pe poynt of souereynge goode ne

delinep nat fro dys bygynynge. But pou mayst sein

what vnrest may ben a wors confusion pyn pat goode

men han somme tyme aduersite. and somtyme pro-
sperite. ¶ and shrewes also han now pinges pat pei

desiren. and now pinges pat pei haten ¶ wheper men

lyuen now in swiche hoolnesse of poust. as who seip,

ben men now so wise. pat swiche folk as pei demen to

ben goode folk or shrewes pyn it mot nedes ben pat folk

ben swiche as pei wennen. but in pis manere pe domes of

men discorden. pat pilke men pat somme folk demen

worp'; of mede. oper folk demen hem worp'; of tourment.

but lat vs graunt[e] I pose pat som man may wel demen

or known pe goode folk and pe badde. May he pan

knowen and seen pilke inrest attempraunce of corages.

as it háp ben wont to be said of bodys. as who saip

may a man spaken and determine of attempraence in

corages. as men were wont to demen or spoken of com-

plexious and attempraences of bodies (q' non). ne

it [ne] is nat an vnlyke miracle to hem pat ne knowen

it nat. ¶ As who seip. but is lyke a merueil or a

miracle to hem pat ne knowen it nat. whi pat swete

pinges [ben] couenable to some bodys pat ben hool and

to some bodys bittre pinges ben couenable. and also

whi pat some sek folk ben holpen with lyȝt medicines

[and some folk ben holpen with sharppe medicynes] but

napelles pe leche pat knowep pe manere and pe attempra-

ence of hecle and of maladie ne merueilep of it no

pīng. but what oper pīng semep hele of corages but

bounte and provesse. and what oper pīng semep maladie

of corages but vices. who is ellys kepere of good or

3956-9 good–good

3960 decline–MS. enclīnēb,

C. declyneth

3961 - worse

3962 somme tyme–somtyme

3965 swiche–swych

3967 good–good

3967 mot–moste

3971 graunt[e]–graunte

3973 internes–Inneryste

3974 hab–MS. habe

said–MS. saide, C. scyd

3975 determine–determinen

3978 [ne]–from C.

3979 lyke–lik

3981 [ben]–from C.

3982 hool–hool

3984 [medicynes]–from C.
dryuere awey of yuel but god governour and leecher of pouetes. þe whiche god whan he hap by-holden from þe heye toure of hys purueance he knoweþ what is couenable to euerie wyút. and leneþ hem þat he wot [þat] is couenable to hem. Loo here of comeþ and here of is don þis noble miracle of þe ordre destinal. whan god þat alle knoweþ dop swiche þing. of whiche þing [þat] vulknowynge folk ben astoned but forto constraine as who seþ. ¶ But forto comprehende and telle a fewe þinges of þe deuyne depnesse þe whiche þat mans resouz may vnderstone. ¶ þilk man þat þou wenest to ben ryzt Iustie and ryzt kepyng of equite. þe contrarie of þat semþeþ to þe deuyne purueance þat al woot. ¶ And lucan my familiyrd telleþ þat þe victories cause liked[e] to þe goddes and causes ouercomen liked[e] to catoun. þan what so euer þou mayst seen þat is don in þis [world] vnhoped or vnvwened. certys it is þe ryzt[e] ordre of þinges. but as to þi wicked[e] oppinioun it is a confusion. but I suppose þat som man be so wel yþewed, þat þe deuyne Iugement and þe Iugement of mankynde accorden hem to gidre of hym. but he is so vnstedfast of corage [þat] yif any aduersite come to hym he wolde for-leten perauenture to continue innocence by þe whiche he ne may nat wipholen fortune. ¶ þan þe wise dispensacioun of god spareþ hym þe whiche manere aduersite *myzt[e] enpeyren. ¶ For þat god wil nat suffren hym to traualie. to whom þat tranuyl nis nat couenable. ¶ An òper man is perfet in alle uertues. and is an holy man and neye to god so þat þe purueance of god wolde demen þat it were a felony þat he were touched wip any aduersites. so þat he ne

or the driver away of evil, but God, the physician of souls, who knows what is necessary for men, and bestows it upon them? From this source spring—
the order of destiny—wrought by the wisdom of God, and marvelled at by ignorant men. But, now let us notice a few things concerning the depth of the Divine knowledge which human reason may comprehend. The man you deem just, may appear otherwise to the omniscient eye of Providence. When you see apparent irregularities—unexpected and un-
4004 wished for—deem them to be rightly done. Let us suppose a man so well behav'd, as to be approved of God and man—but not endowed with firmness of mind, so that the reverses of fortune will cause him to forgo his probity, since with it he cannot retain his prosperity. A wise Pro-
vvidence, knowing that adversity might destroy this man's int-
egrity, averts from him that ad
4011 4018
him even from bodily disease. Providence often gives the direction of public affairs to good men, in order to curb and restrain the malice of the wicked. To some is given a mixture of good and evil, according to what is most suitable to the dispositions of their minds. Upon some are laid moderate afflictions, lest they wax proud by too long a course of prosperity. Others suffer great adversities that their virtues may be exercised, and strengthened by the practice of patience. Some fear to be afflicted with what they are able to endure. Others despair what they are unable to bear; and God punisheth them with calamities, to make them sensible of their presumption. Many have purchased a great name by a glorious death. Others by their unshaken fortitude, have shown that virtue cannot be overcome by adversity. These things are done justly, and in order, and are for the good of those to whom they happen. From the same causes it happens, that sometimes adversity and sometimes prosperity falls to the lot of the wicked. None are surprised to see bad men afflicted—they get

wil nat suffer pat swiche a man be movued wip any manere maladie. ¶ But so as seide a philosophre [the moore excellent by me]. pe aduersites comen nat (he seide in grec:) pere pat uertues han edified pe bodie of pe holy man. and ofte tyme it bitidep pat pe somme of pinges pat ben to don is taken to good folk to goure, for pat pe malice habundaunt of shrewes sholde ben abatid. and god zeal and departip to oper folk prosp[er]ites and aduersites ymedeled to hepe aftir pe qualite of hire corages and remodip som folk by aduersites. for pei ne sholden nat weye proud by longe welefulnesse. and oper folk he sufferip to ben trauayled wip harde pinges. ¶ For pat pei sholden con-

ferme pe vertues of corage by pe vsage and exercitacion of pacience. and oper folke drenen more pei auten pe wiche pei myȝt[en] wel beren. and pilk folk god ledip in to experience of hem self by aspre and sorwe-
ful pinges. ¶ And many oper folk han bounȝ honor-

able renoune of pis worlde by pe pris of glorious deep, and som men pat ne mowen nat ben ouer-comen by tourment han þeuen ensample to oper folk pat vertue ne may nat be ouer-comen by aduersites. ¶ and of alle pise pinges þer nis no doute pat pei ne ben don rst-

fully and ordainly to pe proft of hem to whom we see pise pinges bitide. ¶ For certys pat aduersite comip some tyme to shrewes. and some tyme pat pei desiren it comip of pise forside causes and of sorweful pinges pat bytyden to shrewes. Certys no man ne wondrep. For alle men wenan pat pei han wel de-
served it. and pei ben of wicked merite of whiche

4021 4022 4023 4024 4025 4026 4027 4028 4029 4030 4031 4032 4033 4034 4035 4036 4037 4038 4039 4040 4041 4042 4043 4044 4045 4046 4047 4048 4049 4050

seil—wo[4021]
swiche—swy[4022]
manere—bodily
[the—me]—from C.
pe aduersites — nat
omitted
pere—omitted
don—done
to (2)—MS. so
to good—goerne—goerne to goode folk
ober—oother
sone—some
sholden—sholde
conferme—confermen
corage—corages
myȝten—myȝten
boden—bhym
sorweful—sorweful
ober—oother
world—world
of (2)—of the
ober—oother
comip—cometh
some (both)—som
pe—MS. peat, C.
that they
comip—cometh
sorweful—sorweful
wicked—wykede
merite—MS. uercite, C.
meryte
shrewes þe tourment som tyme agastep oper to done folies. and som tyme it amendeþ hem þat suffren þe tourmentis. 4 And þe prosperite þat is þeuen to shrewes shewþþ a grete argument to good[e] folk what þing þei sholde demen of pilk wilfulnesse þe whiche prosperite men seen ofte serue to shrewes. in þe whiche þing I trowe þat god dispensip. for perauenture þe nature of som man is so ouerþroowyng to yuel and so vncoen-able þat þe nedþ pouerte of hys house-hold myþþ[r] rapþr egren hym to done felonies. and to þe maladie of hym god putþþ remedie to þiuen hym rycheses. and som oper man byholdþþ hys conscience defouled wip synnes and makþþ comparisonun of his fortune and of hym self ¶ and dредþþ perauenture þat hys blisfulnesse of whiche þe vsage is joyful to hym þat þe lesynge of pilke blisfulnesse ne be nat sorweful to hym. and þer-fore he wol chaunge hys maneres. and for he dредþþ to lese hys fortune. he forletþþ hys wickednesse. to þer oper folk is welefulnesse þþeuen vnworiply þe whiche ouerþroweþþ hem in to destrucþþþn þat þei han des-erued. and to som oper folk is þeuen power to punissen. for þat it shal be cause of continuacioun and exercisinge to good[e] folk. and cause of tourment to shrewes. ¶ For so as þer nis none alyaunce bytwixe good[e] folke and shrewes. ne shrewes ne mowen nat accorden amonges hem self and whi nat. for shrewes discorden of hem self by her vices þe whiche vices al to render her consciences. and don of[ª] tyme þinges þe whiche þinges whan þei han don hem. þei demen þat þþ þinges ne sholde nat han ben don. for whiche þinge pilke souereynye purueaunce hap made þat of[ª] tyme
prove of. Hence arises a signal miracle brought about by Providence—that evil
[fair] miracle so that shrewes han maked of tymne shrewes to ben good[e] men. for when pat som shrewes
seen that pei suffren wrongfully felonies of oper shrewes pei wexen eschaufed in to hat[e] of hem pat anoien
reasoning, and retournen to be fruit of uestue. when pei studien to ben vnlyke to hem pat pei han hated.

Certys pis only is deuyne myzt to pe whiche myzt 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 myzt of god. for pe myzt of
god ordeynep pilk yuel to good. For oon orde ordren
brasip alle pinges. so pat what wyzt [pat] departip fro
pe resoun of pe orde whiche pat is assigned to hym. algates 3it he slidep in to an oper orde. so pat noping
nis leueful to folye in pe realme of pe deuyne purue-
aunc. as who seip no ping nis wiypouten ordinaunce in
pe realme of pe deuyne purueaunc. Syn pat pe ryzt
strong[e] god gouvernipl alle pinges in pis worlde for it
nis nat leueful to no man to compreheiden by witte ne
vnfolden by word alle pe subtil ordinauncest and dis-
posicioouns of pe deuyne entent. for oonly it auzt[e]
suffice to han loked pat god hym self makere of alle
natures ordeynip and dressip alle pinges to good. while
pat he hastip to wiphelden pe pinges pat he hap maked in
to hys semblaunc. pat is to seyn forto wiphelden
pinges in to good. for he hym self is good he chasip
oute al yuel of pe boundes of hys communialite by pe
orde of necessite destinal. For whiche it folwe pat
yif pou loke pe purueaunc ordeyneye pe pinges pat
men wenien ben haboundaunt in erpes. pou ne shalt not
seen in no place no ping of yuel. but I so now pat
Take, then, this draught, with which when refreshed, you may more strongly proceed to higher matters.

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SI UIS CELSI IURA.

If you wilt demean in pi pure pout 3r yastes or be laws of ye heyne pund[ere]re. pat is to seyne of god, loke you and bihold ye heytes of souereyne heuone. ¶ per kep en pe sterres by ryztful alliaunce of pinges hir olde pes, be sonne ymoened by hys rody fire. ne destouribip nat ye colde cercle of ye moone. ¶ Ne pe sterre yclepid pe bere. pat enlinip yse rauysyne courses abouten ye souereyne heyz of ye worlde. ne ye same sterre vsa nis neuer mo washen in ye depe westerne see. ne couetip nat to dyzen hys flambes in ye see of [the] occian. al pou3 he see oper sterres yplunged in to pe see. ¶ And hesperus ye sterre bodip and tellip alwey pe late nytes. And lucifer pe sterre bryngep aseyne pe clere day. ¶ And yus makip loun enterchaungeable pe perdurable courses. and yus is discordable bataile yput oute of pe contro of ye sterres. pis accordaunce attemptep by euene-lyke manere(s) pe elementes. pat pe moyste pinges striuen nat wip pe drye pinges. but ziuen place by stoundes. and pat pe colde pinges ioynen hem by feip to pe hote pinges. and pat pe lys3t[e] fyre arist in to heyzte. and pe heyu erpes aualen by her weyztes. ¶ by pise same cause pe floury yere 3eldeb swote smellys in pe fyrste somer sesoum warmyne. and pe hote somer dryep pe cornes. and

4115 tak—MS. take, C. tak
4116 refet—rectet.
shalte ben—shal be stedefast—stydiefast
4118 pou esol—pou wys wilt
4119 bund[ere]—thon-
seyn—seyn [derere
4120 bihold—MS. biholde, C. byhold [rody
4122 rody—MS. rody, C.
4123 fire—Fyr
4124 cercle—clerke
4125 coursse—cours
4127 westerne—westrone
4128 3e—[the]—from C.
4131 aseyne—ayein
4133 ote—owt
4134 euene-lyke manere[s]—euene-lyke manures
4135 striuen—stryuyne
4136 but—omitted
4138 lys3t[e]—fyre arist—lyhte fyr arysith
4140 yere—yer

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with plenty, and winter wets the earth with showers. These changes give life and growth to all that breathe; and at last by death efface whatever has had birth.

