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*** START OF THE PROJECT GUTENBERG EBOOK CHAUCER'S TRANSLATION OF
BOETHIUS'S "DE CONSOLATIONE PHILOSOPHIAE" ***

This text includes characters that require UTF-8 (Unicode) file encoding:

œ ("oe" ligature)
ȝ ȝ (yogh)
h̅ u̅ (h with bar, u with tilde: both rare)

The Sidenotes include a few Greek phrases:

ἔπου Θεῶ

If any of these characters do not display properly—in particular, if the diacritic does not appear directly above the letter—or if the apostrophes and quotation marks in this paragraph appear as garbage, you may have an incompatible browser or unavailable fonts. First, make sure that the browser's "character set" or "file encoding" is set to Unicode (UTF-8). You may also need to change your browser's default font.

Linenotes refer to the Cambridge MS.; see [end of Introduction](#). "H." in the Linenotes is not explained; Skeat's edition of Chaucer's *Complete Works* says that it refers to MS. Harley 2421.

In the printed book, line numbers were squeezed in wherever there was room. For the e-text, they have been regularized to the EETS-standard multiples of 4. Line divisions and page numbers were retained for use with the Index and linenotes, except that some very short words have been moved up or down to avoid awkward gaps. Headnotes have been moved to the nearest convenient line break.

Italic thorn (þ) and yogh (ȝ) seem to have been unavailable to the printer; both letters have been formatted to match the surrounding text. In the Appendix, decorative final letters are shown with) or + as sprong+, dar+ and similar to approximate the look of the original. The inverted semicolon (rare) is shown as ;̅.

In the primary text, anomalous spellings with initial "u" or non-initial "v" are not individually noted. Other errors, whether corrected or not, are shown in the text with [mouse-hover popups](#).

For this e-text, Chaucer's translation of the *Consolatio* is given twice: first as printed, with all notes and apparatus, and then as text alone.

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Chaucer's Translation of
Boethius's "De Consolatione
Philosophiae"

EARLY ENGLISH TEXT SOCIETY
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**Chaucer's Translation of
Boethius's "De Consolatione
Philosophiæ"**

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BY
RICHARD MORRIS

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INTRODUCTION.

WHEN master hands like those of Gibbon and Hallam have sketched the life of *Boethius*, it is well that no meaner man should attempt to mar their pictures. They drew, perhaps, the most touching scene in Middle-age literary history,—the just man in prison, awaiting death, consoled by the Philosophy that had been his light in life, and handing down to posterity for their comfort and strength the presence of her whose silver rays had been his guide as well under the stars of Fortune as the mirk of Fate. With Milton in his dark days, 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 Consolation as 'a book not known by many.'² Belgium had her translations—both Flemish³ and French⁴; Germany hers,⁵ France hers,⁶ Italy hers.⁷ The Latin editors are too numerous to be catalogued here, and manuscripts abound in all our great libraries.

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

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

I. LOVE.

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

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

But what is he þat may 3eue a lawe to loueres. loue is a gretter lawe and a strengere to hym self þan any lawe þat men may 3euen.

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

*Quis legem det amantibus?
 Major lex amor est sibi.*

(Boeth., lib. iii. met. 12.)

iii

II. A DRUNKEN MAN.

A dronke man wot wel he hath an hous,
 But he not⁸ which the righte wey is thider.

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

Ryzt as a dronke man not nat⁹ by whiche pape he may retourne home to hys house.

(Chaucer's Trans., [p. 67.](#))

Sed velut ebrius, domum quo tramite revertatur, ignorat.

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

III. THE CHAIN OF LOVE.

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

(*Knights Tale*, p. 92.)

That þe world with stable feith / varieth acordable chaungynges // þat the contraryos qualite of elementz holden amonge hem self aliaunce perdurable / þat phebus the sonne with his goldene chariet / bryngeth forth the rosene day / þat the mone hath commaundement ouer the nyhtes // whiche nyhtes hesperus the eue sterre hat[h] browt // þat þe se gredy to flowen constreyneth with a certeyn ende hise floodes / so þat it is nat l[e]ueful to strechche hise brode termes or boundes vp-on the erthes // þat is to seyn to couere alle the erthe // Al this a-cordaunce of

thinges is bownden with looue / þat gouerneth erthe and see / and [he] hath also
commaundementz to the heuenes / and yif this looue slakede the brydelis / alle thinges þat now
louen hem to-gederes / wolden maken a batayle contynuely and stryuen to fordoon the fasoun of
this worlde / the which they now leden in acordable feith by fayre moeuynges // this looue halt
to-gideres poeples / ioygned with an hooly bond / and knytteth sacrement of maryages of chaste
looues // And loue enditeth lawes to trewe felawes // O weleful weere mankynde / yif thilke loue
þat gouerneth heuene gouerned yowre corages /.

(*Chaucer's Boethius*, bk. ii. met. 8.)

Quod mundus stabili fide
Concordes variat vices,
Quod pugnantia semina
Fœdus perpetuum tenent,
Quod Phœbus roseum diem
Curru provehit aureo,
Ut quas duxerit Hesperus
Phœbe noctibus imperet,
Ut fluctus avidum mare
Certo fine coerceat,
Ne terris liceat vagis
Latos tundere terminos;
*Hanc rerum seriem ligat,
Terras ac pelagus regens,
Et cœlo imperitans amor.*
Hic si fræna remisert,
Quicquid nunc amat invicem,
Bellum continuo geret:
Et quam nunc socia fide
Pulcris motibus incitant,
Certent solvere machinam.
Hic sancto populos quoque
Junctos fœdere continet,
Hic et conjugii sacrum
Castis nectit amoribus,
Hic fidis etiam sua
Dictat jura sodalibus.
O felix hominum genus,
Si vestros animos amor,
Quo cœlum regitur, regat.

(*Boeth.*, lib. ii. met. 8.)

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

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

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

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

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

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

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

That thilke moevere stabul is and eterne.

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

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

Be engendrynge of alle þinges quod she and alle þe progressiouns of muuable nature. and alle þat moeueþ in any manere takiþ hys causes. hys ordre. and hys formes. of þe stablenesse of þe deuyne þouȝt [and thilke deuyne thowht] þat is yset and put in þe toure. þat is to seyne in þe heȝt of þe simplicite of god. stabliþ many manere gyses to þinges þat ben to don.

(*Chaucer's Boethius*, bk. iv. pr. 6, [p. 134.](#))

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

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

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

For al þing þat is cleped inperfit . is proued inperfit by þe amenusynge of perfeccioun . or of þing þat is perfit . and her-of comeþ it . þat in euery þing general . yif þat . þat men seen any þing þat is inperfit . certys in þilke general þer mot ben somme þing þat is perfit. For yif so be þat perfeccioun is don away . men may nat þinke nor seye fro whennes þilke þing is þat is cleped inperfit . For þe nature of þinges ne token nat her bygynnyng of þinges amenused and inperfit . but it procediþ of þingus þat ben al hool . and absolut . and descendeþ so doune in-to outerest þinges and in-to þingus empty and wiþ-oute fruyt . but as I haue shewed a litel her byforne . þat yif þer be a blisfulnesse þat be frele and vein and inperfit . þer may no man doute . þat þer nys som blisfulnesse þat is sad stedfast and perfit.'

(bk. iii. pr. 10, [p. 89.](#))

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

(*Boeth.*, lib. iii. pr. 10.)

VI. GENTILITY.

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

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

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

(*Chaucer's Boethius*, [p. 78.](#))

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

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

VII. NERO'S CRUELTY.

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

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

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

(*Chaucer's Boethius*, [p. 55.](#))

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

VIII. PREDESTINATION AND FREE-WILL.

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

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

- (1) Syn God seth every thyng, out of doutaunce,
And hem disponeth, thorough his ordinaunce,
In hire merites sothely for to be,
As they shul comen by predesteyné

136

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

137

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

138

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

139

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

140

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

141

- (7) I mene as though I labourede me in this,
To enqueren which thyng cause of whiche thyng
be;

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

142

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

143

- (10) For, if ther sit a man yonde on a see, [seat]

Than by necessité bihoveth it,
That certes thyn opinioun soth be,
That wenest or coniectest that he sit;
And, further over, now ayeinwarde yit,
Lo right so is it on the part contrarie,
As thus,—nowe herkene, for I wol nat tarie:—

144

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

145

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

146

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

147

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

148

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

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

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

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

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

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

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

(7) Quasi vero quæ cujusque rei causa sit,

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

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

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

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

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

(13) Similia de providentia futurisque rebus ratiocinari patet.

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

necesse est:

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

(lib. v. pr. 3.)

See *Chaucer's Boethius*, [pp. 154-6](#).

IX. THE GRIEF OF REMEMBERING BYGONE HAPPINESS.

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

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

Sed hoc est, quod recolentem me vehementius coquit. Nam in omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem.¹⁰

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

X. VULTURES TEAR THE STOMACH OF TITYUS IN HELL.

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

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

Be fowel þat hyzt voltor þat etiþ þe stomak or þe giser of ticius.

(*Chaucer's Boethius*, [p. 107.](#))

XI. THE MUTABILITY OF FORTUNE.

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

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

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

(*Chaucer's Boethius*, [p. 32.](#))

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

xi

At omnium mortalium stolidissime, si manere incipit, fors esse desistit.

(*Boethius*, lib. ii. prose 1.)

XII. WORLDLY SELYNESSE

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

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

Be swetnesse of mannes welefulnesse is yspranid wiþ many[e] bitternesses.

(*Chaucer's Boethius*, [p. 42.](#))

—ful anguissous þing is þe condicioun of mans goodes. For eyþer it comeþ al to-gidre to a wyzt.
or ellys it lasteþ not perpetuely.

(*Ib.* [p. 41.](#))

Quam multis amaritudinibus humanæ felicitatis dulcedo respersa est!

(*Boethius*, lib. ii. prose 4.)

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

(*Ib.*)

O, brotel wele of mannes joie unstable!
With what wight so thow be, or how thow pleye,
Oither he woot that thow joie art muable,
Or woot it nought, it mot ben on of tweyen:
Now if he woot it not, how may he seyen

That he hath veray joie and selynesse,
That is of ignoraunce ay in distresse?

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

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

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

(2) And yif he woot þat it is chaungeable. he mot alwey ben adrad þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen it. . . . For whiche þe continuel drede þat he haþ ne suffriþ hym nat to ben weleful. Or ellys yif he leese it he weneþ to be dispised and forleten hit. Certis eke þat is a ful lytel goode þat is born wiþ euene hert[e] whan it is loost.

(*Chaucer's Boethius*, pp. 43, 44.)

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

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

(*Boethius*, lib. ii. prose 4.)

XIII. FORTUNE.

———Fortune

That semeth trewest when she wol bigyle,
.
And, when a wight is from hire whiel ithrowe,
Than laugheth she, and maketh hym the mowe.

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

She (Fortune) vseþ ful flatryng familiarité wiþ hem þat she enforceþ to bygyle.

(*Chaucer's Boethius*, p. 30.)

. She lauzeþ and scorneþ þe wepyng of hem þe whiche she haþ makid wepe wiþ hir free wille Yif þat a wyzt is seyn weleful and ouerprowe in an houre.

(*Ib.* p. 33.)

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

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

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

I have seen the following elsewhere:

(1) Value not beauty, for it may be destroyed by a three days' fever.

(See *Chaucer's Boethius*, p. 81.)

(2) There is no greater plague than the enmity of thy familiar friend.

(See *Chaucer's* translation, p. 77.)

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

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

Et dolor ætatem jussit inesse suam. And sorow haþ comaunded his age to be in me (p. 4).

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

Mors hominum felix, quæ se nec dulcibus annis

Inserit, et mæstis sæpe vocata venit.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Late patentés plagas. Þe brode shewyng contreys (p. 60).

QViconques tend a gloire vaine
Et le croit estre souueraine
Voye *les regions patentés*
Du ciel

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

Si quil tollist par doulz estude
Des hommes la sollicitude . .

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Melliflui . . . oris Homerus

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

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.

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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;¹² (6) of the 2nd pers. pret. indic. of strong verbs; (7) of adverbs; (8) of an older vowel ending.

The Addit. MS. has frequently *thilk* (singular and plural), and *-nes* (in *wrechednes*, &c.), when the Camb. MS. has *thilke*¹³ 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 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).

² Dante, in his *Convito*, says, "Misimi a legger quello non conosciuto da molti libro di Boezio, nel quale captivo e discacciato consolato s'avea."

³ Printed at Ghent, 1485.

⁴ By Reynier de Seinct Trudon, printed at Bruges, 1477.

⁵ An old version of the 11th cent., printed by Graff, and a modern one printed at Nuremberg, 1473.

⁶ By Jean de Méung, printed at Paris, 1494.

⁷ By Varchi, printed at Florence, 1551; Parma, 1798.

⁸ The Harl. MS. reads *not nat*, to the confusion of the metre.

⁹ = ne wot nat = knows not.

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

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

12 In the *Canterbury Tales* we find participles in *-yngē*.

13 It is nearly always *thilkē* in the *Canterbury Tales*.

APPENDIX TO INTRODUCTION.

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

The Senator Boethius is the last of the Romans whom Cato or Tully could have acknowledged for their countryman. As a wealthy orphan, he inherited the patrimony and honours of the Anician family, a name ambitiously assumed by the kings and emperors of the age; and the appellation of Manlius asserted his genuine or fabulous descent from a race of consuls and dictators, who had repulsed the Gauls from the Capitol, and sacrificed their sons to the discipline of the Republic. In the youth of Boethius the studies of Rome were not totally abandoned; a Virgil is now extant, corrected by the hand of a consul; and the professors of grammar, rhetoric, and jurisprudence, were maintained in their privileges and pensions by the liberality of the Goths. But the erudition of the Latin language was insufficient to satiate his ardent curiosity; and Boethius is said to have employed eighteen laborious years in the schools of Athens, which were supported by the zeal, the learning, and the diligence of Proclus and his disciples. The reason and piety of their Roman pupil were fortunately saved from the contagion of mystery and magic, which polluted the groves of the Academy, but he imbibed the spirit, and imitated the method, of his dead and living masters, who attempted to reconcile the strong and subtle sense of Aristotle with the devout contemplation and sublime fancy of Plato. After his return to Rome, and his marriage with the daughter of his friend, the patrician Symmachus, Boethius still continued, in a palace of ivory and [glass] to prosecute the same studies. The Church was edified by his profound defence of the orthodox creed against the Arian, the Eutychian, and the Nestorian heresies; and the Catholic unity was explained or exposed in a formal treatise by the *indifference* of three distinct though consubstantial persons. For the benefit of his Latin readers, his genius submitted to teach the first elements of the arts and sciences of Greece. The geometry of Euclid, the music of Pythagoras, the arithmetic of Nicomachus, the mechanics of Archimedes, the astronomy of Ptolemy, the theology of Plato, and the logic of Aristotle, with the commentary of Porphyry, were translated and illustrated by the indefatigable pen of the Roman senator. And he alone was esteemed capable of describing the wonders of art, a sun-dial, a water-clock, or a sphere which represented the motions of the planets. From these abstruse speculations, Boethius stooped, or, to speak more truly, he rose to the social duties of public and private life: the indigent were relieved by his liberality; and his eloquence, which flattery might compare to the voice of Demosthenes or Cicero, was uniformly exerted in the cause of innocence and humanity. Such conspicuous merit was felt and rewarded by a discerning prince: the dignity of Boethius was adorned with the titles of consul and patrician, and his talents were usefully employed in the important station of master of the offices. Notwithstanding the equal claims of the East and West, his two sons were created, in their tender youth, the consuls of the same year. On the memorable day of their inauguration, they proceeded in solemn pomp from their palace to the forum amidst the applause of the senate and people; and their joyful father, the true Consul of Rome, after pronouncing an oration in the praise of his royal benefactor, distributed a triumphal largess in the games of the circus. Prosperous in his fame and fortunes, in his public honours and private alliances, in the cultivation of science and the consciousness of virtue, Boethius might have been styled happy, if that precarious epithet could be safely applied before the last term of the life of man.

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

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

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

While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the *Consolation of Philosophy*; a golden volume not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide, whom he had so long invoked at Rome and Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the 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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„	—	2	Animadverto, inquam, idque uti tu dicis, ita esse consentio.	152
„		2	— Puro clarum lumine Phœbum	153
„	—	3	Tum ego, En, inquam, difficiliori rursus ambiguitate confundor.	154
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[I] NCIPIT TABULA LIBRI BOICII DE CONSOLACIONE PHILOSOPHIE.

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

LIBER PRIMUS. [fol. 3.]

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

EXPLICIT LIBER PRIMUS.

LIBER SECUNDUS.

1 Postea paulisper² conticuit. 2 MS. luper.

2 Hec cum superba.

3 Uellem autem pauca.

4 Si quantas rapidis.

5 His igitur si *et* pro se.

6 Cum primo polo.

7 Tunc ego uera *inquam*.

8 Contra*que*.

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 Quicun*que* 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 quo*que* terrena *animalia*.

6 Quamuis fluenter diues.

7 Set dignitatibus.

8 Quamuis se tirio.

9 An uero regna.

10 Qui se ualet esse potentem.

11 Gloria uero *quam* fallax.

12 Omne hominum genus in terris.

13 Quid *autem* de corporibus.

14 Habet hoc uoluptas.

15 Nichil igitur *dubium* est.

16 Heu *que* miseros tramite.

17 Hactenus *mendacio* formam.

18 O qui *perpetua*.

19 *Quoniam* igitur qui scit.

20 Nunc omnes pariter.

21 Assencior *inquam* cuncta.

22 Quis*que* 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]lla naricij ducis.
 7 Tunc ego fateor *inquam*.
 8 Quid tantos iuuat.
 9 Huic ego uideo *inquam*.
 10 Si quis arcturi³ sydera. 3 MS.
 11 Ita est *inquam*. arituri.
 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.

4

*LIBER PRIMUS.

[* fol. 3 b.]

INCIPIT LIBER BOICII DE CONSOLACIONE PHILOSOPHIE.

[The fyrste Metur.]

Carmina qui quondam studio florente peregi.

4 **A**llas I wepyng am constreined to bygynne vers of
 sorouful matere. ¶ Þat whilom in florysching
 studie made delitable ditees. For loo rendyng muses
 of poetes enditen to me þinges to be writen. and drery
 4 *vers* of wrecchednes weten my face wiþ *verray* teers.
 ¶ At þe leest no drede ne myzt[e] ouer-come þo muses.
 þat þei ne weren felawes *and* folweden my wey. þat is
 8 to seyne when I was exiled. þei þat weren glorie of
 my youzth whilom weleful *and* grene *conforten* now þe
 sorouful werdes of me olde man. for elde is comen vnwarly
 vpon me hasted by þe harmes þat I haue. *and*
 12 sorou haþ comaunded his age to be in me. ¶ Heeres
 hore ben schad ouertymelyche vpon myne heued. and
 þe slak[e] skyn trembleþ vpon myn emty body.
 þilk[e] deef of men is welful þat ne comeþ not in zeres þat
 16 ben swete (.i. mirie.) but comeþ to wrecches often
 yclepid.

Boethius deplores his misfortunes in the following pathetic elegy.

ypalage antithesis

Laments his immature old age.

Death turns a deaf ear to the wretched.

1 *of*—MS. of of.

2 *florysching*—floryssynge

3 *rendyng*—rendynge

4 *be*—ben

5 *wrecchednes*—wrecchednesse
teers—teeres

- 6 *leest*—leeste
myzt[e] *ouer-come*—myhte ouercomen
 8 *seyne when*—seyn whan
 9 *youzth*—MS. þoʒt, C. yowthe
 10 *sorouful werdes*—sorful wierdes [i. fata]
 12 *sorou*—sorwe
hap—MS. haþe
be—ben
 13 *hore*—hoore
ben—arn
myne—myn
 14 *slak[e]*—slake
vpon—of
emty—emptyd
bilkk[e]—thilke
 15 *welful*—weleful
comeþ not—comth nat
 16 *.i. mirie*—omitted

¶ Allas allas wiþ how deef an eere deef cruel
 20 *toumeþ* away fro wrecches *and* naieþ to closen wepyng
 eyen. ¶ While fortune vnfeipful fauored[e] me
 wiþ lyzte goodes (.s. *temporels.*) þe sorouful houre þat
 is to seyne þe deef had[de] almost dreynt myne heued.
 ¶ But now for fortune cloudy hap chaunged hir disceyuable
 24 chere to me warde. myn vnpitouse lijf draweþ
 a long vnagreable dwellynges in me. ¶ O ʒe my
 frendes what or wherto auainted[e] ʒe me to be weleful:
 for he þat hap fallen stood not *in* stedfast degree.

When Fortune was
 favourable Death came
 near Boethius,

but in his adversity life is
 unpleasantly protracted.

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

5

- 19 *tourneþ*—torneth
naieþ—nayteth
wepyng—wepyng
 20 *While*—Whil
fauored[e]—fauorede
 21 *lyzte*—lyhte
.s. temporels—omitted
sorouful houre—sorwful howre
 22 *seyne*—seyn
had[de]—hadde
myne—myn
 23 *hap*—MS. haþe
chaunged hir disceyuable—chaungyd hyre deceyuable
 24 *vnpitouse lijf*—vnpietous lyf

PHILOSOPHY APPEARS TO BOETHIUS.

HIC DUM MECUM TACITUS.

28 **I**N þe mene while þat I stille recorded[e] þise þinges
 wiþ my self. *and* markede my wepli compleynte wiþ
 office of poyntel. I saw stonyng aboue þe heyzt of my
 heued a woman of ful greet reuerence by semblaunt
 32 hir eyen brennyng *and* clere seing ouer þe comune
 myzt of men. wiþ a lijfly colour *and* wiþ swiche vigoure
and strenkeþ þat it ne myzt[e] not be emptid. ¶ Al
 were it so þat sche was ful of so greet age. þat men ne
 36 wolde not trowe *in* no manere þat sche were of oure
 elde. þe stature of hir was of a doutous iugement. for
sumtyme sche constreyned[e] *and* schronk hir seluen
 lyche to þe comune mesure of men. *and* *sumtyme* it
 40 semed[e] þat sche touched[e] þe heuene wiþ þe heyzte
 of hir heued. and when sche hef hir heued heyer sche
perced[e] þe selue heuene. so þat þe syzt of men lokyng
 was *in* ydel. ¶ Hir cloþes weren maked of ryzt delye
 44 þredes *and* subtil crafte of *perdurable* matere. þe wyche
 cloþes sche hadde wouen wiþ hir owen hondes: as I
 knew wel aftir by hir selfe. declaryng *and* schewyng
 to me þe beaute. þe wiche cloþes a derkenes of a forleten
 48 and dispised elde had[de] duskid *and* dirkid as
 it is wont to dirken by-smoked ymages. ¶ In þe neþerest[e]

[The firste prose.]

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

Her height could not be
 determined, for there were
 times when she raised her
 head higher than the
 heavens.

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

On the lower hem of her
 garment was the letter Π

hem or bordure of þese cloþes men redder
 ywouen in swiche a gregkysche .P. þat signifieþ þe lijf
 52 actif. And abouen þat *lettre* in þe heyzest[e] bordure
 a grekysche T. þat signifieþ þe lijf contemplatif.

A DESCRIPTION OF PHILOSOPHY.

¶ And by-twene þese two *lettres* þere weren seien degrees
 nobly wrouzt in manere of ladders. By wyche
 56 degrees men myzt[en] clymbe fro þe neþemast[e] *lettre*
 to þe ouermast[e]. ¶ Napeles hondes of *sum* men
 hadde korue þat cloþe by vyolence *and* by strenkeþ.
 ¶ And eueryche man of hem hadde born away syche
 60 peces as he myzte geet[e]. ¶ And forsoþe þis forsaide
 woman ber bookes in hir ryzt honde. *and* in hir lefte
 honde sche ber a ceptre. ¶ And when sche sau3 þese
 poetical muses *aprouchen* aboute my bedde. *and* endyting
 64 wordes to my wepynges. sche was a lytel ameued
 and glowed[e] wiþ cruel eyen. ¶ Who *quod* sche haþ
 suffred *aprouchen* to þis seek[e] man þise comune strumpetis
 of siche a place þat *men clepen þe theatre.
 68 ¶ Þe wyche only ne asswagen not his sorowes. wiþ no
 remedies. but þei wolde fede *and* norysche hem wiþ
 swete venym. ¶ Forsoþe þise ben þo þat wiþ þornes
and prykkynge of talent3 or affeccions wiche þat
 72 ben no þing fruteþyng nor *profitable* destroyen þe
 cornes plenteuouse of frutes of reson. ¶ For þei
 holden þe hertes of men *in* usage. but þei ne delyuere
 not folk fro maladye. but if 3e muses hadde wiþdrawen
 76 fro me wiþ 3oure flateries. any vnkonnyng *and* vnprofitable
 man as men ben wont to fynde comunely amonges
 þe peple. I wolde wene suffre þe lasse greuously.

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, as they only
 increase his sorrow with
 their sweet venom.

[* fol. 4.]

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

7

PHILOSOPHY REBUKES THE MUSES.

¶ For-why in syche an vnprofitable man myne ententes
 80 weren no þing endamaged. ¶ But 3e wiþdrawen me
 þis man þat haþ ben norysched in studies or scoles of
 Eleaticis *and* of achademicis in grece. ¶ But goþ now
 raper away 3e meremaydenes wyche ben swete til it
 84 be at þe laste. *and* suffreþ þis man to be cured *and*
 heled by myne muses. þat is to say by notful sciences.
 ¶ And þus þis compaygnie of muses I-blamed casten
 wroþely þe chere adounward to þe erþe *and* schewyng
 88 by redensse hir schame þei passeden sorowfully þe
 þreschefolde. ¶ And I of whom þe syzt ploned *in*
 teres was derked so þat I ne myzt[e] not knowe what
 þat woman was of so *imperial* auctorite. ¶ I wex al
 92 a-besid *and* astoned. *and* caste my syzt adoune in to þe
 erþe. *and* bygan stille forto abide what sche wolde don
 afterwarde. ¶ Þo come sche nere *and* sette hir down
 vpon þe vterrest[e] corner of my bedde. *and* sche byholdyng
 96 my chere þat was cast to þe erþe heuy *and*
 greuous of wepyng. *compleinede* wiþ þise wordes þat I
 schal sey þe *perturbacioun* of my þouzt.

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

Blushing for shame they
 pass the threshold.

Boethius is astonished at
 the presence of the august
 dame.

Philosophy expresses her
 concern for Boethius.

26 *auaunted[e]*—auauntede
be—ben

27 *hap*—MS. hape
not—nat
stedfast—stidefast

28 *In þe mene*—omitted
recorded[e]—recordede

30 *saw*—MS. sawe, C. sawh
standyng above—MS. studyng aboue, C. standinge abouen
heyzt—heyhte
my—myn

31 *greet*—gret

32 *brennyng*—brennyngre

- clere seing*—cleer seyng
33 *swiche*—swych
34 *strenkeþ*—strengthe
it—*emptid*—it myhte nat ben emted
Al—alle
36 *wolde*—*trowe*—wolden nat trowen
37 *iugement*—Iuggement
38 *sumtyme*—somtyme
constreyned[e]—constreynede
schronk—MS. schronke, C. shronk
39 *lyche*—lyk
40 *semed[e]*—smede
touched[e]—towchede
41 *when*—whan
hef—MS. heued, C. hef
heyer—hyere
42 *perced[e]*—percede
syzt—syhte
lokynge—lookynge
44 *crafte*—craft
45 *wouen*—MS. wonnen, C. wouen
owen hondes—owne handes
46 *knew*—MS. knewe, C. knewh
selfe declaryng—self declarynge
schewyng—shewynge
47 *derkenes*—dirknesse
forleten—forletyn
48 *dispised*—despised
had[de] *duskid*—hadde dusked
dirkid—derked
49 *by-smoked*—the smokede
neþerest[e]—nethereste
50 *þese*—thise
51 *swiche*—omitted
gregkysche—grekysshe
signifieþ—syngnifieth
52 *heyrest[e]*—heyeste
54 *by-twene þese*—bytwixen thise
þere—ther
seien—seyn
55 *nobly wrouzt*—nobely ywroght
wyche—whiche
56 *myzt[en]* *clymbe*—myhten clymbyn
neþemast[e]—nethereste
57 *ouermast[e]*—vppereste
sum—some
58 *hadde korue*—hadden koruen
cloþe—cloth
strenkeþ—strengthe
59 *born*—MS. borne, C. born
away syche—away swiche
60 *geet[e]*—geten
forsaide—forseide
61 *ber*—MS. bere, C. bar
bookes—smale bookes
honde—hand
lefte honde—left hand
62 *ber*—MS. bere, C. baar
sauz þese—say thise
63 *bedde*—bed
endytyng—enditynge
64 *ameued*—amoued
65 *glowed[e]*—glowede
hap—MS. haþe, C. hath
66 *seek[e]*—sike
þise—the
strumpetis—strompetes
67 *siche*—swich
clepen—clepyn
68 *only ne*—nat oonly ne
not his—nat hise
no—none
69 *wolde fede*—wolden feeden
norysche hem—noryssyn hym
72 *ben*—ne ben
frutefyng—fructefyng
73 *cornes plenteuouse*—corn plentyuos
74 *þe* and *ne*—both omitted
75 *not*—nat
if 3e—MS. if þe, C. yif ye

hadde—hadden
 76 *vnkonnyng*—vnkunnyng
 78 *peple*—poeple
 79 *syche*—swhiche
myne—myn
 80 *weren*—ne weeren
3e—ye
 81 *hap*—MS. haþe, C. hath
ben—be
scoles—schooles
 82 *gop*—MS. goþe, C. goth
 83 *wyche*—whiche þat
 85 *say*—seyn
notful—noteful
 86 *I-blamed*—Iblamyd
 87 *wropely*—wrothly
adounward—downward
 88 *redenesse*—rednesse
sorowfully—sorwfully
 89 *preschefolde*—thresshfold
syzt—syhte
 90 *derked*—dyrked
myzt[e]—*knowe*—myhte nat knowen
 91 *wex*—wax
 92 *a-besid*—abaysshed
caste—cast
adoune in to—down to
 93 *don*—MS. done
 95 *vterrest[e] corner*—vttereste corner
bedde—bed
 97 *compleinede*—compley[n]de
 98 *sey*—seyen

PHILOSOPHY ADDRESSES BOETHIUS.

HEU QUAM PRECIPITI MERSA PROFUNDO.

[The 2de Metur.]

100 **A**llas how þe þouzt of man dreint in ouer þrowyng
 depnesse dulleþ *and* forletip hys propre clerenesse.
 myntyng to gone in to foreyne derknesses as
 ofte as hys anoius bisines wexip wiþ-ouⁿ measure.
 104 þat is dryuen to *and* fro wiþ worldly wyndes. ¶ Þis
 man þat sumtyme was fre to whom þe heuene was open
and knowen *and* was wont to gone in heuentlyche
 papes. *and* sau3 þe lyztnesse of þe rede sunne. *and* sau3
 þe sterres of þe colde moone. *and* wyche sterre in
 108 heuene vseþ wandryng risorses yflit by dyuerse speres.
 ¶ Þis man ouer comere hadde *comprehendid* al þis by
 noumbre. of accountyng in astronomye. ¶ And ouer
 þis he was wont to seche þe causes whennes þe sounyng
 112 wyndes moeuen *and* bisien þe smoþe water of þe
 see. *and* what spirit turneþ þe stable heuene. *and*
 whi þe sterre ryseþ oute of þe reede eest. to falle
 in þe westren wawes. and what attempriþ þe lusty
 116 houres of þe fyrste somer sesoun þat hizteþ *and* appaileþ
 þe erþe wiþ rosene floures. ¶ And who
 makeþ þat plenteuouse autumpne in fulle 3eres fletip
 wiþ heuy grapes. ¶ And eke þis man was wont to
 120 telle þe dyuerses causes of nature þat weren yhid.
 ¶ Allas now lieþ he emptid of lyzt of hys þouzt. *and*
 hys nekke is *pressid* wiþ heuy cheynes *and* bereþ his
 chere enclined adoune for þe greet[e] weyzt. and is
 124 constreyned to loke on foule erþe.

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

Man in his freedom knew
 each region of the sky, the
 motions of the planets, and
 was wont to investigate the
 causes of storms, the
 nature and properties of
 the seasons, and the hidden
 causes of nature.

8

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

101 *gone*—goon
 102 *bisines*—bysynesse
outen—owte
 103 *worldly*—wordely
 104 *sumtyme*—whilom
 105 *gone*—goon
 106 *papes*—paathes
sau3—sawh

lyztnesse—lythnesse
sunne—sonne
sauz—MS. sue, C. sawgh
 107 *wyche*—which
 108 *risorses*—recourses
 111 *seche*—seken
sounyng—sownyng
 114 *ryseb oute*—aryseth owt
falle—fallen
 115 *westren*—westrene
 116 *fyrste*—fyrst
 119 *eke*—ek
 120 *dyuerses*—diuerse
yhid—MS. yhidde
 121 *lieb*—lith
emptid—empted
 123 *adoune*—adown
greet[e] *weyzt*—grete weyhte
 124 *loke*—*foule*—looken on the fool

PHILOSOPHY ENLIGHTENS BOETHIUS.

SET MEDICINE INQUIT TEMPUS.

128 **B** vt tyme is now *quod* sche of medicine more þen of
 compleynte. ¶ Forsoþe þen sche entenyng to
 me warde wiþ al þe lokyng of hir eyen saide. ¶ Art
 not þou he *quod* sche þat *sumtyme* I-norschid wiþ my
 mylke *and* fostre[d] wiþ my meetes were ascaped *and*
 comen to corage of a *perfit* man. ¶ Certys I ʒaf þe
 syche armures þat ʒif þou þi self ne haddest first caste
 132 hem away. þei schulden haue defendid þe in sykernesse
 þat may not be ouer-comen. ¶ Knowest þou me not.
 *Why art þou stille. is it for schame or for astonyng.
 It were me leuer þat it were for schame. but it semeþ
 136 me þat astonyng haþ oppressed þe. ¶ And whan
 sche say me not oonly stille. but wiþ-uten office of
 tonge *and* al doumbe. sche leide hir honde softly vpon
 my brest *and* seide. ¶ Here nis no *peril quod* sche.
 140 ¶ He is fallen in to a litargie. whiche þat is a comune
 sekene to hertes þat ben desceiued. ¶ He haþ a litel
 forʒeten hym self. but certis he schal lyztly remembren
 hym self. ¶ ʒif so be þat he haþ knowen me or now.
 144 *and* þat he may so done I wil wipe a litel hys eyen.
 þat ben derked by þe cloude of mortel þinges ¶ Þise
 wordes seide sche. and wiþ þe lappe of hir garment
 yplitid in a frounce sche dried[e] myn eyen þat were
 148 ful of þe wawes of my wepynges.

125, 126 *þen*—than
 127 *al*—alle
saide—seyde
 128 *sumtyme*—whilom
I-norschid—MS. I-norschide, C. norysed
 129 *fostre[d]*—fostered
my—myne
 130 *Certys*—Certes
ʒaf, *yaf*
 131 *syche*—swiche
ʒif—yif
caste—C. cast
 132 *away*—awey
schulden haue—sholden han
 133 *not be*—nat ben
Knowest þou—knowestow
 134 *art þou*—artow
 136 *haþ*—MS. haþe
 138 *tonge*—tunge
doumbe—dowmb
honde—hand
 139 *Here*—her
 140 *litargie whiche*—litarge which
 141 *sekene*—sykenesse

[The ij^{de} prose.]

More need of medicine
than of complaint.

Philosophy addresses
Boethius.

9

[* fol. 4 b.]

She fears his silence
proceeds from shame
rather than from stupidity.
She finds him, however, in
a lethargy, the distemper of
a disordered mind.

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

141, 143 *hap*—MS. *habe*
 144 *done*—doon
wil wipe—wol wypen
 146 *garment*—garnement
 147 *dried[e]*—dryede
were—weeren
 148 *ful*—fulle

BOETHIUS RECOGNIZES HIS PHYSICIAN.

TUNC ME DISCUSSA.

152 **D**us when þat nyzt was discussed *and* chased away.
 derknesses forleften me. *and* to myn eyen repeyre
 azeyne her firste strenkeþ. and ryzt by ensample as
 þe sonne is hid when þe sterres ben clustred. þat is to
 sey when sterres ben couered wiþ cloudes by a swifte
 wynde þat hyzt chorus. *and* þat þe firmament stont
 derked by wete ploungy cloudes. and þat þe sterres not
 156 apperen vpon heuene. ¶ So þat þe nyzt semeþ sprad
 vpon erþe. ¶ Yif þan þe wynde þat hyzt borias
 sent out of þe kaues of þe contre of Trace betiþ þis
 nyzt. þat is to seyn chasiþ it away *and* descouereþ þe
 160 closed day. ¶ Þan schineþ pheb*us* yshaken wiþ
 sodeyne lyzt *and* smyteþ wiþ hys bemes *in meruelyng*
 eyen.

149 *when*—whan
 150 *myn*—myne
repeyre—repeyrede
 151 *azeyne*—omitted
her firste—hir fyrst
 152 *hid*—MS. *hidde*, C. *hid*
when—whan
 153 *sey*—seyn
when—whan
 154 *hyzt*—heyhte
chorus—MS. *thorus*
stont—MS. *stonde*, C. *stant*
 157 *þan*—thanne
wynde—wynd
hyzt—hyhte
 158 *sent*—isent
 160 *þan*—thanne
 161 *sodeyne*—sodeyn

[The 3^{de} *Metur.*]

Her touch dispels the darkness of his soul, just as the heavy vapours, that darken the skies and obscure the sunlight, are chased away by the north wind, causing the return of the hidden day, when the sun smites our wondering sight with his sudden light.

10

THE TRIALS OF PHILOSOPHY AND PHILOSOPHERS.

HAUT¹ ALITER TRISTICIE.

164 **R**yzt so *and* none oþer wyse þe cloudes of sorowe
 dissolued *and* don away. ¶ I took heuene. *and*
 receyuede mynde to knowe þe face of my fyciscien.
 ¶ So þat I sette myne eyen on hir *and* festned[e] my
 lokyng. I byholde my norice philosophie. in whos
 168 houses I hadde conuersed *and* haunted fro my zouþe.
and I seide þus. ¶ O þou maistresse of alle uertues
 descendid fro þe souereyne sete. Whi art þou comen
 in to þis solitarie place of myn exil. ¶ Art þou comen
 172 for þou art mad coupable wiþ me of fals[e] blames.
 ¶ O *quod* sche my norry scholde I forsake þe now. and
 scholde I not parte wiþ þe by comune trauaille þe charge
 þat þou hast suffred for envie of my name. ¶ Certis
 176 it nar[e] not leueful ne sitting to philosophie to leten
 wiþ-outen compaignie þe wey of hym þat is *imnocent*.
 ¶ Scholde I þan redoute my blame *and* agrisen as þouz
 þer were byfallen a newe þing. q. d. non. ¶ For
 180 trowest þou þat philosophi be now alþerfirst assailed
in perils by folk of wicked[e] maneres. ¶ Haue I not
 stryuen wiþ ful greet strife in olde tyme byfore þe

[The 3^{de} *prose.*]

¹ MS. *hanc.*

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

184 age of my plato azeins þe foolhardines of foly *and*
 eke þe same plato lyuyng. hys maistre socrates
 deserued[e] victorie of vnryztful deebþ in my presence.
 ¶ Þe heritage of wyche socrates. þe heritage is to seyne
 188 þe doctrine of þe whiche socrates in hys oppinioun of
 felicite þat I clepe welfulnesse ¶ Whan þat þe people
 of epicuriens *and* stoyciens *and* many oþer enforceden
 hem to go rauische eueryche man for his part þat is
 192 to seyne. þat to eueryche of hem wolde drawn to þe
 defence of his oppinioun þe wordes of socrates. ¶ Þei
 as in *partie* of hir preye todrowen me cryng *and*
 debatyng þer azeins. *and* tornen *and* torenten my cloþes
 þat I hadde wouen wiþ myn handes. *and* wiþ þe
 196 cloutes þat þei hadden arased oute of my cloþes. þei
 wenten away wenyng þat I hadde gon wiþ hem euery
 dele. In whiche epicuryens *and* stoyciens. for as
 myche as þer semed[e] *somme* traces *and* steppes of
 200 myne habit. þe folye of men wenyng þo epicuryens
and stoyciens my *familers *peruertede* (.s. *persequendo*)
somme þoruþ þe errour of þe wikked[e] or vnkunnyng[e]
 multitude of hem. ¶ Þis is to seyne for þei
 204 semeden philosophres: þei weren *pursued* to þe deebþ
 and slayn. ¶ So yif þou hast not knowen þe exilyng
 of anaxogore. ne þe empoysenyng of socrates. ne þe
tourmentz of zeno for þei [weren] straungers.
 208 ¶ 3it myztest þou haue knowen þe senectiens *and* þe Canyos
and þe sorancis of wyche folk þe renoun is neyþer ouer
 oolde ne vnsolempne. ¶ Þe whiche men no þing ellys
 ne brouzt[e] hem to þe deebþ but oonly for þei weren
 212 enfourmed of my maneres. *and* semeden moste vnlyke
 to þe studies of wicked folk. ¶ And forþi þou auzttest
 not to wondre þouþ þat I in þe bitter see of þis lijf be
 216 fordryuen wiþ tempestes blowyng aboute. in þe whiche
 tempeste þis is my most *purpos* þat is to seyn to displese
 to wikked[e] men. ¶ Of whiche schrews al be
 þe oost neuer so grete it is to dispyse. for it nis gouerned
 220 wiþ no leder of resoune. but it is rauysched only by
 flityng errour follyly *and* lyztly. ¶ And if þei somtyme
 makyng an ost azeynest vs assaile vs as strengere. oure
 leder draweþ to gedir hys rycchesse *in* to hys toure.
 224 *and* þei ben ententif aboute sarpulers or sachels vnprofitable
 forto taken. but we þat ben heyþ abouen syker
 fro al tumulte *and* wode noise. ben stored *and* enclosed
 in syche a palays. whider as þat chateryng or anoying
 228 folye ne may not attayne. ¶ We scorne swiche
 rauiners *and* honters of foulest[e] þinges.

triumphed over an unjust death.

Of the inheritance of Socrates the rout of Epicureans and Stoics wanted to get a part.

11

Philosophy withstood them, whereupon they tore her robe, and, departing with the shreds, imagined that they had got possession of her.

Thus, clothed with her spoils, they deceived many.

[* fol. 5.]

Philosophy adduces examples of wise men, who had laboured under difficulties on account of being her disciples.

It is the aim of Philosophy to displese the wicked, who are more to be despised than dreaded, for they have no leader.

12

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.

163 *none oþer*—non oother
sorowe—sorwe

165 *knowe*—knowen

166 *myne*—myn
festned[e]—fastnede

170 *fro*—from

170, 171 *art þou*—artow

172 *mad*—MS. made, C. maked
fals[e]—false

174 *parte*—parten

176 *nar[e]*—nere
sittyng—sittinge

178 *þan*—thanne

179 *þing*—thing
q.d. non—omitted

180 *trowest þou*—trowestow
alþerfirst—alderfirst

181 *wicked[e]*—wikkede

182 *strife*—strif

183 *azeins*—ayenis
foolhardines—foolhardinesse

- foly*—folie
 184 *eke*—ek
 185 *deserued*[e]—desseruede
 186 *wyche*—the which
 seyne—seyn
 188 *welfulnesse*—welefulnesse
 189 *oper*—oothre
 190 *go*—gon
 eueyche—euerich
 191 *seyne*—seyn
 to—omitted
 eueyche—euerich
 194 *tornen*—*read* coruen, C. koruen
 195 *wouen*—MS. *wonnen*, C. *wouen*
 196 *arased*—arraced
 197 *gon*—MS. *gone*, C. *gon*
 198 *dele*—del
 199 *myche*—moche
 semed[e]—semede
 and—or
 200 *myne*—myn
 wenyng—MS. *wevyng*, C. *weninge*
 202 *poru3*—thorw
 wikked[e]—wikkede
 vnkunnyng[e]—vnkunnyng
 203 *seyne*—seyn þat
 204 *semeden*—semede
 pursued—MS. *pursuede*, C. *pursued*
 205 *slayn*—MS. *slayne*, C. *slayn*
 207 [*weren*]—weeren
 208 *my3test þou haue*—myhtestow han
 209 *sorancis*—sorans
 wyche—which
 is—nis
 210 *oolde*—MS. *colde*, C. *old*
 211 *brou3*[e]—browhte
 212 *enfourmed*—MS. *vnfourmed*, C. *enformyd*
 my—myne
 vnlyke—vnlyk
 213 *wicked folk*—wikkede foolke
 au3test—owhtest
 214 *wondre*—wondren
 bitter—bittre
 216 *displese*—displesen
 217 *wikked*[e]—wikkede
 schrews—shrewes
 218 *oost*—glossed *acies* in C.
 grete—gret
 219, 222 *leder*—ledere
 220 *flityng*—fleetyng
 ly3tly—lythly
 if—yif
 221 *a3eynest*—ayenis
 222 *to*—*rycchesse*, to gydere hise rychesses
 toure—towr
 224 *hey3*—heye
 225 *al*—alle
 ben—omitted
 stored—warnestored
 226 *syche*—swich
 þat—omitted
 227 *scorne*—schorne
 228 *rauiners*—*þinges*—rauyneres & henteres of fowleste thinges

THE AIM OF PHILOSOPHY.

QUISQVUS COMPOSITO.

[The ferthe *Metur.*]

Who so it be þat is clere of vertue sad *and* wel ordinat
 of lyuyng. þat haþ put vnderfote þe prowed[e]
 232 wierdes *and* lokip vpry3t vpon eyþer fortune. he may
 holde hys chiere vndiscomfited. ¶ Þe rage ne þe manace
 of þe *commoeuyng* or chasyng vpwarde hete fro þe
 botme. ne schal not moeue þat man. ne þe vnstable
 mountaigne þat hy3t veseuus. þat wircheþ oute þoru3
 236 hys broken[e] chemineys smokyng fires. ¶ Ne þe wey

He who hath triumphed
 over fate, and remained
 insensible to the changes of
 Fortune, shall not be
 moved by storms, nor by
 the fires of Vesuvius, nor by
 the fiercest thunderbolts.

of þonder lyzt þat is wont to smyte heyze toures ne
 schal not mouene þat man. ¶ Wherto þen wrecches
 drede ze tyrauntes þat ben wode *and* felownes wiþ-ouen
 240 ony strenkeþ. ¶ Hope after no þing ne drede nat. *and*
 so schalt þou desarmen þe ire of þilke vnmyzty tyraunt.
 ¶ But who so þat quakyng dredeþ or desireþ þing þat
 nis not stable of his ryzt. þat man þat so doþ haþ cast
 244 away hys schelde *and* is remoeued fro hys place. *and*
 enlaceþ hym *in* þe cheyne wiþ whiche he may be
 drawen.

229 *clere*—cleer

230 *lyuyng*—leuyng

hab—MS. haþe

vnderfote—vndir-foot

prowed[e]—prowde

231 *may*—*chiere*—may his cheere holde

232 *manace*—manesses

233 *þe*—þe see

235 *hyzt*—hihte

veseuus—MS. vesenus

wircheþ—writith

236 *broken[e]*—brokene

smokyng—smokyng

237 *smyte*—smyten

238 *Wherto þen*—wharto thanne

239 *felownes*—*ony*—felonos withowte any

241 *schalt þou desarmen*—shaltow deseruien

243 *doþ*—MS. doþe, C. doth

hab—MS. haþe, C. hath

cast—MS. caste, C. cast

244 *schelde*—sheld

remoeued fro—remwed from

245 *whiche*—the which

be—ben

Fear not the tyrant's rage.

He who neither fears nor
 hopes for anything disarms
 the tyrant.

He whose heart fails him,
 yields his arms, and forges
 his own fetters.

13

BOETHIUS SPEAKS OF HIS TROUBLES.

SENTIS NE INQUIT.

248 **F** Elest þou *quod* sche þise þinges *and* entren þei ouzt
 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 byhoueþ discouere þi
 wounde. ¶ Þo .I. þat hadde gadered strenkeþ in my
 252 corage answered[e] *and* seide. *and* nedep it zitte *quod*
 .I. of rehersyng or of amonic*ioun*. *and* scheweþ it not
 ynouþ by hym self þe scharpnes of fortune þat wexeþ
 woode azeynes me. ¶ Ne moeueþ it nat þe to seen þe
 256 face or þe manere of þis place (.i. *prisoun*). ¶ Is þis
 þe librarie wyche þat þou haddest chosen for a ryzt
 certeyne sege to þe *in* myne house. ¶ Pere as þou
 desputest of[te] wiþ me of þe sciences of þinges touching
 260 diuinitee *and* touchyng mankynde. ¶ Was þan
 myn habit swiche as it is now. was þan my face or
 quasi *diceret non*.
 my chere swiche as now. ¶ Whan I souzt[e] wiþ þe
 secretys of nature. whan þou enfoumedest my maners
 264 *and* þe resoun of al my lijf. to þe ensauple of þe ordre
 ironice
 of heuene. ¶ Is nat þis þe gerdoun þat I refere to þe
 to whom I haue be obeisaunt. ¶ Certis þou enfoumedist
 by þe mouþe of plato þis sentence. þat is to
 268 seyne þat *commune* þinges or comunabletes weren
 blysful yif þei þat haden studied al fully to wisdom
 gouerneden þilke þinges. or ellys yif it so by-felle þat
 þe gouernours *of *communalites* studieden in grete wisdomes.

[The verthe prose.]

Philosophy seeks to know
 the malady of Boethius.

Boethius complains of
 Fortune's unrelenting rage.

Is not she moved, he asks,
 with the aspect of his
 prison?
 His library, his habit, and
 his countenance are all
 changed.

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

Plato (de Rep. v.) says that
 those Commonwealths are
 most happy that are
 governed by philosophers,
 or by those who study to be
 so.

[* fol. 5 b.]

14

PHILOSOPHERS TO BE POLITICIANS.

272 ¶ Pou saidest eke by þe mouþe of þe same
 plato þat it was a necessarie cause wyse men to taken
and desire þe gouernau[n]ce of comune þing[es]. for þat þe
 276 gouernementes of comune citees y-left in þe hondes of
 felonous *tourmentours* Citizenis ne scholde not brynge
 inne pestilence *and* destruccioun to goode folk. ¶ And
 þerfore I folowyng þilk auctoritee (.s. platonis). desiryng
 to put[te] furþe in execu[i]oun *and* in acte of comune
 280 *administracioun* þo þing[es] þat .I. hadde lerned of þe
 among my secre restyng whiles. ¶ Pou *and* god þat
 put[te] þee in þe þouztis of wise folk ben knowen wiþ
 me þat no þing brouzt[e] me to maistrie or dignite: but
 284 þe comune studie of al goodenes. ¶ And þer-of comeþ
 it þat by-twixen wikked folk *and* me han ben greuouse
 discordes. þat ne myzten not be releseþ by *prayeres*.
 ¶ For þis libertee haþ fredom of conscience þat þe wraþþe
 288 of more myzty folk haþ alwey ben despised of me for
 saluacioun of ryzt. ¶ How ofte haue .I. resisted *and*
 wiþstonde þilk man þat hyzt[e] conigaste þat made
 alwey assautes azeins þe *propre* fortunes of poure feble
 292 folke. ¶ How ofte haue .I. zitte put of. or cast out
 hym trigwille *prouost* of þe kynges hous boþe of þe
 wronges þat he hadde bygon[ne] to done *and* eke fully
 performed. ¶ How ofte haue I couered *and* defended
 296 by þe auctorite of me put azeins *perils*. þat is to seine put
 myne auctorite in peril for þe wreched pore folke. þat
 þe couetise of straungeres vnpunysched *tourmentid* alwey
 wiþ myseses *and* greuaunces oute of noumbre.

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 became involved in discord with the wicked.

Consciousness of integrity made him despise the anger of the most powerful. He opposed Conigastus, and put a stop to the doings of Triguilla.

He put his authority in peril for the defence of poor folk.

15

BOETHIUS DEFENDS HIS OWN CONDUCT.

300 ¶ Neuer man drow me zitte fro ryzt to *wrong*. When I say þe
 fortunes *and* þe rychesse of þe people of þe *provinces*
 ben harmed eyþer by priue rauynes or by comune
 tributis or cariages. as sory was I as þei þat suffred[e]
 304 þe harme. *Glosa*. ¶ Whan þat theodoric þe kyng of
 gothes in a dere zere hadde hys gerneris ful of corne
and comaundede þat no man ne schold[e] bie no corne
 til his corne were solde *and* þat at a dere greuouse pris.
 308 ¶ But I *withestod* þat ordinaunce *and* ouer-com it
 knowyng al þis þe kyng hym self. ¶ Coempcioun þat
 is to seyn comune achat or bying to-gidere þat were
 establissed vpon poeple by swiche a manere *imposicioun*
 312 as who so bouzt[e] a busshel corn he most[e] zeue þe
 kyng þe fifte *part*. *Textus*. ¶ Whan it was in þe
 soure hungry tyme þere was establissed or cried greuouse
and inplitable coempcioun þat men seyn wel it schulde
 316 greetly *tourmentyn* *and* endamagen al þe *province* of
compaigne I took strif azeins þe *prouost* of þe pretorie
 for comune *profit*. ¶ And þe kyng knowyng of it I
 ouercom it so þat þe coempcioun ne was not axed ne
 320 took effect. ¶ Paulyn a counseiller of Rome þe rychesse
 of þe whyche paulyn þe houndys of þe palays. þat is to
 seyn þe officeres wolde han deuoured by hope *and*
 couetise ¶ Zit drow I hym out of þe Iowes .s. *faucibus*
 324 of hem þat gapeden. ¶ And for as myche as þe peyne
 of þe *accusacioun* aiuged byforn ne scholde not sodeynly
 henten ne punischen wrongfully Albyn a counseiller of
 Rome. I put[te] me azenis þe hates *and* *indignaciouns*
 328 of þe *accusour* Ciprian. ¶ Is it not þan ynought yseyn
 þat I haue *purchased* greet[e] discordes azeins my self.
 but I aughte be more asseured azenis alle oþer folk þat
 for þe loue of ryztwisnesse .I. ne reserued[e] neuer no
 332 þing to my self to hem ward of þe kynges halle .s. officers.
 by þe whiche I were þe more syker. ¶ But þoruþ þe

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

I felt for those that were wrongfully oppressed.

I opposed successfully Coemption in Campania.

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

I defended Albinus against Cyprian.

16

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

THE ACCUSERS OF BOETHIUS.

¶ Of þe noumbre of whiche accusours one basilius þat somtyme
 336 was chased out of þe 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 þat þe Iustice regal hadde sumtyme demed
 340 hem boþe to go in to exil. for her treccheries *and* fraudes
 wiþ-outhe noumbre. ¶ To whiche iugement þei wolde
 not obeie. but defended[e] hem by sykernesse of holy
 houses. *þat is to seyne fledden in to seyntuaries. *and*
 344 whan þis was aperceiued to þe kyng. he comaunded[e]
 but þat þei voided[e] þe citee of Rauenne by certeyne
 day assigned þat men scholde merken hem on þe forheued
 wiþ an hoke of iren *and* chasen hem out of toune.
 348 ¶ Now what þing semeþ þe myzt[e] be lykned to þis
 cruelte. For certys þilk same day was receyued þe accusyng
 of my name by þilk[e] same accusours. ¶ What
 may be seid herto. haþ my studie *and* my konnyng
 352 deserued þus. or ellys þe forseide dampnacioun of me.
 made þat hem ryztful accusours or no (q.d. non).
 ¶ Was not fortune asshamed of þis. [Certes alle hadde
 nat fortune ben asshamyd] þat imnocence was accused.
 356 zit auzt[e] sche haue had schame of þe filþe of myn accusours.

Boethius makes mention of his accusers, Basilius, Opilio, Gaudencius, men who had been commanded to leave the city on account of their many crimes.

[* fol. 6.]

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

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

17

THE ACCUSATIONS AGAINST BOETHIUS.

¶ But axest þou in somme of what gilt .I.
 am accused. men seyne þat I wolde sauē þe *compaignie*
 of þe *senatours*. ¶ And desirest þou to here
 360 in what manere .I. am accused þat I scholde han distourbed
 þe *accusour* to beren *lettres*. by whiche he
 scholde han maked þe *senatours* guilty azeins þe kynges
 Real maieste. ¶ O meistresse what demest þou of
 364 þis. schal .I. forsake þis blame þat I ne be no schame to
 be (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
 368 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 zit hadde þilk same *senat* don by me þoruþ
 372 her decretz *and* hire iugementys as þouþ 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 þinges. ¶ Ne .I.
 376 trowe not by þe iugement of socrates þat it were leueful
 to me to hide þe soþe. ne assent[e] to lesynges.
 ¶ But certys how so euer it be of þis I put[te] it to gessen
 or *preisen* to þe iugement of þe *and* of wise folk. ¶ Of
 380 whiche þing al þe ordinaunce *and* þe soþe for as moche
 as folk þat ben to comen aftir oure dayes schollen
 knowen it. ¶ I haue put it in scripture *and* remembraunce.
 for touching þe *lettres* falsly maked. by
 384 whiche *lettres* I am accused to han hooped þe fredom of
 Rome. What apperteneþ me to speken þer-of.
 Of whiche *lettres* þe fraude hadde ben schewed apertly if
 I hadde had libertee forto han vsed *and* ben at þe
 388 *confessioun* of myn accusours. ¶ Þe whiche þing in
 alle nedys haþ grete strenkeþ. ¶ For what oþer fredom
 may men hopen. Certys I wolde þat some oþer fredom
 myzt[e] be hoped. ¶ I wolde þan haue answered by
 392 þe wordes of a man þat hyzt[e] Canius. for whan he was
 accused by Gayus Cesar Germeins son þat he (*canius*)

Boethius says he is accused of trying to save the Senate, and of having embarrassed an informer 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' judgment it is not lawful to hide the truth nor assent to a falsehood.)

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

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

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

18

was knowyng *and* consentyng of a coniu^racioun maked
a^reins hym (.s. Gaius). ¶ Þis Canius answered[e]
396 þus. ¶ Yif I had[de] wist it þou haddest not wist it.

BOETHIUS COMPLAINS TO PHILOSOPHY.

In whiche þing sorwe haþ not so dulled my witte
þat I pleyne oonly þat schrewed[e] folk apparailen
folies a^reins vertues. ¶ But I wondre gretly how þat
400 þei may *per*forme þinges þat þei had[de] hoped forto
done. For why. to wylne schrewednesse þat comeþ
*para*uenture of oure defaute. ¶ But it is lyke to a
monstre *and* a meruaille. ¶ How þat in þe *present*
404 syzt of god may ben acheued *and* performed swiche
þinges. as euery felonous man haþ conceyued in hys
þouzt a^reins imocent. ¶ For whiche þing oon of þi
familers not vnskilfully axed þus. ¶ 3if god is. whennes
408 comen wikked[e] þinges. *and* yif god ne is whennes
comen goode þinges. but al hadde it ben leueful þat
felonous folk þat now desiren þe bloode *and* þe deep of
alle goode men. *and* eke of al þe senat han willed to
412 gone destroien me. whom þei han seyn alwey batailen
and defenden goode men *and* eke al þe senat. 3it
hadde I not desserued of þe fadres. þat is to seyne of
þe senatours þat þei scholde wilne my destruccioun.
416 ¶ Þou remembrest wele as I gesse þat when I wolde
don or *seyn any þing. þou þi self alwey *present*
reweledest me. ¶ At þe citee of verone whan þat þe
kyng gredy of comune slauzter. caste hym to *transporten*
420 vpon al þe ordre of þe senat. þe gilt of his real
maieste of þe whiche gilt þat albyn was accused. wiþ
how grete sykernesse of *peril* to me defended[e] I al
þe senat. ¶ Þou wost wel þat I seide soþe. ne I
424 auaunted[e] me neuer in preysyng of my self. ¶ For
alwey when any wyzt resceiueþ *pre*ciouse renoun in
auauntyng hym self of hys werkes: he amenuiþ þe
secre of hys conscience. ¶ But now þou mayst wel
428 seen to what ende I am comen for myne imocence.

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?

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

19

He spake only the truth, and did not boast.
(Boasting lessens the pleasure of a self approving conscience.)

OF HIS FALSE ACCUSERS.

I receiue peyne of fals felonie in gerdoun of verray
vertue. ¶ And what open *confessioun* of felonie
had[de] euery iugis so accordaunt in cruelte. þat is to
432 seyne as myne accusyng haþ. ¶ Þat oþer error of
mans witte or ellys *condicioun* of fortune þat is vncerteine
to al mortal folk ne submytted[e] *summe* of hem. þat is
to seyne þat it ne cheyned[e] *summe* iuge to han pitee
436 or compassioun. ¶ For al þouzt I had[de] ben accused
þat I wolde brenne holy houses. *and* strangle *prestys*
wiþ wicked swerde. ¶ or þat .i. had[de] grayþed deep
to alle goode men algatis þe sentence scholde han
440 punysched me *present* confessed or *conuict*.
¶ But now I am remewed fro þe Citee of rome almost
fyue-hundreþ þousand pas. I am wiþ outen defence dampned
to *proscripcioun* *and* to þe deep. for þe studie *and*
444 bountees þat I haue done to þe senat. ¶ But o wel ben
þei worþi of mercye (as who seiþ nay.) þer myzt[e] neuer
3it non of hem ben *conuict*e. Of swiche a blame as
myn is of swiche *trespas* myn *accusours* seyen ful wel þe dignitee.

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

Had 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.

20

BOETHIUS ACCUSED OF SORCERY.

448 þe wiche dignite for þei wolde derken it
wiþ medelyng of some felonye. þei beren me on honde
and lieden. þat I hadde polute *and* defouled my conscience
wiþ sacrelege. for couetise of dignite. ¶ And

Boethius says that his enemies accused him of sorcery.

452 certys þou þi self þat art plaunted in me chacedest oute
 þe sege of my corage al couetise of mortal þinges. ne
 sacrilege ne had[de] no leue to han a place in me byforne
 456 pine eyen. ¶ For þou drouppedest euery day in myn
 eeres *and* in my þouzt þilk comaundement of pictogoras.
 þat is to seyne men schal seruen to god. *and* not to
 goddes. ¶ Ne it was no couenaunt ne no nede to
 460 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 ryzt clene secre
 chaumbre of myn house. þat is to seye my wijf *and* þe
 464 *compaignie* of myn honeste frendis. *and* my wyues
 fadir as wel holy as worþi to ben reuerenced þoru3
 hys owen dedis. defenden me of al suspeccioun of syche
 blame. ¶ But o malice. ¶ For þei þat accusen me
 taken of þe philosophie feiþe of so grete blame. ¶ For
 468 þei trowen þat .I. haue had affinite to malyfice or enchauntement3
 by cause þat I am replenished *and* fulfilled
 wiþ þi techynges. *and* enformed of þi maners.
 ¶ And þus it sufficeþ not only þat þi reuerence ne auayle
 472 me not. but 3if þat þou of þi fre wille raþer be blemissid
 wiþ myne offensioun. ¶ But certys to þe harmes þat I
 haue þere bytydeþ 3it þis encrece of harme.

He affirms that he has always followed the golden maxim of Pythagoras,—
 ἔπου Θεῶ [Greek: hepou Theô].

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 DEPLORES THE POPULAR CENSURE.

þat þe gessinge *and* þe iugement of myche folk ne loken no
 476 þing to þe[de]sertys of þinges but only to þe auenture
 of fortune. ¶ And iugen þat only swiche þinges ben
 purueied of god. whiche þat temporel welefulnesse
 commendip. *Glosa.* ¶ As þus þat yif a wyzt haue
 480 prosperite. he is a good man *and* worþi to haue þat
 prosperite. and who so haþ aduersite he is a wikked
 man. *and* god haþ forsake hym. *and* he is worþi to
 haue þat aduersite. ¶ Þis is þe opinioun of somme
 484 folke. **and* þer of comeþ þat good gessyng. ¶ Fyrste of
 al þing forsakeþ wrecches certys it greueþ me to þink[e]
 ryzt now þe dyuerse sentences þat þe poeple seiþ of
 me. ¶ And þus moche I seye þat þe laste charge of
 488 contrarious fortune is þis. *þat whan þat ony blame is
 laid vpon a caytif. men wenen þat he haþ deserued þat
 he suffreþ. ¶ And I þat am put away from goode men
and despoiled from dignitees *and* defoulid of my name
 492 by gessyng haue suffred torment for my goode dedis.
 ¶ Certys me semeþ þat I se þe felonis couines of
 wikked men abunden in ioie *and* in gladnes. ¶ And
 I se þat euery lorel shapiþ hym to fynde oute newe
 496 fraudes forto accusen goode folke. and I se þat goode
 men ben ouerþrowen for drede of my peril. ¶ and
 euery luxurious *tourmentour* dar don alle felonie vnpunissid
and ben excited þerto by 3iftes. and *imnocent*3
 500 ne ben not oonly despoiled of sykernesse but of defence
and þerfore me list to crien to god in þis manere.

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

The unfortunate lose the good opinion of the world.

[* Text begins again.]

[* fol. 7.]

Boethius laments the loss of his dignities and reputation.

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

247 *Felest þou*—Felistow
ouzt—awht

248 *art þou*—artow

249 *wepest þou*—wepistow
spillest þou—spillestow

252 *answered[e]*—answerede

255 *woode*—wood

257 *wyche*—which

258 *myne house þere*—myn hows ther

259 *desputest of[te]*—desputedest ofte

260 *þan*—thanne

261 *it* and *þan*—both omitted

261, 262 *swiche*—swich

262 *souʒt[e]*—sowhte
 263 *secretys*—secretʒ
 my—MS. me, C. my
 264 *al*—alle
 265 *gerdoun*—gerdouns
 266 *enfourmedist*—conformedest
 267 *mouþe*—mowht
 268 *comunabletes*—comunalitees
 270 *by-felle*—byfille
 271 *in grete wisdomes*—to geten wysdom
 272 *eke*—ek
 275 *comune*—omitted
 y-left—MS. ylefte, C. yleft
 276 *Citizenis*—citesenes
 brynge inne—bryngen in
 278 *þerfore*—therfor
 þilk—thilke
 desiryng—desired
 279 *putt[e] furþe*—putten forth
 280 *þo*—thilke
 282 *putt[e]*—putte
 283 *brouʒt[e]*—ne browhte
 284 *þe*—omitted
 al goodenes—alle goodnesse
 comeþ—comth
 287, 288 *hæþ*—MS. hæpe
 289 *saluacioun*—sauacioun
 290 *þilk*—thilke
 hyʒt[e]—hyhte
 290 *conigaste*—MS. coniugaste
 292 *ofte*—ofte ek
 ʒitte—omitted
 294 *bygon[ne]*—bygunne
 done—don
 295 *couered*—MS. couerede, C. couered
 296 *put*—MS. putte, C. put
 seine—seyn
 297 *myne*—myn
 298 *vnpunysched*—vnpunyssed
 299 *myseses*—myseyes
 300 *drow*—MS. drowe, C. weth drowh
 ʒitte—yit
 wrong—wronge
 301 *rychesse*—richesses
 þe (2)—omitted
 302 *harmed eyþer*—harmyd or amenused owther
 303 *tributis*—tributʒ
 suffred[e]—suffreden
 304 *harme*—harm
 305 *ʒere*—yer
 hys—hise
 305, 306, 307 *corne*—corn
 306 *schold[e] bie*—sholde byen
 308 *But I withstod*—Boece withstood (MS. withstode)
 com—MS. come, C. com
 311 *swiche*—swich
 312 *bouʒt[e]*—bowhte
 bussheþ—bossel
 most[e] ʒeue—moste yeue
 315 *inplitable*—vnplitable
 seyn—sayen
 319 *ouercom*—MS. ouercome, C. ouer com
 320 *counseiller*—consoler
 rychesse—rychesses
 321 *whyche*—which
 322 *wolde*—wolden
 323 *drow*—MS. drowe, C. drowh
 324 *myche*—moche
 326 *punischen*—punisse
 327 *putt[e]*—putte
 328 *yseyn*—MS. yseyne
 329 *gred[e]*—grete
 330 *aughte þe*—owhte be the
 oþer—oothre
 333 *by þe whiche*—by which
 þoruʒ þe—thorw tho
 335 *whiche*—the whiche

one—oon
somtyne—whilom
339 *sumtyne*—whilon
340 *go*—gon
her—hir
341 *wip-uten*—withowte
wolde not—nolden nat
342 *defended[e]*—defendedyn
by—by the
343 *seyne*—seyn
seyntuaries—sentuarye
344 *was*—omitted
comaunded[e]—comaundede
345 *voided[e]*—voidede
certeyne—certeyn
346 *men*—me
merken—marke
347 *hoke of iren*—hoot yren
348 *þe*—omitted
myz[e] *be*—myhte ben
349 *þilk*—thilke
350 *þilk[e]*—thilke
351 *be*—ben
seid—MS. seide, C. seyd
hap—MS. haþe
354, 355 [*Certes*—*asshamyd*]—from C.
356 *auz[e]*—owte
haue had—han had, MS. hadde
357 *axest þou*—axestow
358 *seyne*—seyn
sauen—saue
359 *desirest þou*—desires thow
here—hereen
362 *maked*—MS. maken, C. makyd
363 *demest þou*—demestow
365 *wold*—MS. wolde, C. wold
366 *seyne*—seyn
367 *þat*—omitted
am—I am
368 *be*—ben
369 *it*—it thanne
þan—omitted
371 *þilk*—thilke
372 *her*—hir
hire—hir
þouȝ—thogh
373 *or*—and
seyne—seyn
374 *lieth*—MS. liebe, C. lieth
377 *assent[e]*—assente
381 *schollen*—shellen
382 *and*—and in
385 *speken*—speke
of—*lettres*—C. omits
386 *if*—yif
387 *had*—MS. hade, C. had
388 *myn*—myne
389 *hap*—MS. haþe, C. hath
grete—gret
what—omitted
390 *some*—som
391 *myz[e]* *be*—myhte ben
þan haue—thanne han
392 *hyz[e]*—hyhte
394 *maked*—ymaked
395 *answered[e]*—answerede
396 *had[de]*—hadde
397 *whiche*—which
sorwe—sorw
hap—MS. haþe
witte—wit
398 *schrewed[e]*—shrewede
399 *folies*—felonies
vertues—vertu
400 *had[de]*—han
401 *done*—don
comeþ—comth
402 *lyke to a*—lyk a

404 *syzt*—syhte
 405 *həp*—MS. hape
 406 *innocent*—innocent³
 whiche—which
 408 *wikked[e]*—wykkede
 410 *bloode*—blod
 411 *eke*—ek
 412 *gone*—gon and
 seyne—seyen
 413 *eke*—ek
 414 *seyne*—seyen
 415 *scholde*—sholden
 416 *wel*—wel
 417 *don*—MS. done, C. doon
 seyne—seyen
 418 *þe* (1)—omitted
 419 *slauzter*—slawhtre
 420 *transporten vpon*—transpor vp
 422 *grete*—gret
 defended[e]—deffendede
 423 *seide soþe*—seye soth
 424 *auaunted[e]*—auauntede
 425 *when*—whan
 precious—presious
 429 *in*—for
 430 *vertue*—vertu
 431 *had[de]*—hadde
 432 *seyne*—seyen
 myne—myn
 həp—MS. hape
 433 *witte*—wit
 vncerteyne—vncerteyn
 434 *al*—alle
 submytted[e]—submittedede
 435 *seyne*—seyen
 cheyned[e]—enclinede
 436 *had[de]*—hadde
 438 *wicked*—wykkede
 had[de]—hadde
 441 *almost*—alмест
 442 *þousand*—MS. þousas
 wiþ outen—withowte
 444 *done*—doon
 445 *myzt[e]*—myhte
 446 *ben*—be
 swiche—swich
 447 *myn (both)*—myne
 swiche—whiche
 seyen—sayen
 448 *wolde*—wolden
 449 *some*—som
 beren—baren
 on honde—an hand
 450 *polute*—polut
 451 *sacrelege*—C. *has sorcerie as a gloss to sacrilege*
 453 *al*—alle
 454 *had[de]*—hadde
 byforne—byfor
 455 *drouppedest*—droppedest
 myn—myne
 456 *þilk*—thilke
 457 *seyne*—seyen
 seruen—serue
 god—godde
 459 *helpe*—help
 spirites—spirite
 460 *set*—MS. sette, C. set
 syche—swiche
 [*þou*]—thow
 461 *lyke*—lyk
 462 *house*—hows
 seye—seyen
 463 *myn*—my
 465 *owen*—owne
 of al—from alle
 syche—swich
 467 *philosophie*—philosophre
 feipe—feyth

grete—gret
 468 *had*—MS. hadde, C. had
 473 *myne*—myn
 474 *þere*—ther
 harne—harm
 475 *myche*—moche
 476 *þe[de]sertys*—the desert³
 479 *Glosa*—glose
 480 *good*—MS. goode, C. good
 haue—han
 481 *so*—omitted in C.
 481, 482 *hap*—MS. haþe
 483 *haue*—han
 484 *Fyrste*—fyrst
 485 *al*—alle
 þink[e]—thinke
 488 *ony*—any
 489 *laid*—MS. laide, C. leyd
 hap—MS. haþe
 490 *put*—MS. putte, C. put
 491 *from*—of
 494 *abownden*—habownden
 gladnes—gladnesse
 495 *oute*—owt
 496 *accusen*—accuse
 497 *ben*—beth
 501 *manere*—wise

THE CRUEL CHANGES OF FORTUNE

O STELLIFERI CONDITOR ORBIS.

504 **O** þou maker of þe whele þat bereþ þe sterres. whiche
 þat art fastned to þi *pærdurable* chayere. *and*
 508 turnest þe heuene wiþ a rauyssyng sweighe *and constreine*
 þe sterres to suffren þi lawe. ¶ So þat þe
 mone somtyme schynyng wiþ hir ful hornes metyng
 wiþ alle þe bemes of þe sonne. ¶ Hir broþer hideþ þe
 512 sterres þat ben lasse. *and* somtyme whan þe mone
 pale wiþ hir derke hornes approcheþ þe sonne. leesith
 hir lyztes. ¶ And þat þe euesterre esperus whiche
 þat in þe first[e] tyme of þe nyzt bryngeþ furþe hir
 516 colde arysynges comeþ eft azeynes hir vsed cours. *and*
 is pale by þe morwe at þe rysyng of þe sonne. and is
 þan cleped lucifer. ¶ Þou restreineþ þe day by schorter
 dwelliþg in þe tyme of colde wynter þat makeþ þe
 520 leues to falle. ¶ Þou diuideþ þe swifte tides of þe
 nyzt when þe hote somer is comen. ¶ Þi nyzt attempreþ
 þo variaunt³ sesons of þe 3ere. so þat
 3epherus þe deboneire wynde bringeþ azein in þe first[e]
 524 somer sesoun þe leues þat þe wynde þat hyzt[e] boreas
 hap reft away in autum³pne. þat is to seyne in þe laste
 eende of somer. and þe sedes þat þe sterre þat hyzt *arcturus*
 saw ben waxen hey[e] cornes whan þe sterre
 sirius eschaufeþ hym. ¶ Þere nis no þing vnbounde
 from hys olde lawe ne forleteþ hym of hys *propre* estat.

[The fifthe metur.]

Author of the starry sky,
 Thou, seated on high,
 turnest the spheres, and
 imposest laws upon the
 stars and planets.

22

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 harbinger of
 day, whence his name
 Lucifer.

Thou controllst the
 changing seasons of the
 year.

All nature is bound by thy
 eternal law.

CONTRASTED WITH THE ORDER OF NATURE.

¶ O þou *gouernour* gouernyng alle þinges by certeyne
 ende. why refuseþ þou oonly to gouerne þe werkes of
 528 men by dewe manere. ¶ Whi suffrest þou þat slidyng
 fortune turneþ to grete vtter chaungynges of þinges.
 so þat anoious peyne þat scholde duelly punissh^e felouns
 punissit³ innocent³. ¶ And folk of wikked[e]
 532 maneres sitten in heize chaires. *and* anoienge folk
 treden *and* þat vnryztfully in þe nekkes of holy men.
 ¶ And vertue clere *and* schynyng naturely is hid in
 dirke dirkenesses. *and* þe ryztful man berip þe blame
 536 *and* þe peyne of þe felowne. ¶ Ne þe forsweryng ne

Why, then, leavest thou
 man's actions
 uncontrolled?
 Why should fickle fortune
 be allowed to work such
 mighty changes in the
 world?

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

23

þe fraude couered *and* kembd wiþ a fals colour ne
 a-noyeb not to schrewes. ¶ Þe whiche schrewes whan
 hem lyst to vsen her strengþe þei reioisen hem to
 540 putten vdir hem þe souerayne kynges. whiche þat
 poeple wiþ[outen] noumbre dreden. ¶ O þou what so
 euer þou be þat knyttes[t] alle bondes of þinges loke
 on þise wrecched[e] erþes. we men þat ben nat a
 544 foule party but a faire party of so grete a werke we
 ben turmentid in þe see of fortune. ¶ Þou *gouernour*
 wiþdraw *and* restreyne þe rauyssinge flodes *and* fastne
and forme þise erþes stable wiþ þilke [bonde] wiþ
 548 whiche þou gouernest þe heuene þat is so large.

O thou that bindest the
 disagreeing elements, look
 upon this wretched earth,
 and, as thou dost govern
 the spacious heavens, so let
 the earth be firmly bound.

502 *whele*—whel
 whiche—which
 503 *fastned*—yfastned
 chayere—chayer
 504 *sweighe*—sweyh
 constreinet, MS. *contreuiest*, C. *constreynest*
 506 *hir*—here
 508 *lasse*—lesse
 510 *esperus whiche*—hesperus which
 511 *first[e]*—fyrste
 furþe—forth
 512 *eft*—est
 514 *restreinet*—MS. *restreniest*
 516 *to*—omitted
 518 *atempre[þ]* *þo*—atempreth the
 sesons—sesoun
 gere—yer
 519 *wynde bringeþ*—wynd brengeth
 520 *wynde*—wynd
 hyzt[e]—hihte
 521 *reft*—MS. *refte*, C. *reft*
 seyne—seyne
 522 *hyzt*—hihte
 arcturus—MS. *ariturus*
 523 *saw*—MS. *saweþ*, C. *sawgh*
 hey[e]—hye
 524 *hym*—hem
 þere—ther
 þing—thinge
 525 *from*—fram
 forleteþ hym of—forleetheth þe werke of
 527 *refusest þou*—refowsestow
 529 *to*—*þinges*—so grete entrechaunginges of thynges
 531 *punissitȝ*—punysshe
 wikked[e]—wykkede
 532 *heize*—heere
 533 *in*—oon
 534 *and*—omitted
 536 *Ne þe forsweryng*—Ne forswerynge
 537 *kembd*—MS. *kembde*, C. *kembd*
 541 *wiþ[outen]*—withhowtyn
 542 *knyttes[t]*—knytttest
 543 *wrecched[e]*—wrecchede
 544 *a* (2)—omitted
 545 *þe*—this
 546 *wiþdraw*—MS. *wiþdrawe*, C. *withdraw*
 þe—thei
 547 *forme*—ferme
 [*bonde*]—from C.
 wiþ—by

PHILOSOPHY CONSOLES BOETHIUS,

HIC UBI CONTINUATO DOLORE.

552 **W**han I hadde wiþ a continuel sorwe sobbed or
 broken out þise þinges sche wiþ hir chere peisible
and no þing amoeued. wiþ my compleyntes seide þus.
 whan I say þe *quod* sche sorweful *and* wepyng I wist[e]
 on-one þat þou were a wrecche *and* exiled. but I

[The fyfthe prose.]

Philosophy consoles
Boethius.

wist[e] neuer how fer þine exile was: 3if þi tale ne
hadde schewed it to me. but certys al be þou fer fro þi
556 contre. þou nart *nat put out of it. but þou hast
fayled of þi weye *and* gon amys. ¶ and yif þou hast
leuer forto wene þan þou be put out of þi contre. þan
hast þou put oute þi self raþer þen ony oþer wyzt haþ.

[* fol. 7 b.]

She speaks to him of his
country.

AND PROPOSES TO ADMINISTER REMEDIES.

560 ¶ For no wyzt but þi self ne myzt[e] neuer haue don
þat to þe. ¶ For 3if þou remembre of what contre þou
art born. it nis not gouerned by emperoures. ne by
gouernement of multitude. as weren þe contres of hem
564 of athenes. ¶ But o lorde *and* o kyng *and* þat is god
þat is lorde of þi contree. whiche þat reioiseþ hym of
þe dwellyng of hys Citezenis. *and* not forto putte hem
in exile. Of þe whiche lorde it is a souerayne fredom
568 to be gouerned by þe bridel of hym and obeie to his
iustice. ¶ Hast þou forzeten þilke ryzt olde lawe of þi
Citee. in þe whiche Citee it is ordeyned *and* establised
þat what wyzt þat haþ leuer founden þer izme hys sete
572 or hys house. þen ellys where: he may not be exiled
by no ryzt fro þat place. ¶ For who so þat is contened
in-wiþ þe paleis [*and* the clos] of þilke Citee. þer nis
no drede þat he may deserue to ben exiled. ¶ But
576 who þat letteþ þe wille forto enhabit[e] þere. he forleteþ
also to deserue to ben Citezein of þilke Citee.
¶ So þat I seye þat þe face of þis place ne amoeueþ me
nat so myche as þine owen face. Ne .I. ne axe not
580 raþer þe walles of þi librarie apparailled *and* wrouzt
wiþ yvory *and* wiþ glas þan after þe sete of þi þouzt.
In whiche I putte nat somtyme bookes. but .I. putte
þat þat makeþ bookes worþi of *pris* or *precious* þat is
584 to sein þe sentence of my books. ¶ *And* certainly of
þi *decertes* by-stowed in *commune* good. þou hast seid
soþe but after þe multitude of þi goode dedys. þou hast
seid fewe. *and* of þe vnhonestee or falsnesse of þinges
588 þat ben opposed azeins þe. þou hast remembred þinges
þat *ben* knowe to alle folk. and of þe felonies *and*
fraudes of þine *accusours*. it semeþ þe haue I-touched
it forsoþe ryztfully *and* schortly. ¶ Al myzten þo
592 same þinges bettere *and* more plentiuously be couth
in þe mouþe of þe poeple þat knoweþ al þis. ¶ Þou
hast eke blamed gretly *and* compleyned of þe wrongful
dede of þe senat. ¶ *And* þou hast sorwed for my
596 blame. *and* þou hast wepen for þe damage of þi renoune
þat is appaired. *and* þi laste sorwe eschaufed
azeins fortune *and* compleinest þat gerdouns ne ben not
euenliche 3olde to þe desertes of folk. *and* in þe *lattr*
600 ende of þi woode muse þou priedest þat þilke pees þat
gouerneþ þe heuene scholde gouerne þe erþe ¶ But
for þat many tribulaciouns of *affecciouns* han assailed
þe. *and* sorwe *and* Ire *and* wepyng todrawen þee
604 dyuersely ¶ As þou art now feble of þouzt. myztyer
remedies ne schullen not 3it touchen þe for whiche
we wil[e] vsen somedel lyzter medicines. So þat þilk[e]
passiouns þat ben woxen harde in swellyng by *perturbacioun*
608 folowyng in to þi þouzt mowen woxe esy
and softe to receyuen þe strenkeþ of a more myzty *and*
more egre medicine by an esier touchyng.

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

24

The Commonwealth of
Boethius.

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

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

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

25

Thou hast, said Philosophy,
bewailed the loss of thy
good name, thou hast
complained against
Fortune, and against the
unequal distribution of
rewards and punishments.

Strong medicines are not
proper for thee now,
distracted by grief, anger,
and sadness.
Light medicines must
prepare thee for sharper
remedies.

550 *broken*—*borken*

552 *wist[e]*—*wyste*

553 *on-one*—*anon*

554 *wist[e]*—*wyste*

fer—*ferre*

555 *ne hadde*—nadde
 557 *gon*—MS. gone, C. gon
 558 *leuer*—leuere
 558, 559 *put*—MS. putte, C. put
 559 *hap*—MS. haþe
 560 *myz[e]*—myhte
 haue—han
 don—MS. done, C. don
 562 *born*—MS. borne, C. born
 566 *hys*—hise
 putte—put
 568 *be*—ben
 571 *hap*—MS. haþe
 572 *house*—hows
 574 [*and*—*clos*]—from C.
 576 *wille*—wyl
 enhabit[e]—enhabyte
 578 *seye*—sey
 amoeueþ—moueth
 579 *myche*—mochel
 owen—owne
 ne (2)—omitted
 582 *putte* (*both*)—put
 somtyme—whilom
 585 *decertes*—desertes
 seid—MS. seide, C. seyde
 586 *sobe*—soth
 587 *seid*—MS. seide, C. seyde
 588 *opposed*—aposyd
 599 *knowe*—knowyn
 592 *be couth*—MS. be couthe, C. ben cowth
 596 *wepen*—wopen
 597 *laste*—last
 eschaufed—eschaufede
 598 *not*—omitted
 599 *zolde*—yolden
 602 *many*—manye
 604 *myztyer*—myhtyere
 605 *whiche*—which
 606 *wi[e]*—wol
 lyzter—lyhtere
 þilk[e]—þilke
 607 *harde*—hard
 608 *folowyng*—Flowyng
 woxe—wexen
 610 *esier*—esyere

PHILOSOPHY QUESTIONS BOETHIUS.

CUM PHEBI RADIIS GRAUE CANCRI SIDUS ENESTUAT.

612 **W**han þat þe heuy sterre of þe cancre eschaufþ by
 þe beme of phebus. þat is to seyne whan þat phebus
 þe sonne is in þe signe of þe Cancre. Who so zeueþ
 þan largely hys sedes to þe feldeþ þat refuse to receiuen
 hem. lete hym gon bygyled of trust þat he
 616 hadde to hys corn. to acorns or okes. yif þou wilt
 gadre violettz. ne go þou not to þe purper wode whan
 þe felde chirkyngre agriseþ of colde by þe felnesse of
 þe wynde þat hyzt aquilon ¶ Yif þou desirest or
 620 wolt vsen grapes ne seke þou nat wiþ a glotonus hande
 to streine *and* presse þe stalkes of þe vine in þe first
 somer sesoun. for bachus þe god of wyne hap raþer
 zeuen his ziftes to autumpne þe latter ende of somer.
 624 ¶ God tokeniþ *and* assigneþ *þe tymes. ablyng hem
 to her propre offices. ¶ Ne he ne suffreþ not stoundes
 whiche þat hym self hap deuided *and* constreined to
 be medeled to gidre ¶ And forþi he þat forleteþ
 628 certeyne ordinaunce of doynge by ouerþrowyng wey.
 he ne hap no glade issue or ende of hys werkes.

612 *beme*—beemes
 seyne—seyn

[The sixte metur.]

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

Think not to ingather
 violets in the wintry and
 stormy season.

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

[* fol. 8.]

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

614 *hys*—hise
refuse—refusen
615 after *hem* C. adds [s. corn]
lete hym gon (MS. *gone*)—lat hym gon
616 *or*—of
wilt gadre—wolt gadery
618 *felde*—feeld
felnesse—felnesses
619 *hyzt*—hyhte
620 *hande*—hond
622 *hap*—MS. haþe
625 *her propre*—heere propres
not—nat the
626 *hap*—MS. haþe
627 *be medeled*—ben I-medled
628 *certeyne*—certeyn
629 *hap*—MS. haþe

DISCOVERS THE CAUSE OF HIS DISTEMPER.

PRIMUM IGITUR PATERIS ROGACIONIBUS.

632 **F**irst wolt þou suffre me to touche *and* assaie þe stat
of þi þouzt by a fewe demaundes. so þat I may
vnderstonde what be þe manere of þi curacioun. ¶ Axe
me *quod* .I. atte þi wille what þou wilt. *and* I schal
answere. ¶ Þo saide sche þus. wheþer wenest þou *quod*
sche þat þis worlde be gouerned by foolisshe happes
636 *and* fortunes. or elles wenest þou þat þer be *in* it any
gouernement of resoun. Certes *quod* .I. ne trowe not
in no manere þat so certeyne þinges scholde be moeued
by fortunouse fortune. but I wot wel þat god maker
640 *and* mayster is gouernour of þis werk. Ne neuer nas
zit day þat myzt[e] putte me oute of þe soþenesse of
þat sentence. ¶ So is it *quod* sche. for þe same þing
songe þou a lytel here byforne *and* byweyledest *and*
644 byweptest. þat only men weren put oute of þe cure of
god. ¶ For of alle oþer þinges þou ne doutest nat
þat þei nere gouerned by reson. but how (.i. pape.).
I wondre gretly certes whi þat þou art seek. siþen þou
648 art put in to so holesom a sentence. but lat vs seken
depper. I coniecte þat þere lakkeþ I not what. but
sey me þis. siþen þat þou ne doutest nat þat þis worlde
be gouerned by god ¶ wiþ swycche gouernailes takest
652 þou hede þat it is gouerned. ¶ vnneþ *quod* .I. knowe
.I. þe sentence of þi *questioun*. so þat I ne may nat
zit answeren to þi demaundes. ¶ I nas nat deceiued
quod sche þat þere ne faileþ *sumwhat*. by whiche þe
656 maladie of *perturbacioun* is crept in to þi þouzt. so
as þe strengþe of þe paleys schynyng is open. ¶ But
seye me þis remembreþ þou ouzt what is þe ende of
þi þinges. whider þat þe entencioun of al kynde tendeþ.
660 ¶ I haue herd told it somtyme *quod* .I. but drerynesse
hap dilled my memorie. ¶ Certys *quod* sche
þou wost wel whemes þat alle þinges ben comen *and*
proceded. I wot wel *quod* .I. *and* answered[e] þat
664 god is þe bygynnyng of al. ¶ And how may þis be
quod sche þat siþen þou knowest þe bygynnyng of
þinges. þat þou ne knowest not what is þe endyng of
þinges. but swiche ben þe customes of *perturbaciouns*.
668 *and* þis power þei han. þat þei may moeue a man fro
hys place. þat is to seyne from þe stablenes *and* *perfeccioun*
of hys knowyng. but certys þei may not al
arace hym ne alyene hym in al. ¶ But I wolde þat
672 þou woldest answeren to þis. ¶ Remembreþ þou þat
þou art a man ¶ *Boice*. ¶ Whi scholde I nat remembre
þat *quod* .I. *Philosophie*. ¶ Maiste þou not telle
me þan *quod* sche what þing is a man. ¶ Axest not

[The sixte prose.]

Philosophy proposes to
question Boethius.

P. Is the world governed by
Chance?

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

I shall never swerve from
this opinion.

P. Yes! Thou didst say as
much when thou didst
declare man alone to be
destitute of divine care.

Still thou seemest to labour
under some defect even in
this conviction.

Tell me how the world is
governed.

27

B. I do not thoroughly
comprehend your question.

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

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

B. God is the beginning of
all things.

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

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

Dost thou remember that
thou art a man?

B. Certainly I do.

P. What is man?

B. If you ask me whether I

676 me *quod* I. wheþir þat be a resonable best mortel. I
wot wel *and* I confesse wel þat I am it. ¶ Wistest
þou neuer 3it þat þou were ony oþer þing *quod* she.

BOETHIUS NEEDS LIGHT REMEDIES.

No *quod* .I. now wot I *quod* she oþer cause of þi
680 maladie *and* þat ryzt grete ¶ Þou hast left forto
knowe þi self what þou art. þoru3 whiche I haue pleynelyche
knowen þe cause of þi maladie. or ellis þe
entre of recoueryng of þin hele. ¶ Forwhy for þou
684 art confounded wiþ for3etyng of þi self. forþi sorwest
þou þat þou art exiled of þi *prøpre* goodes. ¶ And
for þou ne wost what is þe ende of þinges. for[þi] demest
[þou] þat felonous *and* wikked men ben my3ty *and* weleful
688 for þou hast for3eten by whiche gouvernement3 þe worlde
is gouerned. ¶ Forþi wenest þou þat þise mutaciouns
of fortune fleten wiþ outen *gouernour*. þise ben grete
causes not oonly to maladie. but certes grete causes to
692 deeb ¶ But I þanke þe auctour *and* þe makere of
heele þat nature haþ not al forleten þe. *and* I haue
g[r]lete norissinges of þi hele. *and* þat is þe soþe sentence
of *gouemaunce* of þe worlde. þat þou byleuest
696 þat þe *gouernynge* of it nis nat subgit ne vnderput
to þe folie *of þise happes auenterouses. but to þe
resoun of god ¶ And þer fore doute þe noþing.
For of þis litel spark þine heet of lijf schal shine. ¶ But
700 for as muche as it is not tyme 3itte of fastere remedies
¶ And þe nature of þou3tes disseiued is þis þat as ofte
as þei casten awaye soþe opyniouns: þei cloþen hem in
fals[e] opyniouns. [of whiche false opyniouns] þe derknesse
704 of *perturbacioun* wexeb vp. þat comfounded þe verray
insy3t. *and* þat derkenes schal .I. say somewhat to
maken þinne *and* wayk by ly3t *and* meenelyche remedies.
so þat after þat þe derknes of desseyuynge
708 desyrynges is don away. þou mow[e] knowe þe schyning
of verray ly3t.

630 *wolt þou*—woltow
stat—estat

633 *atte*—at
wilt—wolt

635 *worlde*—world
foolisse—foolyssh

636 *fortunes*—fortunows

638 *scholde*—sholden

639 *wot*—MS. wote, C. woot

641 *my3t[e] putte*—myhte put

644 *put*—MS. putte

645 *doutest*—dowtedest

646 *how*—owh

647 *seek siben*—syke syn

648 *put*—MS. putte, C. put

649 *depper*—deppere

not what—not nere what

650 *siben*—syn
worlde—world

651 *takest þou*—takestow

658 *seye*—sey
remembrest þou—remenbres thow
ou3t—omitted

659 *al*—alle

660 *herd told*—MS. herde tolde
herd told it—herd yt toold

661 *haþ*—MS. haþe

663 *proceded*—procedeth
answered[e]—answerede

664 *þe*—omitted

al—alle

665 *siben*—syn

am a rational and mortal
creature, I know and
confess I am.

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

28

B. No.

P. Now I know the principal
cause of thy distemper.

Thou hast lost the
knowledge of thyself, thou
knowest not the end of
things, and hast forgotten
how the world is governed.

These are not only great
occasions of disease, but
also causes of death itself.
I thank God that Reason
hath not wholly deserted
thee.

I have some hope of thy
recovery since thou
believest that the world is
under Divine Providence,
for this small spark shall
produce vital heat.

[* fol. 8 b.]

But as this is not the time
for stronger remedies, and
because it is natural to
embrace false opinions so
soon as we have laid aside
the true, from whence
arises a mist that darkens
the understanding, I shall
endeavour therefore to
dissipate these vapours so
that you may perceive the
true light.

668 *fro*—owt of
 669 *seyne from*—seyn fro
 672 *Remembrest pou*—Remenbresthow
 674 *Maiste pou*—Maysthow
 675 *pan*—panne
 ping—thinge
 Axest—Axestow
 677 *Wistest pou*—wystesthow
 678 *ping*—thinge
 680 *hast left*—MS. haste lefte, C. hast left
 681 *knowe*—knowen
 pleynelyche knowen—pleynly fwonde [= founde]
 684 *sorwest pou*—sorwistow
 686 *for[pi] demest [pou]*—For thy demesthow
 687 *wikked*—MS. wilked, C. wykkyd
 688 *worlde*—world
 689 *wenest pou*—wenestow
 690 *outen*—owte
 693 *hab*—MS. haþe
 al—alle
 694 *þi*—thin
 696 *vnderput*—vndyrputte
 697 *to* (2)—omitted
 698 *fore*—for
 noping—nothinge
 699 *spark þine heet*—sparke thin hete
 700 *muche*—meche
 702 *awaye*—away
 703 [*of*—*opyniouns*]—from C.
 705 *insyzt*—insyhte
 say—assaye
 706 *lyzt*—lyhte
 708 *don*—MS. done
 mow[e]—mowe

HE IS NOT TO TAKE HIS LOSSES TO HEART.

29

NUBIBUS ATRIS CONDITA.

[The seuende Metyr.]

ÞE sterres couered wiþ blak[e] cloudes ne mowen
 712 geten a doun no lyzt. 3if þe trouble wynde þat
 hyzt auster stormynge *and* walwyng þe see medleþ þe
 heete þat is to seyne þe boylyng vp from þe botme
 ¶ Þe wawes þat somtyme weren clere as glas *and*
 lyke to þe fair[e] bryzt[e] dayes wiþstant anon þe
 716 syztes of men. by þe filþe *and* ordure þat is resolved.
and þe fletyng streme þat royleþ doun dyuersely fro
 heyze mountaignes is arestid *and* resisted ofte tyme
 by þe encountrynge of a stoon þat is departid *and*
 720 fallen from some roche. ¶ And forþi yif þou wilt
 loken *and* demen soþe wiþ clere lyzt. *and* holde þe
 weye wiþ a ryzt paþe. ¶ Weyue þou ioie. drif fro þe
 drede. fleme þou hope. ne lat no sorwe aprouche. þat is
 724 to sein lat noon of þise four passiouns ouer come þe.
 or blynde þe. for cloudy *and* dirke is þilk pouzt *and*
 bounde with bridles. where as þise þinges regnen.

Black clouds obscure the
 light of the stars.
 If the south wind renders
 the sea tempestuous, the
 waves, fouled with mud,
 will lose their glassy
 clearness.

If thou wouldst see truth by
 the clearest light, pursue
 the path of right.
 Away with joy, fear, hope,
 and sorrow.

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

EXPLICIT LIBER PRIMUS.

710 *blak[e]*—blake
 712 *stormynge*—turnyng
 713 *from*—fro
 714 *somtyme*—whilom
 715 *lyke*—lyk
 fair[e]—*wiþstant* (MS. wiþstante)—fayre cleere dayes *and* brihte withstand
 716 *syztes*—syhtes
 717 *streme*—strem
 718 *heyze*—hy
 720 *from some*—fram som
 wilt—wolt
 721 *soþe*—soth

clere—cleer
holde—holden
 722 *weye*—wey
pape—paath
 724 *come*—comen
 725 *blynde*—blende
bilke—thilke

PHILOSOPHY EXHIBITS TO BOETHIUS THE WILES OF FORTUNE.

INCIPIT LIBER SECUNDUS.

POSTEA [PAU]LISPER CONTICUIT.

728 **A**fter þis she stynte a litel. and after þat she hadde
 gadred by atempre stillenesse myn attencioun she
 seide þus. ¶ As who so myzt[e] seye þus. After þise
 þinges she stynt[e] a lytel. *and* whanne she aperceiued[e]
 by atempre stillenesse þat I was ententif to
 732 herkene hire. she bygan to speke in þis wyse. ¶ Yif
 I *quod* she haue vnderstonden *and* knowe vtterly þe
 causes *and* þe habit of þi maladie. þou languissed *and*
 art defeted for talent *and* desijr of þi raper fortune.
 736 ¶ She þat ilke fortune only þat is chaunged as þou
 finest to þe ward. haþ peruerted þe clerenesse *and* þe
 astat of þi corage. ¶ I vnderstonde þe felefolde
 colour *and* deceites of þilke merueillous monstre fortune.
 740 and how she vseþ ful flatryng familiarite wiþ hem
 þat she enforceþ to bygyle. so longe til þat she confounde
 wiþ vnsuffreable sorwe hem þat she haþ left
 in despeir vnpurueyed. ¶ and if þou remembrest wel
 744 þe kynde þe maners *and* þe desert of þilke fortune. þow
 shalt wel knowe as in hir þou neuer ne haddest ne
 hast ylost any fair þing. But as I trowe I shal not
 gretly trauaile to don þe remembren of þise þinges.
 748 ¶ For þou were wont to hurtlen [*and* despysen] hir
 wiþ manly wordes whan she was blaundissinge *and*
 presente *and* pursewedest hir wiþ sentences þat were
 drawen oute of myne entre. þat is to seyne out of
 752 myn *informacioun* ¶ But no sudeyne *mutacioun* ne
 bytideþ nat wiþ outen a maner chaungyng of curages.
 and so is it byfallen þat þou art departed a litel fro
 þe pees of þi þouzt. but now is tyme þat þou drynke
 756 *and* atast[e] some softe *and* delitable þinges. so þat whan
 þei ben entred wiþ *izme* þe. it mow make weye to
 strengre drynkes of medycynes. ¶ Com nowe furþe
 þerfore þe suasioun of swetnesse Rethoryen. whiche
 760 þat goþ oonly þe ryzt wey whil she forsakeþ not myne
 estatutz. ¶ And wiþ Rethorice com forþe musice a
 damoisel of oure house þat syngþ now lyzter moedes
 or *prolacious* now heuyer. *what ayleþ þe man. what
 764 is it þat haþ cast þe in to murnyng *and* in to wepyng.
 I trow[e] þat þou hast sen some newe þing *and* uncouþe.
 ¶ Þou wenest þat fortune be chaunged azeins
 þe ¶ But þou wenest wrong. yif þou [þat] wene.
 768 Alwey þo ben hire maners. she haþ raper [kept] as to
 þe ward hire *propre* stablenes in þe chaungyng of hyre
 self. ¶ Ryzt swyche was she whan she flatered[e]
 þe. *and* desseiued[e] þe wiþ vneueful lykynges of
 772 false welefulnesse. þou hast now knowen *and* ataynt
 þe doutous or double visage of þilke blynde goddessse
 fortune. ¶ She þat zit couereþ hir *and* wympleþ hir
 to oper folk. haþ shewed hir euerydel to þe. ¶ 3if
 776 þou approuest hir *and* þenkest þat she is good. vse

[The fyrst prose.]

Philosophy exhorts
 Boethius not to torment
 himself on account of his
 losses.
 Thou art, she says, affected
 by the loss of thy former
 fortune.

30

It hath perverted thy
faculties.

I am well acquainted with
all the wiles of that Prodigy
(*i. e.* Fortune).

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

Thou wert once proof
against her allurements.

But sudden change works a
 great alteration in the
 minds of men, hence it is
 that thou art departed from
 thy usual peace of mind.
 But with some gentle
 emollients I shall prepare
 thee for stronger
 medicines.
 Approach then, Rhetoric,
 with thy persuasive
 charms, and therewith let
 Music also draw near.

[* fol. 9.]

31

Thou thinkest that Fortune
 is changed towards thee.
 But thou art deceived.
 In this misadventure of
 thine she hath preserved
 her constancy in changing.

You have seen the double
face of this blind divinity.

hir maners *and* pleyne þe nat. ¶ And if þou agrisest
 hir fals[e] trecherie. dispise *and* cast aweye hir þat
 pleyeþ so harmefully. for she þat is now cause of so
 780 myche sorwe to þe. sholde be to þe cause of pees *and*
 [of] ioie. ¶ she haþ forsaken þe forsoþe. þe whiche
 þat neuer man may be syker þat she ne shal forsake
 hym. *Glose*. ¶ But nabeles some bookes han þe text
 784 þus. For soþe she haþ forsaken þe ne þer nis no man
 syker þat she ne haþ not forsaken. ¶ Holdest þou
 þan þilke welefulnesse *preciousse* to þe þat shal passen.
and is *present* fortune derworþi to þe. whiche þat nis
 788 not feiþful forto dwelle. *and* whan she goþ aweye þat
 she bryngeþ a wyzt in sorwe ¶ For syn she may nat
 be wiþholden at a mans wille. she makeþ hym a wrecche
 when she departeþ fro hym. ¶ What oþer þing is
 792 flitting fortune but a manere shewyng of wrychednesse
 þat is to comen. ne it ne suffriþ nat oo[n]ly to loken
 of þing þat is *present* byforne þe eyen of man. but
 wisdom lokeþ *and* mesureþ þe ende of þinges. *and* þe
 796 same chaungyng from one to an oþer. þat is to seyne
 fro aduersite to *prosperite* makeþ þat þe manaces of
 fortune ne ben not forto dreden. ne þe flatrynges of
 hir to ben desired. ¶ Þus atte þe last it byhoueþ þe
 800 to suffren wiþ euene wille in pacience al þat is don
 inwiþ þe floor of fortune. þat is to seyne in þis worlde.

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

Is that happiness which is
 so transient?

Is the attendance of
 Fortune so dear to thee,
 whose stay is so uncertain,
 and whose removal causes
 such grief?

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

32

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

PHILOSOPHY EXPOSTULATES WITH BOETHIUS.

¶ Syþen þou hast oones put þi nekke vnder þe zokke
 of hir. for if þou wilt write a lawe of wendyng *and* of
 804 dwellyng to fortune whiche þat þou hast chosen frely
 to be þi lady ¶ Art þou nat wrongful in þat *and*
 makest fortune wroþe *and* aspere by þin inpacience.
and zit þou mayst not chaungen hir. ¶ Yif þou *committest*
 808 [*and*] bitakest þi sayles to þe wynde. þou shalt
 be shouen not þider þat þou woldest(:) but whider þat
 þe wynde shoueþ þe ¶ Yif þou castest þi seedes in þe
 felde þou sholdest haue in mynde þat þe zeres ben
 812 oþer while plenteuous *and* oþer while bareyne. ¶ Þou
 hast bytaken þiself to þe gouernaunce of fortune.
and forþi it byhoueþ þe to ben obeisaunt to þe manere
 of þi lady. and enforcest þou þe to aresten or wiþstonden
 816 þe swyftnesse *and* þe sweyes of hir *toumyng*
 whele. ¶ O þou fool of alle mortel fooles if fortune
 bygan to dwelle stable. she cesed[e] þan to ben fortune.

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

Impatience will only
 embitter your loss.

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

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

Would you stop the rolling
 of her wheel?

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

727 *she* (2)—I

729 *myzt[e] seye*—myhte seyn

730 *stynt[e]*—stynte

732 *hire*—here

733 *knowe vtterly*—knowen owtrely

734 *languissed*—languyssest

737 *haþ*—MS. haþe

738 *astat*—estat

felefolde—feelefold

739 *colour*—colours

deceites (MS. decrites)—deceytes

merueillous—meruayles

742 *haþ*—MS. haþe

743 *if*—yif

746 *any* (MS. my)—any

þing—thinge

747 *trauaile*—travaylen

don—do

remembren of—remenbre on

748 [*and despysen*]*—*from C.

749 *was*—omitted

750 *were*—weren

751 *myne*—myn

seyne—sayn
 752 *sudeyne*—sodeyn
 753 *outen*—owte
 757 *inne*—in
 mow—*weye*—mowe maken way
 758 *strenger*—strengere
 Com nowe furbe—MS. Come; C. Com now forth
 760 *gop*—MS. gope
 761 *com*—MS. come, C. com
 762 *house*—hows
 lyzter—lyhtere
 763 *prolaciouns*—probasyons
 heuyer—heuyere
 aylep—eyleth
 765 *trow[e]*—trowe
 sen—MS. sene, C. seyn
 some—som
 ping—thinge
 uncoupe—vnkowth
 766 *azeins*—ayein
 767 *wenest*—weenes
 [*pat*]—C. that
 768 *hap*—MS. hape
 [*kept*]—from C.
 769 *stables in þe*—stabylnesse standeth in the
 770 *swyche*—swich
 771 *vnleueful*—vnlefful
 775 *hap*—MS. had, C. hat
 776 *good*—MS. goode, C. god
 777 *agrisest*—MS. agrised, C. agrysyst
 778 *fals[e]*—false
 780 *myche*—mochel
 781 [*of*]—from C.
 hap—MS. hape
 783 *text*—texte
 784 *hap*—MS. hape
 785 *forsaken*—forsake
 Holdest þou—holdestow
 786 *þan*—thanne
 preciouse—presyes
 787 *derworþi*—dereworthe
 whiche—which
 788 *feipful*—feythfulle
 gop—MS. gope
 aweye—away
 790 *mans*—mannys
 791 *when*—wan
 ping—thinge
 793 *suffriþ*—suffiseth
 794 *of ping*—on thyng
 byforne—MS. byforne byforne
 man—a man
 795 *mesureþ*—amesureth
 796 *from one*—fram oon
 seyne—seyn
 797 *fro*—from
 to—into
 799 *atte þe last*—at the laste
 801 *seyne*—seyn
 worlde—world
 802 *Syþen*—Syn
 þokke—yoke
 803 *if*—yif
 write—wryten
 804 *whiche*—which
 805 *lady*—ladye
 Art þou—Artow
 806 *wrope*—wroth
 þin—thine
 807 *chaungen*—chaunge
 808 [*and*]—from C.
 809 *þider*—thedyr
 whider—whedyr
 811 *haue*—han
 814 *manere*—maneres
 815 *and*—omitted
 wiþstonden—withholden
 816 *sweyes*—swey3

THE INCONSTANCY OF FORTUNE.

HEC CUM SUPERBA.

820 **W**han fortune wiþ a proude ryzt hande haþ turnid
 hir chaungyng stoundes she fareþ lyke þe maners
 of þe boillyng eurippe. *Glose.* Eurippe is an arme of
 þe see þat ebbith *and* flowiþ. *and* somtyme þe streme
 824 is on one syde *and* somtyme on þat oþer. *Texte* ¶ She
 cruel fortune kasteþ adoune kynges þat somtyme weren
 ydred. *and* she deceiuable enhauzseth vp þe humble
 chere of hym þat is discomfited. *and* she neyþer hereþ
 ne reccheþ of wrecched[e] wepynges. *and* she is so harde
 828 þat she lauzeþ *and* scorneþ þe wepyng of hem þe whiche
 she haþ makid wepe wiþ hir free wille. ¶ Þus she
 pleyeþ *and* þus she præueþ hir strengþe *and* sheweþ a
 grete wondre to alle hir seruau^{nt}z. ¶ Yif þat a wyzt
 832 is seyn weleful *and* ouerþrowe in an houre.

819 *proude*—prowd*hande*—hand*haþ*—MS. haþe820 *lyke*—lik821 *arme*—arm822 *streme*—strem823 *one*—o821 *adoune*—adown*somtyme*—whilom825 *ydred* (MS. *ydredde*)—ydrad*humble*—vmble827 *reccheþ*—rekkeþ*wrecched[e]*—wrecchede*harde*—hard828 *lauzeþ*—lyssheth*wepyng*—wepynges830 *strengþe*—strengthes[The fyrst *metur.*]

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

She hurls kings from their
 thrones, and exalts the
 captive.

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

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

PROSPERITY DOES NOT CONSTITUTE FELICITY.

VELLEM AUTEM PAUCA.

Certis I wolde plete wiþ þee a fewe þinges vsynge
 þe wordes of fortune tak heede now þi self. yif þat
 she axeþ ryzt. *¶ O þou man wher fore makest þou
 836 me guilty by þine euerydayes pleynynges. what wronges
 haue I don þe. what goodes haue I byreft þe þat weren
 þine. stryf or plete wiþ me by fore what iuge þat þou
 wilt of þe possessioun of rycchesse or of dignites ¶ And
 840 yif þou maist shewe me þat euer any mortal man haþ
 receyued any of þese þinges to ben his in *prõpre*. þan
 wol I graunt[e] frely þat [alle] þilke þinges weren þine
 whiche þat þou axest. ¶ Whan þat nature brouzt[e] þe
 844 forþe out of þi moder wombe. I receyued[e] þe naked
and nedy of al þing. *and* I norysshed[e] þe wiþ my
 rychesse. *and* was redy *and* ententif þoruz my fauour to
 sustene þe. ¶ And þat makeþ þe now *izpaciënt* azeins me.
 848 *and* I envirounde þe wiþ al þe habundaunce *and*
 shynyng of al goodes þat ben in my ryzt. ¶ Now it
 lykeþ me to wiþ drawe myne hande. þou hast had grace
 as he þat haþ vsed of foreyne goodes. þou hast no ryzt to
 852 pleyne þe. as þouz þou haddest vtterly lorn alle þi
 þinges. whi pleyneþ þou þan. I haue don þe no wrong.
 Ricches honoures *and* swyche oþer þinges ben of my
 ryzt. ¶ My seruau^{nt}es knowen me for hir lady. þei
 856 comen wiþ me *and* departen whan I wende. I dar wel
 affermen hardyly. þat yif þo þinges of whiche þou
 pleyneþ þat þou hast forlorn hadde ben þine. þou ne

[The secunde *prose.*]

Philosophy expostulates
 with Boethius in the name
 of Fortune.

[* fol. 9 b.]

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

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

You came naked into the
 world, and I cherished you
 and encompassed 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.

860 haddeſt not lorn hem. ¶ ſhal I þan only be defended
to vse my ryzt. ¶ Certis it is leueful to þe heuene to
make clere dayes. *and* after þat to keuere þe ſame dayes
wiþ derke nyztes. ¶ Þe erþe haþ eke leue to apparaile
864 þe viſage of þe erþe now *wiþ* floures *and* now wiþ
fruyt. *and* to confoude hem ſomtyme wiþ raynes *and*
wiþ coldes. ¶ Þe ſee haþ eke hys ryzt to be ſomtyme
calme *and* blaundyſhing wiþ ſmoþe water. *and*
ſomtyme to be horrible wiþ wawes *and* wiþ tempeſtes.
868 ¶ But þe couetyſe of men þat may not be ſtaunched
ſhal it bynde me to be ſtedfaſt. ſyn þat ſtedfaſtneſſe
is vnkouþ to my maneres. ¶ Swyche is my ſtrengþe.
and þis pley. I pley[e] *continuely*. I tourne þe whirlyng
872 whele wiþ þe tournyng cercle ¶ I am glade to chaunge
þe loweſt to þe heyeſte. *and* þe heyeſt to þe loweſte.

BE SUBJECT TO FORTUNE'S CHANGES.

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

833 *plete*—pleten

834 *tak*—MS. take, C. tak

835 *makeſt þou*—makes thow

836 *wronges*—wronge

837 *don*—MS. done, C. don

byreft—MS. byrefte, C. byreft

838 *ſtryf*—MS. ſtryue, C. ſtryf

plete—pleten

by fore—by forn

839 *wilt*—wolt

ryccheſſe—rychesses

840 *shewe*—shewyn

euer—euere

haþ—MS. haþe

841 *þeſe*—tho

his—hiſe

842 *graunt*[e]—graunte

[*alle*]—from C.

845 *al þing*—alle thinges

noryſſhed[e]—noryſſede

846 *rycheſſe*—rychesses

848, 849 *al*—alle

848 *habundaunce*—aboundaunce

850 *wiþ*—*hande*—withdrawen myn hand

had—MS. hadde, C. had

851 *haþ*—MS. haþe

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

The sea sometimes appears
calm, and at other times
terrifies us with its
tempestuous waves.

Shall I be bound to
constancy by the
covetousness of men?

I turn my rolling wheel and
amuse myself with exalting
what was low, and bringing
down what was high.

Ascend if you will, but
come down when my sport
requires it.
Know you not the history of
Crœsus and of Paulus
Æmilius?

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

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

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

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

- 852 *vtterly*—outruly
lorn—MS. lorne, C. for lorn.
853 *don*—MS. done, C. don
854 *Ricches*—Rychesses
858 *forlorn*—MS. forlorne, C. forlorn
859 *lorn*—MS. lorne, C. lorn
860 *vse*—vsen
861 *keuere þe*—coeueryn tho
862 *derke*—dirk
erþe—yer
hap—MS. haþe
864 *confounde*—confownden
865 *hap*—MS. haþe
866 *calme*—kalm
867 (2nd) *wip*—omitted
869 *stedfast*—stidefast
stedfastnesse—stidefastnesse
870 *vnkouþ*—MS. vnkouþe, C. vnkowth
Swyche—Swych
871 *pley[e]*—pleye
872 *whele*—wheel
glade—glad
chaunge—chaungyn
874 *worþe*—worth
wilt—wolt
876 *doun*—adoun
whanne—wan
pleye—pley
Wost þou—wistesthow
877 *kyng* (1)—the kyng
lyndens—lydyens
878 *byforne*—byform
880 *reyne descended[e]*—rayn dessendede
from—fro
881 *rescowed[e]*—rescowede
882 *take*—takyn
885 *an*—a
886 *þe*—omitted
887 *seyne*—seyn
890 *tunnes*—tonnes
891 *harme*—harm
892 *hast þou*—hasthow
893 *seyne*—seyn
rycchesse—rychesses
894 *I be nat*—I ne be nat al
896 *better*—betere
898 *lyue*—lyuen
þine—thin

THE COVETOUS ARE EVER DISCONTENTED.

SI QUANTAS RAPIDIS.

900 **Þ** Ou3 plentee þat is goddesse of rycches hielde adoun
wip ful horn. *and* wipdraweþ nat hir hand. ¶ As
many recches as þe see turneþ vpwardes sandes when it
is moeued wip rauysshing blastes. or ellys as many
rycches as þer shynen bryzt[e] sterres on heuene on þe
904 sterry nyzt. 3it for al þat mankynde nolde not cesce to
wope wrecched[e] pleyntes. ¶ And al be it so *þat
god receyueþ gladly her *prayers* *and* 3eueþ hem as ful
large mucche golde *and* appaileþ coueytous folk wip
908 noble or clere honours. 3it semeþ hem haue I-gete noþing.
but alwey her cruel ravyne deuourynge al þat þei
han geten shewip oþer gapinges. þat is to seye gapen
and desiren 3it after moo rycchesse. ¶ What brideles
912 myzten wipholde to any certeyne ende þe desordene
coueitise of men ¶ Whan euere þe raþer þat it fletip in
large ziftis: þe more ay brenneþ in hem þe þrest of
hauyng. ¶ Certis he þat quakyng *and* dredeful weneþ
916 hym seluen nedy. he ne lyueþ neuere mo ryche.

[the secunde metur.]

Though Plenty, from her
teeming horn, poured down
as many riches on the
world as there are sands on
the sea-shore, or stars in
heaven, mankind would not
cease to complain.

36

[* fol. 10.]

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

What rein can restrain
unbounded avarice?

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

899 *rycches*—rychesses
 901 *recches*—rychesses
vpwardes—vpward
 902 *rauysshing*—rauysssynge
 903 *rycches*—rychesses
bryz[e]—bryhte
on (1)—in
 904 *nyzt*—nyhtes
 905 *wope wrecched[e]*—wepe wrecchede
 906 *her*—hir
ful—fool
 907 *muhe*—meche
folk—men
 908 *haue*—hauen
l-gete—l-getyn
 909 *her*—hir
 910 *seye*—seyne
 911 *rychesse*—rychesses
 912 *wipholde*—wytholden
certeyne—certeyn
 914 *prest*—thurst
 915 *dredeful*—dredful
 916 *lyueþ*—leueth

BOETHIUS IS NOT UNHAPPY.

HIIS IGITUR SI PRO SE.

920 **D**erfore yif þat fortune spake wiþ þe for hir self in
 þis manere. For soþe þou ne haddest [nat] what
 þou myztest answer. and if þou hast any þing wherwiþ.
 þou mayist ryztfully tellen þi compleynt. ¶ It
 byhoueþ þe to shewen it. *and* .i. wol zeue þe space to
 tellen it. ¶ Certeynely *quod* I þan þise ben faire
 þinges *and* enoyntid wiþ hony swetnesse of rethorike
 924 *and* musike. *and* only while þei ben herd þei ben
 deliciouse. ¶ But to wrecches is a deppere felyng of
 harme. þis is to seyn þat wrecches felen þe harmes þat
 þei suffren more greuouly þan þe remedies or þe delites
 928 of þise wordes mowe gladen or comforten hem. so þat
 whan þise þinges stynten forto soun[e] in eres. þe sorwe
 þat is inset greueþ þe þouzt. Ryzt so is it *quod* she.
 ¶ For þise ne ben zit none remedies of þi maladie. but
 932 þei ben a manere norissinges of þi sorwe zit rebel
 azeyne þi curacioun. ¶ For whan þat tyme is. I shal
 moue swiche þinges þat percen hem self depe. ¶ But
 napeles þat þou shalt not wilne to leten þi self a
 936 wrecche. ¶ Hast þou forzeten þe *noumbre* *and* þe
 manere of þi welefulnesse. I holde me stille how þat
 þe souerayn men of þe Citee token þe in cure *and*
 keypyng whan þou were orphelyn of fadir *and* modir.
 940 *and* were chosen *in* affinite of princes of þe Citee.
 ¶ And þou bygume rapen to ben leef *and* deere þan
 forto ben a neyþbour. þe whiche þing is þe most precieuse
 kynde of any *propinquitee* or *aliaunce* þat may
 944 ben. ¶ Who is it þat ne seide þou nere ryzt weleful
 wiþ so grete a nobley of þi fadres in lawe. ¶ *And* wiþ
 þe chastite of þi wijf. *and* wiþ þe oportunitie *and*
 948 noblesse of þi masculyn children. þat is to seyne þi
 sones *and* ouer al þis me lyst to passe of comune þinges.
 ¶ How þou haddest in þi þouzt dignitees þat weren
 warned to olde men. but it deliteþ me to comen now to
 þe singuler vphepyng of þi welefulnesse. ¶ Yif any
 952 fruyt of mortal þinges may han any weyhte or price of
 welefulnesse. ¶ Myztest þou euere forzeten for any
 charge of harme þat myzt[e] byfallen. þe remembraunce
 of þilke day þat þou sey[e] þi two sones maked conseillers.
 956 *and* ylad to gidre from þin house vndir so gret

[The thrydde prose.]

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

B. What you have said is
 very specious, but such
 discourses are only sweet
 while they strike our ears.
 They cannot efface the
 deep impressions that
 misery has made in the
 heart.

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

When time serves, I will
 administer those things
 that shall reach the seat of
 your disease.
 But you are not among the
 number of the wretched.
 I shall not speak of your
 happiness in being
 provided for (in your
 orphanage) by the chief
 men of the city; nor of your
 noble alliance with Festus
 and Symmachus;

nor of your virtuous wife,
 and manly sons.

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

assemble of senatours. *and* vndir þe blyþenesse of poeple.
and whan þou say[e] hem sette in þe court in her
 chaieres of dignites. ¶ Þou rethorien or *pronouncere*
 960 of kynges *preysinges*. deseruedest glorie of wit *and* of
 eloquence. whan þou sitting bytwix þi two sones conseillers
 in þe place þat hyzt Circo. *and* fulfildest þe
 abydyng of multitude of poeple þat was sprad about þe
 964 wiþ large *praysynge* *and* laude as men synge in victories.
 þo 3aue þou wordes of fortune as I trowe. þat
 is to seyne. þo feffedest þou fortune wiþ glosynge
 wordes *and* desseiuedest hir. whan she accoi[e]d þe
 968 *and* norsshed[e] þe as hir owen delices. ¶ Þou hast
 had of fortune a 3ifte þat is to seyn swiche gerdoun
 þat she neu[er]e 3af to *præue* man ¶ Wilt þou þerfore
 leye a rekenyng wiþ fortune. she haþ now twynkeled
 972 first vpon þe wiþ a wykked eye. ¶ Yif þou considere
 þe *noumbre* *and* þe manere of þi blysses. *and* of þi
 sorwes. *þou maist nat forsake þat þou nart 3it blysful.

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

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

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

[* fol. 10 b.]

ADVERSITY IS BUT TRANSIENT.

For if þou þerfore wenest þi self nat weleful for þinges
 976 þat þo semeden ioyful ben passed. ¶ Þer nis nat whi
 þou sholdest wene þi self a wrecche. for þinges þat now
 semen soory passen also. ¶ Art þou now comen firste
 a sodeyne gest in to þe shadowe or tabernacle of þis
 980 lijf. or trowest þou þat any stedfastnesse be in mannis
 þinges. ¶ Whan ofte a swifte houre dissolueþ þe same
 man. þat is to seyne whan þe soule departiþ fro þe
 body. For al þou3 þat yelde is þer any feiþ þat fortunous
 984 þinges willen dwelle. 3it nabeles þe last[e] day
 of a *maznis* lijf is a *manere* deep to fortune. *and* also
 to þilke þat haþ dwelt. *and* þerfore what wenist þou
 þar recche yif þou forlete hir *in* *deynge* or ellys þat she
 988 fortune forlete þe *in* fleenge away.

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?

918 [*nat*—from C.

919 *if*—yif

920 *mayist*—mayst
tellen—defendyn

921 *3eue*—yeuyn

922 *þan*—thanne
ben—bet (= beth)

923 *swetnesse*—swetenesse

924 *while*—whil
herd—MS. herde

926 *harme*—harm

928 *mowe*—mowen

929 *soun[e]*—sowne

930 *inset*—MS. insette, C. inset

932 *sorwe*—sorwes

933 *azeyne*—ayein

934 *moue swiche*—moeue swych

938 *souerayn*—souerane

943 *ney3bour*—neysshebour

944 *nere*—were

945 *nobley*—nobleye
fadres—fadyr-is

947 *seyne*—seyn

948 *lyst*—lyste
passe of—passen the

949 *þou3t*—yowthe

950 *warned*—werned

952 *fruyt*—frute
price—pris

953 *My3test þow*—myhtes-thow

954 *harme*—harm
my3t[e] byfallen—myhte befalle

955 *sey[e]*—saye

956 *from*—fro

gret—MS. grete, C. gret
 958 *say[e]*—saye
sette—set
her—heere
 961 *bytwix*—bytwyen
 962 *hyzt*—hihte
 963 *of(1)*—of the
about—abowten
 964 *wiþ*—*wiþh* so
 965 *zaue*—MS. þan, C. yaue
of—to
 966 *seyne*—seyn
 967 *accoied[e]*—acoyede
 968 *norsshed[e]*—noryssede
owen—owne
pou—*of*—thow bar away of
 969 *had*—MS. hadde
swiche—swich
 970 *preue*—pryue
 971 *leye*—lye
hap—MS. haþe
 972 *wykked*—wyckede
 973 *blysses*—blysse
 974 *forsake*—forsakyn
nart—art
blysful—blysseful
 978 *soory*—sorye
firste—fyrst
 979 *sodeyne*—sodeyn
shadowe—shadwe
 980 *stedfastnesse*—stedefastnesse
 981 *swifte*—swyft
dissolueþ—dyssoluede
 983 *al þouþ þat*—al þat though
fortunous—fortune
 984 *willen dwelle*—wolen dwellyn
last[e]—laste
 986 *hap*—MS. haþe
wenist þou—weenestow
 987 *þar recche*—dar recke
 988 *away*—away

MANY BLESSINGS STILL REMAIN.

39

CUM PRIMO POLO.

[The .iij. Metur.]

Whan phebus þe sonne bygynneþ to spreden his clerenesse
wiþ rosene chariettes. þan þe sterre ydimmyd
 paleþ hir white cheres. by þe flamus of þe *some* þat
 992 ouer comeþ þe sterre lyzt. ¶ Þis is to seyn whan þe
 sonne is risen þe day sterre wexiþ pale *and* lesiþ hir
 lyzt for þe grete bryztnesse of þe sonne. ¶ Whan þe
 wode wexeþ redy of rosene floures in þe first somer
 996 sesoun þoruþ þe breþe of þe wynde Zepirus þat wexeþ
 warme. ¶ Yif þe cloudy wynde auster blowe felliche.
 þan goþ away þe fayrnesse of þornes. Ofte þe see is
 clere *and* calme wiþoute moeuyng floodes. And ofte
 1000 þe horrible wynde aquilon moeueþ boylyng tempestes
and ouer whelweþ þe see. ¶ Yif þe forme of þis worlde
 is so [zeelde] stable. *and* yif it *tourniþ* by so many
 entrechaungynges. wilt þou þan trusten in þe trublyng
 1004 fortunes of men. wilt þou trowen in flittyng godes.
 It is certeyne *and* establised by lawe *perdurable* þat no
 þing þat is engendred nys stedfast no stable.

The stars pale before 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.

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

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

MUCH TO BE THANKFUL FOR.

TUNC EGO UERA INQUAM.

1008 **Þ** Anne seide I þus. O norice of alle uertues þou
 seist ful soþe. ¶ Ne I may nat forsake þe ryzt[e]
 swifte cours of my prosperitee. þat is to seine. þat
 prosperitee ne be comen to me wondir swiftly *and*
 1012 soone. but þis is a þing þat gretly smertiþ me when it
 remembreþ me. ¶ For in alle aduersitees of fortune þe
 most vnsele kynde of contrariouse fortune is to han
 ben weleful. ¶ But þat þou *quod* she abaist þus þe
 1016 tourment of þi fals[e] opinioun þat maist þou not ryztfully
 blamen ne aretten to þinges. as who seiþ for þou
 hast zitte many habundaunces of þinges. ¶ *Textus*.
 For al be it so þat þe ydel name of auenterouse welefulnesse
 moeueþ þe now. it is leueful þat þou rekene
 1020 *with* me of how many[e] þinges þou hast zit plentee.
 ¶ And þerfore yif þat þilke þing þat þou haddest for
 most *precious* in alle þi rycchesse of fortune be kept
 to þe by þe grace of god vnwemmed *and* vndefouled.
 1024 Mayst þou þan pleyne ryztfully vpon þe myschief of fortune.
 syn þou hast zit þi best[e] þinges. ¶ Certys zit
 lyueþ in goode poynt þilke *precious honour* of mankynde.
 ¶ Symachus þi wyues fadir whiche þat is a
 1028 man maked al of sapience *and* of vertue. þe whiche
 man þou woldest b[i]en redely wiþ þe pris of þin owen
 lijf. he byweyleþ þe wronges þat men don to þee. *and*
 not for hym self. for he liueþ in sykernesse of any
 1032 sentence put azeins him. ¶ And zit lyueþ þi wif þat
 is attempre of witte *and* passyng oþer women in clenness
 of chastitee. and for I wol closen shortly her bountes
 she is lyke to hir fadir. I telle þe welle þat she lyueþ
 1036 loop of hir life. *and* kepiþ to þee oonly hir goost. *and*
 is al maat *and* ouer-comen by wepyng *and* sorwe for
 desire of þe ¶ In þe whiche þing only I mot graunten
 þat þi welefulnesse is amenused. ¶ What shal I seyn
 1040 eke of þi two sones conseillours of whiche as of children
 of hir age þer shineþ *þe lyknesse of þe witte of
 hir fadir *and* of hir eldefadir. and siþen þe souereyn
 cure of alle mortel folke is to sauen hir owen lyues.

[The ferthe prose.]

B. I cannot deny my sudden and early prosperity.

It is the remembrance of former happiness that adds most to man's infelicity. P. Recollect that you have yet much affluence.

40

What you esteemed most precious in your happy days, you still retain, and ought therefore not to complain.

Symachus, dear to you as life, is safe and in health.

Your wife Rusticiana is also alive, and bewails her separation from you.

Why need I mention your two sons, in whom so much of the wit and spirit of their sire and grandsire doth shine?

[* fol. 11.]

And since it is the chief care of man to preserve life; you are still most happy in the possession of blessings which all men value more than life.

THE CONDITION OF HUMAN BLISS.

1044 ¶ O how weleful art þou þou3 þou knowe þi goodes.
 ¶ But zitte ben þer þinges dwellyng to þe wardes þat no
 man douteþ þat þei ne ben more derworþe to þe þen
 1048 þine owen lijf. ¶ And forþi drie þi teres for zitte nys
 nat eueriche fortune al hateful to þe warde. ne ouer
 greet tempest haþ nat zit fallen vpon þe. whan þat þin
 ances cliue fast[e] þat neiþer wole suffre þe comfort of þis
 tyme *present*. ne þe hope of tyme comyng to passen
 1052 ne to fallen. ¶ And I *preie quod* I þat fast[e] mot[en]

41

Dry up thy tears, thou hast still present comfort and hope of future felicity.

B. I hope these will never

1056 bei holden. ¶ For whiles þat þei halden. how so euere
 þat þinges ben. I shal wel fleten furþe and eschapen.
 ¶ But þou mayst wel seen how greet[e] apparailles *and*
 1060 aray þat me lakkeþ þat ben passed away fro me. ¶ I
 haue *sum*what auauanced *and* forþered þe *quod* she. if
 þat þou anoie nat or forþenke nat of al þi fortune. As
 1064 who seiþ. ¶ I haue somewhat comforted þe so þat þou
 tempest nat þe þus wiþ al þi fortune. syn þou hast
 3it þi best[e] þinges. ¶ But I may nat suffre þin
 delices. þat pleinst so wepyng. *and* anguissous for þat
 1068 oþer lakkeþ somewhat to þi welefulnesse. ¶ For what
 man is so sad or of so *perfit* welefulnesse. þat he ne
 stryueþ or pleyneþ on some half azeine þe qualitee of
 his estat. ¶ For whi ful anguissous þing is þe condicioun
 of mans goodes. ¶ For eyþer it comeþ al to
 gidre to a wyzt. or ellys it lasteþ not *perpetuely*.

HAPPINESS ARISES FROM CONTENTMENT.

¶ For som man haþ grete rycchesse. but he is asshamed
 of hys vngentil lynage. *and* som man is renommed
 of noblesse of kynrede. but he is enclosed in so
 1072 grete angre for nede of þinges. þat hym were leuer þat
 he were vnknowe. and som man habundeþ boþe *in*
 rycchesse *and* noblesse. but 3it he bywaileþ hys chast[e]
 1076 lijf. for he haþ no wijf. ¶ and som man is wel *and*
 selily married but he haþ no children. *and* norissheþ his
 ricchesse to þe heires of straunge folk. ¶ And som
 man is gladdened wiþ children. but he wepiþ ful sory for
 1080 þe trespas of his son or of his douztir. ¶ and for þis
 þer accordeþ no wyzt lyztly to þe condicioun of his fortune.
 for alwey to euery man þere is *in* mest somewhat
 þat vnassaieþ he ne wot not or ellys he dredip þat he
 haþ assaied. ¶ *And* adde þis also þat euery weleful
 1084 man haþ a wel delicat felyng. ¶ So þat but yif alle
 þinges fallen at hys owen wille for he inpacient or is
 nat vsed to han none aduersitee. an-oone he is þrowe
 1088 adoüne for euery lytel þing. ¶ And ful lytel þinges
 ben þo þat wiþdrawen þe *some* or þe *perfeccioun* of
 blisfulnesse fro hem þat ben most fortunat. ¶ How
 many men trowest þou wolde demen hem self to ben
 almost in heuene yif þei myzten atteyne to þe leest[e]
 1092 *partie* of þe remenaunt of þi fortune. ¶ Þis same place
 þat þou clepist exil is contre to hem þat enhabiten
 here. *and* forþi. Noþing wrecched. but whan þou
 wenest it ¶ As who seiþ. þou3 þi self ne no wyzt
 1096 ellys nys no wrecche but whan he weneþ hym self a
 wrecche by reputacioun of his corage.

- 1008 *sobe*—soth
Ne I may—Ne I ne may
- 1009 *seine*—seyn
- 1011 *a*—omitted
gretly—gretely
- 1012 *aduersitees*—aduersyte
- 1013 *most*—mooste
- 1014 *abaist*—abyest
- 1015 *tourment*—torment3
fals[e]—false
- 1016 *seip*—MS. seiþe, C. seyh
- 1017 *zitte*—yit
- 1019 *leueful*—leefful
- 1020 *many[e]* *þinges*—manye grete thinges
- 1022 *alle*—al
- 1023 *þe by*—the yit by
- 1024 *myschief*—meschef
- 1025 *best[e]*—beste

fail me.

But do you not see how low I am fallen?

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

It grieves me to hear you complain while you possess so many comforts. 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 advantages, but is unmarried. This man is happy in a wife, but is childless, while that other man has the joy of children, but is mortified by their evil ways.

Thus we see that no man can agree easily with the state of his fortune.

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

The happiness of the most fortunate depends on trifles. How many would think themselves in heaven if they had only a part of the remnant of thy fortune!

Thy miseries proceed from the thought that thou art miserable. Every lot may be happy to the man who bears his condition with equanimity and courage.

1026 *lyueþ*—leueth
goode—good
 1027 *whiche*—which
 1028 *al*—alle
of(2)—omitted
 1029 *b[i]en*—byen
owen—owne
 1030 *byweyleþ*—bewayleth
don—MS. done, C. don
 1031 *liueþ*—leueth
 1033 *witte*—wyt
women—wymmen
 1034 *shortly*—shortely
 1035 *lyke*—lik
welle—wel
 1036 *hir life*—this lyf
 1037 *maat*—maad
 1038 *whiche*—weche
 1039 *amenused*—amenyssed
seyn—(MS. seyne) seyn
 1041 *lyknesse*—lykenesse
witte—wyt
 1042 *and* (1)—or
eldefadir—eldyr fadyr
siben—syn
 1043 *folke*—folk
 1044 *art þou þouþ*—arthow yif
 1045 *But ʒitte*—for yit
dwellyng—dwellyd
wardes—ward
 1046 *þat*—than
derworþe—dereworthe
þen þine—than thin
 1047 *ʒitte*—yit
 1049 *haþ*—MS. haþe
þin—thyne
 1050 *cliue fast[e]*—cleuen faste
wole suffre—wolen suffren
 1052 *fallen*—faylen
fast[e] mo[en]—faste moten
 1053 *holden*—halden
 1054 *furþe*—forth
 1055 *mayst*—mayste
greet[e]—grete
 1058 *forþenke*—forthinke
 1061 *best[e]*—beste
suffre þin—suffren thi
 1063 *oper*—ther
 1064 *perfit*—parfyt
 1065 *or*—and
some half azeine—som halue ayen
 1067 *mans*—mannes
comeþ al—comth nat al
 1068 *lasteþ*—last
perpetuely—perpetuel
 1069 *rycchesse*—Rychesses
 1070 *renomed*—renowned
 1072 *angre for*—Angwysse of
leuer—leuere
 1074 *chast[e]*—caste
 1075, 1076 *haþ*—MS. haþe
 1076 *married*—ymaryed
his—hise
 1077 *ricchesse*—Rychesses
heires—eyres
folk—foolkys
 1080 *þer*—þer ne
 1081 *mest*—omitted
 1082 *vnassaieþ*—vnassaied
wot—MS. wote, C. wot
 1083, 1084 *haþ*—MS. haþe
 1084 *wel*—ful
 1085 *fallen*—byfalle
wille—wyl
 1086 *none*—non
an-oone—Anon
þrowe—throwen
 1087 *adoũne*—adoun

THE SOURCE OF TRUE HAPPINESS.

CONTRAQUE.

And azeinewarde al fortune is blisful to a man by þe
agreablete or by þe egalite of hym þat suffreþ it.
1100 ¶ What man is þat. þat is so weleful þat nolde *chaungen*
his estat whan he haþ lorn pacience. þe swetnesse of
mannes welefulnesse is yspranid wiþ many[e] bitternesses.
þe whiche welefulnesse al þou3 it seme swete *and*
1104 ioyeful to hym þat vseþ it. 3it may it not be wiþ-holden
þat it ne goþ away whan it wol. ¶ Þan is it wel sen
how wrecched is þe blisfulnesse of mortel þinges. þat
neiþer it dwelliþ *perpetuel* wiþ hem þat euery fortune
1108 receyuen agreablely or egaly. ¶ Ne it ne deliteþ not in
al. to hem þat ben anguissous. ¶ O ye mortel folkes
what seke *3e þan blisfulnesse oute of 3oure self. whiche
þat is put in 3oure self. *Error and folie confoundeþ*
1112 3ow ¶ I shal shewe þe shortly. þe poynt of souereyne
blisfulnesse. Is þer any þing to þe more *precieuse* þan
þi self ¶ Þou wilt answere nay. ¶ Þan if it so be þat
þou art myzty ouer þi self þat is to seyn by tranquillitee
1116 of þi soule. þan hast þou þing *in* þi power þat þou
noldest neuer lesen. ne fortune may nat by-nyme it þe.
and þat þou mayst knowe þat blisfulnesse [ne] may
nat standen in þinges þat ben fortunous *and temperel*.
1120 ¶ Now vndirstonde *and* gadir it to gidir þus
yif blisfulnesse be þe souereyne goode of nature þat
liueþ by *resoun* ¶ Ne þilke þing nis nat souereyne
goode þat may be taken away in any wyse. for more
1124 worþi þing *and* more digne is þilke þing þat may nat be
taken away. ¶ Þan shewiþ it wele þat þe vnstabilnesse
of fortune may nat attayne to receyue verray
blisfulnes. ¶ And 3it more ouer. ¶ What man þat
1128 þis toublyng welefulnesse leediþ. eiþer he woot þat
[it] is chaungeable. or ellis he woot it nat. ¶ And yif
he woot it not. what blisful fortune may þer be in þe
blyndenesse of *ignorauce*. and yif he woot þat it is
1132 chaungeable. he mot alwey ben adrad þat he ne lese
þat þing. þat he ne douteþ nat but þat he may leesen it.

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

43

How much is human felicity
embittered!

It will not stay with those
that endure their lot with
equanimity, nor bring
comfort to anxious minds.
Why then, O mortals, do ye
seek abroad for that felicity
which is to be found within
yourselves?

[* fol. 11 b.]

Nothing is more precious
than thyself.
If thou hast command over
thyself, Fortune cannot
deprive thee of it.

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
susceptive 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?

RICHES DO NOT CONSTITUTE HAPPINESS.

¶ As whoo seiþ he mot ben alwey agast lest he
leese þat he wot wel he may leese. ¶ For whiche þe
1136 continuel drede þat he haþ ne suffriþ hym nat to ben
weleful. ¶ Or ellys yif he leese it he wene to be
dispised *and* forleten hit. ¶ Certis eke þat is a ful
lytel goode þat is born wiþ euene hert[e] whan it is
1140 loost. ¶ Þat is to seyne þat men don no more force.
of þe lost þan of þe hauynge. ¶ And for as myche as
þou þi self art he to *whom* it haþ ben shewid *and proued*
by ful many[e] *demonstraciouns*. as I woot wel þat þe
1144 soules of men ne mowen nat dien in no wise. and eke
syn it is clere. *and* certeyne þat fortunous welefulnesse
endiþ by þe deef of þe body. ¶ It may nat ben douted
þat yif þat deef may take away blysfulesse þat al þe
1148 kynde of mortal þingus ne descendiþ in to wrecchednesse
by þe ende of þe deef. ¶ And syn we knowen
wel þat many a man haþ souzt þe fruit of blisfulnesse
nat only wiþ suffryng of deef. but eke wiþ suffryng of

If he knows it is fleeting he
must be afraid of losing it,
and this fear will not suffer
him to be happy.

44

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

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

1152 peynes *and* tourmentes. how myzt[e] þan þis present
lijf make men blisful. syn þat whanne þilke self[e]
lijf is endid. it ne makeþ folk no wrecches.

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

1098 *azeinewarde* *al*—ayeinward alle
1099 *it*—hyt
1101 *whan*—what
hab—MS. haþe
lorn—MS. lorne, C. lost
1102 *yspranid*—spraynyd
bitternesses—beternesses
1104 *hym*—hem
it—hyt
be—ben
1105 *gop*—MS. geþe
wol—woole
sen—MS. sene
1107 *dwelliþ*—dureth
1109 *folkes*—folke
1110 *oute*—owt
1112 *shortly*—shortely
1114 *wilt*—MS. wilte, C. wolt
if—yif
1117 *by-nyme*—be-neme
1118 *blisfulnesse* [*ne*]—blyssefulnesse ne
1120 *to gidir*—to gidere
1121, 1122 *souereyne goode*—souereyn good
1125 *wele*—wel
1126 *receyue*—resseyuen
1129 [*it*]—from C.
it—hyt
1130 *be*—ben
1131 *blyndenesse*—blyndnesse
1134 *it*—hyt
seip—MS. seipe, C. seyth
1135 *wot*—MS. wote, C. wot
leese (2)—leese it
whiche—which
1136 *hab*—MS. haþe
1137 *ellys*—omitted
wene—weneth
1138 *hit*—omitted
1139 *goode*—good
born—MS. borne, C. born
hert[e]—herte
1140 *seyne*—seyne
don—MS. done, C. do
force—fors
1142 *hab*—MS. haþe
1143 *many[e]*—manye
1144 *mowen*—mowe
dien—deyen
1145 *clere*—cleer
certeyne—certeyn
1147 *al*—alle
1150 *hab*—MS. haþe
fruit—frut
1152 *myzt[e]*—myhte
1153 *make*—maken
self[e]—selue

RICHES HAVE NO INTRINSIC VALUE.

QUISQUIS UOLET² PERHENNEM CAUTUS.

1156 **W**hat maner man stable *and* war þat wil founden hym
a *perdurable* sete *and* ne wil not be cast doune
wip þe loude blastes of þe wynde Eurus. *and* wil dispise
þe see manassyng wip floodes ¶ Lat hym eschewe to
bilde on þe cop of þe mowntayngne. or in þe moyste
1160 sandes. ¶ For þe fel[le] wynde auster *tourment*þ þe cop
of þe mowntayngne wip alle his strengþes. ¶ *and* þe
lowe see sandes refuse to beren þe heuy wey3te. *and*
forþi yif þou wolt flee þe *perilous* auenture þat is to
1164 seine of þe worlde ¶ Haue mynde certeynly to ficchyn

[The ferthe metur.]

² MS. ualet.

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

If thou wilt flee perilous
fortune, lay thy foundation
upon the firmer stone, so
that thou mayst grow old in

1168 þi house of a myrie site in a lowe stoone. ¶ For al
 þou3 þe wynde troubling þe see þondre wiþ ouereþrowynges
 ¶ Þou þat art put in quiete *and* welful by
 strengþe of þi palys shalt leden a cleer age. scornynge
 þe wodenesses and þe Ires of þe eir.

- 1155, 1156, 1157 *wil*—wole
- 1156 *be cast*—MS. be caste, C. ben cast
- 1157 *wynde*—wynd
- 1158 *eschewe*—eschewen
- 1160 *fē[le]*—felle
- 1161 *his*—hise
- 1162 *lowe*—lavse
see—omitted
refuse—refusen
wey3te—wyhte
- 1163 *flee*—fleen
- 1164 *seine*—seyne
- 1165 *þi*—thin
lowe stoone—lowh stoon
- 1167 *welful*—weleful
- 1169 *wodenesses*—woodnesses

GLORY NOT IN RICHES; THEY ADD NOTHING TO VIRTUE.

SET CUM RACIONUM IAM IN TE.

1172 **B**ut for as moche as þe norysynges of my resouns
 descenden now in to þe. I trowe it were tyme to
 vsen a litel strengre medicynes. ¶ Now vndirstonde
 here al were it so þat þe 3iftis of fortune nar[e] nat
 brutel ne transitorie. what is þer in hem þat may be
 þine *in any tyme. or ellis þat it nys foule if þat it be
 1176 considered *and* lokid *perfitely*. ¶ Richesse ben þei
preciouse by þe nature of hem self. or ellys by þe
 nature of þe. What is most worþi of rycchesse. is it
 nat golde or myzt of moneye assembled. ¶ Certis
 1180 þilke golde *and* þilke moneye shineþ *and* 3eueþ better
 renoun to hem þat dispenden it. þen to þilke folke þat
 mokeren it. For auarice makeþ alwey mokeres to be
 hated. *and* largesse makeþ folke clere of renoun
 1184 ¶ For syn þat swiche þing as is transfered from o
 man to an oþer ne may nat dwellen wiþ no man.
 Certis þan is þilke moneye *precious*. whan it is translated
 in to oþer folk. *and* stynteþ to ben had by
 1188 vsage of large 3euyng of hym þat haþ 3euen it. *and*
 also yif al þe moneye þat is ouer-al in þe world were
 gadered towar[d] o man. it sholde maken al oþer men
 to ben nedy as of þat. ¶ And certys a voys al hool
 1192 þat is to seyn wiþ-oute amenusynge fulfilleþ to gyder
 þe heryng of myche folke. but Certys 3oure rycchesse
 ne mowen nat passen vnto myche folk wiþ-oute amenusyng
 ¶ And whan þei ben apassed. nedys þei maken
 1196 hem pore þat forgon þe rycchesses. ¶ O streite *and*
 nedy clepe I þise rycchesses. syn þat many folke [ne]
 may nat han it al. ne al may it nat comen to on man
 wiþ-oute pouerte of al oþer folke. ¶ And þe shynynge
 1200 of *gemmes* þat I clepe *preciouse* stones. draweþ it nat
 þe eyen of folk in to hem warde. þat is to seyne for þe
 beaute. ¶ For certys yif þer were beaute or bounte
 in shynynge of stones. þilke clerenesse is of þe stones
 1204 hem self. *and* nat of men. ¶ For whiche I wondre
 gretly þat men merueilen on swiche þinges. ¶ For
 whi what þing is it þat yif it wanteþ moeuyng *and*
 ioynture of soule *and* body þat by ryzt myzt[e] semen
 1208 a faire creature to hym þat haþ a soule of resoun.
 ¶ For al be it so þat *gemmes* drawn to hem self a
 litel of þe laste beaute of þe worlde. þoru3 þe entent

thy stronghold.

[The fyfthe prose.]

It is now time to use
 stronger medicines, since
 lighter remedies have
 taken effect.
 What is there in the gifts of
 Fortune that is not vile and
 despicable?

[* fol. 12.]

Are riches precious in
 themselves, 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 liberally to
 others.

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

Riches cannot be dispensed
 without diminution.

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

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

Precious stones are indeed
 the workmanship of the

of hir creatour *and* þoru3 þe distinccioun of hem self.
 1212 zit for as myche as þei ben put vndir 3oure excellence.
 þei han not desserued by no weye þat 3e shullen
 merueylen on hem. ¶ And þe beaute of feeldes deliteþ
 it nat mychel vnto 3ow. *Boyce*. ¶ Whi sholde it nat
 1216 deliten vs. syn þat it is a ry3t fayr porcioun of þe ry3t
 fair werk. þat is to seyn of þis worlde. ¶ And ry3t
 so ben we gladed somtyme of þe face of þe see whan
 it is clere. And also merueylen we on þe heuene *and*
 1220 on þe sterres. *and* on þe sonne. *and* on þe mone.
Philosophie. ¶ Apperteineþ quod she any of þilke
 þinges to þe. whi darst þou glorifie þe in þe shynynge
 of any swiche þinges. Art þou distingwed *and* embelised
 1224 by þe spryngyng floures of þe first somer
 sesoun. or swellip þi plente in fruytes of somer. whi
 art þou rauyshed wiþ ydel ioies. why enbracest þou
 straunge goodes as þei weren þine. Fortune shal neuer
 1228 maken þat swiche þinges ben þine þat nature of þinges
 maked foreyne fro þe. ¶ Syche is þat wiþ-outen
 doute þe fruytes of þe erþe owen to ben on þe
 norssinge of bestes. ¶ And if þou wilt fulfille þi
 1232 nede after þat it suffiseþ to nature þan is it no nede
 þat þou seke after þe superfluite of fortune. ¶ For
 wiþ ful fewe þinges *and with* ful lytel þing nature
 halt hire appaied. *and* yif þou wilt achoken þe fulfillyng
 1236 of nature wiþ superfluites ¶ Certys þilke
 þinges þat þou wilt presten or pouren in to nature
 shullen ben vnioyeful to þe or ellis anoies. ¶ Wenest
 þou eke þat it be a fair þinge to shine wiþ dyuerse
 1240 cloþing. of whiche cloþing yif þe beaute be agreable
 to loken vpon. I wol merueylen on þe nature of þe
 matere of þilke cloþes. or ellys on þe werkeman þat
 wrou3t[e] hem. but al so a longe route of meyne. makip
 1244 þat a blisful *man. þe whiche seruauntes yif þei ben
 vicioūs of condiciouns it is a greet charge *and* a
 destruccioun to þe house. *and* a greet enmye to þe lorde
 hym self ¶ *And* yif þei ben goode men how shal
 1248 straung[e] or foreyne goodenes ben put in þe noumbre
 of þi rycchesse. so þat by alle þise forseide þinges. it is
 clerly shewed þat neuer none of þilke þinges þat þou
 accoumptedest for þin goodes nas nat þi goode. ¶ In
 1252 þe whiche þinges yif þer be no beaute to ben desired.

RICHES BRING ANXIETIES.

whi sholdest þou be sory yif þou leese hem. or whi
 sholdest þou reioysen þe to holden hem. ¶ For if þei
 ben fair of hire owen kynde. what apperteneþ þat to þe.
 1256 for as wel sholde þei han ben faire by hem self.
 þou3 þei weren departid from alle þin rycchesse. ¶ For-why
 faire ne precioūs ne weren þei nat. for þat þei
 comen amonges þi rycchesse. but for þei semeden fair
 1260 *and* precious. þerfore þou haddest leuer rekene hem
 amonges þi rycchesse. but what desirest þou of fortune
 wiþ so greet a noyse *and* wiþ so greet a fare
 ¶ I trowe þou seke to dryue away nede wiþ habundaunce
 1264 of þinges. ¶ But certys it turneþ to 3ow al in þe
 contrarie. for whi certys it nedip of ful many[e] helpynges
 to kepen þe dyuersite of precieuse ostelment3.
 and soþe it is þat of many[e] þinges han þei nede þat
 1268 many[e] þinges han. *and* a3eyneward of litel nedip
 hem þat mesuren hir fille after þe nede of kynde *and*
 nat after þe outrage of couetyse ¶ Is it þan so þat ye
 men ne han no propre goode. I-set in 3ow. For
 1272 whiche 3e moten seken outwardes 3oure goodes in

Creator, but their beauty is
 infinitely below the
 excellency of man's nature.

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, as
 well as the sun, moon, and
 stars.

47

P. Do these things concern
 thee? darest thou glory in
 them?
 Do the flowers adorn you
 with their variety?

Why embracest thou things
 wherein thou hast no
 property?
 Fortune can never make
 that thine which the nature
 of things forbids to be so.
 The fruits of the earth are
 designed for the support of
 beasts.
 If you seek only the
 necessities of nature, the
 affluence of Fortune will be
 useless.
 Nature is content with a
 little, and superfluity will
 be both disagreeable and
 hurtful.

Does it add to a man's
 worth to shine in variety of
 costly clothing?
 The things really to be
 admired are the beauty of
 the stuff or the
 workmanship of it.

Doth a great retinue make
 thee happy?
 [* fol. 12 b.]

If thy servants be vicious,
 they are a great burden to
 the house, and pernicious
 enemies to the master of it.
 If they be good, why should
 the probity of others be put
 to thy account?
 Upon the whole, then, none
 of those enjoyments which
 thou didst consider as thy
 own did ever properly
 belong to thee.
 If they be not desirable,

48

why shouldst thou grieve
 for the loss of them?
 If they are fair by nature,
 what is that to thee?

They would be equally
 agreeable whether thine or
 not.

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

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

Is it to drive away
 indigence by abundance?
 But the very reverse of this
 happens, for there is need
 of many helps to keep a
 variety of valuable goods.
 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

foreine *and* subgit þinges. ¶ So is þan þe *condicioun*
of þinges turned vpsou doun. þat a man þat is a devyne
beest by merit of hys resoun. þinkeþ þat hym
1276 self nys neyþer fair ne noble. but if it be þoruþ
possessioun of ostelmentes. þat ne han no soules.

IGNORANCE CRIMINAL IN MAN.

¶ And certys al oþer þinges ben appaied of hire owen
beautes. but 3e men þat ben semblable to god by 3oure
1280 resonable þouþt desiren to apparaille 3oure excellent
kynde of þe lowest[e] þinges. ne 3e ne vndirstonde nat
how gret a *wrong* 3e don to 3oure creatour. for he
wolde þat man kynde were moost worþi *and* noble of
1284 any oþer erþely þinges. and 3e þresten adoun 3oure
dignitees by-neþen þe lowest[e] þinges. ¶ For if þat al
þe good of euery þing be more *precieuse* þan is þilk
þing whos þat þe good is. syn 3e demen þat þe
1288 foulest[e] þinges ben 3oure goodes. þanne summytten
3e *and* putten 3oure self vndir þo foulest[e] þinges by
3oure estimacioun. ¶ And certis þis bitidiþ nat wiþ
out 3oure desert. For certys swiche is þe *condicioun*
1292 of al man kynde þat oonly whan it haþ knowyng of it
self. þan passeþ it in noblesse alle oþer þinges. and
whan it forletiþ þe knowyng of it self. þan it is
brouþt byneþen alle beestes. ¶ For-why alle oþer
1296 [leuyng] beestes han of kynde to knowe not hem
self. but whan þat men leten þe knowyng of hem self.
it comeþ hem of vice. but how brode sheweþ þe *error*
and þe folie of 3ow men þat wenen þat ony þing may
1300 ben apparailled wiþ straunge apparaillementz ¶ but
for-soþe þat may nat be don. for yif a wyþt shyneþ wiþ
þinges þat ben put to hym. as þus. yif þilke þinges
shynen wiþ whiche a man is apparailled. ¶ Certis
1304 þilke þinges ben commendid *and* preised wiþ whiche
he is apparailled. ¶ But napeles þe þing þat is
couered *and* wrapped vndir þat dwelleþ in his filþe.
and I denye þat þilke þing be good þat anoyeþ hym
1308 þat haþ it. ¶ Gabbe I of þis. þou wolt seye nay.
¶ Certys rycchesse han anoyed ful ofte hem þat han þe
rycchesse. ¶ Syn þat euery wicked shrew *and* for
hys wickednesse þe more gredy aftir oþer folkes rycchesse
1312 wher so euer it be in any place. be it golde or
precious stones. *and* wenip hym *only most worþi þat
haþ hem ¶ þou þan þat so besy dredest now þe swerde
and þe spere. yif þou haddest entred in þe paþe of þis
1316 lijf a voide wayfaryng man. þan woldest þou syng[e]
by-fore þe þeef. ¶ As who seiþ a poure man þat bereþ
no rycchesse on hym by þe weye. may boldly syng[e]
byforne þeues. for he haþ nat wher-of to ben robbed.
1320 ¶ O *precieuse and* ryþt clere is þe blysfulnesse of
mortal rycchesse. þat whan þou hast geten it. þan hast
þou lorn þi syke[r]nesse.

1172 *strenger*—strengere
vndirstonde—vndyrstond
1173 *nar[e]*—ne weere
1174 *be þine*—ben thyn
1175 *foule*—fowl
1176 *Richesse*—Rychessis
1178 *rycchesse*—rychesses
1179, 1180 *golde*—gold
1180 *better*—betere
1181 *þen*—þanne

superfluity of their desires.
Is there no good planted
within ourselves, that we
are obliged to go abroad to
seek it?
Are things so changed and
inverted, that god-like man
should think that he has no
other worth but what he
derives from the possession
of inanimate objects?

Inferior things are satisfied
with their own
endowments, while man
(the image of God) seeks to
adorn his nature with
things infinitely below him,
not understanding how
much he dishonours his
Maker.

God intended man to excel
all earthly creatures, yet
you debase your dignity
and prerogative below the
lowest beings.

In placing your happiness
in despicable trifles, you
acknowledge yourselves of
less value than these
trifles, and well do you
merit to be so esteemed.
Man only excels other
creatures when he knows
himself.

When he ceases to do so,
he sinks below beasts.
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
another's wealth, and
esteems him alone happy
who is in possession of
riches.

[* fol. 13.]

You, therefore, who now so
much dread the
instruments of
assassination, if you had
been born a poor wayfaring
man, might, with an empty
purse, have sung in the
face of robbers.

O the transcendant felicity
of riches! No sooner have
you obtained them, than
you cease to be secure.

49

50

1182 *mokeres*—mokereres
 1183 *folke clere*—folk cler
 1184 *swiche*—swich
 from—fram
 1187 *stynȝeb*—stenteth
 1188 *haȝ*—MS. haȝe
 1189 *world*—worlde
 1190 *al*—alle
 1191 *al hool*—omitted
 1193 *myche folke*—moche folke
 rycchesse—rychesses
 1194 *myche*—moche
 1196 *forgon*—MS. forgone
 1197 *bise*—this
 rycchesses—rychesse
 [*ne*]—from C.
 1198 *on*—o
 1199 *wip-oute*—with-owten
 al—alle
 folke—folke
 1200 *preciouse*—presyous
 1201 *in*—omitted
 warde—ward
 seyne—seyn
 1202 *beaute* (1)—beautes
 For—but
 1203 *in*—in the
 1204 *whiche*—which
 1207 *ioynture*—Ioyngture
 1208 *faire*—fayr
 haȝ—MS. haȝe
 1210 *laste*—last
 worlde—world
 1212 *myche*—mochel
 1213 *desserued*—MS. desseyued, C. desseruyd
 weye—wey
 shullen—sholden
 1215 *mychel*—mochel
 1217 *fair werk*—fayre werke
 worlde—world
 1219 *clere*—cler
 1222 *darst þou glorifie*—darsthow gloryfyen
 1225 *in*—in the
 1229 *Syche*—Soth
 1230 *on*—to
 1231, 1235, 1237 *wilt*—wolt
 1238 *shullen*—shollen
 1239 *fair*—fayre
 1240 *whiche*—which
 1242 *werkeman*—werkman
 1246 *house*—hows
 lorde—lord
 1248 *goodenes*—goodnesse
 1250 *shewed*—I-shewyd
 none—oon
 1251 *þin*—thine
 goode—good
 1255 *fair*—fayre
 hire owen—hyr owne
 1256 *sholde*—sholden
 self—selue
 1257 *þin rycchesse*—thyne rychesses
 1259 *amonges*—amonge
 1259, 1261 *rycchesse*—Rychesses
 1259 *fair*—fayre
 1260 *leuer rekene*—leuere rekne
 1262 *greet* (2)—grete
 1265, 1267 *many[e]*—manye
 1267 *sobe*—soth
 1272 *outwardes*—owtward
 1276 *fair*—fayre
 if—yif
 1278 *hire owen*—hir owne
 1281 *ne* (2)—omitted
 vndirstonde—vndyrstondyn
 1282 *gret*—MS. grete, C. gret

1284 *oper erþely*—oother worldly
presten—threſte
1285 *by-neþen*—by-nethe
if—yif
1286 *good*—MS. goode, C. good
þing—thinge
preciouse—presyos
þilk þing—thilke thinge
1287 *þe* (2)—tho
1288 *summytten*—submitten
1289 *self*—seluen
foulest[e]—fowleſte
1290 *bitidiþ*—tydeth
1291 *out*—owte
desert—desertes
1292 *al*—alle
1293 *self*—selue
1294 *it is*—is it
1296 [*leuyng*]*e*—from C.
hem—hym
1297 *þat*—omitted
1298 *comeþ*—comth
1299 *þing*—thinge
1302 *put*—MS. putte, C. put
1303 *whiche*—which
1306 *filþe*—felthe
1307 *þing*—thinge
good—MS. goode, C. good
1308 *haþ*—MS. haþe
1309 *ryccheſſe*—Rychesſes
þe—tho
1310 *ryccheſſe*—Rychesſes
shrew—shrewe
1311 *ryccheſſe*—rychesſes
1312 *golde*—gold
1314 *haþ*—MS. haþe, C. hat
beſy—byſy
swerde—ſwerd
1315 *pape*—paath
1316 *wayfaryng*—wayferynge
ſyng[e]—ſyng
1317 *by-fore*—by-forn
ſeiþ—MS. ſeiþe, C. ſeyth
poure—pore
bereþ—berth
1318 *boldly ſyng[e]*—boldely ſyng
1319 *haþ*—MS. haþe
1320 *preciouse*—precyos
clere—cler
1321 *ryccheſſe*—rychesſes
1322 *lorn*—MS. lorne, C. lorn

THE GOLDEN AGE.

FELIX IN MIRUM PRIOR ETAS.

1324 **B**lyſful was þe firſt age of men. þei helden hem
apaied wiþ þe metes þat þe trewe erþes brouzten
furþe. ¶ þei ne deſtroyed[e] ne deſceyued[e] not hem
ſelf wiþ outeraġe. ¶ þei weren wont lyztly to ſlaken
her hunger at euene wiþ acornes of okes ¶ þei ne
1328 couþe nat medle þe ʒift of bacus to þe clere hony.
þat is to ſeyn. þei couþe make no piment of clarre.
ne þei couþe nat medle þe briʒt[e] flies of þe contre
of ſiriens wiþ þe venym of tirie. þis is to ſeyne. þei
1332 couþe nat dien white flies of ſirien contre wiþ þe
blode of a manar ſhelfyſſhe. þat men fynden in tyrie.
wiþ whiche blode men deien purper. ¶ þei ſlepen
holesom ſlepes vpon þe gras. and dronken of þe rynnynġ
1336 watres. *and* laien vndir þe shadowe of þe heyʒe
pyne trees. ¶ Ne no geſt ne no ſtraunger [ne] karf
ʒit þe heye ſee wiþ oores or wiþ ſhippes. ne þei ne
hadden ſeyne ʒitte none newe ſtrondes to leden merchaundyſe
1340 in to dyuerſe contres. ¶ þo weren þe cruel

[The fyfthe metur.]

Happy was the firſt age of
men. They were contented
with what the faithful earth
produced.

With acorns they ſatisfied
their hunger.
They knew not Hypocras
nor Hydromel.

They did not dye the Serian
fleece in Tyrian purple.

They ſlept upon the graſs,
and drank of the running
ſtream, and reclined under
the ſhadow of the tall pine.

No man yet ploughed the
deep, nor did the merchant
traffick with foreign ſhores.

The warlike trumpet was

clariouns ful whist *and* ful stille. ne blode yshed by
 egre hate ne hadde nat deied ȝit armurers. for wherto
 or whiche woodenesse of enmys wolde first moeuen
 1344 armes. whan þei seien cruel woundes ne none medes
 ben of blood yshad ¶ I wolde þat oure tymes sholde
 turne aȝeyne to þe oolde maneres. ¶ But þe anguissous
 loue of hauyng brenneþ in folke moore cruely þan þe
 1348 fiȝr of þe Mountaigne of Ethna þat euer brenneþ.
 ¶ Allas what was he þat first dalf vp þe gobets or
 þe weyȝtys of gold couered vndir erþe. *and* þe precious
 stones þat wolden han ben hid. he dalf vp precious
 1352 perils. þat is to seyne þat he þat hem first vp dalf. he
 dalf vp a precious peril. for-whi. for þe preciousnesse
 of swyche haþ many man ben in peril.

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

It has since proved perilous
to many a man.

- 1324 *erþes*—feeldes
 1325 *furþe*—forth
 destroyed[e]—dystroyede
 1327 *her*—hyr
 at—MS. as, C. at
 euene—euen
 1328 *couþe*—cowde
 medle—medly
 ȝift—yifte
 clere—cleer
 1329 *couþe*—cowde
 of—nor
 1330 *couþe*—cowde
 briz[e] *flies*—bryhte fleezes
 1331 *siriens*—Seryens
 seyne—seyn
 1332 *couþe*—cowde
 dien—deyen
 flies—flezes
 1333 *blode*—blood
 shelþysshe—shyllefyssh
 1334 *blode*—blood
 1335 *holesom*—holsom
 rynnynge watres—rennyng wateres
 shadowe—shadwes
 heyȝe—heye
 1337 *pyne*—pyn
 no (2)—omitted
 [ne]—from C.
 karf—karue
 1339 *hadden seyne ȝitte*—hadde seyn yit
 1341 *whist*—hust
 blode yshed—blod I-shad
 1343 *whiche woodenesse*—whych wodnesse
 1344 *seien*—say
 1346 *turne aȝeyne*—torne ayein
 1347 *folke*—folk
 1348 *þe*—omitted
 euer—ay
 1351 *hid*—MS. hidde, C. hydd
 1352 *seyne*—seyn
 he (2)—omitted
 1354 *swyche*—swych thinge
 haþ—MS. haþe
 ben—be

OF DIGNITIES AND POWERS.

QUID AUTEM DE DIGNITATIBUS ET CETERA.

1356 **B**ut what shal I seyne of dignitees *and* of powers.
 þe whiche [ye] men þat neiþer knowen verray dignitee
 ne verray power areysen hem as heye as þe
 heuene. þe whiche dignitees *and* powers yif þei come
 to any wicked man þei don [as] greet[e] damages *and*
 1360 *distruccioun* as doþ þe *flamme* of þe Mountaigne
 Ethna whan þe *flamme* wit walwiþ vp ne no deluge
 ne doþ so cruel harmes. ¶ Certys ye remembriþ wel
 as I trowe þat þilke dignitee þat men clepiþ þe emperie

[The sixte prose.]

But why should I discourse
 of dignities and powers
 which (though you are
 ignorant of true honour and
 real power) you extol to the
 skies?
 When they fall to the lot of
 a wicked man, they
 produce greater calamities
 than the flaming eruption
 of Ætna, or the most
 impetuous deluge.
 You remember that your

1364 of *consulers* þe whiche þat somtyme was bygynnyng
of fredom. ¶ Ȝoure eldres coueiteden to han
don a-wey þat dignitee for þe pride of þe conseilers.

ancestors desired to
abolish the Consular
government (the
commencement of the
Roman liberty), because of
the pride of the Consuls; as
their ancestors before for
the same consideration had
suppressed the title of
King.

52

HONOURS NOT INTRINSICALLY GOOD,

¶ And ryȝt for þe same pride Ȝoure eldres byforne þat
1368 tyme hadden don away out of þe Citee of rome þe
kynges name. þat is to seien. þei nolden haue no
lenger no kyng ¶ But now yif so be þat dignitees
and powers ben Ȝeuen to goode men. þe whiche þing
1372 is ful Ȝelde. what agreable þinges is þer in þo dignitees.
or powers. but only þe goodenes of folk þat vsen hem.

FOR THEY FALL TO THE LOT OF THE WICKED.

¶ And þerfore it is þus þat honour ne comeþ nat to
vertue for cause of dignite. but aȝeinward. honour
1376 comeþ to dignite by cause of vertue. but whiche is
Ȝoure derworþe power þat is so clere *and* so requerable
¶ O Ȝe erþelyche bestes considere Ȝe nat ouer whiche
þing þat it semeþ þat Ȝe han power. ¶ Now yif þou
1380 say[e] a mouse amongus *oþer myse þat chalenged[e] to
hymself ward ryȝt *and* power ouer alle oþer myse. how
gret scorne woldest þou han of hit. ¶ *Glosa.* ¶ So
fareþ it by men. þe body haþ power ouer þe body.
1384 For yif þow loke wel vpon þe body of a wyȝt what
þing shalt þou fynde moore frele þan is mannes kynde.
þe whiche ben ful ofte slayn wiþ bytyng of smale
flies. or ellys wiþ þe entryng of crepyng wormes in to
1388 þe priuetees of mennes bodyes. ¶ But wher shall
men fynden any man þat may exercen or haunten any
ryȝt vpon an oþer man but oonly vpon hys body. or
ellys vpon þinges þat ben lower þen þe body. whiche
1392 I clepe fortunous possessiouns ¶ Mayst þou euer haue
any comaundement ouer a fre corage ¶ Mayst þou
remuen fro þe estat of hys *propre* reste. a þouȝt þat is
cleuyng to gider in hym self by stedfast resoun. ¶ As
1396 somtyme a tiraunt wende to *confounde* a freeman of
corage ¶ *And* wende to *constreyne* hym by *tourment*
to maken hym dyscoueren *and* acusen folk þat wisten
of a *coniuracioun*. whiche I clepe a *confederacie* þat
1400 was cast aȝeins þis tyraunt ¶ But þis free man boot
of hys owen tunge. *and* cast it in þe visage of þilke
woode tyraunte. ¶ So þat þe *tourmentȝ* þat þis
tyraunt wende to han maked *matere* of cruelte. þis
1404 wyse man maked[e it] *matere* of vertues. ¶ But what
þing is it þat a man may don to an oþer man. þat he
ne may receyue þe same þing of oþer folke *in* hym
self. or þus. ¶ What may a man don to folk. þat folk
1408 ne may don hym þe same. ¶ I haue herd told of
busirides þat was wont to sleen hys gestes þat herburghden
in hys hous. and he was slayn hym self of
ercules þat was hys gest ¶ Regulus had[de] taken in
1412 bataile many men of affrike. and cast hem in to fetteres.
but sone after he most[e] Ȝiue hys handes to
ben bounden *wiþ* þe cheynes of hem þat he had[de]
somtyme ouercomen. ¶ Wenest þou þan þat he be
1416 myȝty. þat may nat don a þing. þat oþer ne may don
hym. þat he doþ to oþer. *and* ȝit more ouer yif it so
were þat þise dignites or poweres hadden any *propre*
or naturel goodnesse in hem self neuer nolden þei
1420 comen to shrewes. ¶ For contrarious þinges ne ben

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?

[* fol. 13 b.]

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

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

53

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

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

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

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

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

not wont to ben yfelawshipped togidres. ¶ Nature refuseþ
 þat contra[r]ious þinges ben yioigned. ¶ And so
 as I am in certeyne þat ryzt wikked folk han dignitees
 1424 ofte tymes. þan sheweþ it wel þat dignitees *and* powers
 ne ben not goode of hir owen kynde. syn þat þei suffren
 hem self to cleue*n* or ioynen hem to shrewes.
 ¶ And certys þe same þing may most digneliche Iugen
 1428 *and* seyen of alle þe 3iftis of fortune þat most plenteuously
 comen to shrewes. ¶ Of þe whiche 3iftys I
 trowe þat it au3t[e] ben considered þat no man doutiþ
 þat he nis strong. in whom he seeþ strengþe. *and* in
 1432 whom þat swiftnesse is ¶ Soþe it is þat he is swyfte.
 Also musyk makeþ musiciens. *and* fysik makeþ phisiciens.
and rethorik rethoriens. ¶ For whi þe nature
 of euery þing makip his *proprete*. ne it is nat
 1436 entemedled wiþ þe effectis of *contrarious* þinges.

POWER DOES NOT CONFER GOODNESS.

¶ And as of wil it chaseþ oute þinges þat to it ben
 contrarie ¶ But certys rycchesse may nat restreyne
 auarice vnstaunched ¶ Ne power [ne] makeþ nat a
 1440 man my3ty ouer hym self. whiche þat vicious lustis
 holden destreined wiþ cheins þat ne mowen nat ben
 vnbounden. *and* dignitees þat ben 3euen to shrewed[e]
 folk nat oonly ne makip hem nat digne. but it sheweþ
 1444 raper al openly þat þei ben vnworþi *and* vndigne.
 ¶ And whi is it þus. ¶ Certis for 3e han ioye to
 clepen þinges wiþ fals[e] names. þat beren hem al in
 þe *contrarie*. þe whiche names ben ful ofte reproued
 1448 by þe effect of þe same þinges. so þat *þise ilke rycchesse
 ne au3ten nat by ryzt to ben cleped rycchesse.
 ne whiche power ne au3t[e] not ben cleped power. ne
 whiche dignitee ne au3t[e] nat ben cleped dignitee.
 1452 ¶ And at þe laste I may conclude þe same þinge of
 al þe 3iftes of fortune in whiche þer nis no þing to
 ben desired. ne þat haþ in hym self naturel bounte.
 ¶ as it is ful wel sene. for neyþer þei ne ioygne*n*
 1456 hem nat alwey to goode men. ne maken hem alwey
 goode to whom þei ben y-ioigned.

- 1355 *seyne*—seye
- 1358 *come*—comen
- 1359 *don*—MS. done, C. don
[as] *greet[e]*—as grete
- 1360 *distruccioun*—destruccion*s*
dop—MS. doþe, C. doth
flamme—flaumbe
- 1361 *flamme*—flawmbe
wit—omitted
- 1362 *dop*—MS. doþe, C. doth
- 1363 *clepiþ*—clepyn
- 1364 *whiche*—whych
somtyme—whilom
- 1366 *for*—MS. of, C. for
- 1368 *don*—MS. done, C. don
- 1369 *seien*—seyn
- 1370 *lenger*—lengere
kyng—kyngge
- 1371 *whiche*—which
- 1373 *folk*—foolkys
- 1374 *comeþ*—comth
- 1375, 1376 *vertue*—vertu
- 1376 *comeþ*—comth
by—for
whiche—which
- 1377 *derworþe*—dereworthe
clere—cleer
- 1378 *whiche*—which
- 1379 *han*—MS. hanne, C. han

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

54

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 honours, with
 names they have no title to.
 [* fol. 14.]

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.

1380 *say[e]*—saye
mouse amongus—mous amonges
myse—musȝ
1382 *scorne*—scorn
1383 *hab*—MS. haþe
1385 *mannes*—man
1386 *þe*—*slayn*—the whiche men wel ofte ben slayn
1388 *mennes bodyes*—mannes body
1391 *lower*—lowere
whiche—the which
1395 *stedfast*—stidefast
1396 *somtyme*—whylom
1399 *whiche*—which
1401 *owen*—owne
1406 *receyue*—resseyuen
oþer—oothre
1408 *herd told*—MS. herde tolde, C. herd told
1409 *hys*—hise
herburghden—herberweden
1410 *slayn*—sleyn
1411 *had[de]*—hadde
1413 *most[e]*—moste
1414 *bounden*—bownde
cheynes—MS. þeues, C. cheynes
had[de]—hadde
1415 *somtyme*—whylom
1416 *þat*—*þing*—that hath no power to don a thinge
oþer—oothre
1417 *hym*—in hym
dop—MS. doþe, C. doth
to oþer—in oothre
1421 *togidres*—to-gidere
1423 *certeyne*—certein
1424 *tymes*—tyme
1425 *owen*—owne
1429 *whiche*—which
1430 *auȝt[e]*—owhte
1432 *Sobe*—soth
swyfte—swyft
1435 *is*—nis
1436 *effectis*—effect
1437 *oute*—owt
1441 *ben*—be
1442 *shrewed[e]*—shrewede
1446 *fals[e]*—false
al—alle
1447 *whiche*—which
1449 *auȝten*—owhten
rycchesse—rychesses
1450 *whiche*—swich
auȝt[e]—owhte
1451 *whiche*—swich
auȝt[e]—owht
1453 *al*—alle
1454 *hab*—MS. haþe
1455 *sene*—I-seene

NERO'S CRUELTY.

NOUIMUS QUANTOS DEDERAT.

[The sixte Metur.]

WE han wel knowen how many greet[e] harmes *and*
destruccions weren doñ by þe Emperoure Nero.
1460 ¶ He letee brenne þe citee of Rome *and* made slen þe
senatours. and he cruel somtyme slouȝ hys broþer. *and*
he was maked moyst wiþ þe blood of hys modir. þat is
to seyn he let sleen *and* slitten þe body of his modir to
1464 seen where he was conceiued. *and* he loked[e] on euery
half vpon hir colde dede body. ne no tere ne wette
his face. but he was so hard herted þat he myȝt[e] ben
domesman or Iuge of hire dede beaute. ¶ And zitte
1468 neuerþeles gouerned[e] þis Nero by Ceptre al þe peoples
þat phebus þe sonne may seen comyng from his outerest
arysyng til he hidde his bemes vndir þe wawes. ¶ þat

We know what ruin Nero did.

He burnt Rome, he slew the
conscript fathers,
murdered his brother, and
spilt his mother's blood.

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

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

is to seyne. he gouerned[e] alle þe peoples by Ceptre imperial
 1472 þat þe some gob aboute from est to west ¶ And
 eke þis Nero goueyrende by Ceptre. alle þe peoples þat
 ben vndir þe colde sterres þat hyzten þe seuene triones.
 þis is to seyn he gouerned[e] alle þe poeples þat ben vndir
 1476 þe parties of þe norþe. ¶ And eke Nero gouerned[e]
 alle þe poeples þat þe violent wynde Nothus scorchiþ
and bakiþ þe brennyng sandes by his drie hete. þat
 is to seyne. alle þe poeples in þe souþe. [but yit ne
 1480 myhte nat al his heye power torne the woodnesse of
 this wykkyd nero / Allas it is greuous fortune it is]. as
 ofte as wicked swerde is ioyned to cruel venym. þat is
 to sein. venimous cruelte to lordshipe.

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

But yet Nero's power could
 not tame his ferocious
 mind.
 It is a grievous thing when
 power strengthens the arm
 of him whose will prompts
 him to deeds of cruelty.

1458 *greet[e]*—grete

1460 *letee*—let

1461 *somtyme slouȝ*—whilom slow

1463 *let*—lette

1464 *where*—wher

1465 *half*—halue

1466 *myȝt[e]*—myhte

1467 *hire*—hyr

1468 *neuerþeles*—natheles

gouerned[e]—gouernede

al—alle

1469 *from*—fram

outerest—owtereste

1470 *hidde*—hide

1471 *seyne*—seyn

1472 *gob*—MS. goþe, C. goth

1473 *goueyrende*—gouemyd

1474 *triones*—tryyones

1475 *gouerned[e]*—gouernede

1476 *parties*—party

norþe—north

gouerned[e]—gouernede

1477 *wynde*—wynd

scorchip—scorklith

1479 *seyne*—seyn

souþe—sowth

1479-81 [*but*—*it is*]—MS. *has*: but ne how greuous fortune is

1482 *swerde*—sword

THE LOVE OF GLORY.

TUM EGO SCIS INQUAM.

1484 **Þ** Anne seide I þus. þou wost wel þiself þat þe
 couetise of mortal þinges ne hadden neuer lordshipe
 of me. but I haue wel desired matere of þinges
 to done. as who seiþ. I desired[e] to han matere of
 1488 *gouernaunce* ouer comunalites. ¶ For vertue stille ne
 sholde not elden. þat is to seyn. þat list þat or he wex
 olde ¶ His uertue þat lay now ful stille. ne sholde
 nat perisshe vnexcercised *in* gouernaunce of comune.
 1492 ¶ For whiche men myȝten speke or writen of his
 goode gouernement. ¶ *Philosophie*. ¶ For soþe *quod*
 she. *and* þat is a þing þat may drawen to gouernaunce
 swiche hertes as ben worþi *and* noble of hir nature.
 1496 but naþeles it may nat drawen or tollen swiche hertes as
 ben y-brouȝt to þe ful[le] *perfeccioun* of vertue. þat is
 to seyn couetyse of glorie *and* renoun to han wel
 administred þe comune þinges. or doon goode decertes
 1500 to *profit* of þe comune. for se now *and* considere how
 litel *and* how voide of al prise is þilke glorie. ¶ Certeine
 þing is as þou hast lerned by *demonstracioun* of
 astronomye þat al þe envyronyng of þe erþe aboute
 1504 ne halt but þe *resoun* of a prykke at regard of þe gretnesse
 of heuene. þat is to seye. þat yif þat þer were

[The seuende prose.]

B. Thou knowest that I did
 not covet mortal and
 transitory things.

I only wished to exercise
 my virtue in public
 concerns, lest it should
 grow feeble by inactivity.

P. A love of glory is one of
 those things that may
 captivate minds naturally
 great, but not yet arrived at
 the perfection of virtue.

But consider how small and
 void of weight is that glory.
 Astronomy teaches us that
 this globe of earth is but a
 speck compared with the
 extent of the heavens, and
 is as nothing if compared
 with the magnitude of the
 celestial sphere.

maked *comparisoun* of þe erþe to þe gretnesse of
 heuene. men wolde Iugen in alle þat erþe [ne] helde
 1508 no space ¶ Of þe whiche litel regioun of þis worlde
 þe ferþe partie is enhabitid wiþ lyuyng beestes þat
 we knowen. as þou hast þi self lerned by tholome þat
 prouith it. ¶ yif þou haddest wiþ drawen *and* abated
 1512 in þi þouzte fro þilke ferþe partie as myche space as þe
 see *and* [the] mareys contenen *and* ouergon *and* as
 myche space as þe regioun of droughte ouerstrecheþ.

Ptolemy shows that only one-fourth of this earth is inhabited by living creatures.

Deduct from this the space occupied by seas, marshes, lakes, and deserts, and there remains but a small proportion left for the abode of man.

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FAME IS CIRCUMSCRIBED.

þat is to seye sandes *and* desertes wel vnneþ sholde
 1516 *þer dwellen a ryzt streite place to þe habitacioun of
 men. *and* 3e þan þat ben environed *and* closed wiþ
 ime þe leest[e] prikke of þilk prikke þenke 3e to
 manifesten 3oure renoun *and* don 3oure name to ben
 1520 born forþe. but 3oure glorie þat is so narwe *and* so
 streyt ybrongen in to so litel boundes. how myche
 conteinþe it in largesse *and* in greet doynge. And also
 sette þis þer to þat many a *nacioun* dyuerse of tonge
 1524 *and* of maneres. *and* eke of resoun of hir lyuyng ben
 enhabitid in þe cloos of þilke litel habitacle. ¶ To þe
 whiche *naciouns* what for difficulte of weyes. *and* what
 for diuersite of langages. *and* what for defaute of
 1528 vnusage entercomunynge of marchauandise. nat only þe
 names of singler men ne may [nat] stretchen. but eke
 þe fame of Citees ne may nat stretchen. ¶ At þe
 last[e] Certis in þe tyme of Marcus tulyus as hym
 1532 self writeþ in his book þat þe renoun of þe comune of
 Rome ne hadde nat 3itte passed ne cloumben ouer þe
 mountaigne þat hyzt Caucasus. *and* 3itte was þilk
 tyme rome wel wexen *and* gretly redouted of þe *parthes*.
 1536 *and* eke of oþer folk enhabityng aboute. ¶ Sest þou
 nat þan how streit *and* how compressed is þilke glorie
 þat 3e *trauailen* aboute to shew *and* to multiplie. May
 þan þe glorie of a singlere Romeyne stretchen þider
 1540 as þe fame of þe name of Rome may nat clymben ne
 passen. ¶ And eke sest þou nat þat þe maners of
 diuerse folk *and* eke hir lawes ben discordaunt amonge
 hem self. so þat þilke þing þat *sommen* iugen worþi of
 1544 *preysynge*. oþer folk iugen þat it is worþi of torment.

[* fol. 14 b.]

And do you, who are confined to the least point of this point, think of nothing but of blazing far and wide your name and reputation?

What is there great in a glory so circumscribed? Even in this contracted circle, there is a great variety of nations, to whom not only the fame of particular men, but even of great cities, cannot extend.

In the time of Marcus Tullius the fame of Rome did not reach beyond Mount Caucasus.

How narrow, then, is that glory which you labour to propagate.

Shall the glory of a Roman citizen reach those places where the name even of Rome was never heard? Customs and institutions differ in different countries. What is praise-worthy in one is blame-worthy in another.

It is not the interest of any man who desires renown to have his name spread through many countries.

FAME IS NOT ETERNAL.

¶ and þer of comeþ þat þou3 a man delite hym in
preysynge of his renoun. he ne may nat *in* no wise
 1548 bryngen furþe ne spreden his name to many manere
 peoples. ¶ And þerfore euery maner man auzte to ben
 paid of hys glorie þat is puplissed among hys owen
 ney3bores. ¶ And þilke noble renoun shal be
 restreyned wiþ-*ime* þe boundes of o maner folk but how
 1552 many a man þat was ful noble in his tyme. haþ þe
 nedy *and* wrecched for3etyng of writers put oute of
 mynde *and* don away. ¶ Al be it so þat certys þilke
 writynges *profiten* litel. þe whiche writynges longe *and*
 1556 derke elde doþ awaye boþe hem *and* eke her *autoours*. but
 3e men semen to geten 3ow a *perdurablete* whan 3e
 þenke þat in tyme comyng 3oure fame shal lasten. ¶ But
 napeles yif þou wilt maken *comparisoun* to þe endeles
 1560 space of eternite what þing hast þou by whiche þou
 maist reioyssen þe of long lastyng of þi name. ¶ For
 if þer were maked *comparysoun* of þe abidyng of a
 moment to ten þousand wynter. for as myche as boþe

He ought, therefore, to be satisfied with the glory he has acquired at home.

But of how many personages, illustrious in their times, have the memorials been lost through the carelessness and neglect of writers. But writings do not preserve the names of men for ever.

But perhaps you suppose that you shall secure immortality if your names are transmitted to future ages.

If you consider the infinite space of eternity you will have no reason to rejoice in this supposition.

If a *moment* be compared

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1564 þo spaces ben endid. ¶ For 3it haþ þe moment some
porcioun of hit al þou3 it a litel be. ¶ But nabeles
þilke self noumbre of 3eres. and eke as many 3eres as
þer to may be multiplied. ne may nat certys be comparisound
1568 to þe *perdurablete* þat is een[de]les. ¶ For of
þinges þat han ende may be mad *comparisoun* [but of
thinges that ben *with*-owtyn ende to thinges þat han ende
may be maked no *comparysoun*]. ¶ And for þi is it al
1572 þou3 renoun of as longe tyme as euer þe lyst to þinken
were þou3t by þe regard of eternite. þat is vnstauncheable
and infinit. it ne sholde nat oonly semen litel. but
pleinliche ry3t nou3t. ¶ But 3e men certys ne konne
1576 don no þing ary3t. but 3if it be for þe audience of poeple.
and for ydel rumours. *and* 3e forsaken þe grete worþinesse
of conscience *and* of vertue. *and* 3e seken 3oure
gerdouns of þe smale wordes of *strange* folke.

VANITY REPROVED.

1580 ¶ Haue now here *and* vndirstonde in þe ly3tnesse of whiche
pride *and* veyne glorie. how a man scorned[e] festiually
and myrily swiche vanite. somtyme þere was a man þat
had[de] assaied wiþ striuyng wordes an oþer man. ¶ þe
1584 whiche nat for vsage of verrey vertue. but for proude
veyne glorie had[de] taken vpon hym falsly þe name
of a philosopher. ¶ þis raþer man þat I speke of
þou3t[e] he wolde assay[e] where he þilke were a
1588 philosopher or no. þat is to seyne yif he wolde han suffred
ly3tly in pacience þe wronges *þat weren don vnto
hym. ¶ þis feined[e] philosophre took pacience a
litel while. *and* whan he hadde receiued wordes of
1592 outrage he as in struyunge a3eine *and* reioysyng of
hym self seide at þe last[e] ry3t þus. ¶ vndirstondest
þou nat þat I am a philosophere. þat oþer man answered[e]
a3ein ful bityngly *and* seide. ¶ I had[de]
1596 wel vndirstonden [yt]. yif þou haddest holden þi tonge
stille. ¶ But what is it to þise noble worþi men.
For certys of swyche folk speke .I. þat seken glorie wiþ
vertue. what is it *quod* she. what atteiniþ fame to
1600 swiche folk whan þe body is resolved by þe deep. atte
þe last[e]. ¶ For yif so be þat men dien in al. þat is
to seyne body *and* soule. þe whiche þing oure resoun
defendiþ vs to byleuen þanne is þere no glorie in no
1604 wyse. For what sholde þilke glorie ben. for he of
whom þis glorie is seid to be nis ry3t nou3t in no wise.
and 3if þe soule whiche þat haþ in it self science of
goode werkes vnbounden fro þe prisoun of þe erþe
1608 wendeþ frely to þe heuene. dispiseþ it nou3t þan alle
erþely occupaciouns. *and* beyng in heuene reioiseþ þat
it is exempt from alle erþely þinges [as wo seith /
1612 thanne rekketh the sowle of no glorye of renoun of this
world].

1487 *desired[e]*—desyre
1489 *wex olde*—wax old
1492 *whiche*—which
speke—spekyn
1496 *tollen*—MS. tellen, C. tollen
1497 *fulle*—fulle
1501 *al prise*—alle prys
1505 *seye*—seyne
1507 *wolde*—woldyn
alle—al
[*ne*]—from C.
1510 *lernerd*—ylernerd
1512 *þou3te*—thowht
myche—moche

with 10,000 years, there is a proportion between them, though a very small one. But this number of years, multiplied by whatever sum you please, vanishes when compared with the infinite extent of eternity. There may be comparison between finite things, but none between the infinite and finite. Hence it is, that Fame (however lasting), compared with eternity, will seem absolutely nothing. 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.

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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.]

After counterfeiting patience for a while, the sophist said to the other, 'You must surely confess that I am a philosopher.'

'I might have believed it,' said the other, 'had you held your tongue.'

What advantage is it to great and worthy men to be extolled after death?

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

But if the soul is immortal when it leaves the body, it takes no thought of the joys of this world.

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1513 [*the*]*—*from C.
 1514 *myche space**—*moche spaces
 1515 *seye**—*seyn
 1516 *streite**—*streyt
 1517 *þan**—*thanne
 1518 *inne**—*in
 *leest[e]**—*leste
 *þilk**—*thilke
 *þenke 3e**—*thinken ye
 1520 *born forþe**—*MS. borne, C. born, forth
 *narwe**—*narwh
 1521 *streyt**—*streyte
 *myche**—*mochel
 1522 *conteinþe**—*coueyteth
 1525 *habitable**—*MS. habitache, C. habytacule
 1529 [*nat*]*—*from C.
 1531 *last[e]**—*laste
 1532 *wriþe**—*writ
 1533 *hadde**—*hadden
 *3itte**—*omitted
 1534 *hyzt**—*hyhte
 *þilk**—*thikke
 1535 *wexen**—*waxen
 1536 *Sest þou**—*sestow
 1538 *shew**—*shewe
 1539 *singlere**—*singler
 1545 *comeþ**—*comth it
 1547 *furþe**—*forth
 *manere**—*maner
 1548 *þefore**—*ther-for
 *auzte**—*owhte
 1549 *paied**—*apayed
 *hys owen**—*hise owne
 1550 *ney3bores**—*nesshebour
 *be**—*ben
 1552 *hap**—*MS. haþe
 1553 *put* (MS. *putte*) *oute**—*put owt
 1556 *derke**—*derk
 *doþ aweye**—*MS. doþe, C. doth a-wey
 *her autours**—*hir actorros
 1557 *3e**—*yow
 *semen**—*semeth
 1558 *comyng**—*to comynge
 1559 *wilt**—*wolt
 1560 *whiche**—*which
 1563 *myche**—*mochel
 1564 *þo**—*the
 *hap**—*MS. haþe
 *some**—*som
 1566 *self**—*selue
 1567 *be* (2)*—*ben
 1568 *een[de]les**—*endeles
 1569 *mad**—*MS. made, C. maked
 [*but**—**comparysoun*]*—*from C.
 1573 *by**—*to
 1580 *whiche**—*swych
 1581 *scorned[e]**—*scornede
 1582 *swiche**—*swych
 *somtyme**—*whilom
 1583 *had[de]**—*hadde
 1584 *whiche**—*which
 *proude**—*prowd
 1586 *speke**—*spak
 1587 *þouzt[e]**—*thowhte
 *assay[e]**—*assaye
 1588 *seyne**—*seyn
 1590 *feined[e]**—*feynede
 1592 *azeine**—*ayein
 1593 *last[e]**—*laste
 *vndirstondest þou**—*vndyrstondow
 1594 *answered[e]**—*answerde
 1595 *had[de]**—*hadde
 1596 [*yt*]*—*from C.
 1601 *last[e]**—*laste
 1602 *seyne**—*seyn
 1604 *for* (2)*—*whan

1605 *bis*—thilke
seid—MS. seide, C. seyð
nouȝt—nawht
1606 *hap*—MS. haþe
1608 *nouȝt þan*—nat thanne
1610 *from*—fro
1610-1612 [*as*—*world*]*—*from C.

DEATH PUTS AN END TO RENOWN.

QUICUMQUE SOLAM MENTE.

Who so þat wiþ ouerþrowyng þouȝt only sekeþ glorie
of fame. *and* wenip þat it be souereyne good
¶ Lete hym loke vpon þe brode shewyng contreys of
1616 þe heuen. *and* vpon þe streite sete of þis erþe. *and*
he shal be ashamed of þe ences of his name. þat may
nat fulfille þe litel compas of þe erþe. ¶ O what
coueiten proude folke to liften vpon hire nekkes in
1620 ydel *and* dedely ȝok of þis worlde. ¶ For al þouȝ
[þat] renoune y-spradde passyng to ferne poeples goþ
by dyuerse tonges. *and* al þouȝ grete houses *and* kynredes
shyne wiþ clere titles of honours. ȝit napeles
1624 deef dispiseþ al heye glorie of fame. *and* deef wrappeþ
to gidre þe heye heuedes *and* þe lowe *and* makeþ egal
and euene þe heyest[e] to þe lowest[e]. ¶ where
wonen now þe bones of trewe fabricius. what is
1628 now brutus or stiern Caton þe þinne fame ȝit lastyng
of hir ydel names is markid wiþ a fewe lettres. but
al þouȝ we han knowen þe faire wordes of þe fames of
hem. it is nat ȝeuen to knowe hem þat ben dede *and*
1632 consumpt. Liggip þanne stille al vtterly vnknowable
ne fame ne makeþ ȝow nat knowe. *and* yif ȝe wene
to lyuen þe lenger for wynde of ȝoure mortal name.
whan o cruel day shal rauyshe ȝow. þan is þe secunde
1636 deef dwellyng in ȝow. *Glosa.* þe first deef he clepip
here þe departyng of þe body *and* þe soule. ¶ *and*
þe secunde deef he clepeþ as here. þe styntyng of
þe renoune of fame. ³

1615 *Lete*—Lat
loke—looken
1616 *sete*—Cyte
1617 *be*—ben
1619 *vpon*—vp
1620 *and dedely*—in the dedly
1621 *y-spradde*—ysprad
[þat]—from C.
ferne—MS. serue, C. ferne
goþ—MS. goþe, C. goth
1622 *and* (2)—or
1623 *shyne*—shynen
clere—cler
1624 *al*—alle
1626 *heyest[e]*—heyoste
lowest[e]—loweste
1628 *stiern*—MS. sciern, C. stierne
1632 *consumpt*—consumpte
1634 *lenger*—longere
1637 *þe* (1)—omitted
1639 *renoune*—renoun

ADVERSE FORTUNE IS BENEFICIAL.

[SET NE ME INEXORABILE CONTRA.....]

1640 **B**Vt for-as-mochel as thow shalt nat wenen *quod* she
þat I bere vntretable batayle ayenis fortune // yit
som-tyme it by-falleth þat she desseyuable desserueth
to han ryht good thank of men // *And* þat is whan she

[The 7th Metre.]

Let him who seeks fame,
thinking it to be the
sovereign good, look upon
the broad universe and this
circumscribed earth; and
he will then despise a
glorious name limited to
such a confined space.

Will splendid titles and
renown prolong a man's
life?

In the grave there is no
distinction between high
and low.

Where is the good
Fabricius now?
Where the noble Brutus, or
stern Cato?

Their empty names still
live, but of their persons we
know nothing.

Fame cannot make you
known.

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

³ The next three chapters
are from the Camb. MS.

[The viij prose.]

'But do not believe,' said
Philosophy, 'that I am an
implacable enemy to
Fortune.
This inconstant dame

1644 hire self opneth / *and* whan she descouereþ hir frownt /
and sheweth hir maneres *par-aventure* yit vndirstondesthow
nat þat .I. shal seye // it is a wondyr þat .I.
desyre to telle / *and* forþi vnnethe may I. vnpleyten my
1648 sentence *with* wordes for I. deme þat contraryos fortune
profiteth more to men than fortune *debonayre* // For
al-wey whan fortune semeth *debonayre* than she lyeth
falsly in by-hetyng the hope of welefulnesse // but forsothe
1652 *contraryos* fortune is alwey sothfast / whan she
sheweth hir self vnstable thorw hyr chaungynge // the
amyable fortune desseyueth folk / the contrarye fortune
techeth // the amyable fortune byndeth *with* the beaute
1656 of false goodys the hertes of folk þat vsen hem / the
contrarye fortune vnbyndeth hem by þ^e knowynge of
freele welefulnesse // the amyable fortune maysthow sen
alwey wyndynge *and* flowynge / *and* euere mysknowynge
1660 of hir self // the contrarye fortune is a-tempre *and* restreynyd
and wys thorw excersyse of hir aduersyte // at
the laste amyable fortune *with* hir flaterynges draweth
mys wandrynge men fro the souereyne good // the contraryos
1664 fortune ledith ofte folk ayein to sothfast goodes /
and haleth hem ayein as *with* an hooke / weenesthow
thanne þat thow owhtest to leten this a lytel thing / þat
this aspre *and* horrible fortune hath discoueryd to the / the
1668 thowhtes of thy trewe frendes // For-why this ilke fortune
hath departyd *and* vncoueryd to the bothe the
certeyn vysages *and* ek the dowtos visages of thy
felawes // whan she departyd away fro the / she took
1672 away hyr frendes *and* lafte the thyne frendes // now
whan thow were ryche *and* weleful as the semede / *with*
how mochel woldesthow han bowht the fulle knowynge
of this // þat is to seyn the knowynge of thy
1676 verray frendes // now pleyne the nat thanne of Rychesse
.I.-lorn syn thow hast fowndyn the moste presyos kynde
of Rychesses þat is to seyn thy verray frendes.

sometimes deserves well of men, when she appears in her true colours. And what I say may perhaps appear paradoxical. That is, that adverse fortune is more beneficial than prosperous fortune. The latter lies and deceives us, the former displays her natural inconstancy.

That deceives us, this instructs us; that, by a fallacious show of good, enslaves the mind; this, by the knowledge of her fickleness, frees and absolves it.

The one is wavering and incapable of reflection, the other is staid and wise through experience of adversity. Lastly, prosperous fortune leads men astray. Adversity teaches them wherein real happiness consists.

It renders us no inconsiderable service in enabling us to recognize our true friends.

At what price would you not have bought this knowledge in your prosperity?

Complain not, then, of loss of wealth, since thou hast found infinitely greater riches in your true friends.

ALL THINGS BOUND BY THE CHAIN OF LOVE.

QUOD MUNDUS STABILI FIDE.

1680 **T**hat þ^e world *with* stable feith / varieth acordable
chaungynge // þat the contraryos qualite of elementz
holden amonge hem self aliaunce *perdurable* / þat phebus
the sonne *with* his goldene chariet / bryngeth forth the
rosene day / þat the mone hath *commaundement* ouer the
1684 nyhtes // whiche nyhtes *hesperus* the eue sterre hat browt //
þat þ^e se gredy to flowen constreyneth *with* a certeyn ende
hise floodes / so þat it is nat l[e]ueful to stretche hise
brode termes or bowndes vp-on the erthes // þat is to seyn
1688 to couere alle the erthe // Al this a-cordau[n]ce of thinges
is bownden *with* looue / þat gouerneth erthe *and* see / *and*
hath also *commaundementz* to the heuenes / *and* yif
this looue slakede the brydelis / alle thinges þat now
1692 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 looue halt to gideres poeples loygned
1696 *with* an hooly bond / *and* knytteth sacrament of maryages
of chaste looues // And loue enditeth lawes to
trewe felawes // O weleful weere mankynde / yif thilke
loue þat gouerneth heuene gouerned[e] yowre corages /

[The vij Metur.]

This world, by an invariable order, suffers change. Elements, that by nature disagree, are restrained by concord.

The sea is thus kept within its proper bounds.

This concord is produced by love, which governeth earth and sea, and extends its influence to the heavens. If this chain of love were broken all things would be in perpetual strife, and the world would go to ruin.

Love binds nations together, it ties the nuptial knot, and dictates binding laws to friendship.

Men were truly blest if governed by this celestial love!

EXPLICIT LIBER 2^{us}.

INCIPIT LIBER 3^{us}.

IAM CANTUM ILLA FINIERAT.

1700 **B**y this she hadde endid hire songe / whan the swetnesse
of hire ditee hadde thorw perced me þat was desirous
of herkninge / and .I. astoned hadde yit streyhte myn
Eres / þat is to seyn to herkne the bet / what she wolde
1704 seye // so þat a litel here after .I. seyde thus // O thow
þat art souereyn comfort of Angwissos corages // So thow
hast remounted and norysshed me w^{ith} the weyhte of thy
sentenses and w^{ith} delit of thy syngyngne // so þat .I. trowe
1708 nat now þat .I. be vnparrygal to the strokes of fortune / as
who seyth. I. dar wel now suffren al the assautes of fortune
and wel deffende me fro hyr // and tho remedies
whyche þat thow seydest hire byforn weren ryht sharpe
1712 Nat oonly þat .I. am nat agrysen of hem now // but .I. desiros
of heryngne axe gretely to heeren tho remedyes //
than seyde she thus // þat feelede .I. ful wel quod she //
whan þat thow ententyf and styлле rauysshedest my
1716 wordes // and .I. abood til þat thow haddest swych habyte
of thy thougth as thow hast now // or elles tyl þat .I.
my self had[de] maked to the the same habyt / which
þat is a moore verray thinge // And certes the remenauzt
1720 of thinges þat ben yit to seye / ben swyche // þat fyrst
whan men tasten hem they ben bytyngne / but whan
they ben resseyuyd w^{ith}-inne a whyht than ben they
swete // but for thow seyst þat thow art so desirous to
1724 herkne hem // wit[h] how gret brennyngne woldesthow
glowen / yif thow wystem whyder .I. wol leden the //
whydyre is þat quod .I. // to thilke verray welefulnesse
quod she // of whyche thyngne herte dremeth // but
1728 for as moche as thy syhte is ocupied and distorbed / by
Imagynasyon of herthely thynges / thow mayst nat yit
sen thilke selue welefulnesse // do quod .I. and shewe
me / what is thilke verray welefulnesse / .I. preye the
1732 w^{ith}-howte taryngne // þat wole .I. gladly don quod she /
for the cause of the // but .I. wol fyrst marken the by
wordes / and I wol enforcen me to enformen the //
thilke false cause of blyfulnesse þat thow more knowest /
1736 so þat whan thow hast fully by-holden thilke false
goodes and torned thyne eyen to þat oother syde / thow
mowe knowe the clernesse of verray blyfulnesse //]

1702 *streyhte*—H. strenghed
1712 *am nat*—H. nam nought
1718 *had[de]*—H. hade
1734 *wol*—H. shalle
1739 *wil*—wole
felde—feeld

AWAY WITH FALSE FELICITY!

*QUI SERERE INGENIUM.

¶ Who so wil sowe a felde plentiuous. lat hym first
1740 delyuer it of þornes and kerue asondre wip his hooke
þe bushes and þe ferne so þat þe corne may comen heuy
of eres and of greins. hony is þe more swete yif mouþes
han firste tastid sauoures þat ben wikke. ¶ þe sterres
1744 shynen more agreably whan þe wynde Nothus letip his

[The fyrste prose.]

Philosophy now ended her
song.

I was so charmed that I
kept a listening as if she
were still speaking.
At last I said, O sovereign
comforter of dejected
minds, how much hast thou
refreshed me with the
energy of thy discourse, so
that I now think myself
almost an equal match for
Fortune and able to resist
her blows.
I fear not, therefore, thy
remedies, but earnestly
desire to hear what they
are.

P. When I perceived that,
silent and attentive, you
received my words, I
expected to find such a
state of mind in you, or
rather, I created in you
such an one.

What remains to be said is
of such a nature that when
it is first tasted it is
pungent and unpleasant,
but when once swallowed it
turns sweet, and is grateful
to the stomach.

But because you say you
would now gladly hear,
with what desire would you
burn if you could imagine
whither I am going to lead
you?

B. Whither is that, I pray?

P. To that true felicity, of
which you seem to have but
a faint foretaste.

But your sight is clouded
with false forms, so that it
cannot yet behold this same
felicity.

B. Show me, I pray, that
true happiness without
delay.

P. I will gladly do so at your
desire, but I will first
describe that false cause
(of happiness), so that you
may be better able to
comprehend the exact
model.

Here the Add. MS. begins
again.

[The fyrst metur.]

He who would sow seed
must first clear the ground
of useless weeds, so that he
may reap an abundant
harvest.

Honey tastes all the
sweeter to a palate
disgusted by offensive
flavours.

1748 ploungy blastes. *and* aftir þat lucifer þe day sterre haþ
 chased away þe derke nyzt. þe day þe feirer lediþ þe
 rosene horse of þe sonne. ¶ Ryzt so þou byholdyng
 first þe fals[e] goodes. bygynne to wiþdrawe þi nek[ke]
 fro þe 3ok of erþely affeccions. *and* afterwarde þe
 verrey goodes shollen entre *in* to þi corage.

The stars shine all the clearer when the southern showery blasts cease to blow. When Lucifer has chased away the dark night, then Phœbus mounts his gay chariot. So you, beholding the false felicity, and withdrawing your neck from the yoke of earthly affections, will soon see the sovereign good.

- 1740 *delyuer*—delyuere
of—fro
hooke—hook
 1741 *bushes*—bosses
ferne—fern
corne—korn
 1743 *firste*—fyrst
wikke—wyckyd
 1744 *wynde*—wynd
his—hise
 1745 *hap*—MS. haþe
 1746 *feirer*—fayrere
 1747 *horse*—hors
Ryzt—And Ryht
 1748 *fals[e]*—false
bygynne—bygyn
wiþdrawe—with drawen
nek[ke]—nekke
 1749 *afterwarde*—aftterward
 1750 *entre*—entren

THE DESIRE OF THE TRUE GOOD.

TUNC DEFIXO PAULULUM.

1752 **Þ**O fastned[e] she a lytel þe syzt of hir eyen *and* wiþdraw
 hir ryzt as it were in to þe streite sete of hir
 þouzt. *and* bygan to speke ryzt þus. Alle þe cures
 quod she of mortal folk whiche þat trauaylen hem *in*
 many manere studies gon certys by diuerse weies.
 1756 ¶ But nabeles þei enforced hem *to comen oonly to on
 ende of blisfulnesse [And blysfulesse] is swiche a goode
 þat who so haþ geten it he ne may ouer þat no þing more
 desiire. *and* þis þing for soþe is þe souereyne good þat conteiniþ
 1760 in hym self al manere goodes. to þe whiche goode
 yif þere failed[e] any þing. it myzt[e] nat ben souereyne
 goode. ¶ For þan were þere som goode out of þis ilke souereyne
 goode þat myzt[e] ben desired. Now is it clere *and*
 1764 certeyne þan þat blisfulnesse is a perfit estat by þe congregacioun
 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
 1768 is naturely y-plaunted in þe hertys of men. ¶ But þe
 myswandryng error myslediþ hem in to fals[e] goodes.
 ¶ of þe whiche men some of hem wenen þat souereygne
 goode is to lyue wiþ ouden nede of any þing.
 1772 *and* traueilen hem to ben habundaunt of rycchesse.
 and some oþer men demen. þat souerein goode be forto
 be ryzt digne of reuerences. *and* enforcen hem to ben
 reuerenced among hir ney3bours. by þe honours þat þei
 1776 han ygeten ¶ *and* some folk þer ben þat halden þat
 ryzt heyze power to be souereyn goode. *and* enforcen
 hem forto regnen or ellys to ioignen hem to hem þat
 regnen. ¶ And it semer to some oþer folk þat noblesse
 1780 of renoun be þe souerein goode. *and* hasten hem to
 geten glorious name by þe artes of werre or of pees.
 and many folke mesuren *and* gessen þat souerein goode
 be ioye *and* gladnesse *and* wenen þat it be ryzt blisful
 1784 [thyng] to ploungen hem *in* uoluptuous delit. ¶ And

[The 2^{de} prose.]

Philosophy, with a serious air, and appearing to recollect herself, and to rouse up all her faculties, thus began. All the cares and desires of men seek one end—happiness.

[* fol. 15 b.]

True happiness is that complete good which, once obtained, leaves nothing more to be desired. It is the sovereign good, and comprehends all others. It lacks nothing, otherwise it could not be the supreme good. Happiness is, therefore, that perfect state, in which all other goods meet and centre. It is the object which all men strive after. A desire of the true good is a natural instinct, but error misleads them to pursue false joys. Some, imagining the supreme good to consist in lacking nothing, labour for an abundance of riches; others, supposing that this good lies in the reverence and esteem of their fellow men, strive to acquire honourable positions. There are some, again, who place it in supreme power, and seek to rule, or to be favoured by the ruling powers. There are those who fancy fame to be the height of happiness, and seek by the arts of war or peace to get renown. Many there are who believe nothing to be better than joy and gladness, and think

per ben folk þat enterchaungen þe causes *and* þe endes
of þise forseide goodes as þei þat desiren rycchesse to
han power *and* delices. Or ellis þei desiren power forto
1788 han moneye or for cause of renoun. ¶ In þise þinges
and in swyche oþer þinges is toumed al þe entencioun
of desirynges *and* [of] werkes of men. ¶ As þus.

FRIENDSHIP A SACRED THING.

¶ Noblesse *and* fauour of poeple whiche þat 3iueþ as it
1792 semeþ a manere clernesse of renoun. ¶ *and* wijf *and*
children þat men desiren for cause of delit *and* mirnesse.
¶ But forsoþe frendes ne shollen nat ben rekkened
among þe goodes of fortune but of vertue. for it
1796 is a ful holy manere þing. alle þise oþer þinges forsoþe
ben taken for cause of power. or ellis for cause of
delit. ¶ Certis now am I redy to referen þe goodes of
þe body to þise forseide þinges abouen. ¶ For it semeþ
1800 þat strengþe *and* gretnesse of body 3euen power *and*
worþinesse. ¶ *and* þat beaute *and* swiftenesse 3euen
noblesse *and* glorie of renoun. *and* hele of body semeþ
3iuen delit. ¶ In alle þise þingus it semeþ oonly þat
1804 blisfulnesse is desired. ¶ For-whi þilke þing þat euery
man desireþ moost ouer alle þinges. he demip þat be þe
souereyne goode. ¶ But I haue diffined þat blisfulnesse
is þe souereyne goode. for whiche euery wyzt
1808 demip þat þilke estat þat he desireþ ouer alle þinges þat
it be þe blisfulnesse. ¶ Now hast þou þan byforne
[thy eyen] almost al þe *purposed* forme of þe welfulnesse
of mankynde. þat is to seyne rycchesse. honours.
1812 power. glorie. *and* delitz. þe whiche delit oonly considered
Epicurus Iuged *and* establised. þat delit is þe
souereyne goode. for as myche as alle oþer þinges as
hym þouzt[e] by-refte away ioie *and* myrþe from þe
1816 herte. ¶ But I retourne a3eyne to þe studies of meen.
of whiche men þe corage alwey rehersiþ *and* seekeþ þe
souereyne goode of alle be it so þat it be wiþ a derke
memorie [but he not by whiche paath]. ¶ Ryzt as a
1820 dronke man not nat by whiche pape he may retourne
home to hys house. ¶ Semeþ it þanne þat folk folyen
and erren þat enforcen hem to haue nede of no þing

ALL SEEK THE CHIEF GOOD.

¶ Certys þer nys non oþer þing þat may so weel *perfoomy*
1824 blisfulnesse as an estat plenteuous *of alle
goodes þat ne hap nede of none oþer þing. but þat it is
suffisant of hym self. vnto hym self. *and* foleyen
swyche folk þanne. þat wenen þat þilk þing þat is
1828 ryzt goode. þat it be eke ryzt worþi of honour *and* of
reuerence. ¶ Certis nay. for þat þing nys neyþer foule
ne worþi to ben dispised þat al þe entencioun of mortel
folke trauaille forto geten it. ¶ *And* power auzt[e]
1832 nat þat eke to be rekened amonges goodes what ellis.
for it nys nat to wene þat þilke þing þat is most
worþi of alle þinges be feble *and* wiþ out strengþe *and*
clernesse of renoun auzte þat to ben dispised. ¶ Certys
1836 þer may no man forsake þat al þing þat is ryzt excellent
and noble. þat it ne semeþ to be ryzt clere *and* renommed.
¶ For certis it nedip nat to seie. þat blisfulnesse
be anguissous ne dreri ne subgit to greuances ne
1840 to sorwes. syn þat in ryzt litel þingus folk seken to
haue *and* to vsen þat may deliten hem. ¶ Certys þise
ben þe þinges þat men wolen *and* desyren to geten.

it delightful to plunge into
luxury.
Some there are who use
these causes and ends
interchangeably, as those
who desire riches as a
means of getting power; or
who desire power in order
to get money or renoun.
In all they do they have a
particular end in view.

Nobility and popular favour
are sought after by some in
order to become famous.
By others, wives and
children are only desired as
sources of pleasure.
Friendship must not be
reckoned among the goods
of fortune, but among those
of virtue, for it is a very
sacred thing.
All else are desired either
for the power or pleasure
they afford.
The goods of the body fall
under the same
predicament.
Strength and a good
stature seem to give power
and worthiness.
Beauty and swiftness give
glory and fame; and health
gives delight.
In all these happiness alone
is sought.
What a man most wishes
for, that he esteems the
supreme good, which, as
we have defined, is
happiness.
Thou hast now before thee
a view of human felicity
(falsely so called), that is,
riches, honours, power,
glory, and delight, which
last *Epicurus* considered as
the sovereign good.
I now return to the
inclinations and pursuits of
mankind.

Their minds are bent upon
the chief good, and are
ever seeking it with a
darkened understanding,
like a drunken man, 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.

[* fol. 16.]

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.

and for þis cause desiren þei rycches. dignites. regnes.
 1844 glorie *and* delices ¶ For þerby wenen þei to han suffisaunce
 honour power. renoun *and* gladnesse. ¶ þanne
 is it goode. þat men seken þus by so many dyuerse
 studies. In whiche desijr it may lyztly be shewed.
 1848 how grete is þe strengþe of nature. ¶ For how so þat
 men han dyuerse sentences *and* discordyng algates men
 accordyn alle in lyuyng þe ende of goode.

Hence it is that mankind
 seek riches, &c., because
 by them they hope to get
 independence, honour, &c.
 However varied 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.

68

1751 *fastned[e]*—fastnede
wipdrow—MS. wipdrowen, C. *with* drowh
 1752 *sete*—Cyte
 1756 *enforced*—enforsen
 1757 [*And blysfulnesse*]—from C.
goode—good
 1758 *so*—so þat
hap—MS. hape
 1759 *souereyne*—souereyn
 1760 *al*—alle
goode—good
 1761 *þere*—ther
failed[e]—faylyde
myzt[e]—myhte
souereyne goode—souereyn good
 1762 *þan*—thanne
þere—ther
goode—good
souereyne—souereyn
 1763 *goode*—good
myzt[e]—myhte
 1764 *certeyne*—certein
 1766 *seid*—MS. seide, C. seyd
folke—foolk
 1767 *goode*—good
 1769 *fals[e]*—false
 1770 *souereygne goode is*—souereyn good be
 1771 *lyue wip outhen*—lyuen *with* owte
 1772 *rycchesse*—Rychesses
 1773 *some*—som
goode be—good ben
 1774 *be*—ben
 1775 *neyzbours*—nesshebors
 1776 *halden*—holden
 1777 *heyze*—heyh
to—omitted
goode—good
 1780 *goode*—good
 1781 *or*—*and*
 1782 *folke*—folk
goode—good
 1783 *be*—by
 1784 [*thyng*]—from C.
 1786 *rycchesse*—rychesses
 1787 *delices*—delytes
 1789 *oper*—oothre
al—alle
 1790 [*of*]—from C.
 1794 *shollen*—sholden
 1795 *þe*—tho
 1796 *oper*—oothre
 1801 *swiftenesse*—sweftnesse
 1803 *ziuen*—MS. ziueþ, C. yeuen
 1806, 1807 *souereyne goode*—souereyn good
 1807 *whiche*—whych
 1809 *þe*—omitted
þan byforne—thanne byfor
 1810 [*thy eyen*]—from C.; MS. *has* zeuen azeyne
almost—almest
welfulnesse—welefulnesse
 1811 *seyne rycchesse*—seyn Rychesses
 1814 *souereyne goode*—souereyn good
myche—moche
oper—oothre
 1815 *þouzt[e]*—thowhte
from—fram

1816 *azeyne*—ayein
 1818 *souereyne goode*—souereyn good
of—omitted
alle—al
derke—dirkyd
 1819 [*but*—*paath*]*—*from C.
 1820 *dronke*—dronken
pape—paath
 1821 *home*—hym
 1823 *perfourny*—performe
 1825 *hap*—MS. hape
none—non
 1827 *bilk*—thilke
 1828 *goode*—good
 1829 *foule*—fowl
 1830 *al*—welneyh alle
 1831 *trauaille*—trauaylen
au3t[e]—owhte
 1832 *be*—ben
 1834 *out*—owte
 1835 *au3te*—owhte
 1836 *al*—alle
 1837 *be*—ben
clere—cleer
 1843 *rycches*—Rychesses
 1846 *goode*—good
 1847 *be*—ben
 1848 *grete*—gret
 1849 *algates*—Allegates
 1850 *goode*—good

OF NATURE'S LAWS.

QUANTAS RERUM FLECTAT.

1852 **I**T likeþ me to shew[e] by subtil songe wiþ slakke *and*
 delitable soun of strenges how þat nature myzty enclineþ
and flitteþ gouvernement3 of þinges ¶ *and* by
 whiche lawes she purueiable kepþ þe grete worlde. *and*
 how she bindyng restreineþ alle þingus by a bonde þat
 1856 may nat be vnbounden. ¶ Al be it so þat þe lioums of
 þe contree of pene beren þe fair[e] cheines. *and* taken
 metes of þe handes of folk þat zeuen it hem. *and*
 dreden her sturdy maystres of whiche þei ben wont to
 1860 suffren [betinges]. yif þat hir horrible mouþes ben bi-bled.
 þat is to sein of bestes deuoured. ¶ Hir corage
 of tyme passeþ þat hap ben ydel *and* rested. repaireþ
 azein þat þei roren greuously. *and* remembren on hir
 1864 nature. *and* slaken hir nekkes from hir cheins vnbounden.
 and hir maistre first to-teren wiþ bloody toþe
 assaieþ þe woode wrappes of hem. ¶ þis is to sein þei
 freten hir maister. ¶ And þe Iangland brid þat syngþ
 1868 on þe heye braunches. þis is to sein in þe wode *and*
 after is inclosed in a streit cage. ¶ al þou3 [þat] þe
 pleiyng besines of men zeueþ hem honied[e] drinkes
and large metes. wiþ swete studie. ¶ 3it napeles yif
 1872 þilke brid skippyng oute of hir streite cage seeþ þe
 agreeable shadewes of þe wodes. she defouleþ wiþ hir
 fete hir metes yshad *and* sekeþ mournyng oonly þe
 wode *and* twitriþ desiryng þe wode wiþ hir swete
 1876 voys. ¶ þe 3erde of a tree þat is haled adoun by myzty
 strengþe bowiþ redely þe croppe adoun. but yif þat þe
 hande of hym þat it bente lat it gon azein. ¶ An oon
 þe crop lokeþ vp ry3t to heuene. ¶ þe sonne phebus
 1880 þat failleþ at euene in þe westrene wawes retorniþ azein
 eftsones his cart by a priue pape þere as it is wont
 aryse. ¶ Alle þinges seken azein in to hir propre
 cours. and alle þinges reioisen hem of hir retournyng
 1884 azein to hir nature ne noon ordinaunce nis bytaken to

[The 2^{de} Metur.]

I will now sing of Nature's laws, by which the universe is governed.

[j]

The Punic lion submits to man, and dreads the keeper's lash; yet, if he once taste blood, his savage instincts revive, and his keeper falls a victim to his fury.

[ij]

If the caged bird though daintily fed, gets a sight of the pleasant grove where she was wont to sing, she will spurn her food, and pine for the beloved woods.

[iij]

The sapling, bent down by a mighty hand, will resume its natural position as soon as the restraining force is removed.

[iiij]

Though the sun sets in the western main at eve, yet by a secret path he takes his wonted journey toward the east. All things pursue their

þinges but þat. þat haþ ioignyng þe endyng to þe bygynnyng. *and* haþ makid þe cours of it self stable þat it chaungeþ nat from hys propre kynde.

proper course, obedient to the source of order. Hence, throughout the world entire stability is found, for all things, having fulfilled their appointed course, return from whence they came.

- 1851 *shew[e]*—shewe
 1854 *whiche*—MS. swiche, C. whyche
worlde—world
 1856 *be*—ben
vnbounden—vnbownde
 1857 *fair[e]*—fayre
 1860 [*betinges*]—from C.
 1862 *passeþ*—passed
 1864 *from*—fram
vnbounden—vnbownde
 1865 *to-teren*—to-torn
tobe—toth
 1867 *langland*—langelynge
 1869 *streit*—streyht
 1870 *pleiyng*—MS. pleinyng, C. pleyynge
besines—bysnesse
honied[e]—honyede
 1872 *oute*—owt
 1873 *agreable*—agreables
 1874 *fete*—feet
 1875 *twitriþ*—twiterith
 1877 *crope*—crop
 1878 *hande*—hand
bente—bent
 1880 *failleþ*—falleth
 1881 *cart*—carte
a—omitted
pape—paath
 1883 *of*—MS. of of
 1885 *haþ*—MS. haþe
ioignyng—loyned
 1886 *haþ*—MS. haþe

THE SEARCH AFTER FELICITY.

VOSQUE TERRENA ANIMALIA.

- 1888 ***C**ertis also 3e men þat ben erpeliche bestes dremen
 alwey [yowre bygynnyng] al þou3 it be wiþ a
 pinne ymaginacioun. *and* by a maner þou3t al be it
 nat clerly ne perfitly 3e looken from a fer til þilk
 1892 verray fyn of blisfulnesse. *and* þerfore þe naturel entencioun
 ledeþ 3ow to þilk verray good ¶ But
 many manere errors mistouniþ 3ow þer fro. ¶ Considere
 now yif þat be þilke þinges by whiche a man
 1896 wenip to gete hym blyfulnesse. yif þat he may comen
 to þilke ende þat he wenep to come by nature ¶ For
 yif þat moneye or honours or þise oþer forseide þinges
 bryngen to men swiche a þing þat no goode ne faille
 1900 hem. ne semeþ faille. ¶ Certys þan wil I graunt[e]
 þat þei ben maked blisful. by þilke þinges þat þei han
 geten. ¶ but yif so be þat þilke þinges ne mowe nat
 1904 *perfourmen* þat þei by-heten *and* þat þer be defaute of
 many goodes. ¶ Sheweþ it nat þan clerely þat fals
 beaute of blisfulnesse is knowe *and* a-teint in þilke
 þinges. ¶ First *and* forward þou pi self þat haddest
 haboundaunces of rycchesses nat long agon. ¶ I axe
 1908 3if þat in þe haboundaunce of alle þilk[e] rycchesses
 þou were neuer anguissous or sory in þi corage of any
 wrong or greuaunce þat by-tidde þe on any syde.

[The 3^{de} prose.]

[* fol. 16 b.]

O earthly animals, you have an indistinct perception of your beginning, and you have ever the true end of felicity in view, but your natural instincts are perverted by many errors.

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.

But if these things cannot make good what they promise, if there still be something to be desired, then they are delusions, and the felicity after all is a counterfeit.

In your prosperity were you never annoyed by some wrong or grievance?

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NONE ARE FREE FROM CARE.

- ¶ Certys *quod* I it remembreþ me nat þat euere I was
 1912 so free of my þou3t. þat I ne was al-wey in anguyshe of

B. I must confess that I cannot remember ever being wholly free from

somwhat. þat was þat þou lakkeðest þat þou noldest
han lakked. or ellys þou haddeð þat þou noldest
han had. ryzt so is it *quod* I þan. desiredest þou
1916 þe presence of þat oon *and* þe absence of þat oper.
I graunt[e] wel *quod* .I. for soþe *quod* she þan nedib þer
somwhat þat euery man desireþ. 3e þer nedib *quod* I.
¶ Certis *quod* she *and* he þat haþ lakke or nede of a
1920 wyzt nis nat in euery way suffisaunt to hym self. no *quod* .I.
and þou *quod* she in alle þe plente of þi
rycchesse haddeð þilke lak of suffisaunce. ¶ what
ellis *quod* .I. ¶ þanne may nat rycchesse maken þat a
1924 man nis nedy. ne þat he be suffisaunt to hym self. *and*
þat was it þat þei byhyzten as it semeþ. ¶ *and* eke
certys I trowe þat þis be gretly to consydere þat moneye
ne haþ nat in hys owen kynde þat it ne may ben by-nomen
1928 of hem þat han it maugre hem. ¶ I by-knowe
it wel *quod* I ¶ whi sholdest þou nat by-knowen it
quod she. whan euery day þe strengre folke by-nymen
it fram þe febler maugre hem. ¶ Fro whennes comen
1932 ellys alle þise foreine compleintes or quereles of
pletyngus. ¶ But for þat men axen azeine her moneye
þat haþ be by-nomen hem by force or by gyle. *and*
alwey maugre hem. ¶ Ryzt so it is *quod* I. þan *quod*
1936 she haþ a man nede to seken hym foreyne helpe by
whiche he may defende hys moneye. who may say nay *quod* .I.

some trouble or other.
P. That was because something was absent which you did desire, or something present which you would fain be quit of.
B. That's quite true.
P. Then you did desire the presence of the one and the absence of the other?
B. I confess I did.
P. Every man is in need of what he desires.
B. Certainly he is.
P. If a man lack anything can he be supremely happy?
B. No.
P. Did you not in your abundance want for somewhat?
B. What then if I did?
P. It follows that riches cannot put a man beyond all want, although this was what they seemed to promise.
Money may part company with its owner, however unwilling he may be to lose it.
B. I confess that's true.
P. It ought to be confessed when every day we see *might* prevailing over *right*. From whence springs so much litigation, but from this, that men seek to recover their own of which they have been unjustly deprived?
B. Nothing is more true.
P. Then a man needs the assistance of others in order to keep his riches.

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RICHES BRING ANXIETIES.

¶ Certis *quod* she *and* hym nedib no helpe
yif he ne hadde no moneye þat he myzt[e] leese. ¶ þat
1940 is doutles *quod* .I. þanne is þis þing turned in to þe contrarie
quod she ¶ For rycchesse þat men wenen sholde
make suffisaunce. þei maken a man raþer han nede of
foreine helpe. ¶ whiche is þe manere or þe gise *quod*
1944 she þat rycches may dryuen away nede. ¶ Riche folk
may þei neiþer han hungre ne þrest. þise ryche men
may þei feele no colde on hir lymes in wynter. ¶ But
þou wilt answeere þat ryche men han y-nou3 wher wiþ
1948 þei may staunchen her hunger. *and* slaken her þrest
and don away colde. ¶ In þis wise may nede be comforted
by rycchesses. but certys nede ne may nat al
outerly be don away. for þou3 þis nede þat is alwey
1952 gapyng *and* gredy be fulfilled wiþ rycchesses. *and* axe
any þing 3it dwelleþ þanne a nede þat myzt[e] ben fulfilled.
¶ I holde me stille *and* telle nat how þat litel
þing suffiseþ to nature. but certys to auarice ynou3 ne
1956 suffiseþ no þinge. *¶ For syn þat rychesse ne may nat
al don away nede. but rychesse maken nede. what may
it þanne be þat 3e wenen þat rychesses mowen 3euen
3ow suffisaunce.

If he had no money to lose he would not stand in need of this help?
B. That is beyond all doubt.
P. Then the very reverse of what was expected (from riches) takes place? For riches add to a man's necessities.
Tell me how do riches drive away necessity? Are not rich men liable to hunger, thirst, and cold?
You will say that the rich have wherewithal to satisfy these wants.
By riches indigence may be alleviated, but they cannot satisfy every want.
Even if gaping and greedy necessity be filled with riches, yet some cravings will remain.
A little suffices for nature, but avarice never has enough.
If riches, then, add to our wants, why should you think that they can supply all your necessities?
[* fol. 17.]

1889 [yowre bygyngnyge]—from C.

al—MS. as, C. Al

1891 from—fram
til þilk—to thylke

1892 þe—omitted

1893 þilk—thylke

1895 be—by

1896 gete—geten

1899 swiche—swych
goode—good

1900 wil—wole

graunt[e]—graunte
 1904 *many*—manye
clerely—clerly
fals—false
 1905 *knowe*—knownen
 1908 *þilk[e]*—thylke
 1913 *þat*—*lakkedest*—And was nat þat *quod* she for þat the lacked som-what
 1915 *had*—MS. hadde, C. had
 1917 *graunt[e]*—graunte
 1919 *haþ*—MS. haþe
a wyzt—awht
 1921 *alle*—al
 1922 *rycchesse*—Rychesses
lak—lakke
 1923 *rycchesse*—Rychesses
 1927 *haþ*—MS. haþe
owen—owne
 1930 *strenger folke by-nymen*—strengere folk by-nemyn
 1931 *fram*—fro
febler—febelere
Fro—for
 1933 *azeine*—ayeyn
 1934 *haþ*—MS. haþe
be—ben
 1936 *haþ*—MS. haþe
helpe—help
 1937 *say*—sey
 1938 *nedip no helpe*—nedede non help
 1939 *myzt[e]*—myhte
 1940 *doutles*—dowteles
 1941 *rycchesse*—Rychesses
 1943 *helpe*—help
whiche—whyche
 1944 *rycches*—Rychesse
dryuen—dryue
 1945 *hungre*—hungyr
prest—thurst
 1946 *þei*—the
colde—coold
in—on
 1947 *wilt answere*—wolt Answeren
y-nou3—y-now
 1948 *prest*—thurst
 1949 *colde*—coold
 1950 *nat*—omitted
 1951 *outerly*—vtrely
 1953 *myzt[e] ben*—myhte be
 1957 *rychesse*—Rychesses

QUAMUIS FLUENTER DIUES.

[The 3^{de} Metur.]

1960 **A**l were it so þat a ryche couetous man hadde riuer
 fletyng alle of golde 3itte sholde it neuer staunche
 hys couetise. ¶ And þou3 he hadde his nekke I-charged
 wip precieuse stones of þe rede see. *and* þou3 he do
 1964 erylde his feldes plentiuos wip an hundreþ oxen neuere
 ne shal his bytyng bysynesse forleten hym while he
 lyueþ. ne þe lyzt[e] rychesses ne shal nat beren hym
 compaignie whanne he is dede.

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
 innumerable herds, yet
 shall unquiet care never
 forsake him; and at his
 death his riches shall not
 bear him company.

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1960 *riuer*—a Ryuer
 1961 *alle*—al
golde—gold
3itte—yit
staunche—staunchyn
 1962, 1963 *þou3*—thow
 1964 *erylde*—Ere
hundreþ—hundred
 1965 *while*—whyh
 1966 *lyzt[e]*—lyhte
shal—shol
 1967 *dede*—ded

- 1968 **B** vt dignitees to whom þei ben comen make þei hym
honorable *and* reuerent. han þei nat so grete strengþe
þat þei may putte vertues in þe hertis of folk. þat vsen
þe lordshipes of hem. or ellys may þei don away þe
1972 vices. Certys þei [ne] ben nat wont to don away wikkednesses.
but þei ben wont rapen to shew[en] wikkednesses.
and þer of comeþ it þat I haue ryzt grete desdeyne.
þat dignites ben zeuen ofte to wicked men.
- 1976 ¶ For whiche þing catullus clepid a consul of Rome þat
hyzt nonius postum. or boch. as who seiþ he clepiþ
hym a congregacioun of uices in his brest as a postum
is ful of corrupcioun. al were þis nonius set in a
1980 chayere of dignitee. Sest þou nat þan how gret vylenye
dignitees don to wikked men. ¶ Certys vnworþines of
wikked men sholde ben þe lasse ysen yif þei nere renomede
of none honours. ¶ Certys þou þi self ne
1984 myztest nat ben brouzt wiþ as many perils as þou
myztest suffren þat þou woldest bere þi magistrat wiþ
decorat. þat is to seyn. þat for no peril þat myzt[e] bifallen
þe by þe offence of þe kyng theodorik þou noldest
1988 nat ben felawe in gouernaunce *with* decorat. whanne
þou say[e] þat he had[de] wikkid corage of a likerous
shrewe *and* of an acusor. ¶ Ne I ne may nat for swiche
honours Iugen hem worþi of reuerence þat I deme *and*
1992 holde vnworþi to han þilke same honours. ¶ Now yif
þou saie a man þat were fulfilled of wisdom. certys þou
ne myztest nat demen þat he were vnworþi to þe
honour. or ellys to þe wisdom of whiche he is fulfilled.
- 1996 No *quod* .I. ¶ Certys dignitees *quod* she appertienen
properly to vertue. *and* uertue transporten dignite anon
to þilke man to whiche she hir self is conioigned.

DIGNITIES APPERTAIN TO VIRTUE.

- 2000 ¶ And for as moche as honours of poeple ne may nat
maken folk digne of honour. it is wel seyn clerly þat
þei ne han no *propre* beaute of dignite. ¶ And zit men
auzten take more hede in þis. ¶ For if it so be þat he
is most out cast þat most folk dispisen. or as dignite ne
2004 may nat maken shrewes worþi of no reuerences. þan
makeþ dignites shrewes more dispised þan preised. þe
whiche shrewes dignit[e] scheweþ to moche folk ¶ *and*
for soþe nat vnpunished. þat is forto sein. þat shrewes
2008 reuengen hem azeinward vpon dignites. for þei zelden
azein to dignites as gret gerdoun whan þei byspotten
and defoulen dignites wiþ hire vylenie. ¶ And for as
moche as þou mow[e] knowe þat þilke verray reuerence
2012 ne may nat comen by þe shadewy *transitorie* dignitees.
vndirstonde now þis. yif þat a man hadde vsed *and*
hadde many manere dignites of consules *and* were
comen *peraventure* amonges straunge naciouns. sholde
2016 þilke honour maken hym worshipful *and* redouted of
straunge folk ¶ Certys yif þat honour of poeple were
a naturel zifte to dignites. it ne myzte neuer cesen
nowher amonges no maner folke to done hys office.

DIGNITIES DO CONFER ESTEEM.

- 2020 ¶ Ryzt as fire *in* euery contre ne stinteþ nat to
enchaufen *and* *to ben hote. but for as myche as forto
be holden honorable or reuerent ne comeþ nat to folk of
hir *propre* strengþe of nature. but only of þe fals[e]
2024 opinioun of folk. þat is to sein. þat wenen þat dignites
maken folk digne of honour. An on þerfore whan þat
þei comen þer as folk ne knowen nat þilke dignites.

⁴ Read *dignitates*.

It may be said that *dignities* confer honour on their possessors. But have they power to destroy vice or implant virtue in the heart? So far from expelling vicious habits, they only render them more conspicuous. Hence arises the indignation when we see dignities given to wicked men. Hence Catullus' resentment against Nonius, whom he calls the botch, or impostume of the State. 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 Decoratus a buffoon and informer?

Honours do not render undeserving persons worthy of esteem. If you find a man endowed with wisdom you deem him worthy of respect and of the wisdom which he professes.

B. I could not do otherwise. *P.* Virtue has her proper worth, which she ever transfers to her votaries.

Honours conferred by the populace do not make men worthy of them, for they have no intrinsic merit to bestow. Dignities conferred upon shrews only make their vices the more conspicuous.

Nor do dignities themselves escape without injury; for worthless men take their revenge upon them, and defile them by their contagious villanies. 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?

If respect were an attribute of honour it would infallibly bring esteem everywhere, just as heat is ever an attribute of fire.

[* fol. 17 b.]

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

2028 her honours vanissen away *and* þat on oon. but þat is
 a-mong straung folk. maist þou sein. but amongus
 hem þat þei weren born duren þilk[e] dignites alwey.
 ¶ Certys þe dignite of þe prouostrie of Rome was somtyme
 a grete power. now is it no þing but an ydel
 2032 name. *and* þe rente of þe senatorie a gret charge. *and*
 yif a whiȝt somtyme hadde þe office to taken he[de] to
 þe vitailles of þe poeple as of corne *and* what oþer þinges
 he was holden amonges grete. but what þing is more
 2036 nowe out cast þanne þilke prouostrie ¶ And as I haue
 seid a litel here byforne. þat þilke þing þat haþ no
 propre beaute of hym self resceyueþ somtyme pris *and*
 shynynge *and* somtyme lesiþ it by þe opinioun of
 2040 vsaunces. ¶ Now yif þat dignites þanne ne mowen
 nat maken folk digne of reuerence. *and* yif þat dignites
 wexen foule of hir wille by þe filþe of shrewes. ¶ and
 yif þat dignites lesen hir shynynge by chaungyng of
 2044 tymes. and yif þei wexen foule by estimacioun of
 poeple. what is it þat þei han in hem self of beaute
 þat auȝte ben desired. as who seiþ none. þanne ne
 mowen þei ȝiuen no beaute of dignite to none oþer.

Do they always endure in those places that gave birth to them?

The Prætorate was once a great honour, but now it is only an empty name and a heavy expense.

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

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

If dignities 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?

1969 *make*—maken

1969 *grete*—gret

1972 [*ne*]—from C.
ben—be

1972, 1973 *wikkednesses*—wykkydnesse

1973 *to*—omitted
shew[en]—shewen

1974 *comeþ*—comth
grete desdeyne—gret desdaign

1976 *whiche*—which

1977 *hyȝt*—hyhte
nonius—MS. vonnus, C. nomyus
boch—MS. boþe, C. boch
clepiþ—clepyd

1979 *nonius*—MS. uonnus, C. nomyus
set—MS. sette, C. set

1980 *Sest þou*—Sesthow
þan—thanne
vylenye—fylonye

1981 *vnworþines*—vnworthynesse

1982 *ben*—be
ysen—MS. ysene, C. I-sene

1984 *many*—manye

1985 *bere*—beren

1986 *myȝt[e]*—myhte

1987 *þe* (2)—omitted

1988 *whanne*—whan

1989 *say[e]*—saye
had[de]—hadde

1994 *demen*—deme

1995 *whiche*—which

1996 *quod she*—omitted

1997 *vertue*—vertu
uertue—vertu

1998 *whiche*—whych

2000 *clerly*—MS. clerkly, C. clerly

2002 *auȝten*—*hede*—owhten taken mor heed

2002-3 *For*—*dignite*—For yif so be þat a wykkyd whyght be so mochel the fowlere *and* the moore owt cast þat he is despised of most folk so as dignete

2004-2007 *maken*—*soþe*—maken shrewes digne of Reuerence the whych shrewes dignete sheweth to moche folk thanne makith dignete shrewes rather so moche more despised than preysed *and* forsothe

2008 *ȝelden*—yilden

2009 *byspotten*—by-spetten

2010 *hire*—hyr

2011 *moche*—mochel
mow[e]—mowe

2012 *þe shadewy*—thyse shadwye

2013 *vndirstonde*—vndyrstond
þis—thus

2014 *hadde*—had

2018 *ȝifte*—yift

- 2019 *folke*—foolk
done—don
 2020 *enchaufen*—eschaufen
 2021 *myche*—mochel
 2022 *be*—ben
 2023 *fals[e]*—false
 2024 *þat* (2)—omitted
 2027 *her*—hyr
vanissen—vanesshen
 2028 *a-mong*—amonges
straung—straunge
but—ne
 2029 *þat*—ther
duren þilk[e]—ne duren nat thylke
 2030 *somtyme*—whyлом
 2031 *grete*—gret
 2032 *þe* (2)—omitted
 2033 *somtyme*—whyлом
þe—MS. þe þe
 2034 *corne*—corn
what—omitted
 2035 *more nowe*—now more
 2036 *cast*—MS. caste, C. cast
 2037 *seid*—MS. seide, C. seyd
here byforn—her by-forn
hap—MS. haþe
 2042 *filþe*—felthe
 2043 *þat*—omitted
 2046 *auzte*—owhte
none—non
 2047 *þei*—MS. 3e, C. they
none—non

QUAMUIS SE TIRIO.