[∗ fol. 32 b.] Meanwhile the world's Creator, the Source of all, the Lawgiver, the wise Judge, sits above equitably 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.

4148 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.

I AM NE IGITURUIDES.

Sest pou nat pan what ping folwe[p alle pe pinges pat I haue seid. what ping quod I. Ɇ Certys quod she outerly pat al fortune is good, and how may pat be quod .I. Ɇ Now vndirstand quod she so as [alle fortune wheyther so it be Ioyeful fortune / or aspre] fortune is juen eijer by cause of gerdonynge or ellys of exercisynge of goode folk or ellys by cause to punissen.
or ellys to chastysen shrewes. ¶ pan is alle fortune good. pe whiche fortune is certeyne pat it be eiper ry3tful or profitable. ¶ For sope pis is a ful verray resoun quod I. and yif I considere pe purreaunce and pe destine pat pou tau3test me a litel here byforne pis sentence is susteyned by stedfast resouns. but yif it like vnto pe lat vs noumbre hem amonges pilke[e] pinges of whiche pou seidest a litel here byforne pat pei ne were nat able to hen ywened to pe poeple. ¶ whi so quod she. for pat pe comune worde of men mysusip quod I. pis manere speche of fortune. and sein ofte tymes [pat] pe fortune of som wy3t is wicked. wilt pou pan quod she pat I proche a litel to pe wordes of pe poeple so it seme nat to hem pat I be ouer moche departid as fro pe vsage of man kynde. as pou wolt quod I. ¶ Demest pou nat quod she pat al ping pat profiti is good. pis quod I. certis pilke ping pat exercisi is or corigip profiti. 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 a3cins aspre pinges. or ellys of hem pat eschewen and declinen fro vices and taken pe weye of vertue. ¶ pis ne may nat I denye quod I. ¶ But what seist pou of pe myrye fortune pat is 3cuen to good folk in gerdoun denini pe poeple pat it is wicked. nay forsope quod I. but pei demen as it sope pat it is ry3t good. ¶ And what seist pou of pat ope fortune quod she. pat al pou3 it be aspre and restreinip pe shrewes by ry3tful tourment. weni ou3t pe poeple pat it be good. nay quod I. ¶ But pe poeple demipat pat be most wrecched of alle pinges pat may ben pou3t. war now and loke wel quod she lest pat we in folwyng pe opynioun of poeple haue con-

4174 here byforne—her by-
form
4175 stedfast—stedefast
4176 noumber—nowmbrer
4177 here byforne—her by-
form
4178 wypanied—weened
4179 worde—word
4180 [pat]—from C.
4181 wicked—wykkede
4182 proche—aproche
4183 al—all
4184 pilk—thilke
4186 [quod she]—from C.
4191 weye—wey
4193 demyths—demyth
4194 ou3t—awht
4195 sope—soth
4198 ou3t—awht
4199 be—is
fessed and concluded pinge pat is vnable to be wened to pe poeple. what is pat quod I ¶ Certys quod she it folwep or comep of pinges pat ben granted pat alle fortune what so euer it be. of hem pat eyper ben in possessiou of vertue. [or in the encres of vertu] or ellys in pe purchasynge of vertue. pat pilke fortune is good. ¶ And pat alle fortune is ry3t wicked to hem pat dwellen in shrewednesse. as who seip. and pus wenep nat pe poeple. ¶ pat is sope quod I. ¶ Al be it so pat noman dar confessen it ne bykownen it. ¶ whi so quod she. For ry3t as no strong man ne semeq nat to abassen or disdaignen as *ofte tyme as he hear not pe noise of pe bataile. ne also it ne semeq nat to pe wyse man to beren it greuously as oft[e] as he is laid in to pe strif of fortune. for hope to pat on man and eke to pat ober pilke dificulte is pe matere to pat oon man of encrese of his glorious renoun. and to pat ower man to conferme lys sapience. pat is to seine. pe asprenesse of hys estat. ¶ For perfere is it called uertue. for pat it susteniq and enforcep by hys strengpes pat it nis nat ower-comen by aduersites. ¶ Ne certys pou pat art put in pe encrese or in pe heyst of uertue ne hast nat comen to fleten wip delices and forto welken in bodily lust. ¶ pou sowest or plauinst a ful egre bataile in pi corage azeins euer fortune. for pat pe sorweful fortune ne confounde pe nat. ne pat pe myrfe fortune ne corrumpe pe nat. ¶ Occupy pe mene by stedfast strengpes. for al pat euer is vndir pe mene. or ellys al pat ower-passep pe mene despisep welefulnesses. ¶ As who seip. it is vicious and ne haph no mede of hys traualle. ¶ For it is set in 3oure hand. as who seip it liep in 3oure power what fortune 3ow is louest. pat is to seyne good or yuel. ¶ For alle fortune

B. What is that? P. We have decid-ed that the fortune of the virtuous or of those growing up in virtue must needs be good—but that the fortune of the wick-ed 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 dis-mayed on hearing the noise of the [*$ fol. 33.] battle. The dangers of war enable the one to acquire more glory, and the difficulties of the other aid him to confirm and im-
prove his wisdom. Thus virtue, in its literal accepta-tion, 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 damny you—with pros-perity, lest it cor-rupt 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 for-tune lies in your own hands, but remember that even adverse for-tune, unless it exercises the

4204 comep—comth
4206 [or—verta] from C.
4208 wicked—wykede
4210 nhe—soth
4211 confessen—confesse
4212 no strong—the strong
4213 abassen—abyssen
4215 *ofte—ofte
4219 seine—seyn
4223 heyst—heythe
4224 welken—wellen
4226 confounde—MS. con-
founded, C. confounde
4227 Occupye—Ocuppe
4228 stedfast—stedefast
4230 hap—MS. hap
4231 set—MS. sette, C. set
4232 lieb—lith
4233 seyne—seyn
WE CHOOSE OUR OWN FORTUNE. 147

BELLA BIS QUENIS. ET CETERA.

PE wreckete attrides.  
If pat is to seyne agamenon pat
wrouzt[e] and continued[e] pe batailes by ten yerere
recovered[e] and purged[e] in wrekyng by pe destruc-

cioun of troie pe loste chambrs of mariage of hys bro\p
pis is to seyn pat [he] agamenon wan azein Eleine pat
was Menelaus wif his bro\p. In pe mene while pat
pilke agamenon desired[e] to 3euen sailes te pe grek-
ysshe nauye and bouzt[e] azein pe wyndes by blode. he
y\clop\e[e] hym of pite as fader. and pe sory prest
\iu\zp in sacrificynge pe wrenched kuyt\ng of prote of pe
dou\zter.  
If pat is to sein pat agamenon lete kuyt\n\en pe
prote of hys dou\zter by pe prest. to maken alliaunce wip
hys goddes. and for to haue wynde wip whiche he
my\zt[e] wende to troie.  
If Itakus pat is to sein vlixies
bywept[e] hys felawes ylorn pe whiche felawes pe
fiers\[e] pholifemus ligginge in his grete Caue had\[de]
freten and dreint in hys empty wombe. but napelles
polifemus wood for his blinde visage zeld to vlixies ioye
by hys sorowful teres. pis is to seyn pat vlixies smot
oute pe eye of poliphemus pat stod in hys forhede. for
whiche vlixies hadde ioie when he saw poliphemus
wepyng and blynde.  
If Hercules is celebrable for hys
hard\[c] trauaille he dawn\edee pe proude Centauris half
hors half man. and he rafte pe despylynyge fro pe

virtues of the good or chastises the wicked, is a
punishment.

[The sequende
Meter.]  
Atrides carri\ved on a ten years' war to
punish the licenti-
tious Paris.

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 bewa\led his lost mates,
de\oved by
Polyphemus,
but, having de-
trived the Cyclop
of his sight, he
rejoiced to hear
the monster's
roar.

Hercules is
renowned for his
many labours, so
successfu\lly over-
come. He over-
throw the proud
Centauras.
he slew the Nemean lion and wore his skin as a trophy of his victory; he smote the Harpies with his arrows; he carried off the golden apples of the Hesperides, and killed the Watchful Dragon; he bound Cerberus with a threefold chain; he gave the Body of proud Diomede 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 Anteus dead upon the *fol. 33 B.* Lybian shore; he appeased Evander's wrath by killing Cacus;

he slew the Erymanthean boar;

and bore the weight of Atlas upon his shoulders. These labours justly raised him to the rank of a god. Go then, ye noble souls, and follow the path of this great example.

cruel lyoun pat is to seyne he slou3 pe lyoun and rafte hym hys skyn. he smot pe brids pat hyzt[en] arpijs [in pe palude of lyrne] wip certeyne arwes. he rauyssed[e] applis fro pe wakyng dragnoun. and hys hand was pe more heuy for pe golde[ne] metal. He drou3 Cerberus pe hound of helle by hys treble cheyne. he ouer-comer as it is seid haep put an vnomeke lorde foder to hys cruel hors \* pis is to sein. pat hercules slou3 diomedes and made his hords to etyn hym, and he hercules slou3 Idra pe serpent and brend[e] pe venym. and achelau3 pe flode defouled[e] in his forhede dreint[e] his shamefast visage in his strondes. pis is to sein pat achelau3 coupe transfigure hym self in to dyuerse lykenesse. and as he fau3t wip orcules at pe laste he turnid[e] hym in to a bole. and hercules brak of oon of hys horns. and achelau3 for shame hidde hym in hys ryuer. \* And [he] hercules *cast[e] adoun Antheus pe geaunt in pe strondes of libye. and kacus apaised[e] pe wrappes of euander. pis is to sein pat hercules slou3 pe Monstre kacus and apaised[e] wip pat deep pe wrappe of euander. \* And pe bristled[e] boor marked[e] wip scomes pe sholdres of hercules. pe whiche sholdres pe heye cercle of heuene sholdre prestes. and pe laste of his labours was pat he sustene[d] pe heuene vpon his nekke vnbowed. and he deserued[e] eftsones pe heuene to ben pe pris of his laste trauayle \* Gop now pan pe stronge men mere as pe heye weye of pe grete ensample ledep you. \* O nice 4288 men whi whake pe zoure bakkes. as who seip. \* O 3e
THE EXISTENCE OF CHANCE.

slowe and delicat men whi fley ze aduersites. and ne
fyzten nat azeins hem by vertue to wynnen pe mede of
pe heuene. for pe erpe ouer-comen zeneb pe sterres.

&marg; pis is to seyne pat whan pat erpely lust is ouer-comen.
a man is maked worpi to pe heuene.

EXPLICIT LIBER QUARTUS.

INCIPIIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

She hadde seid and tourned[e] pe cours of hir resouz to
soome oper pinges to ben tretid and to ben ysped.

pan seide I. Certys ryztful is pin amonestyng and ful
digne by auctorite. but pat pou seidest som tymte pat
pe questioun of pe deuyne purueaunce is enlaced wi
many oper questiouns. I vndir-stonde wel and prove it
by pe same ping. but I axe yif pat pou wenest pat hap
be any ping in any weys. and if pou wenest pat hap be
any [thing] what is it. pan quod she. I haste me to
zelden and assoilen pe to pe dette of my byheste and
toshewn and opnen pe wey by whiche wey pou maist
come azein to pi contre. ¶ but al be it so pat pe pinges
whiche pat pou aext ben ryzt profitable to knowe.
3itte ben pei diuers somwhat fro pe pape of my purpos.
And it is to douten pat pou ne be maked weyry by
mysweys so pat pou ne mayst nat suffise to mesuren pe
ryzt weye. ¶ Ne doute pe of no ping quod I. for
forto known pilke pinges to-gidre in pe whiche pinges
I delite me gretly. pat shal ben to me in stede of reste.
Syn it nis nat to douten of pe pinges folowyng whan
every side of pi disputisoun shall be stedfast to me by
vndoutous siëp. pan seide she. pat manere wol I don

4289 slowe—MS. slouz, C. slowe
4290 pinge—thing
4291 seyne—seyn
4292 seide—seide C. seyd
4293 ben (2)—thi
4294 assaillingen—瘰len
4295 assaillingen—MS. assaiilen. C.
4296 byheste—byheste
4300 ben—MS. bene

[The last pror.] When Philosophi

she hadde seid and tourned[e] pe cours of hir resouz to
soome oper pinges to ben tretid and to ben ysped.

pan seide. Certys ryztful is pin amonestyng and ful
digne by auctorite. but pat pou seidest som tymte pat
pe questioun of pe deuyne purueaunce is enlaced wi
many oper questiouns. I vndir-stonde wel and prove it
by pe same ping. but I axe yif pat pou wenest pat hap
be any ping in any weys. and if pou wenest pat hap be
any [thing] what is it. pan quod she. I haste me to
zelden and assoilen pe to pe dette of my byheste and
toshewn and opnen pe wey by whiche wey pou maist
come azein to pi contre. ¶ but al be it so pat pe pinges
whiche pat pou aext ben ryzt profitable to knowe.
3itte ben pei diuers somwhat fro pe pape of my purpos.
And it is to douten pat pou ne be maked weyry by
mysweys so pat pou ne mayst nat suffise to mesuren pe
ryzt weye. ¶ Ne doute pe of no ping quod I. for
forto known pilke pinges to-gidre in pe whiche pinges
I delite me gretly. pat shal ben to me in stede of reste.
Syn it nis nat to douten of pe pinges folowyng whan
every side of pi disputisoun shall be stedfast to me by
vndoutous siëp. pan seide she. pat manere wol I don
interested.

P. I will then comply with thy requests. If we define Chance to be an event produced by an unintelligent motion, and not by a chain or connection of causes, I should then affirm that Chance is nothing and an empty sound. What is there for folly and disorder where all things are restrained by order, through the ordinance of God? For it is a great truth that nothing can spring out of nothing. Now, if anything arises without the operation of a cause, it proceeds from nothing. But if this is impossible, then there can be no such a thing as Chance, as we have defined it. B. Is there nothing, then, that may be called Chance or Fortune? Is there nothing (hid from the vulgar) to which these words may be applied? P. Aristotle defines this matter with much precision and probability. B. How? P. So often as a man does anything for the sake of any other thing, and another thing than what he intended to do is produced by other causes, that thing so produced is called Chance. As if a man trenched the ground for tillage
cause of tylienge of þe feldes, and fond þere a gobet of
golde by-doluen. þan wenen folk þat it is fallen by for-
tunous bytydyng, but for sope it nis nat for naut for it hæp hys propre causes of whiche causes þe cours vn-
forsayyn and vnwar semip to han made happe. ¶ For 
yif þe tilier in þe erpe ne delue nat in þe feldes, and yif 
þe hider of þe golde ne hadde hidd þe golde in pilke 
place. þe golde ne had[de] nat ben founde. þise ben þan þe causes of þe abreggynge of fortune hap, þe whiche
abreggynge of fortune hap comep of causes encuentynge 
and flowyng to-gidre to hem selve. and nat by þe ent-
tenciouyn of þe doer. ¶ For neiper þe hider of þe golde,
ne þe deluer of þe feldes ne vndirstanden nat þat þe 
golde sholde han be founde, but as I seide, it bytydde 
and ran to-gidre þat he dalf þere as þat oper hadde hidd 
þe golde. Now may I þus diffiniszen happe. ¶ Happe
is an vnwar bytydyng of causes assembled in pinges þat 
ben don for som oper pinge, but pilke ordre procedynge
by an vneschewable byndyng to-gidre, whiche þat 
descendep fro þe wel of purueaunce þat ordeinep alle 
pinges in hire places and in hire tymes makeþ þat þe 
causes rennen and assemblen to-gidre.
their streams divide and flow into separate channels. But should they unite again, in the impetuous stream, boats, ships, and trees would be all intermingled, whirled about; and blind Chance seems to direct the current's course. But the sloping earth, the laws of fluids, govern these things. So though Chance seems to wander unrestrained, it is nevertheless curbed and restrained by Divine Providence.

[The 26th, prose.]

B. Is there any free-will in this chain of cohering causes? Or doth the chain of destiny constrain the motions of the human mind?  

P. There is a freedom of the will possessed by every rational being. A rational being has judgment to judge of and discern everything. Of himself he knows what he is to avoid or to desire. He seeks what he judges desirable, and he shuns what he deems should be avoided. A rational being possesses, then, the liberty of choosing and rejecting. This liberty is not equal in all beings. In heavenly substances, as spirits, &c., judgment is clear, and the will is incorruptible, and has a ready and efficacious power of doing things which are desired.  

[* fol. 34 b.*]

4374 to-gidre—towards  
4376 which—whereas  
4377 flood—flood  
4378 assemble—assemble  
4380 enclynynge—declining  
4381 lowenes—lownesse  
4386 parten hire watres. and yif pei comen to-gidre and ben assembled and clepid to-gidre in to o cours. pan moten pilke pinges fletyn to-gidre whiche pat pe water of pe entrechaungyng flode bryngèp pe shippes and pe stokkes araced wip pe flood moten assemble. and pe watres ymledlyd wrappip or impliep many fortunel hoppes or maneris. pe whiche wandryng hoppes napeles pilke enclinyn lowenes of pe erpe. and pe flowyng ordre of pe slidynge water gouernip. ¶ Ryzt so fortune pat semep as [pat] it fletip wip slated or vngouerned[e] bridles. It suffrip bridles pat is to seyn to ben gouerned and passeip by pilke lawe. pat is to seyn by pe deuyne ordinaunce.

**ANIMADUERTO INQUAM.**

**His vndirstonde I wel quod I. and accordde wel pat it is ryzt as pou seist. but I axe yif per be any liberte or fre wil in pis ordre of causes pat cliuen bus to-gidre in hem self. ¶ or ellys I wolde witen yif pat pe destinal cheine constreiniñ pe noeuynge of pe corages of men. yis quod she per is liberte of fre wille. ne per ne was neuer no nature of resoun pat it ne hadde liberte of fre wille. ¶ For every ping pat may naturally vsen resoun. it hap doom by whiche it discernip and demip eueri ping. ¶ pan knoweip it by it self pinges pat ben to fleen. and pinges pat ben to desiren. and pilk ping pat any wyzt demep to ben desired pat axep or desirep he and fleep [thilke] ping pat he tronep ben to fleen. ¶ wher-fore in alle pinges pat resoun is. in hem also is liberte of willyng and of nilyng. ¶ But I ne ordeyne nat. as who seip. I ne graunte nat pat pis liberte be euene like in alle pinges. forwhi in þe souereyns deuynes substantes. pat is to *seyn in spirity* ¶ Lugement is
more clere and wil nat be corumped. and hap mywend redy to speden pinges pat ben desired. ¶ But pe soules of men moten neded ben more free when pei loken hem in pe speculaciuon or lokynge of pe deuynge pouzt. and lasse free when pei slidin in to pe bodies. and zit lasse free when pei ben gadred to-gidre and comprehendid in erpey membris. but pe last[e] seruage is when pat pei ben zeuen to vices. and han ysfalle fro pe possessiouon of hire propre resoun. ¶ For after pat pei han cast aweye his eyen fro pe lyzt of pe soureyyn soppefastnesse to lowe pinges and dirke. Anon pei dirken by pe cloude of ignoraunce and ben troubled by felonous talent3. to pe whiche talent3 whan pei approchen and assenten. pei heq-en and encresen pe seruage whiche pei han ioined to hem self. and in pis manere pei ben caittifs fro hire propre libertee. pe whiche pinges napeles pe lokynge of pe deuynge puruaunce seep pat alle pinges byholdep and seep fro eterne. and ordeynep hem eruyche in her merites. as pei ben prodestinat. and it is seid in grek. pat alle pinges he seep and alle pinges he herep. 4424

PURO CLARUM LUMINE.

Homer wip pe hony moupe. pat is to seyn. homer wip pe swete dites syngep pat pe sonne is cleer by pure lyzt. napeles zit ne may it nat by pe inferme lyzt of hys bemes breken or percen pe inwarde entrailes of pe erpe. or ellys of pe see. ¶ so ne seep nat god makere of pe grete worlde to hym pat lokep alle pinges from on huye ne wipstandip nat no pinges by heuynesses of erpe. ne pe nyzt ne wipstondep nat to hym by pe blake cloudes. ¶ pilke god seep in o strook of pouzt alle pinges pat ben or weren or schullen come. ¶ and pilke

4405 hap—MS. hape
4411 last[e]—laste
4412 fro—from
4415 cloude—cloudes
4418 whiche—which
4423 seid—MS. sidde. C. scyd
4425 mue—Mowth
4428 percen—MS. perten, C. percen
4430 worlde—world
4431 nat—omitted
4434 schullen come—shollen

The souls of men must needs be more free when they employed in the contemplation of the Divine Mind, and less so when they enter into a body, and still less free when enclosed and confined in earthly members; but the most extreme servitude is when they are given over to vice and wholly fallen from their proper reason. For at once they are enveloped by the cloud of ignorance and are troubled by pernicious desires, by yielding to which they aid and increase that slavery which they brought upon themselves, and thus even under the liberty proper to them, they remain captive. Yet the eye of Providence, beholding all things from eternity, sees all this and disposes according to their merit all things as they are predestinated. He, as Homer says of the sun, sees and hears all things. [The 2de, Metaw.] The sweet-tongued Homer sings of the sun’s pure light. Yet the sun’s beams cannot pierce into the inner bowels of the earth, nor into the depths of the sea. But God, the world’s maker, beholding from on high, has his vision impeded neither by earth nor cloud. At a glance he sees all events, present, past, and future.
God, then, that alone sees all things, may indeed be called the true Son.

[THE 33d PROSE.]

2. I am distracted by a more difficult doubt than ever. God's foreknowledge seems to me inconsistent with man's free-will. For if God foresees all things, and cannot be deceived, then that which Providence hath foreseen must needs happen. If from an evil, which God doth foreknow not only the works, but the designs and wills of men, there can be no liberty of will—nor can there be any other action or will than that which a Divine and infallible Providence hath foreseen. For if things fall out contrary to such foreseeing, and are wrested another way, the presence of God in regard to futurity would not be sure and unerring; it would be nothing but an uncertain opinion of them; but I take it to be impious and unlawful to believe this of God. Nor do I approve of the reasoning made use of by some. For they say that a thing is not necessarily to happen because God hath foreseen it, but rather because it is to happen it cannot be hid from the Divine Providence.

4436 al oon—alone
4437 harde—hard
4445 hap—MS. hap
4446 whiche—which
4450 wil—wil
4451 hap—MS. hap
4461 come—come
4464 hyd—MS. hydde
4459 knot—knotte
4453 stedfast—steydefast
4455 of
4456 pilk—thilke
4458 whiche—which
4435 4436-4437
4441
4446
4450
and in pis manere pis necessite slydip aezin in to pe
contrarie partie. ne it ne byhoue\[nat\] nedes pat pinges
bytiden pat ben ypuryeud. [but it by-houeth nedes / pat
thinges pat ben to comyn ben ypuryeuid] but as it
were ytrauailed. as who seip. pat pilke answere pro-
cedip ryzt as pouz men trauailden or weren bysy to
enqueren pe whiche ping is cause of whiche pinges. as
wher pe prescience is cause of pe necessite of pinges to
comen. or ellys pat pe necessite of pinges to comen
is cause of pe purueaunce. ¶ But I ne enforce me nat now
to shewen it pat pe bytydync of pinges y-wist byform is
necessarie. how so or in what manere pat pe ordre of
caus\[e\] hap it self. al pouz pat it ne some nat pat pe
prescience byrynge in necessite of bytydync of pinges
to comen. ¶ For certys yif pat any wyzt sitteb it by-
houe\[nat\] by necessite pat pe oppioiu\[u\] be sope of hym
pat coniec\[t\] pat he sitteb. and azeinward. al so is it of
pe contrarie. yif pe oppioiu\[u\] be sope of any wyzt for
pat he sitteb it byhoue\[nat\] 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 \[e\]ore ne sitteb nat a wyzt for pat
pe oppioiu\[u\] of sittynge is sope. but pe oppioiu\[u\] is
raper sope for pat a wyzt sitteb by-form. and pus al
pouz pat pe cause of sope comep of [pe] syttyng. and
nat of pe trewe oppioiu\[u\]. Algates siitte is \[p\]er comune
necessite in pat oon and in pat oper. ¶ pus sheweb it
pat I may make semblable skils of pe purueaunce of god
and of pinges to comen. ¶ For al pouz for pat pat pinges
ben to comen. \[e\]ore ben pei purureid. nat certys for
pei ben purureid. \[e\]ore ne bytide pei nat. \[e\]it napeles
byhoue\[nat\] it by necessite pat eiper pe pinges to comen
ben ypuryeuid of god. or ellys pat pe pinges pat ben

[¶ fol. 53.] Now by this reason necess-
ity appears to change sides.
For it is not ne-
cessary that the
thinges which are
foreseen should
happen, but it is
necessary that the
thinges which are
to befall should be
foreseen.
If the ques-
tion was, which
was the cause of the
other—
prescience the
cause of the
necessity of future
events, or the
necessity the cause
of the prescience of future events?
But I will prove
that, if, however the
order of causes
may stand, the
in

event of things
foreseen is nec-
essary, although
prescience doth
not seem to im-
pose a necessity
upon future
4481

things to fall out.
For if a man sit-
the belief in the
sitting is true;
and, on the other
hand, if the opin-
on is true of his
sitting, he must
needs sit. In both
cases there is a
necessity—in the
latter that the
person sits—in
the former, that
the opinion con-
cerning the other
is true. But the
man does not sit
because the opin-
on of his sitting
is true, but the
opinion is true
because the ac-
tion of his being seated
was antecedent
in time. So that
although the
cause of truth
arises from
the sitting, there is a
common necessity
in both. Thus
may we reason con-
cerning Pro-
vidence and
future events.