2048 **A**l be it so þat þe proude nero wiþ al his woode luxurie
 kembed hym *and* apparailed hym wiþ faire purpers
 of Tirie *and* wiþ white perles. Algates 3itte throf he
 hateful to alle folk ¶ þis is to seyn þat al was he by-hated
 2052 of alle folk. ¶ 3itte þis wicked Nero hadde gret
 lordship *and* 3af somtyme to þe dredeful senatours þe
 vnworshipful setes of dignites. ¶ vnworshipful setes
 he clepiþ here fore þat Nero þat was so wikked 3af þo
 2056 dignites. who wolde þanne resonably wenen þat blysfulnesse
 were in swiche honours as ben 3euen by vicious
 shrewes.

- 2048 *al* (2)—alle
 2049 *kembed*—kembde
apparailed—MS. apparailen, C. a-paraylede
 2050 *3itte*—yit
 2053 *lordship*—lorshippe
3af somtyme—yaf whyлом
dredeful—reuerenc3
 2055 *fore*—for
3af—yaf

KINGDOMS DO NOT MAKE A MAN MIGHTY.

AN UERO REGNA.

2060 **B**vt regnes *and* familiarites of kynges may þei maken a
 man to ben myzty. how ellys. ¶ whanne hir
 blysfulnesse dureþ perpetuely but certys þe olde age of
 tyme passeþ. *and* eke of present tyme now is ful of
 ensamples how þat kynges þat han chaunged in to
 2064 wrechednesse out of hir welefulnesse. ¶ O a noble þing
and a cler þing is power þat is nat founden myzty to
 kepe it self. ¶ And yif þat power of realmes be auctour
and maker of blisfulnesse. yif þilke power lakkeþ on
 2068 any side. amenusiþ it nat þilke blisfulnesse *and* bryngeþ
 in wrechednesse. but yif al be it so þat realmes of mankynde

[The 4th Metur.]

Nero, though invested with
 the purple and adorned
 with pearls, was hated by
 all men.

75

Yet he had lordship, and
 gave to the senators the
 dishonoured seats of
 dignity.

Who then can think that
 felicity resides in honours
 given by vicious shrews?

[The 5th prose.]

P. Do kingdoms and a
 familiarity with princes
 make a man mighty?
B. Why should they not if
 they are durable?
P. Past ages, as well as the
 present, furnish us with
 many examples of princes
 who have met with dismal
 reverses 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 defective.

stretchen broode. 3it mot þer nede ben myche
 folk ouer whiche þat euery kyng ne haþ no lordshipe
 2072 no comaundement ¶ and certys vpon þilke syde þat
 power failleþ whiche þat makip folk blisful. ry3t on þat
 same side noumpower entriþ vndirneþ þat makeþ hem
 wreches. ¶ In þis manere þanne moten kynges han
 2076 more porcioun of wrechednesse þan of welefulnesse.

But human rule has its
 limits, therefore wherever
 power ceases there
 impotence enters, bringing
 misery along with it.

Kings, therefore, have a
 larger portion of misery
 than of felicity.

POWER DOES NOT DRIVE AWAY CARE.

¶ A tyraunt þat was kyng of sisile þat had[de] assaied
 þe peril of his estat shewid[e] by similitude þe dredes
 of realmes by gastnesse of a swerde þat heng ouer þe
 2080 heued of his familier. what þing is þan þis power þat
 may nat don away þe bytynges of besines ne eschewe
 þe prikkes of drede. and certys 3it wolden þei lyuen
 *in sykernesse. but þei may nat. and 3it þei glorifien
 2084 hem in her power ¶ Holdest þou þan þat þilk[e] man
 be my3ty þat þou seest þat he wolde don þat he may
 nat don. ¶ And holdest þou þan hym a my3ty man
 þat haþ environed hise sydes wiþ men of armes or
 2088 seruauentes *and* dredeþ more [hem] þat he makeþ agast.
 þen þei dreden hym. *and* þat is put in þe handes of hise
 seruauent3. for he sholde seme my3ty but of familiers
 [or] seruaunt3 of kynges. ¶ what sholde I telle þe
 2092 any þing. syn þat I my self haue shewed þe þat realmes
 hem self ben ful of gret feblenesse. þe whiche familiers
 certis þe real power of kynges in hool estat *and* in estat
 abated ful [ofte] þroweþ adoun. ¶ Nero *con*streined[e]
 2096 his familier *and* his maistre seneca to chesen on what
 deep he wolde deien. ¶ Antonius comaundid[e] þat
 kny3tis slowen wiþ her swerdis Papinian his familier
 whiche Papinian had[de] ben long tyme ful my3ty
 2100 a-monges hem of þe courte. and 3it certis þei wolde boþe
 han renounced her power. of whiche [two] senek enforced[e]
 hym to 3iuen to Nero his rychesses. *and* also
 to han gon in to solitarie exil. ¶ But whan þe grete
 2104 wey3t. þat is to sein of lordes power or of fortune
 draweþ hem þat sholden falle. neyþer of hem ne
 my3t[e] do þat he wolde. what þing is þanne þilke
 power þat þou3 men han it þat þei ben agast. ¶ *and*
 2108 whan þou woldest han it þou nart nat siker. ¶ And
 yif þou woldest forleten it þou mayst nat eschewen it.
 ¶ But wheþir swiche men ben frendes at nede as ben
 conseiled by fortune *and* nat by vertue. Certys swiche
 2112 folk as weleful fortune makeþ frendes. contrarious fortune
 makeþ hem enmyse. ¶ And what pestilence is
 more my3ty forto anoye a wigt þan a familier enemy.

Dionysius of Sicily,
 conscious of this condition,
 exhibited the fears and
 cares of royalty by the
 terror of a naked sword
 hanging over the head of
 his friend and flatterer
 Damocles.
 What then is this thing
 called Power, which cannot
 do away with care or fear?
 Men would live in security
 but cannot, and yet they
 glory in their power.

76

[* fol. 18.]

Is he powerful who cannot
 do what he wishes?
 Is he a mighty man who
 goes surrounded with an
 armed guard, to terrify
 those whom he himself
 fears, and whose power
 depends solely upon his
 numerous retinue?
 Why need I enlarge upon
 the favourites of princes
 having thus displayed the
 imbecility of kings!
 Their prosperity is affected
 by the caprice of their
 fortunate masters as well
 as by the adversity to which
 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 friendship based
 on prosperity instead of
 virtue.
 Adversity will turn this sort
 of friendship into enmity.
 And what greater plague
 can there be than the
 enmity of thy familiar
 friend?

77

2060 *my3ty*—MS. vnmy3ty, C. myhty

2062 *passep*—passed
 of (2)—omitted

2063 *kynges þat han*—kynges ben

2066 *kepe*—kepen

2067 *maker*—makere

2069 *yif*—yit
realmes—the Reaumes

2070 *stretchen*—strechchen
myche—moche

2071 *haþ*—MS. haþe

2073 *whiche*—whych

2074 *vndirneþ*—vndyr-nethe

2077 *had[de]*—hadde

2078 *shewid[e]*—shewede
 2079 *realmes*—Reaumes
swerde—swerd
heng—MS. henge, C. heng
 2081 *besines*—bysynesse
 2083 *zit*—yif
glorifien—gloryfy
 2084 *þilk[e]*—thylke
 2087 *hap*—MS. hape
environed—enuyrownede
 2088 [*hem*]—from C.
 2089 *þen*—than
 2091 [*or*]—from C.
 2092 *realmes*—Reames
 2093 *febleness*—feblesse
 2094 *real*—Ryal
 2095 [*ofte*]—from C.
constreined[e]—constreynede
 2096 *his* (1)—hyr
seneca—Senek
 2097 *comaundid[e]*—comaundede
 2098 *her*—hyr
 2099 *whiche*—which
had[de] þen long—þat hadde þen longe
 2100 *courte*—court
wolde—wolden
 2101 [*two*]—from C.
enforced[e]—enforcede
 2102 *ziuen*—yeuen
his—hyse
 2104 *weyzt*—weyhte
 2105 *sholden*—sholen
 2106 *myzt[e]*—myhte

GLORY IS DECEPTIVE.

QUI SE UALET⁵ ESSE POTENTEM.

2116 **W**ho so wolde þen myzty he mot daunten hys cruel
 corage. ne put[te] nat his nekke ouercomen vndir
 þe foule reines of lecherie. for al be it so þat þi lordship[e]
 strecche so fer þat þe contre Inde quakip at þi
 comaument. or at þi lawes. *and* þat þe leest isle in
 2120 þe see þat hyzt tile be þral to þe ¶ zit yif þou mayst
 nat puten away þi foule derk[e] desijres *and* dryuen
 oute fro þe wreched compleyntes. Certis it nis no
 power þat þou hast.

2115 *wolde þen*—wole be
 2116 *put[te]*—putte
 2117 *lordship[e]*—lordshype
 2119 *comaument*—comaumentz
leest isle—last Ile
 2120 *hyzt*—hyhte
 2121 *puten*—putten
derk[e]—dyrke
 2122 *oute*—owt

GENTILITY IS FOREIGN TO RENOWN.

GLORIA UERO QUAM FALLAX.

2124 **B**vt glorie how deceiuable *and* how foule is it ofte. for
 whiche þing nat vnskilfully a tregedien þat is to
 sein a maker of dites þat hyzten tregedies cried[e] *and*
 seide. ¶ O glorie glorie *quod* he. þou nart no þing
 2128 ellys to þousandes of folkes. but a gret sweller of eres.
 for many[e] han had ful gret renoun by þe fals[e] oppinioun
 of poeple. and what þing may ben þouzt fouler
 þen swiche preisyng for þilk[e] folk þat þen preised
 2132 falsly. þei moten nedes han shame of hir preisynges.
and yif þat folk han geten hem þank or preysyng by

[The 5th Metur.]

⁵ Read *uolet*

He who would obtain
 sovereign power must
 obtain conquest over
 himself, and not yield to his
 passions.
 Though your dominion
 extended from India to
 Thule, yet if thou art
 tormented by care thou
 hast no real power.

[The 6th prose.]

How deceptive and
 deformed a thing is glory!
 Well did the Tragedian
 exclaim—ὦ δόξα δόξα
 μυρίοισι δὴ βροτῶν, οὐδὲν
 γεγῶσι βίσιτον ὠγκωσας
 μέγα, for the undeserving
 have been crowned with
 glory and renown by
 popular and erring opinion.
 What can be more infamous
 than renown founded on the
 prejudices of the vulgar?
 Those that are
 undeservedly praised ought

her desertes. what þing haþ þilk pris echid or encresed
 to þe conscience of wise folk þat mesuren hire
 2136 good. not by þe rumour of þe poeple. but by þe soþefastnesse
 of conscience. *and* yif it seme a fair þing a
 man to han encresid *and* sprad his name. þan folweþ
 it. þat it is demed to ben a foule þinge yif it ne be
 2140 ysprad ne encresed. but as I seide a litel her byforne.
 þat syn þer mot nedes ben many folk to whiche folk þe
 renoun of a man ne may nat comen. it byfalleþ þat he
 þat þou wenest be glorious *and* renommed. semiþ in þe
 2144 nexte parties of þe erþe to ben wiþ out glorie. *and* wiþ
 out renoun. ¶ *and* certis amonges þise þinges I ne trowe
 nat þat þe pris *and* grace of þe poeple nis neiþer worþi
 *to ben remembrid ne comeþ of wise iugement. ne is
 2148 ferm *perdurably*. ¶ But now of þis name of gentillesse.
 what man is it þat ne may wel seen how veyne *and*
 how flitting a þing it is. ¶ For if þe name of gentillesse
 be referred to renoun *and* clernesse of linage. þan
 2152 is gentil name but a for[e]ine þing. þat is to sein to
 hem þat glorifien hem of hir linage. ¶ For it semeþ
 þat gentillesse be a maner *preysynge* þat comeþ of decert
 of auncestres. ¶ *And* yif *preysynge* makeþ gentillesse
 2156 þan moten þei nedes be gentil þat ben *preysed*. For
 whiche þing it folweþ. þat yif þou ne haue no gentillesse
 of þi self. þat is to sein pris þat comeþ of þi deserte
 foreine gentillesse ne makeþ þe nat gentil. ¶ But certis
 2160 yif þer be any goode in gentillesse. I trowe it be *in* al
 oonly þis. þat it semeþ as þat a maner necessitee be imposed
 to gentil men. for þat þei ne sholden nat outraien
 or forliuen fro þe uertues of hire noble kynrede.

2124 *foule*—fowl
 2125 *whiche*—whych
 2126 *maker*—makere
 cried[e]—cryde
 2127 *he*—she
 2128 *sweller*—swellere
 2129 *many[e]*—manye
 had—MS. hadde, C. had
 fals[e]—false
 2130 *fouler*—fowlere
 2131 *þen*—thanne
 þilk[e]—thylke
 2133 *or*—of
 2134 *haþ*—MS. haþe
 þilke—thylke
 2139 *foule þinge*—fowl thing
 2140 *ne*—*and*
 byforne—byforn
 2144 *parties*—partye
 erþe—Erthes
 out—owte
 2145 *out*—owhte
 2148 *ferm*—ferme
 2149 *veyne*—veyn
 2150 *if*—yif
 2154 *comeþ of*—comth of the
 2157 *whiche*—which
 2158 *pris*—preys
 comeþ—comth
 2160 *goode*—good
 in (2)—omitted
 2161 *maner*—manere

OMNE HOMINUM GENUS IN TERRIS.

2164 **A**l þe linage of men þat ben *in* erþe ben of semblable
 burþe. On al one is fadir of þinges. On alone
 minyst[r]eþ alle þinges. ¶ He ʒaf to þe sonne hys

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 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.

[* fol. 18 b.]

How empty and transitory
 are titles of nobility!
 Gentility is wholly foreign
 to renown, and to those
 who boast of noble birth.

Nobility is fame derived
 from the merits of one's
 ancestors.

If praise can give nobility
 they are noble who are
 praised.

Then if 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

2168 bemes. he 3af to þe moone hir hornes. he 3af þe men to
 þe erþe. he 3af þe sterres to þe heuene. ¶ he encloseþ
 wiþ membres þe soules þat comen fro hys heye sete.
 ¶ þanne comen alle mortal folk of noble seed. whi
 noysen 3e or bosten of 3oure eldris ¶ For yif þou
 2172 look[e] 3oure bygymyng. and god 3oure auctour and
 3oure makere. þan is þer no forlyued wyzt but 3if he
 norisse his corage vnto vices and forlete his propre
 burþe.

2166 *hys*—hyse

2167 *hir*—hyse

2169 *fro hys*—fram hyse

2170 *seed*—sede

2171 *bosten*—MS. voscen, C. bosten

2172 *look[e]*—loke

SENSUAL PLEASURES FULL OF ANXIETY.

QUID AUTEM DE CORPORIBUS. ⁶

2176 **B**ut what shal I seie of delices of body. of whic[h]e
 delices þe desiringes ben ful of anguisse. and þe
 fulfillinges of hem ben ful of penaunce. ¶ How grete
 sekenesse and how grete sorwes vnsuffrable ryzt as a
 2180 manere fruit of wickednesse ben þilke delices wont to
 bryngen to þe bo[d]ies of folk þat vsen hem. ¶ Of
 whiche delices I not what ioie may ben had of hir
 moeuyng. ¶ But þis woot I wel þat who so euere wil
 2184 remembren hym of hys luxuries. he shal wel vndirstonde.
 þat þe issues of delices ben sorowful and sory.
 ¶ And yif þilke delices mowen make folk blisful. þan
 by þe same cause moten þise bestes ben clepid blisful.
 2188 ¶ Of whiche bestes al þe entencioun hasteþ to fulfille
 hire bodyly iolyte. and þe gladnesse of wijf [and]
 children were [an] honest þing. but it haþ ben seid.
 þat it is ouer myche a3eins kynde þat children han ben
 2192 founden tormentours to hir fadres I not how many.
 ¶ Of whiche children how bitynge is euery condicioun.
 It nedep nat to tellen it þe þat hast or þis tyme assaied
 it. and art 3it now anguyssous. In þis approue I þe
 2196 sentence of my disciple Euridippus. þat seide þat he
 þat haþ no children is weleful by infortune.

2173 *is*—nis

2176 *delices*—delites
body—bodye

2177 *anguisse*—Angwyssh

2178 *grete*—gret

2179 *sekenesse*—sykenesse

grete sorwes—gret soruwes

2180 *fruit*—frut

2182 *had*—MS. hadde, C. had

2183 *wil*—wole

2184 *hys*—hyse

2185 *sorowful*—sorwful
sory—sorye

2186 *make*—makyn

2189 [and]—from C.

2190 [an]—from C.

haþ—haþe

seid—MS. seide, C. seyd

2191 *myche*—mochel

2192 *many*—manye

2196 *Euridippus*—Eurydyppys; read Euripides

2197 *haþ*—MS. haþe

moon her horns, and
 adorned the sun with his
 rays.
 The same gave the earth to
 man and adorned the sky
 with stars.
 He breathed into man the
 breath of life.
 All men spring from this
 illustrious source.
 Why then do they boast of
 pedigree?
 He alone is ignoble who
 submits to vice and forgets
 his noble origin.

[The 7th prose.]

⁶ Read *corporis
 voluptatibus*.

But what shall I say with
 respect to sensual
 pleasures, the desire of
 which is full of anxiety, and
 the enjoyment of them full
 of repentance?
 What diseases and
 intolerable pains (the
 merited fruits of vice) are
 these delights wont to
 bring upon those who enjoy
 them!
 I am unable to see what joy
 is to be found in the
 gratification of them.
 The remembrance of
 criminal indulgence brings
 with it bitter remorse.
 If such things make men
 happy, then may brutes
 attain to felicity, since by
 their instinct they are
 urged to satisfy their bodily
 delights.
 A wife and children do not
 always bring happiness, for
 some have found
 tormentors in their own
 offspring.
 I approve of this opinion of
 Euripides, that he who is
 childless is happy in his
 misfortune.

HABET HOC UOLUPTAS.

[The 7^{de} Metur.]

2200 **E**uery delit haþ þis. þat it anguisseþ hem wiþ prikkes
þat vsen it. ¶ It resemblip to þise flying flyes þat
we clepen been. þat aftre þat þe bee haþ shed hys agreeable
honies he fleep away *and* styngeþ þe hertes of hem
þat ben ysmyte wiþ bytynge ouer longe holdynge.

2198 *Euery*—MS. Ouery, C. Every2198, 2200 *haþ*—MS. haþe
shed hys—shad hyse

Pleasure leaves a pain
behind it.
The bee gives us agreeable
honey, but try to hold it,
and it quickly flies, leaving
its sting behind.

MEN ARE LED ASTRAY BY IGNORANCE.

NICHIL IGITUR DUBIUM EST.

[The 8^{the} prose.]

2204 **N**ow nis it no doute þan þat þise weyes ne ben a
maner mysledynge to blisfulnesse. ne þat þei ne
mowe nat leden folke þider as þei byheten to leden
hem. ¶ But wiþ how grete harmes þise *forseide weyes
ben enlaced. ¶ I shal shewe þe shortly. ¶ For whi
2208 yif þou enforcest þe to assemble moneye. þou most by-reuen
hym his moneye þat haþ it. and yif þou wilt
shynen wiþ dignites. þou most bysechen *and* supplien
hem þat ʒiuen þo dignitees. ¶ And yif þou coueitest
2212 by honour to gon by-fore oþer folk þou shalt defoule þi
self by humblesse of axing. yif þou desiryst power.
þou shalt by awaites of þi subgitʒ anoyously be cast
2216 vndir many periles. axest þou glorie þou shalt ben so
destrat by aspre þinges þat þou shalt forgone syknesse.
¶ And yif þou wilt leden þi lijf in delices.
euery whiʒt shal dispisen þe *and* forleten þe as þou þat
art þral to þing þat is ryʒt foule *and* brutel. þat is [to]
2220 sein seruauʒt to þi body. ¶ Now is it þan wel yseen
how lytel *and* how brutel possessioun þei coueiten þat
putten þe goodes of þe body abouen hire owen resoun.
¶ For mayst þou soumouʒten þise olifuʒtʒ in gretnesse
2224 or weyʒt of body. Or mayst þou ben strengre þan þe
bole. Mayst þou ben swifter þan þe tigre. biholde þe
spaces *and* þe stablenesse *and* þe swyfte cours of þe
heuene. *and* stynte somtyme to wondren on foule
2228 þinges. þe whiche heuene certys nis nat raþer for þise
þinges to ben wondred vpon. þan for þe resoun by
whiche it is gouerned. but þe shynynge of þi forme þat
is to seien þe beaute of þi body. how swiftly passynge is
2232 it *and* how transitorie. ¶ Certis it is more flittyng
þan þe mutabilite of floures of þe somer sesoun. For so
as aristotil telleþ þat yif þat men hadden eyen of a
beest þat hiʒt lynx. so þat þe lokynge of folk myʒt[e]
2236 percen þoruʒ þe þinges þat wiþstonden it. who so lokid
þan in þe entrailes of þe body of alcibiades þat was
ful fayr in þe superface wiþ oute. it shulde seme ryʒt
foule. *and* for þi yif þou semest faire. þi nature ne
2240 makip nat þat. but þe desceiuauʒce of þe fieblesse of þe
eyen þat loken. ¶ But preise þe goodes of þi body as
moche as euer þe list. so þat þou know[e] algates þat
what so it be. þat is to seyn of þe goodes of þi body
2244 whiche þat þou wondrest vpon may ben destroyed or
dessolued by þe hete of a feuere of þre dayes. ¶ Of
alle whiche forseide þinges I may reduceʒ þis shortly in
a somme. ¶ þat þise worldly goodes whiche þat ne
2248 mowen nat ʒiuen þat þei byheten. ne ben nat perfit by
þe congregacioun of alle goodes. þat þei ne ben nat
weyes ne papes þat bryngen men to blyfulnesse ne

It appears then that
happiness is not to be
found in the above-
mentioned external things.

[* fol. 19.]

These false ways are
perplexed with many evils,
as I shall presently show
thee.
Do you want to amass
wealth, then you must take
it from your neighbours.
Would you shine in
dignities, then you must
beg for them and disgrace
yourself by a humiliating
supplication.
If power be your ambition,
you expose yourself to the
snares of inferiors.
Do you ask for glory, to be
distracted by vexations and
so lose all security.
Do you prefer a voluptuous
life? Think then that all
men will despise him who is
a thrall to his body.
They build upon a weak
foundation that place
bodily delights above their
own reason.
Can you surpass the
elephant in bulk, or the bull
in strength?
Art thou swifter than the
tiger?
Behold the immense extent
of the heavens and cease to
admire vile or lesser things.
Admire what is still more
admirable, the consummate
wisdom that governs them.
How fleeting is beauty!
It fades sooner than the
vernal flowers.
For, as Aristotle says, if a
man were lynx-eyed and
could look into the entrails
of Alcibiades (so fair
outwardly) he would find
all foul and loathsome.

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Thy nature does not make
thee seem beautiful, but
the imperfect view of thy
admirers.
Prize bodily perfections as
much as you will, yet a
three days' fever will
destroy them.

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.

maken men to ben blyful.

- 2203 *nis*—is
2204 *mysledyng*—mysledynges
2205 *folke*—folk
2208 *enforcest*—MS. enforced, C. enforcest
2209 *hap*—MS. hape
wilt—wolt
2211 *ziuen*—yeuen
2212 *gon*—MS. gone, C. gon
by-fore—byform
shalt—shal
2213 *by*—thorw
2214 *by*—be
be—ben
2216 *destrat*—MS. destralle, C. destrat
forgone—forgoon
2217 *wilt*—wolt
2218 *whizt*—wyht
2219 *foule*—fowl
[*to*]—from C.
2220 *yseen*—seen
2221 *brutel*—brotel
2222 *owen*—owne
2224 *weyzt*—weyhty
strenger—strengere
2225 *swifter*—swyftere
biholde—by-hold
2227 *stynte*—stynt
2228 *whiche*—whych
2230 *whiche*—wych
2231 *seien*—seyn
2234 *as*—omitted
2235 *hizt*—hyhte
myzt[e]—myhte
2237 *alcibiades*—MS. alcidiades
2238 *fayr*—fayre
be—omitted
shulde—sholde
2239 *foule*—fowl
faire—fayr
ne—omitted
2240 *desceiuauunce of þe fieblesse*—deceyuable or the feblesse
2242 *moche*—mochel
know[e]—knowe
2243 *þe*—omitted
þi body whiche—the body whych
2247 *a*—omitted

MEN PURSUE FALSE JOYS.

HEU QUE MISEROS TRAMITE.

- 2252 **A**llas *whiche folie and whiche ignoraunce* mysledip
wandryng wrecches fro þe pape of verrey good.
¶ Certis 3e ne seken no golde in grene trees. ne 3e ne
gadren [nat] *precious stones* in þe vines. ne 3e ne
2256 hiden nat 3oure gynnes in hey3e *moumtaignes* to kachen
fisshe of *whiche 3e may maken ryche festes.* and yif
3ow lykeþ to hunte to roos. 3e ne gon nat to þe foordes
of þe water þat hyzt tyrene. *and ouer þis men knowen*
2260 *wel þe crikes and þe cauernes of þe see yhidd in þe*
floodes. and knowen eke whiche water is most plentiuos
of white perles. and knowen whiche water habundeþ
most of rede purple. þat is to seyen of a maner shelfisshe
2264 *with whiche men dien purple. and knowen*
whiche strondes habunden most of tendre fisshes or
of sharpe fisshes þat hyzten echynnys. but folk suffren
hem self to ben so blynde þat hem ne recchiþ nat to
2268 *knowe where þilk[e] goodes ben yhidd whiche þat þei*
coueiten but ploungen hem in erþe and seken þere
þilke goode þat soumunteþ þe heuene þat bereþ þe
*sterres. ¶ what *preyere may I make þat be digne to*

[The 8th Metur.]

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
Tyrrhene 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-urchin is to be
found.
But where the Sovereign
Good abides blinded
mortals never know, but
plunge into the earth below
to look for that which has
its dwelling in the heavens.

2272 þe nice þouʒtis of men. but I *preye* þat þei coueiten
rycches *and* honours so þat whan þei han geten þo
false goodes wiþ greet trauayle þat þerby þei mowe
knownen þe verray goodes.

2252 *whiche (both)*—whych

2253 *pape*—paath
good—goode

2254 *golde*—gold

THE INSUFFICIENCY OF WORLDLY BLISS.

HACTENUS MENDACIS FORMAM.

2276 **I**T suffisiþ þat I haue shewed hider to þe forme of
false wilfulnesse. so þat yif þou look[e] now clerely
þe ordre of myn entenciouⁿ requeriþ from hennes forþe
to shewen þe verray wilfulnesse. ¶ For *quod* .I. (b) [I.]
2280 se wel now þat suffisaunce may nat comen by richesse. ne
power by realmes. ne reuerence by dignitees. ne gentillesse
by glorie. ne ioye by delices. and (p) hast þou wel
knownen *quod* she þe cause whi it is. Certis me semeþ
2284 *quod* .I. þat .I. se hem ryzt as þouʒt it were þoruʒ a litel
clifte. but me were leuer knownen hem more openly of
þe. Certys *quod* she þe resoun is al redy ¶ For
þilk þing þat symply is on þing wiþ outen ony
2288 diuisioun. þe errour *and* folie of mankynde departeþ
and diuidiþ it. *and* mislediþ it *and* transporteþ from
verray *and* perfit goode. to goodes þat ben false *and*
inperfit. ¶ But seye me þis. wenest þou þat he þat haþ
2292 nede of power þat hym ne lakkeþ no þing. Nay *quod*
.I. ¶ Certis *quod* she þou seist aryzt. For yif so be
þat þer is a þing þat in any partie be fieble of power.
Certis as in þat it most[e] nedes be nedy of foreine
2296 helpe. ¶ Ryzt so it is *quod* .I. Suffisaunce and power
ben þan of on kynde ¶ So semeþ it *quod* I. ¶ And
demyst þou *quod* she þat a þing þat is of þis manere.
þat is to seine suffisaunt *and* myzty auʒt[e] to ben dispised.
2300 or ellys þat it be ryzt digne of reuerences abouen
alle þinges. ¶ Certys *quod* I it nys no doute þat it
nis ryzt worþi to ben reuerenced. ¶ Lat vs *quod* she þan
adden reuerence to suffisaunce *and* to power ¶ So þat
2304 we demen þat þise þre þinges ben alle o þing. ¶ Certis
quod I lat vs adden it. yif we willen graunten þe soþe.
what demest þou þan *quod* she is þat a dirke þing *and*
nat noble þat is suffisaunt reuerent *and* myzty. or ellys
2308 þat is ryzt clere *and* ryzt noble of celebrete of renoun.

THE UNITY OF TRUE FELICITY.

¶ Considere þan *quod* she as we han grauntid her byforne.
þat he þat ne haþ ne[de] of no þing *and* is most
myzty *and* most digne of honour yif hym nedþ any
2312 clernesse of renoun whiche clernesse he myzt[e] nat
graunten of hym self. ¶ So þat for lakke of þilke
clernesse he myzt[e] seme febler on any syde or þe
more outcaste. *Glosa.* þis is to seyne nay. ¶ For who
2316 so þat is suffisaunt myzty *and* reuerent. clernesse of
renoun folweþ of þe forseide þinges. he haþ it alredy of
hys suffisaunce. boice. I may nat *quod* I denye it.
¶ But I mot graunten as it is. þat þis þing be ryzt
2320 celebrable by clernesse of renoun *and* noblesse. ¶ þan
folweþ it *quod* she þat we adden clernesse of renoun to
þe þre forseide þinges. so þat þer ne be amonges hem

[* fol. 19 b.]

What doom do the silly race
deserve?

May they pursue such false
joys, and having obtained
them, too late find out the
value of the true.

[The 9^{ne} prose.]

P. I have been describing
the form of counterfeit
happiness, and if you have
considered it attentively I
shall proceed to give you a
perfect view of the true.
B. I now see that there is
no sufficiency in riches, no
power in royalty, no esteem
in dignities, nor nobility in
renown, nor joy in carnal
pleasures.

I have a glimpse of the
cause of all this, but I
should like a more distinct
view.

P. The cause is obvious—for
that which is by nature one
and indivisible human
ignorance separates and
divides, and reverses the
true order of things.
Does that state which
needs nothing stand in
need of power?

B. I should say no. *P.* Right!
That which wants power
needs external aid.

B. That is true! *P.*
Sufficiency and power
therefore are of one nature.
B. It seems so indeed.

P. Are power and
sufficiency to be despised?
Are they not rather worthy
of universal respect?
B. They are doubtless
highly estimable. *P.* Add
respect to sufficiency and
power, and consider all
three as one and the same
thing.

B. I see no objection to that
view.

P. But can that be obscure
and ignoble which
possesses three such
attributes? is it not noble
and worthy of a shining
reputation?

He who is most powerful
and worthy of renown—if
he lack fame which he
cannot give to himself,
must (by this defect) seem
in some measure more
weak and abject.

He that is sufficiently
mighty and esteemed will
have necessarily 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

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no difference. *and* þis is a consequente *quod* .I. þis
 2324 þing þan *quod* she þat ne haþ no nede of no foreine
 þing. *and* þat may don alle þinges by his strengþes.
and þat is noble *and* honourable. nis nat þat a myrie
 þing *and* a ioyful. *boice*. but wenest *quod* I þat any
 2328 sorow myzt[e] comen to þis þing þat is swiche. ¶ Certys
 I may nat þinke. *P.* ¶ þanne moten we graunt[e] *quod*
 she þat þis þing be ful of gladnesse yif þe þorseide þinges
 be soþe. ¶ And also certys mote we graunten. þat
 2332 suffisaunce power noblesse reuerence *and* gladnesse ben
 only dyuerse bynames. but hir substaunce haþ no
 diuersite. *Boice*. It mot nedely be so *quod* .I. *P.* þilke
 þinge þan *quod* she þat is oon *and* simple in his nature.
 2336 þe wikkednesse of men departiþ it *diuidiþ it. *and*
 whan þei enforcen hem to gete *partie* of a þing þat ne
 haþ no part. þei ne geten hem neiþer þilk[e] *partie* þat
 nis none. ne þe þing al hole þat þei ne desire nat. .*b.*
 2340 In whiche manere *quod* .I. *p.* þilke man *quod* she þat
 sekeþ rychesse to fleen pouerte. he ne trauayleþ hym
 nat to for to gete power for he haþ leuer ben dirk *and*
 vile. *and* eke wiþdraweþ from hym selfe many naturel
 2344 delit3 for he nolde lesen þe moneye þat he haþ assembled.
 but certis in þis manere he ne getiþ hym nat
 suffisaunce þat power forlet iþ. *and* þat moleste prekeþ.
and þat filþe makeþ outcaste. *and* þat derknesse hideþ.
 2348 *and* certis he þat desireþ only power he wast iþ *and*
 scatriþ rychesse *and* dispiseþ delices *and* eke honour
 þat is wiþ out power. ne he ne preiseþ glorie no þing.

attributes.

And if any one then stands
 in need of no external aid,
 can have all he wants, and
 is illustrious and respected
 —is not his condition very
 agreeable and pleasant?
B. I cannot conceive how
 such a one can have grief
 or trouble.

P. It must then be a state of
 happiness; and we may also
 affirm that sufficiency,
 power, nobility, differ only
 in name, but not in
 substance.

B. It is a necessary conse-
 quence.

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 which they so much
 desire.

[* fol. 20.]

B. How is that?

P. He that seeks riches in
 order to avoid poverty, is
 not solicitous about power;
 he prefers meanness and
 obscurity, and denies
 himself many natural
 pleasures that he may not
 lessen his heaps of pelf.
 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.

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OF FALSE FELICITY.

¶ Certys þus seest þou wel þat many þingus failen to
 2352 hym. for he haþ somtyme faute of many necessites.
and many anguysses biten hym ¶ *and* whan he may
 nat don þo defaultes away. he forleteþ to ben myzty.
and þat is þe þing þat he most desireþ. *and* ryzt þus
 2356 may I make semblable resouns of honours *and* of glorie
and of delices. ¶ For so as euery of þise forseide
 þinges is þe same þat þise oþer þinges ben. þat is to
 sein. al oon þing. who so þat euer sekeþ to geten þat
 2360 oon of þise *and* nat þat oþer. he ne geteþ nat þat he
 desireþ. *Boice*. ¶ what seist þou þan yif þat a man
 coueiteþ to geten alle þise þinges to gider. *P.* Certys
quod she .I. wolde seie þat he wolde geten hym souereyne
 2364 blisfulnes. but þat shal he nat fynde in þo þinges
 þat .I. haue shewed þat ne mowe nat zeuen þat þei by-heten.
boice. Certys no *quod* .I. ¶ þan *quod* she ne
 sholden men nat by no weye seken blysfulnesse in
 2368 swiche þinges as men wenen þat þei ne mowe
 zeuen but o þing senglely of alle þat men seken.
 I graunt[e] wel *quod* .I. ne no soþer þing ne may nat
 ben said. *P.* ¶ Now hast þou þan *quod* she þe forme
 2372 *and* þe causes of false welefulnesse. ¶ Now turne *and*
 flitte þe eyen of þi þouzt. for þere shalt þou seen an oon
 þilk verray blysfulnesse þat I haue byhyzt þee. *b.*
 Certys *quod* .I. it is cler *and* opyn. þouzt þat it were to
 2376 a blynde man. *and* þat shewedest þou me [ful wel] a
 lytel her byforne. whan þou enforcedest þe to shewe me
 þe causes of þe false blysfulnesse ¶ For but yif I be by-giled.
 þan is þilke þe verray *perfit* blisfulnesse þat *perfitly*
 2380 mak iþ a man suffisauzt. myzty. honourable noble.

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
 can he ever expect to find it
 in the acquisitions above
 mentioned, which do not
 perform what they
 promise?

B. No, surely!

P. Then happiness is not to
 be sought in these things
 which are falsely supposed
 capable of satisfying our
 desires?

B. I confess it, and nothing
 can be more truly affirmed
 than this.

Turn your mind's eye upon
 the reverse of all this *false*
felicity and you will
 perceive *the true*
happiness.

B. It is very clear, and I had
 a complete view of it when
 you explained to me the
 causes of its counterfeit.
 True felicity consists in a
 state of sufficiency, of

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and ful of gladnesse. *and* for þou shalt wel knowe þat I
 haue wel vndirstonden þise þinges wiþ *ime* myne herte.
 I knowe wel þilke blisfulnesse þat may verrayly zeuen
 2384 on of þe forseide þinges syn þei ben al oon .I. knowe
 douteles þat þilke þing is þe fulle of blyfulnesse.

P. O my nurry *quod* she by þis oppinioun *quod* she I
 sey[e] þat þou art blisful yif þou putte þis þer to þat I
 2388 shal seine. what is þat *quod* .I. ¶ Trowest þou þat
 þer be any þing in þis erþely mortal toumblyng þinges
 þat may bryngen þis estat. Certys *quod* I trowe it nat.
and þou hast shewed me wel þat ouer þilke goode þer
 2392 is no þing more to ben desired. *P.* þise þinges þan
quod she. þat is to seyne erþely suffisaunce *and* power.
and swiche þinges eyþer þei semen likenesse of verray
 goode. or ellys it semeþ þat þei zeuen to mortal folk a
 2396 maner of goodes þat ne ben nat perfit. ¶ But þilke
 goode þat is verray *and* perfit. þat may þei nat zeuen.
boice. I. accorde me wel *quod* .I. þan *quod* she for as
 moche as þou hast knowen whiche is þilke verray blisfulnesse.
 2400 *and* eke whiche þilke þinges ben þat lien
 falsly blisfulnesse. þat is to seyne. þat by desceit
 semen verray goodes. ¶ Now byhoueþ þe to knowen
 *whennes *and* where þou mowe seek[e] þilke verray
 2404 blisfulnesse. ¶ Certys *quod* I þat desijr I gretly *and*
 haue abiden longe tyme to herkene it. ¶ But for as
 moche *quod* she as it likeþ to my disciple plato in his
 book of *in* thimeo. þat in ryzt lytel þinges men sholde
 2408 bysechen þe helpe of god. ¶ what iugest þou þat be
 [now] to done so þat we may deserue to fynde þe sete of
 þilke souereyne goode. *B.* ¶ Certys *quod* .I. I. deme
 þat we shulle clepen to þe fadir of alle goodes. ¶ For
 2412 wiþ outen hym nis þer no þing founden aryzt. þou seist
 a-ryzt *quod* she. and bygan on-one to synngen ryzt þus.

2256 *heyze*—the hye
kachen—kachche
 2257 *fisshe*—fyssh
 2258 *hunte*—honte
roos—Rooes
 2259 *hyzt*—hyhte
 2260 *crikes*—brykes
yhidd—MS. yhidde, C. I-hyd
 2261, 2262 *whiche*—whyh
 2263 *shelfisshe*—shelle fysh
 2264, 2265 *whiche*—whyh
 2264 *dien*—deyen
 2265 *of*—with
 2266 *echynnys*—MS. ethynnys, C. Echynnys
 2268 *yhidd*—MS. yhidde, C. I-hydd
 2270 *goode*—good
 2271 *make*—maken
 2273 *rycches*—Rychesse
 2277 *wilfulnesse*—welefulnesse
look[e]—loke
clerely—clerly
 2279 *wilfulnesse*—welefulnesse
For—For-sothe
[I.]—from C.
 2280 *richesse*—Rychesses
 2281 *realmes*—Reames
 2287 *þilk*—thylke
on—o
 2290 *goode*—good
 2291 *seye*—sey
hap—MS. haþe
 2294 *fieble*—febler e
 2295 *most[e]*—mot
 2296 *helpe*—help
 2297 *on*—o

power, and honour—as well
 as of a shining reputation
 and every desirable
 pleasure: and I must
 confess that true felicity is
 that which is bestowed by
 these advantages, as they
 are in reality all one and
 the same.

P. O my nursling, how
 happy are you in this
 conviction, provided you
 add but one limitation.
B. What is that?
P. Thinkest thou that any
 thing in this world can
 confer this happiness? (the
 sovereign good).
B. I think not; for nothing
 can be desirable beyond
 such a state of perfection.
P. These imperfect things
 above mentioned only
 confer the shadow of the
 supreme good, or at most
 only an imperfect felicity,
 but they cannot bestow
 true and perfect happiness.
B. I quite agree with you.
P. Then, knowing the
 difference between true
 and false felicity you must
 now learn where to look for
 this supreme felicity.

[* fol. 20 b.]

P. But, as Plato says that
 even in the least things the
 Divine assistance ought to
 be implored, what ought we
 do, to render us worthy of
 so important a discovery as
 the true source and seat of
 the sovereign good?

B. Let us invoke the Father
 of all things.
 You are right, said
 Philosophy, and thus she
 sang:—

2298 *demyst þou*—demesthow
 2299 *seine*—seyn
 auʒt[e]—owhte
 2300 *reuerences*—Reuerence
 2302 *nis ryʒt*—is ryht
 2304 *alle*—al
 2305 *willen*—wolen
 2306 *dirke*—dyrk
 2308 *clere*—cler
 of celebrete—by celebryte
 2310 *haþ*—MS. haþe
 2312 *whiche*—whych
 myʒt[e]—myhte
 2314 *clerenesse*—clernesse
 myʒt[e]—myhte
 febler—the febelere
 2315 *seyne*—seyn
 2317 *haþ*—MS. haþe
 2324 *haþ*—MS. haþe
 2325 *his*—hyse
 2326 *myrie*—mery
 2327 *wenest*—whennes
 2328 *sorow myʒt[e]*—sorwe myhte
 2329 *graunt[e]*—graunte
 2331 *be*—ben
 also certys—certes also
 2333 *haþ*—MS. haþe
 2334 *nedely*—nedly
 2335 *þinge*—thing
 2337 *gete*—geten
 2338 *haþ*—MS. haþe
 þilk[e]—þilke
 2339 *none*—non
 hole—hool
 2340 *whiche*—whych
 2341 *rychesse*—Rychesses
 fleen—MS. sleen, C. flen
 2342 *leuer*—leuer
 2343 *vile*—vyl
 selfe—self
 2344 *delitʒ*—delices
 lesen—lese
 haþ—MS. haþe
 2346 *prekeþ*—prykketh
 2347 *derknesse*—dyrknesse
 2349 *scatriþ*—schatereth
 delices—delycʒ
 2350 *wip out*—wih owte
 2351 *many*—manye
 2352 *haþ*—MS. haþe
 faute—defaute
 2353 *may*—ne may
 2354 *don*—MS. done, C. don
 2356 *make*—maken
 2357 *forseide*—MS. sorseide
 2363 *souereyne*—souereyn
 2365 *mowe*—mowen
 2368 *wenen*—wene
 mowe—mowen
 2370 *graunt[e]*—graunte
 soþer—sothere
 2371 *said*—MS. saide, C. sayd
 2376 [*ful wel*]—from C.
 2377 *byforne*—by-forn
 2378 *blysfulnesse*—MS. blyndenesse, C. blysfulnesse
 2385 *of*—omitted
 2386 *nurry*—norye
 2387 *sey[e]*—seye
 2388 *seine*—seyn
 2389 *þis*—þise
 2390 *nat*—nawht
 2393 *seyne*—sey
 2395 *ʒeuen*—yeue
 2397 *goode*—good
 2399 *whiche*—which
 2401 *seyne*—seyn

- 2402 *knownen*—knowe
 2403 *seek[e]*—seke
 2405 *herkene*—herknen
 2407 *sholde*—sholden
 2408 *bysechen*—by-shechen
helpe—help
 2409 [*now*]—from C.
 2410 *souereyne goode*—verray good
 2411 *shulle*—shollen
to—omitted
 2413 *on-one*—anon

IN SEEKING SUPREME FELICITY THE DIVINE AID IS TO BE INVOKED.

O QUI PERPETUA.

O þou fadir creatour of heuene *and* of erþes þat
 2416 gouernest þis worlde by perdurable resoun þat comaundist
 þe tymes for to gon from tyme þat age had[de]
 byggyng. þou þat dwellest þi self ay stedfast *and*
 stable *and* 3iuest alle oþer þinges to ben moeued. ne
 2420 forein causes necesseden þe neuer to *compoune* werke
 of floterynge mater. but only þe forme of souereyne
 goode y-set wiþ *izne* [þe] wiþ outen envie þat moeued[e]
 þe frely. þou þat art alþerfairest beryng þe faire worlde
 in þi þouzt. formedest þis worlde to þe likkenesse
 2424 semblable of þat faire worlde in þi þouzt. þou drawest
 alle þinges of þi souereyne ensampler. *and* comaundedist
 þat þis worlde *perfitlyche* ymaked haue frely *and*
 absolut hyse *perfit* parties. ¶ þou byndest þe element3
 2428 by noumbres *proporcionables*. þat þe colde þinges
 mowen accorde wiþ þe hote þinges. *and* þe drye þinges
 wiþ þe moyst þinges. þat þe fire þat is purest ne fleye
 nat ouer heye. ne þat þe heynesse ne drawe nat adoun
 2432 ouer lowe þe erþes þat ben plounged in þe watres.

[The 9th Metur.]

O Father and Maker of heaven and earth, by whose eternal reason the world is governed, and by whose supreme command Time flows from the birth of ages, Thou, firm and unchanged thyself, makest all things else to move! Thy sovereign will to floating matter gave its various forms, impelled by no exterior causes, but by the Idea of the Best in thy great mind conceived void of malice. Fairest thyself bearing the world's figure in thy thought, thou didst create the world after that prototype, and dost draw all things from the image of the fair Supreme, and dost command that this world should have perfect parts. By harmonious measures thou dost bind fast the elements, so that there is no discordance between things cold and hot, or between the moist and the dry. That the fire may not fly too high, and that weight may not press the earth and water lower than they are now placed,

GOD IS THE FOUNTAIN OF FELICITY.

¶ þou knytttest to-gidre þe mene soule of treble kynde
 moeuyng alle þinges. *and* diuidest it by membres accordyng.
 ¶ And whan it is þus diuided it haþ assembled
 2436 a moeuyng in two roundes. ¶ It goþ to *tourne*
 a3ein to hym owen self. *and* *environeþ* a fulle deep
 þouzt. *and* *tourniþ* þe heuene by semblable ymage. þou
 by euenlyk causes enhaunsest þe soules *and* þe lasse
 2440 liues *and* ablyngge hem heye by lyzt[e] cartes. þou
 sewest hem in to heuene *and* in to erþe. *and* whan þei
 ben conuertid to þe by þi benigne lawe. ¶ þou makest
 hem retorne a3eine to þe by a3ein ledyng fijr.
 2444 ¶ O fadir yif þou to þi þouzt to stien vp in to þi streite sete.
and graunte [hym] to *enviroune* þe welle of good. *and*
 þe lyzte yfounde graunte hym to ficchen þe clere syztes
 of hys corage in þe. ¶ And scatre þou *and* to-breke
 2448 [thow] þe wey3tes *and* þe cloudes of erþely heynesse.
and shyne þou by þi bryztnes. for þou art clernesse þou
 art peisible to debonaire folke. ¶ þou þi self art byggyngge.
 berere. ledere. paþ *and* terme to loke on þe
 2452 [þat] is oure ende. *Glose*.

thou didst join the Middle Soul (of a threefold nature) moving all things, and then by agreeing numbers didst resolve it. When that is done, cut into two orbs, it moves about returning to itself, and then encompassing the profound mind doth by that fair idea turn the heaven. Thou by such causes dost raise all souls and lesser lives, and adaptest them to their light vehicles. Thou sowest them in heaven and earth, and they return to thee by thy kind law like a recoiling flame. O Father, elevate our souls and let them behold thy august throne. Let them behold the fountain of all good. Dispel the mists of sense, remove the weights of earth-born cares, and in thy splendour shine (in our minds). For thou art ever clear, and to the good art peace and rest. He who looks on thee beholds beginning, support, guide, path and goal, combined!

2415 *worlde*—world
 2416 *from*—*age*—from syn þat age
had[de]—hadde
 2417 *stedfast*—stedefast
 2418 *oþer*—oothre
 2419 *forein*—foreyne
werke—werk
 2420 *souereyne goode*—souereyn good
 2421 *y-set*—MS. y-sette, C. Iset
wiþ inne—with in
[þe]—the
wiþ outen—with owte
moeued[e]—moeuede
 2422 *alþerfairest*—alderfayrest
 2422-24-26 *worlde*—world
 2423 *likkenesse*—lyknesse
 2426 *and absolut*—C. omits
 2427 *hyse*—hys
 2430 *fire*—fyr
fleye—fle
 2431 *drawe*—drawen
 2435 *hab*—MS. haþe
 2436 *gop*—MS. goþe
 2437 *owen*—C. omits
 2438 *tourniþ*—MS. toumiþe
 2439 *euenlyk*—euene lyke
 2440 *lyzt[e]*—lyhte
 2442 *benigne*—bygynnyng
 2444 *yif*—yiue
þi streite—the streyte
 2445 [*hym*]—from C.
 2446 *lyzte*—lyht
 2448 [*thow*]—from C.
 2449 *bryztnes*—bryhtnesse
 2451 *pap*—MS. paþe; paath
 2452 [*þat*]—that

GOD THE SUPREME GOOD.

QUONIAM IGITUR QUI SCIT. 7

FOr as moche þan as þou hast seyn. whiche is þe
 forme of goode þat nys nat *perfit*. *and* whiche is þe
 forme of goode þat is *perfit*. now trowe I þat it were
 2456 goode to shewe in what þis *perfeccioun* of blisfulnesse is
 set. *and* in þis þing I trowe þat we sholden first enquere
 forto witen yif þat any swiche manere goode as þilke
 goode þat þou hast diffinissed a lytel her byforne. þat
 2460 is to seine souereyne goode may be founden in þe nature
 of þinges. For þat veyne ymaginacioun of þouzt ne
 desceiue vs nat. *and* putte vs oute of þe soþefastnesse
 of þilke þinge þat is *summyttid* to vs. þis is to seyne.
 2464 but it may nat ben denoyed þat þilke goode ne is.
 ¶ *and* þat it nis ryzt as a welle of alle goodes. ¶ For
 al þing þat is cleped *inperfit*. is proued *inperfit* by þe
 amenusynge of *perfeccioun*. or of þing þat is *perfit*. *and*
 2468 her of comeþ it. þat in euery þing general. yif þat. þat
 men seen any þing þat is *inperfit* *certys in þilke general
 þer mot ben *somme* þing þat is *perfit*. ¶ For yif so
 be þat *perfeccioun* is don away. men may nat þinke
 2472 nor seye fro *whezmes* þilke þing is þat is cleped *inperfit*.
 ¶ For þe nature of þinges ne token nat her bygynnyng
 of þinges amenused *and inperfit*. but it *procediþ* of
 þingus þat ben al hool. *and absolut*. *and* *descendeþ* so
 2476 doune in to outerest þinges *and* in to þingus empty *and*
 wiþ oute fruyt. but as I haue shewed a litel her byforne.
 þat yif þer be a blisfulnesse þat be frele *and vein* *and*
inperfit. þer may no man doute. þat þer nys som blisfulnesse
 2480 þat is sad stedfast *and perfit*. b. þis is concludid

[The 10th prose.]

⁷ Read que sit.

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.

The sovereign good does exist, and is the source of all other good.

When we say that a thing is *imperfect* we assert that there is something else of its kind *perfect*.

* fol. 21.

Nature takes not her origin from things diminished and imperfect; but, proceeding from an entire and absolute substance, descends into the remotest and most fruitless things. If there be an imperfect and fading felicity there must also be one stable and perfect.

But now consider wherein

quod I fermely *and* soþefastly. *P.* But *considere*
 also quod she in wham þis blisfulnesse enhabiteþ. þe
 2484 *commune* acordaunce *and* conceite of þe corages of men
proueþ and graunteþ þat god prince of alle þingus is
 good. ¶ For so as no þing ne may ben þouzt better þan
 god. it may nat ben douted þan þat [he þat] no þing is
 2488 better. þat he nys good. ¶ Certys resoun sheweþ þat
 god is so goode þat it *proueþ* by verray force þat *perfit*
 goode is in hym. ¶ For yif god ne is swiche. he ne
 may nat ben prince of alle þinges. for certis som þing
 2492 possessyng in hym self *perfit* goode sholde ben more
 þan god. *and* [it] sholde seme þat þilke þing were first
and elder þan god. ¶ For we han shewed apertly þat
 alle þinges þat ben *perfit*. ben first or þinges þat ben *inperfit*.

GOD THE SOURCE OF TRUE FELICITY.

¶ And for þi for as moche as [that] my resoun
 2496 or my *proces* ne go nat away wiþoute an ende. we
 ouzt[e] to graunten þat þe souereyne god is ryzt ful of
 souereyne *perfit* goode. and we han establissed þat þe
 souereyne goode is verrey blisfulnesse. þan mot it nedes
 2500 ben [þat verray blyfulnesse is] yset in souereyne god.
B. þis take I wel quod .I. ne þis ne may nat be wiþseid
 in no manere. ¶ But I *preie* þe quod she see now how
 þou mayst *preuen* holily *and* wiþ-outen corrupcioun þis
 2504 þat I haue seid. þat þe souereyne god is ryzt ful of
 souereyne goode. [In whych manere quod I.] wenest
 þou ouzt quod she þat þis prince of alle þinges haue
 ytake þilke souereyne good any where þan of hym self.
 2508 ¶ of whiche souereyne goode men *proueþ* þat he is ful
 ryzt as þou myztest þinken. þat god þat haþ blisfulnesse
 in hym self. *and* þat ilke blisfulnesse þat is in hym
 were *diuers* in substaunce. ¶ For yif þou wene þat
 2512 god haue receyued þilke good oute of hym self. þou
 mayst wene þat he þat 3af þilke good to god. be more
 goode þan is god. ¶ But I am byknowen *and* confesse
and þat ryzt dignely þat god is ryzt worþi abouen alle
 2516 þinges. ¶ And yif so be þat þis good be in hym by
 nature. but þat it is *diuers* from [hym] by wenyng
 resoun. syn we speke of god prince of alle þinges feyne
 who so feyne may. who was he þat [hath] *comioigned*
 2520 þise *diuers* þinges to-gidre. *and* eke at þe last[e] se
 wel þat o þing þat is *diuers* from any þing. þat þilke
 þing nis nat þat same þing. fro whiche it is *vndirstonden*
 to ben *diuers*. þan folweþ it. þat þilke þing þat
 2524 by hys nature is *dyuers* from souereyne good. þat þat
 þing nys nat souereyne good. but certys þat were a
 felonous corsednesse to þinken þat of hym. þat no þing
 nis more worþe. For alwey of alle þinges. þe *nature*
 2528 of hem ne may nat ben better þan his *bygymyng*.

THERE CANNOT BE TWO CHIEF GOODS.

¶ For whiche I may concluden by ryzt uerray resoun.
 þat þilke þat is bygynnyng of alle þinges. þilke same
 þing is good in his substaunce. *B.* þou hast seid ryztfully
 2532 quod .I. *P.* But we han graunted quod she þat

this felicity resides. That
 God is the governor of all
 things is proved by the
 universal opinion of all
 men.

For since nothing may be
 conceived better than God,
 then He who has no equal
 in goodness must be good.
 Reason clearly
 demonstrates (1) that God
 is good, and (2) that the
 sovereign good exists in
 him.

If it were not so He could
 not be the Ruler of all
 things, for there would be
 some other being excelling
 him who possesses the
 supreme good and who
 must have existed before
 Him.

And we have already shown
 that the perfect precedes
 the imperfect;

wherefore, that our
 reasonings may not run on
 with infinity, we must
 confess that the Supreme
 God is full of perfect and
 consummate good. 90
 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. 91
 But it would be impious and
 profane thus to conceive of
 God, since nothing can
 excel Him in goodness and
 worth.
 In fact, nothing can exist
 whose nature is better than
 its origin.

We may therefore conclude
 that the Author of all things
 is really and substantially
 the supreme Good.
B. Most rightly said!
P. But you have owned that

souereyne good is blysfules. þat is soþe *quod* .I. þan
quod she mote we nedes graunten *and* confessen þat
 pilke same souereyne goode be god. ¶ Certys **quod*
 2536 .I. I ne may nat denye ne wipstonde þe resounz purposed.
 and I see wel þat it folweþ by strengþe of þe
 premisses. ¶ Loke nowe *quod* she yif þis be proued
 [yit] more fermely þus. ¶ þat þer ne mowen nat ben
 2540 two souereyne goodes þat ben diuerse amo[n]ges hem
 self. þat on is nat þat þat oþer is. þan [ne] mowen
 neiþer of hem ben *perfit*. so as eyþer of hem lakkþ
 to oþir. but þat þat nis nat *perfit* men may seen apertly
 2544 þat it nis nat souereyne. þe þinges þan þat ben
 souereynely goode ne mowen by no wey ben diuerse.
 ¶ But I haue wel conclude þat blisfulnesse *and* god ben
 [the] souereyne goode. For whiche it mot nedes be þat
 2548 souereyne blisfulnesse is souerey[ne] dyuynite. ¶ No
 þing *quod* I nis more soþefast þan þis ne more ferme by
 resoun. ne a more worþi þing þan god may nat ben
 concluded. *P.* vpon þise þinges þan *quod* she. ryzt as
 2552 þise geometriens whan þei han shewed her *proposiciouns*
 ben wont to bryngen in þinges þat þei clepen porismes
 or declaraciouns of forseide þinges. ryzt so wil I zeue
 þe here as a corolarie or a mede of coroune. For whi.
 2556 for as moche as by þe getyng of blisfulnesse men ben
 maked blysful. *and* blisfulnesse is diuinite. ¶ þan is
 it manifest *and* open þat by þe getyng of diuinite men
 ben makid blisful. ryzt as by þe getyng of iustice . . .
 2560 *and* by þe getyng of sapience þei ben maked wise.

true felicity is the sovereign
 good; then you must also
 grant that God is that true
 felicity.

[* fol. 21 b.]

B. Your conclusions follow
 from your premises.
P. Let us see whether we
 cannot prove this more
 convincingly by considering
 it in this view, that there
 cannot be two sovereign
 goods which differ in
 themselves.
 For it is plain that of the
 goods that differ one
 cannot be what the other
 is; wherefore neither of
 them can be perfect where
 one wants the other.
 That which is not perfect
 cannot be the supreme
 good.
 Neither can the chief good
 be essentially different.
 But it has been shown that
 God and happiness are the
 chief good, wherefore the
 sovereign felicity and the
 Supreme Divinity are one
 and the same.
 Following then the
 examples of geometers
 who deduce their conse-
 quences from their
 propositions, I shall deduce
 to thee something like a
 corollary as follows:—
 Because by the attainment
 of felicity men become
 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,

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THE HAPPY MAN IS A GOD.

¶ Ryzt so nedes by þe semblable resoun whan þei han getyn
 diuinite þei ben maked goddys. þan is euery blisful
 man god. ¶ But certis by nature. þer nys but oon god.
 2564 but by þe *participaciouns* of diuinite þere ne letteþ ne
 disturbeþ no þing þat þer ne ben many goddes. ¶ þis
 is *quod* .I. a faire þing *and* a *precious*. ¶ Clepe it as
 þou wolt. be it corolarie or porisme or mede of coroune
 2568 or declarynges ¶ Certys *quod* she no þing nis fairer.
 þan is þe þing þat by resoun sholde ben added to þise
 forseide þinges. what þing *quod* .I. ¶ So *quod* she as
 it semeþ þat blisfulnesse conteniþ many þinges. it were
 2572 forto witen wheþir [þat] alle þise þinges maken or
 conioignen as a maner body of blysfulesse by diuersite
 of parties or [of] *membris*. Or ellys yif any of alle
 pilke *pingus* be swyche þat it acomplise by *hym* self þe
 2576 substaunce of blisfulnesse. so þat alle þise oþer þinges
 ben referred and brouzt to blisfulnesse. þat is to seyne
 as to þe chief of hem. ¶ I wolde *quod* I þat þou
 makedest me clerly to vndirstonde what þou seist. *and*
 2580 þat þou recordest me þe forseide þinges. ¶ Haue I nat
 iuged *quod* she. þat blisfulnesse is goode. zis forsoþe
quod .I. *and* þat souereyne goode. ¶ Adde þan *quod*
 she pilke goode þat is maked blisfulnes to alle þe forseide
 2584 þinges. ¶ For pilke same blisfulnesse þat is
 demed to ben souereyne suffisaunce. pilke self is
 souereyne power. souereyne reuerence. souereyne clernesse
 or noblesse *and* souereyne delit. what seist þou
 2588 þan of alle þise þinges. þat is to seyne. suffisance power
and þise oþer þinges. ben þei þan as *membris* of blisfulnesse.
 or ben þei referred *and* brouzt to souereyne good.

so by partaking of Divinity
 they must necessarily, and
 by parity of reason, become
 gods.
 Every happy man then is a
 god. But by nature there is
 only *One*; but by
 participation of Divine
 essence there may be many
 gods.

But as happiness seems to
 be an assemblage of many
 things, ought we not to
 consider whether these
 several things constitute
 conjointly the body of
 happiness, or whether
 there is not some one of
 these particular things that
 may complete the
 substance or essence of it,
 and to which all the rest
 have a relation?
B. Illustrate this matter by
 proper examples.
P. As you grant that
 happiness is a good, you
 may say the same of all the
 other goods; for perfect
 sufficiency is identical with
 supreme felicity; so is
 supreme power, likewise
 high rank, a shining
 reputation, and perfect
 pleasure.
 What say you, then; are all
 these things, sufficiency,
 power, and the rest, to be
 considered as constituent
 parts of felicity? or are they
 to be referred to the

GOOD, THE RULE AND SQUARE OF THINGS DESIRABLE.

- 2592 b. I vndirstonde wel *quod* .I. what þou *purposest* to seke. but I desijr[e] to herkene þat þou shewe it me.
p. Take now þus þe discessioun of þis questioun *quod* she. yif al þise þinges *quod* she weren membris to
 2596 felicite. þan weren þei diuerse þat oon fro þat oþer.
 ¶ And swiche is þe nature of parties or of membris. þat dyuerse membris compounen a body. ¶ Certis
 2600 *quod* I it haþ wel ben shewed her byforne. þat alle þise þinges ben alle on þing. þan ben þei none membris *quod* she. for ellys it sholde seme þat blisfulnesse were conioined *al of one membre alone. but þat is a þing þat may nat ben doon. þis þing *quod* .I. nys nat
 2604 doutous. but I abide to herkene þe remenaunt of þe questioun. þis is open and clere *quod* she. þat alle oþer þinges ben referred and brouzt to goode. ¶ For þerfore is suffisaunce requered. For it is demed to ben
 2608 good. and forþi is power requered. for men trowen also þat it be goode. and þis same þing mowe we þinken and coueiten of reuerence and of noblesse and of delit. þan is souereyne good þe soume and þe cause of alle þat
 2612 auzt[e] be desired. forwhi þilke þing þat wiþ-holdeþ no good in it self ne semblaunce of goode it ne may nat wel in no manere be desired ne requered. and þe contrarie. For þouþ þat þinges by hir nature ne ben nat
 2616 goode algates yif men wene þat þei ben goode 3it ben þei desired as þouþ [þat] þei were verrayly goode. and þerfore is it þat men auzten to wene by ryzt þat bounte be souereyne fyn and þe cause of alle þinges þat ben to
 2620 requeren. ¶ But certis þilke þat is cause for whiche men requeren any þing. ¶ it semeþ þat þilke same þing be most desired. as þus yif þat a wyzt wolde ryde for cause of hele. he ne desireþ nat so mychel þe
 2624 moeuyng to ryden as þe effect of his heele. Now þan syn þat alle þinges ben requered for þe grace of good. þei ne ben [nat] desired of alle folk more þan þe same good ¶ But we han graunted þat blysfulnesse is þat
 2628 þing for whiche þat alle þise oþer þinges ben desired. þan is it þus þat certis only blisfulnesse is requered and desired ¶ By whiche þing it sheweþ clerely þat good and blisfulnesse is al oone and þe same substaunce.
 2632 ¶ I se nat *quod* I wher fore þat men myzt[en] discorden in þis. *p.* and we han shewed þat god and verrey blysfulnesse is al oon þing ¶ þat is soþe *quod* .I. þan mowe we conclude sikerly þat þe substaunce of god is
 2636 set in þilke same good and in noon oþer place.

- B.* I see what you are aiming at, and I am desirous to hear your arguments.
P. If all these things were members of felicity, they would differ one from another, for it is the property of diverse parts to compose one body. But it has been well shown that all these things are the same and do not differ—therefore they are not parts, for if they were, happiness might be made up of one member—which is absurd and impossible.
 [* fol. 22.]
B. This I doubt not, but I desire to hear the sequel.
P. All the things above-mentioned must be tried by Good, as the rule and square. Sufficiency, power, &c., are all desired, because they are esteemed a good. Good is the cause why all things are desired. For that which contains no good, either in reality or appearance, can never be desired. On the contrary, things not essentially good are desired because they appear to be real goods. Hence, Good is esteemed as the cause and end of all things that we desire. That which is the cause of our desiring any thing is itself what we chiefly want. If a man desire to ride on account of health—it is not the ride he wants so much as its salutary effects. Since all things are sought after for the sake of Good, they cannot be more desirable than the good itself. It has been shown that all the aforesaid things are only pursued for the sake of 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.

2453 *whiche*—which2454-55-56-58-59 *goode*—good2454 *whiche*—whych2457 *set*—MS. sette, C. set2460 *seine*—seyn*souereyne goode*—souereyn good*be founden*—ben fownde2461 *veyne*—veyn2463 *þis is to seyne*—C. omits2464 *denoyed*—MS. deuoyded, C. denoyed*goode*—good2465 *of*—MS. of of2466 *al þing*—alle thing2468 *her of comeþ*—ther of comht2470 *somme*—som2471 *don*—MS. done, C. don

2473 *token*—took
 2475 *hool*—hoole
 2476 *doune*—down
 2477 *wip oute fruyt—with* owten frut
 2480 *stedfast*—stydefast
 2481 *fermely*—MS. fennely, C. fermely
 sobefastly—sothfastly
 2486 [*he þat*]—from C.
 is bettre—nis bettre
 2488-89-91 *goode*—good
 2489 *swiche*—swych
 2492 [*it*]—from C.
 seme—semen
 2493 *elder*—eldere
 2495 [*that*]—from C.
 2496 *proces*—processes
 2497 *ouzt[e]*—owen
 2498 *goode*—good
 2499 *souereyne goode*—souereyn good
 2500 [*þat—*—*is*]—from C.
 yset—MS. ysette, C. set
 2501 *be*—ben
 wipseid—MS. wipseide, C. withseid
 2503 *wip-outen—with* owte
 2504 *seid*—MS. seide, C. seyde
 2505 *souereyne goode*—souereyn good
 [*In—*—*]*—from C.
 2506 *ouzt*—awht
 2507 *þan of*—owt of
 2508 *whiche*—whyche
 souereyne goode—souereyn good
 2509 *hap*—MS. hape
 2510 *þat ilke*—thilke
 2511 *were*—weren
 2514 *goode*—worth
 2517 *from*—fro
 [*hym*]—from C.
 2518 *feyne*—faigne
 2519 *feyne*—feigne
 [*hath*]—from C.
 2520 *last[e]*—laste
 2521 *o*—a
 2522 *whiche*—whyche
 2524 *from*—fro
 2527 *nis*—is
 2528 *better*—bettre
 2529 *whiche*—whyche
 2531 *seid*—MS. seide, C. seyde
 2533 *sobe*—soth
 2534 *mote*—moten
 2539 [*yit*]—from C.
 2541 *is* (1)—nis
 oper—othre
 [*ne*]—from C.
 2546 *conclude*—concluded
 2547 [*the*] from C.
 goode—good
 be—ben
 2549 *sobefast*—sothfast
 ferme—MS. forme, C. ferme
 2552 *proposiciouns*—MS. proporsciouns, C. propositiouns
 2553 *porismes*—MS. poeismes, C. porysmes
 2554 *wil*—wole
 2563 *oon*—o
 2564 *letteþ*—let
 2566 *faire*—fayr
 2567 *porisme*—MS. pousme, C. porisme
 2572 [*þat*]—from C.
 2573 *maner*—manere
 by—be
 2574 [*of*]—from C.
 2575 *swyche*—swych
 2576 *oper*—oothre
 2577 *seyne*—seyn
 2578 *chief*—chef

2581 *goode zis*—good ys
 2582 *souereyne goode*—souereyn good
 2583 *goode*—good
 2585 *self*—selue
 2588 *bise*—C. omits
 seyne—seyn
 2589 *oper*—oothre
 2591 *brouzt*—MS wrouzt, C. browht
 2593 *desijr[e] to herkene*—desire for to herkne
 2594 *Take*—tak
 2596 *fro*—from
 2597 *swiche*—swhyh
 2600 *on þing*—othing
 2602 *one*—on
 2603 *ben doon*—be don
 2604 *herkene*—herknen
 2605 *clere*—cler
 oper—oothre
 2606 *goode*—good
 2609 *goode*—good
 mowe—mowen
 2617 [*þat*]—from C.
 were verrayly—weeren verraylyche
 2618 *þefore*—therfor
 auzten—owhten
 2619 *alle*—alle the
 2620 *whiche*—whyh
 2623 *mychel*—mochel
 2624 *moeuyng*—moeuyng
 2626 [*nat*]—from C.
 2628 *oper*—oothre
 2630 *clerely*—clerly
 good and blisfulnesse—of good and of blyfulnesse
 2631 *oone*—oon
 2632 *myzt[en]*—myhten
 2634 *oon*—oo
 sop—soth
 2635 *mowe*—mowen
 2636 *set*—MS. sette, C. set

GOD A HAVEN OF REST.

NUNC OMNES PARITER ETC.

2640 **O** Comeþ alle to-gidre now 3e þat ben ycauzt *and*
 ybounde wiþ wicked[e] cheines by þe deceiuable
 delit of erþely þinges inhabytyng in 3oure þouzt. here
 2644 to þis souereyne good þat is god. þat is refut to hem þat
 wolen come to hym. *Textus.* ¶ Alle þe þinges þat þe
 ryuere Tagus 3iueþ 3ow wiþ his golden[e] grauels. or
 2648 ellys alle þe þynges þat þe ryuere hermus. 3iueþ wiþ his
 rede brynke. or þat yndus 3iueþ þat is nexte þe hote
 partie of þe worlde. þat medeleþ þe grene stones
 (smaragde) wiþ þe white (margarits). ne sholde nat
 2652 cleren þe lokyng of 3oure þozt. but hiden raper 3oure
 blynde corages wiþ *ime* hire dirkenesse ¶ Alle þat
 likeþ 3ow here *and* excitib *and* moeueþ 3oure þouztes.
 þe erþe haþ noryshed it in hys lowe caues. but þe
 2656 shynyng by þe whiche þe heuene is gouerned *and*
 whennes þat it haþ hys strengþe þat chaseþ þe derke
 ouerþrowyng of þe soule. ¶ And who so euer may
 knowen pilke lyzt of blisfulnesse. he shal wel seine þat
 þe white bemes of þe sonne ne ben nat cleer.

2638 *wicked[e]*—wyckyde
 2639, 2640 *here*—her
 2640 *hauene*—MS. heuene, C. hauene

[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 upon the
 Text.]

Not the gold of Tagus or of
 Hermus, nor the gems of
 India, can clear the mental
 sight from vain delusions,
 but rather darken it.

Such sources of our delight
 are found in the earth's
 gloomy caverns,—but the
 bright light that rules the
 heavens dispels the
 darkness of the soul.

He who has seen this light
 will confess that the beams
 of the sun are weak and
 dim.

- 2641 *al oone*—allone
 2643 *worldly*—worldely
 2645 *come*—comyn
 2646 *golden[e] grauels*—goldene grauayles
 2647 *bynges*—MS. rynges, C. thinges
hermus—MS. herinus, C. herynus
 2648 *nexte*—next
 2649 *worlde*—world
 2654, 2656 *hap*—MS. haþe
 2654 *hys*—hyse
 2656 *chaseþ þe derke*—eschueth the dyrke
 2657 *euer*—C. omits
 2658 *seine*—seyn

MEN DO NOT SEEK TRUE FELICITY.

ASSENCIOR INQUAM CUNCTA. Boice.

- 2660 **I** assent[e] me *quod* .I. For alle þise þinges ben
 strongly bounden wiþ ryzt ferme resouns. how
 mychel wilt þou *preisen* it *quod* she. yif þat þou
 knowe what þilke goode is. I wol *preise* it *quod* I by
 2664 price wiþ outen ende. ¶ yif it shal bytyde me to
 knowe also to-gidre god þat is good. ¶ certys *quod* she
 þat shal I do þe by verray resoun. yif þat þo þinges þat
 I haue conclude[d] a litel her by *forne dwellen oonly
 2668 in hir first[e] grauntyng. *Boice*. þei dwellen graunted
 to þe *quod* .I. þis is to seyne as who seiþ .I. graunt þi
 forseide conclusiouns. ¶ Haue I nat shewed þe *quod*
 she þat þe þinges þat ben requered of many folke. ne
 2672 ben nat verray goodes ne *perfit*. for þei ben diuerse þat
 oon fro þat oþer. *and* so as eche of hem is lakkyng to
 oþer. þei ne han no power to bryngen a good þat is ful
and absolute. ¶ But þan atte arst ben þei verray good
 2676 whan þei ben gadred to-gidre al in to a forme *and* in
 to oon wirchyng. so þat þilke þing þat is suffisaunce.
- þilk same be power *and* reuerence. *and* noblesse *and*
 mirþe. ¶ And forsoþe but alle þise þinges ben alle o
 2680 same þing þei ne han nat wher by þat þei mowen ben
 put in þe noumbre of þinges. þat auzten ben requered
 or desired. *b*. ¶ It is shewed *quod* .I. ne her of may
 þer no man douten. *p*. þe þinges þan *quod* she þat ne
 2684 ben none goodes whan þei ben diuerse. *and* whan þei
 bygynnen to ben al o þing. þan ben þei goodes. ne
 comiþ it hem nat þan by þe getyng of unite þat þei ben
 maked goodes. *b*. so it semeþ *quod* .I. but alle þing þat
 2688 is good *quod* she grauntest þou þat it be good by *participacioun*
 of good or no. ¶ I graunt[e] it *quod* .I.

UNITY NECESSARY TO EXISTENCE.

- ¶ þan mayst þou graunt[en] it *quod* she by sembleable
 resoun þat oon *and* good ben o same þing. ¶ For of
 2692 þinges [of] whiche þat þe effect nis nat naturely diuerse
 nedys þe substaunce mot ben o same þinge. I ne may
 nat denye it *quod* I. ¶ Hast þou nat knowen wel *quod*
 she. þat al þing þat is hap so longe his dwellyng *and*
 2696 his substaunce. as longe is it oone. ¶ but whan it
 forletip to ben oone it mot nedis dien *and* corruppe togidre.
 ¶ In whiche manere *quod* .I. ¶ Ryzt as in

[The 11 prose.]

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.

P. I shall elucidate this
 matter by incontrovertible
 reasons if thou wilt grant
 me those things which I
 have before laid down as
 conclusions.

[* fol. 22 b.]

B. I grant them all.

P. Have I not shown that
 the things which the
 majority of mankind so
 eagerly pursue are not true
 and perfect goods, for they
 differ from one another;
 and because where one of
 them is absent the others
 cannot confer absolute
 happiness (or good)?

Have I not shown, too, that
 the true and chief good is
 made up of an assemblage
 of all the goods in such a
 way, that if sufficiency is an
 attribute of this good,
 it must at the same time
 possess power, reverence,
 &c.

If they be not one and the
 same, why should they be
 classed among desirable
 things?

While these things differ
 from one another they are
 not goods; but as soon as
 they become one then they
 are made goods.—Do not
 they owe their being good
 to their unity?

B. So it appears.

P. Do you confess that
 everything that is good
 becomes such by the
 participation of the
 sovereign good or no?

B. It is so.

P. Then you must own that
 unity and good are the
 same (for the substance of
 those things must be the
 same, whose effects do not
 naturally differ).

B. I cannot gainsay it.

P. Do you not perceive that
 everything which exists is
 permanent so long as it
 preserves its unity—but as
 soon as it loses this, it is
 dissolved and annihilated?

beestes *quod* she. whan þe soule *and* þe body ben
 2700 conioigned in oon *and* dwellen to-gidre it is cleped a
 beest. *and* whan hire vnite is destroyed by disseueraunce
 þat oon fram þat oþir. þan sheweþ it wel þat it is a
 dede þing. *and* þat it is no lenger no beste. *and* þe
 2704 body of a wyȝt while it dwelleþ in oon forme by coniunccion
 of membris it is wel seyn þat it is a figure of
 mankynde. and yif þe partyes of þe body ben [so]
 diuide[d] *and* disseuered þat oon fro þat oþir þat þei
 2708 destroyen vnite. þe body forletip to ben þat it was byforne.
 ¶ And who so wolde renne in þe same manere
 by alle þinges he sholde seen þat wiþ outen doute euery
 þinge is in his substaunce as longe as it is oon. *and*
 2712 whan it forletip to ben oon it dieþ *and* perissip. *boice*.
 whan I considre *quod* I many þinges I see noon oþer.

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.

NATURE SUSTAINS VEGETATION.

¶ Is þer any þing þanne *quod* she þat in as moche as
 it lyueþ naturely. þat forletip þe appetit or talent of
 2716 hys beyng. *and* desireþ to come to deep *and* to corrupcion.
 ¶ yif I considere *quod* I þe beestes þat han
 any manere nature of willyng or of nillyng I ne
 fynde no þing. but yif it be constreyned fro wiþ out
 2720 forþe. þat forletip or dispiseþ to lyue *and* to duren
 or þat wole his þankes hasten hym to dien. ¶ For
 euery beest trauayleþ hym to defende *and* kepe þe
 sauuacion of lijf. *and* escheweþ deep *and* destruccion.
 2724 *b.* but certys I doute me of herbes *and* of trees. þat is
 to seyn þat I am in a doute of swiche þinges as herbes
 or trees þat ne han no felyng soule. ne no naturel
 wirchynges seruyng to appetite as beestes han wheþer
 2728 þei han appetite to dwellen *and* to duren. ¶ Certis
quod she ne þer of þar þe nat doute. ¶ Now look
 vpon þise herbes *and* þise trees. þei waxen firste in
 swiche place as ben couenable to hem. in whiche place
 2732 þei ne mowen nat sone dien ne dryen as longe as hire
 nature may defenden hem. ¶ For some of hem waxen
 in feldes *and* some in mountaignes. *and* oþir waxen in
 mareis. [*A leaf lost here, and supplied from C.*]
 2736 [*and* oothre cleuyn on Roches / *and* soume waxen plentyuos
 in sondes / *and* yif þat any wyht enforce hym to
 beryn hem in to oother places / they wexen drye // For
 nature yeueth to euery thing þat / þat is conuenient to
 2740 hym *and* trauaylith þat they ne dye nat as longe as they
 han power to dwellyn *and* to lyuen // what woltow seyn
 of this / þat they drawen alle hyr norysshynges by hyr
 rootes / ryht as they haddyn hyr Mowthes I.-plounged
 2744 *wiþ* in the erthes / *and* shedyn by hyr maryes (i. medullas)
 hyr wode *and* hyr bark / *and* what woltow seyn
 of this þat thilke thing / þat is ryht softe as the marye (i.
 sapp) is / þat is alwey hidd in the feete al *wiþ* inne *and*
 2748 þat it is defendid fro *wiþ* owte by the stidefastnesse of
 wode // *and* þat the vttereste bark is put ayenis the destemprauunce
 of the heuene / as a defendowr myhty to suffren
 harm / *and* thus certes maystow wel sen / how gret is
 2752 the diligence of nature / For alle thinges renouelen *and*
 pupllisen hem *wiþ* seed .I.-multiplied / nether nis no man
 þat ne wot wel þat they ne ben ryht as a fundament *and*
 edyfice for to duren / nat only for a tyme / but ryht as forto
 2756 duren *perdurably* by generacyoun // *and* the thinges ek
 þat men wenen ne hauen none sowles / ne desire they nat ech
 of hem by sem[b]lable resoun to kepyn þat that is hirs / þat
 is to seyn þat is acordynge to hyr nature in conseruacion
 2760 of hyr beyng *and* enduryng // For wher for elles berith

P. Is there anything which acts naturally that forgoes this desire of existence and wishes for death and corruption?

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B. I do not find any creature endowed with volition, which, of itself and without constraint, renounces or despises life and self-preservation or willingly hastens to destruction.

But with regard to herbs and trees, I am doubtful whether I ought to have the same opinion of them, for they have no sensitive soul, nor any natural volition like animals.

P. There is no cause for doubt in respect to these. Herbs and trees first choose a convenient place to grow in, where, agreeably to their respective natures, they are sure to thrive, and are in no danger of perishing; for some grow on plains, some on mountains, &c.;

and if you try to transplant them, they forthwith wither and die.

To everything that vegetates, nature gives what is needful for its subsistence, and takes care that they should not perish before their time.

Need I tell you that plants are nourished by their roots (which are so many mouths hid in the earth), and diffuse strength throughout the whole plant, as through their marrow?

And further, it is admirably contrived that the pith, the most tender part of plants, is hid in the middle of the trunk, surrounded with hard and solid wood, and with an outer coat of bark to ward off the storms and weather.

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

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lythnesse the flaumbes vp / *and* the weyhte presseth the
erthe a-doun // but For as moche as thilke places and
thilke moeuynge ben couenable to euerich of hem //

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?

THE LOVE OF LIFE IS INSTINCTIVE.

2764 *and* forsothe euery thing kepith thilke þat is acordynge
and propre to hym // ryht as thinges þat ben contraryes
and enemys corompen hem // *and* yit the harde thinges
as stoones clyuen *and* holden hyr partyes to gydere
2768 ryht faste *and* harde / *and* deffenden hem in withstondenge
þat they ne departe nat lyhtly a twyne // *and* the
thinges þat ben softe *and* fletynge as is water *and* Eyr
they departyn lyhtly // *and* yeuen place to hem þat
2772 brekyn or deuyden hem // but natheles they retornen
sone ayein in to the same thinges fro whennes they ben
arraced // but fyr [fleeth] *and* refuseth alle deuysyoun /
ne I. ne trete nat heere now of weleful moeuynge of the
2776 sowle þat is knowynge // but of the naturel entencioun
of thinges // As thus ryht as we swolwe the mete þat we
resseyuen *and* ne thinke nat on it / *and* as we drawen
owre breth in slepyng þat we wite it nat whil we slepyt //
2780 For certes in the beestys the loue of hyr lyuynge ne of
hyr beeinges ne comth nat of the wilnynges of the sowle //
but of the bygynnyngis of nature // For certes thorw
constreynynge causes / wil desireth *and* embraceth ful
2784 ofte tyme / the deth þat nature dredith // that is to seyn
as thus that a man may ben constreynyd so by som
cause that his wil desireth *and* taketh the deth which
þat nature hateth *and* dredeth ful sore // *And* som tyme
2788 we seeth the contrarye / as thus that the wil of a wight /
destorbeth *and* constreyneth þat þat nature desireth / *and*
requereth al-vey // that is to sein the werk of generacioun /
by the whiche generacioun only / dwelleth *and* is sustenyd
2792 the longe durablete of mortal thinges // *And* thus
this charite *and* this Loue þat euery thing hath to hym
self ne comth nat of the moeuynge of the sowle / but of
the entencioun of nature // For the puruyance of god
2796 hat yeuen to thinges þat ben creat of hym / this þat is
a ful gret cause / to lyuen *and* to duren / for which they
desiren naturelly hyr lyf as longe as euer they mowen //

Whatever is agreeable to
the nature of a thing
preserves it. So what is
contrary to its nature
destroys it.
Dense bodies, such as
stones, resist an easy
separation of parts;
whereas the particles of
liquid or flowing things,
such as air and water, are
easily separated and soon
reunited.

Fire avoids *and* utterly
refuses any such division.
I am not now treating of
the voluntary motion of a
conscious soul, but of the
natural intention *and*
instinct.

We swallow our meat
without thinking of it, *and*
we draw our breath in
sleep without perception.
The love of life in animals is
not derived from an
intellectual will, but from
natural principles
implanted in them.

For the will, induced by
powerful reasons,
sometimes chooses *and*
embraces death, although
nature dreads *and* abhors
it.

And, on the contrary, we
see that concupiscence (by
which alone the human
race is perpetuated) is
often restrained by the will.
Self-love possessed by
every creature is not the
product of volition, but
proceeds from a natural
impression or intention of
nature.

Providence has implanted
in all created things an
instinct, for the purpose of
self-preservation, by which
they desire to prolong
existence to its utmost
limits.

THE WILL IS SUPERIOR TO INSTINCT.

For w[h]ych thou maist nat drede by no manere / that
2800 alle the thinges / that ben anywhere / that they ne requeren
naturelly / the ferme stableness of perdurable
dwellynge / *and* ek the eschuyng of destruccyoun // B //
now confesse I. wel *quod* I. that I. see wel now certeynly /
2804 *with* owte dowtes / the thinges that whylom semeden
vncerteyn to me / P. // but *quod* she thilke thyng þat
desireth to be *and* to dwellyn perdurablely / he desireth
to ben oon // For yif þat that oon weere destroyed // certes
2808 beinge ne shulde ther non dwellyn to no wiht // that
is soth *quod* I. // Thanne *quod* she desirin alle thinges
oon // .I. assente *quod* .I. // *and* I haue shewyd *quod* she
that thilke same oon is thilke that is good // B // ye forsothe
2812 *quod* I. // Alle thinges thanne *quod* she requyren
good // *And* thilke good thanne [þow] maist descryuen
ryht thus // Good is thilke thing þat euery wyht desireth //
Ther ne may be thowht *quod* .I. no moore
2816 verray thing / for either alle thinges ben referred *and*

Doubt not, therefore, that
everything which exists
desires existence *and*
avoids dissolution.

B. You have made those
things perfectly plain *and*
intelligible, which before
were obscure *and* doubtful.

P. That which desires to
subsist desires also to
retain its unity for if this be
taken away it cannot
continue to exist.

B. That is very true!

P. All things then desire
one thing—unity.

B. They do.

P. Unity then is the same as
good.

B. Yes.

P. Thus all things desire
good—and it is one *and* the
same good that all
creatures desire.

B. Nothing is more true.

- browht to nowht / *and* floteryn *with* owte gouemour
 despoiled of oon / as of hir propre heued / or elles yif
 ther be any thinge / to which þat alle thinges tenden
 2820 *and* hyen / that thing moste ben the souereyn good of
 alle goodes / P / . thanne seyde she thus // O my norry
quod she I haue gret gladnesse of the // For thow
 hast fichched in thin herte the myddel sothtfastnesse //
 2824 that is to seyn the prykke // but this thing hath ben
 descouered to the / in that thow seydyt þat thow
 wystem nat a lytel her by-forn // what was that *quod* I. //

THE END OF ALL THINGS.

- 2828 That thow ne wystem nat *quod* she whych was
 the ende of thinges // and Certes that is the thing þat
 euery wiht desireth // and for as mochel as we han
 gaderid / *and* comprehendyd that good is thilke thing
 that is desired of alle / thanne moten we nedes confessun /
 2832 that good is the fyn of alle thinges.

- 2660 *assent[e]*—assente
 2662 *mychel*—mochel
 2663 *goode*—good
 2664 *price*—prys
 2669 *is*—omitted
 seyne—seyn
 2671 *folke*—folkes
 2673 *oper*—oothre
 eche—ech
 2675 *absolute*—absolut
 atte arst—at erste
 2676 *al*—alle
 a—O
 2677 *to*—omitted
 wirchyng—wyrkyng
 2678 *bilk*—thilke
 2681 *put*—MS. putte, C. put
 auzten—owhten
 2684 *none*—no
 2685 *al o*—alle oon
 2686 *comib*—comth
 2689 *graunt[e]*—graunte
 2690 *mayst þou graunt[en]*—mosthow graunten
 2692 [*of*]—from C.
 2695 *al*—alle
 hap—MS. hape
 2696, 2697 *oone*—oon
 2698 *whiche*—which
 2703 *dede*—ded
 lenger—lengere
 beste—beest
 2704 *while*—whil
 oon—oo
 2706 [*so*] *diuide[d]*—so deuydyd
 2709 *so*—omitted
 2713 *many*—manye
 2718 *willynge*—wylnyng
 or—*and*
 2719 *þing*—beest
 out forþe—owte forth
 2720 *lyue*—lyuen
 2723 *of lijf*—of hys lyf
 2726 *soule*—sowles
 2727 *appetite*—appetites
 2729 *look*—loke
 2730 *waxen firste*—wexen fyrst
 2733, 2734 *some*—som
 2734 *opir*—oothre
 2753 *pupllisen*—H. publisshen)
 2755 *edyfice*—MS. edyfite
 a tyme—H. oon) tyme
 2758 *that*—H. omits
 hirs—H. his
 2774 [*fleeth*]—from H.

For either all things must
 be reduced to nothing (or
 have no relation 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.
 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.

2775 *weleful*—H. wilfulle
 2779 *slepyt*—H. slepen
 2788 *seeth*—H. seen)
wil—H. wille
 2792 *And*—H. as
 2796 *hat*—H. haue
 2800 *the*—H. þo
 2806 *perdurably*—H. perdurably
 2807 *destroied*—H. destrued
 2811 *thilke* (1)—H. ilke
 2818 *heued or elles*—H. hede or els
 2820 *hyen*—H. hyen) to
moste—H. must

TRUTH INTUITIVE.

QUISQUIS PROFUNDA MENTE.

[The .11. Metrum.]

2836 **W**Ho so that sekith soth by a deep thoght And
 coueyteth nat to ben deseuyd by no mys-weyes //
 lat hym rollen *and* trenden *wiþ* Inne hym self / the Lyht
 of his inward syhte // And lat hym gadere ayein enclynyng
 in to a compas the longe moeuynges of hys
 thowhtes / And lat hym techen his corage that he hath
 enclosed *and* hyd / in his tresors / al þat he compaseth or
 2840 sekith fro *wiþ* owte // And thanne thilke thing that the
 blake cloude of errour whilom hadde y-couered / shal
 lyhten more clerly thanne pheb^{us} hym self ne shyneth //
 Glosa // who so wole seken the dep[e] grounde / of soth
 2844 in his thowht / *and* wol nat be deceuyd by false *proposiciouns* /
 that goon amys fro the trouthe // lat hym wel
 examine / *and* rolle *wiþ* inne hym self the nature *and*
 the *propret*es of the thing // and lat hym yit eft sones
 2848 examine *and* rollen his thowhtes by good deliberacioun
 or that he deme // and lat hym techen his sowle that it
 hat by naturel pryncyplis kyndeliche y-hyd *wiþ* in
 it self alle the trowthe the whiche he ymagynith to ben
 2852 in thinges *wiþ* owte // And thanne alle the dyrknesse of
 his mysknowynge shal seen more euydently to [þe]
 syhte of his vndyrstondynge thanne the sonne ne semyth
 to [þe] syhte *wiþ* owte forth / For certes the body
 2856 bryngynge the weyhte of foryetyng / ne hath nat chasyd
 owt of yowre thowhte al the clernesse of yowre knowyng //
 For certeynly the seed of sooth haldith *and* clyueth
wiþ in yowre corage / *and* it is a-waked *and* excited by
 2860 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 þat the norysynges of
 resoun ne lyuede .I.-plowngyd in the depthe of yowre
 2864 herte // this [is] to seyn how sholden men demen þe
 sooth of any thing þat weere axed / yif ther neere a
 Roote of sothfastnesse þat weere yplowngyd *and* hyd in
 the nature[l] pryncyplis / the whiche sothfastnesse
 2868 lyued *wiþ* in the depnesse of the thowght // *and* yif
 so be þat the Muse *and* the doctryne of plato syngyth
 sooth // al þat euery whyht lerneth / he ne doth no
 thing elles thanne but recordeth as men recordyn thinges
 2872 þat ben foryetyyn.

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
 disperse Error's dark
 clouds, and shine forth
 brighter than the sun.

[Chaucer's gloss.]

For when the body
 enclosed the soul and cast
 oblivion o'er its powers it
 did wholly exterminate the
 heaven-born light.
 The germs of truth were
 latent within, and were
 fanned into action by the
 gentle breath of learning.
 Were not truth implanted in
 the heart, how could man
 distinguish right from
 wrong?

So, if what Plato taught is
 true, 'to learn is no other
 than to remember what had
 been before forgotten.'

2838 *his*—H. þis
that—H. *and* þat
 2841 *blake*—H. blak
hadde y-couered—H. had couered
 2842 *lyhten*—H. light
 2843 *dep[e]*—C. dep, H. depe
 2847 *thing*—H. þynges
 2863 *depthe*—H. depe
 2864 [*is*]—from H.
sholden—H. schulde

THE WORLD GOVERNED BY GOD.

TUM EGO PLATONI INQUAM.

[The .12. prose.]

THanne seide I thus // I acorde me gretly to plato / for
 thow remenbrist *and* recordist me these thinges yit
 *þe seconde tyme. þat is to seyn. first whan I lost[e] my
 2876 memorie by þe *contagioũs coniuncçoun* of þe body wiþ
 þe soule. *and* eftsones afterward whan I lost[e] it *confounded*
 by þe charge *and* by þe burden of my sorwe.
 ¶ And þan sayde she þus. ¶ If þou look[e] *quod* she
 2880 firste þe þinges þat þou hast graunted it ne shal nat
 ben ryzt feer þat þou ne shalt remembren þilke þing þat
 þou seidest þat þou nistest nat. what þing *quod* I.
 ¶ by whiche gouerment *quod* she þat þis worlde is
 2884 gouerned. Me remembriþ it wel *quod* I. *and* I confesse
 wel þat I ne wist[e] it nat ¶ But al be it so þat
 I se now *from* afer what þou *purposest* ¶ Algates I
 desire 3it to herkene it of þe more pleynelly. ¶ þou ne
 2888 wendest nat *quod* she a litel here byforne þat men
 sholden doute þat þis worlde is gouerned by god.
 ¶ Certys *quod* I ne 3itte doute I it nauzt. ne I nil
 neuer wene þat it were to doute. as who seip. but I
 2892 wot wel þat god gouerneþ þis worlde. ¶ And I shal
 shortly answeþe þe by what resouns I am brouzt to þis.
 ¶ þis worlde *quod* I of so many dyuerse *and* contrarious
 2896 parties ne myzten neuer han ben assembled in o forme.
 but yif þere ne were oon þat conioigned so many[e
 diuerse] þinges. ¶ And þe same diuersite of hire
 natures þat so discordeden þat oon fro þat oþer most[e]
 2900 departen *and* vnoignen þe þinges þat ben conioigned
and ybounde. ne þe certein ordre of nature ne
 sholde. nat brynge furþe so ordinee moeuyng. by
 places. by tymes. by doynge. by spaces. by qualites.
 2904 yif þere ne were oon þat were ay stedfast dwellynge.
 þat ordeyned[e] *and* disposed[e] þise diuersites of
 moeuynges. ¶ and þilke þinge what so euer it be. by
 2908 whiche þat alle þinges ben maked *and* ylad. I clepe
 hym god þat is a worde þat is vsed to alle folke. þan
 seide she. syn þou felest þus þise þinges *quod* she. I
 trowe þat I haue lytel more to done. þat þou myzty of
 wilfulnesse hool *and* sounde ne se eftsones þi contre.

B. I am quite of Plato's
 opinion, for you have now a
 second time recalled these
 things to my remembrance
 which had been forgotten,
 first by the contagious
 union of soul and body, and
 afterwards by the pressure
 of my afflictions.

[*Addit. MS. 10,340, fol.
 23.]

P. If you will reflect upon
 the concessions you have
 already made, you will soon
 call to mind that truth, of
 which you lately confessed
 your ignorance.

B. What is that?

P. It was, by what power
 the world is governed.

B. With regard to that, I
 own I confessed my
 ignorance, but though I
 now remotely see what you
 infer, yet I wish for further
 explanation from you.

P. You acknowledged a
 little while ago that this
 world was governed by
 God?

B. I still cling to this
 opinion, and will give you
 my reasons for this belief.
 The discordant elements of
 this world would never
 have assumed their present
 form unless there had been
 a wise Intelligence to unite
 them; and even after such a
 union, the joining of such
 opposites would have
 disunited and ruined the
 fabric made up of them,
 had not the same
 conjoining hand kept them
 together.

The order that reigns
 throughout nature could
 not proceed so regularly
 and uniformly if there were
 not a Being, unchangeable
 and stedfast, to order and
 dispose so great a diversity
 of changes.

This Being, the creator and
 ruler of all things, I call
 God.

P. As thy sentiments on
 these points are so just I
 have but little more to do—
 for thou mayest be happy
 and secure, and revisit thy
 own country.

102

103

GOD IS ALL-SUFFICIENT.

2912 ¶ But lat vs loken þe þinges þat we han *purposed* her-byforn.
 ¶ Haue I nat noumbred *and* seid *quod* she
 þat suffisaunce is in blisfulnesse. *and* we han accorded
 þat god is *and* þilke same blisfulnesse. ¶ yis forsoþe *quod*
 2916 I. *and* þat to gouerne þis worlde *quod* she. ne shal he
 neuer han nede of none helpe fro wiþoute. for ellys yif
 he had[de] nede of any helpe. he ne sholde not haue
 [no] ful suffisaunce. 3is þus it mot nedes be *quod* I.
 2920 ¶ þan ordeyneþ he by hym self al oon alle þinges *quod*
 she. þat may nat ben denied *quod* I. ¶ And I haue
 shewed þat god is þe same good. ¶ It remembreþ me
 wel *quod* I. ¶ þan ordeineþ he alle þinges by þilke
 2924 goode *quod* she. Syn he whiche we han accorded to
 ben good gouerneþ alle þingus by hym self. *and* he is a

But let us reflect a little
 more upon these matters.
 Did we not agree that
Sufficiency is of the nature
 of true happiness?

And have we not seen that
 God is that true felicity,
 and that He needs no
 external aid nor
 instruments?

For if he should, he would
 not be self-sufficient.

And he directs all things by
 himself alone?

B. It cannot be gainsaid.

P. I have shown that God is
 the chief good; God must,
 therefore, direct and order
 all things by *good*, since he
 governs them by himself,
 whom we have proved to be

keye *and* a stiere by whiche þat þe edifice of þis worlde
 is ykept stable *and* wiþ oute corumpyng *¶* I accorde
 2928 me gretly *quod* I. *and* I aperceiuede a litel here byforn
 þat þou woldest seyne þus. Al be it so þat it were by
 a þinne suspeciuon. I trowe it wel *quod* she. *¶* For as
 I trowe þou leedest nowe more ententifly þine eyen to
 2932 loken þe verray goodes *¶* but nabeles þe þinges þat I
 shal telle þe zit ne sheweþ nat lasse to loken. what is
 þat *quod* I. *¶* So as men trowen *quod* she *and* þat
 ryztfully þat god gouerneþ alle þinges by þe keye of his
 2936 goodnesse. *¶* And alle þise same þinges as I [haue]
 tauzt þe. hasten hem by naturel entencioun to comen
 to goode þer may no man doute. þat þei ne ben
 gouerned uoluntariely. *and* þat þei ne conuerten [hem]
 2940 nat of her owen wille to þe wille of hire ordenour.

ALL THINGS SUBMIT TO GOD.

as þei þat ben accordyng *and* enclinyng to her gouernour
and her kyng. *¶* It mot nedys be so *quod*. I.
 **¶* For þe realme ne sholde not seme blisful zif þere were a 3ok
 2944 of mysdrawynges in diuerse parties ne þe sauynge of
 obedient þinges ne sholde nat be. þan is þere no þing
quod she þat kepib hys nature ; þat enforceþ hym to
 gone azeyne god. *¶* No *quod*. I. *¶* And if þat any þing
 2948 enforced[e] hym to wiþstonde god. myzt[e] it auayle at
 þe laste azeyns hym þat we han graunted to ben al
 myzty by þe ryzt of blisfulnesse. *¶* Certis *quod* I al
 outerly it ne myzt[e] nat auaylen hym. þan is þere no
 2952 þing *quod* she þat eyþer wol or may wiþstonde to þis
 souereyne good. *¶* I trowe nat *quod*. I *¶* þan is
 þilke þe souereyne good *quod* she þat alle þingus
 2956 gouerneþ strongly *and* ordeyneþ hem softly. þan seide I
 þus. I delite me *quod* I nat oonly in þe endes or in þe
 sommes of [the] resouns þat þou hast concludid *and*
 proued. *¶* But þilke wordes þat þou vset deliten me
 moche more. *¶* So at þe last[e] fooles þat somtyme
 2960 renden greet[e] þinges auzten ben asshamed of hem
 self. *¶* þat is to seyne þat we fooles þat reprehenden
 wickedly þe þingus þat touchen goddes gouernaunce we
 auzten ben asshamed of oure self. As I þat seide god
 2964 refuseþ oonly þe werkes of men. *and* ne entremetiþ nat
 of hem. *p.* þou hast wel herd *quod* she þe fables of þe
 poetes. how þe geauntes assailden þe heuene wiþ þe
 goddes. but for soþe þe debonaire force of god disposed[e]
 2968 hem so as it was worþi. þat is to seyne distroied[e] þe
 geauntes. as it was worþi. *¶* But wilt þou þat we
 ioygnen togedre þilke same resouns. for perauenture of
 swiche coniuncciuon may sterten vp some faire sperke
 2972 of soþe *¶* Do *quod* I as þe list. wenest þou *quod* she
 þat god ne is almyzty. no man is in doute of it. Certys
quod I no wyzt ne defendiþ it if he be in hys mynde.

EVIL HAS NO EXISTENCE.

but he *quod* she þat is al myzty þere nis no þing þat he
 2976 ne may do. þat is soþe *quod* I. May god done yuel
quod she. nay for soþe *quod*. I. *¶* þan is yuel no þing
quod she. *¶* Syn þat he ne may not done yuel þat
 may done alle þinges. scornest þou me *quod*. I. or ellys
 2980 pleyest þou or deceiuest þou me. þat hast so wouen me
 wiþ þi resouns. þe house of didalus so entrelaced. þat it
 is vnable to ben vnlaced. þou þat oþer while entrest
 þere þou issest *and* oþer while issest þere þou entrest.
 2984 ne fooldest þou nat to gidre by replicacioun of wordes a

the *supreme good*, and he is that helm and rudder, by which this machine of the world is steadily and securely conducted.
B. I entirely agree to this, and partly anticipated your remarks.
P. I believe it; for your eyes are now more intent upon these great truths relating 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 submit to the will and control of their ruler?

B. It cannot be otherwise. There would be no safety for those who obey, if the discord of a portion were allowed.

[* Fol. 23 b.]

P. Is there anything that follows the dictates of nature that seeks to counteract the will of God?

B. No.

P. If there should be any such, it could not prevail against him, who is supremely happy and consequently omnipotent. Then there is nothing that either will or can withstand this supreme good?

B. Nothing, certainly.

P. It is then the supreme good that governs and orders all things powerfully and benignly.

B. I am delighted with your *conclusions*, but much more with your *language*; so that fools may be ashamed of their objections to the divine government.

[Chaucer's gloss.]

P. You have read the Poets' fables, how the Giants stormed heaven—how they were repulsed and punished according to their deserts; but may we not compare our reasons together, for by so doing some clear spark of truth may shine forth?

B. As you please.

P. Is God omnipotent?

B. No one doubts it.

P. If he is almighty, there are, then, no limits to his power?

B. He can doubtless do all things.

P. May God do evil?

B. No.

P. Is evil nothing, since God, who is almighty, cannot do it?

B. Dost thou mock me or play with me, leading me with thy arguments into an inextricable labyrinth, and enclosing me in a wonderful circle of Divine

maner wondirful cercle or enviroynunge of symplidite
 deuyne. ¶ For certys a litel her byforne whan þou bygumme
 atte blisfulnesse þou seidest þat it is souereyne
 2988 good. *and* seidest þat it is set in souereyne god. *and* þat
 god is þe ful[le] blisfulnesse. for whiche þou 3af[e] me
 as a couenable 3ifte. þat is to seyne þat no wy3t nis
 blisful. but yif he be good al so þer wiþ *and* seidest
 2992 eke þat þe forme of goode is þe substauce of god. *and*
 of blisfulnesse. *and* seidest þat þilke same oone is þilke
 same goode þat is requered *and* desired of al þe kynde
 of þinges. *and* þou prœuedest in disputynge þat god
 2996 gouerneþ alle [the] þinges of þe worlde by þe gouernementys
 of bountee. *and* seydest þat alle þinges wolen
 ybeyen to hym. *and* seidest þat þe nature of yuel nis
 no þing. *and* þise þinges ne shewedest þou nat wiþ no
 3000 resouns ytake fro wiþoute but by proues in cercles *and*
 homelyche knowen. ¶ þe whiche prœues drawn to hem
 self hir feiþ *and* hir accorde eueriche [of] hem of oþer. þan
 seide she þus. I ne scorne þe nat ne pleye ne desseyue
 3004 þe. but I haue shewed to þe þinge þat is grettest ouer
 alle þinges by þe 3ifte of god þat we some tyme prayden

GOD IS LIKE A SPHERE.

¶ For þis is þe forme of [the] deuyne substauce. þat
 is swiche þat it ne slydeþ nat in to outerest foreine
 3008 þinges. ne ne rec[e]lyueþ no strange þinges in hym. but
 ry3t as parmaynws seide in grek of þilke deuyne substauce.
 he seide þus þat þilke deuyne substauce
 torneþ þe worlde *and* þilke cercle moeueable of þinges
 3012 while þilke dyuyne substauce kepþ it self wiþ outen
 moeuyng. þat *is to seyne þat it ne moeuþ neuere mo.
and 3itte it moeueþ alle oþer þinges. but na-þeles yif I
 [haue] stered resouns þat ne ben nat taken fro wiþ oute
 3016 þe compas of þe þinge of whiche we treten. but resouns
 þat ben bystowed wiþ imne þat compas þere nis nat whi
 þat þou sholde[st] merueylen. sen þou hast lerned by
 þe sentence of plato þat nedes þe wordes moten ben
 3020 cosynes to þo þinges of whiche þei speken.

2875, 2877 *lost[e]*—loste
 2878 *burden*—burdene
 2879 *look[e]*—looke
 2880 *firste*—fyrst
 2883 *whiche*—which
 gouernment—gouernement
 worlde—wordyl
 2885 *wist[e]*—wiste
 2887 *pleynely*—pleynly
 2888 *here byforne*—her byforn
 2889 *worlde is*—world nis
 2890 *3itte doute*—yit ne dowte
 nil—nel
 2892 *wot*—MS. wote, C. wot
 2892, 2894 *worlde*—world
 2893 *answere*—answeren
 2894 *many*—manye
 2895 *my3ten*—myhte
 2896 *þere*—ther
 many[e]—manye
 2897 [*diuerse*]—from C.
 hire—hir
 2898 *most[e]*—moste
 2900 *þere*—ther
 contened[e]—contenede
 hap—MS. hape
 2902 *furþe*—forth

Simplicity?

For thou didst first begin
 with happiness, and didst
 say that it was the
 sovereign good, and that it
 resided in God; then, that
 God was that *Good* and the
 perfection of happiness;
 and, hence, thou didst infer
 that nobody could be happy
 unless he became likewise
 a God.
 Again, thou saidst that the
 very form of good was the
 substance whereof God and
 happiness were composed,
 and that it was the object
 and desire of all things in
 nature.
 Thou didst prove that God
 rules the world by his
 goodness, and that all
 things willingly obeyed
 him; and that evil has no
 existence.
 These truths you
 established by forcible and
 natural arguments, and by
 no strained and far-fetched
 reasons.
P. I have not deluded you,
 for by the Divine aid we
 have accomplished our
 chief task.

I have proved to you that it
 is an essential property of
 the Divine nature not to go
 out of itself, nor to receive
 into itself anything
 extraneous.
 Parmenides says of the
 Deity that *God is like a
 well-rounded sphere.*

[* fol. 24.]

He causes the moving
 globe to revolve, but is
 himself immovable.
 If I have chosen my
 arguments from the
 subjects within range of
 our discussion, do not let
 that surprise you, for, as
 Plato has taught us, there
 ought to be an alliance
 between the words and the
 subject of discourse.

ordinee moeuynge—ordene moeuynges
 2904 *þere*—ther
 stedfast—stidefast
 2905 *ordeyned[e]*—ordeynede
 disposed[e]—disponede
 2907 *whiche*—which
 ben—be
 ylad—MS. yladde, C. I-ladd
 2908 *worde*—word
 folke—foolk
 2911 *wilfulnessse*—welefulnessse
 2912 *han*—ha
 2913 *seid*—MS. seide, C. seyð
 2916 *worlde*—world
 2917 *none helpe*—non help
 2918 *had[de]*—hadde
 helpe—help
 2919 [*no*]—from C.
 2920 *al oon*—allone
 2921 *ben denied*—be denoyed
 2924, 2926 *whiche*—which
 2925 *ben*—be
 2926 *worlde*—world
 2928 *gretly*—gretely
 here—her
 2929 *seyne*—seye
 2931 *nowe*—now
 2932 *napeles*—nat[h]les
 2935 *ryztfully*—MS. on ryztfully
 2936 [*haue*]—from C.
 2938 *goode*—good
 2939 [*hem*]—from C.
 2940 *nat*—omitted
 her—hir
 owen—owne
 wille (both)—wil
 hire—hyr
 2941 *her*—hyr
 2943 *realme*—Reaume
 seme—semen
 2945 *þere*—ther
 2947 *gone azeyne*—goon ayein
 2948 *enforced[e]*—enforcede
 myzt[e]—myhte
 auayle—auaylen
 2949 *azeyns*—a-yenis
 2951 *outerly*—owtrely
 myzt[e]—myhte
 auaylen—MS. aualeyne, C. auaylen
 hym—hem
 þere—ther
 2952 *wol*—wole
 wiþstonde—wiþ-stondyn
 þis souereyne—his souereyn
 2955 *softly*—softtely
 2957 *sommes*—somme
 [*the*]—from C.
 2959 *last[e]*—laste
 2960 *greet[e]*—grete
 2960, 2963 *auzten*—owhten
 2961 *seyne*—seyn
 2965 *of hem*—of it
 herd—MS. herde, C. herd
 2967 *disposed[e]*—desposede
 2968 *seyne distroied[e]*—seyn destroyede
 2971 *swiche*—swych
 some—som
 2972 *sobe*—soth
 list—liste
 2973 *is* (1)—be
 man—omitted
 is (2)—nis
 2974 *defendiþ*—dowteth
 2975 *þere*—ther
 2976 *do*—C. omits
 sobe—soth
 done—don
 2978, 2979 *done*—don

2980 *wouen*—MS. *wonnen*, C. *wouen*
 2981 *house*—*hows*
 2983 *þere* (*both*)—*ther*
 2987 *atte*—*at*
 2988 *set*—MS. *sette*, C. *set*
 2989 *ful[le]*—*fulle*
 whiche—*which*
 ʒaf[e]—*yaue*
 2990 *ʒifte*—*yift*
 seyne—*seyn*
 2992, 2994 *goode*—*good*
 2993 *oone*—*oon*
 2994 *al*—*alle*
 2996 [*the*]—*from C.*
 2998 *ybeyen*—*obeyen*
 2999 *no* (2)—*none*
 3000 *ytake*—*I-taken*
 3001 *homelyche*—*hoomlich*
 3002 *eueriche*—*euerich*
 [*of*]—*from C.*
 3004 *þe þinge*—*the the thing*
 3005 *ʒifte*—*yift*
 some tyme prayden—*whilom preyeden*
 3006 [*the*]—*from C.*
 3007 *swiche*—*swich*
 3009 *parmaynws*—*a parmanides*
 3011 *worlde*—*world*
 3012 *while*—*whil*
 wiþ outen—*wiþ owte*
 3013 *seyne*—*seyn*
 3014 *ʒitte*—*yit*
 oper—*oothre*
 3015 [*haue*]—*from C.*
 3016 *whiche*—*which*
 3017 *wiþ inne*—*wiþ in*
 3020 *cosynes*—MS. *conceyued*, C. *cosynes*
 þo—*þe*
 whiche—*which*

THE POWER OF MUSIC.

FELIX QUI POTERIT. ETCETERA.

Blisful is þat man þat may seen þe clere welle of good.
 blisful is he þat may vnbynde hym fro þe bonde of
 heuy erþe. ¶ þe poete of *trace* [*orpheus*] þat somtyme
 3024 hadde ryzt greet sorowe for þe deef of hys wijf. aftir þat
 he hadde maked by hys wepely songes þe wodes meueable
 to rennen. *and* hadde ymaked þe ryueres to stonden
 stille. *and* maked þe hertys *and* hyndes to ioignen
 3028 dredles hir sides to cruel lyouns to herkene his songe.
and had[de] maked þat þe hare was nat agast of þe
 hounde whiche þat was plesed by hys songe. so þat
 whane þe most[e] ardaunt loue of hys wijf brende þe
 3032 entrailes of his brest. ne þe songes þat hadde ouer
 comen alle þinges ne myzten nat assuage hir lorde
orpheus. ¶ He pleyned[e] hym of þe godes þat weren
 cruel to hym. he wente hym to þe houses of helle *and*
 3036 þere he tempred[e] hys blaundissyng songes by resounyng
 of hys strenges. ¶ And spak *and* song in
 wepyng alle þat euer he hadde resceyued *and* laued
 oute of þe noble welles of hys modir calliope þe goddesse.
 3040 *and* he song wiþ as mychel as he myzt[e] of
 wepyng. *and* wiþ as myche as loue þat doubled[e] his
 sorwe myzt[e] zeuen hym *and* teche hym in his seke
 herte. ¶ And he commoeuede þe helle *and* requered[e]
 3044 *and* souzte by swete *preiere* þe lordes of soules in helle
 of relesyng. þat is to seyne to zelden hym hys wif.
 ¶ Cerberus þe porter of helle wiþ his þre heuedes was
 cauzt *and* al abaist for þe new[e] songe. *and* þe þre goddesses
 3048 furijs *and* vengerisse of felonies þat *tourmenten*

[The .12. Metur.]

Happy is he that hath seen
 the lucid spring of truth!
 Happy the man that hath
 freed himself from
 terrestrial chains!
 The Thracian poet,
 consumed with grief for the
 loss of his wife, sought
 relief from music.
 His mournful songs drew
 the woods along; the rolling
 rivers ceased to flow; the
 savage beasts became
 heedless of their prey; the
 timid hare was not aghast
 at the hound.
 But the songs that did all
 things tame, could not allay
 their master's ardent love.
 He bewailed the cruelty of
 the gods above, and
 descended to Pluto's realm.
 There he struck his tuneful
 strings and sang,
 exhausting all the
 harmonious art imparted to
 him by his mother Calliope.
 In songs dictated both by
 grief and love, he implored
 the infernal powers to give
 him back his Eurydice.

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Cerberus, Hell's three-
 headed porter, stood
 amazed;
 the Furies, tormentors of

and agasten þe soules by anoye wexen sorweful *and* sory
and wepen teres for pitee. þan was nat þe heued of
 Ixione ytoumented by þe ouerþrowing whele. ¶ And
 3052 tantalus þat was destroyed by þe woodnesse of longe
 þrust dispiseþ þe flodes to drynke. þe fowel þat hyzt
 voltor þat etiþ þe stomak or þe giser of ticius is so fulfilled
 of his songe þat it nil etyn ne tyren no more.

FIX NOT THE THOUGHTS ON EARTHLY THINGS.

3056 ¶ Atte þe laste þe lorde *and* luge of soules was moeued
 to misericordes *and* cried[e] we ben ouer comen *quod*
 he. yif[e] we to orpheus his wijf to bere hym *compaignye*
 he haþ welle I-bouzt hir by his faire songe *and*
 3060 his ditee. but we wil putten a lawe in þis. *and* couenaunt
 in þe 3ifte. þat is to seyne. þat til he be out of
 helle yif he loke byhynden hym [þat] hys wijf shal
 comen azeine to vs ¶ but what is he þat may zeue a
 3064 lawe to loueres. loue is a gretter lawe *and* a strengere to
 hym self þan any lawe þat men may zeuen. ¶ Allas
 whan Orpheus *and* his wijf were al most at þe termes of
 þe nyzt. þat is to seyne at þe last[e] boundes of helle.
 3068 Orpheus loked[e] abakwarde on Erudice his wijf *and*
 lost[e] hir *and* was deed. ¶ þis fable apperteineþ to
 3ow alle who so euer desireþ or sekib to lede his þouzte
 in to þe souereyne day. þat is to seyne to clerenes[se]
 3072 of souereyne goode. ¶ For who so þat euere be so ouer
 comen þat he fycche hys eyen in to þe put[te] of helle.
 þat is to seyne who so setteþ his þouztes in erpely
 þinges. al þat euer he haþ drawn of þe noble good
 3076 celestial he lesib it whan he lokeþ þe helles. þat is to
 seyne to lowe þinges of þe erþe.

guilty souls, did weep;
 Ixion, tormented by the
 revolving wheel, found rest;

Tantalus, suffering from a
 long and raging thirst,
 despised the stream;
 and the greedy vulture did
 cease to eat and tear the
 growing liver of Tityus.

At length Pluto himself
 relented, crying out, 'We
 are overcome! Let us give
 him back his wife, he hath
 well won her by his song.

But we will lay this
 injunction upon him. Till he
 escape the infernal bounds,
 he shall not cast a
 backward look.'

But, who shall give a lover
 any law? Love is a greater
 law than may be given to
 any earthly man.
 Alas! having left the realms
 of night, Orpheus cast a
 look behind and lost his
 too-much-loved Euridice.
 This fable belongs to all
 you, whose minds would
 view the Sovereign Good.

For he who fixes his
 thoughts upon earthly
 things and low, must lose
 the noble and heaven-
 imparted Good.

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EXPLICIT LIBER TERCIVS.

3022 *vnbynde*—vnbyndyn
bonde—bondes

3023 [*orpheus*]—from C.
somtyme—whilom

3024 *sorowe*—sorwe

3028 *dredles*—dredeles
to herkene—forto herknen

3029 *had[de]*—hadde

3030 *þat* (2)—omitted

3031 *most[e]*—moste

3032 *hadde*—hadden

3033 *assuage*—asswagen
lorde—lord

3034 *pleyned[e]*—pleynede
godes—heuene goodes

3035 *wente*—MS. wenten, C. wente

3036 *tempred[e]* *hys*—temprede hise

3037 *of hys*—C. omits
spak—MS. spakke, C. spak
song—MS. songe, C. soonge

3038 *alle*—al

3039 *oute*—owt
goddesse—goddes

3040 *song*—MS. songe, C. soonge
mychel—mochel

3041 *myche*—moche
doubled[e]—dowblede

3042 *myzt[e]*—myhte
zeuen—yeue
teche—thechen
in—*herte*—omitted

3043 *commoeuede*—MS. comaunded, C. *commoeuede*

3044 *souzte*—by-sowhte

3045 *zelden*—yilden

3046 *his*—hise

3047 *cauzt*—MS. cauhte, C. cawht

new[e] songe—newe song
 3049 *anoye*—*sorweful*—anoy woxen soriful
 3050 *þan*—tho ne
 3051 *whele*—wheel
 3053 *þrust*—thurst
hyzt—hihte
 3054 *fulfilled*—fulfyld
 3055 *songe*—song
 3056 *Atte*—At
lorde—lord
 3057 *cried[e]*—cryde
 3058 *yif[e]*—yiue
 3059 *hap*—MS. hape
welle—wel
faire—C. omits
songe—song
 3060 *wil putten*—wol putte
 3062 *byhynden*—by-hynde
 [*bat*]—from C.
 3063 *to*—vn-to
 3064 *gretter*—gret
 3066 *were al most*—weren almeſt
 3067 *laſt[e]*—laſte
 3068 *loked[e]* *abakwarde*—lookede abacward
 3069 *loſt[e]*—loſte
 3070 *þouzte*—thowht
 3071 *clerenes[se]*—clernesse
 3072 *souereyne goode*—souereyn god
 3073 *put[te]*—putte
 3074 *setteþ*—sette
 3075 *hap*—MS. hape

THE EXISTENCE OF EVIL.