4466 [nat]—from C. 4486 sope—sooth
4466-8 [but—ypuryeuid]—
4487 sope—sooth
from C. 4488 sope—sooth
4471 pinges—thing
4477 hap—MS. hape
4489 sope comep — sooth
4490 comune—MS. comme,
commyn
4491 comyn—comyn
4492 to—omitted
4493 comyn—comyn
4494 purureid—MS. pur-
ureid, C. purureyd
For allowing things are foreseen because they are to happen, and that they do not befall because they are foreseen, it is necessary that future events should be foreseen of God, or if foreseen that they should happen; and this alone is sufficient to destroy all idea of free-will. But it is preposterous to make the happening of temporal things the cause of eternal presence, which we do in imagining that God foresees future events because they are to happen. And, moreover, when I know that anything exists, it is necessary for my belief that it should be. So

4513 also when I know that an event shall come to pass, it must needs happen. The event, therefore, of a thing foreseen must befall. Lastly, if a person judge a thing to be different to what it is—this is not knowledge, but a false opinion of it, and far from the true knowledge. If, therefore, a thing be so to happen that the event of it is neither necessary nor certain, how can any one foresee what is to happen? For as pure knowledge has no element in it of falsehood, so what is comprehended by true knowledge cannot be otherwise than as comprehended. Hence it is that true

puruced of god bitiden [s.] by necessite. And pis ping oonly suffisep I-nouz to distroien pe fredome of oure arbitre, pat is to seyn of oure fre wille. But now [certes] shewep it wol how fer fro pe sope and how vp so dow is pis ping pat we seyn pat pe bytidinge of temporel pinges is pe cause of pe eterne prescience. But forto wenen pat god puruelp [the] pinges to comen. for pei ben to comen. what ope ping is it but forto wene pat pilke pinges pat bitiden som tyme ben causes of pilke souereyne purueaunce pat is in god. And her-to I add byttie pis ping pat ryzt as when pat I woot pat o ping is it byhouep by necessite pat pilke self ping be. and eke pat whan I haue knowe pat any pinge shall bitiden so byhouep it by necessite pat pilk[e] same ping bytide, so folwep it pan pat pe bytudynghe of pe pinge Istwist by-forn ne may nat ben eschewed. And at pe last[e] yif pat any wyzt wene a ping to ben ope weres pan it is. it nys nat oonly vscience. but it is deceivable oppinioun ful diuerse and for fro pe sope of science. Wher-fore yif any ping be so to comen so pat pe bytudynghe of it ne be nat certeyne ne necessarie. who may weten [byforn] pat pilke ping is to come. For ryzt as science ne may nat be medelyd wi falsnesse. as who seip pat yif I woot a ping. it ne may nat be fals pat I ne woot it. Rytz so pilk ping pat is conceyued by science ne may [nat] ben noon ope weres pan [as] it is conceyued. 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 byhouep by necessite pat eury pinge [be] ryzt as science comprehendidip it to be. what shal I pan sein. In whiche manere knowe pat god byforn pe pinges to comen.

4498 [,s.]—from C. 4499 fredome—freedom 4500 wille—wil 4501 [certes]—from C. 4504 purued—MS. puruede [the]—from C. 4506 bitiden—bytiedyden som tyme—whilom 4509 o—a self—selue 4510 ping—thing 4511 pilk[e]—thilke 4513 ping—thing 4514 last[e]—laste 4515 nys—is 4513 if—lit 4519 [byforn]—from C. 4521 fals—false 4523 [nat]—from C. 4524 ben—MS. by, C. ben 4524 [m.]—it is—MS. pan it is be 4525 (be)—from C. 4529 whiche—which
knowledge cannot err, because everything must precisely be what true knowledge perceives it to be. What follows, then? How does God foreknow these uncertain contingencies? For if he thinks that a thing will inevitably happen, which possibly may not, he is deceived—but this is sheer blasphemy.

But if God discerns that just as things are to come they shall come; if he knows that they may or may not come, what sort of prescience is this, which comprehends nothing certain, nothing invariable? Or how does divine prescience differ from human opinion, if he hath an uncertain judgment of things, whereof the events are uncertain and unfixed?

But if there can be no uncertainty in his knowledge, who is the source of all certainty; the event of all things which he foreknows must be fixed and inevitable. Whence it follows that men have no freedom in their designs and actions; because the Divine Mind, endowed with an infallible foresight, constrains and binds them to a certain event.

And it sholde some pan pat pilke pinga be alper worte which
FATE UNDER THE

Rewards and punishments now deemed just and equitable, will be considered most unjust, when, it is allowed, that mankind are not prompted by any will of their own, to either virtue or vice, but in all their actions are impelled by a fatal necessity.

Nor would there be such things as virtue or vice, but such a medley of the one and the other as would be productive of the greatest confusion. And from this it will follow—that since all order comes of Divine Providence, and that there is no freedom of the human will, that also our vices must be referred to the author of all good—which is a most impious opinion. Then is it useless to hope for anything from God, or to pray to him, For why should men do either, when all they can desire is irreversibly predestined? Hope and prayer being thus in effectual, all intercourse is cut off between God and man.

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

pat is nowe demed. for alper moste iuste and moste ryztful. pat is to seyn pat shrewes ben punyssed, or ellys pat good[e] folk ben ygerdones. pe whiche folk syn pat pe propre wille [ne] sent hem nat to pat oon ne to pat oper. 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 sholde raper ben confusion of alle desertes medlid wipoute discresioun. ¶ And zitte per folwep an oper inconuenient of pe whiche per ne may ben pouzt ne more felonous ne more wikke. and pat is pis pat so as pe ordre of pinges is yedd and comep of pe purueaunce of god. ne pat no ping nis leueful to pe consel 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 reffered to pe mak[er]e of alle good. as who seip pan folwep it. pat god anst[e] han pe blame of oure vices. syn he constreinep by necessite to don vices. pan nis per no resoun to han hopen in god. ne forto preien to god. ¶ For what sholde any wyzt hopen to god. or whi sholde he preien to god. syn pat pe ordenaunce of destine whiche pat ne may nat ben enclined. knytt[ep] and strein[ep] alle pinges pat men may desiren. ¶ pan sholde þere be don awey þilke oonly álliaunce bytwixen god and men. pat is to seien to hopen and to preien. but by þe preis of ryztfulnesse and of veray mekenesse we desere þe gerdoun of þe deuyne grace whiche pat is inestimable. pat is to sein pat it is so grete þat it ne may nat ben ful ypreised. and pis is oonly þe manere. pat is to seyen hope and prayeres. for whiche it semeþ pat [men] mowen spokenn
wip god. and by resoun of supplicacioun ben conioigned to pilk clernesse pat nis nat approched no raper or pat men byseken it and emprenten it. And yf men ne wene [nat] pat [hope] ne preiers ne han no strenghpes.

by pe necessite of pinges to comen y-resceiued. what ping is per pan by whiche we mowen be conioyned and cyuen to pilke souereyne prince of pinges. ¶ For whiche it byhoue by necessite pat pe lynamge of man-kynde as *pou songe a litel here byforne ben departed and vnioyned from hys welle and faylen of hys bygyn-nynge. pat is to seien god. 4604

QUE NAM DISCORS

What discordable cause hap to-rent and vnioyned pe byndyng or pe alliaunce of pinges. pat is to seyne pe coniunceioun of god and of man. ¶ whiche god hap establisshed so grete bataile bitwixen pise two sopé-fast or verray pinges. pat is to sein bytwixen pe purue-ance of god and fre wille. 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 cleuen cerotyne al wey to hem self, but pe pouȝt of man confounded and ouerprowen by pe dirke membris of pe body ne may nat by fir of his dirk[ed] lokyngne. pat is to seyn by pe vigour of hys insyȝt while pe soule is in pe body knowen pe pinne subtil knyt-tynges of pinges. ¶ But wherfore eschaufip it so by so grete lone to fynden pilke note[s] of sopé-y-conered. (glosa) pat is to sein wherfore eschaufip pe pouȝt of man by so grete desir to knowen pilke notificaciouns pat ben yhidd vndir pe convortours of sopé. woot it ouȝt pilke pinges

4625 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.

4633 Yet, though now hidden in its fleshly 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.

4643 But he ponders on what he knows, that he may add those things that he hath forgotten to those that he retains.

4625 [Glosa]—from C.
4630 pinge—thing
whiche—which
4631 woot—not
nat—nawht
4632 coupe—kowde
4634 [bat]—from C.
where—wher

4635 what—MS. bat, C. what
vnknowyne—vnkunynge
4636 everycye—everych
4640 white—whil
be—MS. be pe
hidd—MS. hidde, C. hidde
derkness—derkenesse
4642 hab—MS. habe

selfe—self
4644 noupir habit—nother habite
4645 ali (both)—al
hab—MS. habe
4648 [Glosa]—from C.
4649 [textus]—from C.
4650 hab (both)—MS. habe
TAMEN ILLA UETUS INQUIT HEC EST.

Panne seide she. pis is quod she pe olde questiou of pe puranaunc of god. and marcus tulius whan he deuid[i]e pe deunacion. pat is to sein in his booke pat he wroht of deunacion. he mawed[i]e gretly pis questioun. and pou pi self hast sout it mochel and outerly and long[e]. but zit 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 mawynge of pe resoun of mawynes ne may nat mawen to. pat is to sein applien or ioygynen to pe simplicite of pe deuyne prescience. ¶ pe whiche symnicite of pe deuyne prescience zif pat men [myhten thinken it in any manere] pat is to seyn/pat yif men] myythe pinken and comprehenden pe pinges as god seep hem. pan ne sholde peer dwellen outerly no doute. pe whiche resoun and cause of difficulte I shall assaie at pe laste to shewen and to speden. ¶ when I have *firste [yspendyd / and] answered to bo resouns by whiche pou art ymawed. ¶ For I axe whi pou wenest pat pilke[e] resouns of hem pat asoileyn pis questioun ne ben nat spedeful ynoynne ne sufficent pe whiche solucions ou? or pe whiche resouz for pat it demip pat pe prescience nis nat cause of necessite to pinges to comen. pan ne weneyp it nat pat fredom of wille be distourbed or ylet by prescience. for ne drawest pou nat argumentes from ellys where of pe necessite of pinges to comen. As who seip any oher wey pean puse. but pat pilke pinge[s] pat pe prescience woot byforn [ne] mawen nat vnbitide. pat is to seyn pat bei moten bitide. ¶ But pan yif pat prescience ne putteyp no necessite to pinges to comen. as pou pi self

4653 deuid[e]—deuynede book—book
4654 mawed[e]—mawede
4655 sowt—Sowght
4656 long[e]—longe
haf—MS. hape
yspedd—MS. yspedde, C. Ispeed
fermely—MS. fervently

C. fermely
4658 derkenesse—darknesse
[of this]—from C.
4652-3 [myhten men]—from C.
4663 myythe—myhten
4667 fryst—fryst
4668 [yspendyd and]—from C.
4668 po—the
4669 arte—MS. arte
4670 pilke[e]—thilke
4671 spedeful—spedful
4672 whiche—whiche
4673 yf—wyf
4677 pinge[e]—things