*INCIPIT LIBER QUARTUS.

[* fol. 24 b.]

HEC CUM PHILOSOPHIA DIGNITATE UULTUS.

Whanne philosophie hadde songen softly *and* delitably
 þe forseide þinges kepyng þe dignitee of hir
 3080 choere in þe weyzte of hir wordes. I þan þat ne hadde
 nat al outerly forȝeten þe wepyng *and* mournyng
 þat was set in myne herte for-brek þe entencioun of hir
 þat entended[e] zitte to seyne oþer þinges. ¶ Se *quod*
 3084 I. þou þat art gideresse of verray lyzte þe þinges þat þou
 hast seid [me] hider to ben to me so clere *and* so shewyng
 by þe deuyne lokyng of hem *and* by þi resouns þat
 þei ne mowe nat ben ouercomen. ¶ And þilke þingus
 3088 þat þou toldest me. al be it so þat I hadde som tyme
 fo[r]ȝeten hem for [the] sorwe of þe wronge þat hap ben
 don to me. zit napeles þei ne were nat alouterly vnknowen
 to me. but þis same is namly a gret cause of
 3092 my sorwe. þat so as þe gouernoure of þinges is goode.

 yif þat yuelys mowen ben by any weyes. or ellys yif
 þat yuelys passen wiþ outen punyssheinge. þe whiche
 þinge oonly how worþi it is to ben wondred vpon. þou
 3096 considerest it weel þi self certeynly. but zitte to þis
 þing þere is an oþer þing y-ioigned more to ben ywondred
 vpon. ¶ For felonie is emperisse *and* flowreþ ful of
 rycchesse. and vertues nis nat al oonly wiþ outen medes.
 3100 but it is cast vndir *and* fortroden vndir þe feet of felonous
 folk. *and* it abieþ þe tourmentes in sted of
 wicked felouus ¶ Of al[le] whiche þing þer nis no wyzt
 þat [may] merueyllen ynouȝ ne compleyne þat swiche
 3104 þinges ben don in þe regne of god þat alle þinges woot.
 and alle þinges may *and* ne wool nat but only goode

[The 1^{ma} prose.]

When P. with grace and dignity had poured forth her songs, I, not quite quit of my load of grief, interrupted her as she was continuing her discourse.

All your discourses, O my conductress to the true light! have been very clear and unanswerable, both by the divine testimony which they carry along with them, and by thy irrefragable arguments.

Through the oppression of grief I had forgotten these truths, but was not wholly ignorant of them.

The principal cause of my trouble is this—that, whilst the absolute Ruler of all things is goodness itself, evil exists and is allowed to pass unpunished. This, to say the least, is astonishing.

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

3108 pinges. ¶ þan seide she þus. certys *quod* she þat were
 a grete meruayle *and* an enbaissyng wipouten ende.
 3112 *and* wel more horrible þan alle monstres yif it were as
 þou wenest. þat is to sein. þat in þe ryzt ordeyne house
 of so mochel a fader *and* an ordenour of meyne. þat þe
 vesseles þat ben foule *and* vyle sholde ben honoured
 3116 *and* heried. and þe precious uesseles sholde ben defouled
and vyle. but it nis nat so. For yif þe pinges
 þat I haue concluded a litel here byforne ben kept hoole
 3120 *and* vnaced. þou shalt wel knowe by þe auctorite of
 god. of þe whos regne I speke þat certys þe good[e]
 folk ben alwey myzty. *and* shrewes ben alwey yuel *and*
 feble. ne þe vices ben neuere mo wip outen peyne; ne
 þe vertues ne ben nat wip outen mede. and þat blisfulnesses
 comen alwey to goode folke. *and* infortune comeþ
 alwey to wicked folke. ¶ And þou shalt wel knowe
 many[e] pinges of þis kynde þat sholle cessen þi pleyntes.

3124 *and* stedfast þe wip stedfast saddenese. ¶ And for þou
 hast seyn þe forme of þe verray blisfulnesse by me þat
 [haue] somtyme I-shewed it þe. And þou hast knowen
 in whom blyfulness is set. alle pinges I treted þat I
 3128 trowe ben nessessarie to put[te] furþe ¶ I shal shewe
 þe. þe weye þat shal brynge þe azeyne vnto þi house
and I shal ficche feþeres in þi þouzt by whiche it may
 arysen in heyzte. so þat al tribulacioun don away þou
 by my gidyng & by my pape *and* by my sledes shalt
 3132 mowen retourne hool *and* sounde in to þi contre.

3078 *softly*—softely
 3080 *choere in*—cheere *and*
 3082 *set*—MS. sette, C. set
 myne—Myn
 for-brek—MS. for-breke, C. Forbrak
 3083 *entended[e]*—entendede
 3084 *lyzte*—lyht
 3085 *seid*—MS. seide, C. seid
 [*me*]—from C.
 3086 *þi*—the
 3087 *mowe*—mowen
 3088 *som tyme*—whilom
 3089 [*the*]—from C.
 wronge—wronng
 hap—MS. hape
 3090 *don*—MS. done, C. don
 were—weeren
 3091 *namly*—namely
 3092 *goode*—good
 3094 *wip outen*—w^{ith} owte
 3095 *þinge*—thing
 3097 *þere*—ther
 ben ywondred—be wondryd
 3098 *flowrep*—MS. folweb, C. flowrith
 3099 *rycchese*—Rychesses
 vertues—vertu
 wip outen—w^{ith} owte
 3101 *in sted*—in stide
 3102 *wicked*—wikkede
 [*le*]—alle
 þing—thinges
 3103 [*may*]—from C.
 3104 *don*—MS. done, C. doon
 3105 *wool*—wole
 goode—good
 3107 *grete*—gret
 enbaissyng—enbasshinge
 3108 *alle*—al

what is the best.
P. It were indeed, not only
 marvellous, but also
 horribly monstrous, if, in
 the well-regulated family of
 so great a master, the
 worthless vessels should be
 honoured and the precious
 ones be despised:—but it is
 not so.

For if the conclusions we
 have come to, be sound and
 irrefragable, we must
 confess that under God's
 rule the *good* are always
 powerful and mighty, and
 the *wicked* weak and
 contemptible;
 that vice never passes
 unpunished, nor virtue
 goes unrewarded;
 that happiness attends
 good men, and misfortune
 falls to the lot of the
 wicked.

These and many other
 truths of like nature shall
 be proved to thee, and shall
 put an end to thy
 complaints,
 and strengthen thee with
 firmness and solidity.
 Having shown you a picture
 of true felicity, and wherein
 it resides, I shall now trace
 out the way which will lead
 you to your home.

I will give your soul wings
 to soar aloft, so that all
 tribulation being removed,
 you may, under my guiding,
 by my road, and with my
 vehicle, return whole and
 sound into your own
 country.

- 3109 *ordeyne house*—ordenee hows
 3111, 3113 *vyle*—vyl
 3112 *heried*—he heryed
sholde—sholden
 3113 *þe*—tho
 3114 *here byforne*—her byforn
kept—MS. kepte, C. kept
 3116 *good[e]*—goode
 3117 *alwey* (2)—*feble*—alwey owt cast and feble
 3118, 3119 *wip outen*—with owte
 3119 *vertues*—vertuus
 3122 *many[e]*—manye
sholle cessen—shollen cesen
 3123 *stedfast*—*stedfast*—strengthyn the with stidfast
 3124 *seyn*—MS. seyne, C. seyn
 3125 [*haue*]—from C.
somtyme—whilom
 3126 *set*—MS. sette, C. I-set
 3127 *put[te] furþe*—putten forth
 3128 *weye*—wey
brynge—bryngen
þi house—thin hows
 3129 *ficche*—fycchen
 3130 *arysen*—areysen
don—MS. done, C. ydoñ
 3131 *pape*—paath
shalt mowen—shal mowe
 3132 *sounde*—sownd

VIRTUE NEVER GOES UNREWARDED.

SUNT ETENIM PENNE. ETCETERA.

- I Haue for soþe swifte feþeres þat surmouzten þe heyzt
 of þe heuene whan þe swifte þouzt haþ cloped it self.
 in þo feþeres it dispiseþ þe hat[e]ful erþes. and surmounteþ
 3136 þe heyzenesse of þe greet[e] eyir. and it seiþ þe
 cloudes by-hynde hir bak and passeþ þe heyzt of þe
 regioun of þe fire þat eschaufiþ by þe swifte moeuyng of
 þe firmament. til þat she a-reisiþ hir in til þe houses þat
 3140 beren þe sterres. and ioygneþ hir weyes wip þe sonne
 phebus. and felawshipeþ þe weye of þe olde colde
 saturnus. and she ymaked a knyzt of þe clere sterre.
 þat is to seyne þat þe soule is maked goddys knyzt by
 3144 þe sek yng of treuþe to comen to þe verray knowlege of
 god. and þilke soule renne[þ] by þe cercle *of þe sterres
 in alle þe places þere as þe shyn yng nyzt is depeynted.
 þat is to seyne þe nyzt þat is cloudeles. for on nyztes þat
 3148 ben cloudeles it semeþ as þe heuene were peynted wip
 dyuerse ymages of sterres. and whan þe soule haþ gon
 ynou3 she shal forleten þe last[e] poynt of þe heuene.

VICE IS ALWAYS PUNISHED.

- and she shal pressen and wenden on þe bak of þe swifte
 3152 firmament. and she shal ben maked perfit of þe dredefulle
 clerenesse of god. ¶ þere haldeþ þe lorde of kynges
 þe ceptre of his myzt and attempereþ þe gouernementes
 of þis worlde. and þe shyn yng iuge of þinges stable in
 3156 hym self gouerneþ þe swifte carte. þat is to seyne þe
 circuler moeuyng of [the] sonne. and yif þi weye ledeþ
 þe a3eyne so þat þou be brouzt þider. þan wilt þou seye
 now þat þat is þe contre þat þou requeredest of whiche þou
 3160 ne haddest no mynde. but now it remembreþ me wel
 here was I born. here wil I fastne my degree. here wil
 I dwelle. but yif þe lyke þan to loken on þe derkenesse
 of þe erþe þat þou hast for-leten. þan shalt þou seen þat
 3164 þise felonous tyrauntes þat þe wrecched[e] poeple dredeþ
 now shule ben exiled from þilke faire contre.

[The fyrste metur.]

I have nimble wings that enable the mind to rise from earth to heaven, to leave the clouds behind, to pass the region of perpetual flame, and to reach the starry mansion, journeying either by Phœbus' radiant path, or accompanying cold and aged Saturn, or riding, as a soldier, with Mars.

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[Chaucer's Gloss.]

Through every sphere she (the mind) runs where night is most cloudless and where the sky is decked with stars, until she reaches the heaven's utmost sphere—

[* fol. 25.]

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 gloomy earth, you'll see those tyrants, the fear of wretched folk, banished from those fair realms.

3133 *heyzt of þe heuene*—heyhte of heuene
 3134 *hap*—MS. haþe
 3136 *heyzenesse*—*eyir*—Roundnesse of the grete ayr
seib—seth
 3137 *hir*—his
 3138 *fire*—Fyr
eschaufib—MS. eschaufibe
 3139 *she*—he
hir—hym
 3140 *hir*—his
 3141 *weye*—wey
þe—*saturnus*—MS. saturnus þe olde colde
 3142 *saturnus*—*saturnis*
she—he
 3143 *soule*—thowght
 3144 *treupe*—trowthe
knowlege—knoleche
 3145 *soule*—thoght
 3146 *depeynted*—painted
 3149-50 *and whan*—*she shal*—*and* whanne he hath I-doon there I-nowh he shal
 3149 *hap*—MS. haþe
 3150 *þe last[e]*—*heuene*—the laste heuene
 3151-2 *she*—he
 3152-3 *of þe*—*of god*—of the worshipful lyht of god
 3153 *þere haldeþ*—ther halt
 3155 *þis worlde*—the world
 3156 *carte*—cart or wayn
 3157 [*the*]—from C.
 3159 *whiche*—which
 3161 *here* (1, 2, 3)—her
born—MS. borne, C. born
wil (1)—wol
wil (2)—wole
 3162 *lyke*—liketh
derkenesse—dyrknesses
 3164 *wrecched[e]*—wrecchede
 3165 *shule*—shollen
from—fro

THE GOOD ARE ALWAYS STRONG.

TUNC EGO PAPE INQUAM. *ET CETERA.*

P Anne seide I þus. [owh] I wondre me þat þou by-hetest
 me so grete þinges. ne I ne doute nat þat þou
 3168 ne mayst wel performe þat þou by-hetest. but I preie þe
 oonly þis. þat þou ne tarie nat to telle me þilke þinges
 þat þou hast meoued. first *quod* she þou most nedes
 knowen. þat good[e] folk ben al wey strong[e] *and*
 3172 myȝty. and þe shrewes ben feble *and* desert *and* naked
 of alle strengþes. and of þise þinges certys eueryche of
 hem is declared *and* shewed by oþer. ¶ For so as good
 3176 *and* yuel ben two contraries. yif so be þat goode be
 stedfast. þan sheweþ þe fieblesse of yuel al openly. and
 yif þou knowe clerely þe freelnesse of yuel. þe stedfastnesse
 of goode is knowen. but for as moche as þe fey of
 my sentence shal be þe more ferme *and* haboundaunt. I
 3180 wil goon by þat oon wey *and* by þat oþer *and* I wil conferme
 þe þinges þat ben purposed now on þis side *and*
 now on þat syde. ¶ Two þinges þer ben in whiche þe
 3184 effect of alle þe dedes of man kynde standiþ. þat is to
 seyn. wil *and* power. and yif þat oon of þise two fayleþ
 þere nis no þing þat may be don. for yif þat wil lakkeþ
 þere nys no wyȝt þat vndirtakeþ to done þat he wol not
 don. and yif power fayleþ þe wille nis but *in* ydel *and*
 3188 stant for nauȝt. and þer of comeþ it þat yif þou se a
 wyȝt þat wolde geten þat he may nat geten. þou mayst
 nat douten þat power ne fayleþ hym to hauen þat he
 wolde. ¶ þis is open *and* clere *quod* I. ne it may nat
 3192 ben denyed in no manere. and yif þou se a wyȝt *quod*
 she. þat hap don þat he wolde don þou nilt nat douten

[The 2^e prose.]

B. Ah! thou promisest me great things indeed!—but without delay, satisfy the expectations you have raised.

P. You must first be convinced that the good are always strong and powerful and the wicked destitute of strength. These assertions do 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 of getting what he cannot procure, you are

3196 þat he ne haþ had power to done it. no *quod*. I. and in
 þat. þat euery wyzt may. in þat þat men may holden
 hym myzty. as who seiþ *in* as moche as a man is myzty
 to done a þing. in so moche men halden *hym* myzty.
 and in þat þat he ne may. in þat men demen hym to
 3200 þen feble. I confesse it wel *quod* I. Remembriþ þe *quod*
 she þat I. haue gadred *and* shewed by forseide resouns
 þat al þe entencioun of þe wil of mankynde whiche þat
 is lad by diuerse studies hastiþ to comen to blisfulnesse.
 ¶ It remembreþ me wel *quod* I þat it hath ben shewed.

sure he lacks power to obtain it.
 And if you see another do what he had a mind to do, can you doubt that he had the power to do it?
B. No, surely.
P. A man, then, is esteemed powerful in respect of what he is able to do, and weak in relation to what he is unable to perform.
B. That is true.
P. Do you remember that I proved that the will of man, following different pursuits, seeks happiness only?

THE IMPOTENCY OF THE WICKED.

3204 *and* recorderþ þe nat þan *quod* she. þat blisfulnesse is
 þilke same goode þat men requeren. so þat whan þat
 blisfulnesse is requered *of alle. þat goode [also] is
 requered *and* desired of al. It recorderþ me wel *quod* I.
 3208 for haue it gretly alwey ficche[d] in my memorie. alle
 folk þan *quod* she goode *and* eke badde enforcen hem
 wiþ oute difference of entencioun to comen to goode.
 þat is a uerry consequence *quod* I. and certeyne is *quod*
 3212 she þat by þe getyng of goode ben men ymaked goode.
 þis is certeyne *quod*. I. ¶ þan geten goode men þat þei
 desiren. so semeþ it *quod* I. but wicked[e] folk *quod*
 she yif þei geten þe goode þat þei desiren þei [ne]
 3216 mowen nat ben wicked. so is it *quod* .I. ¶ þan so as
 þat oon *and* þat oþer [*quod* she] desiren good. *and* þe
 goode folk geten good *and* nat þe wicked folk ¶ þan
 nis it no doute þat þe goode folk ne ben myzty *and* þe
 3220 wicked folk ben feble. ¶ who so þat euer *quod* I
 douteþ of þis. he ne may nat considre þe nature of
 þinges. ne þe consequence of resoun. and ouer þis *quod* she.

Do you recollect too, that it has been shown that happiness is the supreme good of men—and all desire this good, since all seek happiness?

[* fol. 25 b.]

All men, then, good and bad, seek to acquire good?

And it is certain that when men obtain good they become good?

B. It is most certain.

P. Do good men, then, get what they desire?

B. It seems so.

P. If evil men obtain the good, they can be no longer evil?

B. It is so.

P. Since then both parties pursue the good, which only the virtuous obtain, we must believe that good men are powerful, and that the wicked are weak and feeble?

B. None can doubt this, save such as either consider not rightly the nature of things, or are incapable of comprehending the force of any reasoning.

THE WICKED DO NOT SEEK ARIGHT THE SUPREME GOOD.

¶ yif þat þer ben two þinges þat han o same
 3224 *purpos* by kynde. *and* þat one of hem *pursueþ and performeþ*
 þilke same þinge by naturel office. *and* þat oþer
 ne may nat done þilk naturel office. but folweþ by
 oþer manere þan is couenable to nature ¶ Hym þat
 3228 acomplisþ hys *purpos* kyndely. *and* 3it he ne acomplisþ
 nat hys owen *purpos*. wheþer of þise two demest
 þou for more myzty. ¶ yif þat I coniecte *quod* .I. þat
 þou wilt seye algates. 3it I desire to herkene it more
 3232 pleynelly of þe. þou nilt nat þan denye *quod* she þat þe
 moeuement3 of goynge nis in men by kynde. no for soþe
quod I. ne þou ne doutest nat *quod* she þat þilke naturel
 office of goynge ne be þe office of feet. I ne doute
 3236 it nat *quod* .I. þan *quod* she yif þat a wyzt be myzty to
 moeue *and* goþ vpon hys feet. and anoþer to whom
 þilke naturel office of feet lakkeþ. enforceþ hym to gone
 crepyng vpon hys handes. ¶ whiche of þise two auzte
 3240 to ben holden more myzty by ryzt. knyrt furþe þe remenaunt
quod I. ¶ For no wyzt ne douteþ þat he þat
 may gone by naturel office of feet. ne be more myzty
 þan he þat ne may nat ¶ but þe souereyne good *quod*
 3244 she þat is euenlyche *purposed* to þe good folk *and* to
 badde. þe good folke seken it by naturel office of
 uertues. *and* þe shrewes enforcen hem to geten it by
 dyuerse couetise of erþely þinges. whiche þat nis no
 3248 naturel office to geten þilke same souereyne goode.

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 divers desires of earthly things (which is not the natural way of obtaining it).

trowest þou þat it be any oþer wyse. nay *quod* .I. for þe
 consequence is open *and* shewynge of þinges þat I haue
 graunted. ¶ þat nedes goode folk moten ben myzty.
 3252 *and* shrewes feble *and* vnmyzty. ¶ þou rennest aryzt
 byfore me *quod* she. *and* þis is þe iugement þat is to
 seyn. ¶ I iuge of þe ryzt as þise leches ben wont forto
 hopen of seke folk whan þei aperceyuen þat nature is
 3256 redressed *and* wipstondeþ to þe maladie. ¶ But for I
 see þe now al redy to þe vndirstandyng I shal shewe
 þe more þilke *and* continuel resouns. ¶ For loke now
 how gretly shewiþ þe feblesse *and* infirmite of wicked
 3260 folke. þat ne mowen nat come to þat hire naturel
 entencioun ledeþ hem. *and* zitte almost þilk naturel
 entencioun constreineþ hem. ¶ *and* what were to deme
 þan of shrewes. yif þilke naturel helpe hadde for-leten
 3264 hem. ¶ þe whiche naturel helpe of entencioun goþ alwey
 byforne hem. *and* is so grete þat vnneþ it may be
 ouercomen. ¶ Considre þan how gret defaute of power
and how gret feblesse þere is in grete felonous folk as
 3268 who seiþ þe gretter þinges þat ben coueited *and* þe desire
 nat accomplissed of þe lasse myzt is he þat coueiteþ it
and may nat acomplisse. ¶ *And* forþi philosophie seiþ
 þus by souereyne good. ¶ Sherewes ne requere nat
 3272 lyzt[e] medes ne veyne gaines whiche þei ne may nat
 folwen ne holden. but þei faylen of þilke some of þe
 heyzte of þinges þat is to seyne souereyne good. ne þise
 wrecches ne comen nat to þe effect of souereyne good.
 3276 *þe whiche þei enforcen hem oonly to geten by nyztes
and by dayes. ¶ In þe getyn[g] of whiche goode þe
 strengþe of good folk. is ful wel ysen. For ryzt so as
 þou myztest demen hym myzty of goynge þat goþ on
 3280 hys feet til he myzt[e] come to þilke place fro þe whiche
 place þere ne lay no wey forþer to be gon. Ryzt so
 most þou nedes demen hym for ryzt myzty þat getiþ
and atteiniþ to þe ende of alle þinges þat ben to desire.
 3284 by-3onde þe whiche ende þat þer nis no þing to desire.

THE WICKED HAVE NO REAL EXISTENCE.

¶ Of whiche power of good folk men may conclude þat
 wicked men semen to ben bareyne *and* naked of alle
 strengþe. For whi forleten þei *vertues* *and* folwen
 3288 vices. nis it nat for þat þei ne knowen nat þe goodes.
 ¶ But what þing is more feble *and* more caitif þan is þe
 blyndenesse of ignoraunce. or ellys þei knowen ful wel
 whiche þinges þat þei auzten to folwen ¶ but lecherye
 3292 *and* couetise ouerþroweþ hem mysturned. ¶ *and* certis
 so doþ distemperaunce to feble men. þat ne mowen nat
 wrastle azeins þe vices ¶ Ne knowen þei nat þan wel
 þat þei foreleten þe good wilfully. *and* turnen hem vilfully
 3296 to vices. ¶ *And* in þis wise þei ne forleten nat
 oonly to ben myzty. but þei forleten al outerly in any
 wise forto ben ¶ For þei þat forleten þe comune fyn of
 alle þinges þat ben. þei for-leten also þerwiþ al forto
 3300 ben. *and* perauenture it sholde semen to som folk þat
 þis were a merueile to seyne þat shrewes whiche þat
 contienen þe more *partie* of men ne ben nat. ne han no
 beyng. ¶ but napeles it is so. *and* þus stant þis þing
 3304 for þei þat ben shrewes I denye nat þat þei ben shrewes.

but I denye *and* sey[e] symplely *and* pleynly þat þei
 [ne] ben nat. ne han no beyng. for ryzt as þou myztest

Do you think otherwise?
 B. The consequence is plain, and that follows from what has been granted—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 apprehension, I shall continue this mode of reasoning.

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The weakness of the wicked is conspicuous—they cannot attain the end to which their natural disposition prompts and almost compels them; what would become of them without this natural prompting, so powerful and irresistible?

Consider how great is the impotence of the wicked. (The greater the things desired, but unaccomplished, the less is the power of him that desires, and is unable to attain his end.)

The wicked seek after no trivial things—which they fail to obtain; but they aspire in vain to the sovereign good, which they endeavour day and night to obtain.

[* fol. 26.]

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?
 What is more weak and base than the blindness of ignorance? Or do they know the way they ought to follow, but are led astray by lust and covetousness?
 And so, indeed, weak-minded men are overpowered by intemperance, for they cannot resist vicious temptations.
 Do they willingly desert Good and turn to Evil? If they do so, they not only cease to be powerful, but even cease to exist.
 For those who neglect the common end of all beings, cease to exist.
 You may marvel that I assert that the wicked, the majority of the human race, have no existence—but it is, however, most true.
 That the wicked are bad I do not deny—
 but I do not admit that they have any real existence.
 You may call a corpse a dead man, but you cannot

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seyn of þe careyne of a man þat it were a ded man.
 3308 ¶ but þou ne myztest nat symplely callen it a man.
 ¶ So graunt[e] I wel for soþe þat vicious folk ben
 wicked. but I ne may nat graunten absolutely *and*
 symplely þat þei ben. ¶ For þilk þing þat wiþ
 3312 holdeþ ordre *and* kepþ nature. þilk þing is *and* haþ
 beyng. but þat þing þat faileþ of þat. þat is to seyne
 he þat forletþ naturel ordre he for-letþ þilk beyng
 þat is set in hys nature. but þou wolt sein þat shrewes
 3316 mowen. ¶ Certys þat ne denye I nat. ¶ but certys
 hir power ne descendeþ nat of strengþe but of feblesse.
 for þei mowen don wickednesses. þe whiche þei ne
 myzten nat don yif þei myzten dwelle in þe forme *and*
 3320 in þe doynge of goode folke. ¶ And þilke power
 sheweþ ful euydently þat þei ne mowen ryzt nauzt.

POWER, AN ATTRIBUTE OF THE CHIEF GOOD.

¶ For so as I haue gadered *and* proued a lytel her byforn
 þat yuel is nauzt. *and* so as shrewes mowen oonly
 3324 but shrewednesse. þis conclusioun is al clere. þat
 shrewes ne mowen ryzt nat to han power. and for as
 moche as þou vndirstonde whiche is þe strengþe þat is
 power of shrewes. I haue diffinised a lytel here byforn
 3328 þat no þing nis so myzty as souereyne good ¶ þat is
 soþe *quod* .I. [*and* thilke same souereyn good may don
 non yuel // Certes no *quod* I] ¶ Is þer any wyzt þan
quod she þat wenþ þat men mowen don alle þinges.
 3332 No man *quod* .I. but yif he be out of hys witte. ¶ but
 certys shrewes mowen doñ yuel *quod* she. ¶ 3e wolde
 god *quod* I þat þei ne myzten don none. þat *quod* she
 so as he þat is myzty to done oonly but good[e] þinges
 3336 may don alle þinges. and þei þat ben myzty to done
 yuel[e] þinges ne mowen nat alle þinges. þan is þis open
 þing *and* manifest þat þei þat mowen don yuel ben of
 lasse power. and 3itte to proue þis conclusioun þere
 3340 helpeþ me þis þat I haue shewed here byforn. þat al
 power is to be noumbred amonge þinges þat men auzten
 requere. *and* haue shewed þat alle þinges þat auzten ben
 desired ben referred to good ryzt as to a manere heyzte
 3344 of hyr nature. ¶ But for to mowen don yuel *and*
 felonye ne may nat ben referred to good. þan nis nat
 yuel of þe noumbre of þinges þat auzten. *be desired.

but al power auzt[e] ben desired *and* requered. ¶ þan is
 3348 it open *and* cler þat þe power ne þe moeuyng of shrewes
 nis no powere. *and* of alle þise þinges it sheweþ wel þat
 þe goode folk ben certeynly myzty. *and* þe shrewes ben
 douteles vnmyzty ¶ And it is clere *and* open þat þilke
 3352 sentence of plato is uerray *and* soþe. þat seyþ þat oonly
 wisemen may [doon] þat þei desiren. *and* shrewes
 mowen haunten þat hem lykeþ. but þat þei desiren þat
 is to seyne to comen to souereyne good þei ne han no
 3356 power to acomplissen þat. ¶ For shrewes don þat hem
 list whan by þo þinges in whiche þei deliten þei wenen
 to atteyne to þilke good þat þei desiren. but þei ne geten
 ne atteynen nat þer to. ¶ for vices ne comen nat to
 3360 blisfulnesse.

3166 [owh]—from C.
 3171 good[e]—goode
 strong[e]—stronge
 3172 desert—dishert

with propriety call it a man.

So the vicious are
 profligate men, but I
 cannot confess they
 absolutely exist.
 That thing exists that
 preserves its rank, nature,
 and constitution, but when
 it loses these essentials it
 ceases to be.
 But, you may say that the
 wicked have a *power* to act,
 nor do I deny it; but their
 power is an effect of
 weakness.
 They can do evil, but this
 they could not do, if they
 retained the power of doing
 good.
 This power, then, clearly
 shows their impotence.

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For as evil is nothing, it is
 clear that while the wicked
 can only do evil they can do
 nothing.

That you may understand
 the force of this power, I
 have proved that nothing is
 more powerful than the
 sovereign good.
B. That is true.
P. And that supreme good
 can do no evil?
B. Certainly not.
P. Is there any one who
 thinks that man can do all
 things?
B. No sane man can think
 so.
P. But men may do evil.
B. I would to God they
 could not.
P. Since he that can do
 good, can do all things, and
 he that has power to do evil
 cannot do all things,
 therefore the evil-doers are
 less powerful.
 Let me add too that *power*
 is one of the things to be
 desired, and that all such
 things are to be referred to
 the chief good (the
 perfection of their nature).
 But the power of doing evil
 has no relation to that
 Good, therefore it is not
 desirable;

[* fol. 26 b.]

but as all power is
 desirable, 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
 vicious are feeble.
 And Plato's opinion is
 hereby verified that the
wise only have the power to
 do what they desire; the
 wicked may follow the
 dictates of their lusts, but
 their great aim and desire,
i. e. HAPPINESS, they can
 never attain.
 The wicked may gratify
 their desires, thinking to
 attain the chief good (for
 which they wish), but they
 can never possess it, for
 impiety and vice can never
 be crowned with happiness.

118

3173 *eueryche*—*euerich*
3175 *goode*—*good*
3176 *stedfast*—*stidefast*
3177 *freelnesse*—*frelenesse*
stedfastnesse—*stidefastnesse*
3178 *goode*—*good*
3180 *oon*—*oo*
wil (2)—*wole*
3185-6 *bere*—*ther*
3185 *don*—MS. *done*, C. *don*
3186 *done*—*don*
3187 *wille*—*wil*
3188 *comeþ*—*comht*
3189 *mayst*—MS. *mayste*, C. *mayst*
3191 *clere*—*cler*
3192 *denyed*—*denoyed*
3193-4 *hap*—MS. *hape*
3193 *don* (*both*)—MS. *done*, C. *doon*
3194 *had*—MS. *hadde*, C. *had*
done—*doon*
3196 *as moche*—*so moche*
3197 *done*—*doon*
moche—*mochel*
halden—*halt*
3201 *whiche*—*which*
3202 *lad*—MS. *ladde*, C. *lad*
3203 *it hath ben*—MS. *I herde þe*, C. *it hath ben*
3205-6 *goode*—*good*
3206 [*also*]—*from C.*
3207 *al*—*alle*
It—*I*—*it ne recordeth me nat quod I*
3210-12(1)-15 *goode*—*good*
3214 *wicked[e]*—*wikkede*
3215 [*ne*]—*from C.*
3216 *mowen*—*mowe*
3217 [*quod she*]—*from C.*
3218 *wicked*—*wilke* (? *wikke*)
3220 *wicked*—*wikkede*
3226 *pilk*—*thilke*
3229 *owen*—*owne*
3231 *wilt*—*wolt*
herkene—*herkne*
3232 *pleynely*—*pleynly*
denye—*denoye*
3233 *moeuementz*—*Moeuement*
3237 *gop*—MS. *goþe*
hys—*hise*
3238 *gone*—*goon*
3239 *hys*—*hise*
whiche—*which*
3240 *more*—*the Moore*
furþe—*forth*
3242 *gone*—*gon*
3245 *good*—*goode*
3246 *uertues*—*vertuus*
3247 *whiche*—*which*
3248 *goode*—*good*
3253 *byfore*—*by-forn*
3254 *forto*—*to*
3255 *seke*—*sike*
3259 *wicked*—*wikkede*
3260 *come*—*comyn*
3261 *pilk*—*thilke*
3262 *deme*—*demen*
3263-4 *helpe*—*help*
3264 *whiche*—*which*
gop—MS. *goþe*
3265 *grete*—*gret*
vnnep—*vnnethe*
be ouercomen—*ben ouercome*
3267 *bere*—*ther*
grete—*wikkede*
3268 *þinges*—*thing*
ben—*is*
3271 *Sherewes ne requere*—*ne shrewes ne requeren*
3272 *lyz[e]*—*lyhte*

veyne—veyn
 nat—omitted
 3276 *whiche*—which
 3277 *getyn[ɟ]*—getinge
 whiche goode—which good
 3278 *ysen*—MS. and C. ysene
 3279 *gop*—MS. gope
 3280 *myzʔ[e]*—myhte
 3281 *bere*—ther
 lay—laye
 forber—forthere
 be—ben
 3283 *desire*—desired
 3284 *pat*—omitted
 3285 *whiche*—the which
 pat—pat the
 3286 *ben*—be
 3291 *auzten to folwen*—owhten folwe
 3293 *dop*—MS. dope, C. doth
 3394 *wrastle*—wrastlen
 3295 *vilfully*—wilsfully
 3297 *outerly*—owtrely
 3301 *seyne*—seyen
 3304-5 *denye*—denoye
 3305 *sey[e] symplely*—seye sympeli
 3306 [*ne*]—from C.
 3307 *seyn*—seyen
 3309 *graunt[e]*—graunte
 3311-12 *bilk*—thilke
 3312 *hap*—MS. hape
 3313 *pat* (1)—what
 seyne—seyen
 3314 *bilk*—thilke
 3315 *set*—MS. sette, C. set
 3316 *denye*—denoye
 3318 *don*—MS. done, C. don
 3319 *myzten* (1)—myhte
 dwelle—dwellin
 3320 *goode*—good
 3324 *shrewednesse*—shrewednesses
 clere—cleer
 3325 *nat*—*power*—nawht ne han no power
 3326 *whiche*—which
 pat is—of this
 3327 *here*—her
 3328 *nis*—is
 3329 *sobe*—soth
 3329, 3330 [*and thilke*—*quod I*]—from C.
 3334 *don*—MS. done, C. don
 none pat—non thanne
 3335 *done*—doon
 good[e]—goode
 3336 *don*—MS. done, C. don
 done—don
 3337 *yue[e]*—yuele
 pis—it
 3338 *don*—MS. done, C. don
 3339 *zitte*—yit
 bere—ther
 3340 *shewed here byforne*—Ishewed her by-forn
 al—alle
 3341 *amonge*—among
 3344 *don*—MS. done, C. don
 3346 *auzten be*—owhte ben
 3347 *al*—alle
 auz[e]—owhte
 3351 *clere*—cler
 3352 *sobe*—soth
 pat seyþ—MS. but siþe, C. pat seyth
 3353 [*doon*]—from C.
 3355 *seyne*—seyen
 3357 *whiche*—which

Who so þat þe couertures of her veyn apparailes
 myzt[e] strepen of þise proude kynges þat þou
 seest sitten on heyze in her chayeres glyteryng in
 3364 shynyng purpre envyroned wiþ sorweful armures
 manasyng wiþ cruel mouþe. blowyng by woodnesse of
 herte. ¶ He sholde se þan þat ilke lordes beren wiþ
 3368 *imne* hir corages ful streyte cheynes for leccherye tormentiþ
 hem on þat oon syde wiþ gredy venyms *and*
 troublable Ire þat araiseþ in hem þe floodes of troublinges
 tourmentiþ vpon þat oþer side hir þouzt. or sorwe halt
 hem wery or ycauzt. or slidyng *and* disseuyng hope
 3372 tourmentiþ hem. And þefore syn þou seest on heed.
 þat is to seyne oon tyraunt bere so many[e] tyrauntis.
 þan ne doþ þilk tyraunt nat þat he desiriþ. syn he
 is cast doune wiþ so many[e] wicked lordes. þat is to
 3376 seyne wiþ so many[e] vices. þat han so wicked lordshipes
 ouer hym.

3361-63 *her*—hir
 3362 *myzt[e]*—myhte
 3363 *heyze*—heygh
 3364 *sorweful*—sorwful
 3365 *mouþe*—Mowth
 3366 *se*—seen
 ilke—thilke
 3368 *on*—in
 3369 *hem*—hym
 3371 *disseyuyng*—deceyuyng
 3373 *seyne*—seyne
 bere—beeren
 3373-75-76 *many[e]*—many
 3373 *tyrauntis*—tyranyes
 3374 *doþ*—MS. doþe
 þilk—thilke
 3375 *doune*—down
 wicked—wikkede
 3376 *wicked*—wikkedly

THEY DO NOT ESCAPE PUNISHMENT.

VIDES NE IGITUR QUANTO.

Seest þou nat þan in how gret filþe þise shrewes ben
 ywrapped. *and* wiþ whiche cleernesse þise good
 3380 folk shynen. In þis sheweþ it wel þat to good folk ne
 lakkeþ neuer mo hir medes. ne shrewes ne lakken
 neuer mo *tourmentis*. for of alle þinges þat ben ydon
 þilke þing for whiche any þing is doon. it semeþ as by
 3384 ryzt þat þilke þing be þe mede of þat. as þus. ¶ yif a
 man renneþ in þe stadie or in þe forlonge for þe corone.
 þan lieþ þe mede in þe corone for whiche he renneþ.
 ¶ And I haue shewed þat blisfulnesse is þilke same
 3388 good for whiche þat alle þingus ben don. þan is þilke
 same good *purposed* to þe werkes of mankynde ryzt as
 a comune mede. whiche mede ne may ben disseuered
 fro good folk. for no wyzt as by ryzt fro þennes forþe
 3392 þat hym lakkiþ goodnesse ne shal ben cleped good.
 For whiche þing folk of good[e] maneres her medes ne
 forsaken hem neuer mo. For al be it so þat sherewes
 waxen as wood as hem list aþeynes good[e] folk. zitte
 3396 neuer þe les þe corone of wise men ne shal nat fallen
 ne faden. ¶ For foreine shrewednesse ne bynymeþ
 nat fro þe corages of good[e] folk hire *propre* honoure.

THE REWARD OF THE GOOD.

but yif þat any wyzt reioiseþ hem of goodnesse þat þei

Whosoever might strip of
 their purple coverings,
 proud kings, who,
 surrounded by their
 guards, sit on lofty thrones,
 and whose stern looks wear
 fierce threatenings, and
 boiling breasts breathe
 fury; would see those
 mighty lords inwardly
 fettered, and tormented by
 lust, passion, grief, and
 delusive hopes.

Since, then, so many
 tyrants bear sway over one
 head—that lord, oppressed
 by so many masters (i. e.
 vices), is weak and feeble,
 and his actions are not
 obedient to his will.

[The *ijj.*^{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
 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

3400 had[de] taken fro wipoute. as who seiþ yif [þat] any
 wyzt had[de] hys goodnesse of any oþer man þan of
 hym self. certys he þat 3af hym þilke goodnesse or
 ellys som oþer wyzt myzt[e] bynym[e] it hym. but for
 3404 as moche as to euery wyzt hys owen *propre* bounte
 3eueþ *hym* hys mede. þan at arst shal he faylen of
 mede whan he forletip to ben good. *and* at þe laste so
 as alle medes *ben* requered for men wenen þat þei ben
 3408 good[e]. who is he þat wolde deme þat he þat is ryzt
 myzty of goode were *partles* of mede. **and* of what
 mede shal he be gerdoned. certys of ryzt faire mede
and ryzt greet abouen alle medes. ¶ Remembre þe of
 3412 þilk noble corolarie þat I 3af þe a lytel here byforne.
and gadre it to gidre in þis manere. so as god hym self
 is blisfulnesse. þan is it clere *and* certeyn. þat alle good
 folk ben makid blisful for þei ben good[e]. and þilke
 3416 folk þat ben blisful it accordip *and* is couenable to ben
 godde[s]. þan is þe mede of goode folk swiche. þat no
 day [ne] shal enpeyren it. ne no wickednesse shal endirken
 it. ne power of no wyzt ne shal nat amenusen it
 3420 þat is to seyn to ben maked goddes. ¶ and syn it is
 þus þat goode men ne faylen neuer mo of hire medes.
 ¶ certys no wise man ne may doute of þe vndepartable
 peyne of shrewes. ¶ þat is to seyn þat þe peyne of
 3424 shrewes ne departip nat from hem self neuer mo.

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 recompence?

[* fol. 27.]

What reward shall he receive?

Certainly the fairest and richest of all rewards.

Call to mind that excellent corollary I have already given thee, and reason thus:—

Since the supreme good is happiness, it follows that all good men are happy in as much as they are good; but if they are happy they must become as it were gods.

The reward (*i. e.* divinity) of the righteous is such that no time can impair it, no power can diminish it, nor can any wickedness obscure it.

Since, then, happiness belongs to good men, punishment inseparably attends the wicked.

120

VIRTUE EXALTS MANKIND.

¶ For so as goode *and* yuel *and* peyne *and* medes ben contrarie it mot nedes ben þat ryzt as we seen by-tiden in gerdoun of goode. þat also mot þe peyne of yuel
 3428 answerē by þe contrarie partye to shrewes. now þan so as bounte *and* prowessse ben þe medes to goode folk. also is shrewednesse it self torment to shrewes ¶ þan who so þat euer is entecched *and* defouled wip yuel.
 3432 yif shrewes wolen þan *preisen* hem self may it semen to hem þat þei ben wip outen partye of tourment. syn þei ben swiche þat þe [vtteriste wikkednesse / þat is to seyn wikkede thewes / which þat is the] outereste *and*
 3436 þe w[or]ste kynde of shrewednesse ne defouliþ nat ne entecehiþ nat hem oonly but infectip *and* enuenemyþ hem gretely ¶ And al so loke on shrewes þat ben þe contrarie partye of goode men. how grete peyne felawshipeþ
 3440 *and* folweþ hem. ¶ For þou hast lerned a litel here byforne þat al þing þat is *and* haþ beyngē is oon. *and* þilke same oon is good. þan is þis consequence þat it semeþ wel. þat al þat is *and* haþ beyngē is good. þis
 3444 is to seyne. as who seiþ þat beyngē *and* vnite *and* goodnesse is al oon. *and* in þis manere it folweþ þan. þat al þing þat faileþ to ben good. it styntip forto be.
 3448 *and* forto haue any beyngē. wher fore it is þat shrewes stynten forto ben þat þei weren. but þilke oþer forme of mankynde. þat is to seyne þe forme of þe body wip oute. shewiþ zit þat þise shrewes were somtyme men.

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 uneasiness knows that he is afflicted with evil. If, then, the wicked did rightly understand themselves they would perceive that they are not exempted from punishment.

Since vice, the extreme and worst kind of evil, not only afflicts them, but infects and entirely 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 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.

121

HE WHO CEASES TO BE VIRTUOUS CEASES TO BE A MAN.

¶ wher fore whan þei ben *peruerted* *and* torned in to malice. certys þan han þei forlorn þe nature of mankynde. but so as oonly bounte *and* prowessse may enhawne euery man ouer oþer men. þan mot it nedes be þat shrewes whiche þat shrewednesse haþ cast out of þe
 3452 condic*oun* of mankynde ben put vndir þe merite *and*
 3456

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

be deserte of men. þan bitidiþ it þat yif þou seest a
 wyȝt þat he transformed in to vices. þou ne mayst nat
 wene þat he be a man. ¶ For ȝif he [be] ardaunt in
 3460 auarice. *and* þat he be a rauynour by violence of
 foreine rychesse. þou shalt seyn þat he is lyke to a
 wolf. *and* yif he be felonous *and* wiþ out reste *and*
 3464 exercise hys tonge to chidynges. þou shalt lykene hym
 to þe hounde. *and* yif he be a preue awaitour yhid *and*
 reioyseþ hym to rauysshe by wyles. þou shalt seyne
 hym lyke to þe fox whelpes. ¶ And yif he be distempe
and quakiþ for ire men shal wene þat he bereþ
 3468 þe corage of a lyoun. *and* yif he be dredeful *and* fleyng
 and dredeþ þinges þat ne auȝten nat ben dred. men
 shal holde hym lyke to þe herte. *and* yif he be slowe
and astoned *and* lache. he lyueþ as an asse. *and* yif he
 3472 be lyȝt *and* vnstedfast of corage *and* chaungeþ ay his
 studies. he is lickened to briddes. ¶ *and* yif he be
 plounged in foule *and* vnclene luxuries. he is wiþholden
 in þe foule delices of þe foule soowe. ¶ þan folweþ it
 3476 þat he þat forletip bountee *and* prowesse. he forletip to
 ben a man. syn he ne may nat passe in to þe condicioun
 of god. he is tourned in to a beest.

below humanity.
 You cannot, therefore,
 esteem him to be a man
 whom you see thus
 transformed by his vices.
 The greedy robber, you will
 say, is like a *wolf*.
 He who gives no rest to his
 abusive tongue, you may
 liken to a *hound*.
 Does he delight in fraud
 and trickery? then is he like
 young *foxes*.
 Is he intemperate in his
 anger? then men will
 compare him to a raging
lion.
 If he be a coward, he will
 be likened to a *hart*.
 If he be slow, dull, and lazy,
 then is he like an *ass*.
 Is he fickle and inconstant?
 Then is he like a *bird*.
 Doth he wallow in filthy
 lusts? Then doth he roll
 himself in the mire like a
 nasty *sow*.
 It follows, then, that he
 who ceases to be virtuous,
 ceases to be a man; and,
 since he cannot attain
 divinity, he is turned into a
 beast.

122

3379 *whiche*—which
 3380 *good*—goode
 3381 *ne* (2)—omitted
 3383 *whiche*—which
 3385 *forlonge*—forlong
 3386-88-90 *whiche*—which
 3391 *forþe*—forth
 3393 *whiche*—which
 good[e]—goode
 3395 *wood*—woode
 good[e]—goode
 3396 *les*—leese
 ne—omitted
 3398 *good[e]*—goode
 3399 *reioiseþ*—reioyse
 hem—hym
 þei had[de]—he hadde
 3400 [*þat*]—from C.
 3401 *had[de]*—hadde
 3402 *self*—MS. selk
 3403 *myȝt[e]* *bynym[e]*—myhte be-nyme
 3404 *owen*—owne
 3406 *laste*—last
 3408 *good[e]*—goode
 wolde—nolde
 3409 *goode*—good
 of (2)—of the
 3411 *greet*—grete
 3412 *here byforne*—her by-forn
 3413 *god*—good
 3414 *is* (1)—his
 clere—cleer
 3415 *good[e]*—goode
 3417 *godde[s]*—goddes
 swiche—swich
 3418 [*ne*]—from C.
 endirken—derken
 3422 *wise man*—wysman
 þe—omitted
 vndepartable—MS. vndirpartable, C. vndepartable
 3423 *of* (1)—of the
 3428 *answere*—answery
 þe—omitted
 3434 [*vtteriste*—*is the*]—from C.
 3438 *gretely*—gretly
 3439 *grete*—gret
 3441 *al*—alle
 hap—MS. haþe
 3443 *al*—alle

hap—MS. haþe
 3446 *al*—alle
 3447 *haue*—han
 3448 *stynten*—MS. styntent
 3450 *were somtyme*—weeren whilom
 3452 *forlorn*—MS. forlorne, C. forlorn
 3453 *as*—omitted
enhawñse—enhawñsen
 3455 *whiche*—which
hap—MS. haþe
 3459 [*be*]—from C.
 3464 *yhid*—MS. yhidde, C. I-hidd
 3465 *seyne*—seyñ
 3468 *dredeful*—dredful
 3469 *ben*—to ben
dred—MS. dredde, C. dredd
 3470 *holde*—holden
lyke—lyk
herte—hert
slowe—slowh
 3472 *vnstedfast*—vnstidefast
his—hise
 3475 *þan*—MS. þat, C. thanne
 3477 *passe*—passen

*[V[E]LA NARICII DUCIS.

3480 **E**vrus þe wynde aryueþ þe sayles of vlixes duc of þe
 contre of narice. *and* hys wandryng shippes by þe
 see in to þe isle þere as Circe þe fayre goddesse douzter
 of þe sonne dwelleþ þat medlyþ to hir newe gestes
 drynkes þat ben touched *and* maked wiþ enchauntmentz.
 3484 *and* after þat hir hande myzty of þe herbes
 had[de] chaunged hir gestes *in* to dyuerse maneres. þat
 oon of hem is couered his face wiþ forme of a boor. þat
 oþer is chaunged in to a lyoun of þe contre of marmorike.
 3488 *and* his nayles *and* his teþe wexen. ¶ þat
 oþer of hem is newliche chaunged in to a wolf. *and*
 howeliþ whan he wolde wepe. þat oþer goþ debonairly
 in þe house as a tigre of Inde. but al be it so þat þe
 3492 godhed of mercurie þat is cleped þe bride of arcadie hap
 had mercie of þe duc vlixes bysegged wiþ diuerse yueles
and hap vnbounden hym fro þe pestilence of hys
 3496 oosteresse algates þe rowers *and* þe maryners hadden by
 þis ydrawen in to hir mouþes *and* dronken þe wicked[e]
 drynkes þei þat were woxen swyne hadden by þis
 chaunged hire mete of brede forto ete acorns of ookes.
 non of hir lymes ne dwelliþ wiþ hem hoole. but
 3500 þei han lost þe voys *and* þe body. Oonly hire þouzt
 dwelleþ wiþ hem stable þat wepiþ *and* bywailiþ þe
 monstrous chaungynge þat þei suffren. ¶ O ouer lyzt
 hand. as who seiþ. ¶ O feble *and* lyzt is þe hand of
 3504 Circes þe enchaunteresse þat chaungeþ þe bodies of folk
 in to bestes to regarde *and* to comparisoun of mutacioun
 þat is makid by vices. ne þe herbes of circes ne ben nat
 myzty. for al be it so þat þei may chaungen þe lymes
 3508 of þe body. ¶ algates zit þei may nat chaunge þe
 hertes. for wiþ inne is yhid þe strengþe *and* þe vigour
 of men in þe secre toure of hire hertys. þat is to seyñ
 þe strengþe of resoun. but þilke uenyms of vices to-drawen
 3512 a man to hem more myztily þan þe venym of
 circes. ¶ For vices ben so cruel þat þei persen *and*
 þoruþ passen þe corage wiþ ime. *and* þouþ þei ne anoye
 nat þe body. zitte vices wooden to distroien men by
 3516 wounde of þouzt.

3479 *aryueþ*—aryuede
vlixes—MS. vluxies, C. vlixes
 3481 *Circe*—Circes

[The 3^{de} Metur.]

[* 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;

some into howling wolves, and others into Indian tigers.

But Mercury, the Arcadian god, rescued Ulysses from the Circean charms. Yet his mariners, having drunk of her infected drinks, were changed to swine, and fed on acorns.

All traces of the human form were lost, and they were bereft of speech. Their souls, unchanged, bewailed their dreadful fate. O most weak, are Circe's powers compared with the potency of vice, to transform the human shape! Circe's herbs may change the body, but cannot touch the mind, the inward strength of man.

But vice is more potent than Circe's poisonous charms. Though it leaves the body whole, it pierces the inner man, and inflicts a deadly wound upon the soul.

3483 *enchauntmentz*—enchauntementz
 3484 *hande*—hand
of—ouer
 3485 *had[de]*—hadde
gestes—MS. goostes, C. gestes
 3486 *boor*—boere
 3488 *his* (1)—hise
his tebe—hise teth
 3489 *newliche*—neweliche
 3490 *gop*—MS. gope
 3491 *house*—hows
 3492 *bride*—bryd
hap—MS. haþe
 3493 *mercie*—MS. mercurie, C. mercy
 3494 *hap*—MS. haþe
 3495 *oosteresse*—oostesse
 3496 *wicked[e]*—wikkede
 3497 *were woxen swyne*—weeren wexen swyn
 3498 *chaunged*—Ichaunged
brede—bred
forto—MS. and forto
ete acorns—eten akornes
 3499 *hoole*—hool
 3501 *wepiþ*—MS. kepiþ, C. weepith
 3502 *monstruous*—MS. monstronous, C. Monstruos
 3504 *Circes*—MS. Cirtes
folk—folkys
 3509 *yhid*—MS. yhidde, C. I-hydd
 3515 *wooden*—MS. wolden, C. wooden

THE WICKED ARE TORMENTED BY A THREEFOLD WRETCHEDNESS.

TUNC EGO FATEOR INQUAM.

3520 **Ð**an seide I þus I confesse *and* am aknowe *quod* I. ne
 I ne se nat þat men may seyn as by ryzt. þat
 shrewes ne ben nat chaunged in to beestes by þe
 qualite of hir soules. ¶ Al be it so þat þei kepen zitte
 þe forme of þe body of mankynde. but I nolde nat of
 shrewes of whiche þe þouzt cruel woodeþ alwey in to
 destruccioun of good[e] men. þat it were leueful to hem
 3524 to done þat. ¶ Certys *quod* she ne it nis nat leueful
 to hem as I shal wel shewen þe in couenable place.
 ¶ But napeles yif so were þat þilke þat men wenen ben
 leueful for shrewes were bynomen hem. so þat þei ne
 3528 myzten nat anoyen or don harme to goode men. ¶ Certys
 a gret party of þe peyne to shrewes shulde ben allegedged
and releued. ¶ For al be it so þat þis ne seme nat
 credible þing *perauenture* to *somme* folk zit mot it
 3532 nedes be þat shrewes ben more wrecches *and* vnsely.
 whan þei may don *and* performe þat þei coueiten [than
 yif they myhte nat complyssen þat they coueyten]. ¶ For
 yif so be þat it be wrecchednesse to wilne to don yuel;
 3536 þan is it more wrecchednesse to mowen don yuel.
 wiþ oute whiche moeuyng þe wrecched wille sholde
 languisshe wiþ oute effecte. ¶ þan syn þat eueryche of
 þise þinges hap hys wrecchednesse. þat is to seyne wil
 3540 to done yuel. and moeuyng to done yuel. it mot nedes
 be. þat þei (shrewes) ben constreyned by þre vnselynesses
 þat wolen *and* mowen *and* performen felonyes
and shrewednesses. ¶ I accorde me *quod* I. but I
 3544 desire gretely þat shrewes losten sone þilke vnselynesses.
 þat is to seyne þat shrewes were despoyled of moeuyng
 to don yuel. ¶ so shullen þei *quod* she. sonnere
perauenture þen þou woldest *or sonnere þen þei hem
 3548 self wenen to lakken mowyng to done yuel. ¶ For
 þere nis no þing so late in so short boundes of þis lijf
 þat is longe to abide. namelyche to a corage inmortal.
 Of whiche shrewes þe grete hope *and* þe heye *compassyngus*
 3552

[The ferthe prose.]

B. I confess that vicious men are rightly called beasts. They retain the outward form of man, but the qualities of their souls prove them to be beasts. I wish, however, that the wicked were without the power to annoy and hurt good men.
P. They have no power, as I shall presently show you. But were this power, which men ascribe to them, taken away from the wicked, they would be relieved of the greatest part of their punishment. The wicked are more unhappy when they have accomplished their evil designs than when they fail to do so.
 If it is a miserable thing to will evil, it is a greater unhappiness to have the power to execute it, without which power the wicked desires would languish without effect. Since, then, each of these three things (*i. e.* the will, the power, and the accomplishment of evil) hath its misery, therefore a threefold wretchedness afflicts those who both will, can, and do commit sin.
B. I grant it—but still I wish the vicious were without this misfortune.
P. They shall be despoiled of it sooner than you wish perhaps, or than they themselves imagine.
 [* fol. 28.]
 In the narrow limits of this life, nothing, however tardy it appears, can seem to an immortal soul to have a

of shrewednesse is often destroyed by a
 sodeyne ende or þei ben war. *and* þat þing establiþ to
 shrewes þe ende of hir shrewednesse. ¶ For yif þat
 shrewednesse makibe wrecches. þan mot he nedes be
 3556 most wrecched þat lengest is a shrewe. þe whiche
 wicked shrewes wolde ydemen aldirmost vnsely *and*
 caytifs yif þat hir shrewednes ne were yfynished. at þe
 3560 leste weye by þe outerest[e] deep. for [yif] I haue concluded
 soþe of þe vnselynesse of shrewednesse. þan sheweþ
 it clerely þat þilke shrewednesse is wiþ outen ende þe
 whiche is certeyne to ben *perdurable*. ¶ Certys *quod* I
 3564 þis [conclusion] is harde *and* wonderful to graunte. ¶ But
 I knowe wel þat it accordeþ moche to [the] þinges þat I
 haue graunted her byforne. ¶ þou hast *quod* she þe ryzt
 estimacioun of þis. but who so euere wene þat it be an
 harde þing to acorde hym to a conclusioun. it is ryzt
 3568 þat he shewe þat *somme* of þe *premisses* ben fals. or
 ellys he mot shewe þat þe colasioun of *preposiciouns*
 nis nat spedful to a necessarie conclusion. ¶ and yif it
 be nat so. but þat þe *premisses* ben ygranted þer nis
 3572 nat whi he sholde blame þe argument. for þis þing þat
 I shal telle þe nowe ne shal not seme lasse wondirful.

þilke shrewednesse is wiþ outen ende (l. 3561):
 text printed as shown, but may be an error for “wrecchednesse” as in
 Skeat; see sidenote (“eternal misery”).

THE WRETCHEDNESS OF THE WICKED IS DIMINISHED BY PUNISHMENT.

but of þe þinges þat ben taken al so it is necessarie as
 who so seiþ it folweþ of þat whiche þat is *purposed*
 3576 byforne. what is þat *quod* I. ¶ certys *quod* she þat is
 þat þat þise wicked shrewes ben more blysfyl or ellys
 lasse wrecches. þat byen þe tourmentes þat þei han
 deserued. þan yif no peyne of Iustice ne chastied[e]
 3580 hem. ne þis ne seye I nat now for þat any man myzt[e]
 þenk[e] þat þe maneres of shrewes ben coriged *and*
 chastised by veniaunce. *and* þat þei ben brouzt to þe
 ryzt wey by þe drede of þe tourment. ne for þat þei
 3584 zeuen to oþer folk ensample to fleyen from vices. ¶ But
 I vndirstonde zitte [in] an oþer manere þat shrewes
 ben more vnsely whan þei ne ben nat punissed al be it
 so þat þere ne ben had no resoun or lawe of correccioun.
 3588 ne none ensample of lokynge. ¶ And what manere
 shal þat ben *quod* I. ouþer þan haþ ben told here
 byforne ¶ Haue we nat graunted þan *quod* she þat
 good[e] folk ben blysfyl. *and* shrewes ben wrecches.
 3592 zis *quod* I. [thanne *quod* she] zif þat any good were
 added to þe wrecchenesse of any wyzt. nis he nat more
 blisful þan he þat ne haþ no medelyng of goode in hys
 solitarie wrecchednesse. so semeþ it *quod* I. and what
 3596 seyst þou þan *quod* she of þilke wrecche þat lakkeþ alle
 goodes. so þat no goode nis medeled in hys wrecchednesse.
and zitte ouer alle hys wickednesse for whiche
 he is a wrecche þat þer be zitte anoþer yuel anexid *and*
 3600 knyt to hym. shal not men demen hym more vnsely
 þan þilke wrecche of whiche þe vnselynesse is re[le]ued
 by þe *participacioun* of som goode. whi sholde he nat
quod I. ¶ þan certys *quod* she han shrewes whan þei
 3604 ben punissed somewhat of good anexid to hir wrecchednesse.
 þat is to seyne þe same peyne þat þei suffren
 whiche þat is good by þe resoun of Iustice. And whan
 þilke same shrewes ascapen wiþ outen tourment. þan
 3608 han þei somewhat more of yuel zit ouer þe wickednesse
 þat þei han don. þat is to seye defaute of peyne.

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 men
 wretched, the longer they
 are vicious the longer must
 they be miserable. 125
 And they would be
 infinitely wretched if death
 did not put an end to their
 crimes.
 It is clear, as I have already
 shown, that eternal misery
 is infinite.
B. This consequence
 appears to be just, but
 difficult to assent to.
P. You think rightly; but if
 you cannot assent to my
 conclusion you ought to
 show that the premises are
 false, or that the conse-
 quences are unfairly
 deduced; for if the
 premises be granted, you
 cannot reject the
 inferences from them.
 What I am about to say is
 not less wonderful, and it
 follows necessarily from
 the same premises.

B. What is that?
P. That the wicked who
 have been punished for
 their crimes, are happier
 than if justice had allowed
 them to go unpunished.
 I do not appeal to popular
 arguments, that
 punishment corrects vice,
 that the fear of
 chastisement leads them to
 take the right path, and
 that the sufferings of evil-
 doers deter others from
 vice, but I believe that
 guilty men, unpunished,
 become much more
 unhappy in another way.
B. In what way do you
 mean? 126
P. Are not good people
 happy, and evil folk
 miserable?
B. Yes.
P. If good be added to the
 wretchedness of a man, will
 not he be happier than
 another whose misery has
 no element of good in it?
B. It seems so.
P. And if to the same
 wretched being another
 misery be annexed, does
 not he become more
 wretched than he whose
 misery is alleviated by the
 participation of some good?
B. He does.
P. When evil men are
 punished they have a
 degree of good annexed to
 their wretchedness, to wit,
 the punishment itself,
 which as it is the effect of
 justice is good.
 And when these wretches
 escape punishment
 something more of ill (*i. e.*

whiche defaute of peyne þou hast graunted is yuel.

¶ For þe desert of felonye I ne may nat denye it *quod* I.
3612 ¶ Moche more þan *quod* she ben shrewes vnsely
whan þei ben wrongfully delyuered fro peyne. þan
whan þei beþ punissed by ryztful vengeaunce. but þis is
open þing *and* clere þat it is ryzt þat shrewes ben
3616 punissed. *and* it is wickednesse *and* wrong þat þei
escapin vnpunissed. ¶ who myzt[e] denye *þat *quod* I.
but *quod* she may any man denye. þat al þat is ryzt nis
good. *and* also þe contrarie. þat alle þat is wrong nis
3620 wicked. certys *quod* I þise þinges ben clere ynou3. *and*
þat we han concludid a litel here byforne. but I preye
þe þat þou telle me yif þou accorded to leten no *tourment*
to þe soules aftir þat þe body is dedid by þe deþe.
3624 þis [is] to seyn. vndirstondest þou ouzt þat soules han
any *tourment* after þe deþe of þe body. ¶ Certis *quod*
she 3e *and* þat ryzt grete. of whiche soules *quod* she I
trowe þat *somme* ben *tourmentid* by asprenesse of
3628 peyne. *and* *somme* soules I trowe be excercised by a
purging mekenesse. but my conseil nys nat to determyne
of þis peyne. but I haue traуayled and told it
hider to. ¶ For þou sholdest knowe þat þe mowyng
3632 [.i. myght] of shrewes whiche mowyng þe semeþ to
ben. vnworþi nis no mowyng. *and* eke of shrewes of
whiche þou pleynedest þat þei ne were nat punissed.
þat þou woldest seen þat þei ne weren neuer mo wiþ
3636 outen þe torment of hire wickednesse. *and* of þe licence
of mowyng to done yuel. þat þou preidest þat it
myzt[e] sone ben endid. *and* þat þou woldest fayne
lerne. þat it ne sholde nat longe endure. *and* þat
3640 shrewes ben more vnsely yif þei were of lenger duryng.
and most vnsely yif þei weren *perdurable*. *and* after
þis I haue shewed þe þat more vnsely ben shrewes
whan þei escapen wiþ oute ryztful peyne. þan whan þei
3644 ben punissed by ryztful uengeaunce. and of þis sentence
folweþ it þat þan *ben* shrewes constreyned atte laste wiþ
most greuous *tourment*. whan men wene þat þei ne ben
nat ypunissed. whan I considre þi resouns *quod* I. I.
3648 ne trowe nat þat men seyn any þing more verrely. *and*
yif I *tourme* a3eyn to þe studies of men. who is [he] to
whom it sholde seme þat [he] ne sholde nat only leuen
þise þinges. but eke gladly herkene hem. Certys *quod*
3652 she so it is. but men may nat. for þei han hire eyen so
wont to derkenesse of erþely þinges. þat þei may nat
liften hem vp to þe lyzt of clere soþefastnes. ¶ But
þei ben lyke to briddes of whiche þe nyzt lyztneþ hyre
3656 lookyng. *and* þe day blyndeþ hem. for whan men loken
nat þe ordre of þinges but hire lustes *and* talent3. þei
wene þat oþir þe leue or þe mowyng to done wickednesse
or ellys þe escapyng wiþ oute peyne be weleful.

VIRTUE ITS OWN REWARD.

3660 but *considere* þe iugement of þe *perdurable* lawe. for if
þou conferme þi corage to þe beste þinges. þou ne hast
no nede to no iuge to 3iuen þe pris or meede. for þou
hast ioigned þi self to þe most excellent þing. and yif
3664 þou haue enclined þi studies to þe wicked þinges. ne
seek no foreyn wrekere out of þi self. for þou þi self
hast þrest þe in to wicked þinges. ryzt as þou myztest
loken by dyuerse tymes þe foule erþe *and* þe heuene.
3668 *and* þat alle oþer þinges stynten fro wiþ oute. so þat
þou [nere neyther in heuene ne in erthe] ne say[e] no

exemption from punishment) is added to their condition.

B. I cannot deny it.

P. Much more unhappy are the wicked when they enjoy an unmerited impunity than when they suffer a lawful chastisement.

It is just to punish evil-doers, and unjust that they should escape punishment.

[* fol. 28 b.]

B. Nobody denies that.

P. Everything, too, which is just is good; and, on the contrary, whatsoever is unjust is evil.

B. These are just inferences from our former premises.

But is there any punishment for the soul after death of the body?

P. Yes, and great ones too. Some punishments are rigorous and eternal.

Others have a corrective and purifying force, and are of finite duration.

But this is not to our purpose.

I want you to see that the power of the wicked is in reality nothing, that the wicked never go unpunished; that their licence to do evil is not of long duration, and that the wicked would be more unhappy if it were longer, and infinitely wretched if it were to continue for ever.

After this I showed that evil men are more unhappy, having escaped punishment, than if justly chastised.

Wherefore when they are supposed to get off scot-free they suffer most grievously.

B. Your reasoning appears convincing and conclusive. But your arguments are opposed to current opinions, and would hardly command assent, or even a hearing.

P. It is so. For those accustomed to the darkness of error cannot fix their eyes on the light of perspicuous truth, like birds of night which are blinded by the full light of day.

They consider only the gratification of their lusts, they think there is happiness in the liberty of doing evil and in exemption from punishment.

Do you attend to the eternal law written in your own heart. Conform your mind to what is good, and you will stand in no need of a judge to confer a reward upon you—for you have it already in the enjoyment of the best of things (*i. e.* virtue).

If you indulge in vice, you need no other chastisement—you have degraded yourself into a lower order of beings.

3672 þing more. þan sholde it semen to þe as by only resoun
of lokynge. þat þou were in þe sterres. *and* now in þe
erþe. but þe poeple ne lokeþ nat on þise þinges. what
þan shal we þan approchen vs to hem þat I haue
shewed þat þei ben lyke to þe bestes. (q. d. non)

THE WICKED NEED PITY.

3676 ¶ And what wilt þou seyne of þis ¶ yif þat a man
hadde al forlorn hys syzt. *and* had[de] forzeten þat he
euer saw *and* wende þat no þing ne fayled[e] hym of
perfeccioun of mankynde. now we þat myzten sen þe
3680 sic). ne also ne accordeþ nat þe poeple to þat I shal
seyne. þe whiche þing is susteyned by a stronge foundement
of resouns. þat is to seyn þat more vnsely ben þei
þat don wrong to oþer folk. þen þei þat þe wrong
3684 suffren. ¶ I wolde heren þilke *same resouns quod I

¶ Deniest þou quod she þat alle shrewes ne ben worþi
to han tourment. nay quod I. but quod she I am certeyne
by many resouns þat shrewes ben vnsely. it accordeþ
3688 quod I. þan [ne] dowtest þou nat quod she þat
þilke folk þat ben worþi of tourment þat þei ne ben
wrecches. It accordeþ wel quod I. yif þou were þan
quod she yset a Iuge or a knower of þinges. wheþer
3692 trowest þou þat men sholde tourment[e] hym þat haþ
don þe wronge. or hym þat haþ suffred þe wronge.
I ne doute nat quod I. þat I nolde don suffissaunt satisfaccioun
to hym þat had[de] suffred þe wrong by þe
3696 sorwe of hym þat had[de] don þe wronge. ¶ þan
semeþ it quod she þat þe doar of wrong is more wrecche
þan he þat haþ suffred þe wrong. þat folweþ wel quod
[I]. þan quod she by þise causes *and* by oþer causes
3700 þat ben enforced by þe same roate þat filþe or synne by
þe propre nature of it makeþ men wretches. *and* it
sheweþ wel þat þe wrong þat men don nis nat þe
wrecchenesse of hym þat receyueþ þe wrong. but þe
3704 wrecchednesse of hym þat doþ þe wronge ¶ but certys
quod she þise oratours or aduocat3 don al þe contrarie
for þei enforcen hem to commoeue þe iuges to han pite
of hem þat han suffred *and* resceyued þe þinges þat ben
3708 greuous *and* aspre. *and* zitte men sholden more ryztfully
han pitee on hem þat don þe greuaunces *and* þe
wronges. þe whiche shrewes it were a more couenable
þing þat þe accusours or aduocat3 not wroþe but pitous
3712 *and* debonaire ladden þe shrewes þat han don wrong to
þe Iugement. ryzt as men leden seke folk to þe leche.

THE DUTY OF ADVOCATES.

for þat þei sholden seken out þe maladies of synne by
tourment3. *and* by þis couenaunt eyþer þe entent of þe
3716 defendours or aduocat3 sholde fayle *and* cesen in al. or
ellys yif þe office of aduocat3 wolde bettre profiteren to
men. it sholde be toumed in to þe habit of accusacioun.
þat is [to] s[e]lyn þei sholden accuse shrewes. *and* nat
3720 excuse hem. *and* eke þe shrewes hem self. zit it were
leueful to hem to seen at any clifte þe vertue þat þei
han forleten. *and* sawen þat þei sholde putten adoun
þe filþes of hire vices by [the] tourment3 of peynes. þei
3724 ne auzten nat ryzt for þe recompensacioun forto geten

The multitude doth not
consider this.
What then? Shall we take
them as our models who
resemble beasts?

If a man who had lost his
sight, having even
forgotten his blindness,
should declare that his
faculties were all perfect,
shall we weakly believe
that those who retain their
sight are blind?
The vulgar will not assent
to what I am going to say,
though supported by
conclusive arguments—to
wit, that persons are more
unhappy that do wrong
than those who suffer
wrong.

[* fol. 29.]

B. I would willingly hear
your reasons.

P. Do you deny that every
wicked man deserves
punishment?

B. No, I do not.

P. I am satisfied that
impious men are in many
ways miserable.

B. They are so.

P. Then those that deserve
punishment are miserable.

B. I admit it.

P. If you were a judge,
upon whom would you
inflict punishment? upon
the wrong-doer, or upon
the injured?

B. I should not hesitate to
punish the offender as a
satisfaction to the sufferer.

P. Then you would deem
the injuring person more
unhappy than he who had
been wronged?

B. That follows naturally.

P. From this then, and
other reasons of like
nature, it seems that vice
makes men miserable, and
an injury done to any man
is the misery of the doer,
and not of the sufferer.
But our advocates think
differently—they try to
obtain pity for those that
have suffered cruelty and
oppression;
but the juster pity is really
due to the oppressors, who
ought, therefore, to be led
to judgment as the sick are
to the physician, not by
angry but by merciful and
kind accusers, so that, by
the physic of chastisement,
they may be cured of their
vices.

I would not have the guilty
defrauded by their
advocates. Their duty is to
accuse, and not to excuse
offenders.

Were 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

hem bounte *and* prowess whiche þat þei han lost demen
 ne holden þat þilke peynes weren *tourmentes* to hem.
and eke þei wolden refuse þe *attendaunce* of hir aduocat³
 3728 *and* taken hem self to hire iuges *and* to hir accusours.
 for whiche it bytideþ [þat] as to þe wise folk
 þer nis no place ylete to hate. þat is to seyn. þat hate
 ne haþ no place amonges wise men. ¶ For no wyȝt
 3732 wolde haten gode men. but yif he were ouer moche a
 fole. ¶ and forto haten shrewes it nis no resouⁿ.
 ¶ For ryȝt so as languissing is *maladie* of body. ryȝt
 so ben vices *and* *symne* *maladies* of corage. ¶ and so as
 3736 we ne deme nat þat þei þat ben seek of hire body ben
 worþi to ben hated. but raþer worþi of pite. wel more
 worþi nat to ben hated. but forto ben had in pite ben
 þei of whiche þe þouȝtes ben constreined by felonous
 3740 wickednesse. þat is more cruel þan any languissinge of
 body.

3517 *aknowe*—aknowe it
 3518 *seyn*—sayn
 3523 *good[e]*—goode
 3524 *done*—don
 3526 *ben*—be
 3527 *for*—to
 3528 *myȝten*—myhte
don—MS. done, C. doon
harme—harm
 3529 *gret*—MS. grete, C. gret
 3533-36 *don*—MS. done, C. doon
 3533-34 [*than*—*coueyten*]—from C.
 3537 *moeuyng*—mowyng
wille—wil
 3539 *haþ*—MS. haþe
seyne—seyn
 3540 *done* (1)—doon
moeuyng to done—Mowyng to don
mot—MS. mote, C. mot
 3544 *gretely*—gretly
 3545 *seyne*—seyn
were—weeren
moeuyng—mowyng
 3548 *wenen*—weene
to lakken—*yuel*—omitted
 3549 *þere*—ther
so (2)—the
 3550 *longe*—long
 3552 *shrewednesse*—shrewednesses
often—ofte
 3558 *shrewednes*—shrewednesse
yfinissed—fynyshed
 3559 *weye*—wey
outerest[e]—owtteryte
[*yif*]—from C.
 3560 *sobe*—soth
 3561 *clerely*—cleerly
 3563 [*conclusion*]—from C.
harde—hard
 3564 [*the*]—from C.
 3567 *harde*—hard
 3568 *fals*—false
 3573 *nowe*—now
 3575 *who so seiþ*—ho seyth
whiche—which
 3578 *byen*—a-byen
 3579 *chastied[e]*—chastysede
 3580 *myȝt[e]*—myhte
 3581 *þenk[e]*—thinke
 3584 *ȝeuen*—MS. ȝeueⁿ, C. yeuen
fleyen—flen
 3585 *ȝitte*—yif
[*in*]—from C.
 3588 *none*—non
 3589 *ouper*—oother
haþ—MS. haþe

punishment as an evil, but
 would willingly give
 themselves up to justice
 and refuse the defence of
 their advocates.

The wise hate nobody, only
 a fool hates good men; and
 it is as irrational to hate the
 wicked.

Vice is a sickness of the
 soul, and needs our
 compassion, 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.

ben—be
told—MS. tolde, C. told
3591 *good[e]*—goode
3592 [*thanne*—*she*]—from C.
3594 *blisful*—weleful
hap—MS. haþe
3594-97 *goode*—good
3598 *alle*—al
whiche—which
3600 *knyt*—knytte
3601 *re[le]ued*—releued
3602 *goode*—good
3605 *seyne*—seyn
3606 *whiche*—which
3607 *outen*—owte
3609 *don*—MS. done
seye—seyn
3610 *whiche*—which
3611 *desert*—deserte
3614 *beþ*—MS. beþe, C. ben
3615 *clere*—cler
3617 *myz[e]*—myhte
3618 *is ryzt nis*—MS. nis ryzt is
3619 *alle*—al
nis wicked—is wykke
3621 *here*—her
3623 *dedid*—endyd
deþe—deth
3624 [*is*]—from C.
ouzt—awht
3625 *deþe*—deth
3626 *grete*—gret
3628 *be*—ben
3629 *determyne*—determenye
3630 *peyne*—peynes
told—MS. tolde
3632 [*i. myght*]—from C.
3632-34 *whiche*—which
3633 *eke*—ek
3635 *seen*—seyn
3637 *done*—don
3638 *myz[e]*—myhte
fayne lerne—fayn lernen
3639 *endure*—dure
3645 *atte*—at the
laste—MS. þast, C. laste
3647 *resouns*—resoun
3649-50 [*he*]—from C.
3651 *eke*—ek
3653 *derkenesse*—derknesse
3654 *clere sobefastnes*—cleer sothfastnesse
3655 *whiche*—which
3658 *opir*—eyther
done—don
3659 *escaping*—schapyng
3662 *to* (1)—of
3665 *foreyn*—foreyne
3666 *þrest*—thryst
wicked—wikke
3669 [*ner*—*erthe*]—from C.
heuene—C. heuenene
say[e]—C. saye
3672 *on*—in
3674 *lyke*—lyk
q. d.—MS. quod
3675 *wilt þou seyne*—woltow seyn
3676 *forlorn*—MS. forlorne, C. for-lorn
syzt—syhte
had[de]—hadde
3677 *saw*—MS. sawe, C. sawh
fayled[e]—faylede
3678 *sen*—MS. sene, C. sen
3679 *þing*—thinges
q. d.—MS. quod
3681 *whiche*—which
3683 *don*—MS. done, C. don

oþer—oother
 3688 [*ne*]—from C.
 3691 *yset*—MS. ysette, C. yset
wheþer—omitted
 3692 *tourment*[*e*]—tormenten
 3692-3 *haþ*—MS. haþe
 3693 *wronge* (2)—wrong
 3695 *had*[*de*]—hadde
 3696 *had*[*de*]—hadden
wronge—wrong
 3697 *doar*—doere
 3698 *haþ*—MS. haþe
 3699 [*l*]—from C.
 3700 *ben*—ben of
roate—Roote
 3703-4 *but*—*wronge*—omitted
 3704 *dop*—MS. dope
 3711 *wroþe*—wroth
 3712 *þe*—tho
don—MS. done, C. don
 3713 *seke*—syke
 3715 *tourmentz*—torment
þe (2)—omitted
 3719 [*to*] *s[e]yn*—to seyn
 3722 *sawen*—sawh
sholde—sholden
 3723 [*the*]—from C.
 3724 *auzten*—owhte
 3725-29 *whiche*—which
 3729 *bytideþ*—MS. byndep, C. bytidith
 [*þat*]—from C.
 3730 *ylete*—I-leten
 3731 *haþ*—MS. haþe
 3732 *wolde*—nyl
moche—mochel
 3733 *fole*—fool
 3736 *seek*—syke

THE FOLLY OF WAR.

QUID TANTOS IUUAT.

3744 **W**hat deliteþ it 3ow to exciten so grete moewynges of
 hatredes *and* to hasten *and* bisien [the] fatal *disposicioun*
 of 3oure deep wiþ 3oure *propre* handes. þat is
 to seyn by batailes or [by] *contek*. for yif 3e axen þe
 deep it hastisiþ hym of hys owen wille. ne deep ne
 tariþ nat hys swifte hors. and [the] men þat þe serpentz
 3748 *and* þe lyouns. *and* þe tigre. *and* þe beere *and* þe
 boore seken to sleen wiþ her teþe. 3it þilke same men
 seken to sleen eueryche of hem oþer wiþ swerde. loo for
 her maners ben *diuerse *and* discordaunt ¶ þei
 3752 moeuen vnryztful oostes *and* cruel batailes. *and* wilne
 to *perisse* by enterchaungynge of dartes. but þe resoun
 of cruelte nis nat ynou3 ryztful. wilt þou þan 3elden a
 couenable *gerdoun* to þe desertes of men ¶ Loue ryztfully
 3756 goode folk; *and* haue pite on shrewes.

[The ferthe *Metur.*]

What frenzy causes man to hasten on his fate, that is, by war or by strife.

If death is desired he delays 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 accord, wherefore they engage in unjust wars, and fiercely urge on each other's destiny.

[* fol. 29 b.]

But this is no just reason for shedding blood. Wouldst thou reward each as he deserves? Then love the good as they deserve, and have pity upon the wicked.

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3743 [*the*]—from C.
 3745 [*by*]—from C.
 3746 *hastisiþ*—hasteth
owen wille—owne wyl
 3747 [*the*]—from C.
 3749 *boore*—boor
teþe—teth
 3750 *swerde*—sward
 3751 *her*—hir
 3752 *wilne*—wylnen

THE OPERATIONS OF CHANCE.

HINC EGO UIDEO INQUAM. ET CETERA.

3760 **D**us see I wel *quod* I. eyþer what blisfulnesse or ellys
 what vnselnesse is estab[li]ssed in þe desertys of
 goode men *and* of shrewes. ¶ but in þis ilke fortune
 of poeple I see somewhat of goode. *and* somewhat of
 yuel. for no wise man hap nat leuer ben exiled pore
and nedy *and* nameles. þan forto dwellen in hys Citee
and flouren of rychesses. *and* be redoutable by honoure.
 3764 *and* stronge of power for in þis wise more clerely *and*
 more witnesfully is þe office of wise men ytretid whan
 þe blisfulnes *and* [the] pouste of *gouernours* is as it
 were yshad amonges poeples þat ben ney3boures *and*
 3768 subgit3. syn þat namely prisoun lawe *and* þise oþer
tourment3 of lawful peynes ben raþer owed to felonous
 Citezeins. for þe whiche felonous Citezeins þo peynes
 ben establissed. þan for goode folk. ¶ þan I merueile
 3772 me gretly *quod* I. whi [þat] þe þinges ben so mys
 entrechaunged. þat *tourment3* felounes pressen *and*
 confounde goode folk. *and* shrewes rauyssen medes of
 vertue *and* ben in honours. *and* in grete estatis.
 3776 *and* I desire eke to witen of þe. what semþ þe to ben þe
 resoun of þis so wrongful a confusioun ¶ For I wolde
 wondre wel þe lasse yif I trowed[e] þat alle þise þinges
 were medeled by fortuouse hap. ¶ But now hepeþ
 3780 *and* encreseþ myne astonyenge god *gouernour* of þinges.
 þat so as god 3eueþ ofte tymes to good[e] men goodes
and myrþes. *and* to shrewes yuel *and* aspre þinges.
and 3eueþ a3eynewarde to goode folk hardnesse. *and* to
 3784 shrewes [he] graunteþ hem her wille *and* þat þei desiren.
 what difference þan may þer be bitwixen þat þat
 god doþ. *and* þe hap of fortune. yif men ne knowe nat
 þe cause whi þat [it] is. it nis no merueile *quod* she þou3
 3788 þat men wenen þat þer be somewhat folysche *and* confus
 whan þe resoun of þe order is vnknowe. ¶ But alle
 þou3 þou ne know nat þe cause of so gret a *disposic[i]oun*.
 napeles for as moche as god þe good[e] *gouernour* attempreþ
 3792 *and* *gouerneþ* þe world. ne doute þe nat þat
 alle þinges ne ben doon ary3t.

3760 *goode*—good3761 *hap*—MS. hape*nat*—omitted*leuer*—leuere3762 *þan*—MS. þat, C. than3763 *redoutable*—MS. redentable, C. redowtable3764 *stronge*—strong*clerely*—clerly3766 [*the*]—from C.3767 *ney3boures*—nesshebors3769 *lawful*—laweful3771 *goode*—good3772 [*þat*]—from C.3775 *grete*—gret3776 *to witen*—forto weten3778 *trowed[e]*—trowede*alle*—al3779 *were*—weeren*fortuouse*—fortunous3780 *myne*—myn3781 *good[e]*—goode3782 *yuel*—yuelis3783 *hardnesse*—hardnesses

[The fyfthe prose.]

B. I see plainly the nature
 of that felicity which
 attends 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 poverty, &c.

And wisdom appears more
 illustrious, when wise men
 are governors and impart
 their felicity to their
 subjects; and when
 imprisonment, torture, &c.,
 are inflicted only upon bad
 citizens.

Why, then, should things
 undergo so unnatural a
 change?

Why should the worthy
 suffer and the vicious
 receive the reward of
 virtue?

I should like to hear the
 reason of so unjust a
 distribution.

I should not marvel so
 much if *Chance* were the
 cause of all this confusion.
 But I am overwhelmed with
 astonishment when I
 reflect, that God the
 director of all things thus
 unequally distributes
 rewards and punishments.

What difference is there,
 then, unless we know the
 cause, between God's
 proceedings and the
 operations of Chance?
P. It is not at all surprising
 that you think you see
 irregularities, when you are
 ignorant of that order by
 which God proceeds.

But, forasmuch as God, the
 good governor, presides
 over all, rest assured that
 all things are done rightly
 and as they ought to be
 done.

- 3784 [*he*]*—*from C.
wille—wyl
 3785 *difference—*MS. *differenee*
 3786 *dop—*MS. *dope*
hap—happe
 3787 [*it*]*—*from C.
it—ne it
 3788 *confus—*confuse
 3789 *alle—*al
 3791 *good[e]—*goode
 3793 *ne—*omitted

THE HIDDEN CAUSES OF THINGS.

SI QUIS ARCTURI⁸ SYDERA.

Who so þat ne knowe nat þe sterres of arctour
 ytourned neye to þe souereyne contre or point.
 3796 þat is to seyne ytourned neye to þe souereyne pool of þe
 firmament *and* woot nat whi þe sterre boetes passeþ or
 gaderiþ his wey[n]es. *and* drencheþ his late flaumbes in
 þe see. *and* whi þat boetes þe sterre vnfoldiþ his ouer
 3800 swifte arisynges. þan shal he wondren of þe lawe of þe
 heye eyre. *and* eke if þat he ne knowe nat why þat þe
 hornes of þe ful[le] moene waxen pale *and* infect by þe
 boundes of þe derke nyzt ¶ *and* how þe moene dirk
 3804 *and* confuse discouereþ þe sterres. þat she had[de]
 ycouered by hir clere visage. þe *commune* errour moeueþ
 folk *and* makip wery hir bacines of bras by þikke
 strookes. þat is to seyne þat þer is a maner poeple þat
 3808 hyzt[e] coribandes þat wenen þat whan þe moone is in
 þe eclips þat it be enchauntid. *and* þerfore forto rescowe
 þe moone þei betyn hire basines wiþ þikke strokes.
 ¶ Ne no man ne wondreþ whan þe blastes of þe wynde
 3812 chorus betyn þe strondes of þe see by quakyng floodes.
 ne no man ne wondreþ whan þe weyhte of þe snowe
 yhardid by þe colde. is resolued by þe brennyng hete
 of phebus þe sonne. ¶ For here seen men redyly þe
 3816 causes. but þe *causes yhid þat is to seye in heuene
 trouble þe brestes of men. ¶ þe moeueable poeple is
 a-stoned of alle þinges þat comen selde *and* sodeynely in
 oure age. but yif þe troublly errour of oure ignorance
 3820 departid[e] from vs. so þat we wisten þe causes whi þat
 swiche þinges bitiden. certys þei sholden cesse to seme
 wondres.

- 3794 *arctour—*MS. *aritur*
 3795 *neye—*neygh
 3796 *seyne—*seyn
neye—nygh
 3797-99 *boetes—*MS. *boeces*, C. *boetes*
 3798 *his* (1)*—*hise
*wey[n]es—*weynes
 3802 *ful[le]—*fulle
 3804 *had[de]—*hadde
 3806 *bacines—*MS. *batines*
*þikke—*MS. *þilke*, C. *thilke*
 3807 *seyne—*seyn
 3808 *hyzt[e]—*hihte
 3809 *eclips—*eclipse
 3812 *chorus—*MS. *thorus*, C. *chorus*
 3813 *snowe—*sonwh = snowh
 3815 *here—*her
*redyly—*redely
 3816 *yhid—*MS. *yhidde*, C. *I-hid*
*seye—*seyn
 3817 *trouble—*trowblen
 3820 *departid[e] from—*departede fro

[The fyfthe Metur.]

⁸ MS. *aritur*

He who knows not that the
 Bear is seen near the Pole,
 nor has observed the path
 of Boötes, will marvel at
 their appearance.

The vulgar are alarmed
 when shadows terrestrial
 obscure the moon's
 brightness, causing the
 stars to be displayed.

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Thinking the eclipse the
 result of enchantment, they
 sought to destroy the
 charms by the tinkling of
 brazen vessels or cymbals.

Yet none marvel when the
 north-west wind renders
 the sea tempestuous; nor
 when vast heaps of
 congealed snow are melted
 by the warm rays of the
 sun, because the causes are
 apparent.

[* fol. 30.]

Things whose causes are
 unknown disquiet the
 human mind.
 The fickle mob stands
 amazed at every rare or
 sudden phenomenon.
 Fear and wonder, however,
 soon cease when ignorance
 given place to certain
 knowledge.

ITA EST INQUAM.

3824 **P**vs is it *quod* I. but so as þou hast zeuen or byhyzt
 me to vnwrappen þe hidde causes of þinges ¶ and
 to discoureren me þe resouns couered wth dirknesses I
 preye þe þat þou diuise *and* Iuge me of þis matere. *and*
 3828 þat þou do me to vndrestonden it. ¶ For þis miracle
 or þis wondre troubleþ me ryzt gretely. *and* þan she a
 litel [what] smylyng seide. ¶ þou clepest me *quod*
 she to telle þing. þat is grettest of alle þinges þat mowen
 3832 ben axed. ¶ And to þe whiche questioun vnneþ[e] is
 þere auzt ynow to lauen it. as who seiþ. vnneþes is þer
 suffisauntly any þing to answepe *perfitly* to þi questioun.
 ¶ For þe matere of it is swiche þat whan oon doute is
 3836 determined *and* kut away þer wexen oþer doutes wiþ-ouren
 noumbre. ryzt as þe heuedes waxen of ydre þe
 serpent þat hercules slou3. ¶ Ne þere ne were no
 manere ne noon ende. but yif þat a wyzt conztreined[e]
 3840 þo doutes. by a ryzt lyuely *and* a quik fire of þou3t. þat
 is to seyn by vigour *and* strengþe of witte. ¶ For in
 þis matere men weren wont to maken questiouns of þe
 simplicitie of þe *purueaunce* of god *and* of þe ordre of
 3844 destine. *and* of sodeyne hap. *and* of þe knowyng *and*
predestinacioun deuine *and* of þe lyberte of fre wille.
 þe whiche þing þou þi self aperceiust wel of what weyzt
 þei ben. but for as mochel as þe knowyng of þise
 3848 þinges is a manere porcioun to þe medicine to þe. al be it
 so þat I haue lytel tyme to don it. zit naþeles I wole
 enforcen me to shewe somewhat of it. ¶ but al þou3
 þe norissinges of dite of musike deliteþ þe þow most
 suffren. *and* forberen a litel of þilk delite while þat I
 3852 weue (contexo) to þe resouns yknyt by ordre ¶ As it likeþ
 to þe *quod* I so do. ¶ þo spak she ryzt a[s] by an oþer
 bygynnyng[ge] *and* seide þus. ¶ þe engendryng of alle
 3856 þinges *quod* she *and* alle þe progressiouns of muuable
 nature. *and* alle þat moeueþ in any manere takiþ hys
 causes. hys ordre. *and* hys formes. of þe stablenesse of þe
 3860 deuyne þou3t [*and* thilke deuyne thowht] þat is yset *and*
 put in þe toure. þat is to seyne in þe heyzt of þe simplicitie
 of god. stablisþ many manere gyses to þinges þat
 ben to don.

OF FATE AND PROVIDENCE.

¶ þe whiche manere whan þat men loken
 it in þilke pure clerenesse of þe deuyne intelligence. it
 is ycleped *purueaunce* ¶ but whan þilke manere is referred
 3864 by men to þinges þat it moeueþ *and* disponeþ þan
 of olde men. it was cleped destine. ¶ þe whiche
 þinges yif þat any wyzt lokeþ wel in his þou3t.
 þe strengþe of þat oon *and* of þat oþer he shal lyztly mowen
 3868 seen þat þise two þinges ben diuers. ¶ For *purueaunce*
 is þilke deuyne resoun þat is establissed in þe souereyne
 prince of þinges. þe whiche *purueaunce* disponiþ alle
 þinges. but destine is þe disposicioun *and* ordenaunce
 3872 cleuyng to moeuable þinges. by þe whiche disposicioun
 þe *purueaunce* knyteþ alle þinges in hire ordres.

¶ For *purueaunce* embraceþ alle þinges to hepe. al þou3 þat
 3876 þei ben dyuerse *and* al þou3 þei ben wiþ outen fyn. but
 destynie departeþ *and* ordeyneþ alle þinges singlerly
and diuideþ. in moeuynges. in places. in formes. in

[The syxte prose.]

B. So it is. But as thou hast
 promised to unfold the
 hidden causes of things,
 and unveil things wrapt up
 in darkness; I pray thee
 deliver me from 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.
 Prescience of God, and
 divine predestination.
 5. Free-will.

I will try to treat of these things:—

Resuming her discourse as
 from a new principle,
 Philosophy argued as
 follows:—
 The generation of all
 things, every progression of
 things liable to change, and
 everything that moveth,
 derive their causes, order,
 and form from the
 immutability of the divine
 understanding.
 Providence directs all
 things by a variety of
 means.

These means, referred only
 to the divine intelligence,
 are called Providence; but
 when contemplated in
 relation to the things which
 receive motion and order
 from them, are called
 Destiny.
 Reflection on the efficacy of
 the one and the other will
 soon cause us to see their
 differences.
 Providence is the divine
 intelligence manifested in
 the disposition of worldly
 affairs.
 Destiny or Fate is that
 inherent state or condition
 of movable things by means
 whereof Providence retains
 them in the order in which
 she has placed them.
 Providence embraces all
 things, although diverse
 and infinite; but Fate gives
 motion to every individual
 thing, and in the place and
 under the form
 appropriated to it.

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tymes. departiþ [as] þus. so þat þe vnfolding of temporel
ordenaunce assembled *and* ooned in þe lokyng of
3880 þe deuyne þouzt ¶ Is *purueaunce* *and* þilke same
assemblynge. *and* oonyng diuided *and* vnfolden by
tymes. lat þat ben called destine. *and* al be *it so þat
þise þinges ben dyuerse. 3itte naþeles hangeþ þat oon
3884 on þat oþer. forwhi þe ordre destinal procediþ of þe
simplicite of *purueaunce*.

for ryzt as a werkman þat
aperceiueþ in hys þouzt þe forme of þe þing þat he wil
make moeueþ þe effect of þe werke. *and* lediþ þat he
3888 had[de] loked byforne in hys þouzt symply *and* presently
by temporel þouzt. ¶ Certys ryzt so god disponiþ
in hys *purueaunce* singlerly *and* stably þe þinges
þat ben to done. but he amynistreþ in many maneres
3892 *and* in dyuerse tymes by destyne. þilke same þinges
þat he haþ disponed þan wheþir þat destine be exercised.

PROVIDENCE CONTROLS FATE.

eyþer by *somme* dyuyne spirites seruantez to
þe deuyne *purueaunce*. or ellys by *somme* soule (*anima*
3896 *mundi*). or ellys by al nature seruyng to god. or ellys
by þe celestial moeuyng of sterres. or ellys by þe vertue
of aungels. or ellys by þe dyuerse subtilite of deueles.
or ellys by any of *hem*. or ellys by *hem alle* þe destynal
3900 ordynaunce is ywouen or accomplised. certys it is open
þing þat þe *purueaunce* is an vnmoeueable *and* symple
forme of þinges to done. *and* þe moeueable bonde *and*
þe temporel ordynaunce of þinges whiche þat þe deuyne
3904 simplicite of *purueaunce* haþ ordeyned to done. þat is
destine. For whiche it is þat alle þinges þat ben put
vndir destine ben certys subgitz to *purueaunce*. to
whiche *purueaunce* destine it self is subgit *and* vndir.

¶ But *somme* þinges ben put vndir *purueaunce* þat
*soum*mounten þe ordinaunce of destine. *and* þo ben
þilke þat stably ben yficched ney to þe first godhed þei
*soum*mounten þe ordre of destinal moeuablite. ¶ For
3912 ryzt as cercles þat *toumen* aboute a same Centre or
about a poynt. þilke cercle þat is inrest or moost wiþ-ynne
ioineþ to þe symplesse of þe myddel *and* is as it
were a Centre or a poynt to þat oþer cercles þat *tournen*
3916 abouten hym. ¶ *and* þilke þat is outerest compased by
larger envyrnyng is vnfolden by larger spaces in so
mochel as it is forþest fro þe mydel symplite of þe
poynt. *and* yif þer be any þing þat knytteþ *and* felawshippeþ
3920 hym selfe to þilke mydel poynt it is constreyned
in to symplite. þat is to seyn in to [vn]moeueablete.
and it ceseth to ben shad *and* to fletin dyuersly. ¶ Ryzt
so by semblable resoun. þilke þinge þat departiþ firþest
3924 fro þe first þouzt of god. it is vnfolden *and* summittid
to grettere bondes of destine. *and* in so moche is þe
þing more free *and* lovs fro destyne as it axeþ *and*
holdeþ hym ner to þilke Centre of þinges. þat is to
seyne god.

DESTINY RULES NATURE.

3928 ¶ *and* if þe þinge cleueþ to þe stedfastnesse

So that the explication of
this order of things wrapt
up in the divine intelligence
is Providence; and being
unfolded according to time
and other circumstances,
may be called Fate.

[* fol. 30 b.]

Though these things appear
to differ, yet one of them
depends on the other, for
the order of Fate proceeds
from the unity of
Providence.

For as a workman, who has
formed in his head the plan
of a work which he is
desirous to finish, executes
it afterwards, and produces
after a time all the different
parts of the model which he
has conceived;
so God in the plan of his
Providence disposes
everything to be brought
about in a certain order
and in a proper time;

and afterwards, by the
ministry of Fate, he
accomplishes what he has
planned, conformably to
that order and that time.

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So then, however Fate be
exercised, it is evident that
things subject to Destiny
are under the control of
Providence, which disposes
Destiny.

But some things under
Providence are exempt
from the control of Fate;
being stably fixed near to
the Divinity himself, and
beyond the movement of
Destiny.

For even, as among several
circles revolving round one
common centre, that which
is innermost approaches
nearest to the simplicity of
the middle points, and is,
as it were, a centre, round
which the outward ones
revolve;
whilst the outermost,
revolving in a wider
circumference, the further
it is from the centre
describes a larger space—
but yet, if this circle or
anything else be joined to
the middle point, it is
constrained to be
immovable.

By parity of reason, the
further anything is
removed from the first
intelligence, so much the
more is it under the control
of Destiny;
and the nearer anything
approaches to this
Intelligence, the centre of
all things, the more stable
it becomes, and the less
dependent upon Destiny.

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And if we suppose that the
thing in question is joined

of þe þouzt of god. *and* be wiþ oute moeuyng certys it
soumounteþ þe necessite of destyne. þan ryzt swiche
 3932 of þing þat is engendred to þing þat is. *and* of tyme to
 eternite. *and* of þe cercle to þe Centre. ryzt so is þe
 ordre of moeueable destine to þe stable symplcitate of
 3936 *purueaunce*. ¶ þilke ordinaunce moeueþ þe heuene
and þe sterres *and* attempreþ þe elymentz to gider
 amonges hem self. *and* transformeþ hem by enterchawngable
 mutacioun. ¶ *and* þilke same ordre neweþ
 3940 azein alle þinges growyng *and* fallyng a-doune by sembleables
progressiouns of seedes *and* of sexes. þat is
 to sein. male *and* female. *and* þis ilke ordre *constreyneþ*
 þe fortunes *and* þe dedes of men by a bonde of causes
 nat able to ben vnbounden (indissolubili). þe whiche
 3944 destinal causes whanne þei passen oute fro þe bygynnynges
 of þe vnmoeueable *purueaunce* it mot nedes
 be þat þei ne be nat mutable. *and* þus ben þe þinges ful
 wel ygouerned. yif þat þe symplcitate dwellynge *in þe
 3948 deuyne þouzt sheweþ furþe þe ordre of causes. vnable to
 be I-bowed. *and* þis ordre *constreyneþ* by hys *propre*
 stablete þe moeueable þinges. or ellys þei sholde fleten
 folily for whiche it is þat alle þinges semen to be confus
 3952 *and* trouble to vs men. for we ne mowe nat *considere*
 þilke ordinaunce. ¶ Naþeles þe *propre* manere of
 euery þing dressyng hem to goode disponit hem alle.
 for þere nis no þinge don for cause of yuel. ne þilke
 3956 þing þat is don by wicked[e] folk nis nat don for yuel
 þe whiche shrewes as I haue shewed [ful] plentiuously
 seken goode. but wicked errour *mystourniþ* hem.

to the stability of the
 supreme mind, it then
 becomes immovable, and is
 beyond the necessity and
 power of destiny.
 As reasoning is to the
 understanding, as that
 which is produced to that
 which exists of itself, as
 time to eternity, as the
 circle to the centre, so is
 the movable order of Fate
 to the stable simplicity of
 Providence.
 Destiny rules nature.

It controls the actions of
 men by an indissoluble
 chain of causes, and is, like
 their 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,

[* fol. 31.]

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.

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NOTHING DONE FOR EVIL'S SAKE.

¶ Ne þe ordre comynge fro þe poynt of souereyne goode ne
 3960 declineþ nat fro hys bygynnyng. but þou mayst sein
 what vnreste may ben a wors *confusioun* þan þat goode
 men han *somme* tyme aduersite. *and* *somtyme* prosperite.
 ¶ *and* shrewes also han now þinges þat þei
 3964 desiren. *and* now þinges þat þei haten ¶ wheþer men
 lyuen now in swiche hoolnesse of þouzt. as who seiþ.
 ben men now so wise. þat swiche folk as þei demen to
 ben goode folk or shrewes þat it mot nedes ben þat folk
 3968 ben swiche as þei wenen. but in þis manere þe domes
 of men discorden. þat þilke men þat *somme* folk demen
 worþi of mede. oþer folk demen hem worþi of *tourment*.
 but lat vs graunt[e] I pose þat som man may wel demen
 3972 or knowen þe goode folk *and* þe badde. May he þan
 knowen *and* seen þilke inrest *attemperaunce* of corages.
 as it haþ ben wont to be said of bodyes. as who saiþ
 may a man speken *and* determine of *attemperaunce* in
 3976 corages. as men were wont to demen or speken of *complexiouns*
and *attemperaunces* of bodies (q' non).
 ne it [ne] is nat an vnlyke miracle to hem þat ne knowen
 it nat. ¶ As who seiþ. but is lyke a merueil or a
 3980 miracle to hem þat ne knowen it nat. whi þat swete
 þinges [ben] couenable to some bodies þat ben hool *and*
 to some bodies bittre þinges ben couenable. *and* also
 whi þat some seke folk ben holpen *with* lyzt medicines
 3984 [*and* some folk ben holpen *with* sharppe medicynes] but
 naþeles þe leche þat knoweþ þe manere *and* þe *attemperaunce*

But the order proceeding
 from the centre of supreme
 goodness does not mislead
 any.
 But you may say, what
 greater confusion can there
 be than that both
 prosperous and adverse
 things should at times
 happen to good men, and
 that evil men should at one
 time enjoy their desires and
 at another be tormented by
 hateful things.
 Are men wise enough to
 discover, whether those
 whom they believe to be
 virtuous or wicked, are so
 in reality?
 Opinions differ as to this
 matter. Some who are
 deemed worthy of reward
 by one person, are deemed
 unworthy by another.
 But, suppose it were
 possible for one to
 distinguish 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,

of heele *and* of maladie ne merueileþ of it no
 þing. but what oþer þing semeþ hele of corages but
 3988 bounte *and* prowessse. *and* what oþer þing semeþ maladie
 of corages but vices. who is ellys kepere of good or
 dryuere away of yuel but god *gouernour and* leecher of
 þouztes. þe whiche god whan he haþ by-holden from þe
 3992 heye toure of hys *purueaunce* he knoweþ what is
 couenable to euery wyzt. *and* leneþ hem þat he wot
 [þat] is couenable to hem. Loo here of comeþ *and*
 here of is don þis noble miracle of þe ordre destinal.

GOD THE SOUL'S PHYSICIAN.

3996 whan god þat alle knoweþ doþ swiche þing. of whiche
 þing [þat] vnknowyng folk ben astoned but forto constreine
 as who seiþ ¶ But forto *comprehende and* telle
 a fewe þinges of þe deuyne depnesse þe whiche þat mans
 4000 resoun may vnderstonde. ¶ þilk man þat þou wenest
 to ben ryzt iuste *and* ryzt kepyng of equite. þe contrarie
 of þat semeþ to þe deuyne *purueaunce* þat al woot.
 ¶ And lucan my familier telleþ þat þe victories cause
 4004 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 vnwened. certys it is þe ryzt[e]
 ordre of þinges. but as to þi wicked[e] oppinioun it is a
 4008 *confusioun*. but I suppose þat som man be so wel ypewed.
 þat þe deuyne Iugement *and* þe Iugement of mankynde
 accorden hem to gidre of hym. but he is so vnstedfast
 of corage [þat] yif any aduersite come to hym he wolde
 4012 for-leten *perauenture* to continue *imnocence* by þe
 whiche he ne may nat wiþholden fortune. ¶ þan þe
 wise dispensacioun of god spareþ hym þe whiche
 manere aduersite *myzt[e] enpeyren. ¶ For þat god
 4016 wil nat suffren hym to trauaile. to whom þat trauayl
 nis nat couenable. ¶ An oþer man is *perfit* in alle
 uertues. *and* is an holy man *and* neye to god so þat þe
purueaunce of god wolde demen þat it were a felony
 4020 þat he were touched wiþ any aduersites. so þat he ne
 wil nat suffre þat swiche a man be moeued wiþ any
 manere maladie. ¶ But so as seide a philosophre [the
 moore excellent by me]. þe aduersites comen nat (he
 4024 seide in grec ;) þere þat uertues han edified þe bodie
 of þe holy man. and ofte tyme it bitideþ þat þe
somme of þinges þat ben to don is taken to good folk
 to gouerne. for þat þe malice habundaunt of shrewes
 4028 sholde ben abatid. *and* god zeueþ *and* departiþ to oþer
 folk *prosp[er]ites and* aduersites ymedeled to hepe aftir
 þe qualite of hire corages *and* remordip som folk by
 aduersites. for þei ne sholden nat wexen proude by
 4032 longe welefulnessse. *and* oþer folk he suffreþ to ben
 trauayled wiþ harde þinges. ¶ For þat þei sholden conferme
 þe vertues of corage by þe vsage *and* *exercitacioun*
 of *pacience*. and oþer folke dreden more þen þei auzten
 4036 þe wiche þei myzt[en] wel beren. *and* þilke folk god
 ledip in to *experience* of hem self by aspre *and* sorweful
 þinges. ¶ And many oþer folk han bouzt honorable
 renoune of þis worlde by þe pris of glorious deef.
 4040 and som men þat ne mowen nat ben ouer-comen by
 tourment han zeuen ensample to oþer folk þat vertue ne
 may nat be ouer-comen by aduersites.

who knows the causes of
 disease, and their cures.
 What constitutes the health
 of the mind, but goodness?
 And what are its maladies,
 but vice?
 Who is the preserver of
 good, 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 springs
 that great marvel—the
order of destiny—wrought
 by the wisdom of God, and
 marveled at by ignorant
 men.

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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 unwished for—deem
 them to be rightly done.

Let us suppose a man so
 well behaved, as to be
 approved of God and man—
 but not endowed with
 firmness of mind, so that
 the reverses of fortune will
 cause him to forgo his
 probity, since with it he
 cannot retain his
 prosperity.

A wise Providence, knowing
 that adversity might
 destroy this man's
 integrity, averts from him
 that adversity which he is
 not able to sustain.

[* fol. 31 b.]

Another man is thoroughly
 virtuous, and approaches to
 the purity of the deity—him
 Providence deems it an
 injustice to oppress by
 adversity, and therefore
 exempts him even from
 bodily disease.

Providence often gives the
 direction of public affairs to
 good men, in order to curb
 and restrain the malice of
 the wicked.

To some is given a mixture
 of good and evil, according
 to what is most suitable to
 the dispositions of their
 minds.

Upon some are laid
 moderate afflictions, lest
 they wax proud by too long
 a course of prosperity.
 Others suffer great
 adversities that their
 virtues may be exercised,
 and strengthened by the
 practice of patience.

Some fear to be afflicted
 with what they are able to
 endure. Others despise
 what they are unable to
 bear; and God punishes
 them with calamities, to
 make them sensible of their
 presumption.

Many have purchased a
 great name by a glorious
 death.
 Others by their unshaken

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The sidenote "Others despise what they are unable to bear" does not correspond to anything in the text. Skeat's edition includes the phrase "and somme dispysse that they mowe nat beren" (Book IV, Prose 6: *Ita Est*

HOW PROVIDENCE DEALS WITH MANKIND.

¶ and of alle
 4044 þise þinges þer nis no doute þat þei ne ben don ryztfully
and ordeinly to þe profit of hem to whom we
 seen þise þinges bitide. ¶ For certys þat aduersite
 comeþ some tyme to shrewes. *and* some tyme þat þei
 4048 desiren it comeþ of þise forseide causes *and* of sorweful
 þinges þat bytyden to shrewes. Certys no man ne
 wondreþ. For alle men wenen þat þei han wel deserued it.
and þei ben of wicked merite of whiche
 4052 shrewes þe *tourment* som tyme agasteþ oþer to done
 folies. *and* som tyme it amendeþ hem þat suffren þe
tourmentis. ¶ And þe prosperite þat is zeuen to
 shrewes sheweþ a grete argument to good[e] folk what
 þing þei sholde demen of þilk wilfulnesse þe whiche
 4056 prosperite men seen ofte serue to shrewes. in þe whiche
 þing I trowe þat god dispensiþ. for peraventure þe nature
 of som man is so ouerþrowyng to yuel *and* so vncouenable
 þat þe nedy pouerte of hys house-hold myzt[e]
 4060 raþer egren hym to done felonies. and to þe maladie
 of hym god puttiþ remedie to zeuen hym rychesse. *and*
 som oþer man byholdiþ hys conscience defouled wiþ
 synnes *and* makþ *comparisoun* of his fortune *and* of
 4064 hym self ¶ and dredþ peraventure þat hys blisfulnesse
 of whiche þe vsage is ioyful to hym þat þe lesyng of
 þilke blisfulnesse ne be nat sorweful to hym. *and* þerfore
 he wol change hys maneres. and for he dredþ
 4068 to lese hys fortune. he forletiþ hys wickednesse. to
 oþer folk is welefulnesse yzeuen vnworþily þe whiche
 ouerþroweþ hem in to destruccioun þat þei han deserued.
 and to som oþer folk is zeuen power to
 4072 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
 4076 good[e] folke *and* shrewes. ne shrewes ne mowen nat
accorden amonges hem self *and* whi nat. for shrewes
 discorden of hem self by her vices þe whiche vices al to
 renden her consciences. *and* don oft[e] tyme þinges þe
 whiche þinges whan þei han don hem. þei demen þat
 4080 þo þinges ne sholde nat han ben don. for whiche þinge
 þilke souereyne purueaunce haþ maked oft[e] tyme
 [faire] miracle so þat shrewes han maked oftyme
 shrewes to ben good[e] men. for whan þat som shrewes
 4084 *seen þat þei suffren wrongfully felonies of oþer shrewes
 þei wexen eschaufed in to hat[e] of hem þat aneien
 hem. *and* retournen to þe fruit of uertue. when þei
 studien to ben vnlyke to hem þat þei han hated.

EVIL IS OVERRULED FOR GOOD.

4088 ¶ Certys þis only is þe deuyne myzt to þe whiche myzt
 yueles ben þan good. whan it vseþ þo yueles couenably
and draweþ out þe effect of any good. as who seiþ þat
 yuel is good oonly by þe myzt of god. for þe myzt of
 4092 god ordeyneþ þilk yuel to good. For oon ordre enbrasiþ
 alle þinges. so þat what wyzt [þat] departiþ fro
 þe resoun of þe ordre whiche þat is assigned to hym.
 algates zit he slideþ in to an oþer ordre. so þat noþing
 4096 nis leueful to folye in þe realme of þe deuyne purueaunce.
 as who seiþ no þing nis wiþouten ordinaunce in

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
 what they deserve.

Their punishment, too, may
 cause amendment, or deter
 others from like vices.

141

When the wicked enjoy
 felicity—the good should
 learn how little these
 external advantages are to
 be prized, which may fall to
 the lot of the most
 worthless.

Another reason for
 dispensing worldly bliss to
 the wicked is, that
 indigence would prompt
 naturally violent and
 rapacious minds to commit
 the greatest enormities.

Their disease God cures by
 the medicine of money.
 Some men will cease to do
 wrong for fear, lest their
 wealth be lost through their
 crimes.

Upon others unmerited
 happiness is conferred,
 which at last precipitates
 them into deserved
 destruction.

To some there is given the
 power of chastisement, in
 order both to exercise the
 virtues of the good and to
 punish the wicked.

For as there is no alliance
 between good and bad, so
 neither can the vicious
 agree together.

And how should they? Their
 vices make them at war
 with themselves, rending
 and tearing their
 consciences, and there is
 scarce anything they do,
 but what afterwards they
 disapprove of.

142

Hence arises a signal
 miracle brought about by
 Providence—that evil men
 have often made wicked
 men good.

For these latter having
 suffered injuries from the
 former, have become
 virtuous, in order that they
 might not resemble those
 whom they so detested.

[* fol. 32.]

It is only the Divine power
 that can turn evil to good,
 overruling it for his own
 purposes.

Nothing occurs by the
 caprice of chance in the
 realms of Divine
 Providence.

4100 þe realme of þe deuyne purueaunce. ¶ Syn þat þe ryzt
 strong[e] god gouerniþ alle þinges in þis worlde for it
 nis nat leueful to no man to *comprehenden* by witte ne
 vnfolden by worde alle þe subtil ordinaunces *and* *disposiciouns*
 of þe deuyne entent. for oonly it auzt[e]
 suffice to han loked þat god hym self makere of alle
 4104 natures ordeyniþ and dressiþ alle þinges to good. while
 þat he hastiþ to wiþhalden þe þinges þat he haþ maked
 in to hys semblaunce. þat is to seyn forto wiþholden
 þinges in to good. for he hym self is good he chaseþ
 4108 oute al yuel of þe boundes of hys *communalite* by þe
 ordre of necessite destinable. For whiche it folweþ þat
 yif þou loke þe *purueaunce* ordeynynge þe þinges þat
 men wenen ben haboundaunt in erþes. þou ne shalt not
 4112 seen in no place no þing of yuel. ¶ but I se now þat
 þou art charged wiþ þe wey3te of þe questiou[n] *and*
 wery wiþ lengþe of my resoun. *and* þat þou abidest som
 swetnesse of songe. tak þan þis drau3t *and* whan þou
 4116 art wel refreshed *and* refet þou shalt ben more stedfast
 to stye in to heyere questiouns.

Since God is the governor of all things, it is not lawful to man to attempt to comprehend the whole of the Divine economy, or to explain it in words. Let it suffice to know that God orders all things for the best.

And while he retains things created after his own likeness conformably to his goodness, he banishes evil by the cause of destiny out of his empire. So that those evils which you seem to see are only imaginary.

But you are exhausted and weary with the prolixity of my reasoning, and look for relief from the harmony of my verse. Take, then, this draught, with which when refreshed, you may more strongly proceed to higher matters.

143

- 3823 *byhyzt*—by-hyhte
- 3824 *hidde*—hyd
- 3826 *preye*—preey
diuise—deuyse
- 3827 *do*—don
- 3828 *gretely*—gretly
- 3829 [*what*]—from C.
- 3832 *þere auzt*—ther awht
- 3834 *swiche*—swych
oon—o
- 3835 *wiþouten noumbre*—wiþ-owte nowmbyr
- 3836 *waxen*—wexen
- 3837 *þere*—ther
- 3838 *constreined[e]*—constreynede
- 3839 *lyuely*—lyfly
- 3840 *witte*—wit
- 3843 *hap*—happe
- 3845 *weyzt*—wyht
- 3848 *wole*—wol
- 3850 *þow*—MS. now, C. þou
most suffren—MS. moste to souereyne; C. most suffren
- 3851 *þilk*—thilke
- 3853 *þo*—so
spak—MS. spake, C. spak
a[s]—as
- 3856 *alle*—al
- 3858 [*and*—*thowht*]—from C.
yset—MS. ysette, C. yset
- 3859 *toure*—towr
seyne—seyn
heyzt—heyhte
- 3861 *don*—done
- 3862 *clerenesse*—klennesse
- 3872 *cleuyng*—clyuyng
- 3875 *wiþ outen fyn*—Infynyte
- 3876 *singlerly*—syngulerly
- 3877 *in* (3)—MS. *and*, C. in
- 3878 *departiþ*—omitted
[as]—from C.
so þat—lat
- 3884 *on*—of
- 3886 *wil*—wol
- 3888 *had[de]*—hadde
symply—symplely
- 3889 *þouzt*—ordinaunce
- 3890 *singlerly*—syngulerly
stably—stablely
- 3893 *hap*—MS. hape
- 3894 *eyþer*—owther
seruaunte3—MS. seruaunce3
- 3895 *somme*—som

3896 *al*—alle
 3897 *moeuyng*—moeuynges
 3900 *ywouen*—MS. ywonnen, C. ywouen
 or—and
 3902 *bonde*—bond
 3904 *hap*—MS. hape
 3905 *whiche*—which
 3912 *as*—as of
 3913 *about*—a-bowte
 inrest—innerest
 3917 *larger* (1)—a large
 3918 *mochel*—moche
 forbest—ferthere
 3920 *selfe*—self
 3921 [*vn*]*moeueablete*—vnmoeuablete
 3922 *ceseth*—MS. fleþe, C. cesith
 3923 *þinge*—thing
 3924 *of*—MS. to, C. of
 3926 *lovs*—laus
 3927 *ner*—nere
 3928 *seyne*—seyn
 þinge cleueþ—thing clyueth
 stedfastnesse—stydefastnesse
 3930 *swiche*—swych
 3931 [*it*]—from C.
 3932 *to* (2)—MS. of, C. to
 3937 *enterchaungable*—MS. enterchaungyngable, C. entrechaungeable
 3939 *a-doune*—a-down
 sembleables—semblable
 3942 *bonde*—bond
 3943 *ben vnbounden*—be vnbownde
 3944 *oute*—owt
 3948 *furþe*—forth
 3949 *I-bowed*—MS. vnbounden, C. I-bowed
 3950 *sholde*—sholden
 3951 *whiche*—which
 3952 *mowe*—mowen
 3956 *wicked[e]*—wykkede
 3957 [*ful*]—from C.
 3958-9 *goode*—good
 3960 *declineþ*—MS. enclineþ, C. declynyth
 3961 *wors*—worse
 3962 *somme tyme*—somtyme
 3965 *swiche*—swych
 3967 *goode*—good
 mot—moste
 3971 *graunt[e]*—graunte
 3973 *inrest*—Inneryste
 3974 *hap*—MS. hape
 said—MS. saide, C. seyd
 3975 *determine*—determinen
 3978 [*ne*]—from C.
 vnlyke—vn-lyk
 3979 *lyke*—lik
 3981 [*ben*]—from C.
 hool—hoole
 3984 [*and*—*medicynes*]—from C.
 3991 *hap*—MS. hape
 3993 *wot*—MS. wote, C. wot
 3994 [*þat*]—from C.
 3995 *don*—MS. done, C. don
 miracle—MS. mirache, C. myracle
 ordre—MS. ordre of
 3996 *alle*—al
 dop—MS. doþe
 whiche—which
 3997 [*þat*]—from C.
 3999 *mans*—mannes
 4000 *þilk*—þilke
 4004 *liked[e]* (*both*)—lykede
 4005 *is don*—MS. is to don
 4006 [*world*]—from C.
 ryȝt[e]—ryhte
 4007 *wicked[e]*—wykkede
 4010 *vnstedfast*—vnstydefast

4011 [*bat*]*—*from C.
*wolde—*wol
 4015 *manere—*man
*myzt[e]—*myhte
 4016 *wil—*wol
 4018 *neye—*negh
 4021 *wil—*wol
*swiche—*swych
 4022 *manere—*bodyly
 4022-3 [*the—me*]*—*from C.
 4023 *þe aduersites—nat—*omitted
 4024 *þere—*omitted
 4026 *don—*done
*to (2)—*MS. so
*to good—gouerne—*to gouerne to goode folk
 4028 *oper—*oothre
 4030 *som—*some
 4031 *sholden—*sholde
 4033 *conferme—*confermen
 4034 *corage—*corages
 4036 *myzt[en]—*myhten
 4037 *hem—*hym
*sorweful—*sorwful
 4038 *oper—*oothre
 4039 *worlde—*world
*of (2)—*of the
 4041 *oper—*othre
 4046 *comeþ—*comth
*some (both)—*som
*þat þei—*MS. þei þat, C. þat that they
 4047 *comeþ—*comth
*sorweful—*sorwful
 4050 *wicked—*wykkede
*merite—*MS. uerite, C. meryte
 4051 *oper—*oothre
*done—*don
 4052 *folies—*felonies
 4054 *grete—*gret
*good[e]—*goode
 4055 *sholde—*sholden
*pilk—*thilke
 4056 *serue—*seruen
*whiche—*which
 4057 *dispensip—*MS. dispisip, C. dispensith
 4059 *myzt[e]—*myhte
 4060 *done—*don
 4061 *rychesse—*Rychesses
 4065 *whiche—*which
 4068 MS. wrongly inserts *welfulnesse* after *wickednesse*
 4069-71 *oper—*oothre
 4073 *good[e]—*goode
 4074 *none—*non
 4075 *good[e]—*goode
 4076 *accorden—*acordy
 4078 *don—*MS. done, C. don
*oft[e]—*ofte
 4079 *don—*MS. done, C. don
 4080 *sholde—*sholden
*whiche þinge—*which thing
 4081 *hap—*MS. haþe
*oft[e]—*ofte
 4082 [*faire*]*—*from C.
*oftyme—*omitted
 4083 *good[e]—*goode
 4085 *hat[e]—*hate
*anoien—*anoyeden
 4087 *studien—*omitted
*vnlyke—*vnlyk
 4089-90 *good—*goode
 4092 *pilk—*thilke
 4093 [*bat*]*—*from C.
 4094 *þe (2)—*thilke
*whiche—*which
 4096 *realme—*Reame
 4099 *strong[e]—*stronge
*worlde—*world
 4100 *no—*omitted

witte—wit
 4101 *worde alle*—word al
 4102 *au3t[e]*—owhte
 4104 *good while*—goode wyl
 4105 *hap*—MS. hape
 4108 *of*(1)—fro
 4109 *whiche*—which
 4111 *ben haboundaunt*—ben outraious / or habowndant
 4115 *tak*—MS. take, C. tak
 4116 *refet*—refect
 shalt ben—shal be
 stedfast—stydefast

LOVE TEMPERS ALL THINGS.