The 4th prose. P. This is the old objection against Providence, so ably handled by Cicero in his Book of Divination; and you yourself have anxiously dis-
cussed it. But neither of you have offered a satisfactory solution of the difficulty. The cause of this mystery is that the human understanding cannot conceive the simplicity of the divine prescience, for it was possible to comprehend this, every difficulty would at once disappear. I shall, therefore, try to explain and solve this difficult question. I ask, then, why you do not approve the [* fol. 36 b.] reasoning of such as think—that Prescience does not obstruct the liberty of the will, because it is not the necessitating cause of future events? Do you draw an argument of the necessity of future events, from any other topic than this,—that those things which are foreknown must

4675 of necessity happen? If divine prescience imposes no necessity upon future things, must not the issue of things be voluntary, and man's will free and unconstrained?
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 imposes no necessity on what is to happen; the freedom of the will would still remain entire and absolute. But although Prescience, you may say, is not the necessary cause of future events, yet it is a sign that they shall necessarily happen, and hence it follows that, although there were no prescience, future events would still be an inevitable necessity. For the sign of a thing is not really the thing itself, but only points out what the individual is. Wherefore, it must be first proved that everything happens by necessity before we can conclude that prescience is a sign of that necessity. For if there be no necessity, prescience cannot be the sign of that which has no existence. The assertion that nothing happens but by necessity, must be proved by arguments drawn from causes connected and agreeing with this necessity, and not from signs or foreign causes.

hast confessed it and by knowne a litel herbyborne. If what cause [or what] is it. as who seip Were may no cause be, by whiche pat pe endes (exitus) voluntarie of pinges my3ten be constreynd to certeyne bitydyng. If For by grace of possession. so pat thou movye pe better vn-dirstonde pis pat folwep. If I pose (impossible) pat per ne be now prescience. pan axe I quod she in as moche as appertenip to pat. sholde pan pinges pat comen of frewille ben constreined to bytiden by necessite. Boicius. nay quod I. pan azeinward quod she. I suppose pat pere be prescience. but pat ne puttep no necessite to pinges. pan trowe I pat ilk self freedom of wille shal dwellen al hool and absolut and vn-bounden. but thou wolt sein pat al be it so pat prescience nis nat cause of pere necessite of bitidyng to pinges to comen. If Algates zitte it is a signe pat pe pinges ben to bytiden by necessite. by pis manere pan al pou3 pe prescience ne hadde neuer yben. zit algate or at pe lest[e] wey. it is certeyne ping pat pe endys and pe bitydynges of pinges to comen sholde ben necessarie. If For every sygne shewep and signifiep oonly what pe ping is If but it ne maki nat pe ping pat it signifiep. If For whiche it byhouep firste to showen pat no ping ne bitidip [pat it ne bytydith] by necessite. so pat it may apere pat pe prescience is signe of pis necessite If or ellys yif pere nere no necessite. certys ilk pre-science ne my3[e] nat ben signe of pinge pat nis nat. If But certys it is nowe certeyne pat pe preue of pis sustenip by stedfast resoun se it shal nat ben ladd ne proued by signes ne by argumentys taken fro wife oute. but by causes couenable and necessarie If But pou mayst sein how may it be pat pe pinges ne bitiden nat

4683 which—whiche
4685 better—betere
4688 moche—mochel
4691 Freewille—Free wyl
4691 hat ne—hat is no
4692 pat—MS. ban
4693 ilk self—thilike sole
4693 wille—wil
4699 lest[e]—leeste
4700 sholde—sholden
4703 whiche—which
4704 bytidi[s]—bytydith from C.
4707 my3[e]—myhte
4708 nowe—now
4709 sustein—ystustenyd
4710 stedfast—ystyled fast
4712 ladde—MS. ladde, C. lad
pat ben ypuruayed to come. but certys ryzt as we
trowen pat po pinges whiche pat pe parerneunc wont by-
form to come. ne ben nat to bitiden. but [pat] ne sholde
we nat demen. but raper al pou3 [pat] pe schal bitiden.
3i ne hae pei no necessite of hire kynde to bitiden.
and pis maist pou lystly aperceyuen by pis pat I shal
seyn. but we seen many pinges whan pei ben don by-
form oure eyen ryzt as men seen pe karter worken in pe
tournyng and in attempryng or in adressyng of hys
kartes or chariottes. ¶ and by pis manere as who seip
mayst pou vnderstonde of alle manere opir werkemen.
¶ Is pere panne any necessite as who seip in oure lok-
ynge [pat] constreinep or compellip any of pilke pinges
to ben don so. b. may quod I ¶ For in ydel and in
veyne were alle pe effect of crafte yff pat alle pinges
weren moeued by constreynynge. pat is to seyn by con-
streynynge of oure eyen or of oure syzt. P. pise pinges
pan quod she pat whan men don hem ne han non
necessite pat men don hem. eke pe same pinges first or
pei be don. pei ben to comen wip out necessite. for whi
per ben somme pinges to bytide of whiche pe endys
and pe bitidynge of hem ben absolut *and quit of alle
necessite. for certys I ne trove nat pat any manwolde seyn
pis. pat po pinges pat men don now pat pei ne wern
to bitiden. first or pei were ydon ¶ and pilk same
pinges al pou3 pat men hadden ywyyst hem by-forn.
3itte pei han fre bitidynge. for ryzt as science of
pinges present ne bryngep in no necessite to pinges
[pat men doon // Ryht so the prescience of things to
comen ne bryngheth in no necessite to thinges] to bytiden
but pou mayst seyn pat of pilke same it is ydouted. as
whelper pat of pilke pinges pat ne han non endes and

We see many things when they are
done before our eyes; such as a charioteer driv-
ing his chariot, and other things of like nature.
Now, is there any necessite by which
compelle these things to be done?
B. No. For if all things were
moved by compul-
sion—the efforts of art
would be vain and
fruitless.
P. The things,
then, which are
done are under
no necessite that
they should be
done; then first
before they were
done, they were
under no neces-
sity of coming to
pass; wherefore
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 ne-
cessite 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
event the 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,
bytidynges necessaries yif per-of may ben any pre-science. ¶ For certys pei seme to discorde. for pou wenest pat yif pat pinges ben yseyn byform pat necessite folwep hem. and yif (et putas) necessite failep hem pei ne myȝten nat ben wist byform. and pat no pinge ne may ben comprehendid by science but certye. and yif po pinges pat ne han no certye bytidynges ben ypurucied as certyyn. it sholde ben dirkenesse of oppinioun nat superfastnesse of science [and pou weenyst pat it be diverse fro the hoolnesse of science / pat any man sholde deme a thing to ben other weys thanne it is it self]. and pe cause of pis error is. pat of alle pe pinges pat euery wyȝt hap yknowe. pei wenen pat po pinges ben y-knowe al oonly by pe strengpe and by pe nature of pe pinges pat ben wyyst or yknowe. and it is al pe contrarie. for alle pat euere is yknowe. it is raper e.mprehendid and ykownen nat after his strengpe and his nature. but after pe faculte pat is to seyn pe power and [the] nature of hem pat knawn. and for pat pis shal mowe shewen by a short ensample pe same roundenes of a body .O. oper weyes pe syȝt of pe eye knowep it. and oper weyes pe touching. pe lokyngpe by castynge of his bemes waitep and seep fro after alle pe body to-gider wiȝp oute monyng of it self. but pe touchinge clyuipe and conioignepe to pe rounde body (orbi) and mouepe abouten pe environyngpe. and comprehendid by parties pe roundenesse. ¶ and pe man hym self oper weies wyt byholdiþ hym. and operweyes ymaginacioun and oper weyes resoun. and oper weyes intelligence. ¶ For pe wit comprehendid fro wiȝp outen furpe pe figure of pe body of pe man. pat is establised in pe materie subject. But pe ymaginacioun [comprehendid only the figure with owte the materie /.

4746 semen—semyn
discorde—discorden
4749 pata—ylf
4753-G [and—self]—from C.
4757 hab—MS. hape
4760 alle—al
4763 move—mowan
4764 runodes—Rownd-
4765 sylt—sihte
4767 alle—al
4769 abouten—abowte
4770 roundenesse—Rownd-

4774 fro wiȝp outen furpe—
with owte forth
4776-7 [comprehendid—
ymaginacioun]—from C.
Resoune surmouteth ymaginacioun and comprehended by an vniuersel lokynge ye commune specie [speciem], hat is in the singular peces. But the eye of intelligence is heyzer for it surmouteth ye environynghe of ye vniuersite and lookep overhat by pure subtilite of pouzt. pilk same symple forme of man hat is perdurably in ye deuyne pouzt, in whiche pis aest[e] greatly to ben considered hat ye heyest strenghe to comprehenden pinges embrasep and conteynep ye lower[e] strenghe [but the lowerere strengthe ne arysith nat in no manere to heyere strengthe], for wit ne may no pinge comprehende oute of matere. ne ye ymagynacioun ne lokep nat ye vniuersel speces. ne resoun ne takep nat ye symple forme. so as intelligence takep it. but ye intelligence hat lokep al abouten when it hap comprehendid ye forme it knowep and demep alle ye pinges hat ben vndir hat forme. but she knowep hem vndir pilke manere in ye which it comprehended pilke same symple forme hat may neuer be knowen to non of hat oper. hat is to seyn to non of ye pre forside strengthes of ye soule. for it knowep ye vniuersite of resoun and ye figure of ye ymaginacioun. and ye sensible material conceived. and pou wenest hat it be diuerse fro be hoolnesse of science. hat any man sholde deme a ping to ben operweyes pan it is it self and ye cause of pis errore etc. vt supra. by wit. ne it ne vsep nat nor of resoun ne of ymaginacioun ne of wit wip oute forpe but it byholdep alle pinges so as I shall seye. by a strok of pouzt formely wip oute discours or collacioun. Certys resoun when it lokep any ping vniuersel it ne vsep nat of ymaginacioun nor of wit and algates 3it [it] comprehended pinges ymaginable and sensible. for resoun is she hat *difiinissep ye vniuersel

Reason tran-
scends the
imagination, and
examining exis-
tences in
general
discovers the par-
ticular spe-
ces, but
the eye of In-
telligence
soars
still higher; for,
gone beyond the
bounds of what is
general, it surveys
the simple forms
themselves, by
its own pure and
subtle thought;
in which this is
chiefly to be con-
sidered, that the
higher power of percep-
tion embraces the
lower; but the inferior
cannot attain to
the energy of the
superior: for the
sense cannot go
beyond the per-
ception of matter;
the imagination
cannot com-
prehend existences in
general, nor can
the reason con-
cieve the simple
form. But the
Intelligence look-
ing down (as from
above) and hav-
ing conceived the
form, discerns all
things that are
below it, and com-
prehends what
does not fall with-
in the reach of
the other faculties
of the mind.
Without the aid of
those faculties
Intelligence com-
prehends things
formally (i.e. by
beholding their
simple forms) by
one effort of
mind. Reason,
without the aid of
Imagination and
Sense, in con-
sidering things in
general, com-
prehends all imagi-
nable and sensible
things. For in-
stance, reason de-
fines her general
conceptions
thus:—

4777 comprehended — MS. comprehen"dysge
4778 an—omitted
4780 heyzer—heyere
4783 which—which
aust[e]—owlte
4784 heyst—heyeste
4785 lower[e]—lowere
4785-7 [but — strengthe] from C.
4787 wit—witte
4789 owte—owt
4791 hap—MS. hap
4793 which—which
4795-6 none—none
4796 strengthes—things
4798-4801 and pou—vt su-
prae—omitted
4805 collacioun—MS. calla-
icioun, C. callacioun
4809 wit—witte
Man is a rational two-footed animal, which, though it be a general idea, yet every one knows that man thus defined is perceived both by the imagination and the senses, notwithstanding that in this instance reason does not make use of imagination or the senses, but of her own rational conception. The imagination also, although it derives its power of seeing and forming figures from the senses, yet in the absence and without the use of the senses it considers and comprehends all sensible things by its own imaginative power. Do not you see that

of hir conseite ry3t pus. ¶ Man is a resoneable t[w]o-footid beest. and how so pat pis knowynge [is] vniuersel. sit nys per no wy3t pat ne woot well. pat a man is[a thing] ymaginable and sensible ¶ and pis same considerep wel resoun. but pat nis nat by ymaginacioun. nor by witte. but it lokip it by [a] resoneable concepcioun. ¶ Also ymaginacioun al be it so. pat it takep of wit pe bygynyngus to seen and to formen pe figures. algates al pou3 pat wit ne ware not present. 3it it environi and comprehendip alle pinges sensible. nat by resouz sensible of demyng. but by resoun ymaginatif. ¶ sest pou nat pan pat alle pe pinges in knowynge vsen more of hir faculte or of hir power. pan pei don of [the] faculte or of power of pinges pat ben yknown. ne pat nis no wronge. for so as every ingenement is pe dede or pe doyngne of hym pat demep. It byhounep pat every wy3t performe pe werke and hys entencioun nat of forein power: but of hys propre power.

**QUONDAM FORTICUS ATTULIT.**

PE porche pat is to sein a gate of pe toune of athenis per as philosophes hadde hir congregacioun to dispoytien. and pilke porche broujt[e] somtyyme olde men ful derke in hire sentences. pat is to sein philosophes pat hytystoiciens. pat wenden pat ymages [and] sensibilites pat is to sein sensible ymaginaciouns. or ellys ymaginacioun of sensible pinges weren inprentid in to soules fro bodies wip oute forpe. ¶ As who scip pat pilke stoiciens wenden pat pe soule hadde ben naked of it self. as a mirour or a clene parchemyn. so pat alle fyugures mosten [fyrst] comen fro pinges fro wip oute in to soules. and ben inprentid in to soules. **Textus.** Ry3t as we ben wont some tyme by a swift poynintel to ficken lettres emprentid in pe smopenesse or in pe plainesse of

4810 [is]—from C.
4813 wilte—wit
4821 don—MS. done, C. doon
[the]—from C.
4822 yknown—Iknowe
4823 browthe—broujt[e]
4824 werke—werk
4825 foreins—foreyne
4827 hadde—hadden
dispoytien—desputen
4828 no wronge—nat wrong
4829 [and]—from C.
4830 [and]—from C.
4831 [and]—from C.
4832 some tyme—sometyme
swift—swyfte
pe table of wax, or in parchemyn pat ne hap no figure
[ne] note in it. Glosa. But now argui[p boece ajeins pat
oppinioun and seip pus, but yf pe pruyng soule ne
vnplityp no ping. pat is to sein ne dop no ping by hys
propre moeuynegs, but suffri[p and liep subgit to pe
figures and to pe notes of bodyes wip oute forpe. and
zeldyp ymages ydel and veyne in pe manere of a
mirour. whennes priuep pan or whennes come[p pan
pilke knowyng in oure soule. pat discernip and by-
holdep alle pinges. and whennes is pilke strengpe pat
byholde[p pe syngulere pinges. or whennes is pe strengpe
pat dyuyde[p pinges yknewe. and pilke strengpe pat
gadere[p to-gidre pe pinges deuide[d. and pe strengpe pat
chesep hys entrechaunged wey. for som tyme it heue[p
vp pe heued. pat is to sein pat it heue[p vp pe enten-
cioun to ry3t heye pinges. and som tyme it discendip in
to ry3t lowe pinges. and when it retur nip in to hym
self. it repriuep and destroie[p pe false pinges by pe
trew[e pinges. 4Certys pis strengpe is cause more
efficient and mochel more my3ty to seen and to knowe
pinges. pan pilke cause pat suffri[p and rescueyp pe
notes and pe figures impressed in manere of mater[e al-
gates pe passioun pat is to seyn pe suffraunce or pe wit
in pe quik[e body go[p byforne excitynge and moeu-
yng pe strengpes of pe pouzte. ry3t so as whan pat
clerenesse smytep pe eyen and moeuip hem to seen. or
ry3t so as voys or soune hurtlip to pe eres and com-
moeuip hem to herkne. pan is pe strengpe of pe pouzte
ymoeuid and excitid and clelep furpe pe semblable
moeuynegs pe speces peit halt wip inne it self. and
addip pe speces to pe notes and to pe pinges wip out
forpe. and medele[p ymages of pinges wip out forpe
to pe forme[s] yhid wip inne hym self.

4840 hap—MS. hape
4845 vnplityp—vnpleyteth
dob—MS. dobe
4845 pe—tho
4863 quik[e]—qwyke
4863 go[p—MS. go[p
4864 pouzte—thought
4865 clerenesse—clernesse
4866 soune—swnn
4868 furpe—forth
4870 out—owte
4871 out forpe—owte forth
4872 forme[s]—formes
yhid—1-uncle

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

4845 Whence its force
to conceive indi-
vidual and se-
parate those
things when
known, to unite
divided things,
and to choose and
change its path,
scorning the
highest and de-
sending to the
lowest things—
and returning to
itself, to confute
false things by
the true?

4854 This cause is
more efficacious
and powerful to
see and to know
things, than that
cause which
receives the char-
acters impressed
like servile
matter.

4860 Yet the sense in
the living body
excites and moves
the mental
powers; as when
the light striking
the eyes causes
them to see, or as
the voice rushing
into the ear ex-
cites hearing.

4866 Then is the force of
thought excited;
it calls forth the images
within itself, and
adds to them the
outward forms,
blending external
images with the
counterparts con-
cealed within.
QUOD SI IN CORPORIBUS SENCiENDIS.

*QUESTIO.*

But what [yif] pat in bodies to ben feelid pat is to sein in pe takynge of knowelechinge of bodily pinges. and al be it so pat pe qualites of bodies pat ben obiect fro wip oute forpe moeuen and entalenten pe instrumentes of pe wittes. and al be it so pat pe passionz of pe body pat is to seyn pe witte [or the] suffraunce [goth to-form the strengthe of the workynge corage / the which passionz or suffraunce] clepif furpe pe dede of pe pouzt in hym self. and moeuep and exitep in pis mene while pe formes pat resten wip in forpe. and yif pat in sensible bodies as I haue seid oure corage nis nat ytauzt or enprentid by passioun to knowe pise pinges. but demip and knowe p of hys own strenge phe passionz or suffraunce subject to pe body. Moche more pan pou pinges pat ben absolut and quit fram alle talentz or affectiouns of bodies. as god or hys anguels ne folwen nat in discernynge pinges obiect from wip oute forpe. but pei accomplissen and speden pe dede of hir pouzt by pis resoun. ¶ pat peire comen many manere knowynge to dyuerse and differenyng substauences. for pe wit of pe body pe whiche witte is naked and despoyled of alle oper knowynge. pilke witte comep to bestes pat ne mowen nat moeuen hem selve here ne pere. as oystres and muscles and oper swiche shelle fyssh as pe sec. pat cliuen and ben norissed to roches. but pe ymagi- nuon comep to remuable bestes pat semen to han talent to fleen or to desiren any pinge. but resoun is al only to pe lynage of mankynde ryzt as intelligence is oonly pe deuyne nature. of whiche it folwep pat pilke knowynge 4902 is more worpe pan [th]is[e] oper. syn it knowe by hys

[* fol. 83.*]

[The 5th prose.]

Although there are in objects certain qualities which strike externally upon the senses, and put their instruments in motion; although the passive impression upon the body precedes the action of the mind, and although the former raises the latter to action, yet if in the perception of bodily things, the soul is not by the impression of external things made to know these things, but by its own power judgeth of these bodily impres-
sions, how much more shall those pure spiritual beings (as God or angels) discern things by an act of their understanding alone, without the aid of impressions from external objects? For this reason, then, there are several sorts of knowing distributed among various beings. For sense (or sensation) destinute of all other knowledge is allotted to those creatures that have no motion, as shell-fish. But imagination is given to such brutes capable of motion, and having in some degree the power of desiring or refusing. Reason, however, is the attribute of man alone, as Intelligence is that of God.
propre nature nat only hys subject, as who seif it ne knowepe nat al oonly pat apperteneip proprely to hys knowyunge, but it knowepe pe subgitz of alle oper knowynges. but how shal it pan be yif pat wit and ymaginacionu striyue azejins resonyngye and sein pat of pilke vnuiersel pinges. pat resoun wenepe to seen pat it is ryzt nauzt. for wit and ymaginacioun seyn pat pat. pat is sensable or ymaginable it ne may nat ben vnuiersel. 
pan is eipet pe iugement of resoun [soth]. ne pat per nis no pinge sensable. or ellys for pat resoun woot wel pat many pinges ben subject to wit and to ymaginacioun. pan is pe consepcioun of resoun veyn and fals whiche pat lookep and comprehendip. pat pat is sensible and synguler as uniuersel. and zif pat resoun wolde anseren azejin to pise two pat is to seen to wit and to ymaginacioun. and sein pat sopely she hir self. pat is to seyn pat resoun lokep and comprehendip by resoun of vnuiersalite. bope pat pat is sensible and pat pat is ymaginable. and pat pilke two pat is to seyn wit and ymaginacioun ne mowen nat strechen ne enhaunsen hem self to knowyngye of vnuiersalite for pat pe knowyng of hem ne may exceden nor sourmounten pe bodyly figure[s] 4921 Certys of pe knowyng of pinges men au3ten raper zeye credence to pe more stedfast and to pe more perfet iugement. In pis manere striyuye pan we pat han strengpe of resonyngye and of ymagin- ynge and of wit pat is to seyn by resoun and by ymaginacioun and by wit. [and] we sholde raper preise pe cause of resoun. as who seip pan pe cause of wit or ymaginacioun. semblable pinge is it pat pe resoun of mankynde ne wenepe nat pat pe deuynge intelligence byholdepe or knowepe pinges to comen. but ryzt as pe resoun of mankynde knowepe hem. for pou arguist 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 so perfectly sees, is nothing? For what falls under the cognisance of the senses and imagination cannot be general. But if reason should answer to this—that in her idea of what is general she comprehends whatever is sensible and imaginable; but as to the senses and imagination, they cannot attain to the knowledge of what is general, since their know-

4921

ledge is confined to material figures; and therefore in all real knowledge of things we must give the greatest credit to that faculty which has a more stedfast and perfect judgment of things. In a controversy of this kind ought not we, who possess faculties of reason, &c., to side with reason and espouse her cause? The case is entirely similar when human reason thinks the Divine Intelligence cannot behold future events in any other way than she herself is capable of perceiving them. For thus you argue—
yif it ne seme nat to men pat somme pinges han certeyne and necessarie bytiddynges. pei ne mowen nat ben wist byform certeynely to bytiden. pan nis [ther] no prescience of pilke pinges. and yif we twrowen pat prescience ben in pise pinges. pan is ïper no pingè pat it ne bitidi by necessite. but certys yif we myȝten han ïe ingemment of ïe dewyne pouȝt as we ñen parsoners of resoun. ryȝt so as we han demed. it byhouȝ pat ymagnacies and wit ben bynepe resoun. ryȝt so wolde we demen pat it were ryȝtful ping pat maȝs resoun auȝt[e] to summitten it self and to ben bynepe ïe dewyne pouȝt. for whiche pat yif we mowen. as who seip. ïat yif ïat we mowen I conseil[e] ïat we enhanwe vs in to heyȝt of pilke souereyne intelligence. for ïere shall resoun wel seen ïat pat it ne may nat by-holden in it self. and certys ïat is pis in what manere ïe prescience of god seip alle pinges certeins and difinisshed al pouȝ pei ne han no certein issues or by-tydynges. ne pis is non oppinioun but it is raþer ïe simplicite of ïe souereyn science pat nis nat enclosed nor yshet wiþ in ne booundes.

QUAM UARIIS FIGURIS.

PE bestes passen by ïe erpes by ful dyuerse figures for somme of hem han hir bodies strauȝt and crepen in ïe dust and drawn after hem a traís or a forghe contynued. pat is to sein as addres or snakes. and oþer bestes by [the] wandryng lyȝtnesse of hir wenges beten ïe wynedes and ouer-swymmen ïe spaces of ïe loute eryer by moist fle[y]nge. and oþer bestes gladen hem to diggen her tras or her stappes in ïe erpe wiþ hir goynge or wiþ her feet. or to gone eyþe[r]

4965 by ïe grene feldes or [elles] to walken vnder ïe wodes.
DEFINITION

Terfore pan as I haue shewed a litel her byforne pat al pinge pat is ywist 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 substaunce so pat we mowen [ek] knowen what his science is. pe comune ingement of alle creatures resonables pan is pis pat god is eterne. lat vs considere pan what is eternite. For certys pat shal showen vs to-gidre pe deuyne nature and pe deuyne science. Eternite pan is perfit possessioun and al togidre of lijf 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 preterit in to futures. pat is to sein. fro tyme passed in to tyme comynge. ne per nis no pinge established in tyme pat may enbracen to-gidre al pe space of hys lijf. for certys zit ne hap it nat taken pe tyme of pe morwe. and it hap lost pat of 3ister-day. and certys in pe lijf

Though we see an endless variety of forms, yet all are prone; to the earth they bend their looks, increasing the heaviness of their dull sense. Man alone doth raise aloft his noble head; light and erect he spars the earth. Thou art admonished by this figure then, unless by sense deceived, that whilst taught by thy lofty mien to look above, thou shouldest elevate thy mind lest it sink below its proper level. [The 5th prose and the last.] Since everything which is known is not, as I have shown, perceived by its own inherent properties, but by the faculties of those comprehending them, let us now examine the disposition of the Divine nature. All rational creatures agree in affirming that God is eternal. And eternity is a full, total, and perfect possession of a life which shall never end. This will appear more clearly from a comparison with temporal things. Temporal existence proceeds from the past to the present, and thence to the future. And there is nothing under the law of time, which can at once comprehend the whole space of its existence. Having lost yesterday it does not as yet end to-morrow; and as for to-day it consists only in the present transitory moment.