SI UIS CELSI IURA.

Y if þou wolt demen in þi pure þou3t þe ry3tes or þe
 laws of þe heye þund[ere]re. þat is to seyne of god.
 4120 loke þou *and* bihold þe hey3tes of souereyne heuene.
 ¶ þere kepen þe sterres by ry3tful alliaunce of þinges
 hir olde pees. þe sonne ymoewed by hys rody fire. ne
 destourbiþ nat þe colde cercle of þe moone. ¶ Ne þe
 4124 sterre yclepid þe bere. þat encliniþ hys rauyssyng
 courses abouten þe souereyne hey3t of þe worlde. ne þe
 same sterre vrsa nis neuer mo wasshen in þe depe
 westernne see. ne coueitþ nat to dy3en hys flaumbes in
 4128 þe see of [the] occian. al þou3 he see oper sterres yplounded
 in to þe see. ¶ And hesperus þe sterre
 bodip *and* tellip alwey þe late ny3tes. And lucifer þe
 sterre brynggeþ a3eyne þe clere day. ¶ And þus makip
 4132 loue enterchaungeable þe *perdurable* courses. *and* þus
 is discordable bataile yput oute of þe contre of þe sterres.
 þis accordaunce *attempreþ* by euene-lyke manere[s] þe
 elementes. þat þe moyste þinges striuen nat wiþ þe
 4136 drye þinges. but 3iuen place by stoundes. and þat þe
 colde þinges ioynen hem by feip to þe hote þinges. *and*
 þat þe ly3t[e] fyre arist in to hey3te. *and* þe heuy erpes
 aualen by her wey3tes. ¶ by þise same cause þe floury
 4140 yere 3eldeþ swote smellys in þe fyrste somer sesoun
 warmyng. *and* þe hote somer dryeþ þe cornes. *and*
 autumpne comeþ a3eyne heuy of apples. and þe fletyng
 reyne bydeweþ þe wynter. þis *attemperaunce* norysip
 4144 *and* brynggeþ furþe al þinge þat bredip lyfe in þis
 worlde. ¶ and þilk same *attemperaunce* rauyssyng hideþ
 and bynymeþ *and* drenceþ vndir þe last[e] deþe alle
 *þinges yborn. ¶ Amonges þise þinges sitteþ þe heye
 4148 makere kyng *and* lorde. welle *and* bygynnyng. lawe
 and wise Iuge. to don equite *and* gouernip *and* encliniþ
 þe bridles of þinges. *and* þo þinges þat he stireþ to don
 by moeuyng he wiþdraweþ *and* arestip *and* affermip þe
 4152 moeueable or wandryng þinges. ¶ For 3if þat he ne
 clepip nat a3ein þe ry3t goyng of þinges. *and* 3if þat he
 ne constreyned[e] hem nat eftesones in to roundenesse
 enclined þe þinges þat ben now continued by stable
 4156 ordinaunce. þei sholde deperten from hir welle. þat is
 to sein from hir bygynnyng *and* failen. þat is to sein
 tounen in to nau3t. ¶ þis is þe *commune* loue of alle
 þinges. *and* alle þinges axen to be holden by þe fyn of
 4160 good. For ellys ne my3ten þei nat lasten yif þei ne
 come nat eftesones a3eine by loue retourned to þe cause
 þat hap 3euen hem beyng. þat is to seyng to god.

4118 *þou wolt*—þou wys wilt
 4119 *þund[ere]re*—thonderere
 seyne—seyng
 4120 *bihold*—MS. biholde, C. byhold
 4122 *rody*—MS. reddy, C. rody

[The syxte *Metur.*]

If thou wouldst explore the
 laws of the high Thunderer,
 behold the lofty heavens,
 where, bound by fixed laws,
 the stars keep their ancient
 peace.
 There the rosy Sun does
 not invade the moon's
 colder sphere. Nor doth the
 Bear stray from his
 appointed bounds, to
 quench his light in the
 western main.

Vesper always makes its
 wonted appearance at eve.
 Lucifer ushers in the morn.
 So mutual love moves all
 things, and from the starry
 region banishes all strife.

This concord in equal
 measures tempers the
 elements, so that the moist
 atoms war no more with
 the dry, nor heat with cold
 contends; but the aspiring
 flame soars aloft, while
 down the heavy earth
 descends.

By these same causes the
 flowing year yields sweet
 smells in the warm spring-
 tide; the hot summer ripens
 the corn.

Autumn comes crowned
 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.

Those things which have
 been set in motion by him
 are also checked and
 forced to move in an
 endless round, lest they go
 from their source, and
 become chaotic.

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.

fire—Fyr
 4123 *cercle*—clerke
 4125 *courses*—cours
 heyzt—heyhte
 4127 *westerne*—westrene
 dyzen—deeyn
 4128 [*the*]—from C.
 he see—MS. it sewe, C. he see
 oper—oothre
 4131 *azeyne*—ayein
 4133 *oute*—owt
 4134 *euene-lyke manere[s]*—euenelyk maneres
 4135 *struuen*—stryuyng
 nat—omitted
 4136 *but*—omitted
 4138 *lyzt[e] fyre arist*—lyhte fyr arysith
 4140 *yere*—3er
 4142 *comeþ azeyne*—comth ayein
 4143 *reyne*—reyn
 4144 *furþe al þinge*—forth alle thing
 bredip lyfe—berith lyf
 4145 *worlde*—world
 þilk—þilke
 4146 *last[e] deþe*—laste deth
 4147 *yborn*—MS. yborne, C. I-born
 4148 *lorde*—lord
 4149 *wise*—wys
 4150 *stireþ*—sterith
 don—gon
 4151 *þe*—omitted
 4153 *clepip*—klepede
 4154 *constreyned[e]*—constreynede
 roundenesse—Rowndnesses
 4156 *sholde*—sholden
 4158 *tournen*—torne
 of—to
 4159 *be*—ben
 4161 *eftesones azeyne*—eft sones ayein
 4162 *hap*—MS. haþe

ALL FORTUNE IS BENEFICIAL.

IAM NE IGITUR UIDES.

4164 **S** est þou nat þan what þing folweþ alle þe þinges þat I
 haue seid. what þing *quod* I. ¶ Certys *quod* she
 outerly þat al fortune is good. and how may þat be
 4168 *quod* .I. ¶ Now vndirstand *quod* she so as [alle
 fortune wheyther so it be loyeful fortune / or aspre]
 fortune is 3iuen eiþer by cause of *gerdonyng* or ellys of
exercisyng of goode folk or ellys by cause to punissen.
 or ellys to chastysen shrewes. ¶ þan is alle fortune
 4172 good. þe whiche fortune is certeyne þat it be eiþer ryztful
 or *profitable*. ¶ For soþe þis is a ful verray resoun
quod I. and yif I considere þe *purueaunce* and þe
 destine þat þou tauzttest me a litel here byforne þis sentence
 4176 is susteyned by stedfast resouns. but yif it like
 vnto þe lat vs *noumbre* hem amonges þilk[e] þinges of
 whiche þou seidest a litel here byforne þat þei ne were
 nat able to ben ywened to þe poeple. ¶ whi so *quod* she.
 4180 þis manere speche of fortune. and sein ofte tymes [þat]
 þe fortune of som wyzt is wicked.

PUNISHMENT IS BENEFICIAL.

4184 wilt þou þan *quod*
 she þat I *proche* a litel to þe wordes of þe poeple so it
 seme nat to hem þat I be ouer moche *departid* as fro þe
 vsage of man kynde. as þou wolt *quod* I. ¶ Demest
 þou nat *quod* she þat al þing þat *profitip* is good. 3is
quod I. certis þilk þing þat *exercisip* or *corigip* *profitip*.

[The seuende prose.]

P. Do you see what follows from our arguments?
B. What is it?
P. That all fortune is good.
B. How can that be?
P. Since all fortune, whether prosperous or adverse, is for the reward of the good or the punishment of the bad, all fortune is good which is either just or useful.

145

But let us put this opinion among those positions which thou saidst were not commonly believed by the people.

P. Why so?

B. Because it is a common expression that *the fortune of such a one is bad*.

P. Do you wish me to conform for awhile to the language of the people, lest we should seem to depart too much from the popular mode of expression?
B. As you please.
P. Is everything profitable that is good?

I confesse it wel *quod* I. þan is it good *quod* she.
 4188 whi nat *quod* I. but þis is þe fortune [*quod* she] of
 hem þat eiper ben put in vertue *and* batailen azeins
 aspre þinges. or ellys of hem þat eschewen *and* declinen
 fro vices *and* taken þe weye of vertue. ¶ þis ne may
 4192 nat I denye *quod* I ¶ But what seist þou of þe myrye
 fortune þat is zeuen to good folk in gerdoun deuiniþ
 ouzt þe poeples þat it is wicked. nay forsoþe *quod* I. but
 þei demen as it soþe is þat it is ryzt good. ¶ And what
 4196 seist þou of þat oþer fortune *quod* she. þat al þouzt it
 be aspre *and* restreinþ þe shrewes by ryztful tourment.
 wenþ ouzt þe poeple þat it be good. nay *quod* I. ¶ But
 þe poeple demþ þat it be most wrecched of alle þinges
 4200 þat may ben þouzt. war now *and* loke wel *quod* she
 lest þat we in folwyng þe opynioun of poeple haue confessed
and concluded þing þat is vnable to be wened to
 þe poeple. what is þat *quod* I ¶ Certys *quod* she it
 4204 folweþ or comeþ of þinges þat ben graunted þat alle
 fortune what so euer it be. of hem þat eyþer ben in
 possessioun of vertue. [or in the ences of vertu] or ellys
 in þe purchasyng of vertue. þat þilke fortune is good.
 4208 ¶ And þat alle fortune is ryzt wicked to hem þat
 dwellen in shrewednesse. as who seiþ. *and* þus weneþ
 nat þe poeple.

THE FORTUNE OF THE VIRTUOUS IS GOOD.

¶ þat is soþe *quod* I. ¶ Al be it so
 þat noman dar confessen it ne byknowen it. ¶ whi so
 4212 *quod* she. For ryzt as no strong man ne semeþ nat to
 abassen or disdaignen as *ofte tyme as he hereþ þe noise
 of þe bataile. ne also it ne semeþ nat to þe wyse man to
 beren it greuously as oft[e] as he is lad in to þe strif of
 4216 fortune. for boþe to þat on man *and* eke to þat oþer
 þilke difficulte is þe matere to þat oon man of encrese
 of his glorious renoun. *and* to þat oþer man to conferme
 hys sapience. þat is to seine þe asprenesse of hys estat.
 4220 ¶ For þerfore is it called uertue. for þat it susteniþ *and*
 enforceþ by hys strengþes þat it nis nat ouer-comen by
 aduersites. ¶ Ne certys þou þat art put in þe encrese
 or in þe heyzt of uertue ne hast nat comen to fleten wiþ
 4224 delices *and* forto welken in bodyly lust. ¶ þou sowest
 or plauntest a ful egre bataile in þi corage azeins euery
 fortune. for þat þe sorweful fortune ne confounde þe nat.
 ne þat þe myrye fortune ne corruppe þe nat. ¶ Occupy
 4228 þe mene by stedfast strengþes. for al þat euer is vndir
 þe mene. or ellys al þat ouer-passeþ þe mene despiseþ
 welefulnesses. ¶ As who seiþ. it is vicious *and* ne haþ
 no mede of hys trauaile. ¶ For it is set in zoure hand.
 4232 as who seiþ it lieþ in zoure power what fortune zow is
 leuest. þat is to seyne good or yuel. ¶ For alle fortune
 þat semeþ sharpe or aspre yif it ne exercise nat þe good
 folk. ne chastisiþ þe wicked folk. it punisseþ.

4163 *þing*—thinge

4165 *outerly*—al owtrely
al—alle

4166-7 [*alle*—*aspre*]*—*from C.

4169 *goode*—good

4174 *here byforne*—her by-forn

4175 *stedfast*—stydefast

4176 *noumbre*—nowmbren
þilk[e]—thilke

B. Yes, certainly.

P. That which exercises or
 corrects is profitable?

B. It is.

P. Therefore it is good?

B. Yes.

P. This is the fortune of the
 virtuous who combat with
 aduersity, or of those who,
 relinquishing vice, pursue
 the path of virtue?

B. It is.

P. The vulgar regard that
 prosperity which is
 bestowed as a reward on
 the good to be beneficial,
 and they believe those
 calamities by which the
 wicked are punished as the
 most miserable things that
 can be imagined.

But in following the popular
 opinion, let us beware of
 being involved in some new
 and incredible conse-
 quence.

B. What is that?

P. We have decided that
 the fortune of the virtuous
 or of those growing up in
 virtue must needs be good
 —but that the fortune of
 the wicked must be most
 wretched.

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B. That's true, though none
 dare acknowledge it.

P. Why so? The wise man
 ought not to be cast down,
 when he has to wage war
 with Fortune, no more than
 the valiant man ought to be
 dismayed on hearing the
 noise of the battle.

[* fol. 33.]

The dangers of war enable
 the one to acquire more
 glory, and the difficulties of
 the other aid him to
 confirm and improve his
 wisdom.

Thus virtue, in its literal
 acceptation, is a power
 that, relying on its own
 strength, overcomes all
 obstacles.

You, who have made so
 much progress in virtue,
 are not to be carried away
 by delights and bodily lusts.
 You must engage in a fierce
 conflict with every fortune
 —with aduersity, lest it
 dismay you—with
 prosperity, lest it corrupt
 you.

Seize the *golden mean* with
 all your strength. All below
 or above this line is a
 contemptible and a
 thankless felicity.

The choice of fortune lies in
 your own hands, but
 remember that even
 aduerser fortune, unless it
 exercises the virtues of the
 good or chastises the
 wicked, is a punishment.

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4177 *here byforne*—her by-forn
 4178 *ywened*—weened
 4179 *worde*—word
 4180 [*pat*]—from C.
 4181 *wicked*—wykkede
 4182 *proche*—aproche
 4185 *al*—alle
 4186 *pilk*—thilke
 4188 [*quod she*]—from C.
 4191 *weye*—wey
 4193 *deuinip*—demyth
 4194 *ouzt*—awht
 4195 *sobe*—soth
 4198 *ouzt*—awht
 4199 *be*—is
 4204 *comeþ*—comth
 4206 [*or*—*vertu*] from C.
 4208 *wicked*—wykkede
 4210 *sobe*—soth
 4211 *confessen*—confesse
 4212 *no strong*—the stronge
 4213 *abassen*—abayssen
 4215 *off[e]*—ofte
 4219 *seine*—seyn
 4223 *heyzt*—heyhte
 4224 *welken*—wellen
 4226 *confounde*—MS. *confounded*, C. *confownde*
 4227 *Occupy*—Ocupye
 4228 *stedfast*—stydefast
 4230 *hap*—MS. *hape*
 4231 *set*—MS. *sette*, C. *set*
 4232 *lieb*—lith
 4233 *seyne*—seyn
 4234 *sharpe*—sharp

WE CHOOSE OUR OWN FORTUNE.

BELLA BIS QUENIS. *ET CETERA*.

4236 ÞE wrekere attrides ¶ *pat* is to seyne agamenon þat
 wrouzt[e] *and* continued[e] þe batailes by ten zere
 recouered[e] *and* purged[e] in wrekyng by þe destruccoun
 of troie þe loste chambres of mariage of hys broþer
 4240 þis is to seyn þat [he] agamenon wan azein Eleine þat
 was Menelaus wif his broþer. In þe mene while þat
 þilke agamenon desired[e] to zeuen sailes to þe grekysshe
 nauye *and* bouzt[e] azein þe wyndes by blode. he
 4244 vncloþed[e] hym of pite as fader. *and* þe sory prest
 ʒiueþ in sacrifiyng þe wreched kuytting of þrote of þe
 douzter. ¶ *pat* is to sein þat agamenon lete kuytten þe
 þrote of hys douzter by þe prest. to maken alliaunce wiþ
 4248 hys goddes. *and* for to haue wynde wiþ whiche he
 myzt[e] wende to troie. ¶ Itakus þat is to sein vlixies
 bywept[e] hys felawes ylorn þe whiche felawes þe
 fiers[e] pholifemus ligginge in his grete Caue had[de]
 4252 freten *and* dreint in hys empty wombe. but naþeles
 polifemus wood for his blinde visage ʒeld to vlixies ioie
 by hys sorrowful teres. þis is to seyn þat vlixes smot
 oute þe eye of poliphemus þat stod in hys forhede.

[The seuende Metur.]

Atrides carried on a ten
 years' war to punish the
 licentious 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 bewailed his lost
 mates, devoured by
 Polyphemus, but, having
 deprived the Cyclop of his
 sight, he rejoiced to hear
 the monster's roar.

THE LABOURS OF HERCULES.

4256 for whiche vlixes hadde ioie whan he saw poliphemus
 wepyng *and* blynde. ¶ Hercules is celebrable for hys
 hard[e] trauaile he dawntede þe proude Centauris half
 hors half man. *and* he rafte þe despoylyng fro þe
 4260 cruel lyoun þat is to seyne he slouʒ þe lyoun *and*
 rafte hym hys skyn. he smot þe brids þat hyzten
 arpijs [in þe palude of lynne] wiþ certeyne arwes.
 he rauyssed[e] applis fro þe wakyng dragoun. *and*

Hercules is renowned for
 his many labours, so
 successfully overcome.
 He overthrew the proud
 Centaurs;
 he slew the Nemean lion
 and wore his skin as a
 trophy of his victory;
 he smote the Harpies with
 his arrows;

4264 hys hand was þe more heuy for þe golde[ne]
 metal. He drou3 Cerberus þe hound of helle by
 hys treble cheyne. he ouer-comer as it is seid haþ
 put an vnmeke lorde fodre to hys cruel hors ¶ þis is
 4268 to sein. þat hercules slou3 diomedes *and* made his hors
 to etyn hym. and he hercules slou3 Idra þe serpent *and*
 brend[e] þe venym. and achelaus þe flode defouled[e] in
 his forhede dreint[e] his shamefast visage in his
 4272 strondes. þis is to sein þat achelaus couþe transfigure
 hym self in to dyuerse lykenesse. *and* as he fau3t wiþ
 orcules at þe laste he *tumid[e]* hym in to a bole and
 hercules brak of oon of hys hornes. *and* achelaus for
 4276 shame hidde hym in hys ryuer. ¶ And [he] hercules
 *cast[e] adoun Antheus þe geaunt in þe strondes of
 libye. *and* kacus apaised[e] þe wrapþes of euander. þis
 is to sein þat hercules slou3 þe Monstre kacus *and*
 4280 apaised[e] wiþ þat deef þe wrapþe of euander. ¶ And
 þe bristled[e] boor marked[e] wiþ scomes þe sholdres of
 hercules. þe whiche sholdres þe heye cercle of heuene
 sholde þreste. *and* þe laste of his labours was þat he
 4284 sustened[e] þe heuene vpon his nekke vnbowed. *and* he
 deserued[e] eftsones þe heuene to ben þe pris of his
 laste trauayle ¶ Gop now þan 3e stronge men þere as
 þe heye weye of þe grete ensample ledeþ 3ou. ¶ O nice
 4288 men whi nake 3e 3oure bakkes. as who seiþ. ¶ O 3e
 slowe *and* delicat men whi fley 3e aduersites. *and* ne
 fy3ten nat a3eins hem by vertue to wynnen þe mede of
 þe heuene. for þe erþe ouer-comen 3eueþ þe sterres.
 4292 ¶ þis is to seyne þat whan þat erþely lust is ouer-comen.
 a man is maked worþi to þe heuene.

he caried 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 Antæus dead upon
 the Lybian shore;
 [* fol. 33 b.]
 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.
 O ye slothful ones,
 wherefore do ye basely fly!

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He who conquers earth
 doth gain the heavens.

EXPLICIT LIBER QUARTUS.

4236 *seyne*—seyne
 4237 *wrou3t[e]*—wrowhte
 continued[e]—continuede
 3ere—3er
 4238 *purged[e]*—purgede
 4240 [he]—from C.
 wan—MS. wanne, C. wan
 4242 *desired[e]*—desirede
 4243 *bou3t[e]*—bowhte
 blode—blod
 4244 *vncløped[e]*—vncløthede
 as—of
 4245 *kuytting*—MS. knyitting, C. kuttinge
 4246 *lete*—let
 kuytten—MS. knyitten, C. kuttyn
 4248 *haue*—han
 4249 *my3t[e]* *wende*—myhte wenden
 4250 *bywepþ[e]*—by-wepþe
 ylorn—MS. ylorne, C. y-lorn
 4251 *fiers[e]*—feerse
 had[de]—hadde
 4253 *3eld*—yald
 4254 *sorrowful*—sorrowful
 smot—MS. smote, C. smot
 4255 *oute*—owt
 stod—MS. stode, C. stood
 forhede—forehed
 4256 *saw*—say
 4258 *hard[e]* *trauaile*—harde trauayles
 dawntede—MS. dawnded, C. dawntede
 4259 *half*—MS. hals
 rafte—byrafte
 fro—from
 4260 *seyne*—seyne
 4261 *smot*—MS. smote, C. smot
 4262 [in—lyrne]—from C.
 4263 *rauysse[d]*—rauysshede

4266 *seid*—MS. seide, C. sayd
hap—MS. hape
 4267 *lorde*—lord
 4269 *etyn*—freten
 4270 *brend[e]*—brende
flode defouled[e]—flood defowlede
 4271 *forhede dreint[e]*—forhed dreynte
 4273 *lykenesse*—lyknesses
 4274 *turnid[e]*—tornede
 4275 *brak*—MS. brake, C. brak
hys—hise
 4276 [*he*]—from C.
 4278-80 *apaised[e]*—apaysede
 4281 *bristled[e]*—brysteled
marked[e]—marked
 4282 *cercle*—clerke
 4283 *preste*—thriste
 4285 *deserued[e]*—deseruede
 4286 *Gop*—MS. Gope
bere—ther
 4287 *weye*—way
 4288 *nake*—MS. make, C. nake
 4289 *slowe*—MS. slou3, C. slowe
fley—flee
 4292 *seyne*—seyn

THE EXISTENCE OF CHANCE.

INCIPIIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

4296 **S** he hadde seid *and* *tourned*[e] þe cours of hir resoun to
somme oþer þinges to ben tretid *and* to ben ysped.
 þan seide I. Certys ryȝtful is þin amonestyng *and* ful
 digne by auctorite. but þat þou seidest som tyme þat
 þe questioun of þe deuyne *purueaunce* is enlaced wiþ
 many oþer questiouns. I vndir-sonde wel *and* *proue* it
 4300 by þe same þinge. but I axe yif þat þou wenest þat hap
 be any þing in any weys. *and* if þou wenest þat hap be
 any [thing] what is it. þan *quod* she. I haste me to
 4304 *zelden* *and* assoilen þe to þe dette of my byheste *and*
 to shewen *and* openen þe wey by whiche wey þou maist
 come aȝein to þi contre. ¶ but al be it so þat þe þinges
 whiche þat þou axest ben ryȝt *profitable* to knowe.
 ȝitte ben þei diuers somewhat fro þe pape of my purpos.
 4308 And it is to douten þat þou ne be maked weery by
 mysweys so þat þou ne mayst nat suffise to mesure *n* þe
 ryȝt weye. ¶ Ne doute þe þer-of no þing *quod* I. for
 forto knowen þilke þinges to-gidre in þe whiche þinges
 4312 I delite me gretly. þat shal ben to me in stede of reste.
 Syn it nis nat to douten of þe þinges folwyng *e* whan
 euery side of þi disputisoun shal be stedfast to me by
 vndoutous feiþ. þan seide she. þat manere wol I don
 4316 þe. *and* bygan to speken ryȝt þus ¶ Certys *quod* she
 yif any wyȝt diffinisise hap in þis manere. þat is to seyn.

[The fyrste prose.]

When Philosophy had thus spoken, and was about to discuss other matters I interrupted her.
B. Thy exhortation is just and worthy of thy authority, but thou saidst that the question of the Divine Superintendence or Providence is involved with many others—and this I believe.
 I am desirous, however, of knowing whether there be such a thing as *Chance*, and what thou thinkest it is.
P. I hasten to fulfil my promise and to show the road to your own country. But although these things you question me about are profitable to know, yet they lead us a little out of our way.
 And by straying from the path you may be too fatigued to return to the right road.
B. Don't be afraid of that, for it will refresh me as much as rest to know these things in which I am delightfully interested.

P. I will then comply with thy requests.

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DEFINITION OF CHANCE.

4320 þat hap is bytidyng *e* y-brouȝt forþe by foelyshe
 moeuynge. *and* by no knyttyng of causes. ¶ I conferme
 þat hap nis ryȝt nauȝt in no wise. and I deme al
 outerly þat hap nis ne dwelliþ but a voys. ¶ As who
 seiþ. but an ydel worde wiþ outen any significacioun of
 þing summittid to þat voys. for what place myȝt[e] ben

If we define Chance to be an event produced by an unintelligent motion, and not by a chain or connection of causes, I should then affirm that Chance is nothing and an empty sound.
 What room is there for folly

4324 left or dwellynge to folie *and* to disordinaunce. syn þat
 god lediþ *and* streyniþ alle þinges by ordre. ¶ For þis
 sentence is verray *and* soþe þat no þinge ne haþ his
 beyng of nouzt. to [the] whiche sentence none of þise
 4328 olde folk ne wiþseide neuere al be it so þat þei ne
 vndirstoden ne moeueden it nauzt by god *prince and*
 gynner of wirkyng. but þei casten as a manere foundement
 of subgit material. þat is to seyn of [the] nature
 4332 of alle resoun. *and* 3if þat ony þinge is woxen or comen
 of no causes. þan shal it seme þat þilke þinge is comen
 or woxen of nouzt. but yif þis ne may nat ben don.
 þan is it nat possible þat þere haþ ben any swiche þing
 4336 as I haue diffinissid a litel here byforne. ¶ How shal
 it þan ben *quod* I. nis þer þan no þing þat by ryzt may
 be cleped eyþer *happe* or ellis auenture of fortune. or is
 þer ouzt al *be it so þat it is hidd fro þe poeple to
 whiche þise wordes ben couenable.

4340 Myn aristotul *quod*
 she. in þe book of his phisik diffiniseseþ þis þing by
 short resoun and neyze to þe soþe. ¶ In whiche manere
quod I. ¶ As ofte *quod* she as men don any þing for
 4344 grace of any oþer þing. *and* an oþer þinge þan þilke
 þing þat men ententen to doon bytideþ by som[e] causes
 it is ycleped *happe*. ¶ Ryzt as a man dalf þe erþe by
 cause of tylienge of þe felde. *and* fond þere a gobet of
 4348 golde by-doluen. þan wenen folk þat it is fallen by fortunous
 bytydyng. but for soþe it nis nat for nauzt for
 it haþ hys *propre* causes of whiche causes þe cours vnforseyne
 and vnwar semþ to han maked *happe*. ¶ For
 4352 yif þe tilier in þe erþe ne delue nat in þe felde. and yif
 þe hider of þe golde ne hadde hidd þe golde in þilke
 place. þe golde ne had[de] nat ben founde. þise ben
 þan þe causes of þe abreggyng of fortune hap. þe whiche
 4356 abreggyng of fortune hap comeþ of causes encountryng
and flowyng to-gidre to hem selfe. *and* nat by þe entencioun
 of þe doer. ¶ For neiþer þe hider of þe gold.

ne þe deluer of þe felde ne vndirstanden nat þat þe
 4360 golde sholde han be founde. but as I seide. it bytidde
and ran to-gidre þat he dalf þere as þat oþer hadde hidd
 þe golde. Now may I þus diffinissen *happe*. ¶ *Happe*
 is an vnwar bytydyng of causes assembled in þinges þat
 4364 ben don for som oþer þinge. but þilke ordre *procedyng*
 by an vneschewable byndyng to-gidre. whiche þat
 descendep fro þe wel of purueaunce þat ordeineþ alle
 þinges in hire places *and* in hire tymes makeþ þat þe
 4368 causes rennen *and* assemblen to-gidre.

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?

[* fol. 34.]

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 trench the
 ground for tillage and find
 gold, then this is believed
 to happen by chance,
 although it is not so.
 For if the tiller had not
 ploughed the field, and if
 the hider of the gold had
 not concealed it in that
 spot, the gold had not been
 found.

These, then, are the causes
 of a fortuitous acquisition
 which proceeds from a
 conflux of encountering
 causes, and not from the
 intention of the doer.

For neither the hider of the
 gold
 nor the husbandman
 intended or understood
 that the gold should be
 found.

But it happened by the
 concurrence of these two
 causes that the one did dig
 where the other had hidden
 the money.

Chance, then, is an
 unexpected event, by a
 concurrence of causes,
 following an action
 designed for a particular
 purpose.

This concurrence of causes
 proceeds from that order
 which flows from the
 fountain of Providence and
 disposes all things as to
 place and time.

4294 *seid*—MS. seide, C. seyð
þe—by

4297 *som tyme*—whilom

4298 *þe* (2)—thy

4300 *þinge*—thing

4302 [*thing*]—from C.

4303 *zelden*—yilden

assoilen—MS. assailen, C. assoylen

byheste—byhest

4304-6 *whiche*—which

4306 *ben*—MS. bene

4307 *pape*—paath
4312 *stede*—styde
4314 *disputisoun*—disputacioun
be—han ben
stedfast—stydefast
4317 *seyn*—seyng
4318 *forbe*—forth
4322 *worde*—word
4323 *myz[e]*—myhte
4324 *left*—lefte
4325 *streynib*—constreynyth
4326 *sobe*—soth
*no bing*e—nothing
hap—MS. hape
4327 [*the*]—from C.
4330 *gynner*—bygynner
4331 [*the*]—from C.
4332 *zif*—MS. zit, C. yif
binge—thing
4335 *pat*—*ben*—pat hap be
hap—MS. hape
swiche—swych
4338 *happe*—hap
4339 *hidd*—MS. hidde, C. hidd
4340 *whiche*—which
4342 *neyze*—nehg
whiche—which
4343 *don*—MS. done, C. don
4344 *binge*—thing
4345 *som[e]*—some
4346 *happe*—hap
4347 *of* (1)—to
fond—MS. fonde, C. fownde
4348 *golde*—gold
fallen—byfalle
4349 *for* (2)—of
4350 *hap*—MS. hape
hys—hise
4351 *happe*—hap
4352 *tilier*—tylyere
delue—dolue
4353 *hider*—hydere
golde—gold
hidd—MS. hidde
4353-4 *golde*—gold
4354 *had[de]*—hadde
4355 *fortune*—fortuit
whiche—which
4356 *fortune*—fortuit
comeþ—comth
4357 *flowyng*—MS. folwyng, C. flowyng
selfe—self
4358 *doer*—doere
hider—hidere
4359 *deluer*—deluere
felde—feeld
vndirstanden—vndirstoden
4360 *golde*—gold
4361 *hidd*—MS. hidde, C. hyd
4362 *happe* (*both*)—hap
4365 *whiche*—which
4366 *descendeþ*—MS. defendeþ, C. descendith
wel—welle

RUPIS ACHEMENIE.

4372 **T** Igris [*and*] eufrates resoluen *and* spryngen of a welle in
þe kragges of þe roche of þe contre of achemenye þere
as þe fleenge [batayle] ficchiþ hire dartes retoumid in
þe brestes of hem þat folwen hem. ¶ And sone aftre
þe same ryueres tigris *and* eufrates vnioygnen *and* departen
hire watres. and yif þei comen to-gidre *and* ben
4376 þilke þinges fletyn to-gidre *whiche* þat þe water of þe
entrechaungyng flode brynged þe shippes *and* þe stokkes

[The fyrste Metur.]

Where the flying Parthian
doth pierce his pursuers
with his shafts, there from
the Achemenian heights
flow the Tigris and
Euphrates, but soon 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

araced wiþ þe flood moten assemble. *and* þe watres
 ymedlyd wrappiþ or implieþ many fortunel happes or
 4380 maneres. þe whiche wandryng happes nabeles þilke enclinyng
 lowenes of þe erþe. *and* þe flowynge ordre of
 þe slidyng water gouerniþ. ¶ Ryzt so fortune þat
 semeþ as [þat] it fletip wiþ slaked or vngouerned[e]
 4384 bridles. It suffriþ bridles þat is to seyn to ben gouerned
and passeþ by þilke lawe. þat is to sein by þe deuyne
 ordinaunce.

4369 [*and*]-from C.
 a-oo

4371 [*batayle*]-from C.

4373 *þe*-tho

4374 *to-gidre*-to-gyderes

4376 *whiche*-which

4377 *flode*-flod

4378 *assemble*-assemblyn

4380 *enclinyng*-declynyng

4381 *lowenes*-lownesse

4383 [*þat*]-from C.

vngouerned[e]-vngouernede

4385 *þe*-thilke

ON FREE WILL.

AMMADUERTO INQUAM.

4388 **Þ**is vndirstonde I wel *quod* I. *and* accorde wel þat it
 is ryzt as þou seist. but I axe yif þer be any liberte
 or fre wil in þis ordre of causes þat cliuen þus to-gidre
 in hem self. ¶ or ellys I wolde witen yif þat þe
 destinal cheine *constreiniþ* þe moeueyng of þe corages
 4392 of *men*. yis *quod* she þer is liberte of fre wille. ne þer
 ne was neuer no nature of *resoun* þat it ne hadde liberte
 of fre wille. ¶ For euery þing þat may naturely vsen
resoun. it haþ doom by whiche it discerniþ *and* demip
 4396 euery þing. ¶ þan knoweþ it by it self þinges þat *ben*
 to fleen. *and* þinges þat *ben* to desiren. *and* þilk þing
 þat any wyzt demep to ben desired þat axeþ or desireþ
 he *and* fleep [thilke] þing þat he trouep ben to fleen.

PROVIDENCE SEES ALL THINGS.

4400 ¶ wher-fore in alle þinges þat *resoun* is. *in* hem also is
 libertee of wilyng *and* of nillyng. ¶ But I ne ordeyne
 nat. as who seiþ. I ne graunte nat þat þis libertee be
 euene like in alle þinges. forwhi in þe souereyns deuynes
 4404 substauces. þat is to *seyn in spiritz ¶ Iugement is
 more clere *and* wil nat be corumped. *and* haþ myzt
 redy to speden þinges þat ben desired. ¶ But þe soules
 of men moten nedes ben more free whan þei loken hem
 4408 in þe *speculacioun* or lokyng of þe deuyne pouzt. *and*
 lasse free whan þei sliden in to þe bodies. *and* zit lasse
 free whan þei ben gadred to-gidre *and* *comprehendid*
 in erþely membris. but þe last[e] seruage is whan þat þei
 4412 ben zeuen to vices. *and* han yfalle fro þe possessioun of
 hire *propre* *resoun* ¶ For after þat þei han cast awaye
 hir eyen fro þe lyzt of þe souereyn soþefastnesse to lowe
 þinges *and* dirke ¶ Anon þei dirken by þe cloude of
 4416 ignoraunce *and* ben troubled by felonous talentz. to þe
 whiche talentz whan þei *approchen* *and* assenten. þei
 hepen *and* encreesen þe seruage whiche þei han ioigned
 to hem self. and in þis manere þei ben caitifs fro hire
 4420 *propre* libertee. þe whiche þinges nabeles þe lokyng of
 þe deuyne purueaunce seeþ þat alle þinges byholdeþ
and seeþ fro *eterne*. and ordeyneþ hem eueryche *in* her
 merites. as þei ben prodestinat. *and* it is seid in grek.

about; and blind Chance
 seems to direct the
 current's course.
 But the sloping earth, the
 laws of fluids, govern these
 things.
 So though Chance seems to
 wander unrestrained, it is
 nevertheless curbed and
 restrained by Divine
 Providence.

[The .2^{de}. 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.]

The souls of men must
 needs be more free when
 employed in the
 contemplation of the Divine
 Mind, and less so when
 they enter into a body, and
 still less free when
 enclosed and confined in
 earthly members; but the
 most extreme servitude is
 when they are given over to
 vice and wholly fallen from
 their proper reason.
 For at once they are
 enveloped by the cloud of
 ignorance and are troubled
 by pernicious desires, by
 yielding to which they aid
 and increase that slavery
 which they brought upon
 themselves, and thus even
 under the liberty proper to

4424 þat alle þinges he seeþ *and* alle þinges he hereþ.

them, they remain captives. Yet the eye of Providence, beholding all things from eternity, sees all this and disposes according to their merit all things as they are predestinated. He, as Homer says of the sun, *sees and hears all things.*

- 4389 *or*—of
- 4390 *hem*—hym
- 4392 *yis*—MS. yif, C. yis
- 4392-94 *wille*—wil
- 4395 *whiche*—which
- 4397 *þilk*—thilke
- 4399 [*thilke*]—from C.
- 4405 *hap*—MS. haþe
- 4411 *last[e]*—laste
- 4412 *fro*—from
- 4415 *cloude*—clowdes
- 4418 *whiche*—which
- 4423 *seid*—MS. seide, C. seyð

GOD'S FOREKNOWLEDGE AND MAN'S FREE WILL.

PURO CLARUM LUMINE.

HOmer wiþ þe hony mouþe. þat is to seyn. homer
 wiþ þe swete dites syngēþ þat þe sonne is cleer by
 pure lyzt. naþeles ȝit ne may it nat by þe inferme lyzt
 4428 of hys bemes breken or *percen* þe inwarde entrailes of
 þe erþe. or ellys of þe see. ¶ so ne seeþ nat god makere
 of þe grete worlde to hym þat lokeþ alle þinges from on
 heye ne wiþstandiþ nat no þinges by heuynesses of erþe.
 4432 ne þe nyzt ne wiþstondeþ nat to hym by þe blake
 cloudes. ¶ þilke god seeþ *in* o strook of þouȝt alle
 þinges þat ben or weren or schullen come. ¶ and þilke
 god for he lokeþ *and* seeþ alle þinges al oon. þou maist
 4436 seyn þat he is þe verray sonne.

[The .2^{de}. Metur.]

The sweet-tongued Homer sings of the sun's pure light. Yet the sun's beams cannot pierce into the inner bowels of the earth, nor into the depths of the sea. But God, the world's maker, beholding from on high, has his vision impeded neither by earth nor cloud.

At a glance he sees all events, present, past, and future. God, then, that alone sees all things, may indeed be called the true Sun.

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- 4425 *mouþe*—Mowth
- 4428 *percen*—MS. *perten*, C. *percen*
inwarde—inward
- 4430 *worlde*—world
on heye—an hegh
- 4431 *nat*—omitted
- 4434 *schullen come*—shollen comyn
- 4435 *al oon*—alone

TAMEN EGO EN INQUAM.

DAn seide I now am I *confounded* by a more harde
 doute þan I was. what doute is þat *quod* she.
 ¶ For certys I coniecte now by *whiche* þinges þou art
 4440 troubled. It semeþ *quod* I to repugnen *and* to contrarien
 gretly þat god knoweþ byforne alle þinges. *and*
 þat þer is any fredom of liberte. for yif so be þat god
 lokeþ alle þinges byforne. ne god ne may nat ben
 4444 desseiuð in no manere. þan mot it nedes ben þat alle
 þinges bytyden þe *whiche* þat þe purueaunce of god hap
 sein byforne to comen. ¶ For *whiche* yif þat god
 knoweþ by-forne nat oonly þe werkes of men. but also
 4448 hir conseils *and* hir willes. þan ne shal þer be no
 liberte of arbitre. ne certys þer ne may ben noon oþer
 dede ne no wille but þilke *whiche* þe deuyne purueaunce
 þat ne may nat ben desseiuð hap feled byforne ¶ For
 4452 yif þat þei myȝten wryþen away in oþer manere þan þei
 ben purueyed. þan ne sholde þer ben no stedfast *prescience*
 of þinge to comen but raþer an vncerteyn

[The .3^{de}. prose.]

B. I am distracted by a more difficult doubt than ever.

God's foreknowledge seems to me inconsistent with man's free-will. For if God foresees all things, and cannot be deceived, then that which Providence hath foreseen must needs happen.

If God from eternity doth foreknow not only the works, but the designs and wills of men, there can be no liberty of will—nor can there be any other action or will than that which a Divine and infallible Providence hath foreseen. For if things fall out contrary to such foreseeing, and are wrested another way, the prescience of God in regard

oppinioun. þe whiche þinge to trowen on god I deme it
 4456 felonie *and* vnleueful. ¶ Ne I ne proeue nat þilk
 same resoun. as who seiþ I ne allowe nat. or I ne preise
 nat þilke same resoun by whiche þat som men wenen
 þat þei mowen assoilen *and* vnknyttten þe knot of þis
 4460 questioun. ¶ For certys þei seyn þat þing nis nat to
 come for þat þe purueaunce of god haþ seyn it byforne.
 þat is to comen but raþer þe contrarie. ¶ And þat
 is þis þat for þat þe þing is to comen þat þerfore
 4464 ne may it nat ben hyd fro þe purueaunce of god.
 **and* in þis manere þis necessite slydiþ azein in to þe
 contrarie *partie*. ne it ne byhoueþ [nat] nedes þat þinges
 bytiden þat ben ypurueid. [but it by-houeth nedes /
 4468 þat thinges þat ben to comyn ben yporueyid] but as it
 were ytrauailed. as who seiþ. þat þilke answeþe *procediþ*
 ryzt as þouþ men trauailden or weren bysy to
 enqueren þe whiche þing is cause of whiche þinges. as
 4472 wheþer þe *prescience* is cause of þe necessite of þinges to
 comen. or ellys þat þe necessite of þinges to comen is
 cause of þe purueaunce. ¶ But I ne enforce me nat now
 to shewen it þat þe bytydyng of þinges y-wist byforn is
 4476 necessarie. how so or in what manere þat þe ordre of
 causes haþ it self. al þouþ þat it ne seme nat þat þe
prescience brynge in necessite of bytydyng of þinges
 to comen. ¶ For certys yif þat any wyzt sitteþ it byhoueþ
 4480 by necessite þat þe oppinioun be soþe of hym
 þat coniectiþ þat he sitteþ. and azeinward. al so is it of
 þe contrarie. yif þe oppinioun be soþe of any wyzt for
 þat he sitteþ it byhoueþ by necessite þat he sitte ¶ þan
 4484 is here necessite in þat oon *and* in þat oþer. for in þat
 oon is necessite of sittyng. *and* certys in þat oþer is
 necessite of soþe but þerfore ne sitteþ nat a wyzt for þat
 þe oppinioun of sittyng is soþe. but þe oppinioun is
 4488 raþer soþe for þat a wyzt sitteþ by-forn. and þus al
 þouþ þat þe cause of soþe comeþ of [þe] sytting. and
 nat of þe trewe oppinioun. Algates zitte is þer comune
 necessite in þat oon *and* in þat oþer. ¶ þus sheweþ it
 4492 þat I may make semblable skills of þe purueaunce of god
and of þinges to come. ¶ For al þouþ for þat þat þinges
 ben to comen. þer-fore ben þei *purueid*. nat certys for
 þei ben *purueid*. þer-fore ne bytide þei nat. zit nabeles
 4496 byhoueþ it by necessite þat eiþer þe þinges to comen
 ben ypurueied of god. or ellys þat þe þinges þat ben
purueied of god bitiden [.s.] by necessite. ¶ And þis
 þing oonly suffiseþ I-nouþ to distroien þe fredome of
 4500 oure arbitre. þat is to seyn of oure fre wille ¶ But now
 [certes] sheweþ it wel how fer fro þe soþe *and* how vp
 so douþ is þis þing þat we seyn þat þe bytydyng of
 temporel þinges is þe cause of þe eterne *prescience*.
 4504 ¶ But forto wenen þat god *purueiþ* [the] þinges to comen.
 for þei ben to comen. what oþer þing is it but forto
 wene þat þilke þinges þat bitiden som tyme ben causes
 of þilke souereyne *purueaunce* þat is *in* god. ¶ And
 4508 her-to I adde zitte þis þing þat ryzt as whan þat I woot
 þat o þing is it byhoueþ by necessite þat þilke self þing
 be. *and* eke þat whan I haue knowe þat any þinge shal
 bitiden so byhoueþ it by necessite þat þilk[e] same
 4512 þing bytide. so folweþ it þan þat þe bytydyng of þe
 þinge Iwist by-forn ne may nat ben eschewed. ¶ And
 at þe last[e] yif þat any wyzt wene a þing to ben oþer
 weyes þan it is. it nys nat oonly vnscience. but it is deceiuable
 4516 oppinioun ful diuerse *and* fer fro þe soþe of
 science. ¶ wher-fore yif any þing be so to comen so þat
 þe bytydyng of it ne be nat certeyne ne necessarie.

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.

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[* fol. 35.]

Now by this reason
 necessity appears to
 change sides. For it is not
 necessary that the things
 which are foreseen should
 happen, but it is necessary
 that the things which are to
 befall should be foreseen.
 As if the question was,
 which was the cause of the
 other—*prescience* the
 cause of the necessity of
 future events, or the
necessity the cause of the
 prescience of future
 events?

But I will prove that,
 however the order of
 causes may stand, the
 event of things foreseen is
 necessary, although
 prescience doth not seem
 to impose a necessity upon
 future things to fall out.
 For if a man sit—the belief
 in the sitting is true; and,
 on the other hand, if the
 opinion is true of his
 sitting, he must needs sit.
 In both cases there is a
 necessity—in the latter that
 the person sits—in the
 former, that the opinion
 concerning the other is
 true.

But the man does not sit
 because the opinion of his
 sitting is true, but the
 opinion is true because the
 action of his being seated
 was antecedent in time.
 So that although the cause
 of truth arises from the
 sitting, there is a common
 necessity in both.

Thus may we reason
 concerning Providence and
 future events.

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For allowing things are
 foreseen because they are
 to happen, and that they do
 not befall because they are
 foreseen, it is necessary
 that future events should
 be foreseen of God, or if
 foreseen that they should
 happen; and this alone is
 sufficient to destroy all idea
 of *free-will*.

But it is preposterous to
 make the happening of
 temporal things the cause
 of eternal prescience,
 which we do in imagining
 that God foresees future
 events because they are to
 happen.

And, moreover, when I
 know that anything exists,
 it is necessary for my belief
 that it should be.

So 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

¶ who may weten [byforn] þat þilke þing is to come.

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?

FREEDOM OF THE HUMAN WILL.

4520 ¶ For ryzt as science ne may nat be medelyd wip falsnesse. as who seiþ þat yif I woot a þing. it ne may nat be fals þat I ne woot it. ¶ Ryzt so þilke þing þat is conceyued by science ne may [nat] ben noon
4524 oþer weyes þan [as] it is conceiued. For þat is þe cause whi þat science wantiþ lesyng. as who seiþ. whi þat wityng ne receyueþ nat lesyng of þat it woot. ¶ For it byhoueþ by necessite þat euery þinge [be] ryzt as science
4528 comprehendip it to be. what shal I þan sein. ¶ In whiche manere knoweþ god byforn þe þinges to comen. ¶ yif þei ne be nat certeyne. ¶ For yif þat he deme þat þei ben to comen vneschewably. *and* so may be þat
4532 it is possible þat þei ne shullen *nat comen. god is desseiued. but nat only to trowen þat god is desseiued. but for to speke it wip mouþe it is a felonous *synne*. ¶ But yif þat god woot þat ryzt so as þinges ben to
4536 comen. so shulle þei comen. so þat he wit[e] egaly. as who seiþ indifferently þat þinges mowen ben don or ellys nat don. what is þilke *prescience* þat ne comprehendip no certeyne þinge ne stable. or ellys what difference
4540 is þer bytwixe þe *prescience*. *and* þilke iape-worþi dyuynge of Tiresie þe diuinour þat seide. ¶ Al þat I seie *quod* he eyþer it shal be. or ellys it ne shal nat be. Or ellis how moche is worþe þe diuyn *prescience*
4544 more þan þe oppinioun of mankynde yif so be þat it demeþ þe þinges vncerteyne as men don. of þe whiche domes of men þe bytydyng ne nat certeyne. ¶ But yif so be þat noon vncerteyne þinge may ben in hym
4548 þat is ryzt certeyne welle of alle þinges. þan is þe bytydyng certeyne of þilke þinges whiche he haþ wist byforn fermely to comen. For whiche it folweþ þat þe freedom of þe *conseils* *and* of þe werkes of mankynde nis
4552 non syn þat þe þouzt of god seeþ alle þinges *wit*h outen *error* of falsnesse byndeþ *and* *constreiniþ* hem to a bitidyng by necessite. and yif [this] þing be on-is grauntid *and* receyued. þat is to seyn. þat þer nis no
4556 fre wille. þan sheweþ it wel how gret *distruccioun* *and* how grete damages þer folwen of þinges of mankynde.

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 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.

[* fol. 35 b.]

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 unfixe?

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.

FATE UNDER THE CONTROL OF PROVIDENCE.

¶ For in ydel ben þer þan *purposed* and byhyzt medes of goode folk. *and* peynes to badde folk. syn þat no
4560 moeuynge of free corage uoluntarie ne haþ nat deserued hem. þat is to seyn neþer mede nor peyne. ¶ And it sholde seme þan þat þilke þinge is alþer worste whiche þat is nowe demed. for alþer moste iuste *and* moste
4564 ryztful. þat is to seyn þat shrewes ben punyssid. or ellys þat good[e] folk ben ygerdoned. þe whiche folk syn þat þe *propre* wille [ne] sent hem nat to þat oon ne to þat oþer. þat is to seyn. neþer to good[e] ne to
4568 harme. but *constreineþ* hem certeyne necessite of þinges to comen. ¶ þanne ne shollen þer neuer ben ne neuer weren vice ne vertue. but it sholde rapen ben *confusioun* of alle desertes medlid wipoute *discrecioun*. ¶ And
4572 zitte þer folweþ an oþer *inconuenient* of þe whiche þer ne may ben þouzt ne more felonous ne more wikke. *and*

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.

4576 þat is þis þat so as þe ordre of þinges is yledd *and*
 comeþ of þe purueaunce of god. ne þat no þing nis
 leueful to þe conseils of mankynde. as who seiþ þat
 men han no power to done no þing. ne wilne no þing.
 þan folweþ it þat oure vices ben refferred to þe mak[er]
 of alle good. as who seiþ þan folweþ it. þat god auzt[e]
 4580 han þe blame of oure vices. syn he *constreiniþ* by
 necessite to don vices. þan nis þer no resoun to han
 hopen in god. ne forto *preien* to god. ¶ For what
 sholde any wyzt hopen to god. or whi sholde he *preien*
 4584 to god. syn þat þe ordenaunce of destine whiche þat ne
 may nat ben enclined. knytteþ *and* streiniþ alle þinges
 þat men may desiren. ¶ þan sholde þere be don away
 þilke oonly alliaunce bytwixen god *and* men. þat is to
 4588 seien to hopen *and* to *preien*. but by þe *preis* of ryztfulnesse
and of veray mekenesse we deserue þe gerdoun
 of þe deuyne grace whiche þat is inestimable. þat is to
 sein þat it is so grete þat it ne may nat ben ful ypreised.
 4592 *and* þis is oonly þe manere. þat is to seyen hope *and*
 prayeres. for whiche it semþ þat [men] mowen speken
 wiþ god. *and* by resoun of supplicacioun ben conioigned
 to þilk clernesse þat nis nat approached no raþer or
 4596 þat men byseken it *and* emprenten it. And yif men
 ne wene [nat] þat [hope] ne *preiers* ne han no strengþes.
 by þe necessite of þinges to comen y-resceiued. what
 þing is þer þan by whiche we mowen be comioygned
 4600 *and* clyuen to þilke souereyne prince of þinges. ¶ For
 whiche it byhoueþ by necessite þat þe lynage of mankynde
 as *þou songe a litel here byforne ben departed
and vniointed from hys welle *and* faylen of hys bygynnyng.
 4604 þat is to seien god.

And from this it will follow
 —that since all order comes
 of Divine Providence, and
 that there is no freedom of
 the human will, that also
 our vices must be referred
 to the author of all good—
 which is a most impious
 opinion.

Then is it useless to hope
 for anything from God, or
 to pray to him.

For why should men do
 either, when all they can
 desire is irreversibly
 predestined?

Hope and prayer being thus
 ineffectual, all intercourse
 is cut off between God and
 man.

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.

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If men believe that hope
 and prayer have no power
 because of the necessity of
 future events, by what
 other way can we be
 united, and hold fast to the
 sovereign Lord of all
 things?

Wherefore mankind must
 be dissevered and disunited
 from the source of its
 existence, and shrink from
 its beginning.

[* fol. 36.]

4437 *harde*—hard
 4445 *hab*—MS. *habe*
 4446 *whiche*—which
 4450 *wille*—wil
 whiche—which þat
 4451 *hab*—MS. *habe*
 4453 *stedfast*—stydefast
 4454-55 *þinge*—thing
 4455 *on*—of
 4456 *þilk*—þilke
 4458 *whiche*—which
 4459 *knot*—knotte
 4461 *come*—comyn
 hab—MS. *habe*
 4464 *hyd*—MS. *hydde*, C. *hidde*
 4466 [*nat*]—from C.
 4467-8 [*but*—*ypruueid*]—from C.
 4471 *þinges*—thing
 4477 *hab*—MS. *habe*
 4480-82 *soþe*—soth
 4486 *soþe*—sooth
 4487 *soþe*—soth
 4488 *soþe*—sooth
 4489 *soþe comeþ*—sooth comth
 [*þe*]—from C.
 4490 *comune*—MS. *comme*, C. *comune*
 4493 *come*—comyn
 4494 *to*—omitted
 4494-95 *purueid*—MS. *purueide*, C. *purueid*
 4498 [*.s.*]—from C.
 4499 *fredome*—freedom
 4500 *wille*—wil
 4501 [*certes*]—from C.
 4504 *purueiþ*—MS. *purueiþe*
 [*the*]—from C.
 4506 *bitiden*—bytydden
 som tyme—whilom

4509 *o*—a
 self—selue
 4510 *binge*—thing
 4511 *þilk[e]*—thilke
 4513 *þinge*—thing
 4514 *last[e]*—laste
 4515 *nys*—is
 4518 *it*—hit
 4519 [*byforn*]—from C.
 4522 *fals*—false
 4523 [*nat*]—from C.
 ben—MS. by, C. ben
 4524 *þan [as] it is*—MS. þan it is be
 4527 [*be*]—from C.
 4529 *whiche*—which
 4534 *mouþe*—Mowth
 4536 *shulle*—shullyn
 wit[e]—wite
 4538 *don*—MS. done, C. y-doon
 4543 *moche*—mochel
 worþe—worth
 4549 *haþ*—MS. haþe
 4550 *whiche*—which
 4551 *mankynde*—man-kynd
 4554 [*this*]—from C.
 4555 *grauntid*—ygraunted
 4558 *medes of*—Meedes to
 4560 *haþ*—MS. haþe
 4562 *alþer worsteliche*—alderworst which
 4563 *nowe*—MS. newe, C. now
 alþer moste iuste—alder moost iust
 moste—most
 4565-67 *good[e]*—goode
 4566 *wille*—wil
 [*ne*]—from C.
 4571 *wiþoute*—with-owten
 4573 *þouȝt*—thoght
 4574 *yledd*—MS. yledde, C. yled
 4575 *comeþ*—comth
 4577 *done*—doon
 4578 *mak[er]e*—makere
 4579 *auȝt[e]*—owhte
 4584 *whiche*—which
 4588 *preis*—prys
 ryȝtfulnesse—Rihtwessenesse
 4589 *deserue*—desseruyn
 4590 *deuyne*—MS. deuynes, C. dyuyne
 4590-93 *whiche*—which
 4591 *grete*—gret
 4593 [*men*]—from C.
 speken—speke
 4595 *þilk*—thilke
 4596 *emprenten*—impetrent
 4597 [*nat*]—from C.
 [*hope*]—from C.
 4601 *whiche*—which
 4602 *byforne*—by-forn

THE UNKNOWN CANNOT BE DESIRED.

QUE NAM DISCORS

4608 **W**hat discordable cause haþ to-rent *and* vnoigned þe
 byndyng or þe alliaunce of þinges. þat is to seyne
 þe coniuncciuon of god *and* of man. ¶ whiche god
 4612 haþ establissed so grete bataile bitwixen þise two soþefast
 or verray þinges. þat is to sein bytwixen þe purueaunce
 of god *and* fre wille. þat þei ben synguler *and*
 diuided. ne þat þei ne wolen nat ben medeled ne
 coupled to-gidre. but þer nis no discorde to [tho] verray
 þinges. but þei cleuen certeyne al wey to hem self. but
 þe þouȝt of man confounded *and* ouerþrowen by þe dirke
 membris of þe body ne may nat by fir of his dirk[ed]

[The .3^{de}. Metur.]

Say what discordant cause
looses the bonds of things?

What power doth make
these two great truths (*i. e.*
Providence and Free-will)
contend, which when
separate are plain and
clear, but united appear
dark and perplexed?

The mind of man
encumbered by the earthly
body, can never, with her
cloudy sight, discover the
subtle and close bonds of

4616 lokynge. þat is to seyn by þe vigour of hys insyzt while
 þe soule is in þe body knowen þe þinne subtil knyttynge
 of þinges. ¶ But wherfore eschaufiþ it so by so
 grete loue to fynden þilke note[s] of soþe y-couered. (*glosa*)
 4620 þat is to sein wherfore eschaufiþ þe þouzt of man by so
 grete desir to knowen þilke notificaciouns þat ben yhidd
 vndir þe couertours of soþe. woot it ouzt þilke þinges
 þat it anguissous desirþ to knowe. as who seiþ nay.
 4624 ¶ For no man ne trauaileþ forto witen þinges þat he woot.
and þerfore þe texte seiþ þus. ¶ [*Glosa*] *Si enim anima*
ignorat istas subtiles comexiones. responde. vnde est
quod desiderat scire cum nil ignotum possit desiderare.
 4628 ¶ But who traua[i]leþ to wyten þinges y-knowe. and yif
 þat he ne knoweþ hem nat. what sekþ þilke blynde
 þouzt. what is he þat desirþ any þinge of whiche he
 woot ryzt nat. as who seiþ who so desiriþ any þing
 4632 nedis som what he knoweþ of it. or ellys he ne coupe
 nat desire it. or who may folwen þinges þat ne ben nat
 ywist ¶ and þouz [þat] he seke þo þinges where shal
 he fynden hem. what wyzt þat is al vnknowynge *and*
 4636 ignoraunt may knowe þe forme þat is yfounde. ¶ But
 whan þe soule byholdeþ *and* seeþ þe heye þouzt. þat is
 to seyn god. þan knoweþ it to-gidre þe *somme* *and* þe
 singularites. þat is to seyn þe principles *and* eueryche
 4640 by hym self. ¶ But now while þe soule is hidd in þe
 cloude *and* in þe derknesse of þe membris of þe body.
 it ne haþ nat al forzeten it selfe. but it wiþholdeþ þe
somme of þinges *and* lesiþ þe singularites. þan who so
 4644 þat sekeþ soþenesse. he nis in neiþer nouþir habit. for
 he not nat alle ne he ne haþ nat alle for-zeten. ¶ But
 zitte hym remembriþ þe *somme* of þinges þat he wiþholdeþ
and axeþ counseil *and* tretþ depelyche þinges
 4648 ysein byforne. [*Glosa*] þat is to sein þe grete *somme* in
 hys mynde. [*textus*] so þat he mowe adden þe parties
 þat he haþ forzeten. to þilke þat he haþ wiþholden.

4605 *haþ*—MS. haþe
 4606 *seyne*—seyn
 4607 *whiche*—which
 4608 *haþ*—MS. haþe
grete—gret
soþefast—soothfast
 4610 *wille*—wil
 4612 *discorde*—discord
 [*tho*]—from C.
 4613 *cleuen*—clyuen
 4615 *dirked*—derkyd
 4616 *while*—whil
 4617 *knowen*—knowe
 4619-21 *grete*—gret
note[s]—notes
 4619 *soþe*—soth
 4621 *yhidd*—MS. yhidde, C. Ihyd
 4622 *soþe*—sooth
þinges—thing
 4625 [*Glosa*]—from C.
 4630 *þinge*—thing
whiche—which
 4631 *woot*—not
nat—nawht
 4632 *coupe*—kowde
 4634 [*þat*]—from C.
where—wher
 4635 *what*—MS. þat, C. what
vnknowynge—vnkunnyng
 4639 *eueryche*—euerych
 4640 *while*—whil
þe—MS. þe þe
hidd—MS. hidde, C. hidde
 4641 *derknesse*—derkenesse

things.

But why does man burn
 with ardour to learn the
 hidden notes of truth?

Why gropes he for he
 knows not what? None seek
 to know what is known.

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If he knows them not, what
 does he so blindly seek?

Who wishes for things he
 hath never known?

Or if he seek, where shall
 he find them? Or if he find,
 how shall he be sure that
 he has found what he
 sought for?

The pure soul that sees the
 divine thought, knows all
 the secret chains of things.

Yet, though now hidden in
 its fleshly members, it hath
 some remembrance of its
 pure state—it retains the
 sums of things, but has lost
 their particulars.

He who seeks truth is not
 in either circumstance (*i. e.*
 seeking for what he knows
 or knows not), he knoweth
 not all things, nor hath he
 wholly forgotten all.

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

4642 *hab*—MS. *habe*
selfe—self

4644 *noupir habit*—nother habite

4645 *alle (both)*—al
hab—MS. *habe*

4648 [*Glosa*]—from C.

4649 [*textus*]—from C.

4650 *hab (both)*—MS. *habe*

ANSWERS TO OBJECTIONS AGAINST PROVIDENCE.

TAMEN ILLA UETUS INQUIT HEC EST.

4652 **P**anne seide she. þis is *quod* she þe olde questioun of
þe *purueaunce* of god. *and* marcus tulus whan he
deuided[e] þe *deuinaciouns*. þat is to sein in hys booke
þat he wroot of *deuinaciouns*. he moeued[e] gretly þis
4656 questioun. *and* þou þi self hast souzt it mochel *and*
outerly *and long[e]*. but zit ne haþ it nat ben determined
ne yspedd fermely *and* diligently of any of yow.
¶ *And* þe cause of þis derkenesse *and* [of this] difficulte
is for þat þe moeuyng of þe *resoun* of mankynde ne
4660 may nat moeuen to. þat is to sein applien or ioynen to
þe simplicite of þe *deuyne prescience*. ¶ þe whiche
symplicite of þe *deuyne prescience* zif þat men [myhten
4664 þinken *and* comprehend þe þinges as god seeþ hem.
þan ne sholde þer dwellen outerly no doute. þe whiche
resoun and cause of difficulte I shal assaie at þe laste
to shewen *and* to speden. ¶ whan I haue *firste
4668 [yspendyd / *and*] answered to þo *resouns* by whiche þou
art ymoeued. ¶ For I axe whi þou wenest þat þilk[e]
resouns of hem þat assoilen þis questioun ne ben nat
spedeful ynou3 ne sufficient þe whiche *solucioun* or þe
4672 whiche *resoun* for þat it demib þat þe *prescience* nis nat
cause of necessite to þinges to comen. þan ne wenep it
nat þat fredom of wille be distourbed or ylett by *prescience*.

NECESSITY AND PRESCIENCE.

4676 for ne drawest þou nat argumentes from ellys
where of þe necessite of þinges to comen. As who seiþ
any oþer wey þan þus. but þat þilke þinge[s] þat þe *prescience*
woot byforn [ne] mowen nat vnbitide. þat is to
seyn þat þei moten bitide. ¶ But þan yif þat *prescience*
4680 ne putteþ no necessite to þinges to comen. as þou þi self
hast confessed it *and* byknowen a litel herbyforn. ¶ what
cause [or what] is it. as who seiþ þere may no cause be.
by whiche þat þe endes (exitus) uoluntarie of þinges
4684 myzten be constreyned to certeyne bitydyng. ¶ For
by grace of *possessioun*. so þat þou mowe þe better vndirstonde
þis þat folweþ. ¶ I pose (impossibile) þat
þer ne be no *prescience*. þan axe I *quod* she in as
4688 moche as *appertenip* to þat. sholde þan þinges þat
comen of frewille ben constreined to bytiden by
necessite. *Boicius*. nay *quod* I. þan azeinward *quod*
she. I suppose þat þere be *prescience* but þat ne putteþ
4692 no necessite to þinges. þan trowe I þat þilk self fredom
of wille shal dwellen al hool *and* absolut *and* vnbounden.
but þou wolt sein þat al be it so þat *prescience*
nis nat cause of þe necessite of bitidyng to þinges to
4696 comen. ¶ Algates zitte it is a signe þat þe þinges ben
to bytiden by necessite. by þis manere þan al pou3 þe
prescience ne hadde neuer yben. zit algate or at þe
lest[e] wey. it is certeyne þing þat þe *endys and* þe
4700 bitydynges of þinges to comen sholde ben necessarie.

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[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 discussed it.

But neither of you have offered a satisfactory solution of the difficulty. The cause of this mystery is that the human understanding cannot conceive the simplicity of the divine prescience, for if it were possible to comprehend this, every difficulty would at once disappear.

I shall, therefore, try to explain and solve this difficult question.

[* fol. 36 b.]

I ask, then, why you do not approve the 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 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?

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For argument sake let us suppose there is no prescience, would, then, the events which proceed from free-will alone be under the power of necessity?

B. No.

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

¶ For euery sygne shewep *and* signifieþ oonly what þe þing is ¶ but it ne makip nat þe þing þat it signifieþ.
 ¶ For whiche it byhouep firste to shewen þat no þing
 4704 ne bitidip [þat it ne bytydith] by necessite. so þat it may apere þat þe *prescience* is signe of þis necessite
 ¶ or ellys yif þere nere no necessite. certys þilke *prescience* ne myzt[e] nat ben signe of þinge þat nis nat.

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.

NOT ALL THINGS CONTROLLED BY NECESSITY.

4708 ¶ But certys it is nowe certeyne þat þe preue of þis sustenip by stedfast resoun ne shal nat ben ladd ne *proued* by signes ne by argumentys ytaken fro wiþ oute. but by causes couenable *and* necessarie ¶ But þou
 4712 mayst sein how may it be þat þe þinges ne bitiden nat þat ben ypurueyed to comen. but certys ryzt as we trowen þat þo þinges whiche þat þe *purueaunce* woot byforn to comen. ne ben nat to bitiden. but [þat] ne sholde
 4716 we nat demen. but rap̄er al þouȝ [þat] þei schal bitiden. zit ne haue þei no necessite of hire kynde to bitiden. *and* þis maist þou lyztly *aperceyuen* by þis þat I shal seyn. but we seen many þinges whan þei ben don byforn
 4720 oure eyen ryzt as men seen þe karter worken in þe *toumynge and* in attempryng or in adressyng of hys kartes or chariottes. ¶ and by þis manere as who seiþ mayst þou *vnderstonde* of alle manere opir werkemen.
 4724 ¶ Is þere þanne any necessite as who seiþ in oure lokyng [þat] constreineþ or compelliþ any of þilke þinges to ben don so. b. nay *quod* I ¶ For in ydel *and* in
 4728 veyne were alle þe effect of crafte yif þat alle þinges weren moeued by constreynyng. þat is to seyn by constreynyng of oure eyen or of oure syzt. *P. þise þingus þan quod* she þat whan men don hem ne han non necessite þat men don hem. eke þo same þinges first or
 4732 þei be don. þei ben to comen wiþ out necessite. for whi þer ben *somme* þinges to bytide of whiche þe endys *and* þe bitidynges of hem ben absolut **and* quit of alle necessite. for certys I ne trowe nat þat any man wolde seyn
 4736 þis. þat þo þinges þat men don now þat þei ne weren to bitiden. first or þei were ydon ¶ and þilk same þinges al þouȝ þat men hadden ywyst hem by-forn. zitte þei han fre bitidynges. for ryzt as science of
 4740 þinges *present* ne bryngēþ in no necessite to þinges [þat men doon // Ryht so the *prescience* of thinges to comen ne bryngeth in no necessite to thinges] to bytiden but þou mayst seyn þat of þilke same it is ydouted. as
 4744 wheþer þat of þilke þinges þat ne han non endes *and* bytidynges necessaryes yif þer-of may ben any *prescience*

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.

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We see many things when they are done before our eyes; such as a charioteer driving his chariot, and other things of like nature.

Now, is there any necessity which compels these things to be done?

B. No. For if all things were moved by compulsion—the efforts of art would be vain and fruitless.

P. The things, then, which are done are under no necessity that they should be done; then first before they were done, they were under no necessity of coming to pass; wherefore some things happen, the event of which is unconstrained by necessity.

[* fol. 37.]

These things therefore, although foreknown, have free events: for as the knowledge of present things imposes no necessity upon things which are now done, so neither does the foreknowledge of futurities necessitate the things which are to come. But you may doubt whether there can be any certain *prescience* of things, of which the event is not necessitated: for here there seems to be an evident contradiction.

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THE NATURE OF TRUE KNOWLEDGE.

¶ For certys þei seme to discorde. for þou
 4748 wenest þat yif þat þinges ben yseyn byforn þat necessite folweþ hem. and yif (*et putas*) necessite faileþ hem þei ne myzten nat ben wist byforn. *and* þat no þinge ne may ben *comprehendid* by science but certeyne. *and* yif þo
 4752 þinges þat ne han no certeyne bytidynges ben ypurueied as certeyn. it sholde ben dirkenesse of oppinioun nat soþefastnesse of science [*and* þou weenyest þat it be diuerse fro the hoolnesse of science / þat any man sholde deme a thing to ben oother weys thanne it is it self]. and þe
 4756 cause of þis errour is. þat of alle þe þinges þat euery wyzt haþ yknowe. þei wenen þat þo þinges ben y-knowe

If things are foreknown, you may contend they must necessarily happen; and if their event is not necessary, they cannot be foreseen, because true knowledge can comprehend nothing but what is absolutely certain. And if things uncertain in their events are foreseen as certain, this knowledge is nothing more than a false opinion. For it is very remote from true knowledge to judge of things otherwise than they

al oonly by þe strengþe *and* by þe nature of þe þinges
 þat ben ywyst or yknowe. *and* it is al þe contrarie. for
 4760 alle þat euere is yknowe. it is raþer comprehendid *and*
 yknowen nat after his strengþe *and* hys nature. but after
 þe faculte þat is to seyn þe power *and* [the] nature of
 4764 hem þat knowen. *and* for þat þis shal mowe shewen by
 a short ensample þe same roundenes of a body .O. oþer
 weyes þe syzt of þe eye knoweþ it. *and* oþer weyes þe
 touching. þe lokynge by castynge of his bemes waiteþ
 4768 *and* seeþ fro afer alle þe body to-gider wiþ oute mouynge
 of it self. but þe touchinge cliuþ *and* conioigneþ to þe
 rounde body (orbi) *and* moueþ abouten þe enviroynge.
and comprehendþ by parties þe roundenesse.

really are.
 The cause of this error is
 that men imagine that their
 knowledge is wholly
 derived from the nature of
 the things known, whereas
 it is quite the reverse.
 Things are not known from
 their inherent properties,
 but by the faculties of the
 observer.
 The roundness of a body
 affects the sight in one
 way, and the touch in
 another.
 The eye, from afar, darts its
 rays upon the object, and
 by beholding it
 comprehends its form.
 But the object is not
 distinguished by the touch
 unless the hand comes in
 contact with it and feels it
 all round.

SENSE, REASON, AND INTELLIGENCE.

¶ *and* þe man hym self oþer weies wyt byholdþ hym. *and*
 4772 oþerweyes ymaginacioun *and* oþer weyes resoun. *and*
 oþer weyes intelligence. ¶ For þe wit comprehendþ
 fro wiþ outen furþe þe figure of þe body of þe man. þat
 is establissed in þe matere subiect. But þe ymaginacioun
 4776 [comprehendith only the figure with owte the matere /

Man himself is surveyed in
 divers ways—by the senses,
 by the imagination, by
 reason, and by the
 intelligence (of the Deity).
 The senses take note of his
 material figure—the
 imagination considers the
 form alone, exclusive of the
 matter.

Resoun surmounteth ymaginacioun] *and* comprehendþ
 by an vniuersel lokynge þe *commune* spece (*speciem*)
 þat is in þe singuler peces. ¶ But þe eye of intelligence
 4780 is heyzer for it *sourmounteþ* þe enviroynge of þe
 vniuersite *and* lookeþ ouer þat by pure subtilite of þouzt.

Reason transcends the
 imaginations, and
 examining existences in
 general discovers the
 particular species, but the
 eye of intelligence soars
 still higher; for, going
 beyond the bounds of what
 is general, it surveys the
simple forms themselves,
 by its own pure and subtle
 thought:

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þilk same symple forme of man þat is *perdurably* in þe
 deuyne þouzt. in whiche þis auzt[e] gretely to ben considered
 4784 þat þe heyest strengþe to comprehendē þinges
 enbraceþ *and* conteyneþ þe lower[e] strengþe [but the
 lowerē strengthe ne arysith nat in no manere to heyere
 strengthe]. for wit ne may no þinge *comprehende* oute of
 4788 matere. ne þe ymagynacioun ne lokeþ nat þe vniuerseles
 spesces. ne resoun ne takeþ nat þe symple forme. so as
 intelligence takeþ it. but þe intelligence þat lokeþ al
 abouten whan it haþ comprehendid þe forme it knoweþ
 4792 *and* demeþ alle þe þinges þat ben vndir þat forme. but
 she knoweþ hem vndir þilke manere in þe whiche it
 comprehendþ þilke same symple forme þat ne may
 neuer be knowen to non of þat oþer. þat is to seyn to
 4796 non of þo þre forseide strengþes of þe soule. for it
 knoweþ þe vniuersite of resoun *and* þe figure of þe ymaginacioun.
and þe sensible material conseiued. *and* þou
 wenest þat it be diuerse fro þe hoolnesse of science. þat
 4800 any man sholde deme a þing to ben oþerweyes þan it is
 it self *and* þe cause of þis *errour etc.* vt *supra*. by wit.
 ne it ne vseþ nat nor of resoun ne of ymaginacioun ne
 of wit wiþ oute forþe but it byholdeþ alle þinges so as I
 4804 shal seye. by a strok of þouzt formely wiþ oute *discours*
 or *collacioun* ¶ Certys resoun whan it lokeþ any þing
 vniuersel it ne vseþ nat of ymaginacioun nor of wit *and*
 algates zit [it] *comprendþ* þe þinges ymaginable *and*
 4808 sensible. for resoun is she þat **diffiniseþ* þe vniuersel
 of hir conseite ryzt þus. ¶ Man is a resonable t[w]o-footid
 beest. and how so þat þis knowynge [is] vniuersel.
 zit nys þer no wyzt þat ne woot wel. þat a man is [a thing]
 4812 ymaginable *and* sensible ¶ *and* þis same *considereþ* wel
 resoun. but þat nis nat by ymaginacioun. nor by witte.

in which this is chiefly to be
 considered, that the higher
 power of perception
 embraces the lower; but
 the inferior cannot attain to
 the energy of the superior:

for the senses cannot go
 beyond the perception of
 matter; the imagination
 cannot comprehend
 existences in general, nor
 can the reason conceive the
 simple form.

But the Intelligence looking
 down (as from above) and
 having conceived the form,
 discerns all things that are
 below it, and comprehends
 what does not fall within
 the reach of the other
 faculties of the mind.
 Without the aid of those
 faculties Intelligence
 comprehends things
formally (*i. e.* by beholding
 their simple forms) by one
 effort of mind.

Reason, without the aid of
 Imagination and Sense, in
 considering things in
 general, comprehends all
 imaginable and sensible
 things.

For instance, reason
 defines her general
 conceptions thus:—

[* fol. 37 b.]

Man is a rational two-
 footed animal, which,
 though it be a general idea,
 yet every one knows that

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but it lokip it by [a] resonable concepcioun.

¶ Also ymaginacioun

al be it so. þat it takeþ of wit þe bygynyngus
4816 to seen *and* to formen þe figures. algates al þou3 þat wit
ne ware not *present*. 3it it envirounip *and* *comprehendip*
alle þinges sensible. nat by resoun sensible of demynge.
but by resoun ymaginatif. ¶ sest þou nat þan þat alle
4820 þe þinges in knowynge vsen more of hir faculte or of hir
power. þan þei don of [the] faculte or of power of þinges
þat ben yknowen. ne þat nis no wronge. for so as euery
iugement is þe dede or þe doynge of hym þat demeþ. It
4824 byhoueþ þat euery wyzt performe þe werke *and* hys entencioun
nat of forein power ; but of hys propre power.

4653 *deuided[e]*—deuynede
booke—book

4654 *moeued[e]*—moeuede

4655 *sou3t*—I-sowht

4656 *long[e]*—longe
hap—MS. hape

4657 *yspedd*—MS. yspedde, C. Isped
firmely—MS. feruently, C. fermely

4658 *derkenesse*—dirknesse
[*of this*]*—from C.*

4662-3 [*myhten*—*men*]*—from C.*

4663 *myzte*—myhten

4667 *firste*—fyrst

4668 [*yspendyd and*]*—from C.*
þo—the
whiche—which

4669 *art*—MS. arte
þilk[e]—þilke

4671 *spedeful*—spedful

4672 *whiche*—which

4674 *wille*—wyl

4677 *þinge[s]*—thinges

4683 *whiche*—which

4685 *better*—betere

4688 *moche*—mochel

4689 *frewille*—free wyl

4691 *þat ne*—þat is ne

4692 *þat*—MS. þan
þilk self—þilke selue

4693 *wille*—wil

4699 *lest[e]*—leeste

4700 *sholde*—sholden

4703 *whiche*—which
firste—fyrst

4704 [*þat*—*bytydith*]*—from C.*

4707 *myzt[e]*—myhte
þinge—thing

4708 *nowe*—now

4709 *sustenip*—ysustenyd
stedfast—stydefast
ladd—MS. ladde, C. lad

4714 *whiche*—which

4715 [*þat*]*—from C.*
sholde—sholden

4716 *demen*—MS. denyen
[*þat*]*—from C.*

4717 *necessite*—MS. necessites

4721 *hys*—hise

4725 [*þat*]*—from C.*

4727 *veyne*—veyn

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 men attain to the knowledge of things more by their own faculties, than by the inherent property of things?

Nor is it unreasonable that it should be so—for since every judgment is the act of the person judging; every one must needs do his own work by the help of his own faculties, and not by the aid of foreign power.

alle—al
crafte—craft
 4729 *bise*—MS. *bise bise*, C. the
 4732 *wip out*—*wit-owte*
 4733 *bytide*—*bytyden*
whiche—which
 4737 *were*—*weeren*
ydon—MS. *ydone*, C. I-doon
bilke—*thilke*
 4741-2 [*bat*—*thinges*]—from C.
 4744 *endes*—*issues*
 4746 *seme*—*semyn*
discorde—*discorden*
 4749 *bat*—*yif*
 4753-5 [*and*—*self*]—from C.
 4757 *hap*—MS. *habe*
 4760 *alle*—al
 4763 *mowe*—*mowen*
 4764 *roundenes*—*Rowndnesse*
 4765 *syzt*—*sihte*
 4767 *alle*—al
 4769 *abouten*—*abowte*
 4770 *roundenesse*—*Rowndnesse*
 4774 *fro wip outen furpe*—*wit owte forth*
 4776-7 [*comprehendith*—*ymaginacioun*]—from C.
 4777 *comprehendeþ*—MS. *comprehendynge*
 4778 *an*—*omitted*
 4780 *heyzer*—*heyere*
 4783 *whiche*—*which*
auzt[e]—*owhte*
 4784 *heyest*—*heyiste*
 4785 *lower[e]*—*lowere*
 4785-7 [*but*—*strengthe*]—from C.
 4787 *wit*—*witte*
oute—*owt*
 4791 *hap*—MS. *habe*
 4793 *whiche*—*which*
 4795-6 *non*—*none*
 4796 *strengþes*—*thinges*
 4798-4801 *and þou*—*vt supra*—*omitted*
 4805 *collacioun*—MS. *callacioun*, C. *collacioun*
 4806 *wit*—*witte*
 4810 [*is*]—from C.
 4813 *witte*—*wit*
 4821 *don*—MS. *done*, C. *doon*
[the]—from C.
 4822 *yknowen*—*Iknowe*
no wronge—*nat wrong*
 4824 *werke*—*werk*
 4825 *forein*—*foreyne*

HOW OUR KNOWLEDGE OF OUTWARD THINGS IS GAINED.

QUONDAM PORTICUS ATTULIT.

ÞE porche þat is to sein a gate of þe toune of athenis
 þer as philosophres hadde hir congregacioun to dispoynen.
 4828 *and* þilke porche brouzt[e] somtyme olde men ful
 derke in hire sentences. þat is to sein philosophers þat
 hyzten stoiciens. þat wenden þat ymages [*and*] sensibilites
 þat is to sein sensible ymaginaciouns. or ellys ymaginacioun
 4832 of sensible þinges weren *imprentid* in to soules
 fro bodies wip oute forþe. ¶ As who seiþ þat þilke
 stoiciens wenden þat þe soule hadde ben naked of it
 self. as a mirour or a clene *parchemyn*. so þat alle
 4836 fygures mosten [*fyrst*] comen fro þinges fro wip oute in to
 soules. *and* ben *imprentid* in to soules. *Textus*. Ryzt
 as we ben wont some tyme by a swift poyntel to ficchen
lettres *emprentid* in þe smopenesse or in þe plainesse of
 4840 þe table of wex. or in *parchemyn* þat ne hap no figure
 [ne] note in it. *Glosa*. But now arguiþ boece azeins þat
 oppinioun *and* seiþ þus. but yif þe þriuyng soule ne

[The 4th Metur.]

Fallacious and obscure was the lore of the Stoics,

who taught that images of things obvious to the senses were imprinted on the mind by external objects, and that the soul is at first like a mirror or a clean parchment, free from figures and letters.

But if the mind is passive in receiving the impressions of outward objects, whence

4844 vnplitiþ no þing. þat is to sein ne doþ no þing by hys
prøpre moeuynge. but suffriþ *and* lieþ subgit to þe
 figures *and* to þe notes of bodyes wiþ oute forþe. *and*
 4848 3eldeþ ymages ydel *and* veyne in þe manere of a
 mirour. whennes þriueþ þan or whennes comeþ þan
 þilke knowyng in oure soule. þat discerniþ *and* byholdeþ
 alle þinges. and whennes is þilke strengþe þat
 byholdeþ þe syngulere þinges. or whennes is þe strengþe
 4852 þat dyuydeþ þinges yknowe. *and* þilke strengþe þat
 gadereþ to-gidre þe þinges deuided. *and* þe strengþe þat
 cheseþ hys entrechawnged wey for som tyme it heueþ
 vp þe heued. þat is to sein þat it heueþ vp þe ente*ncioun*
 to ryzt heye þinges. *and* som tyme it discendiþ in
 4856 to ryzt lowe þinges. *and* whan it retourniþ in to hym
 self. it repreuiþ *and* destroieþ þe false þinges by þe
 trewe þinges. ¶ Certys þis strengþe is cause more
 efficient *and* mochel more myzty to seen *and* to knowe
 4860 þinges. þan þilke cause þat suffriþ and resceyueþ þe
 notes *and* þe figures inpressed in manere of matere algates
 þe passioun þat is to seyn þe suffraunce or þe wit
 in þe quik[e] body goþ byforne excitynge *and* moeuynge
 4864 þe strengþes of þe þouzte. ryzt so as whan þat
 clerenesse smyteþ þe eyen *and* moeuiþ hem to seen. or
 ryzt so as voys or soune hurtliþ to þe eres *and* commoeuiþ
 hem to herkne. þan is þe strengþe of þe þouzt
 4868 ymoeuid *and* excitid *and* clepeþ furþe þe semblable
 moeuynge þe speces þat it halt wiþ *ime* it self. *and*
 addiþ þo speces to þe notes *and* to þe þinges wiþ out
 forþe. *and* medeleþ þe ymages of þinges wiþ out forþe
 4872 to þe forme[s] yhid wiþ *ime* hym self.

4827 *hadde*—hadden
dispoyten—desputen
 4828 *brouzt[e]*—browhte
 4830 [*and*]—from C.
 4837 *inprentid*—aprentyd
 4838 *some tyme*—somytyme
swift—swyfte
 4840 *hap*—MS. hape
 4843 *vnplitiþ*—vnpleyteth
doþ—MS. doþe
 4845 *þe*—tho
 4863 *quik[e]*—qwyke
goþ—MS. goþe
 4864 *þouzte*—thoght
 4865 *clerenesse*—cleerness
 4866 *soune*—sown
 4868 *furþe*—forth
 4870 *out*—owte
 4871 *out forþe*—owte forth
 4872 *forme[s]*—formes
yhid—I-hidde

INTELLIGENCE A DIVINE ATTRIBUTE.

QUOD SI IN CORPORIBUS SENCIENDIS.

*QUESTIO.

4876 **B**ut what [yif] þat in bodies to *ben* feelid þat is
 to sein in þe takynge of knowelechinge of bodyly
 þinges. and al be it so þat þe qualites of bodies þat *ben*
 obiect fro wiþ oute forþe moeuen *and* entalenten þe instrumentes
 of þe wittes. and al be it so þat þe passioun
 of þe body þat is to seyn þe witte [or the] suffraunce
 [goth to-forn the strengthe of the workynge corage / the
 4880 which passioun or suffraunce] clepiþ furþe þe dede of
 þe þouzt in hym self. *and* moeueþ *and* exiteþ in þis
 mene while þe formes þat resten wiþ in forþe. and yif

proceeds the knowledge by
 which the mind
 comprehends all things?

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

This cause is more
 efficacious and powerful to
 see and to know things,
 than that cause which
 receives the characters
 impressed like servile
 matter.
 Yet the sense in the living
 body excites and moves the
 mental powers; as when
 the light striking the eyes
 causes them to see, or as
 the voice rushing into the
 ear excites hearing.
 Then is the force of thought
 excited; it calls forth the
 images within itself, and
 adds to them the outward
 forms, blending external
 images with the
 counterparts concealed
 within.

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[The .5.th prose.]

[* fol. 38.]

Although there are in
 objects certain qualities
 which strike externally
 upon the senses, and put
 their instruments in
 motion; although the
 passive impression upon
 the body precedes the
 action of the mind,
 and although the former
 rouses the latter to action,
 yet if in the perception of
 bodily things, the soul is
 not by the impression of
 external things made to

4884 þat *in* sensible bodies as I haue seid oure corage nis nat
 ytauzt or enprentid by passioun to knowe þise þinges.
 but demib *and* knoweþ of hys owen strengþe þe passioun
 or suffraunce subiect to þe body. Moche more þan þoo
 4888 þinges þat ben absolut *and* quit fram alle talentz or
 affeccions of bodies. as god or hys aungels ne folwen
 nat in discernynge þinges obiect from wiþ oute forþe.
 but þei accomplissen *and* speden þe dede of hir þouzt by þis resoun.
 ¶ þan þere comen many manere knowynges
 4892 to dyuerse *and* differyng substaunces. for þe wit
 of þe body þe whiche witte is naked *and* despoyled of
 alle oþer knowynges. þilke witte comeþ to bestes þat ne
 mowen nat moeuen hem self here ne þere. as oystres
 4896 *and* muscles *and* oþer swiche shelle fysshe of þe see.
 þat cliuen *and* ben norissed to roches. but þe ymaginacioun
 comeþ to remuable bestes þat semen to han talent
 to fleen or to desiren any þinge. but resoun is al only to
 4900 þe lynage of mankynde ryzt as *int*elligence is oonly þe
 deuyne nature. of whiche it folweþ þat þilke knowyng
 is more worþe þan [th]lis[e] oþer. syn it knoweþ by hys
 pꝛopꝛe nature nat only hys subiect. as who seiþ it ne
 4904 knoweþ nat al oonly þat apperteiniþ pꝛopꝛely to hys
 knowyng. but it knoweþ þe subgitz of alle oþer knowynges.

know these things, but by
 its own power iudgeth of
 these bodily impressions,

how much more shall those
 pure spiritual beings (as
 God or angels) discern
 things by an act of their
 understanding alone,
 without the aid of
 impressions from external
 objects?
 For this reason, then, there
 are several sorts of
 knowing distributed among
 various beings.
 For sense (or sensation)
 destitute of all other
 knowledge is allotted to
 those creatures that have
 no motion, as shell-fish.
 But imagination is given to
 such brutes capable of
 motion, and having in some
 degree the power of
 desiring or refusing.
 Reason, however, is the
 attribute of man alone, as
 Intelligence is that of God.
 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.

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THE POWERS OF SENSE AND IMAGINATION.

but how shal it þan be yif þat wit *and* ymaginacioun
 stryuen azeins resonynge *and* sein þat of þilke
 4908 vniuersel þinges. þat resoun weneþ to seen þat it nis
 ryzt nauzt. for wit *and* ymaginacioun seyn þat þat. þat
 is sensible or ymaginable it ne may nat ben vniuersel.
 þan is eiþer þe iugement of resoun [soth]. ne þat
 4912 þer nis no þinge sensible. or ellys for þat resoun woot
 wel þat many þinges ben subiect to wit *and* to ymaginacioun.
 þan is þe consepcioun of resoun veyn *and* fals
 whiche þat lookeþ *and* comprehendib. þat þat is
 4916 sensible *and* synguler as uniuersele. and zif þat resoun
 wolde answeren azein to þise two þat is to sein to wit
and to ymaginacioun. *and* sein þat soþely she hir self.
 þat is to seyn þat resoun lokeþ *and* comprehendib by
 4920 resoun of vniuersalite. hoþe þat þat is sensible *and* þat
 þat is ymaginable. *and* þat þilke two þat is to seyn wit
and ymaginacioun ne mowen nat strecchen ne enhaunsen
 hem self to knowyng of vniuersalite for þat
 4924 þe knowyng of hem ne may exceden nor soumounþen
 þe bodyly figure[s] ¶ Certys of þe knowyng of þinges
 men auzten raþer zeue credence to þe more stedfast *and*
 to þe more perfit iugement. In þis manere stryuyng
 4928 þan we þat han strengþe of resonynge *and* of ymaginyng
and of wit þat is to seyn by resoun *and* by ymaginacioun
and by wit. [*and*] we sholde raþer preise þe cause
 of resoun. as who seiþ þan þe cause of wit or ymaginacioun.

But how shall it be then, if
 sense and imagination
 oppose reason, affirming
 that the general idea of
 things, which reason thinks
 it so perfectly sees, is
 nothing?
 For what falls under the
 cognisance of the senses
 and imagination cannot be
 general.

But if reason should answer
 to this—that in her idea of
 what is general she
 comprehends whatever is
 sensible and imaginable;
 but as to the senses and
 imagination, they cannot
 attain to the knowledge of
 what is general, since their
 knowledge is confined to
 material figures; and
 therefore in all real
 knowledge of things we
 must give the greatest
 credit to that faculty which
 has a more steadfast and
 perfect judgment of things.
 In a controversy of this
 kind ought not we, who
 possess faculties of reason,
 &c., to side with reason
 and espouse her cause?

REASON SHOULD SUBMIT TO INTELLIGENCE.

4932 semblable þinge is it þat þe resoun of mankynde
 ne weneþ nat þat þe deuyne intelligence byholdeþ or
 knoweþ þinges to comen. but ryzt as þe resoun of mankynde
 knoweþ hem. for þou arguist *and* seist þus.
 4936 þat yif it ne seme nat to men þat somme þinges han certeyne
and necessarie bytidynges. þei ne mowen nat ben wist
 byforn certeynely to bytiden. þan nis [ther] no pꝛescience
 of þilke þinges. *and* yif we trowen þat pꝛescience
 4940 ben in þise þinges. þan is þer no þinge þat it ne

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:—
 What things are not
 necessitated cannot be
 foreknown; therefore there
 is no pꝛescience of these
 things, for, if there were,
 everything would be fixed
 by an absolute necessity.

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bitidiþ by necessite. but certys yif we myzten han þe
 iugement of þe deuyne þouzt as we *ben parsoners of
 resoun. ryzt so as we han demed. it byhoueþ þat ymaginacioun
 4944 *and* wit ben byneþe resoun. ryzt so wolde
 we demen þat it were ryztful þing þat mans resoun
 auzt[e] to summitten it self *and* to ben byneþe þe deuyne
 þouzt. for whiche þat yif we mowen. as who seiþ.
 4948 þat yif þat we mowen I conseil[e] þat we enhanse vs in
 to þe heyzt of þilke souereyne intelligence. for þere shal
 resoun wel seen þat þat it ne may nat by-holden in it
 self. and certys þat is þis in what manere þe prescience
 4952 of god seeþ alle þinges *certeins and* difinissed al þouzt þei
 ne han no certein issues or by-tydynges. ne þis is non
 oppinioun but it is raper þe simplicité of þe souereyn
 science þat nis nat enclosed nor yshet wipizme no boundes.

4873 [*yif*]—from C.
 4878 [*or the*]—from C.
suffraunce—MS. *suffisaunce*, C. *suffraunce*
 4879-80 [*goth*—*suffraunce*]—from C.
 4883 *seid*—MS. *seide*, C. *seyd*
 4887 *quit*—quite
 4888 *hys*—hise
 4889 *discernynge*—MS. *discryuyng*, C. *discernynge*
from—fro
 4893-94 *witte*—wit
 4895 *mowen*—mowe
here ne þere—her *and* ther
 4901 *whiche*—which
 4902 [*th*]is[e] *oper*—thise oothre
 4907 *azeins*—ayein
 4908 *vniuersel*—vniuersels
 4911 [*soth*]—from C.
 4914 *falsliche*—false which
 4917 *wit*—witte
 4918 *sopely*—soothly
 4923 *knowynge*—knowy
 4926 *zeue*—yeuen
stedfast—stidefast
 4930 [*and*]—from C.
 4931 *or*—*and* of
 4938 [*ther*]—from C.
 4939 *trowen*—trowe
 4942 *parsoners*—parsoneres
 4945 *mans*—mannes
 4946 *auzt[e]*—owte
 4947 *whiche*—which
 4948 *þat yif*—yif þat
 4949 *heyzt*—heihthe
þere—ther
 4952 *þouzt*—MS. *þouzt*
 4955 *no*—none

QUAM UARIIS FIGURIS.

4956 **Þ**E bestes passen by þe erþes by ful dyuerse figures
 for *somme* of hem han hir bodies strauzt *and*
 crepen in þe dust *and* drawn after hem a *trais* or a
 forghe contynued. þat is to sein as addres or snakes.
 4960 *and oper* bestes by [the] wandryng lyztnesse of hir
 wenges beten þe wyndes *and ouer-swymmen* þe spaces
 of þe longe eyer by moist flee[y]nge. *and oper* bestes
 gladen hem to diggen her traas or her stappes in þe
 4964 erþe wip hir goynge or wip her feet. or to gone eyþe[r]
 by þe grene felde or [elles] to walken vnder þe wodes.
and al be it so þat þou seest þat þei alle discorden by
 dyuerse formes. algate hire [faces] enclini[n]g heuieþ hire
 4968 dulle wittes. Onlyche þe lynage of man heueþ heyest hys

If it were possible to enjoy the intelligence of the Deity, we should then deem it right that sense and imagination should yield to reason, and also judge it proper that human reason should submit to the Divine Intelligence.

[* fol. 38 b.]

Let us, therefore, strive to elevate ourselves to the height of the supreme intelligence—there shall reason see what she cannot discover in herself; and that is in what manner the prescience of God sees and defines all things; although they have no certain event; and she will see that this is no mere conjecture, but rather simple, supreme, and unlimited knowledge.

[The 5th Metur.]

Various are the shapes of created beings. Some creep along the ground and trace the dust in furrows as they go;

others with nimble wings float through the air;

some with their feet impress the ground, or tread lightly o'er the meads, or seek the shady grove.

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

4972 heyze heued *and* stondeþ lyzt wiþ hys vpryzt body *and* byholdeþ þe erþe vndir hym. [and] but-3if þou erþely man wexest yuel oute of þi witte. þis figure amonesteþ þe þat axest þe heuene wiþ þi ryzt[e] visage. *and* hast areised þi forhede to beren vp on heye þi corage so þat þi þouzt ne be nat yheuied ne put lowe vndir foot. sen þat þi body is so heye areised.

sense.
Man alone doth raise aloft his noble head; light and erect he spurns the earth. Thou art admonished by this figure then, unless by sense deceived, that whilst taught by thy lofty mien to look above, thou shouldst elevate thy mind lest it sink below its proper level.

- 4957 *somme*—som
4959 *forghē contynued*—forwh Ikonntynued
adres—nadrīs
4960 [*the*]—from C.
4963 *hem*—hem self
stappes—steppis
4964 *or to gone*—*and* to gon
eyþe[r]—eyther
4965 [*elles*]—from C.
4967 [*faces*]—from C.
algate—algates
enclin[ing]—enclynynd
4968 *Onlyche*—Oonly
heyest—heyeste
4970 *erþe*—erthes
4971 *oute*—owt
witte—wit
4972 *ryzt[e]*—ryhte
hast—MS. haþe, C. hast
4973 *forhede*—foreheuyd
on heye—a heygh
4974 *foot sen*—foote syn

DEFINITION OF ETERNITY.

PROSA VLTIMA.

[The 6^{te} prose *and* the laste.]

QUONIAM IGITUR UTI PAULO ANTE.

4976 **Þ** Er-fore þan as I haue shewed a litel her byforne þat al þinge þat is ywist nis nat knowen by hys nature *propre*. but by þe nature of *hem* þat *comprehenden* it.
¶ Lat vs loke now in as moche as it is leueful to vs. as
4980 who seiþ lat vs loken now as we mowen whiche þat þe estat is of þe deuyne substaunce so þat we mowen [ek] knowen what his science is. þe comune iugement of alle creatures resonables þan is þis þat god is eterne. lat vs
4984 considere þan what is *eternite*. For certys þat shal shewen vs to-gidre þe deuyne nature *and* þe deuyne science ¶ *Eternite* þan is *perfit* possessioun *and* al togidre of lijf interminable *and* þat sheweþ more clerely
4988 by þe *comparisoun* or *collacioun* of *temporel* þinges. for al þing þat lyueþ in tyme it is *present* *and* *procediþ* fro preterit³ in to *futures*. þat is to sein. fro tyme passed in to tyme comynge. ne þer nis no þing establised in
4992 tyme þat may enbracen to-gidre al þe space of hys lijf.

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.

THE WORLD IS NOT ETERNAL.

for certys 3it ne haþ it nat taken þe tyme of þe morwe. *and* it haþ lost þat of 3ister-day. *and* certys in þe lijf of þis day 3e ne lyuen no more but ryzt as in þis moeueable
4996 *and* *transitorie* moment. þan þilke þinge þat suffriþ *temporel* *condicioun*. a[l]þoughe þat [it] bygan neuer to be. ne þoughe it *neuere* cese forto be. as aristotle demde of þe worlde. *and* al þouzt þat þe lif of it be
5000 stretchid wiþ infinite of tyme. 3it al*gates nis it no swiche þing þat men myzten trowen by ryzt þat it is eterne. for al þouzt þat it *comprehende* *and* embrace þe

Having lost *yesterday* it does not as yet enjoy *to-morrow*; and as for *to-day* it consists only in the present transitory moment. 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

5004 space of life infinite. 3it algates ne [em]braceþ it nat þe
space of þe lif alto-gidre. for it ne haþ nat þe futures
þat ne ben nat 3it. ne it ne haþ no lenger þe preterit3
þat ben ydon or ypassed. but þilke þing þan þat haþ
and comprehendþ to-gidre alle þe plente of þe lif *interminable*.
5008 to whom þere ne failiþ nat of þe future.
and to whom þer nis nat of þe preterit escapid nor
ypassed. þilk[e] same is ywitnessed or yproued by ry3t
to ben eterne. and it byhoueþ by necessite þat þilke
5012 þinge be alwey present to hym self *and compotent*. as
who seiþ alwey present to hym self *and* so my3ty þat al
by ry3t at hys plesaunce. *and* þat he haue al present
þe infinit of þe moeuable tyme. wherfore som men
5016 trowen wrongefully þat whan þei heren þat it semid[e]
to plato þat þis worlde ne had[de] neuer bygynnyng
of tyme. ne þat it neuere shal haue faylyng. þei wenen
in þis manere þat þis worlde ben maked coeterne wiþ
5020 his makere. as who seiþ. þei wenen þat þis worlde *and*
god ben maked to-gidre eterne. and it is a wrongful
wenyng. for oþer þing is it to ben yladd by lif interminable
as plato graunted[e] to þe worlde. *and* oþer
5024 þing is it to embracen to-gidre alle þe presence to þe lif
interminable. þe whiche þing it is clere *and* manifest
þat it is propre to þe deuine þou3t. ne it ne sholde nat
5028 by quantite of tyme. but raþer by þe proprete of hys
symple nature. for þis ilke infinit[e] moeuyng of temporel
þinges folwiþ þis presentarie estat of þe lijf *inmoeueable*.

GOD IS ETERNAL.

5032 *and* so as it ne may nat contrefeten it ne feynen
it ne ben euene lyke to it. for þe inmoeueablete. þat is
to seyn þat is in þe eternite of god. ¶ it failiþ *and*
falleþ in to moeuyng fro þe simplicite of [the] presence
of god. *and* disencresiþ to þe infinite quantite of
5036 future *and* of preterit. *and* so as it ne may nat han togidre
al þe plente of þe lif. algates 3itte for as moche as
it ne cesiþ neuere forto ben in som manere it semeþ
somde[l] to vs þat it folwiþ *and* resembliþ þilke þing
5040 þat it ne may nat attayne to. ne fulfillle. *and* byndeþ it
self to som manere presence of þis litel *and* swifte
moment. þe whiche presence of þis lytele *and* swifte
moment. for þat it bereþ a manere ymage or lykenesse
5044 of þe ay dwellyng presence of god. it graunteþ to
swiche manere þinges as it bitidiþ to þat it semeþ hem
þat þise þinges han ben *and* ben *and* for [þat] þe presence
of swiche litel moment ne may nat dwelle þer-for
5048 [it] rauyssid[e] *and* took þe infinit[e] wey of tyme. þat
is to seyn by successioun. *and* by þis manere it is ydon.
for þat it sholde continue þe lif in goynge of þe whiche
lif it ne my3t[e] nat embrace þe plente in dwellyng.
5052 *and* for þi yif we willen putte worþi name[s] to þinges
and folwen plato. lat vs seyn þan sobely þat god is
eterne. *and* þat þe worlde is perpetuel. þan syn þat
euery iugement knoweþ *and* comprehendþ by hys owen
5056 nature þinges þat ben subiect vnto hym. þere is sobely
al-wey to god an eterne *and* presentarie estat. *and* þe
science of hym þat ouer-passeþ alle temporel moe[ue]ment
dwelliþ in þe symplite of hys presence *and* embraceþ
5060 *and* considereþ alle þe infinit spaces of tymes

comprehend at once the whole extent of its infinite duration, having no knowledge of things future which are not yet arrived.
[* fol. 39.]

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 time, but rather by the simple and undivided properties of his nature. The infinite progression of temporal things imitates the ever-present condition of an immovable life:

and since it cannot copy nor equal it from an immovable and simply present state, it passes into motion and into an infinite measure of past and future time.

But since it cannot possess at once the whole extent of its duration, yet, as it never ceases wholly to be, it faintly emulates *that* whose perfection it can neither attain nor express, by attaching itself to 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 of past and future times, and embraces in his clear insight all things, as if they

preterit3 and futures and lokeþ in þis symple knowynge alle þinges of *preterit* ryzt as þei weren ydoon *presently* ryzt now ¶ yif þou wolt þan þenke *and* *avisen* þe
5064 *prescience* by whiche it knoweþ al[le] þinges *þou ne shalt nat demen it as *prescience* of þinges to comen.

DEFINITION OF PRESCIENCE.

but þou shalt demen [it] more ryztfully þat it is science of presence or of instaunce þat neuer ne fayleþ. for
5068 whiche it nis nat ycleped *prouidence* but it sholde raper be cleped *purueaunce* þat is establissed ful fer fro ryzt lowe þinges. *and* byholdeþ from a-fer alle þinges ryzt as it were fro þe heye heyzte of þinges. whi axest þou þan
5072 or why disputest þou þan þat þilke þinges ben don by necessite whiche þat ben yseyen *and* yknownen by þe deuyne syzt. syn þat for soþe men ne maken nat þilke þinges necessarie. whiche þat þe[i] seen be ydoon in
5076 hire syzt. for addiþ þi byholdynge any necessite to þilke þinges þat þou byholdest *present*. ¶ Nay *quod* I. *p.* Certys þan yif men myzte maken any digne comparisoun or collacioun of þe *presence* diuine. *and* of þe *presence*
5080 of mankynde. ryzt so as 3e seen *somme* þinges in þis *temporel* *presente*. ryzt so seeþ god alle þinges by hys eterne *present*. ¶ wherfore þis dyuyne *prescience* ne chaungeþ nat þe nature ne þe *proprete* of þinges but
5084 byholdeþ swyche þinges *present* to hym ward. as þei shollen bytiden to 3ow ward in tyme to come. ne it ne confoundeþ nat þe Iugement3 of þinges but by of syzt of hys þouzt he knoweþ þe þinges to comen as wel
5088 necessarie as nat necessarie. ryzt so as whan 3e seen togidre a man walke on þe erþe *and* þe sonne arysen in [the] heuene. al be it so þat 3e seen *and* byholden þat oon *and* þat oþer to-gidre. 3it napeles 3e demen *and*
5092 *discerne* þat þat oon is uoluntarie *and* þat oþer is necessarie.

THE NATURE OF DIVINE PRESCIENCE.

¶ Ryzt so þan [the] deuyne lokyng byholdynge alle þinges vnder hym ne troubleþ nat þe qualite of þinges þat ben certeynely *present* to hym ward. but as
5096 to þe *condicioun* of tyme for soþe þei ben *future*. for whiche it folwiþ þat þis nis non oppinioun. but raper a stedfast knowyng ystrenged by soþenes. þat whan þat god knoweþ any þinge to be he ne vnwoot nat þat
5100 þilke þinge wanteþ necessite to be. þis is to seyn þat whan þat god knoweþ any þinge to bitide. he woot wel þat it ne haþ no necessite to bitide. *and* yif þou seist here þat þilke þinge þat god seeþ to bytide it ne may
5104 nat vnbytide. as who seiþ it mot bitide. ¶ *and* þilke þinge þat þat ne may nat vnbytide it mot bitide by necessite. *and* þat þou streine me to þis name of necessite. certys I wol wel confessen *and* byknowe a þinge of
5108 ful sadde troupe. but vnneþ shal þere any wyzt [mowe] seen it or comen þer-to. but yif þat he be byholder of þe deuyne þouzte. ¶ for I wol answer þe þus. þat þilke þinge þat is *future* whan it is referred to þe deuyne
5112 knowyng þan is it necessarie. but certys whan it is vnderstonden in hys owen kynde *men* sen it [is] vtterly fre *and* absolut from alle necessite. for certys þer ben two maneres of necessites. þat oon necessite is symple as
5116 þus. þat it byhoueþ by necessite þat alle men be mortal or dedely. an oþer necessite is condicionel as þus. yif þou wost þat a man walkiþ. it byhoueþ by necessite þat

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).

[* fol. 39 b.]

Therefore *foreknowledge* is not so applicable a term as *providence*—for God looks down upon all things from the summit of the universe.

Do you think that God imposes a necessity on things by beholding them? It is not so in human affairs.

Does your view of an action lay any necessity upon it? *B.* No.

P. By parity of reason it is clear that whilst you see only some things in a limited instant, God sees all things in his ever-present time.

His Divine prescience therefore does not change the nature of things—but only beholds those things as present to him which shall in time be produced. Nor does he judge confusedly of them, but knows at one view what will necessarily and what will not necessarily happen.

The eye of God, seeing all things, doth not alter the properties of things, for everything is present to him, though its temporal event is future.

When God knows that anything is to be, he knows at the same time that it is not under the necessity of being—but this is not conjecture, but certain knowledge founded upon truth.

If you insist that *what God foresees shall and must happen; and that which cannot do otherwise than happen, must needs happen*, and so bind me to admit a necessity, I must confess that things are under such a restraint; but it is a truth that we scarce can comprehend, unless we be acquainted with the Divine counsels.

For I will answer you thus. That the thing which is to happen in relation to the Divine knowledge is necessary; but, considered in its own nature, seems free and absolute.

There are two kinds of necessity—one simple; as men must necessarily die—the other is conditional, as if you know a man walks he

5120 he walke. þilke þinge þan þat any wyzt haþ yknowe to
be. it ne may ben non oþer weyes þan he knoweþ it to be.

PRESCIENCE AND NECESSITY.

¶ but þis condicioun ne draweþ nat wiþ hir þilke
necessite symple. For certys þis necessite condicional.
þe *propre* nature of it ne makeþ it nauzt. but þe adiecc*oun*
5124 of þe condicioun makip it. for no necessite ne constreynep
a man to [gon / þat] gooþ by his *propre* wille. al be it
so þat whan he gooþ þat it is necessarie þat he gooþ.

¶ Ryzt on þis same manere þan. yif þat þe *purueaunce*
5128 of god seeþ any þing present. þan mot þilke *þinge be
by necessite. al þou3 þat it ne haue no necessite of hys
owen nature. but certys þe *utures* þat bytyden by freedom
of arbitre god seeþ hem alle to-gidre present3. þise
5132 þinges þan [yif] þei ben referred to þe deuyne syzt.
þan ben þei maked necessarie to þe condicioun of þe
deuyne knowynge. but certys yif þilke þinges ben considred
by hem self þei ben absolut of necessite. *and* ne
5136 forleten nat ne cesen nat of þe liberte of hire owen
nature. þan certys wiþ outen doute alle þe þingus
shollen be doon whiche þat god woot by-forn þat þei
ben to comen. but *somme* of hem comen *and* bitiden of
5140 [free] arbitre or of fre wille. þat al be it so þat þei bytiden.

PROVIDENCE AND HUMAN INTENTIONS.

3it algates ne lese þei nat hire *propre* nature ne
beynge. by þe whiche first or þat þei were doon þei
hadden power nat to han bitidd. *Boece*. what is þis
5144 to seyn þan *quod* I. þat þinges ne ben nat necessarie by
hire *propre* nature. so as þei comen in alle maneres in
þe lykenesse of necessite by þe condicioun of þe deuyne
science. *Philosophie*. þis is þe difference *quod* she. þat
5148 þo þinges þat I *purposed*[e] þe a litel here byforn. þat
is to seyn þe sonne arsyngne *and* þe man walkynge þat
þerwhiles þat þilke þinges ben ydon. þei ne myzten nat
ben vndon. naþeles þat oon of hem or it was ydon it
5152 byhoued[e] by necessite þat it was ydon. but nat þat
oþer. ryzt so it is here þat þe þinges þat god haþ present.
wiþ outen doute þei shulle ben. but *somme* of hem descendip
of þe nature of þinges as þe sonne arsyngne.
5156 *and* *somme* descendip of þe power of þe doers as þe man
walkynge. ¶ þan seide I. no wronge þat yif þat þise
þinges ben referred to þe deuyne knowynge þan ben þei
necessarie. *and* yif þei ben considered by hem selfe þan
5160 ben þei absolut from þe bonde of necessite. ryzt so [as]
alle þinges þat appiereþ or sheweþ to þe wittes yif þou
referre it to resoun it is vniuersel. *and* yif þou referre
it or look[e] it to it self. þan is it *synguler*. but now
5164 yif þou seist þus þat yif it be in my power to chaunge
my *purpose*. þan shal I voide þe *purueaunce* of god.
whan þat *perauenture* I shal han chaunged þo þinges
þat he knoweþ byforn. þan shal I answere þe þus

GOD'S KNOWLEDGE FIXED AND UNCHANGED.

5168 ¶ Certys þou maist wel chaungen þi *purpos* but for as
mochel as þe present soþenesse of þe deuyne *purueaunce*
byholdeþ þat þou mayst chaungen þi *purpose*. *and*
wheþir þou wolt chaunge it or no. *and* whider-ward

must necessarily walk—for that which is known cannot be otherwise than what it is apprehended to be.

But this condition does not infer the absolute necessity, for the nature of the thing itself does not here constitute the necessity, but the necessity arises from the conjunction of the condition.

No necessity compels a man to walk who does so willingly, but it must be necessary that he walk when he does step forward. So everything that is present to the eye of Providence must assuredly be, although there is nothing in its own nature to constitute that necessity.

[* fol. 40.]

Since God beholds all future events proceeding from free-will as actually present—these events in relation to Divine sight are necessary—yet in relation to themselves they are absolutely free.

All things which God foresees shall surely come to pass; but some of these things proceed from free-will, which although they happen, yet do not thereby change their nature,

as before they happened they had it in their power not to happen.

But it is a thing of no moment then, whether things are necessary in their own nature or not, since by the condition of the Divine knowledge they fell out as if they were necessitated.

P. The difference is explained in the instances lately given you, of the man walking, &c.

The event of the former was necessary before it befell, whereas that of the latter was altogether free.

B. Then I did not go from the truth when I said that some things referred to the Divine knowledge are necessary, while considered in themselves they are not under the bond of necessity.

In the same way everything that is an object of sense is *general* when considered in relation to reason—but particular when considered by itself.

But you may say—If I am able to change my purpose I can deceive providence by changing that which she hath foreseen I would do.

P. You may perhaps alter your purpose—but as providence takes note of your intentions, you cannot deceive her; for you cannot escape the divine prescience though you have

5172 þat þou tourne it. þou maist nat eschewen þe deuyne
 prescience ryzt as þou ne mayst nat fleen þe syzt of þe
 present eye. al þou3 þat þou tourne þi self by þi fre
 wille in to dyuerse accioun. ¶ But þou mayst seyn
 5176 a3eyne how shal it þan be. shal nat þe dyuyne science
 ben chaunged by my disposicioun whan þat I wol o
 þing now *and* now an oþer. *and* þilke prescience ne
 semeþ it nat to enterchaunge stoundes of knowynges.
 5180 as who seiþ. ne shal it nat seme to vs þat þe deuyne
 prescience enterchaungeþ hys dyuers stoundes of knowynge.
 so þat it knowe *somme* tyme o þing *and* *somme* tyme
 þe contrarie. ¶ No for soþe. [*quod* I] for þe deuyne syzt
 5184 renneþ to-forne *and* seeþ alle futures *and* clepeþ hem azein
and retourniþ hem to þe presence of hys propre knowynge.
 ne he ne entrechaungeþ nat [so] as þou wenest þe
 stoundes of forknowyng [as] now þis now þat. but he
 5188 ay dwellynge comiþ byforn *and* embraceþ at o strook
 alle þi mutaciouns. *and* þis presence to comprehend
and to sen alle þinges. god ne haþ nat taken it of þe
 bitydyng of þinges forto come. but of hys propre symplicite.

the power, through a free-will, to vary and diversify your actions.

But you may say—Shall the divine knowledge be changed according to the mutability of my disposition, and the apprehensions of the Deity fluctuated with my changing purposes?

No, indeed! The view of the Deity foreruns every future event, and brings it back into the presence of his own knowledge, which does not vary, as you imagine, to conform to your caprices, but remaining fixed, at once foresees and comprehends all your changes.

This faculty of comprehending and seeing all things as present, God does not receive from the issue of futurities, but from the simplicity of his own nature.

178

AN ANSWER TO FORMER OBJECTIONS.

5192 ¶ and her by is assoiled þilke þing þat þou
 puttest a litel her byforne. þat is to seyne þat it is vnworþi
 þinge to seyne þat oure futures 3euen cause of þe
 science of god ¶ For *certys* *þis strengþe of þe deuyne
 5196 science whiche þat embraceþ alle þinge by his presentarie
 knowynge establisseeþ manere to alle þingus *and* it
 ne awiþ nat to lattere þinges. *and* syn þat þise þinges
 ben þus. þat is to seyne syn þat necessite nis nat in
 5200 þinges by þe deuyne prescience. þan is þer fredom of
 arbitre. þat dwelleþ hool *and* vnwemmed to mortal men.
 ne þe lawes ne *purpose* nat wikkedly meedes *and* peynes
 to þe willynges of men þat ben vnbounde *and* quit of
 alle necessite.

Here, then, is an answer to your former objection—that it is folly to think that our future actions and events are the causes of the prescience of God. For the Divine mind, embracing and comprehending all things by a present knowledge, plans and directs all things and is not dependent upon futurity.

[* fol. 41 b.]

Since no necessity is imposed upon things by the Divine prescience, there remains to men an inviolable freedom of will. And those laws are just which assign rewards and punishments to men possessing free-will. Moreover, God, who sits on high, foreknows all things, and the eternal presence of his knowledge concurs with the future quality of our actions, dispensing rewards to good and punishments to evil men. Nor are our hopes and prayers reposed in, and addressed to God in vain, which when they are sincere cannot be inefficacious nor unsuccessful.

Resist and turn from vice—honour and love virtue, exalt your mind to God (the truest hope), offer up your prayers with humility.

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

179

5204 ¶ And god byholder *and* forwiter of
 alle þinges dwelliþ aboue *and* þe present eternite of hys
 syzt renneþ alwey wiþ þe dyuerse qualite of oure dedes
 dispensyng *and* ordeynynge medes to good[e] men. *and*
 5208 tourment3 to wicked men. ne in ydel ne *in* veyn ne ben
 þer nat put in god hope *and* prayeres. þat ne mowen
 nat ben vnspedful ne wiþ oute effect whan þei ben ryztful

¶ wiþstond þan *and* eschewe þou vices. worshippe
 5212 *and* loue þou vertus. areise þi corage to ryztful hoopes.
 3elde þou humble preiers an hey3e. grete necessite of
 prowess *and* vertue is encharged *and* comaunded to
 3ow yif 3e nil nat dissimulen. ¶ Syn þat 3e worchen
 5216 *and* doon. þat is to seyne 3oure dedes *and* 3oure workes
 by-fore þe eyen of þe Iuge þat seeþ *and* demeþ alle
 þinges. [To whom be goye *and* worshiþe bi Infynyt
 tymes / AMEN.]