4977 [facades]—from C. algate—alges 4978 enclinis[n]g—heuenep hire dulle wittes. Onlyche pe lynage of man heuep heyest hys 4979 heyse heuued and stondep ly3t wip hys vpry3t body and 4980 byholde p e erpe vndir hym. [and] but-3if pou erely man wexest yuel oute of pi witte. pis figure aomonestep pe pat axest pe heuene wip pi ry3t[e] visage. and hast areised pi forhede to beren vp on heye pi corage so pat pi pou3t ne be nat yheuied ne put lowe vndir foot. sen pat pi body is so heye areised. 4975

PROSA VLTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

and al be it so pat pou seest pat pei alle discorden by dyuere forms. algate hire [faces] enclini[n]g heuiep hire dulle wittes. Onlyche pe lynage of man heuep heyest hys heyse heuued and stondep ly3t wip hys vpry3t body and byholde p e erpe vndir hym. [and] but-3if pou erely man wexest yuel oute of pi witte. pis figure aomonestep pe pat axest pe heuene wip pi ry3t[e] visage. and hast areised pi forhede to beren vp on heye pi corage so pat pi pou3t ne be nat yheuied ne put lowe vndir foot. sen pat pi body is so heye areised.

4967 [faces]—from C. algate—alges 4968 enclinis[n]g—heuenep hire dulle wittes. Onlyche—Onlly heyste—heyste 4970 erpe—erthes 4971 oute—owt wilt—wit 4972 ry3t[e]—rylhte hast—MS. hape. C. hast 4973 forhede—foreheuyd ou hape—a hyrch 4974 foot sen—foote syn 4977 al pinge—alle things 4979 moche—moehel 4980 loken—loke 4980 whiche—which 4981 [ek]—from C. 4987 clerely—clearly 4989 al—alle 4993-4 hape—MS. hape 4993 he (2)—to 4994 pat—the tyme
Whatever, therefore, is subjected to a temporal condition, as Aristotle thought of the world, may be without beginning and without end; and although its duration may extend to an infinity of time, yet it cannot rightly be called eternal: for it doth not comprehend at once the whole extent of its infinite duration, having no knowledge of things future which are not yet arrived. For what is eternal must be always present to itself and master of itself, and have always with it the infinite succession of time. Therefore some philosophers, who had heard that Plato believed that this world had neither beginning nor end, falsely concluded, that the created universe was coeternal with its Creator. But it is one thing to be conducted through a life of infinite duration, which was Plato’s opinion of the world, and another thing to comprehend at once the whole extent of this duration as present, which it is manifest, can only belong to the Divine mind. Nor ought it to seem to us that God is prior to and more ancient than his creatures by the space of

of pis day pe ne lyuen no more but ry3t as in pis moeuble and transitorie moment. pan pilke ping[e] pat suffri[p] temporel condicio[n]. al[l]pou[ghe] pat [it] bygan neuer to be. ne pougie it neuere cese forto be. as aristotle demde of pe worlde. and al pou[e] pat pe lif of it be streechid wip infinite of tym[e]. 3it al[gates] nis it no swiche ping pat men my3ten trowen by ry3t pat it is eterne. for al pou[e] pat it comprehende and embrace pe space of life infinite. 3it algates ne [em]braces its 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 lenger pe preterit pat ben ydon or ypassed. but pilke ping pat pat hap and comprehen+dip to-gidre alle pe plente of pe lif in-terminable. to whom pe ne failip nat of pe future. and to whom per nis nat of pe preterit escapid nor ypassed. pilke[e] same is ywitnessed or yproued by ry3t to ben eterne. and it byhou[e] by necessite pat pilke ping[e] 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 moeuble tym[e]. wherfore som men trowen wrongefully pat whan pei heren pat.it semid[e] to plato pat pis worlde ne had[de] neuer bygymnyng[e] of tym[e]. ne pat it neuere shal haue faylynge. pei wenen in pis manere pat pat pis worlde ben maked coeterne wip his makere. as who seip. pei wenen pat pis worlde and god ben maked to-gidre eterne. and it is a wrongfull wenynge. for oper ping is it to ben yladd by lif in-terminable 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
GOD IS ETERNAL.

Pat it is proper to be deune pouşt. ne it ne sholde nat semen to vs pat god is elder pan pinges pat ben ymaked by quantite of tyme. but raier by pe propretre of his symple nature. for pis ilke infinit[e] moyuyng of temporol pinges folwip pis presentarie estat of pe lijf immoouneable. and so as it ne may nat controfetn it ne feynen it ne ben cuene lyke to it. for pe inmoouneablete. pat is to seyn pat is in pe eterne of god. If it faille and fallep in to moeyngne fro pe simplicite of [the] presence of god. and disencresip 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 neoure fort ben in som manere it semeoalwey somde[l] to vs pat it folwip and resemblip ilike ping pat it ne may nat attayne to. ne fullfille. 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 graunttep to swiche manere pinges as it bitidip to pat it semeoalwey hem pat pise pinges han ben and ben and for [pat] pe presence 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 lif it ne myzt[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 perpetuel. pan syn pat every ingement knowepe and comprehendiþ by his owen nature pinges pat ben subject unto hym. perre is sopely al-wey to god an eterne and presentarie estat. and pe
time, but rather by the simple and univided properties of his nature. The infinit progress of temporal things imitates the ever-present condition of an immovable life: and since it cannot copy nor make from an immovable and simply present state, it passes into motion and into an infinite measure of past and future time. But since it cannot possess at once the whole extent of its duration, yet, as it never ceases wholly to be, it faintly emulates that whose perfection it can neither attain nor express, by attaching itself to the present fleeting moment, which, because it resembles the durable present time, imparts to those things that partake of it an appearance of existence. But as it cannot stop or abide it pursues its course through infinite time, and by gliding along it continues its duration, the plenitude of which it could not comprehend, by abiding in a permanent state. If we would follow Plato in giving things their right names, let us say that God is eternal and the world perpetual. His knowledge, surpassing the progression of time, is ever present, containing the infinite space
DEFINITION OF PRESCIENCE. [BOOK 5. PROSE 6.]

of past and future times, and embraces in his clear insight all things, as if they were now transacting. Prescience is, then, a foreknowledge, not of what is to come, but of the present and never-failing now (in which God sees all things as if immovably present). Therefore foreknowledge is not so applicable a term as providence— for God looks down upon all things from the summit of the universe, Do you think that God imposes a necessity on things by beholding them? It is not so in human affairs.

5073 of an action lay any necessity upon it? B. No. P. By parly of reason it is clear that whilst you see only some things in a limited instant, God sees all things in his ever-present time. His Divine prescience therefore does not change the nature of things—but only beholds those things as present to him which shall in time be produced. Nor does he judge confusedly of them, but knows at one view what will necessarily and what will not necessarily happen.
The eye of God, seeing all things, doth not alter the properties of things, for everything is present to him, though its temporal event is future.

5068 alle—al
5069 movienement—moe[nue]-
5070 penke—thinken
5071 avisen—anyse
5072 whiche—which
5073 alle—alle
5074 shal—shall
5075 Whe—Whiche
5076 which—Which
5077 syzt—syhte
5078 whiche—which
5079 pe[i]—they
5080 come—conyn
5084 of syzt—O syhte
5085 he knowe—MS. repeats
5090 [the]—from C.

science of hym pat ouer-passep alle temporel moe[nue]-
ment dwellip in pe symplique of hys presence and em-
bracep and considerp alle pe infinit spaces of tymes
preterit and futures and lokep in pis symple knowynge
alle pinges of preterit ry3t as pei weren ydoon presently
ry3t now ¶ yf pou wolt pan penke and avisen pe
prescience by whiche it knowepe al[le] pinges *pou ne
shalt nat demen it as prescience of pinges to comen.
but pou shalt demen [it] more ry3tfully pat it is science
of presence or of instaunce pat neuer ne faylep, for
where it is nis nat ycleped prudence but it sholde raper
be cleped puraeunce pat is establisshed ful fer fro ry3t
lowe pinges. and byholdep from a-fer alle pinges ry3t as
it were fro pe heye heyste of pinges. whi axest pou pan
or why disputest pou pan pat pilke pinges ben don by
necessite whiche pat ben yseyen and ykrowen by pe
deuyne syzt. syn pat for sope men ne maken nat pilke
pinges necessarie, whiche pat pe[i] seen be ydoon in
hire syzt. for addip pi byholdynge any necessite to pilke
pinges pat pou byholdest present. ¶ Nay quod I. p.
Certys pan yif men my3te maken any digny comparisoun
or collaciu[n] of pe prescience duine. and of pe prescience
of mankynde. ry3t so as 3e seen somme pinges in pis
temporel presente. ry3t so seepe god alle pinges by hys
eterne present. ¶ wherfore pis dyuynge prescience ne
chaunget nat pe nature ne pe proprete of pinges but
byholdep swych pinges present to hym ward. as pei
shollen bytiden to 30w ward in tyme to come. ne it ne
confoundep nat pe lugenement3 of pinges but by of syzt
of hys pou3t he knowepe pe pinges to comen as wel
necessarie as nat necessarie. ry3t so as when 3e seen to-
gidre a man walke on pe erpe and pe sonne aresyn in
[the] heuene. al be it so pat 3e seen and byholden pat
oone and pat oper to-gidre. 3it na pes 3e menen and
discerne pat pat oon is voluntarie and pat oper is neces-
sarie. ¶ Ryzt so pan [the] deuyne lokynge byholdynge
alle pinges vndir hym ne troublz pat pe qualite of
 pinges pat ben certeynely present to hym warde. but as
to pe condicions of tyme for sope pei ben future. for
whiche it foulwip pat pis nis non oppiniozz. but raper a
stedfast knowlynge ystrengpeed by sopenes. pat whan
pat god knowes any ping to be he ne vnvooot nat pat
pilke pinge wantez necessite to be. pis is to seyn pat
whan pat god knowez any pinge to bitide. he woot vel
pat it ne hag no necessite to bitide. and yif pou seist
here pat pilke pinge pat god seez to bytide it ne may
nat vnbtyde. as who seiz it mot bitide. ¶ and pilke
pinge pat pat ne may nat vnbtyde it mot bitide by
necessite. and pat pou streine me to pis name of neces-
site. certys I wol wel confessen and byknowe a pinge of
ful sadde troupe. but vnnepl shal þere any wyzt [mowe]
seen it or comen þer-to. but yif pat he be byholder of þe
deuyne pouzite. ¶ for I wol answerse þe þus. pat pilke
pinge pat is future whan it is referred to þe deuyne
knowynyng þan is it necessarie. but certys whan it is vndir
stonden in hys owen kynde men sen it [is] vttterly fre
and absolut from alle necessite. for certys þer ben two
maneres of necessitez. pat oon necessite is symple as þus. pat it byhouez by necessite pat alle men be morta
or dedely. an oper necessite is condicionalez þus. yif
þou wost pat a man walkip. it byhouez by necessite pat
he walke. pilke pinge þan pat any wyzt hag yknowe to
be. it ne may ben non oper wyezes þan he knowez it to
be. ¶ but pis condicion ne drawez nat wip hir pilke
necessiteit symple. For certys pis necessiteit 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 insit that what God foresee 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 not under a re-
strain; but it is a truth that we scarce can compre-
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, it is free and absolute. There are two kinds of
necessity—one simple; as men
must necessarily die—the other is condi-
tional, as if you know a man
walks he must necessarily walk
—for that which is known cannot
be otherwise than what it is appre-
hended to be. But this condition
does not infer the absolute neces-
site, for the
nature of the
thing itself does not here constitute the necessity, but the necessity arises from the conjunction of the
condition. No necessity
compels a man to
walk who does so

5092 discerne—discern
5092 [the]—from C.
5097 which—which
5098 stedfast—steadfast
5099 opere—oper
5102 hab—MS. hape
5104 bitide—bide
5108 sadde—sad
5113 [is]—from C.
5117 dedely—dedely
5119 hab—MS. hape
5121 condicionn—from C.
5121 necessite
willingly, but it must be necessary that he walk
when he does step forward. So everything
that is present to the eye of Pro-
vidence must assuredly be, al-
though there is
[* fol. 40.] nothing in its
own nature to
constitute that
necessity. Since
God beholds all
future events pro-
ceeding from free-
will as actually
present—these
events in relation
to Divine sight
are necessary—
yet in relation to
themselves they
are absolutely
free. All things
which God
foresees shall
certainly come
to pass; but some
of these things
proceed from free-
will, which al-
though they hap-
pen, yet do not
thereby change
their nature, as
before they hap-
pened they had it
in their power not
to happen. But
it is a thing of no
moment then,
whether things
are necessary in
their own nature
or not, since by
the condition of
the Divine know-
ledge they fell
out as if they were
necessitated.

P. The differ-
ence is explained in
the instances
lately given you,
of the man walk-
ing, &c. The
event of the
former was neces-
sary before it be-
fell, whereas that
of the latter was
altogether free.
B. Then I did
not go from the

\[\text{pe propre nature of it ne make\'} it nau\text{st. but pe adiecцииou}
\text{of pe condition mak\'} it. for no necessite ne constreyne\'}
a man to [gon / bat] goop by his propre wille. al be it
so pat when he goop pat it is necessarie pat he goop.

¶ Ry3t on pis same manere pan. yif pat pe purueaunce
of god see\p any пinge present. пan mot pilke *пinge be
by necessite. al пou\p пat it ne haue no necessite of hys
own nature. but certys пe futures пat bytyden by fre-
dom of arbitre god see\p hem alle to-gidre present3. пise
пinges пан [yif] пei ben referred to пe deuyne sy\text{st.}
пан ben пei maked necessarie to пe condition\ou of пe
deuyne knowynge. but certys yif pilke пinges ben con-
sidered by hem sel\e пei ben absolut of necessite. and ne
forleten nat ne cesen nat of пe liberte of hire owen
nature. пan certys wip outen doute alle пe пinges
shollen be doon whiche пat god woot by-forn пat пei
ben to comen. but somme of hem comen and bitiden of
[free] arbitre or of fre wille. пat al be it so пat пei by-
tiden. 3it algates ne lesе пei nat hire propre nature ne
beynge. by пe whiche first or пat пei were doon пei
hadden power nat to han bitidd. Boece. what is pis
to seyn пан quod I. пat пinges ne ben nat necessarie by
hire propre nature. so as пei comen in alle maneres in
пe lykenesse of necessite by пe condition\ou of пe deuyne
science. \\
Philosophie. пis is пe difference quod she. пat
пo пinges пat I purposed[e] пe a litel here byform. пat
is to seyn пe sonne arysynge and пe man walkynge пat
perwhiles пat pilke пinges ben ydon. пei ne my\text{st}en nat
ben vndon. napeles пat oon of hem or it was ydon it
byhoued[e] by necessite пat it was ydon. but nat пat
oper. ry3t so it is here пat пe пinges пat god hap present.

5123 nau\text{s}t—nat
5125 [gon bat]—from C.
wille—wil
5128 mot—MS. mote, C. mot
5131 presente—present
5132 [yif]—from C.
syst—syhte
5137 wip outen—with-owte
6138 whiche—which
5139 somme—som
5140 [free]—from C.
5141 ne (2)—C. in
5142 whiche—which
were doon—wereyn Idoon
5143 bitidd—MS. bitidde, C.
bityd
5148 purposed[e] — pur
posede
5150 ydon—MS. ydone, C.
I-doon
my\text{st}en—myhte
5151 vndon—MS. vndon, C.
vndon
5151-2 ydon—MS. ydone, C.
I-doon
5153 byhoued[e]—houyd
5153 kap—MS. hape
wip outen doute pei shulle ben. but somme of hem de-
scendip of pe nature of pinges as pe sonne arysynge,
and somme descendip of pe power of pe doers as pe man
walkynge. ¶ pan seide I no wronge pat yif pat peis
pinges ben referred to pe deuyne knowynge pan ben pei
necessary. and yif pei ben considered by hem selfe pan
ben pei absolut from pe bonde of necessite. ryzt so [as]
alle pinges pat appierep or shewe to pe wittes yif you
reffer it to resoun it is vniuersel. and yif you refferre
it or look[e] it to it self. pan is it syngulor. but now
yif you scist pus pat yif it be in my power to change
my purpose. pan shal I voide pe purueaunce of god,
whan pat pereaunture I shal han chaunged po pinges
pat he knowep byform. pan shal I answerwe pe pus
¶ Certys you maist wel chaungen pi purpos but for as
mochel as pe present sopenesse of pe deuyne purueaunce
byholdep pat you maist chaungen pi purpoose. and
wheþir you wolt chaung it or no. and whider-ward
pat you tourne it. you maist nat eschewen pe deuyne
prescience ryzt as you ne maist nat fleen pe syzt of pe
present eye. al poöz pat you tourne pi self by pi fre
wille in to dyuerse accionz. ¶ But you maist seyn
aswynge how shal it pan be. shal nat pe dyuynge science
ben chaunged by my disposicion whan pat I wol o
ping now and now an oper. and pilke prescience ne
semep it nat to enterchaunghe stoundes of knowynge.
as who seip. ne shal it nat seme to vs pat pe deuyne
prescience enterchaunghe hys dyuers stoundes of know-
ynge. so pat it knowesomme tyne o ping and somme tyne
pe contrarie. ¶ No for sope. [quod I] for pe deuyne syzt
renep to-forne and seeþ alle futures and clepeþ hem azein

5154 wip outen—with-oute
shulle—shollen
5158 doers—doers
5157 wronge—wrong
5159 selfe—self
5160 from—from
bonde—bond
5163 look[e]—loke
5166 po—the
5169 sopenesse—sothnesse
5170 chaungeng—chaung
5173 syzt—syhte
5175 wille—wył
5177 wolt—wole
5179 enterchaunghe—MS. en-
terchaungynge. C. entre-
chaunge
5181 hys—hise
5183 somme (1)—sum
somme (2)—som
5185 syzt—syhte
5185 to-forne—to-forn
and retournip hem to þe presence of hys propre know-
ynge. ne he ne entrechaungip nat [so] as þou wenepre stounes of forknowynge [as] now þis now þat. but he ay dwellynge comip byforand enbracip at o strook alle þi mutaciouns. and þis presence to comprehenden and to sen alle þinges. god ne hap nat taken it of þe bitydyng of þinges forto come. but of hys propre sym-
plicite. ¶ and her by is assoiled þilke þing þat þou puttest a litel her byforne. þat is to seyne þat it is vn-
worþi þinge to seyn þat oure futures ȝeuen cause of þe science of god  ¶ For certys þis strengþe of þe deyne science whiche þat enbracþe alle þinge by his present-
arie knowynge establisþe manere to alle þingus and it ne awip nat to laisse þinges. and syn þat þipe þinges ben þus. þat is to seyn syn þat necessite nis nat in þinges by þe deyne prescience. þan is per femdom ot arbitre. þat dwelleþ hool and vnwmmed to mortal men. ne þe lawes ne purpose nat wikkedly meedes and peynes to þe willynges of men þat ben vnbounde and quit of alle necessite. ¶ And god byholder and forwiter of alle þinges dwellþ aboue and þe present eternite of hys syþt renneþ alwey wip þe dyuere qualite of oure dedes dispensyng and ordeynynge medes to good[ç] men. and tourmentz to wicked men. ne in ydel ne in veyn ne ben þer þat put in god hope and prayeres. þat ne mowen nat ben vnspeedful ne wip ȝo to effect whan þei ben ryȝt-
ful  ¶ wipstond þan and eschewe þou vices. worshippe and loue þou vertus. arise þi corage to ryȝtful hoopes. þelde þou humble preiers an heyeȝe. grete necessite of prowesse and vertue is encharged and comandued to ȝow yf ȝe nil nat dissimulen. ¶ Syn þat ȝe worchen and doon. þat is to seyn ȝoure dedes and ȝoure workes
by-fore pe eyen of pe Iuge pat seepe and demep alle pinges. [To whom be goye and worshipe bi Infynyt 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: Explicit explicate ludere

from C.; MS. reads et cetera after 'pinges.' C.

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

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

Chawcer vp-on this fyfte metur of the second book

A Blysful lyf a paysyble and a swete
Ledden the poeples in the former age
They helde hem pайд of the fructes pat pey etc
Whiche pat the feldes yauce hem by vsage
They ne weere nat forpamped with owtrage
Onknowyn was p° quyrne and ek the melle
They eten mast hawes and swych pownage
And dronken water of the colde welle

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<td>They ne weere nat forpamped with owtrage</td>
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<td>8</td>
<td>And dronken water of the colde welle</td>
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<td>12</td>
<td>No man yit knewe the forwes of his lond</td>
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<tr>
<td>16</td>
<td>To clarre ne to sawse of galentyne</td>
</tr>
<tr>
<td>20</td>
<td>No coyn ne knewh man which is fals or trewe</td>
</tr>
<tr>
<td>24</td>
<td>No towres heye and walles rownde or square</td>
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¶ Yit nas the grownd nat wounded with p° plowh
But corn vp-sprong vnsowe of mannes hond
pe which they gnodded and eete nat half .I.-nowh
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 Marchaunt yit ne fette owt-landissh ware
No bataills 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 corsed was the tyme .I. dar wel seye
Pat men fyrst dede hir swety bysynesse
To grobbe vp metel lurkynge in dirkenesse
And in pe Ryuerys fyrst gemmys sowhte
Alas than sprong vp al the cursyndesse
Of coveytyse pat fyrst owr sorwe browhte

Thyse tyrauntz 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 vitylie
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 quicte
No down of fetheres ne no bleched shete
Was kyd to hem but in surte they slepte
Hir hertes weree al on with-owte galles
Evrych of hem his feith to oother kepte

Unforged was the hawberke and the plate
P° lambyssh peole 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 Or—MS. Or
56 A line omitted, but no gap left for one.
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

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

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 myht[e] be thi tormentowr
Thow neuer dredest hyr oppressyoun
Ne in hyr chere fownde thow no saur
Thow knewe wel the deseyte of hyr colour
And pat hir most[e] worshipe is to lyce
I knew hir ek a fals dissimulour
For fynaly fortune .I. the deffye
Le Respounce de Fortune a Pleintif.

If No man ys wrechchyd but hym self yt wene
And he pat hath hym self hat suffisaunce
Whi seysthow thanne y am [to] the so kene
pat hast thy self owt of my gouernaunce 28
Sey thus graunt mercy of thy haboundaunce
That thow hast lent or this why wolt jou stryue
What woost thow yit how y the wol auauence
And ek thow hast thy beste frende a-lyue 32

If I haue the tawht deuisyoun by-twene
Frend of effect and frende of cowntenaunce
The nedeth nat the galle of no hyene
pat cureth eyen derkyd for penauence 36
Now se[st] thow cleer pat weree in ignorauence
Yit halt thin ancre and yit thow mayst aryue
Ther bownte berth the keye of my substauence
And ek jou hast thy beste frende alyue 40

If How manye haue .I. refused to sustigne
Syn .I. the fostred haue in thy plesaunce
Wolthow thanne make a statute on pyt quyene
pat .I. shal ben ay at thy ordynaunce 44
Thow born art in my regne of varyaunce
Abowte the wheel with oother most thow dryue
My loore is bet than wikke is thi greuauence
And ek jou hast thy beste frende a-lyue 48

Le Respounce du Pleintif Countrae Fortune.

If Thy loore y dempne / it is aduersyte 54
My frened maysthow nat reuen blynde goddesse
pat .I. thy frendes knowe .I. thanke to the
Tak hem agayn / lat hem go lye on presse 52
The negardye in kepynge hyr rychesse
Prenostik is thow wolt hir towr' asayle

37 se[st]—partly erased and ist written on it in a later hand.
41 igne of sustigne is in a later hand.
"Wikke appetyt comth ay before sykenesse
In general this rewle may nat fayle 56

LE RESPONSE DE FORTUNE CONTRE LE PLEINTIF

¶ Thow pynchest at my mutabylyte
For .I. the lente a drope of my rychesse
And now me lykyth to with-drawe me
Whi sholdysthow my realte apresse 60
The see may ebbe and flowen moore or lesse
The welkne hath myht to shyne reyne or hayle
Ryht so mot .I. kythen my brutalnesse
In general this rewle may nat fayle 64

LE PLEINTIF

¶ Lo excussyoun of the maieste
bat al puruyeth of his ryhtwysnesse
That same thinge fortune clepyn ye
Ye blynde beestys ful of lewednesse 68
The heuene hath proprete of sykyrnesse
This world hath euer resteles trauayle
Thy laste day is ende of myn inter[e]sse
In general this rewele may nat fayle 72

LENUOY DE FORTUNE

¶ Prynses .I. prey yow of yowre gentilesse
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 twyne 76
bat but yow lest releue hym of hys peyne
Preyeth hys best frend of his noblesse
That to som betere estat he may attayne
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