4979 *moche*—mochel
 4980 *loken*—loke
 whiche—which
 4981 [*ek*]—from C.
 4987 *clerely*—cleerly
 4989 *al*—alle
 4993-4 *hap*—MS. haþe
 4993 *þe* (2)—to
 4994 *þat*—the tyme
 4997 *a[ʃ]þoughe*—al-thogh
 [*it*]—from C.
 4999 *worlde*—world
 5001 *swiche*—swych
 5002 *eterne*—from C., MS. eternite
 5003 *life*—lyf
 5004-5-6 *hap*—MS. haþe
 5006 *ydon*—MS. ydone, C. I-doon
 5007 *alle*—al
 5008-9 *nat*—nawht
 5010 *þilk[e]*—thilke
 or—and
 5014 *by*—be
 5016 *semi[ʃ]e*—semede
 5017 *worlde*—world
 had[de]—hadde
 5018 *haue*—han
 5019-20 *worlde*—world
 5022 *yladd*—MS. yladde, C. I-lad
 5023 *worlde*—world
 5024 *embracen*—embrace
 alle—al
 presence to—present of
 5025 *clere*—cleer
 5032 *lyke*—lyk
 5034 [*the*]—from C.
 5039 *somde[ʃ]*—somdel
 5040 *fulfille*—fullfyllen
 5041 *lite*—from C., MS. lykly
 5042 *whiche*—which
 lytele—from C., MS. lykly
 5046 *ben* (1)—yben
 [*þat*]—from C.
 5047 *swiche*—swych
 5048 [*it*]—from C.
 5051 *myz[ʃ]e*—myhte
 5052 *willen putte*—wollen putten
 name[s]—names
 5053 *sobely*—sothly
 5054 *worlde*—world
 5055 *owen*—owne
 5056 *sobely*—sothly
 5057 *al-vey*—al-weys
 5058 *alle*—al
 moe[ue]ment—moeuement
 5063 *þenke*—thinken
 avisen—auyse
 5064 *whiche*—which
 a[ʃ]le—alle
 5066 *shalt*—shal
 [*it*]—from C.
 5068 *whiche*—which
 5074-76 *syzt*—syhte
 5075 *whiche*—which
 þe[i]—they
 5085 *come*—comyn
 5086 *of syzt*—O syhte
 5087 *he knoweþ*—MS. repeats
 5090 [*the*]—from C.
 5092 *discerne*—discernen
 5093 [*the*]—from C.
 5097 *whiche*—which
 5098 *stedfast*—stidefast
 sopenes—sothnesse
 5102 *hap*—MS. haþe
 5104 *bitide*—bide

5108 *sadde*—sad
vnnep—vnnethe
 [mowe]—from C.
 5109 *comen*—come
 5110 *bouzte*—thoght
answere—answeren
 5113 *sen*—MS. sene, C. sen
 [is]—from C.
 5117 *dedely*—dedly
 5119 *hap*—MS. hape
 5121 *condicioun*—from C., MS. *necessite*
 5123 *nauzt*—nat
 5125 [gon *bat*]—from C.
wille—wil
 5128 *mot*—MS. mote, C. mot
 5131 *presentz*—present
 5132 [yif]—from C.
syzt—syhte
 5137 *wip ouden*—with-owte
 5138 *whiche*—which
 5139 *somme*—som
 5140 [free]—from C.
 5141 *ne* (2)—C. in
 5142 *whiche*—which
were doon—weeryn Idoon
 5143 *bitidd*—MS. bitidde, C. bityd
 5148 *purposed[e]*—purposede
 5150 *ydon*—MS. ydone, C. I-doon
myzten—myhte
 5151 *vndon*—MS. vndone, C. vndoon
 5151-2 *ydon*—MS. ydone, C. I-doon
 5152 *byhoued[e]*—houyd
 5153 *hap*—MS. hape
 5154 *wip ouden*—with-owte
shulle—shollen
 5156 *doers*—doeres
 5157 *wronge*—wrong
 5159 *selfe*—self
 5160 *from*—fro
bonde—bond
 [as]—from C.
 5163 *look[e]*—loke
 5166 *bo*—the
 5169 *sopenesse*—sothnesse
 5170 *chaungen*—chaunge
 5173 *syzt*—syhte
 5175 *wille*—wyl
 5177 *wol*—wole
 5179 *enterchaunge*—MS. enterchaungyng, C. entrechaunge
 5181 *hys*—hise
 5182 *somme* (1)—sum
somme (2)—som
 5183 *syzt*—syhte
 5184 *to-forne*—to-forn
 5186 [so]—from C.
 5187 [as]—from C.
 5188 *comip*—comth
 5190 *hap*—MS. hape
 5193 *seyne*—seyn
 5196 *whiche*—which
 5198 *awip*—oweth
 5199 *bat is to*—*prescience*—omitted
 5203 *vnbounde*—vnbownden
quit—quite
 5206 *syzt*—sihte
 5207 *good[e]*—goode
 5211 *wipstond*—MS. wipstonde, C. withstond
 5213 *an heyze*—a heygh
grete—Gret
 5215 *worchen*—workyn
 5216 *and* (2)—or
 5217 *by-fore*—by-forn
 5218 [To whom—Amen]—from C.; MS. reads *et cetera* after ‘pinges.’ C. ends with the following rubric:
 Explicit expliceat ludere scriptor eat
 Finito libro sit laus *et gloria Christo*

APPENDIX.

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

Chawcer vp-on this fyfte metur of the second book

- A** Blysfyl lyf a paysyble *and* a swete
 Ledden the poeples in the former age
 They helde hem paied of the fructes þat þey ete
 4 Whiche þat the felde yaue hem by vsage
 They ne weere nat forpampred *wiþ* owtrage
 Onknowyn was þ^e quyerne *and* ek the melle
 8 They eten mast hawes *and* swych pownage
 And dronken water of the colde welle

 ¶ Yit nas the grownd nat wounded *wiþ* þ^e plowh
 But corn vp-sprong vnsowe of mannes hond
 Þe which they gnodded *and* eete nat half .I.-nowh
 12 No man yit knewe the forwes of his lond
 No man the fyr owt of the flynt yit fonde
 Vn-koruen and vn-grobbed lay the vyne
 No man yit in the mortar spices grond
 16 To clarre ne to sawse of galentyne

 ¶ No Madyr welde or wod no litestere
 Ne knewh / the fles was of is former hewe
 No fless ne wyste offence of egge or spere
 20 No coyn ne knewh man which is fals or trewe
 No ship yit karf the wawes grene *and* blewe
 No Marchauzt yit ne fette owt-landissh ware
 No batails trompes for the werres folk ne knewe
 24 Ne towres heye *and* walles rownde or square

 ¶ What sholde it han avayled to werreye
 Ther lay no *profyt* ther was no rychesse
 But corsed was the tyme .I. dar^l wel seye [fol. 53.]
 28 Þat men fyrst dede hir swety bysynesse
 To grobbe vp metal lurkyng in dirkenesse
And in þe Ryuerys fyrst gemmys sowhte
 32 Allas than sprong⁺ vp al the cursydnesse
 Of coueytse þat fyrst owr sorwe browhte

 ¶ Thyse tyrauntz put hem gladly nat in pres
 No places wyldnesse ne no bussches for to wynne
 Ther pouerte is as seith diogenes
 36 Ther as vitayle ek is so skars *and* thinne
 Þat nat but mast or apples is ther Inne
 But þer as bagges ben *and* fat vitaile
 Ther wol they gon *and* spare for no synne
 40 *Wiþ* 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⁺ *wiþ*-owte walles
 44 On gras or leues in *parfy*t Ioye reste *and* quiete
 No down of fetheres ne no bleched shete
 Was kyd to hem but in surte they slepte
 Hir hertes weere al on *wiþ*-owte galles
 48 Euerych of hem his feith to oother kepte

 ¶ Vnforged was the hawberke *and* the plate
 Þ^e lambyssh poeple voyded of alle vyse
 Hadden no fantesye to debate
 52 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

56

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

39, 40 MS. transposes the lines

44 *On*—MS. Or

56 A line omitted, but no gap left for one.

BALADES DE VILAGE SANZ PEINTURE.

CAUSER / BALADES DE VILAGE SANZ PEINTURE

¶ This wrecched worlde-is *transmutacioun*
As wele / or wo / now poeere *and* now honour
With-owten ordyr or wis descresyoun
4 Gouerned is by fortunes errour
But natheles the lakke of hyr fauowr⁾
Ne may nat don me syngen thowh I. deye
Iay tout perdu moun temps *et* moun labour [fol. 53 b.]
8 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
12 I-tawht me for to knowe in an howr
But trewely no fors of thi reddowr⁾
To hym þat ouer hym self hath the maystrye
My suffysaunce shal be my socour⁾
16 For fynaly fortune I. thee deffye

¶ O socrates þou stidfast chaumpyoun
She neuer myht[e] be thi tormentowr
Thow neuer dreddest hyr oppressyoun
20 Ne in hyr chere fownde thow no sauour⁾
Thow knewe wel the deseyte of hyr colour⁾
And þat hir most[e] worshippe is to lye
I knew hir ek a fals dissimulour⁾
24 For fynaly fortune .I. the deffye

LE RESPOUNCE DE FORTUNE A PLEINTIF.

183

¶ No man ys wrechchyd but hym self yt wene
And he þat hath hym self hat suffisaunce
Whi seysthow thazme y am [to] the so kene
28 Þat hast thy self owt of my gouernaunce
Sey thus graunt mercy of thyn haboundaunce
That thow hast lent or this why wolt þou stryue
What woost thow yit how y the wol auaunce
32 And ek thow hast thy beste frende a-lyue

¶ I haue the tawht deuisyoun by-twene
Freund of effect⁺ *and* frende of cowntenaunce
The nedeth nat the galle of no hyene
36 Þat cureth eyen derkyd for penaunce
Now se[st] thow cleer þat weere in ignoraunce
Yit halt thin ancre *and* yit thow mayst aryue
Ther bownte berth the keye of my substaunce
40 And ek þou hast thy beste frende alyue

¶ How manye haue .I. refused to sustigne

Syn .I. the fostred haue in thy plesau^{nce}
Wolthow thanne make a statute on þy quyene
44 Þat .I. shal ben ay at thy ordynau^{nce}
Thow born art in my regne of varyau^{nce}
Abowte the wheel *wit*h oother most thow dryue
My loore is bet than wikke is thi greuau^{nce}
48 *And* ek þou hast thy beste frende a-lyue

37 *se[st]*—partly erased and *ist* written on it in a later hand.

41 *igne* of *sustigne* is in a later hand.

LE RESPOUNCE DU PLEINTIF COUNTRÉ FORTUNE.

¶ Thy loore y dempne / it is adu^{ersy}te [fol. 54.]
My frend maysthow nat reuen blynde
goddesse
Þat .I. thy frendes knowe .I. thanke to the
52 Tak hem agayn / lat hem go lye on presse
The negardye in kepyng^e hyr rychesse
Prenostik is thow wolt hir^l tow^rl^l asayle
Wikke appetyt comth ay before sykenesse
56 In general this rewle may nat fayle

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LE RESPOUNCE DE FORTUNE COUNTRÉ LE PLEINTIF

¶ Thow pynchest at my mutabylyte
For .I. the lente a drope of my rychesse
And now me lykyth to *wit*h-drawe me
60 Whi sholdysthow my realte apresse
The see may ebbe *and* flowen moore or lesse
The welkne hath myht to shyne reyne or hayle
Ryht so mot .I. kythen my brutelnesse
64 In general this rewle may nat fayle

LE PLEINTIF

¶ Lo excussyoun of the maieste
Þat al purueyeth of his ryhtwysnesse
That same thinge fortune clepyn ye
68 Ye blynde beestys ful of lewednesse
The heuene hath *pro*prete of sykyrnesse
This world hath eu^{er} resteles trauayle
Thy laste day is ende of myn inter[e]sse
72 In general this rewele may nat fayle

LE NUOY DE FORTUNE

¶ Prynse .I. prey yow of yow^{re} gentillesse
Lat nat this man on me thus crye *and* pleyne
And .I. shal quyte yow yow^{re} bysynesse
76 At my requeste as thre of yow or tweyne
Þat but yow lest releue hym of hys peyne
Preyeth hys best frend of his noblesse
That to som betere estat he may attayne

The following section contains the text alone of Chaucer's translation of *De Consolatione Philosophiae*, without the editor's annotations. It is followed by the [Glossarial Index](#).

[4]

LIBER PRIMUS.

INCIPIT LIBER BOICII DE CONSOLACIONE PHILOSOPHIE.

Carmina qui quondam studio florente peregi.

[The fyrste Metur.]

Allas I wepyng am constreined to bygynne vers of sorouful matere. ¶ Þat whilom in florysching studie made delitable ditees. For loo rendyng muses of poetes enditen to me þinges to be writen. and drery *vers* of wrecchednes weten my face wiþ *verray* teers. ¶ At þe leest no drede ne myzt[e] ouer-come þo muses. þat þei ne weren felawes *and* folweden my wey. þat is to seyne when I was exiled. þei þat weren glorie of my you3th whilom weleful *and* grene conforten now þe sorouful werdes of me olde man. for elde is comen vnwarly vpon me hasted by þe harmes þat I haue. *and* sorou hap comaunded his age to be in me. ¶ Heeres hore ben schad ouertymelyche

vpon myne heued. and þe slak[e] skyn trembleþ vpon myn emty body. þilk[e] deef of men is welful þat ne comeþ not in 3eres þat ben swete (.i. mirie.) but comeþ to wrecches often yclepid.

¶ Allas allas wiþ how deef an eere deef cruel *tourneþ* away fro wrecches *and* naieþ to closen wepyng eyen. ¶ While fortune vnfeifful fauored[e] me wiþ lyzte goodes (.s. *temporels.*) þe sorouful houre þat is to seyne þe deef had[de] almost dreynt myne heued. ¶ But now for fortune clowdy haþ chaunged hir disceyuable chere to me warde. myn vnпитыouse lijf draweþ a long vnagreable dwellynges in me. ¶ O 3e my frendes what or wherto auainted[e] 3e me to be weleful: for he þat haþ fallen stood not *in* stedfast degree. [5]

HIC DUM MECUM TACITUS.

[The firste *prose.*]

IN þe mene while þat I stille recorded[e] þise þinges wiþ my self. *and* markede my wepli compleynte wiþ office of poyntel. I saw stondyng aboue þe heyzt of my heued a woman of ful greet reuerence by semblaunt hir eyen brennyng *and* clere seing ouer þe comune myzt of men. wiþ a lijfly colour *and* wiþ swiche vigoure *and* strenkeþ þat it ne myzt[e] not be emptid. ¶ Al were it so þat sche was ful of so greet age. þat men ne wolde not trowe *in* no manere þat sche were of oure elde. þe stature of hir was of a doutous iugement. for *sumtyme* sche constreyned[e] *and* schronk hir seluen lyche to þe comune mesure of men. *and* *sumtyme* it semed[e] þat sche touched[e] þe heuene wiþ þe heyzte of hir heued. and when sche hef hir heued heyer sche *perced[e]* þe selue heuene. so þat þe syzt of men lokyng was *in* ydel. ¶ Hir cloþes weren maked of ryzt delye þredes *and* subtil crafte of *perdurable* matere. þe wyche cloþes sche hadde wouen wiþ hir owen hondes: as I knew wel aftir by hir selfe. declaring *and* schewyng to me þe beaute. þe wiche cloþes a derkenes of a forleten and dispised elde had[de] duskid *and* dirkid as it is wont to dirken by-smoked ymages. ¶ In þe neþerest[e] hem or bordure of þese cloþes *men* redder ywouen in swiche a gregkysche .P. þat signifieþ þe lijf actif. And abouen þat *lettre* in þe heyzest[e] bordure a grekysche T. þat signifieþ þe lijf contemplatif. ¶ And by-twene þese two *lettres* þere weren seien degrees nobly wrouzt in manere of laddres. By wyche degrees men myzt[en] clymbe fro þe neþemast[e] *lettre* to þe ouermast[e]. ¶ Napeles hondes of *sum* men hadde korue þat cloþe by vyolence *and* by strenkeþ. ¶ And eueryche man of hem hadde born away syche peces as he myzte geet[e]. ¶ And forsobe þis forsaide woman ber bookes in hir ryzt honde. *and* in hir lefte honde sche ber a ceptre. ¶ And when sche sau3 þese poetical muses *aprochen* aboute my bedde. *and* endytyng wordes to my wepynges. sche was a lytel ameued and glowed[e] wiþ cruel eyen. ¶ Who *quod* sche haþ suffred *aprochen* to þis seek[e] man þise comune strumpetis of siche a place þat men clepen þe theatre. ¶ Þe wyche only ne asswagen not his sorowes. wiþ no remedies. but þei wolde fede *and* norysche hem wiþ swete venym. ¶ Forsobe þise ben þo þat wiþ þornes *and* prykkynge of talent3 or affecciuons wiche þat ben no þing frutefyng nor *profitable* destroyen þe cornes plenteuouse of frutes of reson. ¶ For þei holden þe hertes of men *in* usage. but þei ne delyuere not folk fro maladye. but if 3e muses hadde wiþdrawen fro me wiþ 3oure flateries. any vnkonnynge *and* vn*profitable* man as men ben wont to fynde comunely amonges þe peple. I wolde wene suffre þe lasse greuously. ¶ For-why in syche an vn*profitable* man myne ententes weren no þing endamaged. ¶ But 3e wiþdrawen me þis man þat haþ ben norysched in studies or scoles of Eleaticis *and* of achademicis in grece. ¶ But goþ now raper away 3e meremaydenes wyche ben swete til it be at þe laste. *and* suffreþ þis man to be cured *and* heled by myne muses. þat is to say by notful sciences. ¶ And þus þis compaygnie of muses I-blamed casten wroþely þe chere adounward to þe erþe *and* schewyng by redenesse hir schame þei passeden sorrowfully þe þreschefolde. ¶ And I of whom þe syzt plunged *in* teres was derked so þat I ne myzt[e] not knowe what þat woman was of so *imperial* auctorite. ¶ I wex al a-besid *and* astoned. *and* caste my syzt adoune in to þe erþe. *and* bygan stille forto abide what sche wolde don afterwarde. ¶ Þo come sche nere *and* sette hir down vpon þe vterrest[e] corner of my bedde. *and* sche byholdyng my chere þat was cast to þe erþe heuy *and* greuous of wepyng. *compleinede* wiþ þise wordes þat I schal sey þe *perturbacioun* of my þouzt. [6]

HEU QUAM PRECIPITI MERSA PROFUNDO.

[The 2de *Metur.*]

Allas how þe þouzt of man dreint in ouer þrowyng depnesse dulleþ *and* forletip hys *propre* clerenesse. myntyng to gone in to foreyne derknesses as ofte as hys anoious bisines wexip wiþ-ouen mesure. þat is dryuen to *and* fro wiþ worldly wyndes. ¶ Þis man þat *sumtyme* was fre to whom þe heuene was open *and* knowen *and* was wont to gone in heuenelyche papes. *and* sau3 þe lyztnesse of þe rede sunne. *and* sau3 þe sterres of þe colde moone. *and* wyche sterre *in* heuene vseþ wandryng risorses yflit by dyuerse speres. ¶ Þis man ouer comere hadde *comprehendid* al þis by noumbre. of accountyng in astronomye. ¶ And ouer þis he was wont to seche þe causes whennes þe sounyng wyndes moeuen *and* bisien þe smoþe water of þe see. *and* what spirit turneþ þe stable heuene. *and* whi þe sterre ryseþ oute of þe reede eest. to falle in þe westren wawes. and what attempriþ þe lusty houres of þe fyrste somer sesoun þat hizteþ *and* apparaileþ þe erþe wiþ rosene floures. ¶ And who makeþ þat plenteuouse autumpne in fulle 3eres fletip wiþ heuy grapes. ¶ And eke þis man was wont to telle þe dyuerses causes of nature þat weren yhid. ¶ Allas now lieþ he emptid of lyzt of hys þouzt. *and* hys nekke is *pressid* wiþ heuy cheynes *and* bereþ his chere enclined adoune for þe greet[e] weyzt. and is constreyned to loke on foule erþe. [7]

SET MEDICINE INQUIT TEMPUS.

[The ij^{de} *prose.*]

Bvt tyme is now *quod* sche of medicine more þen of compleynte. ¶ Forsobe þen sche entendyng to me warde wiþ al þe lokyng of hir eyen saide. ¶ Art not þou he *quod* sche þat *sumtyme* I-norschid wiþ my mylke *and* fostre[d] wiþ my meetes were ascaped *and* comen to

corage of a *perfit* man. ¶ Certys I 3af þe syche armures þat 3if þou þi self ne haddest first caste hem away. þei schulden haue defendid þe in syknesse þat may not be ouer-comen. ¶ Knowest þou me not. Why art þou stille. is it for schame or for astonynge. It were me leuer þat it were for schame. but it semeþ me þat astonynge haþ oppressed þe. ¶ And whan sche say me not oonly stille. but wiþ-ouen 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 þat is a comune sekene to hertes þat ben desceiued. ¶ He haþ a litel for3eten hym self. but certis he schal lyztly remembren hym self. ¶ 3if so be þat he haþ knowen me or now. *and* þat he may so done I wil wipe a litel hys eyen. þat ben derked by þe cloude of mortel þinges ¶ Bise wordes seide sche. and wiþ þe lappe of hir garment yplitid in a frounce sche dried[e] myn eyen þat were ful of þe wawes of my wepynges.

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TUNC ME DISCUSSA.

[The 3^{de} Metur.]

Þus when þat nyzt was discussed *and* chased away. derknesses forleften me. *and* to myn eyen repeyre a3eyne her firste strenkeþ. and ryzt by ensample as þe sonne is hid when þe sterres ben clustred. þat is to sey when sterres ben couered wiþ cloudes by a swifte wynde þat hyzt chorus. *and* þat þe firmament stont derked by wete ploungy cloudes. and þat þe sterres not apperen vpon heuene. ¶ So þat þe nyzt semeþ sprad vpon erþe. ¶ Yif þan þe wynde þat hyzt borias sent out of þe kaues of þe contre of Trace betiþ þis nyzt. þat is to seyn chasiþ it away *and* descouereþ þe closed day. ¶ Þan schineþ phebus yshaken wiþ sodeyne lyzt *and* smyteþ wiþ hys bemes *in* meruelyng eyen.

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HAUT ALITER TRISTICIE.

[The 3^{de} prose.]

Ryzt so *and* none oþer wyse þe cloudes of sorowe dissolued *and* don away. ¶ I took heuene. *and* receyuede mynde to knowe þe face of my fyciscien. ¶ So þat I sette myne eyen on hir *and* festned[e] my lokyng. I byholde my norice philosophie. in whos houses I hadde conuersed *and* haunted fro my 3ouþe. *and* I seide þus. ¶ O þou maistresse of alle uertues descendid fro þe souereyne sete. Whi art þou comen in to þis solitarie place of myn exil. ¶ Art þou comen for þou art mad coupable wiþ me of fals[e] blames. ¶ O *quod* sche my norry scholde I forsake þe now. and scholde I not parte wiþ þe by comune trauaille þe charge þat þou hast suffred for envie of my name. ¶ Certis it nar[e] not leueful ne sitting to philosophie to leten wiþ-ouen compaignie þe wey of hym þat is *imnocent*. ¶ Scholde I þan redoute my blame *and* agrisen as þou3 þer were byfallen a newe þing. q. d. non. ¶ For trowest þou þat philosophi be now alþerfirst assailed *in* perils by folk of wicked[e] maneres. ¶ Haue I not stryuen wiþ ful greet strife in olde tyme byfore þe age of my plato a3eins þe foolhardines of foly *and* eke þe same plato luyng. hys maistre socrates deserued[e] victorie of vnryztful deeb in my presence. ¶ Þe heritage of wyche socrates. þe heritage is to seyne þe doctrine of þe whiche socrates in hys oppinioun of felicity þat I clepe welfulnesse ¶ Whan þat þe people of epicuriens *and* stoyciens *and* many oþer enforceden hem to go rauische eueryche man for his part þat is to seyne. þat to eueryche of hem wolde drawn to þe defence of his oppinioun þe wordes of socrates. ¶ Þei as in *partie* of hir preye todrowen me cryng *and* debatyng þer a3eins. *and* tornen *and* torenten my clopes þat I hadde wouen wiþ myn handes. *and* wiþ þe cloutes þat þei hadden arased oute of my clopes. þei wenten away wenyng þat I hadde gon wiþ hem euery dele. In whiche epicuryens *and* stoyciens. for as myche as þer semed[e] *somme* traces *and* steppes of myne habit. þe folye of men wenyng þo epicuryens *and* stoyciens my familers *peruertede* (.s. *persequendo*) *somme* þoru3 þe errour of þe wikked[e] or vnkunnyng[e] multitude of hem. ¶ Þis is to seyne for þei semeden philosophres: þei weren pursued to þe deeb and slayn. ¶ So yif þou hast not knowen þe exilyng of anaxogore. ne þe empoyenyng of socrates. ne þe *tourment*3 of 3eno for þei [weren] straungers. ¶ 3it myztest þou haue knowen þe seneciens *and* þe Canyos *and* þe sorancis of wyche folk þe renou is neyþer ouer oolde ne vnsolempne. ¶ Þe whiche men no þing ellys ne brouzt[e] hem to þe deeb but oonly for þei weren enfourmed of my maneres. *and* semeden moste vnlyke to þe studies of wicked folk. ¶ And forþi þou auztest not to wondre þou3 þat I in þe bitter see of þis lijf be fordryuen wiþ tempestes blowyng aboute. in þe whiche *tempeste* þis is my most *purpos* þat is to seyne to displese to wikked[e] men. ¶ Of whiche schrews al be þe oost neuer so grete it is to dispyse. for it nis gouerned wiþ no leder of resoune. but it is rauysched only by flityng errour folyly *and* lyztly. ¶ And if þei somtyme makyng an ost a3eynest vs assaile vs as strengere. oure leder draweþ to gedir hys rycchesse *in* to hys toure. *and* þei ben ententif aboute sarpulers or sachels vnprofitable forto taken. but we þat ben hey3 abouen syker fro al tumulte *and* wode noise. ben stored *and* enclosed in syche a palays. whider as þat chateryng or anyoyng folye ne may not attayne. ¶ He scorne swiche rauiners *and* honters of foulest[e] þinges.

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QUISQ UIS COMPOSITO.

[The ferthe Metur.]

W ho so it be þat is clere of vertue sad *and* wel ordinat of luyng. þat haþ put vnderfote þe prowed[e] wierdes *and* lokip vpryzt vpon eyþer fortune. he may holde hys chiere vndiscomfited. ¶ Þe rage ne þe manace of þe *commoeuyng* or chasyng vpwarde hete fro þe botme. ne schal not moeue þat man. ne þe vnstable mountaigne þat hyzt veseuus. þat wircheþ oute þoru3 hys broken[e] chemineys smokyng fires. ¶ Ne þe wey of þonder lyzt þat is wont to smyte hey3e toures ne schal not mouene þat man. ¶ Wherto þen wrecches drede 3e tyrauntes þat ben wode *and* felownes wiþ-ouen ony strenkeþ. ¶ Hope after no þing ne drede nat. *and* so schalt þou desarmen þe ire of þilke vnmyzty tyraunt. ¶ But who so þat quakyng dredeþ or desireþ þing þat nis not stable of his ryzt. þat man þat so doþ haþ cast away hys schelde *and* is remoeued fro hys place. *and* enlaceþ hym *in* þe cheyne wiþ whiche he may be drawn.

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F Elest þou *quod* sche þise þinges *and* entren þei ouzt in þi corage. ¶ Art þou like an asse to þe harpe. Whi wepest þou whi spilltest þou teres. ¶ Yif þou abidest after helpe of þi leche. þe byhoueþ discouere þi wounde. ¶ Þo .I. þat hadde gadered strenkeþ in my corage answered[e] *and* seide. *and* nedep it zitte *quod* .I. of rehersyng or of amonicioun. *and* scheweþ it not ynouz by hym self þe scharpnes of fortune þat wexeþ woode azeynes me. ¶ Ne moeueþ it nat þe to seen þe face or þe manere of þis place (.i. prisoun.). ¶ Is þis þe librarie wyche þat þou haddest chosen for a ryzt certeyne sege to þe *in* myne house. ¶ Þere as þou desputest of[te] wiþ me of þe sciences of þinges touching diuinitee *and* touchyng mankynde. ¶ Was þan myn habit swiche as it is now.

quasi *diceret* non.

was þan my face or my chere swiche as now. ¶ Whan I souzt[e] wiþ þe secretys of nature. whan þou enfourmedest my maners *and* þe resoun of al my lijf. to þe ensauple of þe ordre of heuene.

ironice

¶ Is nat þis þe gerdoun þat I refere to þe to whom I haue be obeisaunt. ¶ Certis þou enfourmedist by þe mouþe of plato þis sentence. þat is to seyne þat *commune* þinges or comunabletes weren blysfyl yif þei þat hadn studied al fully to wisdom gouerneden þilke þinges. or ellys yif it so byfelle þat þe gouernours of *communalites* studieden in grete wisdomes. ¶ Þou saidest eke by þe mouþe of þe same plato þat it was a necessarie cause wyse men to taken *and* desire þe *gouernaunce* of comune þinges. for þat þe *gouernementes* of comune citees y-left in þe hondes of felonous *tourmentours* Citizenis ne scholde not brynge inne pestilence *and* destruccioun to goode folk. ¶ And þerfore I folowyng þilk auctoritee (.s. platonis). desiryng to put[te] furþe in excusioun *and* in acte of comune *administracioun* þo þinges þat .I. hadde lerned of þe among my secre restyng whiles. ¶ Þou *and* god þat put[te] þee in þe þouztis of wise folk ben knowen wiþ me þat no þing brouzt[e] me to maistrie or dignite: but þe comune studie of al goodenes. ¶ And þerof comeþ it þat by-twixen wikked folk *and* me han ben greuouse discordes. þat ne myzten not be relesed by *prayeres*. ¶ For þis libertee haþ freedom of conscience þat þe wrappe of more myzty folk haþ alwey ben despised of me for saluacioun of ryzt. ¶ How ofte haue .I. resisted *and* wiþstonde þilk man þat hyzt[e] conigaste þat made alwey assautes azeins þe *propre* fortunes of poure feble folke. ¶ How ofte haue .I. zitte put of. or cast out hym trigwille *prouost* of þe kynges hous boþe of þe wronges þat he hadde bygon[ne] to done *and* eke fully performed. ¶ How ofte haue I couered *and* defended by þe auctorite of me put azeins *perils*. þat is to seine put myne auctorite in peril for þe wreched pore folke. þat þe couetise of straungeres vnpunysched

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tourmentid alwey wiþ myseses *and* greuaunces oute of noumbre. ¶ Neuer man drow me zitte fro ryzt to wrong. When I say þe fortunes *and* þe rychesse of þe people of þe *provinces* ben harmed eyþer by priue rauynes or by comune tributis or cariages. as sory was I as þei þat suffred[e] þe harme. *Glosa*. ¶ Whan þat theodoric þe kyng of gothes in a dere zere hadde hys gerners ful of corne *and* comaunded þat no man ne schold[e] bie no corne til his corne were solde *and* þat at a dere greuou pris. ¶ But I *wiþstod* þat ordinaunce *and* ouer-com it knowyng al þis þe kyng hym self. ¶ Coempcioun þat is to seyn comune achat or bying to-gidere þat were establised vpon poeple by swiche a manere *imposicioun* as who so bouzt[e] a busshel corn he most[e] zeue þe kyng þe fifte part. *Textus*. ¶ Whan it was in þe soure hungry tyme þere was establised or cried greuouous *and* inplitable coempcioun þat men seyn wel it schulde greetly *tourmentyn* *and* endamagen al þe *prouince* of *compaigne* I took strif azeins þe *prouost* of þe pretorie for comune *profit*. ¶ And þe kyng knowyng of it I ouercom it so þat þe coempcioun ne was not axed ne took effect. ¶ Paulyng a counseiller of Rome þe rychesse of þe whyche paulyng þe houndys of þe palays. þat is to seyn þe officeres wolde han deuoured by hope *and* couetise ¶ Zit drow I hym out of þe Iowes .s. *faucibus* of hem þat gapeden. ¶ And for as myche as þe peyne of þe *accusacioun* aiuged byforn ne scholde not sodeynly henten ne punischen wrongfuly Albyn a counseiller of Rome. I put[te] me azenis þe hates *and* indignaciouns of þe *accusour* Ciprian. ¶ Is it not þan ynought yseyn þat I haue *purchased* greet[e] discordes azeins my self. but I aughte be more assured azenis alle oþer folk þat for þe loue of ryztwisnesse .I. ne reserued[e] neuer no þing to my self to hem ward of þe kynges halle .s. officers. by þe whiche I were þe more syker. ¶ But þoruþ þe same *accusours* accusyng I am *condempned*. ¶ Of þe noumbre of whiche *accusours* one basilus þat somtyme was chased out of þe 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 þat þe Iustice regal hadde sumtyme demed hem boþe to go in to exil. for her treccheries *and* fraudes wiþ-uten noumbre. ¶ To whiche iugement þei wolde not obeye. but defended[e] hem by sykernesse of holy houses. þat is to seyne fledden in to seyntuaries. *and* whan þis was *aperceiued* to þe kyng. he comaunded[e] but þat þei voided[e] þe citee of Rauenne by certeyne day assigned þat men scholde merken hem on þe forheued wiþ an hoke of iren *and* chasen hem out of toune. ¶ Now what þing semeþ þe myzt[e] be lykned to þis cruelte. For certys þilk same day was receuyed þe accusyng of my name by þilk[e] same *accusours*. ¶ What may be seid herto. haþ my studie *and* my konnyng deserued þus. or ellys þe forseide dampnacioun of me. made þat hem ryztful *accusours* or no (q.d. non). ¶ Was not fortune asshamed of þis. [Certes alle hadde nat fortune ben asshamyd] þat *imocence* was accused. zit auzt[e] sche haue had schame of þe filþe of myn *accusours*. ¶ But axest þou in *somme* of what gilt .I. am accused. men seyne þat I wolde sauen þe *compaignie* of þe *senatours*. ¶ And desirest þou to here in what manere .I. am accused þat I scholde han distourbed þe *accusour* to beren *lettres*. by whiche he scholde han maked þe *senatours* giltly azeins þe kynges Real maieste. ¶ O meistresse what demest þou of þis. schal .I. forsake þis blame þat I ne be no schame to þe (q. d. non). ¶ Certis .I. haue wold it. þat is to seyne þe sauacioun of þe *senat*. ne I schal neuer leten to wilne it. *and* þat I confesse *and* am a-knowe. but þe entent of þe *accusour* to be destourbed schal cese. ¶ For schal I clepe it a felonie þan or a synne þat I haue desired þe sauacioun of þe ordre of þe *senat*. and certys zit hadde þilk same *senat* don by me þoruþ her decretz *and* hire iugementys as þouþ it were a synne or a felonie þat is

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to seyne to wilne þe sauacioun of hem (.s. *senatus*). ¶ But folye þat lieth alwey to hym self may not chaunge þe merit of þinges. ¶ Ne .i. trowe not by þe iugement of socrates þat it were leueful to me to hide þe soþe. ne assent[e] to lesynges. ¶ But certys how so euer it be of þis I put[te] it to gessen or *preisen* to þe iugement of þe *and* of wise folk. ¶ Of whiche þing al þe ordinaunce *and* þe soþe for as moche as folk þat ben to comen aftir oure dayes schollen knowen it. ¶ I haue put it in scripture *and* remembraunce. for touching þe *lettres* falsly maked. by whiche *lettres* I am accused to han hooped þe fredom of Rome. What *apperteneþ* me to speken þer-of. Of whiche *lettres* þe fraude hadde ben schewed apertly if I hadde had libertee forto han vsed *and* ben at þe [18] *confessioun* of myn accusours. ¶ Þe whiche þing in alle nedys haþ grete strenkeþ. ¶ For what oþer fredom may men hopen. Certys I wolde þat some oþer fredom myzt[e] be hoped. ¶ I wolde þan haue answered by þe wordes of a man þat hyzt[e] Canius. for whan he was accused by Gayus Cesar Germeins son þat he (*canius*) was knowyng *and* consentyng of a coniuracioun maked azeins hym (.s. *Gaius*). ¶ Þis Canius answered[e] þus. ¶ Yif I had[de] wist it þou haddest not wist it. In whiche þing sorwe haþ not so dullede my witte þat I pleyne oonly þat schrewed[e] folk apparailen folies azeins vertues. ¶ But I wondre gretly how þat þei may performe þinges þat þei had[de] hoped forto done. For why. to wylne schrewednesse þat comeþ *parauenture* of oure defaute. ¶ But it is lyke to a monstre *and* a merueille. ¶ How þat in þe present syzt of god may ben acheued *and* performed swiche þinges. as euery felonous man haþ conceyued in hys þouzt azeins iznocent. ¶ For whiche þing oon of þi familers not vnskilfully axed þus. ¶ 3if god is. whennes comen wikked[e] þinges. *and* yif god ne is whennes comen goode þinges. but al hadde it ben leueful þat felonous folk þat now desiren þe bloode *and* þe deep of alle goode men. *and* eke of al þe senat han wilned to gone destroien me. whom þei han seyn alwey batailen *and* defenden goode men *and* eke al þe senat. 3it hadde I not desserued of þe fadres. þat is to seyne of þe [19] senatours þat þei scholde wilne my destruccioun. ¶ Þou remembrest wele as I gesse þat whan I wolde don or seyn any þing. þou þi self alwey present reweledest me. ¶ At þe citee of verone whan þat þe kyng gredy of comune slauzter. caste hym to transporten vpon al þe ordre of þe senat. þe gilt of his real maieste of þe whiche gilt þat albyn was accused. wiþ how grete sykernesse of *peril* to me defended[e] I al þe senat. ¶ Þou wost wel þat I seide soþe. ne I auainted[e] me neuer in preysyng of my self. ¶ For alwey when any wyzt resceiueþ *preciouse renoun* in auautyng hym self of hys werkes: he amensipþ þe secre of hys conscience. ¶ But now þou mayst wel seen to what ende I am comen for myne iznocence. I receiue peyne of fals felonie in gerdoun of verray vertue. ¶ And what open *confessioun* of felonie had[de] euer iugis so accordaunt in cruelte. þat is to seyne as myne accusyng haþ. ¶ Þat oþer error of mans witte or ellys *condicioun* of fortune þat is vncerteine to al mortal folk ne submytted[e] *summe* of hem. þat is to seyne þat it ne cheyned[e] *summe* iuge to han pitee or compassioun. ¶ For al þou3 I had[de] ben accused þat I wolde brenne holy houses. *and* strangle *prestys* wiþ wicked swerde. ¶ or þat .i. had[de] grayped deep to alle goode men algatis þe sentence scholde han punysched me present confessed or *conuict*. ¶ But now I am remewed fro þe Citee of rome almost fyue-hundreþ þousand pas. I am wiþ outen defence dampned to *proscripcioun* *and* to þe deep. for þe studie *and* [20] bountees þat I haue done to þe senat. ¶ But o wel ben þei worþi of mercye (as who seiþ nay.) þer myzt[e] neuer 3it non of hem ben conuicte. Of swiche a blame as myn is of swiche *trespas* myn accusours seyn ful wel þe dignitee. þe wiche dignite for þei wolde derken it wiþ medelyng of some felonye. þei beren me on honde *and* lieden. þat I hadde polute *and* defouled my conscience wiþ sacrelege. for couetise of dignite. ¶ And certys þou þi self þat art plaunted in me chacedest oute þe sege of my corage al couetise of mortal þinges. ne sacrilege ne had[de] no leue to han a place in me byforne þine eyen. ¶ For þou drouppedest euery day in myn eeres *and* in my þouzt þilk comaundement of pictogoras. þat is to seyne men schal seruen to god. *and* not to goddes. ¶ Ne it was no couenaunt ne no nede to taken helpe of þe foulest spirities. ¶ I þat þou hast ordeyned or set in syche excellence þat [þou] makedest me lyke to god. and ouer þis þe ryzt clene secre chaumbre of myn house. þat is to seye my wijf *and* þe *compaignie* of myn honeste frendis. *and* my wyues fadir as wel holy as worþi to ben reuerenced þoru3 hys owen dedis. defenden me of al suspeccioun of syche blame. ¶ But o malice. ¶ For þei þat accusen me taken of þe philosophie feiþe of so grete blame. ¶ For þei trowen þat .i. haue had affinite to malyfice or enchauntement3 by cause þat I am replenished *and* fulfilled wiþ þi techynges. *and* enformed of þi maners. ¶ And þus it sufficeþ not only þat þi reuerence ne auayle me not. but 3if þat þou of þi fre wille raper be blemissid wiþ myne offensioun. ¶ But certys to þe harmes þat I haue þere bytydeþ 3it þis encrece of harme. þat þe gessinge *and* þe iugement of myche folk ne loken no þing to [21] þe[de]sertys of þinges but only to þe *auenture* of fortune. ¶ And iugen þat only swiche þinges ben *purueied* of god. whiche þat temporel welefulnesse *commendiþ*. *Glosa*. ¶ As þus þat yif a wyzt haue prosperite. he is a good man *and* worþi to haue þat prosperite. and who so haþ aduersite he is a wikked man. *and* god haþ forsake hym. *and* he is worþi to haue þat aduersite. ¶ Þis is þe opinioun of *somme* folke. *and* þer of comeþ þat good gessyng. ¶ Fyrste of al þing forsakeþ wrecches certys it greueþ me to þink[e] ryzt now þe dyuerse sentences þat þe poeple seiþ of me. ¶ And þus moche I seye þat þe laste charge of contrarious fortune is þis. þat whan þat ony blame is laid vpon a caytif. men wenen þat he haþ deserued þat he suffreþ. ¶ And I þat am put away from goode men *and* despoiled from dignitees *and* defoulid of my name by gessyng haue suffred torment for my goode dedis. ¶ Certys me semeþ þat I se þe felonus couines of wikked men abounden in ioie *and* in gladnes. ¶ And I se þat euery lorel shapiþ hym to fynde oute newe fraudes forto accusen goode folke. and I se þat goode men ben ouerþrowen for drede of my *peril*. ¶ and euery luxurious *tourmentour* dar don alle felonie vnpunished *and* ben excited þerto by 3iftes. and iznocent3 ne ben not oonly despoiled of sykernesse but of defence *and* þerfore me list to crien to god in þis manere.

O þou maker of þe whele þat bereþ þe sterres. whiche þat art fastned to þi *p̄*erdurable chayere. *and* turnest þe heuene wiþ a rauyssyng sweighe *and* *constreinet* þe sterres to suffren þi lawe. ¶ So þat þe mone somtyme schyngyng wiþ hir ful hornes metyng wiþ alle þe bemes of þe sonne. ¶ Hir broþer hideþ þe sterres þat ben lasse. *and* somtyme whan þe mone pale wiþ hir derke hornes approcheþ þe sonne. leesith hir lyztes. ¶ And þat þe euesterre esperus whiche þat in þe first[e] tyme of þe nyzt bryngeþ furþe hir colde arysynges comeþ eft azeynes hir vsed cours. *and* is pale by þe morwe at þe rysyng of þe sonne. and is þan cleped lucifer. ¶ Þou restrainest þe day by schorter dwellyng in þe tyme of colde wynter þat makeþ þe leues to falle. ¶ Þou diuidest þe swifte tides of þe nyzt when þe hote somer is comen. ¶ Þi myzt attemprefþ þo variauntz sesons of þe zere. so þat zepherus þe deboneire wynde bringeþ azein in þe first[e] somer sesoun þe leues þat þe wynde þat hyzt[e] boreas haþ reft away in autumpne. þat is to seyne in þe laste eende of somer. and þe sedes þat þe sterre þat hyzt arcturus saw ben waxen hey[e] cornes whan þe sterre sirius eschaufep hym. ¶ Þere nis no þing vnbounde from hys olde lawe ne forleteþ hym of hys *propre* estat. ¶ O þou gouernour gouernyng alle þinges by certeyne ende. why refusest þou oonly to gouerne þe werkes of men by dewe manere. ¶ Whi suffrest þou þat slidyng fortune turneþ to grete vtter chaungynges of þinges. so þat anioius peyne þat scholde duelly punissh felouns punissit3 innocentz. ¶ And folk of wikked[e] maneres sitten in heize chaiers. *and* anioenge folk treden *and* þat vnryztfully in þe nekkes of holy men. ¶ And vertue clere *and* schyngyng naturely is hid in dirke dirkenesses. *and* þe ryztful man beriþ þe blame *and* þe peyne of þe felowne. ¶ Ne þe forsweryng ne þe fraude couered *and* kembd wiþ a fals colour ne a-noyeþ not to schrewes. ¶ Þe whiche schrewes whan hem lyst to vsen her strengþe þei reioisen hem to putten vndir hem þe souerayne kynges. whiche þat poeple wiþ[outen] noumbre dreden. ¶ O þou what so euer þou be þat knyttes[t] alle bondes of þinges loke on þise wrecched[e] erþes. we men þat ben nat a foule party but a faire party of so grete a werke we ben turmentid in þe see of fortune. ¶ Þou gouernour wiþdraw *and* restreyne þe rauyssinge flodes *and* fastne *and* forme þise erþes stable wiþ þilke [bonde] wiþ whiche þou gouernest þe heuene þat is so large.

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HIC UBI CONTINUATO DOLORE.

[The fyfthe prose.]

W han I hadde wiþ a continuel sorwe sobbed or broken out þise þinges sche wiþ hir chere peisible *and* no þing amoeued. wiþ my compleyntes seide þus. whan I say þe *quod* sche sorweful *and* wepyng I wist[e] on-one þat þou were a wrecche *and* exiled. but I wist[e] neuer how fer þine exile was: zif þi tale ne hadde schewed it to me. but certys al be þou fer fro þi contre. þou nart nat put out of it. but þou hast fayled of þi weye *and* gon amys. ¶ *and* yif þou hast leuer forto wene þan þou be put out of þi contre. þan hast þou put oute þi self rapen þen ony oper wyzt haþ. ¶ For no wyzt but þi self ne myzt[e] neuer haue don þat to þe. ¶ For zif þou remembre of what contre þou art born. it nis not gouerned by emperoures. ne by gouernement of multitude. as weren þe contres of hem of athenes. ¶ But o lorde *and* o kyng *and* þat is god þat is lorde of þi contree. whiche þat reioiseþ hym of þe dwellyng of hys Citezenis. *and* not forto putte hem in exile. Of þe whiche lorde it is a souerayne freedom to be gouerned by þe bridel of hym and obeie to his iustice. ¶ Hast þou forzetten þilke ryzt olde lawe of þi Citee. in þe whiche Citee it is ordeyned *and* establisshed þat what wyzt þat haþ leuer founden þer inne hys sete or hys house. þen ellys where: he may not be exiled by no ryzt fro þat place. ¶ For who so þat is contened in-wiþ þe paleis [*and* the clos] of þilke Citee. þer nis no drede þat he may deserue to ben exiled. ¶ But who þat letteþ þe wille forto enhabit[e] þere. he forleteþ also to deserue to ben Citezein of þilke Citee. ¶ So þat I seye þat þe face of þis place ne amoeueþ me nat so myche as þine owen face. Ne .I. ne axe not rapen þe walles of þi librarie apparailled *and* wrouzt wiþ yuory *and* wiþ glas þan after þe sete of þi þouzt. In whiche I putte nat somtyme bookes. but .I. putte þat þat makeþ bookes worþi of *pris* or *precious* þat is to sein þe sentence of my books. ¶ *And* certainly of þi decertes by-stowed in *commune* good. þou hast seid soþe but after þe multitude of þi goode dedys. þou hast seid fewe. *and* of þe vnhonestee or falsnesse of þinges þat ben opposed azeins þe. þou hast remembred þinges þat ben knowe to alle folk. and of þe felonies *and* fraudes of þine *accusours*. it semeþ þe haue I-touched it forsoþe ryztfully *and* schortly. ¶ Al myzten þo same þinges bettere *and* more plentiuously be couth in þe mouþe of þe poeple þat knoweþ al þis. ¶ Þou hast eke blamed gretly *and* compleyned of þe wrongful dede of þe senat. ¶ *And* þou hast sorwed for my blame. *and* þou hast wepen for þe damage of þi renoune þat is appaired. *and* þi laste sorwe eschaufed azeins fortune *and* compleinest þat gerdouns ne ben not euenliche zolde to þe desertes of folk. *and* in þe *lattu* ende of þi woode muse þou priedest þat þilke pees þat gouerneþ þe heuene scholde gouerne þe erþe ¶ But for þat many tribulaciouns of affeccions han assailed þe. *and* sorwe *and* Ire *and* wepyng todrawen þee dyuersely ¶ As þou art now feble of þouzt. myztyer remedies ne schullen not zit touchen þe for whiche we wil[e] vsen somedel lyzter medicines. So þat þilk[e] passiouns þat ben woxen harde in swellyng by *perturbacioun* folowyng in to þi þouzt mowen woxe esy *and* softe to receyuen þe strenkeþ of a more myzty *and* more egre medicine by an esier touchyng.

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CUM PHEBI RADIIS GRAUE CANCRI SIDUS ENESTUAT.

[The sixte metur.]

W han þat þe heuy sterre of þe cancre eschaufep by þe beme of phebus. þat is to seyne whan þat phebus þe sonne is in þe signe of þe Cancre. Who so zeueþ þan largely hys sedes to þe feldes þat refuse to receiuen hem. lete hym gon bygyled of trust þat he hadde to hys corn. to acorns or okes. yif þou wilt gadre violettz. ne go þou not to þe purper wode whan þe felde chirkyngre agriseþ of colde by þe felnesse of þe wynde þat hyzt aquilon ¶ Yif þou desirest or wolt vsen grapes ne seke þou nat wiþ a glotomus hande to streine *and* presse þe stalkes of þe vine in þe first somer sesoun. for bachus þe god of wyne haþ rapen zeuen his ziftes to autumpne þe latter

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

PRIMUM Igitur PATERIS ROGACIONIBUS.

[The syxte prose.]

First wolt þou suffre me to touche *and* assaie þe stat of þi þouzt by a fewe demaundes. so þat I may vnderstonde what be þe manere of þi curacioun. ¶ Axe me *quod* .I. atte þi wille what þou wilt. *and* I schal answere. ¶ Po saide sche þus. wheþer wenest þou *quod* sche þat þis worlde be gouerned by foolisshe happes *and* fortunes. or elles wenest þou þat þer be in it any gouernement of resoun. Certes *quod* .I. ne trowe not in no manere þat so certeyne þinges scholde be moeued by fortunouse fortune. but I wot wel þat god maker *and* mayster is gouernour of þis werk. Ne neuer nas zit day þat myzt[e] putte me oute of þe soþenesse of þat sentence. ¶ So is it *quod* sche. for þe same þing songe þou a lytel here byforne *and* byweyledest *and* byweptest. þat only men weren put oute of þe cure of god. ¶ For of alle oþer þinges þou ne doutest nat þat þei nere gouerned by reson. but how (.i. pape.). I wondre gretly certes whi þat þou art seek. siþen þou art put in to so holesom a sentence. but lat vs seken depper. I coniecte þat þere lakkeþ I not what. but sey me þis. siþen þat þou ne doutest nat þat þis worlde be gouerned by god ¶ wiþ swycche gouernailes takest þou hede þat it is gouerned. ¶ vnneþ *quod* .I. knowe .I. þe sentence of þi questioun. so þat I ne may nat zit answeren to þi demaundes. ¶ I nas nat deceiued *quod* sche þat þere ne faileþ sumwhat. by whiche þe maladie of perturbacioun is crept in to þi þouzt. so as þe strengþe of þe paleys schynyng is open. ¶ But seye me þis remembrest þou ouzt what is þe ende of þi þinges. whider þat þe entencioun of al kynde tendep. ¶ I haue herd told it somtyme *quod* .I. but drerynesse haþ dilled my memorie. ¶ Certys *quod* sche þou wost wel whemes þat alle þinges ben comen *and* proceded. I wot wel *quod* .I. *and* answered[e] þat god is þe bygynnyng of al. ¶ And how may þis be *quod* sche þat siþen þou knowest þe bygynnyng of þinges. þat þou ne knowest not what is þe endyng of þinges. but swiche ben þe customes of perturbaciouns. *and* þis power þei han. þat þei may moeue a man fro hys place. þat is to seyne from þe stablenes *and* perfeccioun of hys knowyng. but certys þei may not al arace hym ne alyene hym in al. ¶ But I wolde þat þou woldest answere to þis. ¶ Remembrest þou þat þou art a man ¶ *Boice*. ¶ Whi scholde I nat remembre þat *quod* .I. *Philosophie*. ¶ Maiste þou not telle me þan *quod* sche what þing is a man. ¶ Axest not me *quod* I. wheþir þat be a resonable best mortel. I wot wel *and* I confesse wel þat I am it. ¶ Wistest þou neuer zit þat þou were ony oþer þing *quod* she. No *quod* .I. now wot I *quod* she oþer cause of þi maladie *and* þat ryzt grete ¶ Þou hast left forto knowe þi self what þou art. þoruþ whiche I haue pleynelyche knowen þe cause of þi maladie. or ellis þe entre of recoueryng of þin hele. ¶ Forwhy for þou art confounded wiþ forþetyng of þi self. forþi sorwest þou þat þou art exiled of þi propre goodes. ¶ And for þou ne wost what is þe ende of þinges. for[þi] demest [þou] þat felonous *and* wikked men ben myzty *and* weleful for þou hast forþeten by whiche gouernementþ þe worlde is gouerned. ¶ Forþi wenest þou þat þise mutaciouns of fortune fleten wiþ outen gouernour. þise ben grete causes not oonly to maladie. but certes grete causes to deep ¶ But I þanke þe auctour *and* þe makere of heele þat nature haþ not al forleten þe. *and* I haue gr]ete norissinges of þi hele. *and* þat is þe soþe sentence of gouernaunce of þe worlde. þat þou byleuest þat þe gouernynge of it nis nat subgit ne vnderput to þe folie of þise happes auenterouses. but to þe resoun of god ¶ And þer fore doute þe noþing. For of þis litel spark þine heet of lijf schal shine. ¶ But for as muche as it is not tyme zitte of fastere remedies ¶ And þe nature of þouztes disseiued is þis þat as ofte as þei casten awaye soþe opyniouns: þei cloþen hem in fals[e] opyniouns. [of whiche false opyniouns] þe derknesse of perturbacioun wexeþ vp. þat comfoundeþ þe verray insyzt. *and* þat derkenes schal .I. say somewhat to maken þinne *and* wayk by lyzt *and* meenelyche remedies. so þat after þat þe derknes of desseyuynge desyrynges is don away. þou mow[e] knowe þe schynyng of verray lyzt.

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NUBIBUS ATRIS CONDITA.

[The seuende Metyr.]

DE sterres couered wiþ blak[e] cloudes ne mowen geten a doun no lyzt. 3if þe trouble wynde þat hyzt auster stormynge *and* walwyng þe see medleþ þe heete þat is to seyne þe boylyng vp from þe botme ¶ Þe wawes þat somtyme weren clere as glas *and* lyke to þe fair[e] bryzt[e] dayes wiþstant anon þe syztes of men. by þe filþe *and* ordure þat is resolved. *and* þe fletyng streme þat royleþ doun dyuersely fro heyze mounaignes is aretid *and* resisted ofte tyme by þe encountrynge of a stoon þat is departid *and* fallen from some roche. ¶ And forþi yif þou wilt loken *and* demen soþe wiþ clere lyzt. *and* holde þe weye wiþ a ryzt pape. ¶ Weyue þou ioie. drif fro þe drede. fleme þou hope. ne lat no sorwe aproche. þat is to sein lat noon of þise four passiouns ouer come þe. or blynde þe. for cloudy *and* dirke is pilk þouzt *and* bounde wih bridles. where as þise þinges regnen.

EXPLICIT LIBER PRIMUS.

INCIPIT LIBER SECUNDUS.

POSTEA [PAU]LISPER CONTICUIT.

[The fyrst prose.]

After þis she stynte a litel. and after þat she hadde gadred by atempre stillenesse myn
 attentiouun she seide þus. ¶ As who so myzt[e] seye þus. After þise þinges she styt[e] a lytel.
 and whanne she aperceiued[e] by atempre stillenesse þat I was ententif to herkene hire. she
 bygan to speke in þis wyse. ¶ Yif I *quod* she haue vnderstonden and knowe vtterly þe causes and
 þe habit of þi maladie. þou languissed and art deffeted for talent and desijr of þi raper fortune.
 ¶ She þat ilke fortune only þat is chaunged as þou feinst to be ward. haþ peruerted þe
 clerenesse and þe astat of þi corage. ¶ I vnderstonde þe felefolde colour and deceites of þilke
 merueillous monstre fortune. and how she vseþ ful flatryng familiarite wiþ hem þat she enforcep
 to bygyle. so longe til þat she confounde wiþ vnsuffreable sorwe hem þat she haþ left in despeir
 vnpurueyed. ¶ and if þou remembrest wel þe kynde þe maners and þe desert of þilke fortune.
 þow shalt wel knowe as in hir þou neuer ne haddest ne hast ylost any fair þing. But as I trowe I
 shal not gretly trauaile to don þe remembren of þise þinges. ¶ For þou were wont to hurtlen [and
 despysen] hir wiþ manly wordes whan she was blaundissinge and presente and pursewedest hir
 wiþ sentences þat were drawn oute of myne entre. þat is to seyne out of myn informacioun ¶ But
 no sudeyne mutacioun ne bytideþ nat wiþ outhen a maner chaungyng of curages. and so is it
 byfallen þat þou art departed a litel fro þe pees of þi þouzt. but now is tyme þat þou drynke and
 atast[e] some softe and delitable þinges. so þat whan þei ben entred wiþ ime þe. it mow make
 weye to strengre drynkes of medycynes. ¶ Com nowe furþe þerfore þe suasioun of swetnesse
 Rethoryen. whiche þat goþ oonly þe ryzt wey whil she forsakeþ not myne estatutz. ¶ And wiþ
 Rethorice com forþe musice a damoysel of oure house þat syngeþ now lyzter moedes or
 prolaciouns now heuyer. what ayleþ þe man. what is it þat haþ cast þe in to murnyng and in to
 wepyng. I trow[e] þat þou hast sen some newe þing and uncouþe. ¶ Þou wenest þat fortune be
 chaunged azeins þe ¶ But þou wenest wrong. yif þou [þat] wene. Alwey þo ben hire maners. she
 haþ raper [kept] as to þe ward hire propre stablenes in þe chaungyng of hyre self. ¶ Ryzt swyche
 was she whan she flatered[e] þe. and desseiued[e] þe wiþ vnleueful lykynges of false
 welefulnesse. þou hast now knowen and ataynt þe doutous or double visage of þilke blynde
 goddesse fortune. ¶ She þat zit couereþ hir and wympleþ hir to oþer folk. haþ shewed hir
 euerydel to þe. ¶ 3if þou approuest hir and þenkest þat she is good. vse hir maners and pleyne þe
 nat. ¶ And if þou agrisest hir fals[e] trecherie. dispise and cast aweye hir þat pleyeþ so
 harmefully. for she þat is now cause of so myche sorwe to þe. sholde be to þe cause of pees and
 [of] ioie. ¶ she haþ forsaken þe forsoþe. þe whiche þat neuer man may be syker þat she ne shal
 forsake hym. *Glose.* ¶ But napeles some bookes han þe text þus. For soþe she haþ forsaken þe ne
 þer nis no man syker þat she ne haþ not forsaken. ¶ Holdest þou þan þilke welefulnesse
 precieuse to þe þat shal passen. and is present fortune derworþi to þe. whiche þat nis not feiþful
 forto dwelle. and whan she goþ aweye þat she bryngeþ a wyzt in sorwe ¶ For syn she may nat be
 wiþholdeþ at a mans wille. she makeþ hym a wrecche when she departeþ fro hym. ¶ What oþer
 þing is flitting fortune but a manere shewyng of wrycchednesse þat is to comen. ne it ne suffriþ
 nat oo[n]ly to loken of þing þat is present byforne þe eyen of man. but wisdom lokeþ and mesureþ
 þe ende of þinges. and þe same chaungyng from one to an oþer. þat is to seyne fro aduersite to
 prosperite makeþ þat þe manaces of fortune ne ben not forto dreden. ne þe flatrynges of hir to
 ben desired. ¶ Þus atte þe last it byhoueþ þe to suffren wiþ euene wille in pacience al þat is don
 inwiþ þe floor of fortune. þat is to seyne in þis worlde. ¶ Syþen þou hast oones put þi nekke vnder
 þe yokke of hir. for if þou wilt write a lawe of wendying and of dwellyng to fortune whiche þat þou
 hast chosen frely to be þi lady ¶ Art þou nat wrongful in þat and makest fortune wroþe and
 aspere by þin inpacience. and zit þou mayst not chaungen hir. ¶ Yif þou committest [and] bitakest
 þi sayles to þe wynde. þou shalt be shouen not þider þat þou woldest(:) but whider þat þe wynde
 shoueþ þe ¶ Yif þou castest þi seedes in þe feldes þou sholdest haue in mynde þat þe zeres ben
 oþer while plenteuous and oþer while bareyne. ¶ Þou hast bytaken þiself to þe gouernaunce of
 fortune. and forþi it byhoueþ þe to ben obeisaunt to þe manere of þi lady. and enforcest þou þe to
 aresten or wiþstonden þe swyftnesse and þe sweyes of hir toumyng whele. ¶ O þou fool of alle
 mortel foolles if fortune bygan to dwelle stable. she cesed[e] þan to ben fortune.

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HEC CUM SUPERBA.

[The fyrst metur.]

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

VELLEM AUTEM PAUCA.

[The secunde prose.]

Certis I wolde plete wiþ þee a fewe þinges vsyng þe wordes of fortune tak heede now þi self.
 yif þat she axeþ ryzt. ¶ O þou man wher fore makest þou me guilty by þine euerydayes
 pleynges. what wronges haue I don þe. what goodes haue I byreft þe þat weren þine. stryf or
 plete wiþ me by fore what iuge þat þou wilt of þe possessioun of rycchesse or of dignites ¶ And
 yif þou maist shewe me þat euer any mortal man haþ receyued any of þese þinges to ben his in
 propre. þan wol I graunt[e] frely þat [alle] þilke þinges weren þine whiche þat þou axest. ¶ Whan
 þat nature brouzt[e] þe forþe out of þi moder wombe. I receyued[e] þe naked and nedy of al þing.
 and I norysshed[e] þe wiþ my rycchesse. and was redy and ententif þoruþ my fauour to sustene þe.
 ¶ And þat makeþ þe now impacient azeins me. and I envirounde þe wiþ al þe habundaunce and

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shynng of al goodes þat ben in my ryzt. ¶ Now it lykeþ me to wiþ drawe myne hande. þou hast had grace as he þat haþ vsed of foreyne goodes. þou hast no ryzt to pleyne þe. as þou þou haddest vtterly lorn alle þi þinges. whi pleyneþ þou þan. I haue don þe no wrong. Ricches honoures *and* swyche oþer þinges ben of my ryzt. ¶ My seruantes knowen me for hir lady. þei comen wiþ me *and* departen whan I wende. I dar wel affermen hardyly. þat yif þo þinges of whiche þou pleyneþ þat þou hast forlorn hadde ben pine. þou ne haddest not lorn *hem*. ¶ I shal I þan only be defended to vse my ryzt. ¶ Certis it is leueful to þe heuene to make clere dayes. *and* after þat to keuere þe same dayes wiþ derke nyztes. ¶ Þe erþe haþ eke leue to apparaile þe visage of þe erþe now *with* floures *and* now wiþ fruyt. *and* to confounde *hem* somtyme wiþ raynes *and* wiþ coldes. ¶ Þe see haþ eke hys ryzt to be somtyme calme *and* blaundyshing wiþ smoþe water. *and* somtyme to be horrible wiþ wawes *and* wiþ tempestes. ¶ But þe couetyse of men þat may not be staunched shal it bynde me to be stedfast. syn þat stedfastnesse is vnkouþ to my maneres. ¶ Swyche is my strengþe. *and* þis pley. I pley[e] *continuely*. I tourne þe whirlyng whele wiþ þe tournyng cercle ¶ I am glade to chaunge þe lowest to þe heyeste. *and* þe heyest to þe loweste. worþe vþ yif þou wilt. so it be by þis lawe. þat þou ne holde not þat I do þe wronge þou þou descende doun whanne resoun of my pleye axeþ it. Most þou not how Cresus kyng of lyndens of whiche kyng Cirus was ful sore agast a litel byforne þat þis rewlyche Cresus was cauzt of Cirus *and* lad to þe fijr to be brent. but þat a reyne descended[e] doun from heuene þat rescowed[e] hym ¶ And is it out of þi mynde how þat Paulus consul of Rome whan he hadde take þe kyng of *perciens* weep pitou[s]ly for þe captiuitee of þe self[e] kyng. What oþer þinges bywaylen þe criinges of Tragedies. but only þe dedes of fortune. þat wiþ an vnwar stroke ouertumeþ þe realmes of grete nobley ¶ *Glose*. Tragedie is to seyne a dite of a *prosperite* for a tyme þat endiþ in wrechednesse. Larnedest nat þou in grek whan þou were zonge þat in þe entre or in þe seler of Iuppiter þer ben couched two tunnes. þat on is ful of good þat oþer is ful of harme. ¶ What ryzt hast þou to pleyne. yif þou hast taken more plenteuously of þe goode syde þat is to seyne of my rycchesse *and* *prosperites*. *and* what eke. yif I be nat departed fro þe. What eke. yif my mutabilitee ziueþ þe ryztful cause of hope to han zit better þinges. ¶ Napeles desmaie þe nat in þi þouzt. *and* þou þat art put in comune realme of alle: ne desijr[e] nat to lyue by þine oonly *propre* ryzt.

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SI QUANTAS RAPIDIS.

[the secunde metur.]

Þou þu plentee þat is goddesse of rycches hielde adoun wiþ ful horn. *and* wiþdraweþ nat hir hand. ¶ As many recches as þe see turneþ vpwardes sandes whan it is moeued wiþ rauyssing blastes. or ellys as many rycches as þer shynen bryzt[e] sterres on heuene on þe sterry nyzt. Zit for al þat mankynde nolde not cesce to wope wrecched[e] pleyntes. ¶ And al be it so þat god receyueþ gladly her *prayers* *and* zeueþ hem as ful large muche golde *and* apparaileþ coueytous folk wiþ noble or clere honours. zit semeþ hem haue I-gete noþing. but alwey her cruel rayne deuourynge al þat þei han geten shewiþ oþer gapinges. þat is to seye gapen *and* desiren zit after moo rycchesse. ¶ What brideles myzten wiþholde to any certeyne ende þe desordene coueitise of men ¶ Whan euere þe raþer þat it fletþ in large ziftis: þe more ay brenneþ in hem þe þrest of hauyng. ¶ Certis he þat quakyng *and* dredeful weneþ hym seluen nedy. he ne lyueþ neuere mo ryche.

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HIIS IGITUR SI PRO SE.

[The thrydde prose.]

Þerfore yif þat fortune spake wiþ þe for hir self in þis manere. For soþe þou ne haddest [nat] what þou myztest answeere. *and* if þou hast any þing wherwiþ. þou mayist ryztfully tellen þi *compleynt*. ¶ It byhoueþ þe to shewen it. *and* .I. wol zeue þe space to tellen it. ¶ Certeynely *quod* I þan þise ben faire þinges *and* enoyntid wiþ hony swetnesse of rethorike *and* musike. *and* only while þei ben herd þei ben deliciose. ¶ But to wrecches is a deppere felyng of harme. þis is to seyn þat wrecches felen þe harmes þat þei suffren more greuously þan þe remedies or þe delites of þise wordes mowe gladen or comforten hem. so þat whan þise þinges stynten forto soun[e] in eres. þe sorwe þat is inset greueþ þe þouzt. Ryzt so is it *quod* she. ¶ For þise ne ben zit none remedies of þi maladie. but þei ben a manere norissinges of þi sorwe zit rebel azeyne þi *curacioun*. ¶ For whan þat tyme is. I shal moue swiche þinges þat *percen* hem self depe. ¶ But napeles þat þou shalt not wilne to leten þi self a wrecche. ¶ Hast þou forzeten þe *noumbre* *and* þe manere of þi welefulnesse. I holde me stille how þat þe souerayn men of þe Citee token þe in cure *and* kepyng whan þou were orphelyn of fadir *and* modir. *and* were chosen in affinite of princes of þe Citee. ¶ And þou bygumme raþer to ben leef *and* deere þan0 forto ben a neybour. þe whiche þing is þe most precieuse kynde of any *propinquitee* or *aliaunce* þat may ben. ¶ Who is it þat ne seide þou nere ryzt weleful wiþ so grete a nobley of þi fadres in lawe. ¶ *And* wiþ þe chastite of þi wijf. *and* wiþ þe oportunitie *and* noblesse of þi masculyn children. þat is to seyne þi sones *and* ouer al þis me lyst to passe of comune þinges. ¶ How þou haddest in þi þouzt dignitees þat weren warned to olde men. but it deliteþ me to comen now to þe singuler vphepyng of þi welefulnesse. ¶ Yif any fruyt of mortal þinges may han any weyzt or price of welefulnesse. ¶ Myztest þou euere forzeten for any charge of harme þat myzt[e] byfallen. þe remembraunce of þilke day þat þou sey[e] þi two sones maked conseillers. *and* ylad to gidre from þin house vndir so gret assemble of *senatours*. *and* vndir þe blyþenesse of poeple. *and* whan þou say[e] hem sette in þe court in her chaires of dignites. ¶ Þou rethorien or *pronouncere* of kynges *preysinges*. deseruedest glorie of wit *and* of eloquence. whan þou sittyng bytwix þi two sones conseillers in þe place þat hyzt Circo. *and* fulfildest þe abydyng of multitude of poeple þat was sprad about þe wiþ large *praysynge* *and* laude as *men* syngen in victories. þo zaue þou wordes of fortune as I trowe. þat is to seyne. þo feffedest þou fortune wiþ glosynge wordes *and* desseiuedest hir. whan she accoied[e] þe *and* norsshed[e] þe as hir owen delices. ¶ Þou hast had of fortune a zifte þat is

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to seyn swiche gerdoun þat she neu[er]e 3af to præue man ¶ Wilt þou þerfore leye a rekenyng wiþ fortune. she haþ now twynkeled first vpon þe wiþ a wykked eye. ¶ Yif þou considere þe noumbre *and* þe manere of þi blysses. *and* of þi sorwes. þou maist nat forsake þat þou nart zit blysfyl. For if þou þerfore wenest þi self nat weleful for þinges þat þo semeden ioyful ben passed. ¶ Þer nis nat whi þou sholdest wene þi self a wrecche. for þinges þat now semen soory passen also. ¶ Art þou now comen firste a sodeyne gest in to þe shadowe or tabernacle of þis lijf. or trowest þou þat any stedfastnesse be in mannis þinges. ¶ Whan ofte a swifte houre dissolueþ þe same man. þat is to seyne whan þe soule departiþ fro þe body. For al þou3 þat yelde is þer any feiþ þat fortunous þinges willen dwelle. zit nabeles þe last[e] day of a mazmis lijf is a manere deep to fortune. *and* also to þilke þat haþ dwelt. *and* þerfore what wenist þou þar recche yif þou forlete hir *in* deynge or ellys þat she fortune forlete þe *in* fleenge away.

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CUM PRIMO POLO.

[The .iij. Metur.]

Whan phebus þe sonne bygynneþ to spreden his clerenesse *with* rosene chariettes. þan þe sterre ydimmyd paleþ hir white cheres. by þe flamus of þe some þat ouer comeþ þe sterre lyzt. ¶ Þis is to seyn whan þe sonne is risen þe day sterre wexiþ pale *and* lesiþ hir lyzt for þe grete bryztnesse of þe sonne. ¶ Whan þe wode wexeþ redy of rosene floures in þe first somer sesoun þoru3 þe breþe of þe wynde Zephirus þat wexeþ warme. ¶ Yif þe cloudy wynde auster blowe felliche. þan goþ away þe fayrnesse of þornes. Ofte þe see is clere *and* calme wiþoute moeuyng floodes. And ofte þe horrible wynde aquilon moeueþ boylyng tempestes *and* ouer whelweþ þe see. ¶ Yif þe forme of þis worlde is so [zeelde] stable. *and* yif it *toumiþ* by so many entrechaungynges. wilt þou þan trusten in þe trublyng fortune of men. wilt þou trowen *in* flittyng goodes. It is certeyne *and* establissed by lawe *perdurable* þat no þing þat is engendred nys stedfast no stable.

TUNC EGO UERA INQUAM.

[The ferthe prose.]

ÞAnne seide I þus. O norice of alle uertues þou seist ful soþe. ¶ Ne I may nat forsake þe ryzt[e] swifte cours of my prosperitee. þat is to seine. þat prosperitee ne be comen to me wondir swiftly *and* soone. but þis is a þing þat gretly smertiþ me whan it remembreþ me. ¶ For in alle aduersitees of fortune þe most vnsely kynde of contrariouse fortune is to han ben weleful. ¶ But þat þou *quod* she abaist þus þe *toument* of þi fals[e] opinioun þat maist þou not ryztfully blamen ne aretten to þinges. as who seiþ for þou hast zitte many habundaunces of þinges. ¶ *Textus*. For al be it so þat þe ydel name of aunterouse welefulnesse moeueþ þe now. it is leueful þat þou rekene *with* me of how many[e] þinges þou hast zit plentee. ¶ And þerfore yif þat þilke þing þat þou haddest for most *precious* in alle þi rycchesse of fortune be kept to þe by þe grace of god vnwemmed *and* vndefouled. Mayst þou þan pleyne ryztfully vpon þe myschief of fortune. syn þou hast zit þi best[e] þinges. ¶ Certys zit lyueþ in goode poynt þilke *precious honour* of mankynde. ¶ Symacus þi wyues fadir whiche þat is a man maket al of sapience *and* of vertue. þe whiche man þou woldest b[i]len redely wiþ þe pris of þin owen lijf. he byweyleþ þe wronges þat men don to þee. *and* not for hym self. for he liueþ in sykernesse of any sentence put azeins him. ¶ And zit lyueþ þi wif þat is attempre of witte *and* passyng oþer women in clenness 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* kepiþ to þee oonly hir goost. *and* is al maat *and* ouer-comen by wepyng *and* sorwe for desire of þe ¶ In þe whiche þing only I mot graunten þat þi welefulnesse is amenused. ¶ What shal I seyn eke of þi two sones conseillours of whiche as of children of hir age þer shineþ þe lyknesse of þe witte of hir fadir *and* of hir eldefadir. and siþen þe souereyn cure of alle mortel folke is to sauen hir owen lyues. ¶ O how weleful art þou þou3 þou knowe þi goodes. ¶ But zitte ben þer þinges dwellyng to þe wardes þat no man douteþ þat þei ne ben more derworþe to þe þen þine owen lijf. ¶ And forþi drie þi teres for zitte nys nat eueriche fortune al hateful to þe warde. ne ouer greet tempest haþ nat zit fallen vpon þe. whan þat þin ances cliue fast[e] þat neiþer wole suffre þe comfort of þis tyme present. ne þe hope of tyme comynge to passen ne to fallen. ¶ And I *preie quod* I þat fast[e] mot[en] þei holden. ¶ For whiles þat þei halden. how so euere þat þinges ben. I shal wel fleten furþe and eschafen. ¶ But þou mayst wel seen how greet[e] apparailles *and* aray þat me lakkeþ þat ben passed away fro me. ¶ I haue *somewhat* auauanced *and* forþered þe *quod* she. if þat þou anoie nat or forþenke nat of al þi fortune. As who seiþ. ¶ I haue somewhat comforted þe so þat þou tempest nat þe þus wiþ al þi fortune. syn þou hast zit þi best[e] þinges. ¶ But I may nat suffre þin delices. þat pleinst so wepyng. *and* anguissous for þat oþer lakkeþ somewhat to þi welefulnesse. ¶ For what man is so sad or of so *perfit* welefulnesse. þat he ne stryueþ or pleyneþ on some half azeine þe qualitee of his estat. ¶ For whi ful anguissous þing is þe *condicioun* of mans goodes. ¶ For eyþer it comeþ al to gidre to a wyzt. or ellys it lasteþ not *perpetuely*. ¶ For som man haþ grete rycchesse. but he is asshamed of hys vngentil lynage. *and* som man is renommed of noblesse of kynrede. but he is enclosed in so grete angre for nede of þinges. þat hym were leuer þat he were vnknowe. and som man habundeþ boþe *in* rychesse *and* noblesse. but zit he bywaileþ hys chast[e] lijf. for he haþ no wijf. ¶ and som man is wel *and* selily married but he haþ no children. *and* norissheþ his rycchesse to þe heires of straunge folk. ¶ And som man is gladdet wiþ children. but he wepiþ ful sorry for þe trespas of his son or of his douztir. ¶ and for þis þer accordeþ no wyzt lyztly to þe *condicioun* of his fortune. for alwey to euery man þere is *in* mest somewhat þat vnassaieþ he ne wot not or ellys he dredriþ þat he haþ assaied. ¶ *And* adde þis also þat euery weleful man haþ a wel delicat felyng. ¶ So þat but yif alle þinges fallen at hys owen wille for he inpacient or is nat vsed to han none aduersitee. an-oone he is þrowe adoüne for euery lytel þing. ¶ And ful lytel þinges ben þo þat wiþdrawen þe *somme* or þe *perfeccioun* of blisfulnesse fro hem þat ben most fortunat. ¶ How many men trowest þou wolde demen hem self to ben almost in heuene yif þei myzten atteyne to þe leest[e] *partie* of þe remenaunt of þi fortune. ¶ Þis same place þat þou clepist exil is contre to

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hem þat enhabiten here. *and* forþi. Noping wrecched. but whan þou wenest it ¶ As who seiþ. þou3 þi self ne no wy3t ellys nys no wrecche but whan he weneþ hym self a wrecche by reputacioun of his corage.

CONTRAQUE.

And a3einwarde al fortune is blisful to a man by þe agreablete or by þe egalite of hym þat suffreþ it. ¶ What man is þat. þat is so weleful þat nolde chaungen his estat whan he haþ lorn pacience. þe swetnesse of mannes welefulnesse is yspranid wiþ many[e] bitternesses. þe whiche welefulnesse al þou3 it seme swete *and* ioyeful to hym þat vseþ it. 3it may it not be wiþ-holden þat it ne goþ away whan it wol. ¶ Þan is it wel sen how wrecched is þe blisfulnesse of mortel þinges. þat neiþer it dwelliþ *perpetuel* wiþ hem þat euery fortune receyuen agreablely or egaly. ¶ Ne it ne deliteþ not in al. to hem þat ben anguisous. ¶ O ye mortel folkes what seke 3e þan blisfulnesse oute of 3oure self. whiche þat is put in 3oure self. *Error and folie confoundeþ* 3ow ¶ I shal shewe þe shortly. þe poynt of souereyne blisfulnesse. Is þer any þing to þe more *precieuse* þan þi self ¶ Þou wilt answer nay. ¶ Þan if it so be þat þou art myzty ouer þi self þat is to seyn by tranquillitee of þi soule. þan hast þou þing in þi power þat þou noldest neuer lesen. ne fortune may nat by-nyme it þe. *and* þat þou mayst knowe þat blisfulnesse [ne] may nat standen in þinges þat ben fortunous *and temperel*. ¶ Now vndirstonde *and* gadir it to gidir þus yif blisfulnesse be þe souereyne goode of nature þat liueþ by *resoun* ¶ Ne þilke þing nis nat souereyne goode þat may be taken away in any wyse. for more worþi þing *and* more digne is þilke þing þat may nat be taken away. ¶ Þan shewiþ it wele þat þe vnstabilnesse of fortune may nat attayne to receyue verray blisfulnes. ¶ And 3it more ouer. ¶ What man þat þis toublyng welefulnesse leediþ. eiþer he woot þat [it] is changeable. or ellis he woot it nat. ¶ And yif he woot it not. what blisful fortune may þer be in þe blyndenesse of ignorau^{ce}. and yif he woot þat it is changeable. he mot alwey ben adrad þat he ne lese þat þing. þat he ne douteþ nat but þat he may leesen it. ¶ As whoo seiþ he mot ben alwey agast lest he leese þat he wot wel he may leese. ¶ For whiche þe continuel drede þat he haþ ne suffriþ hym nat to ben weleful. ¶ Or ellys yif he leese it he wene to be dispised *and* forleten hit. ¶ Certis eke þat is a ful lytel goode þat is born wiþ euene hert[e] whan it is loost. ¶ Þat is to seyne þat men don no more force. of þe lost þan of þe hauynge. ¶ And for as myche as þou þi self art he to whom it haþ ben shewid *and* *proued* by ful many[e] demonstracioun^s. as I woot wel þat þe soules of men ne mowen nat dien in no wise. and eke syn it is clere. *and* certeyne þat fortunous welefulnesse endiþ by þe deep of þe body. ¶ It may nat ben doutid þat yif þat deep may take away blyfulnesse þat al þe kynde of mortal þing^{us} ne descendiþ in to wrecchednesse by þe ende of þe deep. ¶ And syn we knowen wel þat many a man haþ sou3t þe fruit of blisfulnesse nat only wiþ suffryng of deep. but eke wiþ suffryng of peynes *and* *tourmentes*. how my3t[e] þan þis present lijf make men blisful. syn þat whanne þilke self[e] lijf is endid. it ne makeþ folk no wrecches.

QUISQUIS UOLET PERHENNEM CAUTUS.

[The ferthe *metur.*]

What maner man stable *and* war þat wil founden hym a *perdurable* sete *and* ne wil not be cast doune wiþ þe loude blastes of þe wynde Eurus. *and* wil dispise þe see manassyngne wiþ floodes ¶ Lat hym eschewe to bilde on þe cop of þe mou^{ntayngne}. or in þe moyste sandes. ¶ For þe fel[le] wynde auster *tourmentēþ* þe cop of þe mou^{ntayngne} wiþ alle his strengþes. ¶ and þe lowe see sandes refuse to beren þe heuy wey3te. *and* forþi yif þou wolt flee þe *perilous* auenture þat is to seine of þe worlde ¶ Haue mynde certeynly to ficchyn þi house of a myrie site in a lowe stoone. ¶ For al þou3 þe wynde troubling þe see þondre wiþ ouereþrowynges ¶ Þou þat art put in quiete *and* welful by strengþe of þi palys shalt leden a cleer age. scornynge þe wodenesses and þe Ires of þe eir.

SET CUM RACIONUM IAM IN TE.

[The fyfthe *prose.*]

But for as moche as þe norysinges of my *resouns* descenden now in to þe. I trowe it were tyme to vsen a litel strengener medicynes. ¶ Now vndirstonde here al were it so þat þe 3iftis of fortune nar[e] nat brutel ne *transitorie*. what is þer in hem þat may be þine in any tyme. or ellis þat it nys foule if þat it be considered *and* lokid *perfitely*. ¶ Rychesse ben þei *precieuse* by þe nature of hem self. or ellys by þe nature of þe. What is most worþi of rycchesse. is it nat golde or myzt of moneye assembled. ¶ Certis þilke golde *and* þilke moneye shineþ *and* 3eueþ better renoun to hem þat dispenden it. þen to þilke folke þat mokeren it. For auarice makeþ alwey mokeres to be hated. *and* largesse makeþ folke clere of renoun ¶ For syn þat swiche þing as is transfered from o man to an oþer ne may nat dwellen wiþ no man. Certis þan is þilke moneye *precious*. whan it is translated in to oþer folk. *and* styntēþ to ben had by vsage of large 3euyng of hym þat haþ 3euen it. *and* also yif al þe moneye þat is ouer-al in þe world were gadered towar[d] o man. it sholde maken al oþer men to ben nedys as of þat. ¶ And certys a voys al hool þat is to seyn wiþ-oute amenusynge fulfillēþ to gyder þe heryng of myche folke. but Certys 3oure rycchesse ne mowen nat passen vnto myche folk wiþ-oute amenusyng ¶ And whan þei ben apassed. nedys þei maken hem pore þat forgon þe rycchesses. ¶ O streite *and* nedys clepe I þise rycchesses. syn þat many folke [ne] may nat han it al. ne al may it nat comen to on man wiþ-oute pouerte of al oþer folke. ¶ And þe shynynge of *gemmes* þat I clepe *precieuse* stones. draweþ it nat þe eyen of folk in to hem warde. þat is to seyne for þe beaute. ¶ For certys yif þer were beaute or bounte in shynynge of stones. þilke clerenesse is of þe stones hem self. *and* nat of men. ¶ For whiche I wondre gretly þat men merueilen on swiche þinges. ¶ For whi what þing is it þat yif it wantēþ moeuyng *and* ioynture of soule *and* body þat by ry3t my3t[e] semen a faire creature to hym þat haþ a soule of *resoun*. ¶ For al be it so þat *gemmes* drawn to hem self a litel of þe

laste beaute of þe worlde. þoru3 þe entent of hir creatour *and* þoru3 þe distinccioun of hem self. zit for as myche as þei ben put vndir 3oure excellence. þei han not desserued by no weye þat 3e shullen merueylen on hem. ¶ *And* þe beaute of feeldes deliteþ it nat mychel vnto 3ow. *Boyce*.
 ¶ Whi sholde it nat deliten vs. syn þat it is a ryzt fayr porcioun of þe ryzt fair werk. þat is to seyn of þis worlde. ¶ *And* ryzt so ben we gladed somtyme of þe face of þe see whan it is clere. *And* also merueylen we on þe heuene *and* on þe sterres. *and* on þe sonne. *and* on þe mone. *Philosophie*.
 ¶ Apperteineþ *quod* she any of þilke þinges to þe. whi darst þou glorifie þe in þe shynynge of any swiche þinges. Art þou distingwed *and* embelised by þe spryngyng floures of þe first somer sesoun. or swellip þi plente in fruytes of somer. whi art þou rauyshed wiþ ydel ioies. why enbracest þou straunge goodes as þei weren þine. Fortune shal neuer maken þat swiche þinges ben þine þat nature of þinges maket foreyne fro þe. ¶ Syche is þat wiþ-outen doute þe fruytes of þe erþe owen to ben on þe norssinge of bestes. ¶ *And* if þou wilt fulfillen þi nede after þat it suffiseþ to nature þan is it no nede þat þou seke after þe superfluite of fortune. ¶ For wiþ ful fewe þinges *and* w^{ith} ful lytel þing nature halt hire appaiet. *and* yif þou wilt achoken þe fulfillyng of nature wiþ superfluites ¶ Certys þilke þinges þat þou wilt þresten or pouren in to nature shullen ben vnioyeful to þe or ellis anoies. ¶ Wenest þou eke þat it be a fair þinge to shine wiþ dyuerse clopyng. of whiche clopyng yif þe beaute be agreable to loken vpon. I wol merueylen on þe nature of þe matere of þilke clopes. or ellys on þe werkeman þat wrouzt[e] hem. but al so a longe route of meyne. makip þat a blisful man. þe whiche seruauentes yif þei ben vicioūs of condiciouns it is a greet charge *and* a destrucciou[n] to þe house. *and* a greet enmye to þe lorde hym self ¶ *And* yif þei ben goode men how shal straung[e] or foreyne goodenes ben put in þe noumbre of þi rycchesse. so þat by alle þise forseide þinges. it is clerly shewed þat neuer none of þilke þinges þat þou accoumptedest for þin goodes nas nat þi goode. ¶ In þe whiche þinges yif þer be no beaute to ben desired. whi sholdest þou be sory yif þou leese hem. or whi sholdest þou reioysen þe to holden hem. ¶ For if þei ben fair of hire owen kynde. what apperteneþ þat to þe. for as wel sholde þei han ben faire by hem self. þoru3 þei weren departid from alle þin rycchesse. ¶ For-why faire ne precioūs ne weren þei nat. for þat þei comen amonges þi rycchesse. but for þei semeden fair *and* precious. þefore þou haddest leuer rekene hem amonges þi rycchesse. but what desiredest þou of fortune wiþ so greet a noyse *and* wiþ so greet a fare ¶ I trowe þou seke to dryue away nede wiþ habundaunce of þinges. ¶ But certys it turneþ to 3ow al in þe contrarie. for whi certys it nedip of ful many[e] helpynges to kepen þe dyuersite of precieuse ostelment3. and soþe it is þat of many[e] þinges han þei nede þat many[e] þinges han. *and* a3eyneward of litel nedip hem þat mesuren hir fille after þe nede of kynde *and* nat after þe outrage of couetyse ¶ Is it þan so þat ye men ne han no propre goode. I-set in 3ow. For whiche 3e moten seken outwardes 3oure goodes in foreine *and* subgit þinges. ¶ So is þan þe condicioun of þinges turned vpso dou[n]. þat a man þat is a devyne beest by merit of hys resoun. þinkeþ þat hym self nys neyþer fair ne noble. but if it be þoru3 possessiou[n] of ostelmentes. þat ne han no soules. ¶ *And* certys al oþer þinges ben appaiet of hire owen beautes. but 3e men þat ben semblable to god by 3oure resonable pouzt desiren to apparaille 3oure excellent kynde of þe lowest[e] þinges. ne 3e ne vndirstonde nat how gret a wrong 3e don to 3oure creatour. for he wolde þat man kynde were moost worþi *and* noble of any oþer erþely þinges. and 3e þresten adoun 3oure dignitees by-neþen þe lowest[e] þinges. ¶ For if þat al þe good of euery þing be more precieuse þan is þilk þing whos þat þe good is. syn 3e demen þat þe foulest[e] þinges ben 3oure goodes. þanne summytten 3e *and* putten 3oure self vndir þo foulest[e] þinges by 3oure estimacioun. ¶ *And* certis þis bitidip nat wiþ out 3oure desert. For certys swiche is þe condicioun of al man kynde þat oonly whan it haþ knowyng of it self. þan passeþ it in noblesse alle oþer þinges. and whan it forletip þe knowyng of it self. þan it is brouzt byneþen alle beestes. ¶ For-why alle oþer [leuyng] beestes han of kynde to knowe not hem self. but whan þat men leten þe knowyng of hem self. it comeþ hem of vice. but how brode sheweþ þe error *and* þe folie of 3ow men þat wenen þat ony þing may ben apparailled wiþ straunge apparaillement3 ¶ but for-soþe þat may nat be don. for yif a wyzt shyneþ wiþ þinges þat ben put to hym. as þus. yif þilke þinges shynen wiþ whiche a man is apparailled. ¶ Certis þilke þinges ben commendid *and* preised wiþ whiche he is apparailled. ¶ But napeles þe þing þat is couered *and* wrapped vndir þat dwelleþ in his filþe. and I denye þat þilke þing be good þat anoyeþ hym þat haþ it. ¶ Gabbe I of þis. þou wolt seye nay. ¶ Certys rycchesse han anoyed ful ofte hem þat han þe rycchesse. ¶ Syn þat euery wicked shrew *and* for hys wickednesse þe more gredy aftir oþer folkes rycchesse wher so euer it be in any place. be it golde or precious stones. *and* wenip hym only most worþi þat haþ hem ¶ þou þan þat so besy dredest now þe swerde *and* þe spere. yif þou haddest entred in þe pape of þis lijf a voider wayfaryng man. þan woldest þou syng[e] by-fore þe þeef. ¶ As who seiþ a poure man þat bereþ no rycchesse on hym by þe weye. may boldly syng[e] byforne þeues. for he haþ nat wher-of to ben robbed. ¶ O precieuse *and* ryzt clere is þe blysfulnesse of mortal rycchesse. þat whan þou hast geten it. þan hast þou lorn þi syke[r]nesse.

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FELIX IN MIRUM PRIOR ETAS.

[The fyfthe metur.]

Blysful was þe first age of men. þei helden hem apaied wiþ þe metes þat þe trewe erþes brouzten furþe. ¶ þei ne destroyed[e] ne desceyued[e] not hem self wiþ outerage. ¶ þei weren wont lyztly to slaken her hunger at euene wiþ acornes of okes ¶ þei ne couþe nat medle þe zift of bacus to þe clere hony. þat is to seyn. þei couþe make no piment of clarre. ne þei couþe nat medle þe brizt[e] flies of þe contre of siriens wiþ þe venym of tirie. þis is to seyne. þei couþe nat dien white flies of sirien contre wiþ þe blode of a manar shelfysshe. þat men fynden in tyrie. wiþ whiche blode men deien purper. ¶ þei slepen holesom slespes vpon þe gras. and dronken of þe rynnynge watres. *and* laien vndir þe shadowe of þe heyze pyne trees. ¶ Ne no gest ne no straunger [ne] karf zit þe heyse see wiþ oores or wiþ shippes. ne þei ne hadden seyne zitte none newe strondes to leden merchaundyse in to dyuerse contres. ¶ þo weren þe cruel clariouns ful whist *and* ful stille. ne blode yshed by egre hate ne hadde nat deied zit armurers. for wherto or whiche

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woodenesse of enmys wolde first moeuen armes. whan þei seien cruel woundes ne none medes ben of blood yshad ¶ I wolde þat oure tymes sholde turne azeyne to þe oolde maneres. ¶ But þe anguissous loue of hauyng brenneþ in folke moore cruely þan þe fijr of þe Mounzaigne of Ethna þat euer brenneþ. ¶ Allas what was he þat first dalf vp þe gobets or þe weyztys of gold couered vndir erþe. *and* þe precious stones þat wolden han ben hid. he dalf vp precious perils. þat is to seyne þat he þat hem first vp dalf. he dalf vp a precious peril. for-whi. for þe preciousnesse of swyche haþ many man ben in peril.

QUID AUTEM DE DIGNITATIBUS ET CETERA.

[The sixte prose.]

But what shal I seyne of dignitees *and* of powers. þe whiche [ye] men þat neiþer knowen verray dignitee ne verray power areysen hem as heye as þe heuene. þe whiche dignitees *and* powers yif þei come to any wicked man þei don [as] greet[e] damages *and* destrucciou[n] as doþ þe flamme of þe Mounzaigne Ethna whan þe flamme wit walwiþ vp ne no deluge ne doþ so cruel harmes. ¶ Certys ye remembriþ wel as I trowe þat þilke dignitee þat men clepiþ þe emperie of consulers þe whiche þat somtyme was bygynnyng of fredom. ¶ 3oure eldres coueiteden to han don a-wey þat dignitee for þe pride of þe conseilors. ¶ And ryzt for þe same pride 3oure eldres byforne þat tyme hadden don away out of þe Citee of rome þe kynges name. þat is to seien. þei nolden haue no lenger no kyng ¶ But now yif so be þat dignitees *and* powers ben zeuen to goode men. þe whiche þing is ful zelde. what agreable þinges is þer in þo dignitees. or powers. but only þe goodenes of folk þat vsen hem. ¶ And þerfore it is þus þat honour ne comeþ nat to vertue for cause of dignite. but azeinward. honour comeþ to dignite by cause of vertue. but whiche is 3oure derworþe power þat is so clere *and* so requerable ¶ O ze erþelyche bestes considere ze nat ouer whiche þing þat it semeþ þat ze han power. ¶ Now yif þou say[e] a mouse amongus oþer myse þat chalenged[e] to hymself ward ryzt *and* power ouer alle oþer myse. how gret scorne woldest þou han of hit. ¶ *Glosa.* ¶ So fareþ it by men. þe body haþ power ouer þe body. For yif þow loke wel vpon þe body of a wyzt what þing shalt þou fynde moore frele þan is mannes kynde. þe whiche ben ful ofte slayn wiþ bytyng of smale flies. or ellys wiþ þe entryng of crepyng wormes in to þe priuetees of mennes bodies. ¶ But wher shal men fynden any man þat may exercen or haunten any ryzt vpon an oþer man but oonly vpon hys body. or ellys vpon þinges þat ben lower þen þe body. whiche I clepe fortunous possessiouns ¶ Mayst þou euer haue any comaundement ouer a fre corage ¶ Mayst þou remuen fro þe estat of hys propre reste. a þouzt þat is cleuyng to gider in hym self by stedfast resoun. ¶ As somtyme a tiraunt wende to confounde a freeman of corage ¶ *And* wende to constreyne hym by tourment to maken hym dyscoueren *and* acusen folk þat wisten of a coniuracioun. whiche I clepe a confederacie þat was cast azeins þis tyraunt ¶ But þis free man boot of hys owen tunge. *and* cast it in þe visage of þilke woode tyraunte. ¶ So þat þe tourmentz þat þis tyraunt wende to han maked matere of cruelte. þis wyse man maked[e] it] matere of vertues. ¶ But what þing is it þat a man may don to an oþer man. þat he ne may receyue þe same þing of oþer folke in hym self. or þus. ¶ What may a man don to folk. þat folk ne may don hym þe same. ¶ I haue herd told of busirides þat was wont to sleen hys gestes þat herburghden in hys hous. and he was slayn hym self of ercules þat was hys gest ¶ Regulus had[de] taken in bataile many men of affrike. and cast hem in to fetteres. but sone after he most[e] 3iue hys handes to ben bounden *with* þe cheynes of hem þat he had[de] somtyme ouercomen. ¶ Wenest þou þan þat he be myzty. þat may nat don a þing. þat oþer ne may don hym. þat he doþ to oþer. *and* zit more ouer yif it so were þat þise dignites or poweres hadden any propre or naturel goodnesse in hem self neuer nolden þei comen to shrewes. ¶ For contrarious þinges ne ben not wont to ben yfelawshipped togidres. ¶ Nature refuseþ þat contra[r]ious þinges ben yioigned. ¶ And so as I am in certeyne þat ryzt wikked folk han dignitees ofte tymes. þan sheweþ it wel þat dignitees *and* powers ne ben not goode of hir owen kynde. syn þat þei suffren hem self to cleuen or ioynen hem to shrewes. ¶ And certys þe same þing may most digneliche Iugen *and* seyne of alle þe 3iftis of fortune þat most plenteuously comen to shrewes. ¶ Of þe whiche 3iftys I trowe þat it auzt[e] ben considered þat no man doutiþ þat he nis strong. in whom he seeþ strengþe. *and* in whom þat swiftnesse is ¶ Soþe it is þat he is swyfte. Also musyk makeþ musiciens. *and* fysik makeþ phisiciens. *and* rethorik rethoriens. ¶ For whi þe nature of euery þing makip his propretee. ne it is nat entemedled wiþ þe effectis of contrarious þinges. ¶ And as of wil it chaseþ oute þinges þat to it ben contrarie ¶ But certys rycchesse may nat restreyne auarice vnstaunched ¶ Ne power [ne] makeþ nat a man myzty ouer hym self. whiche þat vicious lustis holden destreined wiþ cheins þat ne mowen nat ben vnbounden. *and* dignitees þat ben zeuen to shrewed[e] folk nat oonly ne makip hem nat digne. but it sheweþ raper al openly þat þei ben vnworþi *and* vndigne. ¶ And whi is it þus. ¶ Certis for ze han ioye to clepen þinges wiþ fals[e] names. þat beren hem al in þe contrarie. þe whiche names ben ful ofte reposed by þe effect of þe same þinges. so þat þise ilke rycchesse ne auzten nat by ryzt to ben cleped rycchesse. ne whiche power ne auzt[e] not ben cleped power. ne whiche dignitee ne auzt[e] nat ben cleped dignitee. ¶ And at þe laste I may conclude þe same þinge of al þe 3iftes of fortune in whiche þer nis no þing to ben desired. ne þat haþ in hym self naturel bounte. ¶ as it is ful wel sene. for neyþer þei ne ioygnen hem nat alwey to goode men. ne maken hem alwey goode to whom þei ben y-ioigned.

NOUIMUS QUANTOS DEDERAT.

[The sixte Metur.]

WE han wel knowen how many greet[e] harmes *and* destruccions weren doñ by þe Emperoure Nero. ¶ He letee brenne þe citee of Rome *and* made slen þe senators. and he cruel somtyme slouz hys broþer. *and* he was maked moyst wiþ þe blood of hys modir. þat is to seyne he let sleen *and* slitten þe body of his modir to seen where he was conceiued. *and* he loked[e] on euery half vpon hir colde dede body. ne no tere ne wette his face. but he was so hard

herted þat he myzt[e] ben domesman or Iuge of hire dede beaute. ¶ And zitte neuerpeles gouerned[e] þis Nero by Ceptre al þe peoples þat phebus þe sonne may seen comyng from his outerest arysyng til he hidde his bemes vndir þe wawes. ¶ þat is to seyne. he gouerned[e] alle þe peoples by Ceptre imperial þat þe some gob aboute from est to west ¶ And eke þis Nero troueyrende by Ceptre. alle þe peoples þat ben vndir þe colde sterres þat hyzten þe seuene grones. þis is to seyne he gouerned[e] alle þe poeples þat ben vndir þe parties of þe norþe. ¶ And eke Nero gouerned[e] alle þe poeples þat þe violent wynde Nothus scorchiþ *and* bakih þe brennyng sandes by his drie hete. þat is to seyne. alle þe poeples in þe souþe. [but yit ne myhte nat al his heye power torne the woodnesse of this wykkyd nero / Allas it is greuouse fortune it is]. as ofte as wicked swerde is ioygnd to cruel venym. þat is to sein. venimouse cruelte to lordshipe.

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TUMEGO SCIS INQUAM.

[The seuende prose.]

ÞAnne seide I þus. þou wost wel þiself þat þe couetise of mortal þinges ne hadden neuer lordshipe of me. but I haue wel desired matere of þinges to done. as who seiþ. I desired[e] to han matere of gouernaunce ouer comunalites. ¶ For vertue stille ne sholde nat elden. þat is to seyne. þat list þat or he wex olde ¶ His uertue þat lay now ful stille. ne sholde nat *perisshe* vnexercised in gouernaunce of comune. ¶ For whiche men myzten speke or writen of his goode gouernement. ¶ *Philosophie*. ¶ For soþe *quod* she. *and* þat is a þing þat may drawen to gouernaunce swiche hertes as ben worþi *and* noble of hir nature. but napeles it may nat drawen or tollen swiche hertes as ben y-brouzt to þe ful[le] *perfeccioun* of vertue. þat is to seyne couetyse of glorie *and* renoun to han wel administred þe comune þinges. or doon goode decertes to profit of þe comune. for se now *and* considere how litel *and* how voide of al prise is þilke glorie.

¶ Certeine þing is as þou hast lerned by demonstracioun of astronomye þat al þe envyronyng of þe erþe aboute ne halt but þe resoun of a prykke at regard of þe gretnesse of heuene. þat is to seye. þat yif þat þer were maked *comparisoun* of þe erþe to þe gretnesse of heuene. men wolde Iugen in alle þat erþe [ne] helde no space ¶ Of þe whiche litel regioun of þis worlde þe ferþe partie is enhabitid wiþ luyng beestes þat we knowen. as þou hast þi self lerned by tholome þat *prouith* it. ¶ yif þou haddest wiþ drawen *and* abated in þi þouzte fro þilke ferþe partie as myche space as þe see *and* [the] mareys contenen *and* ouergon *and* as myche space as þe regioun of droughte ouerstrecheþ. þat is to seye sandes *and* desertes wel vnneþ sholde þer dwellen a ryzt streite place to þe habitacioun of men. *and* 3e þan þat ben environed *and* closed wiþ *ime* þe leest[e] prikke of þilk prikke þenke 3e to manifesten 3oure renoun *and* don 3oure name to ben born forþe. but 3oure glorie þat is so narwe *and* so streyt yprongen in to so litel boundes. how myche conteinþe it in largesse *and* in greet doynge. And also sette þis þer to þat many a nacioun dyuerse of tonge *and* of maneres. *and* eke of resoun of hir luyng ben enhabitid in þe cloos of þilke litel habitacle. ¶ To þe whiche naciouns what for difficulte of weyes. *and* what for diuersite of langages. *and* what for defaute of vnusage entercomunyng of marchaundise. nat only þe names of singler men ne may [nat] stretchen. but eke þe fame of Citees ne may nat stretchen.

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¶ At þe last[e] Certis in þe tyme of Marcus tulyus as hym self writeþ in his book þat þe renoun of þe comune of Rome ne hadde nat zitte passed ne cloumben ouer þe mountaigne þat hyzt Caucasus. *and* zitte was þilk tyme rome wel wexen *and* gretly redouted of þe parthes. *and* eke of oþer folk enhabityng aboute. ¶ Sest þou nat þan how streit *and* how compressed is þilke glorie þat 3e *trauailen* aboute to shew *and* to multiplie. May þan þe glorie of a singlere Romeyne stretchen þider as þe fame of þe name of Rome may nat clymben ne passen. ¶ And eke sest þou nat þat þe maners of diuerse folk *and* eke hir lawes ben discordaunt amonge hem self. so þat þilke þing þat *sommen* iugen worþi of *preysyng*. oþer folk iugen þat it is worþi of torment. ¶ *and* þer of comeþ þat þou 3 a man delite hym in *preysyng* of his renoun. he ne may nat in no wise bryngen ferþe ne spreden his name to many manere peoples. ¶ And þerfore euery maner man auzte to ben paied of hys glorie þat is puplissed among hys owen ney3bores. ¶ And þilke noble renoun shal be restreynd wiþ-*ime* þe boundes of o maner folk but how many a man þat was ful noble in his tyme. hap þe nedy *and* wrecched forzetyng of writers put oute of mynde *and* don away.

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¶ Al be it so þat certys þilke writynges profiten litel. þe whiche writynges longe *and* derke elde doþ awaye boþe hem *and* eke her autours. but 3e men semen to geten 3ow a *perdurablete* whan 3e þenke þat in tyme comyng 3oure fame shal lasten. ¶ But napeles yif þou wilt maken *comparisoun* to þe endeles space of eternite what þing hast þou by whiche þou maist reioysen þe of long lastyng of þi name. ¶ For if þer were maked *comparysoun* of þe abidyng of a moment to ten þousand wynter. for as myche as boþe þo spaces ben endid. ¶ For zit hap þe moment some porcioun of hit al þou 3 it a litel be. ¶ But napeles þilke self *noumbre* of 3eres. *and* eke as many 3eres as þer to may be multiplied. ne may nat certys be *comparisoun* to þe *perdurablete* þat is een[de]les. ¶ For of þinges þat han ende may be mad *comparisoun* [but of thinges that ben *wit*-*h*-owtyn ende to thinges þat han ende may be maked no *comparysoun*]. ¶ And for þi is it al þou 3 renoun of as longe tyme as euer þe lyst to þinken were þouzt by þe regard of eternite. þat is vnstanchearable *and* infinit. it ne sholde nat oonly semen litel. but pleinliche ryzt nouzt. ¶ But 3e men certys ne konne don no þing aryzt. but 3if it be for þe audience of poeple. *and* for ydel

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rumours. *and* 3e forsaken þe grete worþinesse of conscience *and* of vertue. *and* 3e seken 3oure gerdouns of þe smale wordes of strange folke. ¶ Haue now here *and* vndirstonde in þe lyztnesse of whiche *pride* *and* veyne glorie. how a man scorned[e] festiually *and* myrily swiche vanite. somtyme þere was a man þat had[de] assaiied wiþ striuyng wordes an oþer man. ¶ þe whiche nat for vsage of verrey vertue. but for proude veyne glorie had[de] taken vpon hym falsly þe name of a philosopher. ¶ þis raper man þat I speke of þouzt[e] he wolde assay[e] where he þilke were a philosopher or no. þat is to seyne yif he wolde han suffred lyztly in pacience þe wronges þat weren don vnto hym. ¶ þis feined[e] philosopher took pacience a litel while. *and* whan he hadde receiued wordes of outeage he as in struyng azeine *and* reioysyng of hym self seide at þe last[e] ryzt þus. ¶ vndirstondest þou nat þat I am a philosophere. þat oþer man answered[e] azein

ful bityngly *and* seide. ¶ I had[de] wel vndirstonden [yt]. yif þou haddest holden þi tonge stille. ¶ But what is it to þise noble worþi men. For certys of swyche folk speke .I. þat seken glorie wiþ vertue. what is it *quod* she. what atteiniþ fame to swiche folk whan þe body is resolued by þe deep. atte þe last[e]. ¶ For yif so be þat men dien in al. þat is to seyne body *and* soule. þe whiche þing oure resoun defendiþ vs to byleuen þanne is þere no glorie in no wyse. For what sholde þilke glorie ben. for he of whom þis glorie is seid to be nis ryzt nouzt in no wise. and 3if þe soule whiche þat haþ in it self science of goode werkes vnbounden fro þe prisoun of þe erþe wendeþ frely to þe heuene. dispiseþ it nouzt þan alle erþely occupaciouns. *and* beyng in heuene reioiseþ þat it is exempt from alle erþely þinges [as wo seith / thanne rekketh the sowe of no glorye of renoun of this world].

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QUICUMQUE SOLAM MENTE.

[The 7th Metre.]

Who so þat wiþ ouerþrowyng þouzt only sekeþ glorie of fame. *and* weniþ þat it be souereyne good ¶ Lete hym loke vpon þe brode shewyng contreys of þe heuen. *and* vpon þe streite sete of þis erþe. *and* he shal be ashamed of þe encres of his name. þat may nat fulfille þe litel compas of þe erþe. ¶ O what coueiten proude folke to liften vpon hire nekkes in ydel *and* dedely 3ok of þis worlde. ¶ For al þouzt [þat] renoune y-spradde passyng to ferne poeples goþ by dyuerse tonges. and al þouzt grete houses *and* kynredes shyne wiþ clere titles of honours. 3it nabeles deep dispiseþ al heye glorie of fame. *and* deep wrappeþ to gidre þe heye heuedes *and* þe lowe *and* makeþ egal *and* euene þe heyest[e] to þe lowest[e]. ¶ where wonen now þe bones of trewe fabricius. what is now brutus or stiern Caton þe þinne fame 3it lastyng of hir ydel names is markid wiþ a fewe lettres. but al þouzt we han knowen þe faire wordes of þe fames of hem. it is nat 3euen to knowe hem þat ben dede *and* consumpt. Liggिþ þanne stille al vtterly vnknowable ne fame ne makeþ 3ow nat knowe. and yif 3e wene to lyuen þe lenger for wynde of 3oure mortal name. whan o cruel day shal rauyshe 3ow. þan is þe secunde deep dwellyng in 3ow. *Glosa.* þe first deep he clepiþ here þe departyng of þe body *and* þe soule. ¶ and þe secunde deep he clepeþ as here. þe styntyng of þe renoune of fame.

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[SET NE ME INEXORABILE CONTRA.

[The viij prose.]

BVt for-as-mochel as thou shalt nat wenen *quod* she þat I bere vntretable batayle ayenis fortune // yit som-tyme it by-falleth þat she desseyuable desserueth to han ryht good thank of men // *And* þat is whan she hire self opneth / *and* whan she descouereþ hir frownt / *and* sheweth hir maneres *par*-aenture yit vndirstondeþ how nat þat .I. shal seye // it is a wondyr þat .I. desyre to telle / *and* forþi vnnethe may I. vnpleyten my sentense *wiþ* wordes for I. deme þat contraryos fortune profiteth more to men than fortune debonayre // For al-wey whan fortune semeth debonayre than she lyeth falsly in by-hetyng the hope of welefulnesse // but forsothe *contraryos* fortune is alwey sothfast / whan she sheweth hir self vnstable thorw hyr chaungyng // the amyable fortune desseyueth folk / the contrarye fortune techeth // the amyable fortune byndeth *wiþ* the beaute of false goodys the hertes of folk þat vsen hem / the contrarye fortune vnbyndeth hem by þ^e knowyng of freele welefulnesse // the amyable fortune maysthow sen alwey wyndyng *and* flowyng / *and* euere mysknowyng of hir self // the contrarye fortune is a-tempre *and* restreynyd *and* wys thorw excersyse of hir aduersyte // at the laste amyable fortune *wiþ* hir flaterynges draweth mys wandryng men fro the souereyne good // the contraryos fortune ledith ofte folk ayein to sothfast goodes / *and* haleth hem ayein as *wiþ* an hooke / weenesthow thanne þat thou owhtest to leten this a lytel thing / þat this aspre *and* horrible fortune hath discoueryd to the / the thowhtes of thy trewe frendes // For-why this ilke fortune hath departyd *and* vncoueryd to the bothe the certeyn vysages *and* ek the dowtos visages of thy felawes // whan she departyd away fro the / she took away hyr frendes *and* lafte the thyne frendes // now whan thou were ryche *and* weleful as the semede / *wiþ* how mochel woldesthow han bowht the fulle knowyng of this // þat is to seyng the knowyng of thy verray frendes // now pleyne the nat thanne of Rychesse .I.-lorn syn thou hast fowndyn the moste *presyos* kynde of Rychesses þat is to seyng thy verray frendes.

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QUOD MUNDUS STABILI FIDE.

[The viij Metur.]

THat þ^e world *wiþ* stable feith / varieth acordable chaungynges // þat the contraryos qualite of elementz holden amonge hem self aliaunce perdurable / þat phebus the sonne *wiþ* his goldene chariet / bryngeth forth the rosene day / þat the mone hath *commaundement* ouer the nyhtes // whiche nyhtes hesperus the eue sterre hath browt // þat þ^e se gredy to floweron constrayneth *wiþ* a certeyn ende hise floodes / so þat it is nat l[e]ueful to strechche hise brode termes or bowndes vp-on the erthes // þat is to seyng to couere alle the erthe // Al this a-cordauce of thinges is bownden *wiþ* looue / þat gouerneth erthe *and* see / *and* hath also *commaundementz* to the heuenes / *and* yif this looue slakede the brydelis / alle thinges þat now louen hem to gederes / wolden maken a batayle contynuely *and* stryuen to fordoon the fasoun of this worlde / the which they now leden in acordable feith by fayre moeuynges // this looue halt to gideres poeples Ioygned *wiþ* an hooly bond / *and* knytteth sacrament of maryages of chaste looues // *And* loue enditeth lawes to trewe felawes // O weleful weere mankynde / yif thilke loue þat gouerneth heuene gouerned[e] yowre corages /

EXPLICIT LIBER 2^{us}.

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By this she hadde endid hire songe / whan the swetnesse of hire ditee hadde thorw perced me þat was desirous of herkninge / and .I. astoned hadde yit streyhte myn Eres / þat is to seyn to herkne the bet / what she wolde seye // so þat a litel here after .I. seyde thus // O thow þat art souereyn comfort of Angwissos corages // So thow hast remounted and norysshed me with the weyhte of thy sentenses and with delit of thy syngyng // so þat .I. trowe nat now þat .I. be vnpanygal to the strokes of fortune / as who seyth. I. dar wel now suffren al the assautes of fortune and wel deffende me fro hyr // and tho remedies whyche þat thow seydest hire byforn weren ryht sharpe Nat oonly þat .I. am nat agrysen of hem now // but .I. desiros of herynge axe gretely to heeren tho remedyes // than seyde she thus // þat feeled .I. ful wel quod she // whan þat thow ententyf and style rauysshedest my wordes // and .I. abood til þat thow haddest swych habyte of thy thought as thow hast now // or elles tyl þat .I. my self had[de] makid to the the same habyt / which þat is a moore verray thinge // And certes the remenaunt of thinges þat ben yit to seye / ben swyche // þat fyrst whan men tasten hem they ben bytyng / but whan they ben resseyuyd with-inne a whyht than ben they swete // but for thow seyst þat thow art so desirous to herkne hem // wit[h] how gret brennyng woldesthow glowen / yif thow wystem whyder .I. wol leden the // whydyre is þat quod .I. // to thilke verray welefulnesse quod she // of whyche thyng herte dremeth // but for as moche as thy syhte is ocupied and distorbed / by Imagynasyon of herthely thynges / thow mayst nat yit sen thilke selue welefulnesse // do quod .I. and shewe me / what is thilke verray welefulnesse / .I. preye the with-howte taryng // þat wole .I. gladly don quod she / for the cause of the // but .I. wol fyrst marken the by wordes / and I wol enforcen me to enformen the // thilke false cause of blysfulesse þat thow more knowest / so þat whan thow hast fully by-holden thilke false goodes and torned thyne eyen to þat oother syde / thow mowe knowe the clernesse of verray blysfulesse //

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QUI SERERE INGENIUM.

[The fyrst metur.]

¶ Who so wil sowe a felde plentiuous. lat hym first delyuer it of þornes and kerue asondre wiþ his hooke þe bushes and þe ferne so þat þe corne may comen heuy of eres and of greins. hony is þe more swete yif mouþes han firste tastid sauoures þat ben wikke. ¶ þe sterres shynen more agreably whan þe wynde Nothus letiþ his ploungy blastes. and aftir þat lucifer þe day sterre haþ chased away þe derke nyzt. þe day þe feirer lediþ þe rosene horse of þe sonne. ¶ Ryzt so þou byholdyng first þe fals[e] goodes. bygynne to wiþdrawe þi nek[ke] fro þe 3ok of erpely affeccious. and afterwarde þe verrey goodes shollen entre in to þi corage.

TUNC DEFIXO PAULULUM.

[The 2^{de} prose.]

PO fastned[e] she a lytel þe syzt of hir eyen and wiþdrow hir ryzt as it were in to þe streite sete of hir þouzt. and bygan to speke ryzt þus. Alle þe cures quod she of mortal folk whiche þat trauaylen hem in many manere studies gon certys by diuerse weies. ¶ But nabeles þei enforced hem to comen oonly to on ende of blisfulnesse [And blysfulesse] is swiche a goode þat who so haþ geten it he ne may ouer þat no þing more desiire. and þis þing for soþe is þe souereyne good þat conteiniþ in hym self al manere goodes. to þe whiche goode yif þere failed[e] any þing. it myzt[e] nat ben souereyne goode. ¶ For þan were þere som goode out of þis ilke souereyne goode þat myzt[e] ben desired. Now is it clere and certeyne þan þat blisfulnesse is a perfit estat by þe congregacioun of alle goodes. ¶ þe whiche blisfulnesse as I haue seid alle mortal folke enforcen hem to geten by dyuerse weyes. ¶ For-whi þe couetise of verray goode is naturely y-plaunted in þe hertys of men. ¶ But þe myswandryng errouer myslediþ hem in to fals[e] goodes. ¶ of þe whiche men some of hem wenen þat souereyne goode is to lyue wiþ outen nede of any þing. and traueilen hem to ben habundaunt of rycchesse. and some oþer men demen. þat souerein goode be forto be ryzt digne of reuerences. and enforcen hem to ben reuerenced among hir ney3bours. by þe honours þat þei han ygeten ¶ and some folk þer ben þat halden þat ryzt heyze power to be souereyn goode. and enforcen hem forto regnen or ellys to ioignen hem to hem þat regnen. ¶ And it semeþ to some oþer folk þat noblesse of renoun be þe souerein goode. and hasten hem to geten glorious name by þe artes of werre or of pees. and many folke mesuren and gessen þat souerein goode be ioye and gladnesse and wenen þat it be ryzt blisful [thyng] to ploungen hem in uoluptuous delit. ¶ And þer ben folk þat enterchaungen þe causes and þe endes of þise forseide goodes as þei þat desiren rycchesse to han power and delices. Or ellis þei desiren power forto han moneye or for cause of renoun. ¶ In þise þinges and in swyche oþer þinges is to ured al þe entencioun of desirynges and [of] werkes of men. ¶ As þus. ¶ Noblesse and fauour of poeple whiche þat 3iueþ as it semeþ a manere clernesse of renoun. ¶ and wijf and children þat men desiren for cause of delit and mirinesse. ¶ But forsoþe frendes ne shollen nat ben rekkened among þe goodes of fortune but of vertue. for it is a ful holy manere þing. alle þise oþer þinges forsoþe ben taken for cause of power. or ellis for cause of delit. ¶ Certis now am I redy to referen þe goodes of þe body to þise forseide þinges abouen. ¶ For it semeþ þat strengþe and gretnesse of body 3euen power and worþinesse. ¶ and þat beaute and swiftnesse 3euen noblesse and glorie of renoun. and hele of body semeþ 3iuen delit. ¶ In alle þise þingus it semeþ oonly þat blisfulnesse is desired. ¶ For-whi þilke þing þat euery man desireþ moost ouer alle þinges. he demip þat be þe souereyne goode. ¶ But I haue diffined þat blisfulnesse is þe souereyne goode. for whiche euery wyzt demip þat þilke estat þat he desireþ ouer alle þinges þat it be þe

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blisfulnesse. ¶ Now hast þou þan byforne [thy eyen] almost al þe purposed forme of þe welfulnesse of mankynde. þat is to seyne rycchesse. honours. power. glorie. and delit3. þe whiche delit oonly considered Epicurus Iuged and establised. þat delit is þe souereyne goode. for as myche as alle oþer þinges as hym þou3t[e] by-refte away ioie and myrþe from þe herte. ¶ But I retourne a3eyne to þe studies of meen. of whiche men þe corage alwey rehershþ and seekeþ þe souereyne goode of alle be it so þat it be wiþ a derke memorie [but he not by whiche paath]. [67]

¶ Ry3t as a dronke man not nat by whiche pape he may retourne home to hys house. ¶ Semeþ it þanne þat folk folyen and erren þat enforcen hem to haue nede of no þing ¶ Certys þer nys non oþer þing þat may so weel perfourmy blisfulnesse as an estat plenteuous of alle goodes þat ne haþ nede of none oþer þing. but þat it is suffisant of hym self. vnto hym self. and foleyn swyche folk þanne. þat wenen þat þilk þing þat is ry3t goode. þat it be eke ry3t worþi of honour and of reuerence. ¶ Certis nay. for þat þing nys neyþer foule ne worþi to ben dispised þat al þe entencioun of mortel folke trauaille forto geten it. ¶ And power au3t[e] nat þat eke to be rekened amonges goodes what ellis. for it nys nat to wene þat þilke þing þat is most worþi of alle þinges be feble and wiþ out strengþe and clernesse of renoun au3te þat to ben dispised. ¶ Certys þer may no man forsake þat al þing þat is ry3t excellent and noble. þat it ne semeþ to be ry3t clere and renommed. ¶ For certis it nedip nat to seie. þat blisfulnesse be anguissous ne dreri ne subgit to greuances ne to sorwes. syn þat in ry3t litel þingus folk seken to haue and to vsen þat may deliten hem. ¶ Certys þise ben þe þinges þat men wolen and desyren to geten. and for þis cause desiren þei rycches. dignites. regnes. glorie and delices ¶ For þerby wenen þei to han suffisaunce honour power. renoun and gladnesse. ¶ þanne is it goode. þat men seken þus by so many dyuerse studies. In whiche desijr it may ly3tly be shewed. how grete is þe strengþe of nature. ¶ For how so þat men han dyuerse sentences and discordyng algates men accordyn alle in lyuyng þe ende of goode. [68]

QUANTAS RERUM FLECTAT.

[The 2^{de} Metur.]

IT likeþ me to shew[e] by subtil songe wiþ slakke and delitable soun of strenges how þat nature my3ty enclineþ and flitteþ gouernement3 of þinges ¶ and by whiche lawes she purueiable kepþ þe grete worlde. and how she bindyng restreineþ alle þingus by a bonde þat may nat be vnbounden. ¶ Al be it so þat þe liouus of þe contree of pene beren þe fair[e] cheines. and taken metes of þe handes of folk þat zeuen it hem. and dreden her sturdy maystres of whiche [j] þei ben wont to suffren [betinges]. yif þat hir horrible mouþes ben bi-bled. þat is to sein of bestes devoured. ¶ Hir corage of tyme passeþ þat haþ ben ydel and rested. repaireþ a3ein þat þei roren greuously. and remembren on hir nature. and slaken hir nekkes from hir cheins vnbounden. and hir maistre first to-teren wiþ bloody toþe assaieþ þe woode wrapþes of hem. ¶ þis is to sein þei freten hir maister. ¶ And þe Iangland brid þat syngþ on þe heye braunches. þis is to sein in [ij] þe wode and after is inclosed in a streit cage. ¶ al þou3 [þat] þe pleiyng besines of men zeueþ hem honied[e] drinks and large metes. wiþ swete studie. ¶ 3it nabeles yif þilke brid skippyng oute of hir streite cage seeþ þe agreable shadewes of þe wodes. she defouleþ wiþ hir fete hir metes yshad and sekeþ mournyng oonly þe wode and twitriþ desiryng þe wode wiþ hir swete voys. ¶ þe 3erde of a tree þat is haled adoun by my3ty strengþe bowiþ redely þe [iij] [69] croppe adoun. but yif þat þe hande of hym þat it bente lat it gon a3ein. ¶ An oon þe crop lokeþ vp ry3t to heuene. ¶ þe sonne phebus þat failleþ at euene in þe westrene wawes [iiij] returniþ a3ein eftsones his cart by a priue pape þere as it is wont aryse. ¶ Alle þinges seken a3ein in to hir propre cours. and alle þinges reioisen hem of hir retournyng a3ein to hir nature ne noon ordinaunce nis bytaken to þinges but þat. þat haþ ioignyng þe endyng to þe bygynnyng. and haþ makid þe cours of it self stable þat it chaungeþ nat from hys propre kynde.

VOSQUE TERRENA ANIMALIA.

[The 3^{de} prose.]

Certis also 3e men þat ben erpeliche bestes drement alwey [yowre bygynnyng] al þou3 it be wiþ a þinne ymaginacioun. and by a maner þou3t al be it nat clerly ne perfity 3e looken from a fer til þilk verray fyn of blisfulnesse. and þerfore þe naturel entencioun ledeþ 3ow to þilk verray good ¶ But many manere errours mistourniþ 3ow þer fro. ¶ Considere now yif þat be þilke þinges by whiche a man wenþ to gete hym blysfulnesse. yif þat he may comen to þilke ende þat he weneþ to come by nature ¶ For yif þat moneye or honours or þise oþer forseide þinges bryngen to men swiche a þing þat no goode ne faille hem. ne semeþ faille. ¶ Certys þan wil I graunt[e] þat þei ben maked blisful. by þilke þinges þat þei han geten. ¶ but yif so be þat þilke þinges ne mowe nat perfourmen þat þei by-heten and þat þer be defaute of many goodes. ¶ Sheweþ it nat þan clerely þat fals beaute of blisfulnesse is knowe and a-teint in þilke þinges. ¶ First and forward þou þi self þat haddest haboundaunces of rycchesnes nat long agon. ¶ I axe 3if þat in þe haboundaunce of alle þilk[e] rycchesnes þou were neuer anguissous or sory in þi corage of any wrong or greuauance þat by-tidde þe on any syde. ¶ Certys quod I it remembreþ me nat þat euere I was so free of my þou3t. þat I ne was al-wey in anguyshe of somewhat. þat was þat þou lakkedest þat þou noldest han lakked. or ellys þou haddest þat þou noldest han had. ry3t so is it quod I þan. desiredest þou þe presence of þat oon and þe absence of þat oþer. I graunt[e] wel quod .I. for soþe quod she þan nedip þer somewhat þat euery man desireþ. 3e þer nedip quod I. ¶ Certis quod she and he þat haþ lakke or nede of a wy3t nis nat in euery way suffisaunt to hym self. no quod .I. and þou quod she in alle þe plente of þi rycchesse haddest þilke lak of suffisaunce. ¶ what ellis quod .I. ¶ þanne may nat rycchesse maken þat a man nis nedy. ne þat he be suffisaunt to hym self. and þat was it þat þei byhy3ten as it semeþ. ¶ and eke certys I trowe þat þis be gretly to cosydere þat moneye ne haþ nat in hys owen kynde þat it ne may ben by-nomen of hem þat han it maugre hem. ¶ I by-knowe it wel quod I ¶ whi sholdest þou nat by-knowen it quod she. whan euery day þe strengere folke by-nymen it fram þe febler maugre hem. ¶ Fro whennes comen ellys [70]

alle þise foreine compleintes or queeles of pletyngus. ¶ But for þat men axen azeine her moneye þat haþ be by-nomen hem by force or by gyle. *and* alwey maugre hem. ¶ Ryzt so it is *quod* I. þan *quod* she haþ a man nede to *seken* hym foreyne helpe by whiche he may defende hys moneye. who may say nay *quod* .I. ¶ Certis *quod* she *and* hym nedip no helpe yif he ne hadde no moneye þat he myzt[e] leese. ¶ þat is doutles *quod* .I. þanne is þis þing turned in to þe contrarie *quod* she ¶ For rycchesse þat men wenen sholde make suffisaunce. þei maken a man rapen han nede of foreine helpe. ¶ whiche is þe manere or þe gise *quod* she þat rycches may dryuen away nede. ¶ Riche folk may þei neiþer han hungre ne þrest. þise ryche men may þei feele no colde on hir lymes in wynter. ¶ But þou wilt answere þat ryche men han y-nou3 wher wiþ þei may staunchen her hunger. *and* slaken her þrest *and* don away colde. ¶ In þis wise may nede be comforted by rycchesses. but certys nede ne may nat al outerly be don away. for þou3 þis nede þat is alwey gapyng *and* gredy be fulfilled wiþ rycchesses. *and* axe any þing zit dwelleþ þanne a nede þat myzt[e] ben fulfilled. ¶ I holde me stille *and* telle nat how þat litel þing suffiseþ to nature. but certys to auarice ynou3 ne suffiseþ no þinge. ¶ For syn þat rychesse ne may nat al don away nede. but rychesse maken nede. what may it þanne be þat 3e wenen þat rycchesses mowen 3euen 3ow suffisaunce.

[71]

QUAMUIS FLUENTER DIUES.

[The 3^{de} Metur.]

Al were it so þat a ryche couetous man hadde riuer fletyng alle of golde 3itte sholde it neuer staunche hys couetise. ¶ And þou3 he hadde his nekke I-charged wiþ præciouse stones of þe rede see. *and* þou3 he do eryl his feldes plentiuous wiþ an hundreþ oxen neuere ne shal his bytyng bysynesse forleten hym while he lyueþ. ne þe lyzt[e] rycchesses ne shal nat beren hym compaignie whanne he is dede.

[72]

SET DIGNITATIBUS.

[The 4^{the} prose.]

Bvt dignitees to whom þei ben comen make þei hym honorable *and* reuerent. han þei nat so grete strengþe þat þei may putte vertues in þe hertis of folk. þat vsen þe lordshipes of hem. or ellys may þei don away þe vices. Certys þei [ne] ben nat wont to don away wikkednesses. but þei ben wont rapen to shew[en] wikkednesses. *and* þer of comeþ it þat I haue ryzt grete desdeyne. þat dignites ben 3euen ofte to wicked men. ¶ For whiche þing catullus clepid a consul of Rome þat hyzt nonius postum. or boch. as who seiþ he clepiþ hym a congregacioun of uices in his brest as a postum is ful of corrupcioun. al were þis nonius set in a chayere of dignitee. Sest þou nat þan how gret vylenye dignitees don to wikked men. ¶ Certys vnworþines of wikked men sholde ben þe lasse ysen yif þei nere renommed of none honours. ¶ Certys þou þi self ne myzttest nat ben brouzt wiþ as many perils as þou myzttest suffren þat þou woldest bere þi magistrat wiþ decorat. þat is to seyn. þat for no peril þat myzt[e] bifallen þe by þe offence of þe kyng theodorik þou noldest nat ben felawe in gouernaunce *with* decorat. whanne þou say[e] þat he had[de] wikkid corage of a likerous shrewe *and* of an acusor. ¶ Ne I ne may nat for swiche honours Iugen hem worþi of reuerence þat I deme *and* holde vnworþi to han þilke same honours. ¶ Now yif þou saie a man þat were fulfilled of wisdom. certys þou ne myzttest nat demen þat he were vnworþi to be honour. or ellys to þe wisdom of whiche he is fulfilled. No *quod* .I. ¶ Certys dignitees *quod* she appertienen properly to vertue. *and* uertue transporteþ dignite anon to þilke man to whiche she hir self is conioigned. ¶ And for as moche as honours of poeple ne may nat maken folk digne of honour. it is wel seyn clerly þat þei ne han no propre beaute of dignite. ¶ And zit men auzten take more hede in þis. ¶ For if it so be þat he is most out cast þat most folk dispisen. or as dignite ne may nat maken shrewes worþi of no reuerences. þan makeþ dignites shrewes more dispised þan preised. þe whiche shrewes dignit[e] scheweþ to moche folk ¶ *and* for soþe nat vnpunished. þat is forto sein. þat shrewes reuengen hem azeinward vpon dignites. for þei 3elden azein to dignites as gret gerdoun whan þei byspotten *and* defoulen dignites wiþ hire vylenie. ¶ And for as moche as þou mow[e] knowe þat þilke verray reuerence ne may nat comen by þe shadewy transitorie dignitees. vndirstonde now þis. yif þat a man hadde vsed *and* hadde many manere dignites of consules *and* were comen perauenture amonges straunge naciouns. sholde þilke honour maken hym worshipful *and* redouted of straunge folk ¶ Certys yif þat honour of poeple were a naturel zifte to dignites. it ne myzte neuer cesen nowher amonges no maner folke to done hys office. ¶ Ryzt as fire in euery contre ne stinteþ nat to enchaufen *and* to ben hote. but for as myche as forto be holden honorable or reuerent ne comeþ nat to folk of hir propre strengþe of nature. but only of þe fals[e] opinioun of folk. þat is to sein. þat wenen þat dignites maken folk digne of honour. An on þerfore whan þat þei comen þer as folk ne knowen nat þilke dignites. her honours vanissen away *and* þat on oon. but þat is a-mong straung folk. maist þou sein. but amongus hem þat þei weren born duren þilk[e] dignites alwey. ¶ Certys þe dignite of þe prouostrie of Rome was somtyme a grete power. now is it no þing but an ydel name. *and* þe rente of þe senatorie a gret charge. *and* yif a whizt somtyme hadde þe office to taken he[de] to þe vitales of þe poeple as of corne *and* what oþer þinges he was holden amonges grete. but what þing is more nowe out cast þanne þilke prouostrie ¶ And as I haue seid a litel here byforne. þat þilke þing þat haþ no propre beaute of hym self resceyueþ somtyme pris *and* shynyng *and* somtyme lesiþ it by þe opinioun of vsaunces. ¶ Now yif þat dignites þanne ne mowen nat maken folk digne of reuerence. *and* yif þat dignites wexen foule of hir wille by þe filþe of shrewes. ¶ *and* yif þat dignites lesen hir shynyng by chaungyng of tymes. *and* yif þei wexen foule by estimacioun of poeple. what is it þat þei han in hem self of beaute þat auzte ben desired. as who seiþ none. þanne ne mowen þei 3iuen no beaute of dignite to none oþer.

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QUAMUIS SE TIRIO.

[The 4^{the} Metur.]

Al be it so þat þe proude nero wiþ al his woode luxurie kembed hym *and* apparailed hym wiþ faire purpers of Tirie *and* wiþ white perles. Algates 3itte throf he hateful to alle folk ¶ þis is to seyn þat al was he by-hated of alle folk. ¶ 3itte þis wicked Nero hadde gret lordship *and* 3af somtyme to þe dredeful senatours þe vnworshipful setes of dignites. ¶ vnworshipful setes he clepiþ here fore þat Nero þat was so wikked 3af þo dignites. who wolde þanne resonably wenen þat blyfulness were in swiche honours as ben 3euen by vicious shrewes.

[75]

AN UERO REGNA.

[The 5th prose.]

Bvt regnes *and* familiarites of kynges may þei maken a man to ben myzty. how ellys. ¶ whanne hir blyfulness dureþ perpetuely but certys þe olde age of tyme passeþ. *and* eke of present tyme now is ful of ensaumþles how þat kynges þat han chaunged in to wrechednesse out of hir welefulness. ¶ O a noble þing *and* a cler þing is power þat is nat founden myzty to kepe it self. ¶ And yif þat power of realmes be auctour *and* maker of blisfulness. yif þilke power lakkeþ on any side. amenusiþ it nat þilke blisfulness *and* bryngþ in wrechednesse. but yif al be it so þat realmes of mankynde stretchen broode. 3it mot þer nede ben myche folk ouer whiche þat euery kyng ne haþ no lordshipe no comaundement ¶ *and* certys vpon þilke syde þat power failleþ whiche þat makþ folk blisful. ryzt on þat same side nouwpower entriþ vndirneþ þat makeþ hem wreches. ¶ In þis manere þanne moten kynges han more porcioun of wrechednesse þan of welefulness. ¶ A tyraunt þat was kyng of sisile þat had[de] assaied þe peril of his estat shewid[e] by similitude þe dredes of realmes by gastnesse of a swerde þat heng ouer þe heued of his familier. what þing is þan þis power þat may nat don away þe bytynges of besines ne eschewe þe prikkes of drede. *and* certys 3it wolden þei lyuen in sykernesse. but þei may nat. *and* 3it þei glorifien hem in her power ¶ Holdest þou þan þat þilk[e] man be myzty þat þou seest þat he wolde don þat he may nat don. ¶ *And* holdest þou þan hym a myzty man þat haþ environed hise sydes wiþ men of armes or seruauntes *and* dredeþ more [hem] þat he makeþ agast. þen þei dreden hym. *and* þat is put in þe handes of hise seruauntz. for he sholde seme myzty but of familiers [or] seruauntz of kynges. ¶ what sholde I telle þe any þing. syn þat I my self haue shewed þe þat realmes hem self ben ful of gret feblenesse. þe whiche familiers certis þe real power of kynges in hool estat *and* in estat abated ful [ofte] þroweþ adoun. ¶ Nero constrained[e] his familier *and* his maistre seneca to chesen on what deep he wolde deien. ¶ Antonius comaundid[e] þat knyztis slowen wiþ her swerdis Papinian his familier whiche Papinian had[de] ben long tyme ful myzty a-monges hem of þe courte. *and* 3it certis þei wolde boþe han renouced her power. of whiche [two] senek enforced[e] hym to 3iuen to Nero his rychesses. *and* also to han gon in to solitarie exil. ¶ But whan þe grete weyzt. þat is to sein of lordes power or of fortune draweþ hem þat sholden falle. neyþer of hem ne myzt[e] do þat he wolde. what þing is þanne þilke power þat þouz men han it þat þei ben agast. ¶ *and* whan þou woldest han it þou nart nat siker. ¶ *And* yif þou woldest forleten it þou mayst nat eschewen it. ¶ But wheþir swiche men ben frendes at nede as ben conseiled by fortune *and* nat by vertue. Certys swiche folk as weleful fortune makeþ frendes. contrarious fortune makeþ hem enmyse. ¶ *And* what pestilence is more myzty forto anoye a wízt þan a familier enemy.

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QUI SE UALET ESSE POTENTEM.

[The 5th Metur.]

Who so wolde ben myzty he mot daunten hys cruel corage. ne put[te] nat his nekke ouercomen vndir þe foule reines of lecherie. for al be it so þat þi lordship[e] strecche so fer þat þe contre Inde quakiþ at þi comaundement. or at þi lawes. *and* þat þe leest isle in þe see þat hyzt tile be þral to þe ¶ 3it yif þou mayst nat puten away þi foule derk[e] desijres *and* dryuen oute fro þe wreched comþleyntes. Certis it nis no power þat þou hast.

GLORIA UERO QUAM FALLAX.

[The 6th prose.]

Bvt glorie how deceiuable *and* how foule is it ofte. for whiche þing nat vnskilfully a tregedien þat is to sein a maker of dites þat hyzten tregedies cried[e] *and* seide. ¶ O glorie glorie *quod* he. þou nart no þing ellys to þousandes of folkes. but a gret sweller of eres. for many[e] han had ful gret renoun by þe fals[e] oppinioun of poeple. *and* what þing may ben þouzt fouler þen swiche preisyng for þilk[e] folk þat ben preised falsly. þei moten nedes han shame of hir preisynges. *and* yif þat folk han geten hem þank or preysyng by her desertes. what þing haþ þilk pris echid or encresed to þe conscience of wise folk þat mesuren hire good. not by þe rumour of þe poeple. but by þe sobefastnesse of conscience. *and* yif it seme a fair þing a man to han encresid *and* sprad his name. þan folweþ it. þat it is demed to ben a foule þinge yif it ne be ysprad ne encresed. but as I seide a litel her byforne. þat syn þer mot nedes ben many folk to whiche folk þe renoun of a man ne may nat comen. it byfalleþ þat he þat þou wenest be glorious *and* renommed. semþ in þe nexte parties of þe erþe to ben wiþ out glorie. *and* wiþ out renoun. ¶ *and* certis amonges þise þinges I ne trowe nat þat þe pris *and* grace of þe poeple nis neyþer worþi to ben remembrid ne comeþ of wise iugement. ne is ferm perdurably. ¶ But now of þis name of gentillesse. what man is it þat ne may wel seen how veyne *and* how flitting a þing it is. ¶ For if þe name of gentillesse be referred to renoun *and* clernesse of linage. þan is gentil name but a for[e]ine þing. þat is to sein to hem þat glorifien hem of hir linage. ¶ For it semeþ þat gentillesse be a maner preisyng þat comeþ of decert of auncestres. ¶ *And* yif preisyng makeþ gentillesse þan moten þei nedes be gentil þat ben preysed. For whiche þing it folweþ. þat yif þou ne haue no gentillesse of þi self. þat is to sein pris þat comeþ of þi deserte foreine gentillesse ne makeþ þe nat gentil. ¶ But certis yif þer be any goode in gentillesse. I trowe it be in al oonly þis. þat it semeþ as þat a maner necessitee be imposed to gentil men. for þat þei ne sholden nat outraien or forliuen fro þe uertues of hire noble

[78]

OMNE HOMINUM GENUS IN TERRIS.

[The 6th Metre.]

Al þe linage of men þat ben *in* erþe ben of semblable burþe. On al one is fadir of þinges. On alone minyst[r]eþ alle þinges. ¶ He ʒaf to þe sonne hys bemes. he ʒaf to þe moone hir hornes. he ʒaf þe men to þe erþe. he ʒaf þe sterres to þe heuene. ¶ he encloseþ wiþ membres þe soules þat comen fro hys heye sete. ¶ þanne comen alle mortal folk of noble seed. whi noysen ʒe or bosten of ʒoure eldris ¶ For yif þou look[e] ʒoure bygymyng. and god ʒoure auctour *and* ʒoure makere. þan is þer no forlyued wyʒt but ʒif he norisse his corage vnto vices *and* forlete his *propre* burþe.

[79]

QUID AUTEM DE CORPORIBUS.

[The 7th prose.]

But what shal I seie of delices of body. of whic[h]e delices þe desiringes ben ful of anguisse. *and* þe fulfillinges of hem ben ful of penaunce. ¶ How grete sekenesse *and* how grete sorwes vnsuffrable ryʒt as a manere fruit of wickednesse ben þilke delices wont to bryngen to þe bo[d]ies of folk þat vsen hem. ¶ Of whiche delices I not what ioie may ben had of hir moeuynge. ¶ But þis woot I wel þat who so euere wil remembren hym of hys luxuries. he shal wel vndirstonde. þat þe issues of delices ben sorowful *and* sory. ¶ And yif þilke delices mowen make folk blisful. þan by þe same cause moten þise bestes ben clepid blisful. ¶ Of whiche bestes al þe entencioun hastep to fulfille hire bodyly iolyte. and þe gladnesse of wijf [*and*] children were [*an*] honest þing. but it haþ ben seid. þat it is ouer myche aʒeins kynde þat children han ben founden tormentours to hir fadres I not how many. ¶ Of whiche children how bitynge is euery condicioun. It nedeþ nat to tellen it þe þat hast or þis tyme assaied it. *and* art ʒit now anguyssous. In þis approue I þe sentence of my disciple Euridippus. þat seide þat he þat haþ no children is weleful by *in*fortune.

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HABET HOC UOLUPTAS.

[The 7^{de} Metur.]

Euery delit haþ þis. þat it anguisseþ hem wiþ prikkes þat vsen it. ¶ It resemblip to þise flying flyes þat we clepen been. þat aftre þat þe bee haþ shed hys agreable honies he fleep away *and* stynged þe hertes of hem þat ben ysmyte wiþ bytynge ouer longe holdynge.

NICHIL IGITUR DUBIUM EST.

[The 8th prose.]

Now nis it no doute þan þat þise weyes ne ben a maner mysledyng to blisfulnesse. ne þat þei ne mowe nat leden folke þider as þei byheten to leden hem. ¶ But wiþ how grete harmes þise forseide weyes ben enlaced. ¶ I shal shewe þe shortly. ¶ For whi yif þou enforcest þe to assemble moneye. þou most by-reuen hym his moneye þat haþ it. and yif þou wilt shynen wiþ dignites. þou most bysechen *and* supplien hem þat ʒiuen þo dignitees. ¶ And yif þou coueitest by honour to gon by-fore oþer folk þou shalt defoule þi self by humblesse of axing. yif þou desiryst power. þou shalt by awaites of þi subgitʒ anoyously be cast vndir many periles. axest þou glorie þou shalt ben so destrat by aspre þinges þat þou shalt forgone sykernesse. ¶ And yif þou wilt leden þi lijf in delices. euery whiʒt shal dispisen þe *and* forleten þe as þou þat art þral to þing þat is ryʒt foule *and* brutel. þat is [to] sein seruauzt to þi body. ¶ Now is it þan wel yseen how lytel *and* how brutel possessioun þei coueiten þat putten þe goodes of þe body abouen hire owen resoun. ¶ For mayst þou *sourmounten* þise olifuñtʒ in gretnesse or weyʒt of body. Or mayst þou ben strengre þan þe bole. Mayst þou ben swifter þan þe tigre. biholde þe spaces *and* þe stablenesse *and* þe swyfte cours of þe heuene. *and* stynte somtyme to wondren on foule þinges. þe whiche heuene certys nis nat rapre for þise þinges to ben wondred vpon. þan for þe resoun by whiche it is gouerned. but þe shynynge of þi forme þat is to seien þe beaute of þi body. how swiftly passyng is it *and* how transitorie. ¶ Certis it is more flittyng þan þe mutabilite of floures of þe somer sesoun. For so as aristotil telleþ þat yif þat men hadden eyen of a beest þat hiʒt lynx. so þat þe lokyng of folk myʒt[e] perceu þoruʒ þe þinges þat wiþstonden it. who so lokid þan in þe entrailes of þe body of alcibiades þat was ful fayr in þe superfice wiþ oute. it shulde seme ryʒt foule. *and* for þi yif þou semest faire. þi nature ne makip nat þat. but þe desceiuauce of þe fieblesse of þe eyen þat loken. ¶ But preise þe goodes of þi body as moche as euer þe list. so þat þou know[e] algates þat what so it be. þat is to seyn of þe goodes of þi body whiche þat þou wondrest vpon may ben destroyed or dessolued by þe hete of a feuere of þre dayes. ¶ Of alle whiche forseide þinges I may reducen þis shortly in a *somme*. ¶ þat þise worldly goodes whiche þat ne mowen nat ʒiuen þat þei byheten. ne ben nat *perfit* by þe congregacioun of alle goodes. þat þei ne ben nat weyes ne papes þat bryngen men to blysfulesse ne maken men to ben blysful.

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HEU QUE MISEROS TRAMITE.

[The 8th Metur.]

Allas whiche folie *and* whiche ignorauce mysledip wandryng wrecches fro þe pape of verrey good. ¶ Certis ʒe ne seken no golde in grene trees. ne ʒe ne gadren [*nat*] *precious* stones in þe vines. ne ʒe ne hiden nat ʒoure gynnes in heyʒe mounzaignes to kachen fische of whiche ʒe may maken ryche festes. and yif ʒow lykep to hunte to roos. ʒe ne gon nat to þe foordes of þe water þat hyʒt tyrene. *and* ouer þis men knowen wel þe crikes *and* þe cauernes of þe see yhid in þe floodes. *and* knowen eke whiche water is most plentiuos of white perles. *and* knowen whiche water habundeþ most of rede purple. þat is to seyn of a maner shelffisse *with* whiche men dien purple. *and* knowen whiche strondes habounden most of tendre fisses or of sharpe fisses þat hyʒten echynnys. but folk suffren hem self to ben so blynde þat hem ne recchip nat to knowe where þilk[e] goodes ben yhid whiche þat þei coueiten but ploungen hem in erþe *and* seken

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þere þilke goode þat soumunteþ þe heuene þat bereþ þe sterres. ¶ what þreyere may I make þat be digne to þe nice þouztis of men. but I þreye þat þei coueiten rycches and honours so þat whan þei han geten þo false goodes wiþ greet trauayle þat þerby þei mowe knowen þe verray goodes.

HACTENUS MENDACIS FORMAM.

[The 9^{ne} prose.]

IT suffisiþ þat I haue shewed hider to þe forme of false wilfulnesse. so þat yif þou look[e] now clerely þe ordre of myn entencioun requeriþ from hennes forþe to shewen þe verray wilfulnesse. ¶ For *quod* .I. (b) [I.] se wel now þat suffisaunce may nat comen by richesse. ne power by realmes. ne reuerence by dignitees. ne gentillesse by glorie. ne ioye by delices. and (p) hast þou wel knowen *quod* she þe cause whi it is. Certis me semeþ *quod* .I. þat .I. se hem ryzt as þou3 it were þoru3 a litel clifte. but me were leuer knowen hem more openly of þe. Certys *quod* she þe resoun is al redy ¶ For þilk þing þat symply is on þing wiþ outen ony diuisioun. þe errour and folie of mankynde departeþ and diuidiþ it. and mislediþ it and transporteþ from verray and perfit goode. to goodes þat ben false and inperfit. ¶ But seye me þis. wenest þou þat he þat haþ nede of power þat hym ne lakkeþ no þing. Nay *quod* .I. ¶ Certis *quod* she þou seist aryzt. For yif so he þat þer is a þing þat in any partie be fieble of power. Certis as in þat it most[e] nedes be nedey of foreine helpe. ¶ Ri3t so it is *quod* .I. Suffisaunce and power ben þan of on kynde ¶ So semeþ it *quod* I. ¶ And demyst þou *quod* she þat a þing þat is of þis manere. þat is to seine suffisaunt and myzty auzt[e] to ben dispised. or ellys þat it be ryzt digne of reuerences abouen alle þinges. ¶ Certys *quod* I it nys no doute þat it nis ryzt worþi to ben reuerenced. ¶ Lat vs *quod* she þan adden reuerence to suffisaunce and to power ¶ So þat we demen þat þise þre þinges ben alle o þing. ¶ Certis *quod* I lat vs adden it. yif we willen graunten þe soþe. what demest þou þan *quod* she is þat a dirke þing and nat noble þat is suffisaunt reuerent and myzty. or ellys þat is ryzt clere and ryzt noble of celebrete of renoun. ¶ Considere þan *quod* she as we han grauntid her byforne. þat he þat ne haþ ne[de] of no þing and is most myzty and most digne of honour yif hym nedid any clernesse of renoun whiche clernesse he myzt[e] nat graunten of hym self. ¶ So þat for lakke of þilke clerenesse he myzt[e] seme febler on any syde or þe more outcaste. *Glosa*. þis is to seyne nay. ¶ For who so þat is suffisaunt myzty and reuerent. clernesse of renoun folweþ of þe forseide þinges. he haþ it alredy of hys suffisaunce. boice. I may nat *quod* I denye it. ¶ But I mot graunten as it is. þat þis þing be ryzt celebrable by clernesse of renoun and noblesse. ¶ þan folweþ it *quod* she þat we adden clernesse of renoun to þe þre forseide þinges. so þat þer ne be amonges hem no difference. and þis is a consequente *quod* .I. þis þing þan *quod* she þat ne haþ no nede of no foreine þing. and þat may don alle þinges by his strengþes. and þat is noble and honourable. nis nat þat a myrie þing and a ioyful. boice. but wenest *quod* I þat any sorow myzt[e] comen to þis þing þat is swiche. ¶ Certys I may nat þinke. *P*. ¶ þanne moten we graunt[e] *quod* she þat þis þing be ful of gladnesse yif þe þorseide þinges be soþe. ¶ And also certys mote we graunten. þat suffisaunce power noblesse reuerence and gladnesse ben only dyuerse bynames. but hir substaunce haþ no diuersite. *Boice*. It mot nedely be so *quod* .I. *P*. þilke þinge þan *quod* she þat is oon and simple in his nature. þe wikkednesse of men departiþ it diuidiþ it. and whan þei enforcen hem to gete partie of a þing þat ne haþ no part. þei ne geten hem neiþer þilk[e] partie þat nis none. ne þe þing al hole þat þei ne desire nat. .b. In whiche manere *quod* .I. *p*. þilke man *quod* she þat sekeþ rychesse to fleen pouerte. he ne trauayleþ hym nat to for to gete power for he haþ leuer ben dirk and vile. and eke wiþdraweþ from hym selfe many naturel delitz for he nolde lesen þe moneye þat he haþ assembled. but certis in þis manere he ne getiþ hym nat suffisaunce þat power forletiþ. and þat moleste þrekeþ. and þat filþe makeþ outcaste. and þat derknesse hideþ. and certis he þat desireþ only power he wastiþ and scatriþ rychesse and dispiseþ delices and eke honour þat is wiþ out power. ne he ne þreiseþ glorie no þing. ¶ Certys þus seest þou wel þat many þingus failen to hym. for he haþ somtyme faute of many necessites. and many anguysses biten hym ¶ and whan he may nat don þo defautes away. he foreleteþ to ben myzty. and þat is þe þing þat he most desireþ. and ryzt þus may I make semblable resounz of honours and of glorie and of delices. ¶ For so as euery of þise forseide þinges is þe same þat þise oþer þinges ben. þat is to sein. al oon þing. who so þat euer sekeþ to geten þat oon of þise and nat þat oþer. he ne geteþ nat þat he desireþ. *Boice*. ¶ what seist þou þan yif þat a man coueiteþ to geten alle þise þinges to gider. *P*. Certys *quod* she .I. wolde seie þat he wolde geten hym souereyne blisfulnes. but þat shal he nat fynde in þo þinges þat .I. haue shewed þat ne mowe nat zeuen þat þei by-heten. *boice*. Certys no *quod* .I. ¶ þan *quod* she ne sholden men nat by no weye seken blysfulnesse in swiche þinges as men wenen þat þei ne mowe zeuen but o þing senglely of alle þat men seken. I graunt[e] wel *quod* .I. ne no soþer þing ne may nat ben said. *P*. ¶ Now hast þou þan *quod* she þe forme and þe causes of false welefulnesse. ¶ Now turne and flitte þe eyen of þi þouzt. for þere shalt þou seen an oon þilk verray blysfulnesse þat I haue byhyzt þee. *b*. Certys *quod* .I. it is cler and opyn. þou3 þat it were to a blynde man. and þat shewedest þou me [ful wel] a lytel her byforne. whan þou enforcedest þe to shewe me þe causes of þe false blysfulnesse ¶ For but yif I be by-giled. þan is þilke þe verray perfit blisfulnesse þat perfitly makith a man suffisaunt. myzty. honourable noble. and ful of gladnesse. and for þou shalt wel knowe þat I haue wel vndirstonden þise þinges wiþ ime myne herte. I knowe wel þilke blisfulnesse þat may verrayly zeuen on of þe forseide þinges syn þei ben al oon .I. knowe douteles þat þilke þing is þe fulle of blysfulnesse. *P*. O my nurry *quod* she by þis oppinioun *quod* she I seye[e] þat þou art blisful yif þou putte þis þer to þat I shal seine. what is þat *quod* .I. ¶ Trowest þou þat þer be any þing in þis erþely mortal toublyng þinges þat may bryngen þis estat. Certys *quod* I trowe it nat. and þou hast shewed me wel þat ouer þilke goode þer is no þing more to ben desired. *P*. þise þinges þan *quod* she. þat is to seyne erþely suffisaunce and power. and swiche þinges eyþer þei semen likenesse of verray goode. or ellys it semeþ þat þei zeuen to mortal folk a maner of goodes þat ne ben nat perfit. ¶ But þilke goode þat is verray and perfit. þat may þei nat zeuen. *boice*. I. accorde

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me wel *quod* .I. þan *quod* she for as moche as þou hast knowen whiche is þilke verray blisfulnesse. *and* eke whiche þilke þinges ben þat lien falsly blisfulnesse. þat is to seyne. þat by desceit semen verray goodes. ¶ Now byhoueþ þe to knowen whennes *and* where þou mowe seek[e] þilke verray blisfulnesse. ¶ Certys *quod* I þat desijr I gretly *and* haue abiden longe tyme to herkene it. ¶ But for as moche *quod* she as it likeþ to my disciple plato in his book of *in thimeo*. þat in ryzt lytel þinges men sholde bysechen þe helpe of god. ¶ what iugest þou þat be [now] to done so þat we may deserue to fynde þe sete of þilke souereyne goode. *B.* ¶ Certys *quod* .I. I. deme þat we shulle clepen to þe fadir of alle goodes. ¶ For wiþ outen hym nis þer no þing founden aryzt. þou seist a-ryzt *quod* she. *and* bygan on-one to syngen ryzt þus.

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O QUI PERPETUA.

[The 9^{ne} Metur.]

O þou fadir creatour of heuene *and* of erþes þat gouernest þis worlde by *perdurable* resoun þat comaundist þe tymes for to gon from tyme þat age had[de] *bygmyng*. þou þat dwellest þi self ay stedfast *and* stable *and* ziuest alle oþer þinges to ben moeued. ne forein causes necesseden þe neuer to *compoune* werke of floterynge mater. but only þe forme of souereyne goode y-set wiþ *ime* [þe] wiþ outen envie þat moeued[e] þe frely. þou þat art alþerfairest beryng þe faire worlde in þi þouzt. formedest þis worlde to þe likkenesse semblable of þat faire worlde in þi þouzt. þou drawest alle þinges of þi souereyne ensampler. *and* comaundedist þat þis worlde *perfitlyche* ymaked haue frely *and* absolut hyse *perfit* parties. ¶ þou byndest þe elementz by nombres *proporcionables*. þat þe colde þinges mowen accorde wiþ þe hote þinges. *and* þe drye þinges wiþ þe moyst þinges. þat þe fire þat is purest ne fleye nat ouer heye. ne þat þe heuynesse ne drawe nat adoun ouer lowe þe erþes þat ben plounged in þe watres. ¶ þou knyttest to-gidre þe mene soule of treble kynde moeuyng alle þinges. *and* diuidest it by membres accordyng. ¶ *And* whan it is þus diuided it haþ assembled a moeuyng in two roundes. ¶ It goþ to *tourne* azein to hym owen self. *and* environþ a fulle deep þouzt. *and* *tourniþ* þe heuene by semblable ymage. þou by euenlyk causes enhaunsest þe soules *and* þe lasse liues *and* ablynge hem heye by lyzt[e] cartes. þou sewest hem in to heuene *and* in to erþe. *and* whan þei ben conuertid to þe by þi benigne lawe. ¶ þou makest hem retorne azeine to þe by azein ledyng fijr. ¶ O fadir yif þou to þi þouzt to stien vp in to þi streite sete. *and* graunte [hym] to enviroune þe welle of good. *and* þe lyzte yfounde graunte hym to ficchen þe clere syztes of hys corage in þe. ¶ *And* scatre þou *and* to-breke [thow] þe weyzt *and* þe cloudes of erþely heuynesse. *and* shyne þou by þi bryztnes. for þou art clernesse þou art peisible to debonaire folke. ¶ þou þi self art *bygmyng*. berere. ledere. paþ *and* terme to loke on þe [þat] is oure ende. *Glose*.

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QUONIAM IGITUR QUI SCIT.

[The 10^{the} prose.]

F Or as moche þan as þou hast seyn. whiche is þe forme of goode þat nys nat *perfit*. *and* whiche is þe forme of goode þat is *perfit*. now trowe I þat it were goode to shewe in what þis *perfeccioun* of blisfulnesse is set. *and* in þis þing I trowe þat we sholden first enquere forto witen yif þat any swiche manere goode as þilke goode þat þou hast diffinissed a lytel her byforne. þat is to seine souereyne goode may be founden in þe nature of þinges. For þat veyne ymaginacioun of þouzt ne desceiue vs nat. *and* putte vs oute of þe sobefastnesse of þilke þinge þat is *summyttid* to vs. þis is to seyne. but it may nat ben denoyed þat þilke goode ne is. ¶ *and* þat it nis ryzt as a welle of alle goodes. ¶ For al þing þat is cleped *imperfit*. is proued *imperfit* by þe amenusyng of *perfeccioun*. or of þing þat is *perfit*. *and* her of comeþ it. þat in euery þing general. yif þat. þat men seen any þing þat is *imperfit* certys in þilke general þer mot ben *sozme* þing þat is *perfit*. ¶ For yif so be þat *perfeccioun* is don away. men may nat þinke nor seye fro *wheemes* þilke þing is þat is cleped *imperfit*. ¶ For þe nature of þinges ne token nat her bygynnyng of þinges amened *and* *imperfit*. but it *procediþ* of *pingus* þat ben al hool. *and* absolut. *and* descendeþ so doune in to outerest þinges *and* in to *pingus* empty *and* wiþ oute fruyt. but as I haue shewed a litel her byforne. þat yif þer be a blisfulnesse þat be frele *and* vein *and* *imperfit*. þer may no man doute. þat þer nys som blisfulnesse þat is sad stedfast *and* *perfit*. b. þis is concludid *quod* I fermely *and* sobefastly. *P.* But *considere* also *quod* she in wham þis blisfulnesse enhabiteþ. þe *commune* acordaunce *and* conceite of þe corages of men *proueþ* *and* graunteþ þat god prince of alle *pingus* is good. ¶ For so as no þing ne may ben þouzt better þan god. it may nat ben douted þan þat [he þat] no þing is better. þat he nys good. ¶ Certys resoun sheweþ þat god is so goode þat it *proueþ* by verray force þat *perfit* goode is in hym. ¶ For yif god ne is swiche. he ne may nat ben prince of alle þinges. for certis som þing possessyng in *hym* self *perfit* goode sholde ben more þan god. *and* [it] sholde seme þat þilke þing were first *and* elder þan god. ¶ For we han shewed apertly þat alle þinges þat ben *perfit*. ben first or þinges þat ben *imperfit*. ¶ *And* for þi for as moche as [that] my resoun or my *proces* ne go nat away wiþoute an ende. we ouzt[e] to graunten þat þe souereyne god is ryzt ful of souereyne *perfit* goode. *and* we han establissed þat þe souereyne goode is verrey blisfulnesse. þan mot it nedes ben [þat verray blyfulnesse is] yset in souereyne god. *B.* þis take I wel *quod* .I. ne þis ne may nat be wiþseid in no manere. ¶ But I *preie* þe *quod* she see now how þou mayst preuen holily *and* wiþ-outen corrupcioun þis þat I haue seid. þat þe souereyne god is ryzt ful of souereyne goode. [In whych manere *quod* I.] wenest þou ouzt *quod* she þat þis prince of alle þinges haue ytake þilke souereyne good any where þan of hym self. ¶ of whiche souereyne goode men *proueþ* þat he is ful ryzt as þou myztest þinken. þat god þat haþ blisfulnesse in hym self. *and* þat ilke blisfulnesse þat is in hym were diuers in substaunce. ¶ For yif þou wene þat god haue receyued þilke good oute of *hym* self. þou mayst wene þat he þat 3af þilke good to god. be more goode þan is god. ¶ But I am byknowen *and* confesse *and* þat ryzt dignely þat god is ryzt worþi abouen alle þinges. ¶ *And* yif so be þat þis good be in hym by nature. but þat it is diuers from [hym] by wenyng resoun. syn we speke of god prince of alle þinges feyne who so feyne may. who was he þat [hath] *coziogined* þise diuers þinges to-gidre.

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*and eke at þe last[e] se wel þat o þing þat is diuers from any þing. þat þilke þing nis nat þat same þing. fro whiche it is vndirstonden to ben diuers. þan folweþ it. þat þilke þing þat by hys nature is dyuers from souereyne good. þat þat þing nys nat souereyne good. but certys þat were a felonous corsednesse to þinken þat of hym. þat no þing nis more worþe. For alwey of alle þinges. þe nature of hem ne may nat ben better þan his bygymyng. ¶ For whiche I may concluden by ryzt uerray resoun. þat þilke þat is bygynnyng of alle þinges. þilke same þing is good in his substaunce. *B.* þou hast seid ryztfully *quod .I. P.* But we han graunted *quod* she þat souereyne good is blysfulnes. þat is soþe *quod .I.* þan *quod* she mote we nedes graunten *and* confessen þat þilke same souereyne goode be god. ¶ Certys *quod .I.* I ne may nat denye ne wiþstonde þe resouns *purposed.* and I see wel þat it folweþ by strengþe of þe *premisses.* ¶ Loke nowe *quod* she yif þis be proued [yit] more fermely þus. ¶ þat þer ne mowen nat ben two souereyne goodes þat ben diuerse amo[n]ges hem self. þat on is nat þat þat oþer is. þan [ne] mowen neiþer of hem ben *perfit.* so as eyþer of hem lakkip to oþir. but þat þat nis nat *perfit* men may seen apertly þat it nis nat souereyne. þe þinges þan þat ben souereynely goode ne mowen by no wey ben diuerse. ¶ But I haue wel concluden þat blisfulnesse *and* god ben [the] souereyne goode. For whiche it mot nedes be þat souereyne blisfulnesse is souereyne[ne] dyuynite. ¶ No þing *quod* I nis more soþefast þan þis ne more ferme by resoun. ne a more worþi þing þan god may nat ben concluden. *P.* vpon þise þinges þan *quod* she. ryzt as þise geometriens whan þei han shewed her *proposiciouns* ben wont to bryngen in þinges þat þei clepen *porismes* or *deklaraciouns* of forseide þinges. ryzt so wil I zeue þe here as a corolarie or a mede of coroune. For whi. for as moche as by þe getyng of blisfulnesse men ben maked blysful. *and* blisfulnesse is diuinite. ¶ þan is it manifest *and* open þat by þe getyng of diuinite men ben makid blysful. ryzt as by þe getyng of iustice . . . *and* by þe getyng of sapience þei ben maked wise. ¶ Ryzt so nedes by þe semblable resoun whan þei han getyn diuinite þei ben maked goddys. þan is euery blisful man god. ¶ But certis by nature. þer nys but oon god. but by þe *participaciouns* of diuinite þere ne letteþ ne disturbeþ no þing þat þer ne ben many goddes. ¶ þis is *quod .I.* a faire þing *and* a precious. ¶ Clepe it as þou wolt. be it corolarie or *porisme* or mede of coroune or *deklarynges* ¶ Certys *quod* she no þing nis fairer. þan is þe þing þat by resoun sholde ben added to þise forseide þinges. what þing *quod .I.* ¶ So *quod* she as it semeþ þat blisfulnesse contenip many þinges. it were forto witen wheþir [þat] alle þise þinges maken or conioignen as a maner body of blysfulnesse by diuersite of parties or [of] *membris.* Or ellys yif any of alle þilke þingus be swyche þat it acomplise by hym self þe substaunce of blisfulnesse. so þat alle þise oþer þinges ben referred and brouzt to blisfulnesse. þat is to seyne as to þe chief of hem. ¶ I wolde *quod* I þat þou makedest me clerly to vndirstonde what þou seist. *and* þat þou recordest me þe forseide þinges. ¶ Haue I nat iuged *quod* she. þat blisfulnesse is goode. 3is forsoþe *quod .I. and* þat souereyne goode. ¶ Adde þan *quod* she þilke goode þat is maked blisfulnes to alle þe forseide þinges. ¶ For þilke same blisfulnesse þat is demed to ben souereyne suffisaunce. þilke self is souereyne power. souereyne reuerence. souereyne clernesse or noblesse *and* souereyne delit. what seist þou þan of alle þise þinges. þat is to seyne. suffisaunce power *and* þise oþer þinges. ben þei þan as *membris* of blisfulnesse. or ben þei referred *and* brouzt to souereyne good. ¶ Ryzt as alle þinges þat ben brouzt to þe chief of hem. *b.* I vndirstonde wel *quod .I.* what þou *purposest* to seke. but I desir[e] to herkene þat þou shewe it me. *p.* Take now þus þe *discressioun* of þis questioun *quod* she. yif al þise þinges *quod* she weren *membris* to felicite. þan weren þei diuerse þat oon fro þat oþer. ¶ And swiche is þe nature of parties or of *membris.* þat dyuerse *membris* compounen a body. ¶ Certis *quod* I it hap wel ben shewed her byforne. þat alle þise þinges ben alle on þing. þan ben þei none *membris quod* she. for ellys it sholde seme þat blisfulnesse were conioigned al of one membre alone. but þat is a þing þat may nat ben doon. þis þing *quod .I.* nys nat doutous. but I abide to herkene þe remenaunt of þe questioun. þis is open *and* clere *quod* she. þat alle oþer þinges ben referred *and* brouzt to goode. ¶ For þerfore is suffisaunce requered. For it is demed to ben good. *and* forþi is power requered. for men trowen also þat it be goode. and þis same þing mowe we þinken *and* coeuiten of reuerence *and* of noblesse *and* of delit. þan is souereyne good þe soume *and* þe cause of alle þat auzt[e] be desired. forwhi þilke þing þat wiþ-holdeþ no good in it self ne semblaunce of goode it ne may nat wel in no manere be desired ne requered. *and* þe contrarie. For þou3 þat þinges by hir nature ne ben nat goode algates yif men wene þat þei ben goode 3it ben þei desired as þou3 [þat] þei were verrayly goode. *and* þerfore is it þat men auzten to wene by ryzt þat bounte be souereyne fyn *and* þe cause of alle þinges þat ben to requeren. ¶ But certis þilke þat is cause for whiche men requeren any þing. ¶ it semeþ þat þilke same þing be most desired. as þus yif þat a wyzt wolde ryde for cause of hele. he ne desireþ nat so mychel þe moeuynge to ryden as þe effect of his heele. Now þan syn þat alle þinges ben requered for þe grace of good. þei ne ben [nat] desired of alle folk more þan þe same good ¶ But we han graunted þat blysfulnesse is þat þing for whiche þat alle þise oþer þinges ben desired. þan is it þus þat certis only blisfulnesse is requered *and* desired ¶ By whiche þing it sheweþ clerly þat good *and* blisfulnesse is al oone *and* þe same substaunce. ¶ I se nat *quod* I wher fore þat men myzt[en] discorden in þis. *p.* *and* we han shewed þat god *and* verrey blysfulnesse is al oon þing ¶ þat is soþe *quod .I.* þan mowe we concluden sikerly þat þe substaunce of god is set in þilke same good *and* in noon oþer place.*

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NUNC OMNES PARITER ETC.

[The 10th Metur.]

O Comeþ alle to-gidre now 3e þat ben ycauzt *and* ybounde wiþ wicked[e] cheines by þe deceiuable delit of erpely þinges inhabytyng in 3oure þouzt. here shal ben þe reste of 3oure laboures. here is þe hauene stable in peisible quiete. þis al oone is þe open refut to wrechis. *Glosa.* þis is to seyne. þat 3e þat ben combred *and* deceyued wiþ worldly *affecciouns* comeþ now to þis souereyne good þat is god. þat is refut to hem þat wolen come to hym. *Textus.* ¶ Alle þe þinges þat þe ryuere Tagus 3iueþ 3ow wiþ his golden[e] grauels. or ellys alle þe þynges þat þe ryuere hermus. 3iueþ wiþ his rede brynke. or þat yndus 3iueþ þat is nexte þe hote *partie* of þe

worlde. þat medeleþ þe grene stones (smaragde) wiþ þe white (margarits). ne sholde nat cleren þe lokynge of zoure þoʒt. but hiden raþer zoure blynde corages wiþ izne hire dirkenesse ¶ Alle þat likeþ ʒow here *and* excitib *and* moeueþ zoure þouʒtes. þe erpe haþ noryshed it in hys lowe caues. but þe shynng by þe whiche þe heuene is gouerned *and* whennes þat it haþ hys strengþe þat chaseþ þe derke ouerbrowyng of þe soule. ¶ And who so euer may knowen pilke lyʒt of blisfulnesse. he shal wel seine þat þe white bemes of þe sonne ne ben nat cleer.

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ASSENCIOR INQUAM CUNCTA. Boice.

[The 11 prose.]

I assent[e] me *quod* .I. For alle þise þinges ben strongly bounden wiþ ryʒt ferme resouns. how mychel wilt þou *preisen* it *quod* she. yif þat þou knowe what þilke goode is. I wol *preise* it *quod* I by price wiþ outhen ende. ¶ yif it shal bytyde me to knowe also to-gidre god þat is good. ¶ certys *quod* she þat shal I do þe by verray resoun. yif þat þo þinges þat I haue conclude[d] a litel her by forme dwellen oonly in hir first[e] grauntyng. *Boice*. þei dwellen graunted to þe *quod* .I. þis is to seyne as who seiþ .I. graunt þi forseide conclusiouns. ¶ Haue I nat shewed þe *quod* she þat þe þinges þat ben requered of many folke. ne ben nat verray goodes ne *perfit*. for þei ben diuerse þat oon fro þat oþer. *and* so as eche of hem is lakkyng to oþer. þei ne han no power to bryngen a good þat is ful *and* absolute. ¶ But þan atte arst ben þei verray good when þei ben gadred to-gidre al in to a forme *and* in to oon wirchyng. so þat þilke þing þat is suffisaunce. þilk same be power *and* reuerence. *and* noblesse *and* mirþe. ¶ And forsoþe but alle þise þinges ben alle o same þing þei ne han nat wher by þat þei mowen ben put in þe noumbre of þinges. þat auʒten ben requered or desired. *b*. ¶ It is shewed *quod* .I. ne her of may þer no man douten. *p*. þe þinges þan *quod* she þat ne ben none goodes when þei ben diuerse. *and* when þei bygynnen to ben al o þing. þan ben þei goodes. ne comiþ it hem nat þan by þe getyng of unite þat þei ben maked goodes. *b*. so it semeþ *quod* .I. but alle þing þat is good *quod* she grauntest þou þat it be good by *participacioun* of good or no. ¶ I graunt[e] it *quod* .I. ¶ þan mayst þou graunt[en] it *quod* she by sembleable resoun þat oon *and* good ben o same þing. ¶ For of þinges [of] whiche þat þe effect nis nat naturely diuerse nedys þe substaunce mot ben o same þinge. I ne may nat denye it *quod* I. ¶ Hast þou nat knowen wel *quod* she. þat al þing þat is haþ so longe his dwellyng *and* his substaunce. as longe is it oone. ¶ but whan it forletib to ben oone it mot nedis dien *and* corruppe togidre. ¶ In whiche manere *quod* .I. ¶ Ryʒt as in beestes *quod* she. when þe soule *and* þe body ben comioigned in oon *and* dwellen to-gidre it is cleped a beest. *and* when hire vnite is destroyed by disseueraunce þat oon fram þat oþir. þan sheweþ it wel þat it is a dede þing. *and* þat it is no lenger no beste. *and* þe body of a wyʒt while it dwelleþ in oon forme by coniunccioun of membris it is wel seyn þat it is a figure of mankynde. *and* yif þe partyes of þe body ben [so] diuide[d] *and* disseuered þat oon fro þat oþir þat þei destroien vnite. þe body forletib to ben þat it was byforne. ¶ And who so wolde renne in þe same manere by alle þinges he sholde seen þat wiþ outhen doute euery þinge is in his substaunce as longe as it is oon. *and* when it forletib to ben oon it dieþ *and* perissib. *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 naturely. þat forletib þe appetit or talent of hys beyng. *and* desireþ to come to deep *and* to corrupcioun. ¶ yif I considere *quod* I þe beestes þat han any manere nature of willyng or of nillyng I ne fynde no þing. but yif it be constreyned fro wiþ out forþe. þat forletib or dispiseþ to lyue *and* to duren or þat wole his þankes hasten hym to dien. ¶ For euery beest trauayleþ hym to defende *and* kepe þe sauuacioun of lijf. *and* escheweþ deep *and* destruccioun. *b*. but certys I doute me of herbes *and* of trees. þat is to seyne þat I am in a doute of swiche þinges as herbes or trees þat ne han no felyng soule. ne no naturel wirchynges seruyng to appetite as beestes han wheþer þei han appetite to dwellen *and* to duren. ¶ Certis *quod* she ne þer of þar þe nat doute. ¶ Now look vpon þise herbes *and* þise trees. þei waxen firste in swiche place as ben couenable to hem. in whiche place þei ne mowen nat sone dien ne dryen as longe as hire nature may defenden hem. ¶ For some of hem waxen in feldes *and* some in mountaignes. *and* oþir waxen in mareis. [A leaf lost here, and supplied from C.] [and oothre cleuyn on Roches / *and* soume waxen plentyuous in sondes / *and* yif þat any wyht enforce hym to beryn hem in to oother places / they wexen drye // For nature yeueth to euery thing þat / þat is comuenient to hym *and* trauaylith þat they ne dye nat as longe as they han power to dwellyn *and* to lyuen // what woltow seyn of this / þat they drawen alle hyr norysshynge by hyr rootes / ryht as they haddyn hyr Mowthes I.-plounged *with* in the erthes / *and* shedyn by hyr maryes (i. medullas) hyr wode *and* hyr bark / *and* what woltow seyn of this þat thilke thing / þat is ryht softe as the marye (i. sapp) is / þat is alwey hidd in the feete al *with* inne *and* þat it is defendid fro *with* owte by the stidefastnesse of wode // *and* þat the vttereste bark is put ayenis the destemprauce 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.-multiplied / nether nis no man þat ne wot wel þat they ne ben ryht as a fundament *and* edyface for to duren / nat only for a tyme / but ryht as forto duren *perdurably* by generacyoun // *and* the thinges ek þat men wenen ne hauen none sowles / ne desire they nat ech of hem by sem[b]lable resoun to kepyn þat that is hirs / þat is to seyne þat is acordynge to hyr nature in conseruacioun of hyr beyng *and* enduryng // For wher for elles berith lythnesse the flaumbes vp / *and* the weyhte *presseth* the erthe a-doun // but For as moche as thilke places *and* thilke moeuynges ben couenable to euerich of hem // *and* forsothe euery thing kepith thilke þat is acordynge *and* propre to hym // ryht as thinges þat ben contraries *and* enemys corompen hem // *and* yit the harde thinges as stoones clyuen *and* holden hyr partyes to gydere ryht faste *and* harde / *and* deffenden hem in withstondenge þat they ne departe nat lyhtly a twyne // *and* the thinges þat ben softe *and* fletyng as is water *and* Eyr they departyn lyhtly // *and* yeuen place to hem þat brekyn or deuyden hem // but natheles they retornen sone ayein in to the same thinges fro whennes they ben arraced // but fyr [fleeth] *and* refuseth alle deysyoun / ne I. ne trete nat heere now of weleful moeuynges of the sowle þat is knowyng // but of the naturel entencioun of thinges // As

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thus ryht as we swolwe the mete þat we resseyuen *and* ne thinke nat on it / *and* as we drawen owre breth in slepyng þat we wite it nat whil we slepyt // For certes in the beestys the loue of hyr lyuynges ne of hyr beeinges ne comth nat of the wilnynges of the sowle // but of the bygynnyngis of nature // For certes thorw constreynynge causes / wil desireth *and* embraceth ful ofte tyme / the deth þat nature dredith // that is to seyn as thus that a man may ben constreynyd so by som cause that his wil desireth and taketh the deth which þat nature hateth *and* dredeth ful sore // And som tyme we seeth the contrarye / as thus that the wil of a wight / destorbeth *and* constreyneth þat þat nature desireth / and requereth al-vey // that is to sein the werk of generacioun / by the whiche generacioun only / dwelleth *and* is sustenyd the longe durablete of mortal thinges // And thus this charite and this Loue þat euery thing hath to hym self ne comth nat of the moeuynge of the sowle / but of the entencioun of nature // For the puruyance of god hat yeuen to thinges þat ben creat of hym / this þat is a ful gret cause / to lyuen *and* to duren / for which they desiren naturelly hyr lyf as longe as euer they mowen // For w[h]ych thou maist nat drede by no manere / that alle the thinges / that ben anywhere / that they ne requeren naturelly / the ferme stablesse of perdurable dwellynge / and ek the eschuyng of destruccoun // B // now confesse I. wel *quod* I. that I. see wel now certeynly / *with* owte dowtes / the thinges that whylom semeden vncerteyn to me / P. // but *quod* she thilke thyng þat desireth to be *and* to dwellyn perdurablely / he desireth to ben oon // For yif þat that oon weere destroyed // certes beinge ne shulde ther non dwellyn to no wiht // that is soth *quod* I. // Thanne *quod* she desirin alle thinges oon // .I. assente *quod* .I. // *and* I haue shewyd *quod* she that thilke same oon is thilke that is good // B // ye forsothe *quod* I. // Alle thinges thanne *quod* she requyren good // And thilke good thanne [þow] maist descryuen ryht thus // Good is thilke thing þat euery wyht desireth // Ther ne may be thowht *quod* .I. no moore verray thing / for either alle thinges ben referred *and* browht to nowht / *and* floteryn *with* owte gouernour despoiled of oon / as of hir propre heued / or elles yif ther be any thinge / to which þat alle thinges tenden *and* hyen / that thing moste ben the souereyn good of alle goodes / P /. thanne seyde she thus // O my norry *quod* she I haue gret gladnesse of the // For thow hast fichched in thin herte the myddel sothfastnesse // that is to seyn the prykke // but this thing hath ben descouered to the / in that thow seydst þat thow wystest nat a lytel her by-forn // what was that *quod* I. // That thow ne wystest nat *quod* she whych was the ende of thinges // and Certes that is the thing þat euery wiht desireth // and for as mochel as we han gaderid / *and* comprehendyd that good is thilke thing that is desired of alle / thanne moten we nedes confessun / that good is the fyn of alle thinges.

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QUISQUIS PROFUNDA MENTE.

[The .11. Metrum.]

WHo so that sekith soth by a deep thought And coueyteth nat to ben deseuyd by no mysweyes // lat hym rollen *and* trenden *with* Inne hym self / the Lyht of his inward syhte // And lat hym gadere ayein enclynyng in to a compas the longe moeuynge of hys thowhtes / And lat hym techen his corage that he hath enclosed *and* hyd / in his tresors / al þat he composeth or sekith fro *with* owte // And thanne thilke thing that the blake cloude of errour whilom hadde y-couered / shal lyhten more clerly thazme phebus hym self ne shyneth // Glosa // who so wole seken the dep[e] grounde / of soth in his thowht / *and* wol nat be deceuyd by false *proposiciouns* / that goon amys fro the trouthe // lat hym wel examine / *and* rolle *with* inne hym self the nature *and* the *propretes* of the thing // and lat hym yit eft sones examine *and* rollen his thowhtes by good deliberacioun 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 mysknowynge shal seen more euydently to [þe] syhte of his vndyrstondynge thanne the sonne ne semyth to [þe] 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 knowyng // For certeynly the seed of sooth haldith *and* clyueth *with* in yowre corage / *and* it is a-waked *and* excited by the wynde *and* by the blastes of doctryne // For where for elles demen ye of yowre owne wyl the ryhtes whan ye ben axed // but yif so were þat the norryssynges of resoun ne lyuede .I.-plowngyd in the depthe of yowre herte // this [is] to seyn how sholden men demen þe sooth of any thing þat weere axed / yif ther neere a Roote of sothfastnesse þat weere yplowngyd *and* hyd in the nature[1] pryncyplis / the whiche sothfastnesse lyued *with* in the depnesse of the thought // *and* yif so be þat the Muse *and* the doctryne of plato syngyth sooth // al þat euery whyht lerneth / he ne doth no thing elles thazme but recordeth as men recordyn thinges þat ben foryetyn.

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TUM EGO PLATONI INQUAM.

[The .12. prose.]

THanne seide I thus // I acorde me gretly to plato / for thow remenbrist *and* recordist me thise thinges yit] þe seconde tyme. þat is to seyn. first whan I lost[e] my memorie by þe *contagioüs* coniunccoun of þe body wip þe soule. *and* eftsones afterward whan I lost[e] it *confounded* by þe charge *and* by þe burden of my sorwe. ¶ And þan sayde she þus. ¶ If þou look[e] *quod* she firste þe þinges þat þou hast graunted it ne shal nat ben ryzt feer þat þou ne shalt remembren þilke þing þat þou seidest þat þou nistest nat. what þing *quod* I. ¶ by whiche gouerment *quod* she þat þis worlde is gouerned. Me remembrisþ it wel *quod* I. *and* I confesse wel þat I ne wist[e] it nat ¶ But al be it so þat I se now from afer what þou *purposet* ¶ Algates I desire zit to herkene it of þe more pleynelly. ¶ þou ne wendest nat *quod* she a litel here byforne þat men sholden doute þat þis worlde is gouerned by god. ¶ Certys *quod* I ne zitte doute I it nauzt. ne I nil neuer wene þat it were to doute. as who seiþ. but I wot wel þat god gouerneþ þis worlde. ¶ And I shal shortly answer þe by what resouns I am brouzt to þis. ¶ þis worlde *quod* I of so many dyuerse *and* *contrarious parties* ne myzten neuer han ben assembled in o forme. but yif þere ne were oon þat conioigned so many[e diuerse] þinges. ¶ And þe same diuersite of hire natures þat so

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discordeden þat oon fro þat oþer most[e] departen *and* vnoignen þe þinges þat ben comioigned. yif þere ne were oon þat contened[e] þat he haþ comioigned *and* ybounde. ne þe certain ordre of nature ne sholde. nat brynge furþe so ordinee moeuynges. by places. by tymes. by doynge. by spaces. by qualites. yif þere ne were oon þat were ay stedfast dwellynge. þat ordeyned[e] *and* disposed[e] þise diuersites of moeuynges. ¶ *and* þilke þinge what so euer it be. by whiche þat alle þinges ben maked *and* ylad. I clepe hym god þat is a worde þat is vsed to alle folke. þan seide she. syn þou felest þus þise þinges *quod* she. I trowe þat I haue lytel more to done. þat þou myzty of wilfulnesse hool *and* sounde ne se eftsones þi contre. ¶ But lat vs loken þe þinges þat we han *purposed* her-byforn. ¶ Haue I nat noumbred *and* seid *quod* she þat suffisaunce is in blisfulnesse. *and* we han accorded þat god is *and* þilke same blisfulnesse. ¶ yis forsoþe *quod* I. *and* þat to gouerne þis worlde *quod* she. ne shal he neuer han nede of none helpe fro wiþoute. for ellys yif he had[de] nede of any helpe. he ne sholde not haue [no] ful suffisaunce. 3is þus it mot nedes be *quod* I. ¶ þan ordeyneþ he by hym self al oon alle þinges *quod* she. þat may nat ben denied *quod* I. ¶ *And* I haue shewed þat god is þe same good. ¶ It remembreþ me wel *quod* I. ¶ þan ordeineþ he alle þinges by þilke goode *quod* she. Syn he whiche we han accorded to ben good gouerneþ alle þingus by hym self. *and* he is a keye *and* a stiere by whiche þat þe edifice of þis worlde is ykept stable *and* wiþ oute corumpynge ¶ I accorde me gretly *quod* I. *and* I aperceiuede a litel here byforn þat þou woldest seyne þus. Al be it so þat it were by a pinne suspecioun. I trowe it wel *quod* she. ¶ For as I trowe þou leedest nowe more ententifly þine eyen to loken þe verray goodes ¶ but napeles þe þinges þat I shal telle þe zit ne sheweþ nat lasse to loken. what is þat *quod* I. ¶ So as men trowen *quod* she *and* þat ryztfully þat god gouerneþ alle þinges by þe keye of his goodnesse. ¶ *And* alle þise same þinges as I [haue] tauzt þe. hasten hem by naturel entencoun to comen to goode þer may no man doute. þat þei ne ben gouerned uoluntariely. *and* þat þei ne conuerten [hem] nat of her owen wille to þe wille of hire ordenour. as þei þat ben accordyng *and* enclinyng to her gouernour *and* her kyng. ¶ It mot nedys be so *quod*. I. ¶ For þe realme ne sholde not seme blisful 3if þere were a 3ok of mysdrawynges in diuerse parties ne þe sauynge of obedient þinges ne sholde nat be. þan is þere no þing *quod* she þat kepib hys nature; þat enforceþ hym to gine azeyne god. ¶ No *quod*. I. ¶ *And* if þat any þing enforced[e] hym to wiþstonde god. myzt[e] it auayle at þe laste azeyns hym þat we han graunted to ben al myzty by þe ryzt of blisfulnesse. ¶ Certis *quod* I al outerly it ne myzt[e] nat auaylen hym. þan is þere no þing *quod* she þat eyþer wol or may wiþstonde to þis souereyne good. ¶ I trowe nat *quod*. I ¶ þan is þilke þe souereyne good *quod* she þat alle þingus gouerneþ strongly *and* ordeyneþ hem softly. þan seide I þus. I delite me *quod* I nat oonly in þe endes or in þe sommes of [the] resouns þat þou hast concludid *and* proued. ¶ But þilke wordes þat þou vvest deliten me moche more. ¶ So at þe last[e] fooles þat somtyme renden greet[e] þinges auzten ben asshamed of hem self. ¶ þat is to seyne þat we fooles þat reprehenden wickedly þe þingus þat touchen goddes gouernaunce we auzten ben asshamed of oure self. As I þat seide god refuseþ oonly þe werkes of men. *and* ne entremetiþ nat of hem. p. þou hast wel herd *quod* she þe fables of þe poetes. how þe geantes assailden þe heuene wiþ þe goddes. but for soþe þe debonaire force of god disposed[e] hym so as it was worþi. þat is to seyne distroied[e] þe geantes. as it was worþi. ¶ But wilt þou þat we ioynen togedre þilke same resouns. for perauenture of swiche coniunccoun may sterten vp some faire sperkele of soþe ¶ Do *quod* I as þe list. wenest þou *quod* she þat god ne is almyzty. no man is in doute of it. Certys *quod* I no wyzt ne defendiþ it if he be in hys mynde. but he *quod* she þat is al myzty þere nis no þing þat he ne may do. þat is soþe *quod* I. May god done yuel *quod* she. nay for soþe *quod*. I. ¶ þan is yuel no þing *quod* she. ¶ Syn þat he ne may not done yuel þat may done alle þinges. scornest þou me *quod*. I. or ellys pleyest þou or deceiuest þou me. þat hast so wouen me wiþ þi resouns. þe house of didalus so entrelaced. þat it is vnable to ben vnlaced. þou þat oþer while entrest þere þou issest *and* oþer while issest þere þou entrest. ne fooldest þou nat to gidre by replicacioun of wordes a maner wondirful cercle or enviroynge of simplicitie deuyne. ¶ For certys a litel her byforne whan þou bygume atte blisfulnesse þou seidest þat it is souereyne good. *and* seidest þat it is set in souereyne god. *and* þat god is þe full[e] blisfulnesse. for whiche þou 3affe me as a couenable 3ifte. þat is to seyne þat no wyzt nis blisful. but yif he be good al so þer wiþ *and* seidest eke þat þe forme of goode is þe substaunce of god. *and* of blisfulnesse. *and* seidest þat þilke same oone is þilke same goode þat is requered *and* desired of al þe kynde of þinges. *and* þou proeuedest in disputyng þat god gouerneþ alle [the] þinges of þe worlde by þe gouvernementys of bountee. *and* seydest þat alle þinges wolen ybeyen to hym. *and* seidest þat þe nature of yuel nis no þing. *and* þise þinges ne shewedest þou nat wiþ no resouns ytake fro wiþoute but by proues in cercles *and* homelyche knowen. ¶ þe whiche proeues drawn to hem self hir feiþ *and* hir accorde eueriche [of] hem of oþer. þan seide she þus. I ne scorne þe nat ne pleye ne desseyue þe. but I haue shewed to þe þinge þat is grettest ouer alle þinges by þe 3ifte of god þat we some tyme prayden ¶ For þis is þe forme of [the] deuyne substaunce. þat is swiche þat it ne slydeþ nat in to outerest foreine þinges. ne ne rec[e]lyueþ no strange þinges in hym. but ryzt as parmaynws seide in grek of þilke deuyne substaunce. he seide þus þat þilke deuyne substaunce torneþ þe worlde *and* þilke cercle moeueable of þinges while þilke dyuyne substaunce kepib it self wiþ outen moeuynges. þat is to seyne þat it ne moeuiþ neuere mo. *and* 3itte it moeueþ alle oþer þinges. but na-þeles yif I [haue] stered resouns þat ne ben nat taken fro wiþ oute þe compas of þe þinge of whiche we treten. but resouns þat ben bystowed wiþ izne þat compas þere nis nat whi þat þou sholde[st] merueylen. sen þou hast lerned by þe sentence of plato þat nedes þe wordes moten ben cosyne to þo þinges of whiche þei speken.

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FELIX QUI POTERIT. *ET CETERA.*

[The .12. Metur.]

Blisful is þat man þat may seen þe clere welle of good. blisful is he þat may vnbynde hym fro þe bonde of heuy erþe. ¶ þe poete of *trace* [orpheus] þat somtyme hadde ryzt greet sorowe for þe deep of hys wijf. aftir þat he hadde maked by hys wepely songes þe wodes meueable to

rennen. *and* hadde ymaked þe ryueres to stonden stille. *and* maked þe hertys *and* hyndes to ioignen dredles hir sides to cruel lyouns to herkene his songe. *and* had[de] maked þat þe hare was nat agast of þe hounde whiche þat was plesed by hys songe. so þat whane þe most[e] ardaunt loue of hys wijf brende þe entrailes of his brest. ne þe songes þat hadde ouer comen alle pinges ne myzten nat assuage hir lorde orpheus. ¶ He pleynd[e] hym of þe godes þat weren cruel to hym. he wente hym to þe houses of helle *and* þere he tempred[e] hys blaundissyng songes by resounyng of hys strenges. ¶ And spak *and* song in wepyng alle þat euer he hadde resceyued *and* laued oute of þe noble welles of hys modir calliope þe goddesse. *and* he song wiþ as mychel as he myzt[e] of wepyng. *and* wiþ as myche as loue þat doubled[e] his sorwe myzt[e] zeuen hym *and* teche hym in his seke herte. ¶ And he commoeuede þe helle *and* requered[e] *and* souzte by swete præiere þe lordes of soules in helle of relesyng. þat is to seyne to zelden hym hys wif. ¶ Cerberus þe porter of helle wiþ his þre heuedes was cauzt *and* al abaist for þe new[e] songe. *and* þe þre goddesses furijs *and* vengerisse of felonies þat *tourmenten* *and* agasten þe soules by anoye wexen sorweful *and* sory *and* wepen teres for pitee. þan was nat þe heued of Ixione ytourmented by þe ouerþrowing whele. ¶ And tantalus þat was destroyed by þe woodnesse of longe þrust dispiseþ þe flodes to drynke. þe fowel þat hyzt voltor þat etip þe stomak or þe giser of ticius is so fulfilled of his songe þat it nil etyn ne tyren no more. ¶ Atte þe laste þe lorde *and* Iuge of soules was moeued to misericordes *and* cried[e] we ben ouer comen *quod* he. yif[e] we to orpheus his wijf to bere hym *compaignye* he haþ welle I-bouzt hir by his faire songe *and* his ditee. but we wil putten a lawe in þis. *and* couenaunt in þe zifte. þat is to seyne. þat til he be out of helle yif he loke byhynden hym [þat] hys wijf shal comen azeine to vs ¶ but what is he þat may zeue a lawe to loueres. loue is a gretter lawe *and* a strengere to hym self þan any lawe þat men may zeuen. ¶ Allas whan Orpheus *and* his wijf were al most at þe termes of þe nyzt. þat is to seyne at þe last[e] boundes of helle. Orpheus loked[e] abakwarde on Erudice his wijf *and* lost[e] hir *and* was deed. ¶ þis fable apperteineþ to zow alle who so euer desireþ or sekip to lede his þouzte in to þe souereyne day. þat is to seyne to clerenes[se] of souereyne goode. ¶ For who so þat euer be so ouer comen þat he fycche hys eyen in to þe put[te] of helle. þat is to seyne who so setteþ his þouztes in erbely pinges. al þat euer he haþ drawn of þe noble good celestial he lesip it whan he lokeþ þe helles. þat is to seyne to lowe pinges of þe erpe.

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EXPLICIT LIBER TERCIUS.

INCIPIT LIBER QUARTUS.

HEC CUM PHILOSOPHIA DIGNITATE UULTUS.

[The 1^{ma} prose.]

Whanne philosophie hadde songen softly *and* delitably þe forseide pinges keypyng þe dignitee of hir choere in þe weyzte of hir wordes. I þan þat ne hadde nat al outerly forzeten þe wepyng *and* mournyng þat was set in myne herte for-brek þe entencioun of hir þat entended[e] zitte to seyne oþer pinges. ¶ Se *quod* I. þou þat art gideresse of verray lyzte þe pinges þat þou hast seid [me] hider to ben to me so clere *and* so shewyng by þe deuyne lokyng of hem *and* by þi resouns þat þei ne mowe nat ben ouercomen. ¶ And þilke þingus þat þou toldest me. al be it so þat I hadde som tyme fo[r]zeten hem for [the] sorwe of þe wronge þat haþ ben don to me. zit nabeles þei ne were nat alouterly vnknowen to me. but þis same is namly a gret cause of my sorwe. þat so as þe gouernoure of pinges is goode. yif þat yuelys mowen ben by any weyes. or ellys yif þat yuelys passen wiþ outen punysshinge. þe whiche pinge oonly how worþi it is to ben wondred vpon. þou considerest it weel þi self certeynly. but zitte to þis þing þere is an oþer þing y-ioigned more to ben ywondred vpon. ¶ For felonie is emperisse *and* flowreþ ful of rycchesse. *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 *tourmentes* in sted of wicked felouns ¶ Of al[le] whiche þing þer nis no wyzt þat [may] merueyllen ynou3 ne compleyne þat swiche pinges ben don in þe regne of god þat alle pinges woot. *and* alle pinges may *and* ne wool nat but only goode pinges. ¶ þan seide she þus. certys *quod* she þat were a grete meruayle *and* an enbaissyng wiþouten ende. *and* wel more horrible þan alle monstres yif it were as þou wenest. þat is to sein. þat in þe ryzt ordeyne house of so mochel a fader *and* an ordenour of meyne. þat þe vesseles þat ben foule *and* vyle sholde ben honoured *and* heried. *and* þe precious uesteles sholde ben defouled *and* vyle. but it nis nat so. For yif þe pinges þat I haue concluded a litel here byforne ben kept hool *and* vnaced. þou shalt wel knowe by þe auctorite of god. of þe whos regne I speke þat certys þe good[e] folk ben alwey myzty. *and* shrewes ben alwey yuel *and* feble. ne þe vices ben neuere mo wiþ outen peyne; ne þe vertues ne ben nat wiþ outen mede. *and* þat blisfulnesses comen alwey to goode folke. *and* infortune comeþ alwey to wicked folke. ¶ And þou shalt wel knowe many[e] pinges of þis kynde þat sholle cessen þi pleyntes. *and* stedfast þe wiþ stedfast saddenesse. ¶ And for þou hast seyn þe forme of þe verray blisfulnesse by me þat [haue] somtyme I-shewed it þe. And þou hast knowen in whom blysfulnesse is set. alle pinges I treted þat I trowe ben nessessarie to put[te] furþe ¶ I shal shewe þe. þe weye þat shal bryng þe azeyne vnto þi house *and* I shal ficche feþeres in þi þouzt by whiche it may arysen in heyzte. so þat al tribulacioun don away þou by my gidyng & by my paþe *and* by my sledes shalt mowen retourne hool *and* sounde in to þi contre.

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SUNT ETENIM PENNE. *ET CETERA.*

[The fyrste metur.]

I Haue for soþe swifte feþeres þat surmounten þe heyzt of þe heuene whan þe swifte þouzt haþ cloped it self. in þo feþeres it dispiseþ þe hat[e]ful erþes. *and* surmounteþ þe heyzenesse of þe

greet[e] eyir. *and* it seiþ þe cloudes by-hynde hir bak *and* passeþ þe heyzt of þe regioun of þe fire þat eschaufiþ by þe swifte moeuynge of þe firmament. til þat she a-reisiþ hir in til þe houses þat beren þe sterres. *and* ioyngeþ hir weyes wiþ þe sonne phebus. *and* felawshiþeþ þe weye of þe olde colde saturnus. and she ymaked a knyzt of þe clere sterre. þat is to seyne þat þe soule is maked goddys knyzt by þe sekynge of treupe to comen to þe verray knowlege of god. and þilke soule renne[þ] by þe cerle of þe sterres in alle þe places þere as þe shynynge nyzt is depeynted. þat is to seyne þe nyzt þat is cloudeles. for on nyztes þat ben cloudeles it semeþ as þe heuene were peynted wiþ dyuerse ymages of sterres. *and* whan þe soule haþ gon ynou3 she shal forleten þe last[e] poynt of þe heuene. *and* she shal *pressen* *and* wenden on þe bak of þe swifte firmament. and she shal ben maked *perfit* of þe dredefulle clerenesse of god. ¶ þere haldeþ þe lorde of kynges þe ceptre of his myzt *and* *attemperēþ* þe gouernementes of þis worlde. *and* þe shynynge iuge of þinges stable *in hym* self gouerneþ þe swifte carte. þat is to seyne þe circuler moeuynge of [the] sonne. *and* yif þi weye ledeþ þe a3eyne so þat þou be brouzt þider. þan wilt þou seye now þat þat is þe contre þat þou requeredest of whiche þou ne haddest no mynde. but now it remembreþ me wel here was I born. here wil I fastne my degree. here wil I dwelle. but yif þe lyke þan to loken on þe derkenesse of þe erþe þat þou hast for-leten. þan shalt þou seen þat þise felonous tyrauntes þat þe wrecched[e] poeple dredeþ now shule ben exiled from þilke faire contre. [111]

TUNC EGO PAPE INQUAM. *ET CETERA.*

[The 2^e prose.]

Ð Anne seide I þus. [owh] I wondre me þat þou by-hetest me so grete þinges. ne I ne doute nat þat þou ne mayst wel *performe* þat þou by-hetest. but I preie þe oonly þis. þat þou ne tarie nat to telle me þilke þinges þat þou hast meoued. first *quod* she þou most nedes knowen. þat good[e] folk ben al wey strong[e] *and* myzty. and þe shrewes ben feble *and* desert *and* naked of alle strengþes. and of þise þinges certys eueryche of hem is declared *and* shewed by oþer. ¶ For so as good *and* yuel ben two contraries. yif so be þat goode be stedfast. þan sheweþ þe fieblesse of yuel al openly. and yif þou knowe clerely þe freelnesse of yuel. þe stedfastnesse of goode is knowen. but for as moche as þe fey of my sentence shal be þe more ferme *and* haboundaunt. I wil goon by þat oon wey *and* by þat oþer *and* I wil conferme þe þinges þat ben *purposed* now on þis side *and* now on þat syde. ¶ Two þinges þer ben in whiche þe effect of alle þe dedes of man kynde standiþ. þat is to seyn. wil *and* power. and yif þat oon of þise two fayleþ þere nis no þing þat may be don. for yif þat wil lakkeþ þere nys no wyzt þat vndirtakeþ to done þat he wol not don. and yif power fayleþ þe wille nis but *in ydel* *and* stant for nauzt. and þer of comeþ it þat yif þou se a wyzt þat wolde geten þat he may nat geten. þou mayst nat douten þat power ne fayleþ *hym* to haueþ þat he wolde. ¶ þis is open *and* clere *quod* I. ne it may nat ben denyed in no manere. and yif þou se a wyzt *quod* she. þat haþ don þat he wolde don þou nilt nat douten þat he ne haþ had power to done it. no *quod*. I. and in þat. þat euery wyzt may. in þat þat men may holden hym myzty. as who seiþ *in* as moche as a man is myzty to done a þing. in so moche men halden *hym* myzty. and in þat þat he ne may. in þat men demen hym to ben feble. I confesse it wel *quod* I. Remembriþ þe *quod* she þat I. haue gadred *and* shewed by forseide resouns þat al þe entencioun of þe wil of mankynde whiche þat is lad by diuerse studies hastiþ to comen to blisfulnesse. ¶ It remembreþ me wel *quod* I þat it hath ben shewed. *and* recorderþ þe nat þan *quod* she. þat blisfulnesse is þilke same goode þat men requeren. so þat whan þat blisfulnesse is requered of alle. þat goode [also] is requered *and* desired of al. It recorderþ me wel *quod* I. for haue it gretly alwey ficche[d] in my memorie. alle folk þan *quod* she goode *and* eke badde enforcen *hem* wiþ oute difference of entencioun to comen to goode. þat is a uerray consequence *quod* I. and certeyne is *quod* she þat by þe getyng of goode ben men ymaked goode. þis is certeyne *quod*. I. ¶ þan geten goode men þat þei desiren. so semeþ it *quod* I. but wicked[e] folk *quod* she yif þei geten þe goode þat þei desiren þei [ne] mowen nat ben wicked. so is it *quod* .I. ¶ þan so as þat oon *and* þat oþer [*quod* she] desiren good. *and* þe goode folk geten good *and* nat þe wicked folk ¶ þan nis it no doute þat þe goode folk ne ben myzty *and* þe wicked folk ben feble. ¶ who so þat euer *quod* I douteþ of þis. he ne may nat considre þe nature of þinges. ne þe consequence of resoun. and ouer þis *quod* she. ¶ yif þat þer ben two þinges þat han o same *purpos* by kynde. *and* þat one of *hem* *pursueþ* *and* *performeþ* þilke same þinge by naturel office. *and* þat oþer ne may nat done þilk naturel office. but folweþ by oþer manere þan is couenable to nature ¶ Hym þat acomplisiþ hys *purpos* kyndely. *and* zit he ne acomplisiþ nat hys owen *purpos*. wheþer of þise two demest þou for more myzty. ¶ yif þat I coniecte *quod* .I. þat þou wilt seye algates. zit I desire to herkene it more pleynely of þe. þou nilt nat þan denye *quod* she þat þe moeuement3 of goynge nis in men by kynde. no for soþe *quod* I. ne þou ne doutest nat *quod* she þat þilke naturel office of goynge ne be þe office of feet. I ne doute it nat *quod* .I. þan *quod* she yif þat a wyzt be myzty to moeue *and* goþ vpon hys feet. and anoþer to whom þilke naturel office of feet lakkeþ. enforceþ hym to gone crepyng vpon hys handes. ¶ whiche of þise two auzte to ben holden more myzty by ryzt. knyt furþe þe remenaunt *quod* I. ¶ For no wyzt ne douteþ þat he þat may gone by naturel office of feet. ne be more myzty þan he þat ne may nat ¶ but þe souereyne good *quod* she þat is euenlyche *purposed* to be good folk *and* to badde. þe good folke seken it by naturel office of uertues. *and* þe shrewes enforcen hem to geten it by dyuerse couetise of erþely þinges. whiche þat nis no naturel office to geten þilke same souereyne goode. trowest þou þat it be any oþer wyse. nay *quod* .I. for þe consequence is open *and* shewynge of þinges þat I haue graunted. ¶ þat nedes goode folk moten ben myzty. *and* shrewes feble *and* vnmyzty. ¶ þou rennest aryzt byfore me *quod* she. *and* þis is þe iugement þat is to seyn. ¶ I iuge of þe ryzt as þise leches ben wont forto hopen of seke folk whan þei aperceyven þat nature is redressed *and* wipstondeþ to þe maladie. ¶ But for I see þe now al redy to þe vndirstandyng I shal shewe þe more þilke *and* continuel resouns. ¶ For loke now how gretly shewiþ þe feblesse *and* infirmite of wicked folke. þat ne mowen nat come to þat hire naturel entencioun ledeþ hem. *and* zitte almost þilk naturel entencioun constreineþ hem. ¶ and [112]

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what were to deme þan of shrewes. yif þilke naturel helpe hadde for-leten hem. ¶ þe whiche naturel helpe of entencioun goþ alwey byforne hem. *and* is so grete þat vnneþ it may be ouercomen. ¶ Considre þan how gret defaute of power *and* how gret feblesse þere is in grete felonous folk as who seiþ þe gretter þinges þat ben coueited *and* þe desire nat accomplished of þe lasse myzt is he þat coueiteþ it *and* may nat acomplisse. ¶ And forþi philosophie seiþ þus by souereyne good. ¶ Shrewes ne requere nat lyzt[e] medes ne veyne gaines whiche þei ne may nat folwen ne holden. but þei faylen of þilke some of þe heyzte of þinges þat is to seyne souereyne good. ne þise wrecches ne comen nat to þe effect of souereyne good. þe whiche þei enforcen hem oonly to geten by nyztes *and* by dayes. ¶ In þe getyn[g] of whiche goode þe strengþe of good folk. is ful wel ysen. For ryzt so as þou myztest demen hym myzty of goynge þat goþ on hys feet til he myzt[e] come to þilke place fro þe whiche place þere ne lay no wey forþer to be gon. Ryzt so most þou nedes demen hym for ryzt myzty þat getiþ *and* atteiniþ to þe ende of alle þinges þat ben to desire. by-3onde þe whiche ende þat þer nis no þing to desire. ¶ Of whiche power of good folk men may conclude þat wicked men semen to ben bareyne *and* naked of alle strengþe. For whi forleten þei vertues *and* folwen vices. nis it nat for þat þei ne knowen nat þe goodes. ¶ But what þing is more feble *and* more caitif þan is þe blyndenesse of ignoraunce. or ellys þei knowen ful wel whiche þinges þat þei auzten to folwen ¶ but lecherye *and* couetise ouerproweþ hem mysturned. ¶ *and* certis so doþ distemperaunce to feble men. þat ne mowen nat wrastle azeins þe vices ¶ Ne knowen þei nat þan wel þat þei foreleten þe good wilfully. *and* turnen hem vilfully to vices. ¶ *And* in þis wise þei ne forleten nat oonly to ben myzty. but þei forleten al outerly in any wise forto ben ¶ For þei þat forleten þe comune fyn of alle þinges þat ben. þei for-leten also þerwiþ al forto ben. *and* peraenture it sholde semen to som folk þat þis were a merueile to seyne þat shrewes whiche þat contiennen þe more partie of men ne ben nat. ne han no beyng. ¶ but napeles it is so. *and* þus stant þis þing for þei þat ben shrewes I denye nat þat þei ben shrewes. but I denye *and* sey[e] symplely *and* pleynty þat þei [ne] ben nat. ne han no beyng. for ryzt as þou myztest seyn of þe careyne of a man þat it were a ded man. ¶ but þou ne myztest nat symplely callen it a man. ¶ So graunt[e] I wel for soþe þat vicious folk ben wicked. but I ne may nat graunten absolutely *and* symplely þat þei ben. ¶ For þilk þing þat wiþ holdeþ ordre *and* kepib nature. þilk þing is *and* haþ beyng. but þat þing þat faileþ of þat. þat is to seyne he þat forletib naturel ordre he for-letib þilk beyng þat is set in hys nature. but þou wolt sein þat shrewes mowen. ¶ Certys þat ne denye I nat. ¶ but certys hir power ne descendeþ nat of strengþe but of feblesse. for þei mowen don wickednesses. þe whiche þei ne myzten nat don yif þei myzten dwelle in þe forme *and* in þe doynge of goode folke. ¶ *And* þilke power sheweþ ful euydently þat þei ne mowen ryzt nauzt. ¶ For so as I haue gadered *and* proued a lytel her byforn þat yuel is nauzt. *and* so as shrewes mowen oonly but shrewednesse. þis conclusioun is al clere. þat shrewes ne mowen ryzt nat to han power. *and* for as moche as þou vndirstonde whiche is þe strengþe þat is power of shrewes. I haue diffinised a lytel here byforn þat no þing nis so myzty as souereyne good ¶ þat is soþe *quod* .I. [*and* thilke same souereyn good may don non yuel // Certes no *quod* I] ¶ Is þer any wyzt þan *quod* she þat wenib þat men mowen don alle þinges. No man *quod* .I. but yif he be out of hys witte. ¶ but certys shrewes mowen doñ yuel *quod* she. ¶ ze wolde god *quod* I þat þei ne myzten don none. þat *quod* she so as he þat is myzty to done oonly but good[e] þinges may don alle þinges. *and* þei þat ben myzty to done yuel[e] þinges ne mowen nat alle þinges. þan is þis open þing *and* manifest þat þei þat mowen don yuel ben of lasse power. *and* zitte to proue þis conclusioun þere helpeþ me þis þat I haue shewed here byforne. þat al power is to be noumbred amonge þinges þat men auzten requere. *and* haue shewed þat alle þinges þat auzten ben desired ben referred to good ryzt as to a manere heyzte of hyr nature. ¶ But for to mowen don yuel *and* felonye ne may nat ben referred to good. þan nis nat yuel of þe noumbre of þinges þat auzten. be desired. but al power auzt[e] ben desired *and* requered. ¶ þan is it open *and* cler þat þe power ne þe moeuyng of shrewes nis no powere. *and* of alle þise þinges it sheweþ wel þat þe goode folk ben certeynly myzty. *and* þe shrewes ben douteles vnmyzty ¶ *And* it is clere *and* open þat þilke sentence of plato is uerray *and* soþe. þat seyþ þat oonly wisemen may [doon] þat þei desiren. *and* shrewes mowen haunten þat hem lykeþ. but þat þei desiren þat is to seyne to comen to souereyne good þei ne han no power to acomplissen þat. ¶ For shrewes don þat hem list whan by þo þinges in whiche þei deliten þei wenen to atteyne to þilke good þat þei desiren. but þei ne geten ne atteynen nat þer to. ¶ for vices ne comen nat to blisfulnesse.

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QUOS UIDES SEDERE CELSOS.

[The ij^{de} Metur.]

Who so þat þe couertures of her veyn apparailles myzt[e] strepen of þise proude kynges þat þou seest sitten on heyze in her chayeres glyteryng in shynynge purpre envyrned wiþ sorweful armures manasyng wiþ cruel mouþe. blowyng by woodnesse of herte. ¶ He sholde se þan þat ilke lordes beren wiþ *izme* hir corages ful streyte cheynes for leccherye tormentib *hem* on þat oon syde wiþ grede venyms *and* troublable *Ire* þat ariseþ in hem þe floodes of troublinges tourmentib vpon þat oþer side hir þouzt. or sorwe halt *hem* wery or ycauzt. or slidyng *and* disseuyng hope tourmentib hem. *And* þerfore syn þou seest on heed. þat is to seyne oon tyraunt bere so many[e] tyrauntis. þan ne doþ þilk tyraunt nat þat he desirib. syn he is cast doune wiþ so many[e] wicked lordes. þat is to seyn wiþ so many[e] vices. þat han so wicked lordshipes ouer hym.

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VIDES NE IGITUR QUANTO.

[The iij.^{de} prose.]

Seest þou nat þan in how gret filþe þise shrewes ben ywrapped. *and* wiþ whiche cleernesse þise good folk shynen. In þis sheweþ it wel þat to good folk ne lakkeþ neuer mo hir medes. ne shrewes ne lakken neuer mo tourmentis. for of alle þinges þat ben ydon þilke þing for whiche any þing is doon. it semeþ as by ryzt þat þilke þing be þe mede of þat. as þus. ¶ yif a man renneþ in

þe stadie or in þe forlonge for þe corone. þan lieþ þe mede in þe corone for whiche he renneþ. ¶ And I haue shewed þat blisfulnesse is þilke same good for whiche þat alle þingus ben don. þan is þilke same good *purposed* to þe werkes of mankynde ryzt as a comune mede. whiche mede ne may ben disseuered fro good folk. for no wyzt as by ryzt fro þennes forþe þat hym lakkiþ goodnesse ne shal ben cleped good. For whiche þing folk of good[e] maneres her medes ne forsaken hem neuer mo. For al be it so þat shrewes waxen as wood as hem list aþeynes good[e] folk. 3itte neuer þe les þe corone of wise men ne shal nat fallen ne faden. ¶ For foreine shrewednesse ne bynymeþ nat fro þe corages of good[e] folk hire *propre* honoure. but yif þat any wyzt reioiseþ hem of goodnesse þat þei had[de] taken fro wiþoute. as who seiþ yif [þat] any wyzt had[de] hys goodnesse of any oþer man þan of hym self. certys he þat 3af hym þilke goodnesse or ellys som oþer wyzt myzt[e] bynym[e] it hym. but for as moche as to euery wyzt hys owen *propre* bounte 3eueþ hym hys mede. þan at arst shal he faylen of mede whan he forletiþ to ben good. *and* at þe laste so as alle medes *ben* requered for men wenen þat þei ben good[e]. who is he þat wolde deme þat he þat is ryzt myzty of goode were *partles* of mede. *and* of what mede shal he be gerdoned. certys of ryzt faire mede *and* ryzt greet abouen alle medes. ¶ Remembre þe of þilke noble cololarie þat I 3af þe a lytel here byforne. *and* gadre it to gidre in þis manere. so as god hym self is blisfulnesse. þan is it clere *and* certeyn. þat alle good folk ben makid blisful for þei ben good[e]. and þilke folk þat ben blisful it accordiþ *and* is couenable to ben godde[s]. þan is þe mede of goode folk swiche. þat no day [ne] shal enpeyren it. ne no wickednesse shal endirken it. ne power of no wyzt ne shal nat amenusen it þat is to seyn to ben maked goddes. ¶ and syn it is þus þat goode men ne faylen neuer mo of hire medes. ¶ certys no wise man ne may doute of þe vndepartable peyne of shrewes. ¶ þat is to seyn þat þe peyne of shrewes ne departiþ nat from hem self neuer mo. ¶ For so as goode *and* yuel *and* peyne *and* medes ben contrarie it mot nedes ben þat ryzt as we seen by-tiden in gerdoun of goode. þat also mot þe peyne of yuel answerē by þe contrarie partye to shrewes. now þan so as bounte *and* prowessse ben þe medes to goode folk. also is shrewednesse it self torment to shrewes ¶ þan who so þat euer is entecched *and* defouled wiþ yuel. yif shrewes wolen þan preisen hem self may it semen to hem þat þei ben wiþ outen *partye* of tourment. syn þei ben swiche þat þe [vtteriste] wikkednesse / þat is to seyn wikkede thewes / which þat is the] outereste *and* þe w[or]ste kynde of shrewednesse ne defouliþ nat ne entecheiþ nat hem oonly but infectiþ *and* enuenemyþ hem gretely ¶ And al so loke on shrewes þat ben þe contrarie *partye* of goode men. how grete peyne felawshiþeþ *and* folweþ hem. ¶ For þou hast lerned a litel here byforne þat al þing þat is *and* haþ beyngē is oon. *and* þilke same oon is good. þan is þis consequence þat it semeþ wel. þat al þat is *and* haþ beyngē is good. þis is to seyne. as who seiþ þat beyngē *and* vnite *and* goodnesse is al oon. *and* in þis manere it folweþ þan. þat al þing þat faileþ to ben good. it styntiþ forto be. *and* forto haue any beyngē. wher fore it is þat shrewes stynten forto ben þat þei weren. but þilke oþer forme of mankynde. þat is to seyne þe forme of þe body wiþ oute. shewiþ 3it þat þise shrewes were somtyme men. ¶ wher fore whan þei ben *peruerted* *and* torned in to malice. certys þan han þei forlorn þe nature of mankynde. but so as oonly bounte *and* prowessse may enhawne euery man ouer oþer men. þan mot it nedes be þat shrewes whiche þat shrewednesse haþ cast out of þe *condicioun* of mankynde ben put vndir þe merite *and* þe deserte of men. þan bitidiþ it þat yif þou seest a wyzt þat be transformed in to vices. þou ne mayst nat wene þat he be a man. ¶ For 3if he [be] ardaunt in auarice. *and* þat he be a rauynour by violence of foreine rychesse. þou shalt seyn þat he is lyke to a wolf. *and* yif he be felonous *and* wiþ out reste *and* exercise hys tonge to chidynges. þou shalt lykene hym to þe hounde. *and* yif he be a *preue* awaitour yhid *and* reioyseþ hym to rauysshe by wyles. þou shalt seyne hym lyke to þe fox whelpes. ¶ And yif he be distempre *and* quakiþ for ire men shal wene þat he bereþ þe corage of a lyoun. *and* yif he be dredeful *and* fleyngē and dredeþ þinges þat ne auzten nat ben dred. men shal holde hym lyke to þe herte. *and* yif he be slowe *and* astoned *and* lache. he lyueþ as an asse. *and* yif he be lyzt *and* vnstedfast of corage *and* chaungeþ ay his studies. he is lickened to briddes. ¶ *and* yif he be plounged in foule *and* vnclene luxuries. he is wiþholden in þe foule delices of þe foule soowe. ¶ þan folweþ it þat he þat forletiþ bountee *and* prowessse. he forletiþ to ben a man. syn he ne may nat passe in to þe *condicioun* of god. he is tourned in to a beest.

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V[E]JLA NARICII DUCIS.

[The 3^{de} Metur.]

Evrus þe wynde aryueþ þe sayles of vlixes duc of þe contre of narice. *and* hys wandryng shippes by þe see in to þe isle þere as Circe þe fayre goddessse douzter of þe sonne dwelleþ þat medlyþ to hir newe gestes drynkes þat ben touched *and* maked wiþ enchauntment3. *and* after þat hir hande myzty of þe herbes had[de] chaunged hir gestes in to dyuerse maneres. þat oon of hem is couered his face wiþ forme of a boor. þat oþer is chaunged in to a lyoun of þe contre of marmorike. *and* his nayles *and* his teþe waxen. ¶ þat oþer of hem is newliche chaunged in to a wolf. *and* howeliþ whan he wolde wepe. þat oþer goþ debonairly in þe house as a tigre of Inde. but al be it so þat þe godhed of mercurie þat is cleped þe bride of arcadie haþ had mercie of þe duc vlixes byseged wiþ diuerse yueles *and* haþ vnbounden hym fro þe pestilence of hys oosteresse algates þe rowers *and* þe maryners hadden by þis ydrawen in to hir mouþes *and* dronken þe wicked[e] drynkes þei þat were woxen swyne hadden by þis chaunged hire mete of brede forto ete acorns of ookes. non of hir lymes ne dwelliþ wiþ hem hoole. but þei han lost þe voys *and* þe body. Oonly hire þouzt dwelleþ wiþ hem stable þat wepiþ *and* bywailiþ þe monstrous chaungyngē þat þei suffren. ¶ O ouer lyzt hand. as who seiþ. ¶ O feble *and* lyzt is þe hand of Circes þe enchaunteresse þat chaungeþ þe bodies of folk in to bestes to regarde *and* to *comparisoun* of mutacioun þat is makid by vices. ne þe herbes of circes ne ben nat myzty. for al be it so þat þei may chaungen þe lymes of þe body. ¶ algates 3it þei may nat chaunge þe hertes. for wiþ inne is yhid þe strengþe *and* þe vigour of men in þe secre toure of hire hertys. þat is to seyn þe strengþe of resoun. but þilke uenyms of vices to-drawen a man to hem more myztily þan

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þe venym of circes. ¶ For vices ben so cruel þat þei percen *and* þoru3 passen þe corage wiþ *imne*. *and* þou3 þei ne anoye nat þe body. 3itte vices wooden to distroien men by wounde of þou3t.

TUNC EGO FATEOR INQUAM.

[The ferthe prose.]

Dan seide I þus I confesse *and* am aknowe *quod* I. ne I ne se nat þat men may seyn as by ry3t. þat shrewes ne ben nat chaunged in to beestes by þe qualite of hir soules. ¶ Al be it so þat þei kepen 3itte þe forme of þe body of mankynde. but I nolde nat of shrewes of whiche þe þou3t cruel woodeþ alwey in to destrucciou[n] of good[e] men. þat it were leueful to hem to done þat. ¶ Certys *quod* she ne it nis nat leueful to hem as I shal wel shewen þe in couenable place. ¶ But nabeles yif so were þat þilke þat men wene[n] ben leueful for shrewes were bynomen hem. so þat þei ne my3ten nat anoyen or don harme to goode men. ¶ Certys a gret party of þe peyne to shrewes shulde ben allegged *and* releued. ¶ For al be it so þat þis ne seme nat credible þing *peraventure* to *somme* folk 3it mot it nedes be þat shrewes ben more wrecches *and* vnsely. whan þei may don *and* performe þat þei coueiten [than yif they myhte nat complysen þat they coueyten]. ¶ For yif so be þat it be wrecchednesse to wilne to don yuel; þan is it more wrecchednesse to mowen don yuel. wiþ oute whiche moeuyng þe wrecched wille sholde languisshe wiþ oute effecte. ¶ þan syn þat eueryche of þise þinges haþ hys wrecchednesse. þat is to seyne wil to done yuel. *and* moeuyng to done yuel. it mot nedes be. þat þei (shrewes) ben constreyned by þre vnselynesses þat wolen *and* mowen *and* performen felonies *and* shrewednesses. ¶ I accorde me *quod* I. but I desire gretely þat shrewes losten sone þilke vnselynesses. þat is to seyne þat shrewes were despoyled of moeuyng to don yuel. ¶ so shullen þei *quod* she. sonnere *peraventure* 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 boundes of þis lijf þat is longe to abide. namelyche to a corage inmortal. Of whiche shrewes þe grete hope *and* þe heye *compassyngus* of shrewednesse is often destroyed by a sodeyne ende or þei ben war. *and* þat þing establiþ to shrewes þe ende of hir shrewednesse. ¶ For yif þat shrewednesse makibe wrecches. þan mot he nedes be most wrecched þat lengest is a shrewe. þe whiche wicked shrewes wolde ydemen aldirmost vnsely *and* caytifs yif þat hir shrewednes ne were yfinessed. at þe leste weye by þe outerest[e] deef. for [yif] I haue concluded soþe of þe vnselynesse of shrewednesse. þan sheweþ it clerely þat þilke shrewednesse is wiþ outen ende þe whiche is certeyne to ben *perdurable*. ¶ Certys *quod* I þis [conclusion] is harde *and* wonderful to graunte. ¶ But I knowe wel þat it accordeþ moche to [the] þinges þat I haue graunted her byforne. ¶ þou hast *quod* she þe ry3t estimacioun of þis. but who so euere wene þat it be an harde þing to acorde hym to a conclusioun. it is ry3t þat he shewe þat *somme* of þe *premisses* ben fals. or ellys he mot shewe þat þe colasioun of *preposiciouns* nis nat spedful to a necessarie conclusioun. ¶ *and* yif it be nat so. but þat þe *premisses* ben ygranted þer nis nat whi he sholde blame þe argument. for þis þing þat I shal telle þe nowe ne shal not seme lasse wondirful. but of þe þinges þat ben taken al so it is necessarie as who so seiþ it folweþ of þat whiche þat is *purposed* byforne. what is þat *quod* I. ¶ certys *quod* she þat is þat þat þise wicked shrewes ben more blysfyl or ellys lasse wrecches. þat byen þe tourmentes þat þei han deserued. þan yif no peyne of iustice ne chastied[e] hem. ne þis ne seye I nat now for þat any man my3t[e] þenk[e] þat þe maneres of shrewes ben coriged *and* chastised by veniaunce. *and* þat þei ben brou3t to þe ry3t wey by þe drede of þe tourment. ne for þat þei zeuen to oþer folk ensample to fleyen from vices. ¶ But I vndirstonde 3itte [in] an oþer manere þat shrewes ben more vnsely whan þei ne ben nat punissed al be it so þat þere ne ben had no resoun or lawe of correccioun. ne none ensample of lokynge. ¶ *And* what manere shal þat ben *quod* I. ouþer þan haþ ben told here byforne ¶ Haue we nat graunted þan *quod* she þat good[e] folk ben blysfyl. *and* shrewes ben wrecches. 3is *quod* I. [thanne *quod* she] 3if þat any good were added to þe wrecchenesse of any wy3t. nis he nat more blisful þan he þat ne haþ no medelyng of goode in hys solitarie wrecchednesse. so semeþ it *quod* I. *and* what seyst þou þan *quod* she of þilke wrecche þat lakkeþ alle goodes. so þat no goode nis medeled in hys wrecchednesse. *and* 3itte ouer alle hys wickednesse for whiche he is a wrecche þat þer be 3itte anoþer yuel anexid *and* knyht to hym. shal not men demen hym more vnsely þan þilke wrecche of whiche þe vnselynesse is re[le]ued by þe *participacioun* of som goode. whi sholde he nat *quod* I. ¶ þan certys *quod* she han shrewes whan þei ben punissed somewhat of good anexid to hir wrecchednesse. þat is to seyne þe same peyne þat þei suffren whiche þat is good by þe resoun of Iustice. *And* whan þilke same shrewes ascapen wiþ outen tourment. þan han þei somewhat more of yuel 3it ouer þe wickednesse þat þei han don. þat is to seye defaute of peyne. whiche defaute of peyne þou hast graunted is yuel. ¶ For þe desert of felonye I ne may nat denye it *quod* I. ¶ Moche more þan *quod* she ben shrewes vnsely whan þei ben wrongfully deluyered fro peyne. þan whan þei beþ punissed by ry3tful vengeance. but þis is open þing *and* clere þat it is ry3t þat shrewes ben punissed. *and* it is wickednesse *and* wrong þat þei escapin vnpunissed. ¶ who my3t[e] denye þat *quod* I. but *quod* she may any man denye. þat al þat is ry3t nis good. *and* also þe contrarie. þat alle þat is wrong nis wicked. certys *quod* I þise þinges ben clere ynou3. *and* þat we han concludid a litel here byforne. but I *preye* þe þat þou telle me yif þou accordest to leten no tourment to þe soules aftir þat þe body is dedid by þe deþe. þis [is] to seyne. vndirstondeþ þou ou3t þat soules han any tourment after þe deþe of þe body. ¶ Certis *quod* she 3e *and* þat ry3t grete. of whiche soules *quod* she I trowe þat *somme* ben tourmentid by asprenesse of peyne. *and* *somme* soules I trowe be excercised by a *purging* mekenesse. but my conseil nys nat to determyne of þis peyne. but I haue trauayled *and* told it hider to. ¶ For þou sholdest knowe þat þe mowynge [.i. myght] of shrewes whiche mowynge þe semeþ to ben. vnworþi nis no mowynge. *and* eke of shrewes of whiche þou pleyndest þat þei ne were nat punissed. þat þou woldest seen þat þei ne weren neuer mo wiþ outen þe torment of hire wickednesse. *and* of þe licence of mowynge to done yuel. þat þou *preidest* þat it my3t[e] sone ben endid. *and* þat þou woldest fayne lerne. þat it ne sholde nat longe endure. *and* þat shrewes ben more vnsely yif þei were of lenger duryng. *and* most vnsely yif þei weren *perdurable*. *and* after

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þis I haue shewed þe þat more vnsely ben shrewes whan þei escapen wiþ oute ryztful peyne. þan whan þei ben punissed by ryztful uengeaunce. and of þis sentence folweþ it þat þan ben shrewes constreyned atte laste wiþ most greuouus tourment. whan men wene þat þei ne ben nat ypunissed. whan I considre þi resouus *quod* I. I. ne trowe nat þat men seyn any þing more verrelly. *and* yif I *tourne* azeyn to þe studies of men. who is [he] to whom it sholde seme þat [he] ne sholde nat only leuen þise þinges. but eke gladly herkene *hem*. Certys *quod* she so it is. but men may nat. for þei han hire eyen so wont to derkenesse of erþely þinges. þat þei may nat liften hem vp to þe lyzt of clere soþefastnes. ¶ But þei ben lyke to briddes of whiche þe ryzt lyztneþ hyre lookyng. *and* þe day blyndeþ hem. for whan men loken nat þe ordre of þinges but hire lustes *and* talentz. þei wene þat oþir þe leue or þe mowynge to done wickednesse or ellys þe escapyng wiþ oute peyne be weleful. but *considere* þe iugement of þe *perdurable* lawe. for if þou conferme þi corage to þe beste þinges. þou ne hast no nede to no iuge to *ziuen* þe *pris* or meede. for þou hast ioigned þi self to þe most excellent þing. and yif þou haue enclined þi studies to þe wicked þinges. ne seek no foreyn wrekere out of þi self. for þou þi self hast þrest þe in to wicked þinges. ryzt as þou myzttest loken by dyuerse tymes þe foule erþe *and* þe heuene. *and* þat alle oþer þinges stynten fro wiþ oute. so þat þou [nere] neyther in heuene ne in erthe] ne say[e] no þing more. þan sholde it semen to þe as by only resoun of lokyng. þat þou were in þe sterres. *and* now in þe erþe. but þe poeple ne lokeþ nat on þise þinges. what þan shal we þan *approchen* vs to hem þat I haue shewed þat þei ben lyke to þe bestes. (q. d. non) ¶ And what wilt þou seyne of þis ¶ yif þat a man hadde al forlorn hys syzt. *and* had[de] forzeten þat he euer saw *and* wende þat no þing ne fayled[e] hym of *perfeccioun* of mankynde. now we þat myzten sen þe same þing wolde we nat wene þat he were blynde (q. d. sic). ne also ne accordeþ nat þe poeple to þat I shal seyne. þe whiche þing is susteyned by a stronge fundament of resouus. þat is to seyn þat more vnsely ben þei þat don wrong to oþer folk. þen þei þat þe wrong suffren. ¶ I wolde heren þilke same resouus *quod* I ¶ Deniest þou *quod* she þat alle shrewes ne ben worþi to han *tourment*. nay *quod* I. but *quod* she I am certeyne by many resouus þat shrewes ben vnsely. it accordeþ *quod* I. þan [ne] dowtest þou nat *quod* she þat þilke folk þat ben worþi of *tourment* þat þei ne ben wrecches. It accordeþ wel *quod* I. yif þou were þan *quod* she yset a luge or a knower of þinges. wheþer trowest þou þat men sholde *tourment*[e] hym þat haþ don þe wronge. or hym þat haþ suffred þe wronge. I ne doute nat *quod* I. þat I nolde don suffissaunt *satisfaccioun* to hym þat had[de] suffred þe wrong by þe sorwe of hym þat had[de] don þe wronge. ¶ þan semeþ it *quod* she þat þe doar of wrong is more wrecche þan he þat haþ suffred þe wrong. þat folweþ wel *quod* [I]. þan *quod* she by þise causes *and* by oþer causes þat ben enforced by þe same roate þat filþe or synne by þe *propre* nature of it makeþ men wretches. *and* it sheweþ wel þat þe wrong þat men don nis nat þe wrecchenesse of hym þat receyueþ þe wrong. but þe wrecchednesse of hym þat doþ þe wronge ¶ but certys *quod* she þise *orateurs* or *aduocat*z don al þe contrarie for þei enforcen hem to *commoeue* þe iuges to han pite of *hem* þat han suffred *and* resceyued þe þinges þat ben greuouus *and* aspre. *and* zitte men sholden more ryztfully han pitee on hem þat don þe greuaunces *and* þe wronges. þe whiche shrewes it were a more couenable þing þat þe *accusours* or *aduocat*z not wroþe but pitous *and* debonaire ladden þe shrewes þat han don wrong to þe iugement. ryzt as men leden seke folk to þe leche. for þat þei sholden seken out þe maladies of synne by *tourment*z. and by þis couenaunt eyþer þe entent of þe *defendours* or *aduocat*z sholde fayle *and* cesen in al. or ellys yif þe office of *aduocat*z wolde bettre *profiten* to men. it sholde be *tourned* in to þe habit of *accusacioun*. þat is [to] s[e]yn þei sholden accuse shrewes. *and* nat excuse hem. *and* eke þe shrewes hem self. zit it were leueful to hem to seen at any clifte þe vertue þat þei han forleten. *and* sawen þat þei sholde putten *adoun* þe filþes of hire vices by [the] *tourment*z of peynes. þei ne auzten nat ryzt for þe *recompensacioun* forto geten hem bounte *and* prowessse whiche þat þei han lost demen ne holden þat þilke peynes weren *tourmentes* to hem. *and* eke þei wolden refuse þe *attendauce* of hir *aduocat*z *and* taken hem self to hire iuges *and* to hir *accusours*. for whiche it bytideþ [þat] as to þe wise folk þer nis no place ylete to hate. þat is to seyn. þat hate ne haþ no place amonges wise men. ¶ For no wyzt wolde haten gode men. but yif he were ouer moche a fole. ¶ *and* forto haten shrewes it nis no resoun. ¶ For ryzt so as languissing is maladie of body. ryzt so ben vices *and* *syme* maladies of corage. ¶ *and* so as we ne deme nat þat þei þat ben seek of hire body ben worþi to ben hated. but raper worþi of pite. wel more worþi nat to ben hated. but forto ben had in pite ben þei of whiche þe þouztes ben constreined by felonous wickednesse. þat is more cruel þan any languissinge of body.

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QUID TANTOS IUUAT.

[The ferthe Metur.]

What deliteþ it zow to exciten so grete moewynges of hatredes *and* to hasten *and* bisien [the] fatal *disposicioun* of zoure deep wiþ zoure *propre* handes. þat is to seyn by batailes or [by] kontek. for yif ze axen þe deep it hastisiþ hym of hys owen wille. ne deep ne tarieþ nat hys swifte hors. and [the] men þat þe serpentz *and* þe lyouns. *and* þe tigre. *and* þe beere *and* þe boore seken to sleen wiþ her teþe. zit þilke same men seken to sleen eueryche of hem oþer wiþ swerde. loo for her maners ben diuerse *and* discordaunt ¶ þei moeuen vnryztful oostes *and* cruel batailes. *and* wilne to *perisse* by enterchaungynge of dartes. but þe resoun of cruelte nis nat ynouz ryztful. wilt þou þan zelden a couenable gerdoun to þe desertes of men ¶ Loue ryztfully goode folk; *and* haue pite on shrewes.

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HINC EGO UIDEO INQUAM. ET CETERA.

[The fyfthe prose.]

Dus see I wel *quod* I. eyþer what blisfulnesse or ellys what vnselinesse is estab[li]ssed in þe desertys of goode men *and* of shrewes. ¶ but in þis ilke fortune of poeple I see somewhat of goode. *and* somewhat of yuel. for no wise man haþ nat leuer ben exiled pore *and* nedy *and* nameles. þan forto dwellen in hys Citee *and* flouren of rychesses. *and* be redoutable by honoure.

and stronge of power for in þis wise more clerely *and* more witesfully is þe office of wise men ytreid whan þe blisfulnes *and* [the] pouste of gouernours is as it were yshad amonges poeples þat ben neyþboures *and* subgitz. syn þat namely prisoun lawe *and* þise oþer tourmentz of lawful peynes ben raþer owed to felonous Citezeins. for þe whiche felonous Citezeins þo peynes ben establissed. þan for goode folk. ¶ þan I merueile me gretly *quod* I. whi [þat] þe þinges ben so mys entrechaunged. þat tourmentz felounes pressen *and* confounded goode folk. *and* shrewes rauyssen medes of vertue *and* ben in honours. *and* in grete estatis. and I desire eke to witen of þe. what semeþ þe to ben þe resoun of þis so wrongful a confusioun ¶ For I wolde wondre wel þe lasse yif I trowed[e] þat alle þise þinges were medeled by fortuouse hap. ¶ But now hepeþ *and* encreseþ myne astonyenge god gouernour of þinges. þat so as god zeueþ ofte tymes to good[e] men goodes *and* myrþes. *and* to shrewes yuel and aspre þinges. *and* zeueþ azeynewarde to goode folk hardnesse. *and* to shrewes [he] graunteþ hem her wille *and* þat þei desiren. what difference þan may þer be bitwixen þat þat god doþ. *and* þe hap of fortune. yif men ne knowe nat þe cause whi þat [it] is. it nis no merueile *quod* she þouz þat men wenen þat þer be somewhat folysche and confus whan þe resoun of þe order is vnknowe. ¶ But alle þouz þou ne know nat þe cause of so gret a disposicioun. napeles for as moche as god þe good[e] gouernour attempreþ *and* gouerneþ þe world. ne doute þe nat þat alle þinges ne ben doon aryzt.

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SI QUIS ARCTURI SYDERA.

[The fyfthe Metur.]

Who so þat ne knowe nat þe sterres of arctour ytourned neye to þe souereyne contre or point. þat is to seyne ytourned neye to þe souereyne pool of þe firmament *and* woot nat whi þe sterre boetes passeþ or gaderiþ his wey[n]es. *and* drencheþ his late flaumbes in þe see. *and* whi þat boetes þe sterre vnfoldiþ his ouer swifte arisynges. þan shal he wondren of þe lawe of þe heye eyre. *and* eke if þat he ne knowe nat why þat þe hornes of þe ful[le] moene waxen pale *and* infect by þe boundes of þe derke nyzt ¶ and how þe moene dirk *and* confuse discouereþ þe sterres. þat she had[de] ycouered by hir clere visage. þe commune errour moeueþ folk *and* makip wery hir bacines of bras by þikke strookes. þat is to seyne þat þer is a maner poeple þat hyzt[e] coribandes þat wenen þat whan þe moone is in þe eclips þat it be enchauntid. and þerfore forto rescowe þe moone þei betyn hire basines wiþ þikke strokes. ¶ Ne no man ne wondreþ whan þe blastes of þe wynde chorus betyn þe strondes of þe see by quakyng floodes. ne no man ne wondreþ whan þe weyzt[e] of þe snowe yhardid by þe colde. is resolved by þe brennyng hete of phebus þe sonne. ¶ For here seen men redyly þe causes. but þe causes yhid þat is to seye in heuene trouble þe brestes of men. ¶ þe moeueable poeple is a-stoned of alle þinges þat comen selde *and* sodeynely in oure age. but yif þe troubylly errour of oure ignorance departid[e] from vs. so þat we wisten þe causes whi þat swiche þinges bitiden. certys þei sholden cesse to seme wondres.

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ITA EST INQUAM.

[The syxte prose.]

Þvs is it *quod* I. but so as þou hast zeuen or byhyzt me to vnwrappen þe hidde causes of þinges ¶ and to discoueren me þe resouns couered with dirknesses I preyne þe þat þou diuise *and* Iuge me of þis matere. *and* þat þou do me to vndrestonden it. ¶ For þis miracle or þis wondre troubleþ me ryzt gretely. *and* þan she a litel [what] smylyng seide. ¶ þou clepest me *quod* she to telle þing. þat is grettest of alle þinges þat mowen ben axed. ¶ And to þe whiche questioun vnneþ[e]s is þere auzt ynow to lauen it. as who seiþ. vnneþes is þer suffisauntly any þing to answeere perfitly to þi questioun. ¶ For þe matere of it is swiche þat whan oon doute is determined *and* kut away þer wexen oþer doutes wiþ-outen noumbre. ryzt as þe heuedes waxen of ydre þe serpent þat hercules slouz. ¶ Ne þere ne were no manere ne noon ende. but yif þat a wyzt constreined[e] þo doutes. by a ryzt lyuely *and* a quik fire of þouzt. þat is to seyne by vigour *and* strengþe of witte. ¶ For in þis matere men weren wont to maken questiouns of þe simplicite of þe purueaunce of god *and* of þe ordre of destine. *and* of sodeyne hap. *and* of þe knowyng *and* predestinacioun deuine *and* of þe lyberte of fre wille. þe whiche þing þou þi self aperceiust wel of what weyzt þei ben. but for as mochel as þe knowyng of þise þinges is a manere porcioun to þe medicine to þe. al be it so þat I haue lytel tyme to don it. zit napeles I wole enforcen me to shewe somewhat of it. ¶ but al þouz þe norissinges of dite of musike deliteþ þe þow most suffren. *and* forberen a litel of þilke delite while þat I weue (contexo) to þe resouns yknyt by ordre ¶ As it likeþ to þe *quod* I so do. ¶ þo spak she ryzt a[s] by an oþer bygynnyn[ge] *and* seide þus. ¶ þe engendryng of alle þinges *quod* she *and* alle þe progressiouns of muuable nature. *and* alle þat moeueþ in any manere takip hys causes. hys ordre. *and* hys formes. of þe stableness of þe deuyne þouzt [and] tilke deuyne thowht] þat is yset *and* put in þe toure. þat is to seyne in þe heyzt of þe simplicite of god. stablisip many manere gyses to þinges þat ben to don. ¶ þe whiche manere whan þat men loken it in þilke pure clerenesse of þe deuyne intelligence. it is ycleped purueaunce ¶ but whan þilke manere is referred by men to þinges þat it moeueþ *and* disponeþ þan of olde men. it was cleped destine. ¶ þe whiche þinges yif þat any wyzt lokeþ wel in his þouzt. þe strengþe of þat oon *and* of þat oþer he shal lyztly mowen seen þat þise two þinges ben diuers. ¶ For purueaunce is þilke deuyne resoun þat is establissed in þe souereyne prince of þinges. þe whiche purueaunce disponiþ alle þinges. but destine is þe disposicioun *and* ordenaunce cleuyng to moeuable þinges. by þe whiche disposicioun þe purueaunce knyteþ alle þinges in hire ordres. ¶ For purueaunce embraceþ alle þinges to hepe. al þouz þat þei ben dyuerse *and* al þouz þei ben wiþ outen fyn. but destynie departeþ *and* ordeyneþ alle þinges singlerly *and* diuideþ. in moeuynges. in places. in formes. in tymes. departiþ [as] þus. so þat þe vnfolding of temporel ordenaunce assembled *and* ooned in þe lokyng of þe deuyne þouzt ¶ Is purueaunce *and* þilke same assemblynge. *and* oonyng diuided *and* vnfolden by tymes. lat þat ben called destine. *and* al be it so þat þise þinges ben dyuerse. zitte napeles hangeþ þat oon on þat oþer. forwhi þe ordre

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destinal *procediþ* of þe simplicitie of purueaunce. for ryzt as a werkman þat aperceiueþ in hys þouzt þe forme of þe þing þat he wil make moeueþ þe effect of þe werke. *and* lediþ þat he had[de] loked byforne in hys þouzt symply *and* presently by temporel þouzt. ¶ Certys ryzt so god disponiþ in hys purueaunce singlerly *and* stably þe þinges þat ben to done. but he amynistreb in many maneres *and* in dyuerse tymes by destyne. þilke same þinges þat he haþ disponed þan wheþir þat destine be excercised. eyþer by *somme* dyuyne spirites seruantez to þe deuyne purueaunce. or ellys by *somme* soule (*anima mundi*). or ellys by al nature seruyng to god. or ellys by þe celestial moeuyng of sterres. or ellys by þe vertue of aungels. or ellys by þe dyuerse subtilite of deueles. or ellys by any of hem. or ellys by hem alle þe destynal ordynaunce is ywouen or accomplissed. certys it is open þing þat þe purueaunce is an vnmoeueable *and* symple forme of þinges to done. *and* þe moeueable bonde *and* þe temporel ordynaunce of þinges whiche þat þe deuyne simplicitie of purueaunce haþ ordeyned to done. þat is destine. For whiche it is þat alle þinges þat ben put vndir destine ben certys subgitz to purueaunce. to whiche purueaunce destine it self is subgit *and* vndir. ¶ But *somme* þinges ben put vndir purueaunce þat soumounten þe ordynaunce of destine. *and* þo ben þilke þat stably ben yficched ney to þe first godhed þei soumounten þe ordre of destinal moeuablite. ¶ For ryzt as cercles þat toumen aboute a same Centre or about a poynt. þilke cercle þat is inrest or moost wiþ-ynne ioineþ to þe symplesse of þe myddel *and* is as it were a Centre or a poynt to þat oper cercles þat tourneþ abouten hym. ¶ *and* þilke þat is outerest compased by larger envyrnyng is vnfolden by larger spaces in so mochel as it is forþest fro þe mydel symplite of þe poynt. *and* yif þer be any þing þat knytteþ *and* felawshippeþ hym selfe to þilke mydel poynt it is constreynd in to symplite. þat is to seyn in to [vn]moeueablete. *and* it ceseth to ben shad *and* to fletin dyuersly. ¶ Ryzt so by semblable resoun. þilke þinge þat departiþ firþest fro þe first þouzt of god. it is vnfolden *and* summittid to grettere bondes of destine. *and* in so moche is þe þing more free *and* lovs fro destyne as it axeþ *and* holdeþ hym ner to þilke Centre of þinges. þat is to seyne god. ¶ *and* if þe þinge cleueþ to þe stedfastnesse of þe þouzt of god. *and* be wiþ oute moeuyng certys it soumouneþ þe necessite of destyne. þan ryzt swiche comparisoun as [it] is of skilyng to vndirstondyng *and* of þing þat is engendred to þing þat is. *and* of tyme to eternite. *and* of þe cercle to þe Centre. ryzt so is þe ordre of moeueable destine to þe stable symplite of purueaunce. ¶ þilke ordynaunce moeueþ þe heuene *and* þe sterres *and* attempreþ þe elymenz to gider amonges hem self. *and* transformeþ hem by enterchaungable mutacioun. ¶ *and* þilke same ordre neweþ azein alle þinges growyng *and* fallyng a-doune by sembleables progressiouns of seedes *and* of sexes. þat is to sein. male *and* female. *and* þis ilke ordre constreyneþ þe fortunes *and* þe dedes of men by a bonde of causes nat able to ben vnbounden (indissolubili). þe whiche destinal causes whanne þei passen oute fro þe bygynnynges of þe vnmoeueable purueaunce it mot nedes be þat þei ne be nat mutable. *and* þus ben þe þinges ful wel ygouerned. yif þat þe symplite dwellyng in þe deuyne þouzt sheweþ furþe þe ordre of causes. vnable to be I-bowed. *and* þis ordre constreyneþ by hys propre stablete þe moeueable þinges. or ellys þei sholde fleten folily for whiche it is þat alle þinges semen to be confus *and* trouble to vs men. for we ne mowe nat considere þilke ordynaunce. ¶ Napeles þe propre manere of euery þing dressyng hem to goode disponit hem alle. for þere nis no þinge don for cause of yuel. ne þilke þing þat is don by wicked[e] folk nis nat don for yuel þe whiche shrewes as I haue shewed [ful] plentiuously seken goode. but wicked errour mystoumiþ hem. ¶ Ne þe ordre comyng fro þe poynt of souereyne goode ne declineþ nat fro hys bygynnyng. but þou mayst sein what vnreste may ben a wors confusioun þan þat goode men han *somme* tyme aduersite. *and* somtyme prosperite. ¶ *and* shrewes also han now þinges þat þei desiren. *and* now þinges þat þei haten ¶ wheþer men lyuen now in swiche hoolnesse of þouzt. as who seiþ. ben men now so wise. þat swiche folk as þei demen to ben goode folk or shrewes þat it mot nedes ben þat folk ben swiche as þei wenen. but in þis manere þe domes of men discorden. þat þilke men þat *somme* folk demen worþi of mede. oper folk demen hem worþi of toument. but lat vs graunt[e] I pose þat som man may wel demen or knowen þe goode folk *and* þe badde. May he þan knowen *and* seen þilke inrest attemperaunce of corages. as it haþ ben wont to be said of bodyes. as who saiþ may a man speken *and* determine of attemperaunce in corages. as men were wont to demen or speken of complexiouns *and* attemperaunces of bodies (q' non). ne it [ne] is nat an vnlyke miracle to hem þat ne knowen it nat. ¶ As who seiþ. but is lyke a merueil or a miracle to hem þat ne knowen it nat. whi þat swete þinges [ben] couenable to some bodies þat ben hool *and* to some bodies bittre þinges ben couenable. *and* also whi þat some seke folk ben holpen with lyzt medicines [*and* some folk ben holpen with sharpe medicynes] but napeles þe leche þat knoweþ þe manere *and* þe attemperaunce of heele *and* of maladie ne merueilleþ of it no þing. but what oper þing semeþ hele of corages but bounte *and* prowessse. *and* what oper þing semeþ maladie of corages but vices. who is ellys kepere of good or dryuere away of yuel but god gouernour *and* leecher of pouztes. þe whiche god whan he haþ by-holden from þe heye toure of hys purueaunce he knoweþ what is couenable to euery wyzt. *and* lenep hem þat he wot [þat] is couenable to hem. Loo here of comeþ *and* here of is don þis noble miracle of þe ordre destinal. whan god þat alle knoweþ doþ swiche þing. of whiche þing [þat] vnknowyng folk ben astoned but forto constreine as who seiþ ¶ But forto comprehende *and* telle a fewe þinges of þe deuyne depnesse þe whiche þat mans resoun may vnderstonde. ¶ þilk man þat þou wenest to ben ryzt iuste *and* ryzt kepyng of equite. þe contrarie of þat semeþ to þe deuyne purueaunce þat al woot. ¶ *And* lucan my familier telleþ þat þe victories cause liked[e] to þe goddes *and* causes ouercomen liked[e] to catoun. þan what so euer þou mayst seen þat is don in þis [world] vnhoped or vnwened. certys it is þe ryzt[e] ordre of þinges. but as to þi wicked[e] oppinioun it is a confusioun. but I suppose þat som man be so wel ypewed. þat þe deuyne Iugement *and* þe Iugement of mankynde accorden hem to gidre of hym. but he is so vnstedfast of corage [þat] yif any aduersite come to hym he wolde for-leten perauenture to continue innocence by þe whiche he ne may nat wiþholden fortune. ¶ þan þe wise dispensacioun of god spareþ hym þe whiche manere aduersite myzt[e] enpeyren. ¶ For þat god wil nat suffren hym to trauaile. to whom þat trauayl nis nat couenable.

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¶ An *oper* man is *perfit* in alle uertues. *and* is an holy man *and* neye to god so þat þe *purueaunce* of god wolde demen þat it were a felony þat he were touched wiþ any aduersites. so þat he ne wil nat suffre þat swiche a man be moeued wiþ any manere maladie. ¶ But so as seide a philosophre [the moore excellent by me]. þe aduersites comen nat (he seide in grec ;) þere þat uertues han edified þe bodie of þe holy man. and ofte tyme it bitideþ þat þe *somme* of þinges þat ben to don is taken to good folk to gouerne. for þat þe malice habundaunt of shrewes sholde ben abatid. *and* god zeueþ *and* departiþ to *oper* folk *prosper*[er]ites *and* aduersites ymedeled to hepe aftir þe qualite of hire corages *and* remordiþ som folk by aduersites. for þei ne sholden nat wexen proude by longe welefulnesse. *and* *oper* folk he suffreþ to ben trauayled wiþ harde þinges. ¶ For þat þei sholden conferme þe vertues of corage by þe vsage *and* *exercitacioun* of pacience. and *oper* folke dreden more þen þei auzten þe wiche þei myzt[en] wel beren. *and* þilke folk god lediþ in to experience of hem self by aspre *and* sorweful þinges. ¶ And many *oper* folk han bouzt honorable renoune of þis worlde by þe pris of glorious deep. and som men þat ne mowen nat ben ouercomen by tourment han zeuen ensample to *oper* folk þat vertue ne may nat be ouercomen by aduersites. ¶ and of alle þise þinges þer nis no doute þat þei ne ben don ryztfully *and* ordeinly to be profit of hem to whom we seen þise þinges bitide. ¶ For certys þat aduersite comeþ some tyme to shrewes. *and* some tyme þat þei desiren it comeþ of þise forseide causes *and* of sorweful þinges þat bytyden to shrewes. Certys no man ne wondreþ. For alle men wenen þat þei han wel deserued it. *and* þei ben of wicked *merite* of whiche shrewes þe *tourment* som tyme agastep *oper* to done folies. *and* som tyme it amendeþ hem þat suffren þe *tourmentis*. ¶ And þe *prosperite* þat is zeuen to shrewes sheweþ a grete argument to good[e] folk what þing þei sholde demen of þilk wilfulnesse þe whiche *prosperite* men seen ofte serue to shrewes. in þe whiche þing I trowe þat god dispensiþ. for *perauenture* þe nature of som man is so ouerþrowyng to yuel *and* so vncouenable þat þe nedy pouerte of hys house-hold myzt[e] raþer egren hym to done felonies. and to þe maladie of hym god puttiþ remedie to ziuen hym rychesse. *and* som *oper* man byholdiþ hys conscience defouled wiþ synnes *and* makip *comparisoun* of his fortune *and* of hym self ¶ and dredip *perauenture* þat hys blisfulnesse of whiche þe vsage is ioyful to hym þat þe lesyng of þilke blisfulnesse ne be nat sorweful to hym. *and* þerfore he wol chaunge hys maneres. and for he dredip to lese hys fortune. he forletip hys wickednesse. to *oper* folk is welefulnesse yzeuen vnworþily þe whiche ouerproweþ hem in to destruccioun þat þei han deserued. and to som *oper* folk is zeuen power to punissen. for þat it shal be cause of continuacioun *and* exercisinge to good[e] folk. *and* cause of *tourment* to shrewes. ¶ For so as þer nis none 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 renden her consciences. *and* don oft[e] tyme þinges þe whiche þinges whan þei han don hem. þei demen þat þo þinges ne sholde nat han ben don. for whiche þinge þilke souereyne *purueaunce* haþ maked oft[e] tyme [faire] miracle so þat shrewes han maked oftyme shrewes to ben good[e] men. for whan þat som shrewes seen þat þei suffren wrongfully felonies of *oper* shrewes þei wexen eschaufed in to hat[e] of hem þat anoien hem. *and* retournen to þe fruit of uertue. when þei studien to ben vnlyke to hem þat þei han hated. ¶ Certys þis only is þe deuyne myzt to þe whiche myzt yueles ben þan good. whan it vseþ þo yueles couenably *and* draweþ out þe effect of any good. as who seiþ þat yuel is good oonly by þe myzt of god. for þe myzt of god ordeyneþ þilk yuel to good. For oon ordre enbrasip alle þinges. so þat what wyzt [þat] departiþ fro þe resoun of þe ordre whiche þat is assigned to hym. algates zit he slideþ in to an *oper* ordre. so þat noþing nis leueful to folye in þe realme of þe deuyne *purueaunce*. as who seiþ no þing nis wiþouten ordinaunce in þe realme of þe deuyne *purueaunce*. ¶ Syn þat þe ryzt strongle] god gouerniþ alle þinges in þis worlde for it nis nat leueful to no man to *comprehenden* by witte ne vnfolden by worde alle þe subtil ordinaunces *and* *disposiciouns* of þe deuyne entent. for oonly it auzt[e] suffice to han loked þat god hym self makere of alle natures ordeyniþ and dressip alle þinges to good. while þat he hastiþ to wiþhalden þe þinges þat he haþ maked in to hys semblaunce. þat is to seyn forto wiþholden þinges in to good. for he hym self is good he chaseþ oute al yuel of þe boundes of hys *communalite* by þe ordre of necessite destinable. For whiche it folweþ þat yif þou loke þe *purueaunce* ordeynynge þe þinges þat men wenen ben haboundaunt in erþes. þou ne shalt not seen in no place no þing of yuel. ¶ but I se now þat þou art charged wiþ þe weyzt[e] of þe questiou[n] *and* wery wiþ lengþe of my resoun. *and* þat þou abidest som swetnesse of songe. tak þan þis drauzt *and* whan þou art wel refreshed *and* refet þou shalt ben more stedfast to styne in to heyere *questiouns*.

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SI UIS CELSI IURA.

[The syxte Metur.]

Yif þou wolt demen in þi pure þouzt þe ryztes or þe lawes of þe heye þund[ere]re. þat is to seyne of god. loke þou *and* bihold þe heyztes of souereyne heuene. ¶ þere kepen þe sterres by ryztful alliaunce of þinges hir olde pees. þe sonne ymoewed by hys rody fire. ne destourbiþ nat þe colde cerche of þe moone. ¶ Ne þe sterre yclepid þe bere. þat encliniþ hys rauyssynge courses abouten þe souereyne heyzt of þe worlde. ne þe same sterre vrsa nis neuer mo wasshen in þe depe westerne see. ne coueitip nat to dyzen hys flaumbes in þe see of [the] occian. al þou he see *oper* sterres yplounged in to þe see. ¶ And hesperus þe sterre bodip *and* tellip alwey þe late nyztes. And lucifer þe sterre bryngeþ azeayne þe clere day. ¶ And þus makip loue enterchaungeable þe *perdurable* courses. *and* þus is discordable bataile yput oute of þe contre of þe sterres. þis accordaunce atte[m]preþ by euene-lyke manere[s] þe elementes. þat þe moyste þinges striuen nat wiþ þe drye þinges. but ziuen place by stoundes. and þat þe colde þinges ioynen hem by feiþ to þe hote þinges. *and* þat þe lyzt[e] fyre arist in to heyzte. *and* þe heuy erþes aualen by her weyzt[e]. ¶ by þise same cause þe floury yere zeldeþ swote smellys in þe fyrste somer sesoun warmynge. *and* þe hote somer dryeþ þe cornes. *and* autumpne comeþ azeayne heuy of apples. and þe fletyng reyne bydeweþ þe wynter. þis attemperaunce noryssiþ *and* brynggeþ furþe al þinge þat bredip lyfe in þis worlde. ¶ and þilk same attemperaunce rauyssyng hideþ *and*

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bynymeþ *and* drenchep vndir þe last[e] deþe alle þinges yborn. ¶ Amonges þise þinges sitteþ þe heye makere kyng *and* lorde. welle *and* bygynnyng. lawe *and* wise Iuge. to don equite *and* gouerniþ *and* encliniþ þe bridles of þinges. *and* þo þinges þat he stireþ to don by moeuyng he wiþdraweþ *and* arestiþ *and* affermiþ þe moeueable or wandryng þinges. ¶ For 3if þat he ne clepiþ nat azein þe ryzt goyng of þinges. *and* 3if þat he ne constreyned[e] hem nat eftesones in to roundnesse enclined þe þinges þat ben now continued by stable ordinaunce. þei sholde deperten from hir welle. þat is to sein from hir bygynnyng *and* failen. þat is to sein to *tourmen* in to nauzt. ¶ þis is þe *commune loue* of alle þinges. *and* alle þinges axen to be holden by þe fyn of good. For ellys ne myzten þei nat lasten yif þei ne come nat eftesones azeine by loue retourned to þe cause þat haþ 3euen hem beyng. þat is to seyn to god.

IAM NE IGITUR UIDES.

[The seuende prose.]

Sest þou nat þan what þing folweþ alle þe þinges þat I haue seid. what þing *quod* I. ¶ Certys *quod* she outerly þat al fortune is good. and how may þat be *quod* .I. ¶ Now vndirstand *quod* she so as [alle fortune wheyther so it be Ioyeful fortune / or aspre] fortune is 3iuen eiper by cause of gerdonyng or ellys of *exercisyng* of goode folk or ellys by cause to punissen. or ellys to chastysen shrewes. ¶ þan is alle fortune good. þe whiche fortune is certeyne þat it be eiper ryztful or *profitable*. ¶ For soþe þis is a ful verray resoun *quod* I. and yif I considere þe *purueaunce* *and* þe destine þat þou tauztest me a litel here byforne þis sentence is susteyned by stedfast resouns. but yif it like vnto þe lat vs *noumbre* hem amonges þilk[e] þinges of whiche þou seidest a litel here byforne þat þei ne were nat able to ben ywened to þe poeple. ¶ whi so *quod* she. for þat þe comune worde of men mysusiþ *quod* I. þis manere speche of fortune. *and* sein ofte tymes [þat] þe fortune of som wyzt is wicked. wilt þou þan *quod* she þat I *proche* a litel to þe wordes of þe poeple so it seme nat to hem þat I be ouer moche *departid* as fro þe vsage of man kynde. as þou wolt *quod* I. ¶ Demest þou nat *quod* she þat al þing þat *profitiþ* is good. 3is *quod* I. certis þilk þing þat *exercisiþ* or corigiþ *profitiþ*. I confesse it wel *quod* I. þan is it good *quod* she. whi nat *quod* I. but þis is þe fortune [*quod* she] of hem þat eiper ben put in vertue *and* batailen azeins aspre þinges. or ellys of hem þat eschewen *and* declinen fro vices *and* taken þe weye of vertue. ¶ þis ne may nat I denye *quod* I ¶ But what seist þou of þe myrre fortune þat is 3euen to good folk in gerdoun deuiniþ ouzt þe poeples þat it is wicked. nay forsoþe *quod* I. but þei demen as it soþe is þat it is ryzt good. ¶ And what seist þou of þat oþer fortune *quod* she. þat al þou3 it be aspre *and* restreinþ þe shrewes by ryztful tourment. wenþ ouzt þe poeple þat it be good. nay *quod* I. ¶ But þe poeple demþ þat it be most wrecched of alle þinges þat may ben þouzt. war now *and* loke wel *quod* she lest þat we in folwyng þe opynioun of poeple haue confessed *and* concluded þing þat is vnable to be wened to þe poeple. what is þat *quod* I ¶ Certys *quod* she it folweþ or comeþ of þinges þat ben graunted þat alle fortune what so euer it be. of hem þat eyþer ben in possessioun of vertue. [or in the encres of vertu] or ellys in þe purchasyng of vertue. þat þilke fortune is good. ¶ And þat alle fortune is ryzt wicked to hem þat dwellen in shrewednesse. as who seiþ. *and* þus weneþ nat þe poeple. ¶ þat is soþe *quod* I. ¶ Al be it so þat noman dar confessen it ne byknowen it. ¶ whi so *quod* she. For ryzt as no strong man ne semeþ nat to abassen or *disdaignen* as ofte tyme as he hereþ þe noise of þe bataile. ne also it ne semeþ nat to þe wyse man to beren it greuously as oft[e] as he is lad in to þe strif of fortune. for boþe to þat on man *and* eke to þat oþer þilke difficulte is þe matere to þat oon man of encrese of his glorious renoun. *and* to þat oþer man to conferme hys sapience. þat is to seine þe asprenesse of hys estat. ¶ For þefore is it called uertue. for þat it susteniþ *and* enforceþ by hys strengþes þat it nis nat ouer-comen by aduersites. ¶ Ne certys þou þat art put in þe encrese or in þe heyzt of uertue ne hast nat comen to fleten wiþ delices *and* forto welken in bodyly lust. ¶ þou sowest or plauntest a ful egre bataile in þi corage azeins euery fortune. for þat þe sorweful fortune ne *confounde* þe nat. ne þat þe myrre fortune ne *corrump* þe nat. ¶ Occupy þe mene by stedfast strengþes. for al þat euer is vndir þe mene. or ellys al þat ouer-passeþ þe mene despiseþ wefulnesses. ¶ As who seiþ. it is vicious *and* ne haþ no mede of hys trauaile. ¶ For it is set in 3oure hand. as who seiþ it lieþ in 3oure power what fortune 3ow is leuest. þat is to seyne good or yuel. ¶ For alle fortune þat semeþ sharpe or aspre yif it ne *exercise* nat þe good folk. ne chastisiþ þe wicked folk. it punisseþ.

BELLA BIS QUENIS. ETCETERA.

[The seuende Metur.]

ÞE wrekere attrides ¶ þat is to seyne agamenon þat wrouzt[e] *and* continued[e] þe batailes by ten zere recouered[e] *and* purged[e] in wrekyng by þe destruccioun of troie þe loste chambres of mariage of hys broþer þis is to seyn þat [he] agamenon wan azein Eleine þat was Menelaus wif his broþer. In þe mene while þat þilke agamenon desired[e] to 3euen sailes to þe grekysshe nauye *and* bouzt[e] azein þe wyndes by blode. he vncloped[e] hym of pite as fader. *and* þe sory prest 3iueþ in sacrificyng þe wreched kuytting of þrote of þe douzter. ¶ þat is to sein þat agamenon lete kuytten þe þrote of hys douzter by þe prest. to maken alliaunce wiþ hys goddes. *and* for to haue wynde wiþ whiche he myzt[e] wende to troie. ¶ Itakus þat is to sein vlixies bywept[e] hys felawes ylorn þe whiche felawes þe fiers[e] *pholifemus* ligginge in his grete Caue had[de] freten *and* dreint in hys empty wombe. but napeles *polifemus* wood for his blinde visage zeld to vlixies ioye by hys sorowful teres. þis is to seyn þat vlixes smot oute þe eye of *poliphemus* þat stod in hys forhede. for whiche vlixes hadde ioie whan he saw *poliphemus* wepyng *and* blynde. ¶ Hercules is celebrable for hys hard[e] trauaile he dawntede þe proude Centauris half hors half man. *and* he rafte þe despoylyng fro þe cruel lyoun þat is to seyne he slou3 þe lyoun *and* rafte hys hys skyn. he smot þe brids þat hyzten arpijs [in þe palude of lynne] wiþ certeyne arwes. he rayssed[e] applis fro þe wakynng dragoun. *and* hys hand was þe more heuy for þe golde[ne] metal. He drou3 Cerberus þe hound of helle by hys treble cheyne. he ouer-comer as it is seid haþ put an vnmeke lorde fodre to hys cruel hors ¶ þis is to sein. þat hercules slou3 diomedes

and made his hors to etyn hym. and he hercules slou3 Idra þe serpent *and* bren[d]e þe venym. and achelaus þe flode defouled[e] in his forhede dreint[e] his shamefast visage in his strondes. þis is to sein þat achelaus couþe transfigure hym self in to dyuerse lykenesse. *and* as he fau3t wiþ orcules at þe laste he *tumid*[e] hym in to a bole and hercules brak of oon of hys hornes. *and* achelaus for shame hidde hym in hys ryuer. ¶ And [he] hercules cast[e] adoun Antheus þe geaunt in þe strondes of libye. *and* kacus apaised[e] þe wraþþes of euander. þis is to sein þat hercules slou3 þe Monstre kacus *and* apaised[e] wiþ þat deeb þe wraþþe of euander. ¶ And þe bristled[e] boor marked[e] wiþ scomes þe sholdres of hercules. þe whiche sholdres þe heye cercle of heuene sholde þreste. *and* þe laste of his labours was þat he sustened[e] þe heuene vpon his nekke vnbowed. *and* he deserued[e] eftsones þe heuene to ben þe pris of his laste trauayle ¶ Gop now þan 3e stronge men þere as þe heye weye of þe grete ensample ledeþ 3ou. ¶ O nice men whi nake 3e 3oure bakkes. as who seiþ. ¶ O 3e slowe *and* delicat men whi fley 3e aduersites. *and* ne fyzten nat a3eins hem by vertue to wynnem þe mede of þe heuene. for þe erþe ouer-comen 3eueþ þe sterres. ¶ þis is to seyne þat whan þat erþely lust is ouer-comen. a man is makend worþi to þe heuene.

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EXPLICIT LIBER QUARTUS.

INCIPIT LIBER QUINTUS.

DIXERAT ORACIONISQUE CURSUM.

[The fyrste prose.]

She hadde seid *and* touned[e] þe cours of hir resoun to *somme* oþer þinges to ben tretid *and* to ben ysped. þan seide I. Certys ry3tful is þin amonestyng *and* ful digne by auctorite. but þat þou seidest som tyme þat þe questioun of þe deuyne *purueaunce* is enlaced wiþ many oþer questiouns. I vndir-stonde wel *and* *proue* it by þe same þinge. but I axe yif þat þou wenest þat hap be any þing in any weys. *and* if þou wenest þat hap be any [thing] what is it. þan *quod* she. I haste me to 3elden *and* assoilen þe to þe dette of my byheste *and* to shewen *and* openen þe wey by whiche wey þou maist come a3ein to þi contre. ¶ but al be it so þat þe þinges whiche þat þou axest ben ry3t *profitable* to knowe. 3itte ben þei diuers somewhat fro þe paþe of my purpos. And it is to douten þat þou ne be makend weery by mysweys so þat þou ne mayst nat suffice to mesuren þe ry3t weye. ¶ Ne doute þe þer-of no þing *quod* I. for forto knowen þilke þinges to-gidre in þe whiche þinges I delite me gretly. þat shal ben to me in stede of reste. Syn it nis nat to douten of þe þinges folwyng whan euery side of þi disputisoun shal be stedfast to me by vndoutous feiþ. þan seide she. þat manere wol I don þe. *and* bygan to speken ry3t þus ¶ Certys *quod* she yif any wy3t diffinisshap hap in þis manere. þat is to seyne. þat hap is bytydyng y-brou3t forþe by foelyshe moeuyng. *and* by no knyttyng of causes. ¶ I conferme þat hap nis ry3t nau3t in no wise. and I deme al outerly þat hap nis ne dwelliþ but a voys. ¶ As who seiþ. but an ydel worde wiþ outen any significacioun of þing summittid to þat vois. for what place my3t[e] ben left or dwellyng to folie *and* to disordinaunce. syn þat god lediþ *and* streyniþ alle þinges by ordre. ¶ For þis sentence is verray *and* soþe þat no þinge ne haþ his beyng of nou3t. to [the] whiche sentence none of þise olde folk ne wiþseide neuere al be it so þat þei ne vndirstoden ne moeueden it nau3t by god prince *and* gynner of wirkyng. but þei casten as a manere fundament of subgit material. þat is to seyne of [the] nature of alle resoun. *and* 3if þat ony þinge is woxen or comen of no causes. þan shal it seme þat þilke þinge is comen or woxen of nou3t. but yif þis ne may nat ben don. þan is it nat possible þat þere haþ ben any swiche þing as I haue diffinissid a litel here byforne. ¶ How shal it þan ben *quod* I. nis þer þan no þing þat by ry3t may be cleped eyþer *happe* or ellis auenture of fortune. or is þer ou3t al be it so þat it is hidd fro þe poeple to whiche þise wordes ben couenable. Myn aristotul *quod* she. in þe book of his phisik diffinisshap þis þing by short resoun and ney3e to þe soþe. ¶ In whiche manere *quod* I. ¶ As ofte *quod* she as men don any þing for grace of any oþer þing. *and* an oþer þinge þan þilke þing þat men ententen to doon bytideþ by som[e] causes it is ycleped *happe*. ¶ Ry3t as a man dalf þe erþe by cause of tylienge of þe felde. *and* fond þere a gobet of golde by-doluen. þan wenen folk þat it is fallen by fortunous bytydyng. but for soþe it nis nat for nau3t for it haþ hys *propre* causes of whiche causes þe cours vnforseyne and vnwar semiþ to han makend *happe*. ¶ For yif þe tilier in þe erþe ne delue nat in þe felde. and yif þe hider of þe golde ne hadde hidd þe golde in þilke place. þe golde ne had[de] nat ben founde. þise ben þan þe causes of þe abreggyng of fortune hap. þe whiche abreggyng of fortune hap comeþ of causes encountryng *and* flowyng to-gidre to hem selfe. *and* nat by þe entencioun of þe doer. ¶ For neiþer þe hider of þe gold. ne þe deluer of þe felde ne vndirstanden nat þat þe golde sholde han be founde. but as I seide. it bytidde *and* ran to-gidre þat he dalf þere as þat oþer hadde hidd þe golde. Now may I þus diffinissen *happe*. ¶ *Happe* is an vnwar bytydyng of causes assembled in þinges þat ben don for som oþer þinge. but þilke ordre *procedyng* by an vnshewable byndyng to-gidre. whiche þat descendeþ fro þe wel of *purueaunce* þat ordeineþ alle þinges in hire places *and* in hire tymes makeþ þat þe causes rennen *and* assemblen to-gidre.

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RUPIS ACHEMENIE.

[The fyrste Metur.]

Tigris [*and*] eufrates resoluen *and* spryngen of a welle in þe kragges of þe roche of þe contre of achemenye þere as þe fleenge [batayle] ficchiþ hire dartes retounmid in þe brestes of hem þat folwen hem. ¶ And sone aftre þe same ryueres tigris *and* eufrates vnioygne *and* departen hire watres. and yif þei comen to-gidre *and* ben assembled *and* clepid to-gidre in to o cours. þan moten þilke þinges fletyn to-gidre whiche þat þe water of þe entrechauyngyng flode bryngþ þe

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shippes *and* þe stokkes araced wiþ þe flood moten assemble. *and* þe watres ymedlyd wrappiþ or implieþ many fortunel happes or maneres. þe whiche wandryng happes nabeles þilke enclinyng lowenes of þe erþe. *and* þe flowyng ordre of þe slidyng water gouerniþ. ¶ Ryzt so fortune þat semeþ as [þat] it flet iþ wiþ slaked or vngouerned[e] bridles. It suffriþ bridles þat is to seyn to ben gouerned *and* passeþ by þilke lawe. þat is to sein by þe deuyne ordinaunce.

ANIMADUERTO INQUAM.

[The .2^{de}. prose.]

Dis vndirstonde I wel *quod* I. *and* accorde wel þat it is ryzt as þou seist. but I axe yif þer be any liberte or fre wil in þis ordre of causes þat cliuen þus to-gidre in hem self. ¶ or ellys I wolde witen yif þat þe destinal cheine constreiniþ þe moeueyng of þe corages of men. yis *quod* she þer is liberte of fre wille. ne þer ne was neuer no nature of resoun þat it ne hadde liberte of fre wille. ¶ For euery þing þat may naturely vsen resoun. it haþ doom by whiche it discerniþ *and* dem iþ euery þing. ¶ þan knoweþ it by it self þinges þat *ben* to fleen. *and* þinges þat *ben* to desiren. *and* þilk þing þat any wyzt demeþ to ben desired þat axeþ or desireþ he *and* fleþ [thilke] þing þat he troueþ *ben* to fleen. ¶ wherfore in alle þinges þat resoun is. *in* hem also is libertee of willyng *and* of nillynge. ¶ But I ne ordeyne nat. as who seiþ. I ne graunte nat þat þis libertee be euene like in alle þinges. forwhi in þe souereyns deuynes substaunces. þat is to seyn in spiritz ¶ Iugement is more clere *and* wil nat be corumped. *and* haþ myzt redy to speden þinges þat *ben* desired. ¶ But þe soules of men moten nedes *ben* more free whan þei loken hem in þe speculacioun or lokyng of þe deuyne þouzt. *and* lasse free whan þei sliden in to þe bodies. *and* zit lasse free whan þei *ben* gadred to-gidre *and* comprehendid in erþely membris. but þe last[e] seruage is whan þat þei *ben* zeuen to vices. *and* han yfalle fro þe possessioun of hire *propre* resoun ¶ For after þat þei han cast aweye hir eyen fro þe lyzt of þe souereyn soþefastnesse to lowe þinges *and* dirke ¶ Anon þei dirken by þe cloude of ignoraunce *and* *ben* troubled by felonous talentz. to þe whiche talentz whan þei approchen *and* assenten. þei hepen *and* encresen þe seruage whiche þei han ioigned to hem self. *and* in þis manere þei *ben* caitifs fro hire *propre* libertee. þe whiche þinges nabeles þe lokyng of þe deuyne purueaunce seeþ þat alle þinges byholdeþ *and* seeþ fro eterne. *and* ordeyneþ hem eueryche *in* her merites. as þei *ben* predestinat. *and* it is seid in grek. þat alle þinges he seeþ *and* alle þinges he hereþ.

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PURO CLARUM LUMINE.

[The .2^{de}. Metur.]

HOmer wiþ þe hony mouþe. þat is to seyn. homer wiþ þe swete dites syngþ þat þe sonne is cleer by pure lyzt. nabeles zit ne may it nat by þe inferme lyzt of hys bemes breken or *percen* þe inwarde entrailes of þe erþe. or ellys of þe see. ¶ so ne seeþ nat god makere of þe grete worlde to hym þat lokeþ alle þinges from on heye ne wiþstandiþ nat no þinges by heynesses of erþe. ne þe nyzt ne wiþstondeþ nat to hym by þe blake cloudes. ¶ þilke god seeþ *in* o strook of þouzt alle þinges þat *ben* or weren or schullen come. ¶ *and* þilke god for he lokeþ *and* seeþ alle þinges al oon. þou maist seyn þat he is þe verray sonne.

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TAMEN EGO EN INQUAM.

[The .3^{de}. prose.]

DAn seide I now am I *confounded* by a more harde doute þan I was. what doute is þat *quod* she. ¶ For certys I coniecte now by whiche þinges þou art troubled. It semeþ *quod* I to repugnen *and* to contrarien gretly þat god knoweþ byforn alle þinges. *and* þat þer is any freedom of liberte. for yif so be þat god lokeþ alle þinges byforn. ne god ne may nat *ben* desseiuid in no manere. þan mot it nedes *ben* þat alle þinges bytyden þe whiche þat þe purueaunce of god haþ sein byforn to comen. ¶ For whiche yif þat god knoweþ by-forn nat oonly þe werkes of men. but also hir conseils *and* hir willes. þan ne shal þer be no liberte of arbitre. ne certys þer ne may *ben* noon oþer dede ne no wille but þilke whiche þe deuyne purueaunce þat ne may nat *ben* desseiued haþ feled byforn ¶ For yif þat þei myzten wryþen away in oþer manere þan þei *ben* purueyed. þan ne sholde þer *ben* no stedfast *prescience* of þinge to comen but raþer an vncerteyn oppinioun. þe whiche þinge to trowen on god I deme it felonie *and* vnleueful. ¶ Ne I ne proeue nat þilk same resoun. as who seiþ I ne allowe nat. or I ne *preise* nat þilke same resoun by whiche þat som men wenen þat þei mowen assoilen *and* vnknyttē þe knot of þis questioun. ¶ For certys þei seyn þat þing nis nat to come for þat þe purueaunce of god haþ seyn it byforn. þat is to comen but raþer þe *contrarie*. ¶ *And* þat is þis þat for þat þe þing is to comen þat þerfore ne may it nat *ben* hyd fro þe purueaunce of god. *and* in þis manere þis necessite slydiþ azein in to þe *contrarie partie*. ne it ne byhoueþ [nat] nedes þat þinges bytiden þat *ben* ypurueid. [but it by-houeth nedes / þat things þat *ben* to comyn *ben* ypurueid] but as it were ytrauailed. as who seiþ. þat þilke answer *procediþ* ryzt as þouzt men trauailden or weren bysy to enqueren þe whiche þing is cause of whiche þinges. as wheþer þe *prescience* is cause of þe necessite of þinges to comen. or ellys þat þe necessite of þinges to comen is cause of þe purueaunce. ¶ But I ne enforce me nat now to shewen it þat þe bytydyng of þinges y-wist byforn is necessarie. how so or in what manere þat þe ordre of causes haþ it self. al þouzt þat it ne seme nat þat þe *prescience* bryngē in necessite of bytydyng of þinges to comen. ¶ For certys yif þat any wyzt sitteþ it byhoueþ by necessite þat þe oppinioun be soþe of hym þat coniectiþ þat he sitteþ. *and* azeinward. al so is it of þe *contrarie*. yif þe oppinioun be soþe of any wyzt for þat he sitteþ it byhoueþ by necessite þat he sitte ¶ þan is here necessite in þat oon *and* in þat oþer. for in þat oon is necessite of sittyngē. *and* certys in þat oþer is necessite of soþe but þerfore ne sitteþ nat a wyzt for þat þe oppinioun of sittyng is soþe. but þe oppinioun is raþer soþe for þat a wyzt sitteþ by-forn. *and* þus al þouzt þat þe cause of soþe comeþ of [þe] syttyng. *and* nat of þe trewe oppinioun. Algates zitte is þer comune necessite in þat oon *and* in þat oþer. ¶ þus sheweþ it þat I may make semblable skills of þe purueaunce of god *and* of þinges to come. ¶ For al þouzt for þat þat þinges *ben* to comen. þerfore *ben* þei *purueid*. nat

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certys for þei ben *purueid*. þer-fore ne bytide þei nat. zit napeles byhoueþ it by necessite þat eiþer þe þinges to comen ben *ypurueied* of god. or ellys þat þe þinges þat ben *purueied* of god bitiden [.s.] by necessite. ¶ And þis þing oonly suffiseþ I-nou3 to distroien þe fredome of oure arbitre. þat is to seyn of oure fre wille ¶ But now [certes] sheweþ it wel how fer fro þe soþe *and* how vp so doun is þis þing þat we seyn þat þe bytydinge of temporel þinges is þe cause of þe eterne *prescience*. ¶ But forto wenen þat god *purueiþ* [the] þinges to comen. for þei ben to comen. what oþer þing is it but forto wene þat þilke þinges þat bitiden som tyme ben causes of þilke souereyne *purueaunce* þat is *in* god. ¶ And her-to I adde zitte þis þing þat ryzt as whan þat I woot þat o þing is it byhoueþ by necessite þat þilke self þing be. *and* eke þat whan I haue knowe þat any þinge shal bitiden so byhoueþ it by necessite þat þilk[e] same þing bytide. so folweþ it þan þat þe bytydyng of þe þinge Iwist by-forn ne may nat ben eschewed. ¶ And at þe last[e] yif þat any wyzt wene a þing to ben oþer weyes þan it is. it nys nat oonly *vnsceience*. but it is deceiuable *oppinioun* ful diuerse *and* fer fro þe soþe of science. ¶ wher-fore yif any þing be so to comen so þat þe bytydyng of it ne be nat certeyne ne necessarie. ¶ who may weten [byforn] þat þilke þing is to come. ¶ For ryzt as science ne may nat be medelyd wiþ falsnesse. as who seiþ þat yif I woot a þing. it ne may nat be fals þat I ne woot it. ¶ Ryzt so þilk þing þat is conceyued by science ne may [nat] ben noon oþer weyes þan [as] it is conceiued. For þat is þe cause whi þat science wantiþ lesyng. as who seiþ. whi þat wityng ne receyueþ nat lesyng of þat it woot. ¶ For it byhoueþ by necessite þat euery þinge [be] ryzt as science *comprehendiþ* it to be. what shal I þan sein. ¶ In whiche manere knoweþ god byforn þe þinges to comen. ¶ yif þei ne be nat certeyne. ¶ For yif þat he deme þat þei ben to comen *vneschewably*. *and* so may be þat it is possible þat þei ne shullen nat comen. god is desseiued. but nat only to trowen þat god is desseiued. but for to speke it wiþ mouþe it is a felonous *syme*. ¶ But yif þat god woot þat ryzt so as þinges ben to comen. so shulle þei comen. so þat he wit[e] egaly. as who seiþ indifferently þat þinges mowen ben don or ellys nat don. what is þilke *prescience* þat ne *comprehendiþ* no certeyne þinge ne stable. or ellys what difference is þer bytwixe þe *prescience*. *and* þilke iape-worþi dyuynge of Tiresie þe diuinour þat seide. ¶ Al þat I seie *quod* he eyþer it shal be. or ellys it ne shal nat be. Or ellis how moche is worþe þe diuyn *prescience* more þan þe oppinioun of mankynde yif so be þat it demeþ þe þinges *vncerteyne* as men don. of þe whiche domes of men þe bytydyng ne nis nat certeyne. ¶ But yif so be þat noon *vncerteyne* þinge may ben in hym þat is ryzt certeyne welle of alle þinges. þan is þe bytydyng certeyne of þilke þinges whiche he haþ wist byforn fermely to comen. For whiche it folweþ þat þe fredom of þe *conseils* *and* of þe werkes of mankynde nis non syn þat þe þouzt of god seeþ alle þinges *with* outen *errour* of falsnesse byndeþ *and* *constreiniþ* hem to a bitidyng by necessite. *and* yif [this] þing be on-is grauntid *and* receyued. þat is to seyn. þat þer nis no fre wille. þan sheweþ it wel how gret *distruccioun* *and* how grete damages þer folwen of þinges of mankynde. ¶ For in ydel ben þer þan *purposed* *and* byhyzt medes of goode folk. *and* peynes to badde folk. syn þat no moeuynge of free corage uoluntarie ne haþ nat deserued hem. þat is to seyn neiþer mede nor peyne. ¶ And it sholde seme þan þat þilke þinge is alþer worste whiche þat is nowe demed. for alþer moste iuste *and* moste ryztful. þat is to seyn þat shrewes ben punyssed. or ellys þat good[e] folk ben ygerdoned. þe whiche folk syn þat þe *propre* wille [ne] sent hem nat to þat oon ne to þat oþer. þat is to seyn. neiþer to good[e] ne to harme. but *constreineþ* hem certeyne necessite of þinges to comen. ¶ þanne ne shollen þer neuer ben ne neuer weren vice ne vertue. but it sholde raþer ben *confusioun* of alle desertes medlid wiþoute *discreioun*. ¶ And zitte þer folweþ an oþer *inconuenient* of þe whiche þer ne may ben þouzt ne more felonous ne more wikke. *and* þat is þis þat so as þe ordre of þinges is yledd *and* comeþ of þe *purueaunce* of god. ne þat no þing nis leueful to þe *conseils* of mankynde. as who seiþ þat men han no power to done no þing. ne wilne no þing. þan folweþ it þat oure vices ben refferred to þe mak[er]e of alle good. as who seiþ þan folweþ it. þat god auzt[e] han þe blame of oure vices. syn he *constreiniþ* by necessite to don vices. þan nis þer no *resoun* to han hopen in god. ne forto *preien* to god. ¶ For what sholde any wyzt hopen to god. or whi sholde he *preien* to god. syn þat þe ordenaunce of destine whiche þat ne may nat ben enclined. *knytteþ* *and* *streiniþ* alle þinges þat men may desiren. ¶ þan sholde þere be don away þilke oonly *alliaunce* bytwixen god *and* men. þat is to seien to hopen *and* to *preien*. but by þe *preis* of ryztfulnesse *and* of veray mekenesse we deserue þe *gerdoun* of þe deuyne grace whiche þat is inestimable. þat is to sein þat it is so grete þat it ne may nat ben ful *ypreised*. *and* þis is oonly þe manere. þat is to seyn hope *and* prayeres. for whiche it semeþ þat [men] mowen speken wiþ god. *and* by *resoun* of *supplicacioun* ben conioigned to þilk clernesse þat nis nat *approched* no raþer or þat men byseken it *and* *emprenten* it. *And* yif men ne wene [nat] þat [hope] ne *preiers* ne han no strengþes. by þe necessite of þinges to comen y-resceiued. what þing is þer þan by whiche we mowen be *conioygned* *and* clyuen to þilke souereyne prince of þinges. ¶ For whiche it byhoueþ by necessite þat þe lynage of mankynde as þou songe a litel here byforne ben *departed* *and* *vnoyoned* from hys welle *and* faylen of hys bygynnyng. þat is to seien god.

QUE NAM DISCORS

[The .3^{de}. Metur.]

What discordable cause haþ to-rent *and* *vnoyigned* þe byndyng or þe *alliaunce* of þinges. þat is to seyne þe *coniunccioun* of god *and* of man. ¶ whiche god haþ establised so grete bataile bitwixen þise two soþefast or verray þinges. þat is to sein bytwixen þe *purueaunce* of god *and* fre wille. þat þei ben synguler *and* diuided. ne þat þei ne wolen nat ben medeled ne coupled to-gidre. but þer nis no discorde to [tho] verray þinges. but þei cleuen certeyne al wey to hem self. but þe þouzt of man *confounded* *and* *ouerprowen* by þe dirke membris of þe body ne may nat by fir of his dirk[ed] lokynge. þat is to seyn by þe *vigour* of hys insyzt while þe soule is in þe body known þe þinne subtil knyttynges of þinges. ¶ But wherfore eschaufiþ it so by so grete loue to fynden þilke note[s] of soþe y-couered. (*glosa*) þat is to sein wherfore eschaufiþ þe þouzt of man by so

grete desir to knowen þilke notificaciounz þat ben yhidd vnder þe couertours of soþe. woot it ouzt þilke þinges þat it anguissous desirþ to knowe. as who seiþ nay. ¶ For no man ne trauailleþ forto witen þinges þat he woot. and þerfore þe texte seiþ þus. ¶ [*Glosa*] Si enim anima ignorat istas subtiles comexiones. responde. vnde est quod desiderat scire cum nil ignotum possit desiderare. ¶ But who traua[i]leþ to wyten þinges y-knowe. and yif þat he ne knoweþ hem nat. what sekþ þilke blynde þouzt. what is he þat desirþ any þinge of whiche he woot ryzt nat. as who seiþ who so desirþ any þing nedis som what he knoweþ of it. or ellys he ne couþe nat desire it. or who may folwen þinges þat ne ben nat ywist ¶ and þouz [þat] he seke þo þinges where shal he fynden hem. what wyzt þat is al vnknowynge and ignoraunt may knowe þe forme þat is yfounde. ¶ But whan þe soule byholdeþ and seeþ þe heye þouzt. þat is to seyn god. þan knoweþ it to-gidre þe somme and þe singularites. þat is to seyn þe principles and eueryche by hym self. ¶ But now while þe soule is hidd in þe cloude and in þe derknesse of þe membris of þe body. it ne haþ nat al forzetten it selfe. but it wiþholdeþ þe somme of þinges and lesiþ þe singularites. þan who so þat sekeþ soþenesse. he nis in neiþer nouþir habit. for he not nat alle ne he ne haþ nat alle for-zeten. ¶ But zitte hym remembriþ þe somme of þinges þat he wiþholdeþ and axeþ counseil and tretþ depelyche þinges ysein byforne. [*Glosa*] þat is to sein þe grete somme in hys mynde. [*textus*] so þat he mowe adden þe parties þat he haþ forzetten. to þilke þat he haþ wiþholden.

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TAMEN ILLA UETUS INQUIT HEC EST.

[The 4th prose.]

Danne seide she. þis is quod she þe olde questioun of þe purueaunce of god. and marcus tulus whan he deuided[e] þe deuinaciounz. þat is to sein in hys booke þat he wroot of deuinaciounz. he moeued[e] gretly þis questioun. and þou þi self hast souzt it mochel and outerly and long[e]. but zit ne haþ it nat ben determind ne yspedd fermely and diligently of any of yow. ¶ And þe cause of þis derkenesse and [of this] difficulte is for þat þe moeuyng of þe resoun of mankynde ne may nat moeuen to. þat is to sein applien or ioynen to þe simplicitie of þe deuyne prescience. ¶ þe whiche symplicitie of þe deuyne prescience zif þat men [myhten] thinken it in any manere / þat is to seyn / þat yif men / myzte þinken and comprehenden þe þinges as god seeþ hem. þan ne sholde þer dwellen outerly no doute. þe whiche resoun and cause of difficulte I shal assaie at þe laste to shewen and to speden. ¶ whan I haue firste [yspendyd / and] answered to þo resounz by whiche þou art ymoeued. ¶ For I axe whi þou wenest þat þilk[e] resounz of hem þat assoilen þis questioun ne ben nat spedeful ynouz ne sufficient þe whiche solucioun or þe whiche resoun for þat it demþ þat þe prescience nis nat cause of necessite to þinges to comen. þan ne wenep it nat þat fredom of wille be distourbed or ylett by prescience. for ne drawest þou nat argumentes from ellys where of þe necessite of þinges to comen. As who seiþ any oþer wey þan þus. but þat þilke þinge[s] þat þe prescience woot byforne [ne] mowen nat vnbitide. þat is to seyn þat þei moten bitide. ¶ But þan yif þat prescience ne putteþ no necessite to þinges to comen. as þou þi self hast confessed it and byknowen a litel herbyforne. ¶ what cause [or what] is it. as who seiþ þere may no cause be. by whiche þat þe endes (exitus) uoluntarie of þinges myzten be vnderstonde to certeyne bitydyng. ¶ For by grace of possessioun. so þat þou mowe þe better vnderstonde þis þat folweþ. ¶ I pose (impossibile) þat þer ne be no prescience. þan axe I quod she in as moche as appertenþ to þat. sholde þan þinges þat comen of frewille ben constreined to bytiden by necessite. Boicius. nay quod I. þan azeinward quod she. I suppose þat þere be prescience but þat ne putteþ no necessite to þinges. þan trowe I þat þilk self fredom of wille shal dwellen al hool and absolut and vnbounden. but þou wolt sein þat al be it so þat prescience nis nat cause of þe necessite of bitidyng to þinges to comen. ¶ Algates zitte it is a signe þat þe þinges ben to bytiden by necessite. by þis manere þan al þouz þe prescience ne hadde neuer yben. zit algate or at þe lest[e] wey. it is certeyne þing þat þe endys and þe bitydynges of þinges to comen sholde ben necessarie. ¶ For euery sygne sheweþ and signifieþ oonly what þe þing is ¶ but it ne makþ nat þe þing þat it signifieþ. ¶ For whiche it byhoueþ firste to shewen þat no þing ne bitidþ [þat] it ne bytydith] by necessite. so þat it may apere þat þe prescience is signe of þis necessite ¶ or ellys yif þere nere no necessite. certys þilke prescience ne myzt[e] nat ben signe of þinge þat nis nat. ¶ But certys it is nowe certeyne þat þe preue of þis susteniþ by stedfast resoun ne shal nat ben ladd ne proued by signes ne by argumentys ytaken fro wiþ oute. but by causes couenable and necessarie ¶ But þou mayst sein how may it be þat þe þinges ne bitiden nat þat ben ypurueyed to comen. but certys ryzt as we trowen þat þo þinges whiche þat þe purueaunce woot byforne to comen. ne ben nat to bitiden. but [þat] ne sholde we nat demen. but raþer al þouz [þat] þei schal bitiden. zit ne haue þei no necessite of hire kynde to bitiden. and þis maist þou lyztly aperceyuen by þis þat I shal seyn. but we seen many þinges whan þei ben don byforne oure eyen ryzt as men seen þe karter worken in þe toumyng and in attempryng or in adressyng of hys kartes or chariottes. ¶ and by þis manere as who seiþ mayst þou vnderstonde of alle manere oþir werkemen. ¶ Is þere þanne any necessite as who seiþ in oure lokyng [þat] constreineþ or compelliþ any of þilke þinges to ben don so. b. nay quod I ¶ For in ydel and in veyne were alle þe effect of crafte yif þat alle þinges weren moeued by constreynyng. þat is to seyn by constreynyng of oure eyen or of oure syzt. P. þise þingus þan quod she þat whan men don hem ne han non necessite þat men don hem. eke þo same þinges first or þei be don. þei ben to comen wiþ out necessite. for whi þer ben somme þinges to bytide of whiche þe endys and þe bitidynges of hem ben absolut and quit of alle necessite. for certys I ne trowe nat þat any man wolde seyn þis. þat þo þinges þat men don now þat þei ne weren to bitiden. first or þei were ydon ¶ and þilk same þinges al þouz þat men hadden ywyst hem by-forne. zitte þei han fre bitidynges. for ryzt as science of þinges present ne bryngeþ in no necessite to þinges [þat] men doon // Ryht so the prescience of thinges to comen ne bryngeth in no necessite to thinges] to bytiden but þou mayst seyn þat of þilke same it is ydouted. as wheþer þat of þilke þinges þat ne han non endes and bytydynges necessaryes yif þer-of may ben any prescience ¶ For certys þei seme to discorde. for þou wenest þat yif þat þinges ben yseyn byforne þat necessite folweþ hem. and yif (et putas)

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necessite failþ hem þei ne myzten nat ben wist byforn. *and* þat no þinge ne may ben comprehendid by science but certeyne. *and* yif þo þinges þat ne han no certeyne bytydynges ben ypurueied as certeyn. it sholde ben dirkenesse of oppinioun nat soþefastnesse of science [*and* þou weenynt þat it be diuerse fro the hoolnesse of science / þat any man sholde deme a thing to ben oother weys thanne it is it self]. *and* þe cause of þis error is. þat of alle þe þinges þat euery wyzt haþ yknowe. þei wenen þat þo þinges ben y-knowe al oonly by þe strengþe *and* by þe nature of þe þinges þat ben ywyst or yknowe. *and* it is al þe contrarie. for alle þat euere is yknowe. it is raper comprehendid *and* yknowen nat after his strengþe *and* hys nature. but after þe faculte þat is to seyn þe power *and* [the] nature of hem þat knowen. *and* for þat þis shal mowe shewen by a short ensample þe same roundenes of a body .O. oþer weyes þe syzt of þe eye knoweþ it. *and* oþer weyes þe touching. þe lokyng by castyng of his bemes waiteþ *and* seþ fro afer alle þe body to-gider wiþ oute mouyng of it self. but þe touchinge cliuþ *and* conioigneþ to þe rounde body (orbi) *and* moueþ abouten þe enviroynge. *and* comprehendþ by parties þe roundnesse. ¶ *and* þe man hym self oþer weies wyt byholdþ hym. *and* oþerweyes ymaginacioun *and* oþer weyes resoun. *and* oþer weyes intelligence. ¶ For þe wit comprehendþ fro wiþ outen furþe þe figure of þe body of þe man. þat is established in þe matere subiect. But þe ymaginacioun [comprehendith only the figure *with* owte the matere / Resoun surmounteth ymaginacioun] *and* comprehendþ by an vniuersel lokyng þe *commune* spece (*speciem*) þat is in þe singular peces. ¶ But þe eye of intelligence is heyzer for it *sourmounteþ* þe enviroynge of þe vniuersite *and* lookeþ ouer þat by pure subtilite of þouzt. þilk same symple forme of man þat is *perdurably* in þe deuyne þouzt. in whiche þis auzt[e] gretely to ben considered þat þe heyest strengþe to comprehenden þinges enbraceþ *and* conteyneþ þe lower[e] strengþe [but the lower[e] strengthe ne arysith nat in no manere to heyer[e] strengthe]. for wit ne may no þinge *comprehende* oute of matere. ne þe ymagynacioun ne lokeþ nat þe vniuerseles spesces. ne resoun ne takeþ nat þe symple forme. so as *intelligence* takeþ it. but þe intelligence þat lokeþ al abouen whan it haþ *comprehidid* þe forme it knoweþ *and* demeþ alle þe þinges þat *ben* vndir þat forme. but she knoweþ *hem* vndir þilke manere in þe whiche it comprehendþ þilke same symple forme þat ne may neuer be known to non of þat oþer. þat is to seyn to non of þo þre forseide strengþes of þe soule. for it knoweþ þe vniuersite of resoun *and* þe figure of þe ymaginacioun. *and* þe sensible material conseued. *and* þou wenest þat it be diuerse fro þe hoolnesse of science. þat any man sholde deme a þing to ben oþerweyes þan it is it self *and* þe cause of þis error *etc'*. *vt supra*. by wit. ne it ne vseþ nat nor of resoun ne of ymaginacioun ne of wit wiþ oute forþe but it byholdeþ alle þinges so as I shal seye. by a strok of þouzt formely wiþ oute *discours* or *collacioun* ¶ Certys resoun whan it lokeþ any þing vniuersel it ne vseþ nat of ymaginacioun nor of wit *and* algates zit [it] *comprehidþ* þe þinges ymaginable *and* sensible. for resoun is she þat *diffiniseþ* þe vniuersel of hir conseite ryzt þus. [165]

¶ Man is a resonable t[w]o-footid beest. *and* how so þat þis knowyng [is] vniuersel. zit nys þer no wyzt þat ne woot wel. þat a man is [a thing] ymaginable *and* sensible ¶ *and* þis same considereþ wel resoun. but þat nis nat by ymaginacioun. nor by witte. but it lokþ it by [a] resonable *concepçioun*. ¶ Also ymaginacioun al be it so. þat it takeþ of wit þe *bygynyngus* to seen *and* to formen þe figures. algates al þouzt þat wit ne ware not *present*. zit it *enviroynþ* *and* *comprehidþ* alle þinges sensible. nat by resoun sensible of demyng. but by resoun ymaginatif. [166]

¶ sest þou nat þan þat alle þe þinges in knowyng vsen more of hir faculte or of hir power. þan þei don of [the] faculte or of power of þinges þat ben yknowen. ne þat nis no wronge. for so as euery iugement is þe dede or þe doynge of hym þat demeþ. It byhoueþ þat euery wyzt *performe* þe werke *and* hys *entencioun* nat of forein power ; but of hys propre power.

QUONDAM PORTICUS ATTULIT.

[The 4th Metur.]

ÞE porche þat is to sein a gate of þe toune of athenis þer as philosophres hadde hir congregacioun to dispoiten. *and* þilke porche brouzt[e] *som*tyme olde men ful derke in hire sentences. þat is to sein philosophers þat hyzten stoiciens. þat wenden þat ymages [*and*] sensibilites þat is to sein sensible ymaginaciouns. or ellys ymaginacioun of sensible þinges weren *imprentid* in to soules fro bodies wiþ oute forþe. ¶ As who seiþ þat þilke stoiciens wenden þat þe soule hadde ben naked of it self. as a mirour or a clene *parchemyn*. so þat alle fygures mosten [fyrst] comen fro þinges fro wiþ oute in to soules. *and* ben *imprentid* in to soules. *Textus*. Ryzt as we ben wont some tyme by a swift poyntel to ficchen *lettres* *emprentid* in þe smopenesse or in þe plainesse of þe table of wex. or in *parchemyn* þat ne haþ no figure [ne] note in it. *Glosa*. But now arguþ boece azeins þat oppinioun *and* seiþ þus. but yif þe þriuyng soule ne vnplitþ no þing. þat is to sein ne doþ no þing by hys *propre* moeuynges. but suffriþ *and* lieþ subgit to þe figures *and* to þe notes of bodyes wiþ oute forþe. *and* zeldeþ ymages ydel *and* veyne in þe manere of a mirour. whennes þriueþ þan or whennes comeþ þan þilke knowyng in oure soule. þat discerniþ *and* byholdeþ alle þinges. *and* whennes is þilke strengþe þat byholdeþ þe syngulere þinges. or whennes is þe strengþe þat dyuydeþ þinges yknowe. *and* þilke strengþe þat gadereþ to-gidre þe þinges deuded. *and* þe strengþe þat cheseþ hys *entrechaunged* wey for som tyme it heueþ vp þe heued. þat is to sein þat it heueþ vp þe *entencioun* to ryzt heye þinges. *and* som tyme it *discendþ* in to ryzt lowe þinges. *and* whan it *retournþ* in to hym self. it *repreuþ* *and* *destroieþ* þe false þinges by þe trewe þinges. ¶ Certys þis strengþe is cause more efficient *and* mochel more myzty to seen *and* to knowe þinges. þan þilke cause þat suffriþ *and* *resceyueþ* þe notes *and* þe figures *impressed* in manere of matere algates þe *passioun* þat is to seyn þe *suffraunce* or þe wit in þe quik[e] body goþ byforne *excityng* *and* moeuyng þe strengþes of þe þouzte. ryzt so as whan þat clerenesse smyteþ þe eyen *and* moeuþ hem to seen. or ryzt so as voys or soune hurtliþ to þe eres *and* *commoeuþ* hem to herkne. þan is þe strengþe of þe þouzt ymoetid *and* *excitid* *and* clepeþ furþe þe semblable moeuynges þe spesces þat it halt wiþ *izme* it self. *and* addiþ þo spesces to þe notes *and* to þe þinges wiþ out forþe. *and* medeleþ þe ymages of þinges wiþ out forþe to þe forme[s] yhid wiþ *izme* hym self. [167]

QUESTIO.

But what [yif] þat in bodies to *ben* feelid þat is to sein in þe takynge of knowelechinge of bodyly þinges. and al be it so þat þe qualites of bodies þat ben object fro wiþ oute forþe moeuen *and* entalenten þe instrumentes of þe wittes. and al be it so þat þe passioun of þe body þat is to seyn þe witte [or the] suffraunce [goth to-form the strengthe of the workynge corage / the which passioun or suffraunce] clepiþ furþe þe dede of þe þouzt in hym self. *and* moeueþ *and* exiteþ in þis mene while þe formes þat resten wiþ in forþe. and yif þat in sensible bodies as I haue seid oure corage nis nat ytauzt or enþrentid by passioun to knowe þise þinges. but demip *and* knoweþ of hys owen strengþe þe passioun or suffraunce subiect to þe body. Moche more þan þoo þinges þat ben absolut *and* quit fram alle talentz or affeccions of bodies. as god or hys aungels ne folwen nat in discernynge þinges object from wiþ oute forþe. but þei accomplissen *and* speden þe dede of hir þouzt by þis resoun. ¶ þan þere comen many manere knowynges to dyuerse *and* differyng substaunces. for þe wit of þe body þe whiche witte is naked *and* despoyled of alle oþer knowynges. þilke witte comeþ to bestes þat ne mowen nat moeuen hem self here ne þere. as oystres *and* muscles *and* oþer swiche shelle fysshe of þe see. þat cliuen *and* ben norissed to roches. but þe ymaginacioun comeþ to remuable bestes þat semen to han talent to fleen or to desiren any þinge. but resoun is al only to þe lynage of mankynde ryzt as intelligence is oonly þe deuyne nature. of whiche it folweþ þat þilke knowyng is more worþe þan [th]is[e] oþer. syn it knoweþ by hys *propre* nature nat only hys subiect. as who seiþ it ne knoweþ nat al oonly þat apperteiniþ *proprely* to hys knowyng. but it knoweþ þe subgitz of alle oþer knowynges. but how shal it þan be yif þat wit *and* ymaginacioun stryuen azeins resonynge *and* sein þat of þilke vniuersel þinges. þat resoun weneþ to sein þat it nis ryzt nauzt. for wit *and* ymaginacioun seyn þat þat. þat is sensible or ymaginable it ne may nat ben vniuersel. þan is eiper þe iugement of resoun [soth]. ne þat þer nis no þinge sensible. or ellys for þat resoun woot wel þat many þinges ben subiect to wit *and* to ymaginacioun. þan is þe *consep*cioun of resoun veyn *and* fals whiche þat lookeþ *and* *comprehend*iþ. þat þat is sensible *and* synguler as uniuersale. and 3if þat resoun wolde answeren azein to þise two þat is to sein to wit *and* to ymaginacioun. *and* sein þat sobely she hir self. þat is to seyn þat resoun lokeþ *and* *comprehend*iþ by resoun of vniuersalite. boþe þat þat is sensible *and* þat þat is ymaginable. *and* þat þilke two þat is to seyn wit *and* ymaginacioun ne mowen nat strecchen ne enhaunsen hem self to knowyng of vniuersalite for þat þe knowyng of hem ne may exceden nor *soumoun*ten þe bodyly figure[s] ¶ Certys of þe knowyng of þinges men auzten raþer zeue credence to þe more stedfast *and* to þe more *perfit* iugement. In þis manere stryuyng þan we þat han strengþe of resonynge *and* of ymaginyng *and* of wit þat is to seyn by resoun *and* by ymaginacioun *and* by wit. [and] we sholde raþer *preise* þe cause of resoun. as who seiþ þan þe cause of wit or ymaginacioun. semblable þinge is it þat þe resoun of mankynde ne weneþ nat þat þe deuyne intelligence byholdeþ or knoweþ þinges to comen. but ryzt as þe resoun of mankynde knoweþ hem. for þou arguist *and* seist þus. þat yif it ne seme nat to men þat *somme* þinges han certeyne *and* necessarie bytydynges. þei ne mowen nat ben wist byforn certeynely to bytiden. þan nis [ther] no *prescience* of þilke þinges. *and* yif we trowen þat *prescience* ben in þise þinges. þan is þer no þinge þat it ne bitidiþ by necessite. but certys yif we myzten han þe iugement of þe deuyne þouzt as we ben *parsoners* of resoun. ryzt so as we han demed. it byhoueþ þat ymaginacioun *and* wit ben byneþe resoun. ryzt so wolde we demen þat it were ryztful þing þat mans resoun auzt[e] to *summ*itten it self *and* to ben byneþe þe deuyne þouzt. for whiche þat yif we mowen. as who seiþ. þat yif þat we mowen I conseil[e] þat we enhance vs in to þe heyzt of þilke souereyne *int*elligence. for þere shal resoun wel seen þat þat it ne may nat by-holden in it self. and certys þat is þis in what manere þe *prescience* of god seeþ alle þinges *certeins* *and* difinissed al þou3 þei ne han no certein issues or by-tydynges. ne þis is non oppinioun but it is raþer þe simplicite of þe souereyn science þat nis nat enclosed nor yshet wiþime no boundes.

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QUAM UARIIS FIGURIS.

[The 5^{the} Metur.]

ÞE bestes passen by þe erþes by ful dyuerse figures for *somme* of hem han hir bodies strauzt *and* crepen in þe dust *and* drawn after hem a *trais* or a forghe contynued. þat is to sein as addres or snakes. and oþer bestes by [the] wandryng lyztnesse of hir wenges beten þe wyndes *and* ouer-swymmen þe spaces of þe longe eyer by moist flee[y]nge. and oþer bestes gladen hem to diggen her traas or her stappes in þe erþe wiþ hir goynge or wiþ her feet. or to gone eyþe[r] by þe grene felde or [elles] to walken vnder þe wodes. *and* al be it so þat þou seest þat þei alle discorden by dyuerse formes. algate hire [faces] enclini[n]g heueþ hire dulle wittes. Onlyche þe lynage of man heueþ heyest hys heyze heued *and* stondeþ lyzt wiþ hys vpryzt body *and* byholdeþ þe erþe vnder hym. [and] but-3if þou erþely man wexest yuel oute of þi witte. þis figure amonesteþ þe þat axest þe heuene wiþ þi ryzt[e] visage. *and* hast areised þi forhede to beren vp on heye þi corage so þat þi þouzt ne be nat yheuied ne put lowe vnder foot. sen þat þi body is so heye areised.

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PROSA VLTIMA.

QUONIAM IGITUR UTI PAULO ANTE.

[The 6^{te} prose and the laste.]

ÞErfore þan as I haue shewed a litel her byforn þat al þinge þat is ywist nis nat knownen by hys nature *propre*. but by þe nature of hem þat *comprehend*en it. ¶ Lat vs loke now in as

moche as it is leueful to vs. as who seip lat vs loken now as we mowen whiche þat þe estat is of þe deuyne substaunce so þat we mowen [ek] knowen what his science is. þe comune iugement of alle creatures resonables þan is þis þat god is eterne. lat vs considere þan what is etermite. For certys þat shal shewen vs to-gidre þe deuyne nature *and* þe deuyne science ¶ Eternite þan is *perfit* possessioun *and* al togidre of lijf interminable *and* þat sheweþ more clerely by þe *comparisoun* or *collacioun* of temporel pinges. for al þing þat lyueþ in tyme it is *present* *and* *procediþ* fro *preterit*z in to *futures*. þat is to sein. fro tyme passed in to tyme comyng. ne þer nis no þing establissed in tyme þat may embracen to-gidre al þe space of hys lijf. for certys 3it ne haþ it nat taken þe tyme of þe morwe. *and* it haþ lost þat of 3ister-day. and certys in þe lijf of þis day 3e ne lyuen no more but ryzt as in þis moeueable *and* *transitorie* moment. þan þilke þinge þat suffriþ *temporel* *condicioun*. a[l]þoughe þat [it] bygan neuer to be. ne þoughe it neuere cese forto be. as aristotle demde of þe worlde. and al þou3 þat þe lif of it be strecchid wiþ infinite of tyme. 3it algates nis it no swiche þing þat men myzten trowen by ryzt þat it is eterne. for al þou3 þat it *comprehende* *and* embrace þe space of life infinite. 3it algates ne [em]braceþ it nat þe space of þe lif alto-gidre. for it ne haþ nat þe *futures* þat ne ben nat 3it. ne it ne haþ no lenger þe *preterit*z þat ben ydon or ypassed. but þilke þing þan þat haþ *and* *comprehendiþ* to-gidre alle þe plente of þe lif *interminable*. to whom þere ne failiþ nat of þe *future*. *and* to whom þer nis nat of þe *preterit* escapid nor ypassed. þilk[e] same is ywitnessed or yproued by ryzt to ben eterne. and it byhoueþ by necessite þat þilke þinge be alwey *present* to hym self *and* *compotent*. as who seip alwey *present* to hym self *and* so myzty þat al by ryzt at hys plesaunce. *and* þat he haue al *present* þe infinit of þe moeuable tyme. wherfore som men trowen wrongefully þat whan þei heren þat it semid[e] to plato þat þis worlde ne had[de] neuer bygynnyng of tyme. ne þat it neuere shal haue faylyng. þei wenen in þis manere þat þis worlde ben maked coeteme wiþ his makere. as who seip. þei wenen þat þis worlde *and* god ben maked to-gidre eterne. and it is a wrongful wenyng. for oþer þing is it to ben yladd by lif interminable as plato graunted[e] to þe worlde. *and* oþer þing is it to embracen to-gidre alle þe *presence* to þe lif interminable. þe whiche þing it is clere *and* manifest þat it is *propre* to þe deuine þou3t. ne it ne sholde nat semen to vs þat god is elder þan pinges þat ben ymaked by quantite of tyme. but raþer by þe *proprete* of hys symple nature. for þis ilke infinit[e] moeuynge of *temporel* pinges folwiþ þis *presentarie* estat of þe lijf *inmoeueable*. *and* so as it ne may nat contrefeten it ne feyner it ne ben euene lyke to it. for þe *inmoeueablete*. þat is to seyn þat is in þe eternite of god. ¶ it faileþ *and* falleþ in to moeuynge fro þe simplicite of [the] *presence* of god. *and* *disencresiþ* to þe infinite quantite of *future* *and* of *preterit*. *and* so as it ne may nat han togidre al þe plente of þe lif. algates 3itte for as moche as it ne cesiþ neuere forto ben in som manere it semeþ somde[l] to vs þat it folwiþ *and* *resembliþ* þilke þing þat it ne may nat attayne to. ne fulfille. *and* byndeþ it self to som manere *presence* of þis litel *and* swifte moment. þe whiche *presence* of þis lytele *and* swifte moment. for þat it bereþ a manere ymage or lykenesse of þe ay dwellyng *presence* of god. it graunteþ to swiche manere pinges as it bitidiþ to þat it semeþ hem þat þise pinges han ben *and* ben *and* for [þat] þe *presence* of swiche litel moment ne may nat dwelle þer-for [it] rauyssid[e] *and* took þe infinit[e] wey of tyme. þat is to seyn by successioun. *and* by þis manere it is ydon. for þat it sholde continue þe lif in goynge of þe whiche lif it ne myzt[e] nat embrace þe plente in dwellyng. *and* for þi yif we willen putte worþi name[s] to pinges *and* folwen plato. lat vs seyn þan sobely þat god is eterne. *and* þat þe worlde is *perpetuel*. þan syn þat euery iugement knoweþ *and* *comprehendiþ* by hys owen nature pinges þat ben subiect vnto hym. þere is sobely al-wey to god an eterne *and* *presentarie* estat. *and* þe science of hym þat ouer-passeþ alle *temporel* moe[ue]ment dwelliþ in þe symplite of hys *presence* *and* embraceþ *and* considereþ alle þe infinit spaces of tymes *preterit*z *and* *futures* *and* lokeþ in þis symple knowynge alle pinges of *preterit* ryzt as þei weren ydoon *presently* ryzt now ¶ yif þou wolt þan þenke *and* *avisen* þe *prescience* by whiche it knoweþ al[le] pinges þou ne shalt nat demen it as *prescience* of pinges to comen. but þou shalt demen [it] more ryztfully þat it is science of *presence* or of instance þat neuer ne fayleþ. for whiche it nis nat ycleped *providence* but it sholde raþer be cleped *purueaunce* þat is establissed ful fer fro ryzt lowe pinges. *and* byholdeþ from a-fer alle pinges ryzt as it were fro þe heye heyzte of pinges. whi axest þou þan or why disputest þou þan þat þilke pinges ben don by necessite whiche þat ben yseyen *and* yknownen by þe deuyne syzt. syn þat for soþe men ne maken nat þilke pinges *necessarie*. whiche þat þe[i] seen be ydoon in hire syzt. for addiþ þi byholdynge any necessite to þilke pinges þat þou byholdest *present*. ¶ Nay *quod* I. p. Certys þan yif men myzte maken any digne *comparisoun* or *collacioun* of þe *presence* diuine. *and* of þe *presence* of mankynde. ryzt so as 3e seen *sonne* pinges in þis *temporel* presente. ryzt so seeþ god alle pinges by hys eterne *present*. ¶ wherfore þis dyuyne *prescience* ne chaungeþ nat þe nature ne þe *proprete* of pinges but byholdeþ swyche pinges *present* to hym ward. as þei shollen bytiden to 3ow ward in tyme to come. ne it ne confoundeþ nat þe Iugementz of pinges but by of syzt of hys þou3t he knoweþ þe pinges to comen as wel *necessarie* as nat *necessarie*. ryzt so as whan 3e seen togidre a man walke on þe erþe *and* þe sonne arysen in [the] heuene. al be it so þat 3e seen *and* byholden þat oon *and* þat oþer to-gidre. 3it nabeles 3e demen *and* *discerne* þat þat oon is uoluntarie *and* þat oþer is *necessarie*. ¶ Ryzt so þan [the] deuyne lokynge byholdynge alle pinges vndir hym ne troubleþ nat þe qualite of pinges þat ben certeynely *present* to hym ward. but as to þe *condicioun* of tyme for soþe þei ben *future*. for whiche it folwiþ þat þis nis non oppinioun. but raþer a stedfast knowyng ystrenged by soþenes. þat whan þat god knoweþ any þinge to be he ne vnwoot nat þat þilke þinge wanteþ *necessite* to be. þis is to seyn þat whan þat god knoweþ any þinge to bitide. he woot wel þat it ne haþ no *necessite* to bitide. *and* yif þou seist here þat þilke þinge þat god seeþ to bytide it ne may nat vnbytide. as who seip it mot bitide. ¶ *and* þilke þinge þat þat ne may nat vnbytide it mot bitide by *necessite*. and þat þou streine me to þis name of *necessite*. certys I wol wel confessen *and* byknowe a þinge of ful sadde troupe. but vnneþ shal þere any wyzt [mowe] seen it or comen þer-to. but yif þat he be byholder of þe deuyne þou3te. ¶ for I wol answeere þe þus. þat þilke þinge þat is *future* whan it is referred to þe deuyne knowyng

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þan is it necessarie. but certys whan it is vnderstonen in hys owen kynde men sen it [is] vtterly fre *and* absolut from alle necessite. for certys þer ben two maneres of necessites. þat oon necessite is symple as þus. þat it byhoueþ by necessite þat alle men be mortal or dedely. an oþer necessite is condicionel as þus. yif þou wost þat a man walkiþ. it byhoueþ by necessite þat he walke. þilke þinge þan þat any wyzt haþ yknowe to be. it ne may ben non oþer weyes þan he knoweþ it to be. ¶ but þis condicioun ne draweþ nat wiþ hir þilke necessite symple. For certys þis necessite condicionel. þe *propre* nature of it ne makeþ it nauzt. but þe adieccioun of þe condicioun makþ it. for no necessite ne constreyneþ a man to [gon / þat] gooþ by his *propre* wille. al be it so þat whan he gooþ þat it is necessarie þat he gooþ. þan mot þilke þinge be by necessite. al þou3 þat it ne haue no necessite of hys owen nature. ¶ Ryzt on þis same manere þan. yif þat þe *purueaunce* of god seeþ any þing present. but certys þe futures þat bytyden by fredom of arbitre god seeþ hem alle to-gidre present3. þise þinges þan [yif] þei ben referred to þe deuyne syzt. þan ben þei maked necessarie to þe condicioun of þe deuyne knowynge. but certys yif þilke þinges ben considred by hem self þei ben absolut of necessite. *and* ne forleten nat ne cesen nat of þe liberte of hire owen nature. þan certys wiþ outen doute alle þe þingus shollen be doon whiche þat god woot by-forþ þat þei ben to comen. but *somme* of hem comen *and* bitiden of [free] arbitre or of fre wille. þat al be it so þat þei bytiden. 3it algates ne lese þei nat hire *propre* nature ne beynge. by þe whiche first or þat þei were doon þei hadden power nat to han bitidd. *Boece*. what is þis to seyn þan *quod* I. þat þinges ne ben nat necessarie by hire *propre* nature. so as þei comen in alle maneres in þe lykenesse of necessite by þe condicioun of þe deuyne science. *Philosophie*. þis is þe difference *quod* she. þat þo þinges þat I *purposed*[e] þe a litel here byforþ. þat is to seyn þe sonne arysynge *and* þe man walkynge þat þerwhiles þat þilke þinges ben ydon. þei ne myzten nat ben vndon. nabeles þat oon of hem or it was ydon it byhoued[e] by necessite þat it was ydon. but nat þat oþer. ryzt so it is here þat þe þinges þat god haþ present. wiþ outen doute þei shulle ben. but *somme* of hem descendþ of þe nature of þinges as þe sonne arysynge. *and* *somme* descendþ of þe power of þe doers as þe man walkynge. ¶ þan seide I. no wronge þat yif þat þise þinges ben referred to þe deuyne knowynge þan ben þei necessarie. *and* yif þei ben considered by hem selfe þan ben þei absolut from þe bonde of necessite. ryzt so [as] alle þinges þat appiereþ or sheweþ to þe wittes yif þou referre it to resoun it is vniuersel. *and* yif þou referre it or look[e] it to it self. þan is it *synguler*. but now yif þou seist þus þat yif it be in my power to chaunge my *purpose*. þan shal I voiden þe *purueaunce* of god. whan þat *perauenture* I shal han chaunged þo þinges þat he knoweþ byforþ. þan shal I answere þe þus ¶ Certys þou maist wel chaungen þi *purpos* but for as mochel as þe present sobenesse of þe deuyne *purueaunce* byholdeþ þat þou mayst chaungen þi *purpose*. *and* wheþir þou wolt chaunge it or no. *and* whider-ward þat þou tourne it. þou maist nat eschewen þe deuyne *prescience* ryzt as þou ne mayst nat fleeþ þe syzt of þe present eye. al þou3 þat þou tourne þi self by þi fre wille in to *dyuerse accioun*. ¶ But þou mayst seyn a3eyne how shal it þan be. shal nat þe *deuyne science* ben chaunged by my *disposicioun* whan þat I wol o þing now *and* now an oþer. *and* þilke *prescience* ne semeþ it nat to enterchaunge stoundes of knowynges. as who seiþ. ne shal it nat seme to vs þat þe deuyne *prescience* enterchaungeþ hys dyuers stoundes of knowynge. so þat it knowe *somme* tyme o þing *and* *somme* tyme þe contrarie. ¶ No for soþe. [quod I] for þe deuyne syzt renneþ to-forne *and* seeþ alle futures *and* clepeþ hem a3ein *and* retourniþ hem to þe presence of hys *propre* knowynge. ne he ne entrechaungeþ nat [so] as þou wenest þe stoundes of forknowyng [as] now þis now þat. but he ay dwellynge comiþ byforþ *and* embraceþ at o strook alle þi *mutaciouns*. *and* þis presence to *comprehenden* *and* to sen alle þinges. god ne haþ nat taken it of þe bitydyng of þinges forto come. but of hys *propre* symplite. ¶ *and* her by is assoiled þilke þing þat þou puttest a litel her byforne. þat is to seyne þat it is vnworþi þinge to seyn þat oure futures 3euen cause of þe science of god ¶ For certys þis strengþe of þe deuyne science whiche þat embraceþ alle þinge by his presentarie knowynge establiseseþ manere to alle þingus *and* it ne awiþ nat to lattere þinges. *and* syn þat þise þinges ben þus. þat is to seyn syn þat necessite nis nat in þinges by þe deuyne *prescience*. þan is þer fredom of arbitre. þat dwelleþ hool *and* vnwemmed to mortal men. ne þe lawes ne *purpose* nat wikkedly meedes *and* peynes to þe willynges of men þat ben vnbounde *and* quit of alle necessite. ¶ *And* god byholder *and* forwiter of alle þinges dwelliþ aboue *and* þe present eternite of hys syzt renneþ alwey wiþ þe *dyuerse qualite* of oure dedes *dispensyng* *and* ordeynynge medes to good[e] men. *and* tourment3 to wicked men. ne in ydel ne *in* veyn ne ben þer nat put in god hope *and* prayeres. þat ne mowen nat ben vnspedful ne wiþ oute effect whan þei ben ryztful ¶ wiþstond þan *and* eschewe þou vices. worshippe *and* loue þou vertus. areise þi corage to ryztful hoopes. 3elde þou humble preiers an hey3e. grete necessite of prowess *and* vertue is encharged *and* comaunded to 3ow yif 3e nil nat dissimulen. ¶ Syn þat 3e worchen *and* doon. þat is to seyn 3oure dedes *and* 3oure workes by-fore þe eyen of þe Iuge þat seeþ *and* demeþ alle þinges. [To whom be goye *and* worshiþe bi Infynyt tymes / AMEN.]

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EXPLICIT LIBER QUINTUS. *ET VLTIMUS*.

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Accordaunce, agreement, [143/4134](#)
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Accorde, to agree, [42/1080](#)
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Acordable, agreeing, [62/1694](#)
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Adrad, in fear, afraid, [43/1132](#)
Adresse, to direct, control, [163/4721](#)
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Agon, ago, [70/1907](#)
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Armures, armour, [9/131](#)
Arst, first, [95/2675](#)
Arwe, arrow, [148/4262](#)
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Aventerouse, fortuitous, [28/697](#), [40/1018](#)
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Batailen, to war on, do battle against, [18/412](#)

Been, bees, [80/2200](#)

Ber, did bear, [6/61](#)

Bere, Bear, [143/4124](#)

Beren on hond, to accuse falsely, [20/449](#)

Bet, better, [63/1703](#)

Bibled, covered over with blood, [48/1860](#)

Bisien, to trouble, [8/112](#)

Bitake. *See* Bytake.

Bitidd, happened, [176/5143](#)

Bitwixen. *See* Bytwixen.

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Blaundyshing, flattery, blandishment, [34/866](#)

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Bole, bull, [148/4274](#)

Boot, did bite, [53/1400](#)

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Botme, bottom, [12/234](#)

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Brenne (*pret.* Brende), to burn, [19/437](#), [106/3031](#)

Brid, bird, [68/1867](#)

Bristlede, bristly, [148/4281](#)

Brode, broadly, plainly, [49/1298](#)

Brutel, brittle, fragile, [45/1174](#)

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Bygunne, didst begin, [37/941](#)

Bygyle, to beguile, [25/615](#)

Byhate, to hate, [75/2051](#)

Byhete, promise, [149/4303](#)

Byhete, to promise, [61/1651](#), [69/1903](#)

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Byhyzt, promised, [70/1925](#), [85/2374](#), [157/4558](#)

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p.p. Byknowen, [90/2514](#)

Byleve, believe, [28/695](#)

Byname, an additional name, [84/2333](#)

Byneþen, beneath, [49/1295](#)

Bynomen (*p.p.*), taken from, [124/3527](#)

Bynyme, to deprive of, take away, [43/1117](#), [70/1930](#)

Byreft, bereft, [33/837](#)

Byseche, to beseech, [86/2408](#)

Bysmoked, besmoked, [5/49](#)

Byspotte, to defile, [73/2009](#)

Bystowe, to bestow, [24/585](#)

Bysynesse, toil, [184/75](#)

Bytake, to entrust, [32/808](#)

Bytide (*pret.* BYTIDDE, *p.p.* BYTID), to befall, happen, [20/474](#), [151/4360](#), [155/4467](#)

Bytwene, between, [6/54](#)

Bytwixen, betwixt, [132/3785](#)

Bytynge, biting, sharp, [63/1721](#)

Bywepe, to weep for, [26/644](#)

Byweyle, to bewail, [26/643](#)

[Caitif](#), Caytif, wretched, [21/489](#), [116/3289](#)

Careyne, carcase, corpse, [116/3307](#)

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Certein, certain, [170/4952](#)

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Cesse, to cease, [133/3821](#)

Challenge, to claim, [52/1380](#)

Chastie, Chastysen, to chastise, [125/3579](#), [145/4170](#)

Chayere, chair, seat, [21/503](#)

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Cheryce, to cherish, [181/52](#)

Chesen, to choose, [76/2096](#)

Cheyn, chain, [8/122](#)

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Chirkyng, groaning (*stridens*), [25/618](#)

Clarré, a kind of wine, [50/1329](#)

Cleer, serene, [45/1168](#)

Clepe, to call, [4/17](#), [11/188](#), [17/369](#)

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Coeterne, coeternal, [172/5019](#)

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Combred, troubled, [94/2642](#)

Commoeve, to move, [107/3043](#)

Commoevyng, moving (*excitans*), [12/233](#)

Communalité, commonwealth, [14/271](#), [142/4108](#)

Comparisoune, to compare, [58/1567](#)

Complyssen, to accomplish, [124/3534](#)

Compotent, having the mastery (*compos*), [172/5012](#)

Compoune, to compose, form, [87/2419](#), [93/2598](#)

Comprende, comprehend, [165/4807](#)

Comunableté, commonwealth, [13/268](#)

Comune, common, [9/140](#), [15/310](#)

Confederacie, conspiracy, [53/1399](#)

Confus, confused, [132/3788](#)

Conjecte, to conjecture, [27/649](#), [114/3230](#)

Conjoignen, to join, [92/2573](#)

Conjuracioun, conspiracy, [18/394](#), [53/1399](#)

Consequente, consequence, [84/2323](#)

Constreyne, to constrain, contract, [5/38](#)

Consuler (CONSEILER), consul, [51/1364](#), [1366](#)

Consumpt (*consumptus*), consumed, [60/1632](#)

Contek, contest, strife, [130/3745](#)

Contene, Contienen, to contain, comprehend, [24/573](#), [116/3302](#)

Contrarien, to be opposed to, adverse to, [154/4440](#)

Contrarious, adverse, opposite, [21/488](#), [53/1420](#)

Contrefeten, to counterfeit, [173/5031](#)

Convenably, fitly, conveniently, [142/4089](#)

Convict, convicted, [19/440](#)

Cop, top, summit, [44/1159](#)

Corage, mind, spirit, [118/3367](#), [119/3398](#)

Corige, to correct, [125/3581](#)

Corompe, Corrumpe, to become corrupt, [98/2766](#), [96/2697](#)

Corone, Coroune, a crown, [119/3385](#), [91/2555](#)

Corsed, cursed, [181/27](#)

Corsednesse, cursedness, [90/2526](#)

Corumpyng, corruption, [103/2927](#)

Cosyne, cousin, [106/3020](#)

Couche, to lay, set, [35/890](#)

Coupable, guilty, [10/172](#)
Couth, known, [25/592](#)
Coveite, to covet, [51/1365](#)
Covenable, fit, convenient, [97/2731](#)
Covertour, Coverture, covering, [118/3361](#), [159/4622](#)
Covetise, Coveytyse, covetousness, [20/451](#), [181/32](#)
Covine, deceit, collusion, [21/493](#)
Coyn, money, [180/20](#)
Creat, created, [99/2796](#)
Crike, creek, [82/2260](#)
Croppe, top, [69/1877](#)
Curacioun, cure (*curatio*), [26/632](#)
Curage, [30/753](#). See Corage.
Cure, care, [64/1753](#)

[Dalv](#) (*pret.* of *delven*), dug, delved, [51/1349](#)
Damoisel, damsel, [30/762](#)
Dampnacioun, condemnation, [16/352](#)
Daunten, Dawnte, to subdue, daunt, [77/2115](#), [147/4258](#)
Debonairly, mildly, [122/3490](#)
Deboneire, gentle (*mitis*), [22/519](#);
good, [88/2450](#)
Deceivable, deceptive, [77/2124](#)
Dede, did, [181/28](#)
Dedid, made dead, [127/3623](#)
Deef, deaf, [4/18](#)
Deere, dear, [37/941](#)
Deeþ, death, [4/15](#)
Defaute, fault, defect, [18/402](#)
Defende, to forbid, [34/859](#)
Deffeted, enfeebled, weakened, [30/735](#)
Defoule, to defile, [21/491](#), [68/1873](#)
Degrees, steps, [6/54](#)
Delices, delight, delights (*deliciæ*), [38/968](#), [41/1062](#), [66/1787](#)
Delitable, delectable, [30/756](#)
Delitably, delightfully, [108/3078](#)
Delve, should dig, [151/4352](#)
Delver, a digger, [151/4359](#)
Delyé, thin, fine, [5/43](#). Fr. *délié*.
Dempne, to condemn, [183/49](#)
Denoye, to deny, [88/2464](#)
Departe, to separate, [29/719](#)
Depelyche, deeply, [160/4647](#)
Depeynte, to depict, [111/3146](#)
Depper, deeper, [27/649](#)
Derke, Derken, to darken, [7/90](#), [20/448](#)
Derworþe, Derworþi, precious, [31/787](#), [41/1046](#)
Desarmen, disarm, [13/241](#)
Desceivaunce, deception, [81/2240](#)
Desceive, Deseive, to deceive, [9/141](#), [38/967](#)
Descryven, to describe, [99/2813](#)
Desmaie, to dismay, [35/896](#)
Desordene, inordinate, [36/912](#)
Despoylynge, spoil, prey, [147/4259](#)
Destempraunce, severity, [97/2749](#)
Destinal, fatal, [135/3884](#)
Destourbe, disturb, [143/4123](#)
Destrat, distracted, [80/2216](#)
Destreine, to constrain, bind, [54/1441](#)
Diffinisse, to define, [88/2459](#), [165/4808](#)
Digne, worthy, just, [43/1124](#), [149/4297](#)
Digneliche, worthily, [53/1427](#)
Dirke, dark, [83/2306](#)
Dirke, Dirken, to make dark, darken, [5/48](#), [49](#)
Dirkenesse, darkness, [23/535](#)

Disceyvable, deceptive, [4/23](#)
Discordable, discordant, [143/4133](#)
Discorde, to disagree, [94/2632](#), [102/2898](#)
Discordyng, disagreeing, discordant, [68/1849](#)
Discours, judgment, reason, [165/4804](#)
Discressioun, discretion, [93/2594](#)
Discussed, dispersed, scattered, [9/149](#)
Disdaignen, to disdain (*indignari*), [146/4213](#)
Disencrese, to decrease, [173/5035](#)
Disordinaunce, disorder, [150/4324](#)
Dispenden, to spend, expend, [45/1181](#)
Dispone, to dispose, [135/3864](#)
Disputisoun, disputation, [149/4314](#)
Disseveraunce, separation, [96/2701](#)
Dissimulen, to dissemble, [178/5215](#)
Distempre, intemperate, [121/3466](#)
Distingwed, distinguished, [47/1223](#)
Dité, ditty, [134/3850](#)
Divinour, diviner, [157/4541](#)
Domesman, judge, [55/1467](#)
Doom, judgment, [152/4395](#)
Doumbe, dumb, [9/138](#)
Doutous, Downtos, doubtful, [5/37](#)
Dowbleness, duplicity, [182/63](#)
Drede, dread, [21/497](#)
Dredeful, timid, [121/3468](#)
Dredles, fearless, [106/3028](#)
Dreint, Dreynt, drowned, drenched, [4/22](#), [7/99](#), [148/4271](#)
Dresse, to direct, order, [137/3954](#), [142/4104](#)
Drouppe, to drop, [20/455](#)
Drow, drew, [15/300](#)
Duelly, duly, [22/530](#)
Dulle, to become dull, [7/100](#)
Dure, Duren, to last, [98/2755](#)
Duske, to make dusk or dim, [5/48](#)
Dyverses (*pl.*), divers, [8/120](#)
Dyvynynge, divination, [157/4541](#)

[Echid](#), increased, [77/2134](#)
Echynnys, sea-urchins, [82/2266](#)
Egalité, equality, evenness (of mind), [42/1099](#)
Egaly, equally, evenly, [43/1108](#), [157/4536](#)
Egge, edge, [180/19](#)
Egre, sharp, [25/610](#)
Egren, to urge, excite, [141/4060](#)
Eir, air, [45/1169](#)
Ek, Eke, also, [40/1040](#), [181/36](#)
Elde, old age, [5/48](#)
Eldefadir, grandfather, [40/1042](#)
Elder, older, [89/2493](#)
Embelise, to embellish, [47/1223](#)
Emperie, government, [51/1363](#)
Emperisse, empress, [109/3098](#)
Empoysenyng, poisoning, [11/206](#) (*venenum*)
Emprente, to imprint, [166/4839](#)
Emprenten, obtain (translates the Latin, *impetrent*), [159/4596](#).
Perhaps a mistake for *empetren*.
Emptid, exhausted, [5/34](#)
Enbaissyng, a debasing, [109/3107](#)
Enbrase, embrace, [142/4092](#)
Enchaufen, to make hot, *chafe*, [73/2020](#)
Encharge, to impose, [178/5214](#)
Enchaunteresse, enchantress, [123/3504](#)
Endamagen, to damage, [15/316](#)
Endirken, to obscure, [120/3418](#)

Enditen, to indite, [4/4](#)
Enfourme, to inform, instruct, [11/212](#), [13/263](#)
Enhaunse, Enhawunse, to raise, exalt (*enhance*), [33/825](#)
Enlace, to bind, entangle, entertwine, perplex, [13/245](#), [80/2207](#), [149/4298](#)
Enoynte, to anoint, [36/923](#)
Enpeyren, to impair, [120/3418](#), [139/4015](#)
Ensample, example, [9/151](#)
Entalenten, to excite, [168/4876](#)
Entecche, defile, pollute, [120/3431](#)
Entendyng, intent, looking stedfastly on, [8/126](#)
Entente, to intend, [150/4345](#)
Ententes, endeavours, labours, [7/79](#)
Ententif, attentive, intent, [12/223](#), [29/731](#)
Ententifly, attentively, [103/2931](#)
Enterchaunge, to interchange, [65/1785](#), [131/3753](#)
Entercomunyng, commerce, communication, [57/1528](#)
Entermedle, to intermix, [54/1436](#)
Entré (*adytum*), [30/751](#)
Entrechaunge, to interchange, [39/1003](#)
Entrelaced, intermingled, entangled, [105/2981](#)
Entremete, intermeddle, [104/2964](#)
Enveneme, to poison, infect, [120/3437](#)
Enviroune, to surround, [34/848](#), [88/2437](#)
Environyng, circumference, [164/4769](#)
Erpeliche, Erpelyche, earthly, [52/1378](#), [69/1888](#)
Erye, to plough, ear, [71/1964](#)
Eschapen, to escape, [41/1054](#)
Eschaufe, to become hot, to burn, [22/524](#)
Eschewen, to avoid, escape, [177/5172](#)
Eschuyng, eschewing, [99/2802](#)
Establissee, to establish, [15/311](#)
Eterne, eternal;
 fro eterne = from eternity, [153/4422](#)
Eternité, eternity, [171/4986](#)
Evenliche, evenly, [25/599](#)
Everyche, every, [11/190](#);
 each, [181/48](#)
Evesterre, evening star, [22/510](#)
Excussyoun, execution, [184/65](#)
Exercen, to exercise, practise, [52/1389](#)
Exercitacioun, exercise, [140/4034](#)
Exilyng, banishment, [11/205](#)
Exite, to excite, [168/4881](#)
Eyen, eyes, [183/36](#)
Eyer, air, [170/4962](#)

[Fader](#), father, [18/414](#)
Familiarité, familiarity, [30/740](#)
Familers, familiars, [18/407](#)
Fantesye, fancy, inclination, [181/51](#)
Fasoun, fashion, [62/1693](#)
Feffe, (?) [38/966](#)
Fel, felle, fierce [44/1160](#)
Felawschipe, to accompany, [111/3141](#)
Felefold, manifold, [30/738](#)
Felliche, fiercely, [39/997](#)
Felnesse, fierceness, [25/618](#)
Felonous, wicked, depraved, [18/405](#)
Felonye, crime, [124/3542](#)
Fer, far, [23/554](#)
Ferm, firm, [78/2148](#)
Fermely, firmly, [157/4550](#)
Ferne, fern, [64/1741](#)
Ferne, distant, [60/1621](#)
Ferpe, fourth, [56/1509](#)

Festivaly, gaily, [59/1581](#)
Festne, to fasten, fix, [10/166](#)
Fette, fetched, [180/22](#)
Fey, faith, truth, [112/3178](#)
Ficchen, to fix, fasten, [45/1164](#), [88/2446](#)
Fieblesse, feebleness, [81/2240](#), [112/3176](#)
Fille, abundance, [48/1269](#)
Flaumbe, flame, [98/2761](#)
Fleme, to banish, [29/723](#)
Fles, fleece, [180/18](#)
Flete, Fleten, to float, flow, pass away, abound, [8/118](#), [28/690](#), [146/4223](#), [152/4376](#)
Fletyng, flowing, [71/1961](#)
Fley, flee, [149/4289](#)
Fleyen, to flee, [125/3584](#)
Flies, fleece, [50/1330](#)
Flitte, to remove, [68/1853](#)
Flittyng, changing, fickle, [78/2150](#)
Flityng, flitting, [12/220](#)
Flotere, to float, [99/2817](#)
Floterynge, floating, [87/2420](#)
Flouren, to flourish, [131/3763](#)
Fodre, fodder, [148/4267](#)
Foleyn, Folyen, to act foolishly, [67/1821](#), [1826](#)
Folyly, foolishly, [12/220](#)
Fooldest, foldest, [105/2984](#)
Forbrek, broke, interrupted, [108/3082](#)
Fordoorn, to undo, destroy, [62/1693](#)
Fordryven, driven about, [12/215](#)
Foreyne, foreign, [34/851](#)
Forghe, furrow, [170/4959](#)
Forheved, forehead, [16/346](#)
Forknowyng, foreknowledge, [178/5187](#)
Forleften, left (*pret.* of *forleve*, *linquo*), [9/150](#)
Forlete, to cease, [96/2697](#);
 leave, forsake, [22/525](#)
Forleten (*p.p.*), neglected, forsaken, [5/47](#)
Forliven, degenerate from (*degenero*), [78/2163](#)
Forlorn, lost, [34/858](#), [121/3452](#)
Forme, an error for *ferme*, to make firm, [23/547](#)
Forpampred, overpampered, [180/5](#)
Fors, force;
 'no fors,' no matter, [182/13](#)
Forsweryng, perjury, [23/536](#)
Forpenke, to be sorry, grieved, [41/1058](#)
Forpere, to further, promote, [41/1057](#)
Forpest, farthest, [136/3918](#)
Forpi, therefore, [28/689](#)
Fortroden, trodden upon, trampled, [109/3100](#)
Fortunel, fortuitous, [152/4379](#)
Fortunouse, Fortuouse, fortuitous, [26/639](#), [38/983](#), [132/3779](#)
Forwes, furrows, [180/12](#)
Forwiter, foreknower, [178/5204](#)
Foryetyn, forgotten, [101/2872](#)
Foundement, foundation, [98/2754](#)
Fowel, bird, [107/3053](#)
Fram, from, [70/1931](#)
Freele, frail, [61/1658](#)
Frete, to eat, devour, [147/4252](#)
Frounce, flounce, [9/147](#)
Fructe, fruit, [180/3](#)
Frutefiyng, fructifying, fruitful, [6/72](#)
Fulfilling, satisfying, [79/2178](#)
Fycche, fix, [108/3073](#). *See* Ficchen.
Fyn, end, [69/1892](#)

[Gabbe](#), 'gabbe I?' am I deceived? [49/1308](#)

Galentyne, a dish in ancient cookery made of sopped bread and spices (*Halliwell*), [180/16](#)

Galles, galls, [181/47](#)

Gapen, to desire, be greedy for, [15/324](#), [36/910](#)

Gapinge, desire, [36/910](#)

Gastnesse, terror, fear, [75/2079](#)

Geaunt, giant, [104/2966](#)

Gentillesse, nobility, [78/2154](#)

Geometrien, geometrician, [91/2552](#)

Gerdoned, rewarded, [120/3410](#)

Gerdoun, reward, [13/265](#)

Gerner, garner, [15/305](#)

Gesse, Gessen, to deem, suppose, estimate, [17/378](#), [19/416](#), [65/1782](#)

Gessinge, opinion, [21/475](#)

Gest, guest, [38/979](#)

Gideresse, a female guide, [108/3084](#)

Gise, guise, mode, [71/1943](#)

Giser, gizzard, [107/3054](#)

Glotonus, greedy, [26/620](#)

Gnodded, pounded, [180/11](#)

Gobet, a bit (of gold), [51/1349](#)

Godhed, divinity, [122/3492](#)

Goost, spirit, ghost, [40/1036](#)

Governaile, government (*gubernaculum*), [27/651](#)

Governaunce, control, [32/813](#)

Goye, joy, [179/5218](#)

Graype, to devise, prepare, [19/438](#)

Grobbe up, to grub up, [181/29](#)

Grond, did grind, [180/15](#)

Gynne, snare, trap, [82/2256](#)

Gynner, beginner, [150/4330](#)

Gyse, guise, mode, [134/3860](#)

[Habitacle](#), habitation, [57/1525](#)

Habunde, to abound, [41/1073](#)

Halden, to hold, [41/1053](#)

Hale, to draw, drag, [61/1665](#)

Halt, holds, [56/1504](#)

Hardnesse, hardship, [132/3783](#)

Hardyly, boldly, [34/857](#)

Hastise, to hasten, [131/3746](#)

Haunten, to frequent, [10/168](#);

to practise, exercise, [52/1389](#)

Heeres, hairs, [4/12](#)

Heet, heat, [28/699](#)

Hef, raised, heaved, [5/41](#)

Hele, health, [93/2623](#)

Henten, to seize, [15/326](#)

Hepen, to heap up, increase, [153/4418](#)

Herburghden, harboured, lodged, [53/1409](#)

Herie, to praise, [109/3112](#)

Hert, hart, [106/3027](#)

Herted, hearted, [55/1466](#)

Heve, to raise, heave, [171/4968](#)

Heved, head, [4/13](#)

Hevenelyche, heavenly, [8/105](#)

Hevie, to make heavy, [171/4967](#)

Hey, high, [22/523](#)

Heyere, higher, [143/4117](#)

Heyze, high, [171/4969](#)

Hielde, pour, [35/899](#)

Hizte, to adorn, [8/116](#)

Hoke, hook, [16/347](#)

Holily, wholly, entirely, [90/2503](#)

Homelyche, homely, [105/3001](#)

Hond, hand, [20/449](#)
Honter, a hunter, [12/228](#)
Hool, whole, [46/1191](#)
Hoolnesse, wholeness, [164/4754](#)
Hoope, to hope, [17/384](#)
Hore, hoary, [4/13](#)
Humblesse, humility, [80/2213](#)
Hungry tyme, time of famine, [15/314](#)
Hurtlen, to rush against, to oppose, [30/748](#), [167/4866](#)
Hyene, hyæna, [185/35](#)
Hyzt, is called, [9/154](#), [25/619](#)
Hyzten, are called, [77/2126](#)

[Ibougzt](#), bought, [157/4540](#)
Ibowed, bent, turned, [137/3949](#)
Icharged, loaded, [71/1962](#)
Igete, gotten, [36/908](#)
Ilorn, lost, [62/1677](#)
Imperial, august (*imperiosus*), [7/91](#)
Implie, to fold, enclose, [152/4379](#)
Infortune, misfortune, [79/2197](#)
Inmoeveable, immovable, [173/5030](#)
Inmoeveableté, immobility, [173/5032](#)
Inorschid, nourished, nurtured, [8/128](#)
I-nowh, enough, [180/11](#)
Inperfit, imperfect, [83/2291](#)
Inplitable (*inexplicabilis*), [15/315](#)
Inprente, to imprint, [166/4832](#)
Inpressed, impressed, [167/4861](#)
Inrest, innermost, [136/3913](#)
Instaunce (*instantia*), presence, [174/5067](#)
Intil, into, [110/3139](#)
Inwiþ, within, [32/801](#)
Issest, issuest, [105/2983](#)
Iwist, known, [156/4513](#)

[Jangland](#), chattering, [68/1867](#)
Jape-worthi, ridiculous, [157/4540](#)
Jolyté, pleasure, [79/2189](#)
Jowes, jaws, [15/323](#)
Joygnen, to join, [54/1455](#)
Joynture, juncture, joining, [46/1207](#)
Juge, a judge, [19/431](#);
 to judge, [53/1427](#)
Jugement, judgment, [114/3253](#)

[Karf](#) (*pret.* of Kerven), cut, [50/1337](#)
Kembd, EMBED, combed, [23/537](#)
Kerve, to cut, [64/1740](#)
Kevere, cover, obscure, [34/861](#)
Keye, helm (*clavus*), [103/2926](#)
Knowelechinge, knowledge, [168/4874](#)
Knyzt, soldier, [111/3142](#)
Konnyng, knowledge, [16/351](#)
Korue (*p.p.*), cut, rent, [6/58](#)
Kuytten, to cut, [147/4246](#)
Kyd, known, [181/46](#)
Kyndeliche, Kyndely, naturally, [101/2850](#), [114/3228](#)
Kythen, to make known, show, [184/63](#)

[Lache](#), slow, lazy, [122/3471](#)
Lad (*p.p.*), led, [35/879](#)
Laddre, ladder, [6/55](#)
Lambyssh, lamb-like, [181/50](#)

Languisse, to languish, [30/734](#), [130/3740](#)
Lappe, flap, [9/146](#)
Largesse, liberality, [45/1183](#)
Lasse, less, [22/508](#)
Leche, Leecher, physician, [13/250](#), [114/3254](#), [139/3990](#)
Leef, dear, [37/941](#)
Leesen, Leese, to lose, [22/509](#), [43/1133](#)
Lene, to give, [139/3993](#)
Lenger, longer, [52/1370](#)
Lesynge, loss, [141/4066](#)
Lesynge, leasing, lie, [156/4525](#)
Leten, to leave, [10/176](#);
 to esteem, [61/1666](#)
Leve, permission, leave, [128/3658](#)
Leveful, allowable, lawful, [10/176](#)
Ligge, to lie, [60/1632](#), [147/4251](#)
Liifly, lively, lifelike, [5/33](#)
Likerous, lecherous, [72/1989](#)
Litargie, lethargy, [9/140](#)
Litestere, a dyer, [180/17](#)
Lokyng, sight, [10/167](#)
Loos, praise
Loop, loath, [40/1036](#)
Lorel, a wretch, [21/495](#)
Lorn, lost, [34/859](#)
Lous, loose, free, [136/3926](#)
Lykyng, pleasure, [31/771](#)
Lymes, limbs, [71/1946](#)
Lynage, lineage, [41/1070](#)
Lythnesse, lightness, [98/2761](#)
Lyzte goodes, temporal goods, [4/21](#)
Lyztly, easily, [12/220](#)
Lyztne, to enlighten, [128/3655](#)
Lyztnesse, light, brightness, [8/106](#)

[Maat](#), weary, dejected, [40/1037](#)
Magistrat, magistracy, [72/1985](#)
Maistresse, mistress, [10/169](#)
Malice, *nefas*, wickedness, [20/466](#)
Malyfice, *maleficium*, [20/468](#)
Manace, menace, [12/232](#)
Manase, to menace, [118/3365](#)
Manassyng, threatening, [44/1158](#)
Mareis, Mareys, marsh, [56/1513](#), [97/2735](#)
Margarits, pearls, [94/2650](#)
Marye, pith, marrow, [97/2744](#)
Maugré, in spite of, [70/1928](#)
Mede, meed, reward, [91/2555](#)
Medle, to mix, *Medelyng*, mixing, mixture, [20/449](#), [122/3482](#), [126/3594](#)
Meenelyche, moderate, [28/706](#)
Meistresse, mistress, [17/363](#)
Melle, mill, [180/6](#)
Mene, the mean or middle path, [146/4228](#)
Meremaydenes, mermaids, [7/83](#)
Merken, to mark, [16/346](#)
Mervaille, Merveile, marvel, [18/403](#), [132/3787](#)
Merveilen, to marvel, [46/1205](#)
Mervelyng, wondering, [10/161](#)
Mest, most, [42/1081](#)
Mesuren, to measure, [65/1782](#)
Meyné, servants, domestics, [47/1243](#)
Mirie, pleasant, sweet, [4/16](#)
Mirinesse, pleasure, [66/1793](#)
Misericorde, mercy, pity, [107/3057](#)
Mistourne, to misturn, mislead, [69/1894](#)

Mochel, great, [62/1674](#), [109/3110](#)
Moeveable, mobile, fickle, [133/3817](#)
Moeven, to move, [8/112](#), [150/4329](#)
Moewyng, moving, motion, [130/3742](#)
Mokere, to hoard up, [45/1182](#)
Mokere, miser, [45/1182](#). A mistake for *mokerere*.
Molesté, trouble, grief, [85/2346](#)
Monstre, prodigy, [18/403](#)
More, greater, [129/3697](#)
Morwe, morning, [22/513](#)
Mosten (*pl.*), must, [166/4836](#)
Mot, must, [40/1038](#)
Mowen, be able, [25/608](#)
Mowyng, ability, power, [124/3548](#)
Myche, much, [21/475](#)
Mychel, much, [46/1215](#)
Myntyng, purposing, endeavouring, [7/101](#)
Myrie, pleasant, [45/1165](#)
Myrily, pleasantly, [59/1582](#)
Myrpes, pleasures, [132/3782](#)
Mys, badly, wrongly, [131/3772](#)
Mysese, grievance, trouble, [15/299](#)
Mysknowyng, ignorant, [61/1659](#)
Mysweys, wrong paths, [149/4309](#)

[Naie](#), to refuse, [4/19](#)
Nake, to make naked, [148/4288](#)
Nameles, unrenowned, [131/3762](#)
Namelyche, Namly, especially, [124/3550](#)
Nare, were not, [10/176](#)
Nart, art not, [23/556](#)
Narwe, narrow, [57/1520](#)
Nas, was not, [180/9](#)
Napeles, nevertheless, [6/57](#)
Nat, not, [23/556](#)
Necesseden, necessitated, [87/2419](#)
Nedely, of necessity, [84/2334](#)
Negardye, (*sb.*) misers, [183/53](#)
Nere, were not, [26/646](#)
Neþemaste, lowest, nethermost, [6/56](#)
Neþereste, lowest, [6/50](#)
Newe, to renew, [137/3938](#)
Newliche, recently, [122/3489](#)
Nice, foolish, [148/4287](#)
Nil, will not, [107/3055](#)
Nillyng, being unwilling, [97/2718](#)
Nilt, wilt not, [112/3193](#)
Nis, is not, [12/218](#)
Niste, knew not, [102/2882](#)
Noblesse, nobleness, [37/947](#)
Nobley, nobility, nobleness, [37/945](#)
Nolden, would not, [52/1369](#)
Norice, nurse, [10/167](#)
Norisse, to nourish, [79/2174](#)
Norry, nursling, pupil, [10/173](#)
Norssinge, nourishment, support, [47/1231](#);
 nutriment, [37/932](#)
Not, know not (*1st pers.*), [27/649](#)
Notful, useful, [7/85](#)
Nounpower, impotence, [75/2074](#)
Nouþir, neither, [160/4644](#)
Noyse, to make a noise (about a thing), to brag, [79/2171](#)
Nurry (*see* Norry), [86/2386](#)
Nys, is not, [45/1175](#)

[O](#), one, [24/564](#)
Obeisaunt, obedient, [13/266](#), [32/814](#)
Object, presented, [168/4889](#)
Occupy, to seize, [146/4227](#)
Offence, hurt, damage, [180/19](#)
Offensioun, offence, [20/473](#)
Olifuntz, elephants, [80/2223](#)
Onknowyn, unknown, [180/6](#)
Onlyche, only, [171/4968](#)
Onone, Onoon, at once, anon, [23/553](#), [74/2027](#)
Ony, any, [21/488](#)
Ooned, united, [135/3879](#)
Oor, oar, [50/1338](#)
Oosteresse, hostess, [122/3495](#)
Or, ere, before, [9/143](#)
Ordeinly, orderly, [140/4044](#)
Ordenour, ordainer, [109/3110](#)
Ordeyne, orderly, [109/3109](#)
Ordinat, ordered, settled, [12/229](#)
Ordinee, orderly, [102/2902](#)
Ordure, filth, [29/716](#)
Ostelmentz, furniture, goods, [48/1266](#)
Oþerweyes, otherwise (*aliter*), [164/4772](#)
Outerage, excess, [50/1326](#)
Outerest, extremest, remotest, [55/1469](#), [89/2476](#)
Outerly, utterly, [108/3081](#)
Outraien, do harm (?), [78/2162](#)
Over-comere, conqueror, [8/109](#)
Overmaste, highest, uppermost, [6/57](#)
Overmyche, overmuch, very much, [79/2191](#)
Overoolde, very old, [11/209](#)
Overþrowen, prostrate, [21/497](#)
Overþrowyng, forward, headstrong, [7/99](#), [141/4058](#)
Overtymelyche, untimely, [4/13](#)
Owh, an exclamation (*papæ*), [112/3166](#)
Owtrage, excess, [180/5](#)

[Paied](#), satisfied, [58/1549](#)
[Paleis](#), pale, [24/574](#)
[Palude](#), marsh, [148/4262](#)
[Paraventure](#), peradventure, [18/402](#)
[Parchemyn](#), parchment, [166/4835](#)
[Parsoners](#), sharers, partakers, [170/4942](#)
[Partles](#), without a share, [120/3409](#)
[Pas](#), paces, [19/442](#)
[Paysyble](#), peaceable, peaceful, [180/1](#)
[Peisible](#), quiet, placid, [23/550](#), [88/2450](#)
[Percen](#), to pierce, [81/2236](#)
[Perdurable](#), lasting, perpetual, [5/44](#), [21/503](#)
[Perdurableté](#), immortality, [58/1557](#)
[Perfitlyche](#), *Perfitly*, perfectly, [87/2426](#), [133/3833](#)
[Perfourny](#), to afford, furnish, [67/1823](#)
[Perisse](#), to perish, [96/2712](#)
[Perturbacioun](#), perturbation, [7/98](#)
[Perverte](#), to destroy, [11/201](#)
[Peyne](#), punishment, [121/3439](#)
[Piment](#), a kind of drink, [50/1329](#)
[Plenté](#), fulness, [173/5037](#)
[Plentevous](#), affluent, [67/1824](#)
[Plentivous](#), yielding abundantly, fertile, [64/1739](#)
[Plentivously](#), abundantly, [25/592](#)
[Plete](#), argue, plead, [33/833](#)
[Pletyngus](#), pleadings, debates (at law), [70/1933](#)
[Pleyne](#), to complain, [31/777](#)
[Pleynelyche](#), plainly, [28/681](#)

Pleynt, complaint, [110/3122](#)
Plonge, Ploungen, to plunge, [7/89](#), [65/1784](#)
Ploungy, wet, rainy (*imbrifer*), [64/1745](#)
Polute, polluted, [20/450](#)
Pose, to put a case, cf. put a *poser*, [162/4686](#)
Pousté, power, [131/3766](#)
Pownage, pasturage, [180/7](#)
Poyntel, style, [166/4838](#)
Preiere, prayer, [107/3044](#)
Preisen, to estimate, judge, [7/379](#)
Preisyng, praising, [77/2131](#)
Preke, to prick, [85/2346](#)
Prenostik, prognostic, [183/54](#)
Presentarie, present, [178/5196](#)
Preterit, preterite, past, [171/4990](#)
Pretorie, the imperial body-guard, [15/317](#)
Prevé, secret, [121/3464](#)
Preven, to prove, [90/2503](#)
Prie, to pray, [25/600](#)
Pris, value;
 'worþi of *pris*,' precious, [24/583](#)
Proche, to approach, [145/4182](#)
Proeve, to approve, [154/4456](#)
Punisse, to punish, [22/531](#)
Puplisse, to publish, spread, propagate, [58/1549](#), [98/2753](#)
Purper, purple, [25/617](#)
Purpose, to propose, [176/5148](#)
Purveaunce, providence, [134/3863](#)
Purveiable, provident, foreseeing, [68/1854](#)
Purveie, to ordain, order, [21/478](#)
Purvyance, providence, [99/2795](#)

[Quereles](#), complaints, [70/1932](#)

Quik, living, [134/3839](#)

Quyene, queen, [183/43](#)

Quyerne, a mill, [180/6](#)

[Rafte](#), bereft, [147/4259](#)

Raper, earlier, former, [30/735](#)

Raviner, a plunderer, [12/228](#)

Ravische, to snatch, [11/190](#)

Ravyne, plunder, rapine, [15/302](#), [36/909](#)

Ravynour, plunderer, [121/3460](#)

Ravyse, to carry off, [131/3774](#)

Real, royal, [19/420](#)

Recche, to care, reckon, [33/827](#), [38/987](#)

Recompensacioun, recompense, [130/3724](#)

Recorde, to recount, recall, [92/2580](#), [101/2871](#)

Reddowr, severity, rigour, [182/13](#)

Redenese, redness, flushing, [7/88](#)

Redoutable, venerable, [131/3763](#)

Redoute, to fear, [10/178](#), [57/1535](#)

Redy = rody, red, ruddy, [39/995](#)

Refet, refreshed, [143/4116](#)

Reft (away), carried off, [22/521](#)

Refut, refuge, [94/2644](#)

Regne, kingdom, [67/1843](#)

Regnen, to reign, rule, [29/726](#)

Remewe, to remove, [19/441](#)

Remorde, to vex, trouble, [140/4030](#)

Remuable, able to remove from one place to another, [168/4898](#)

Remuen, to remove, [52/1394](#)

Renomed, renowned, [41/1070](#), [78/2143](#)

Renovele, to renew, [98/2752](#)

Replnisse, to replenish, [20/469](#)

Reprere, to reprove, [167/4857](#)
Repugnēn, to be repugnant to, [154/4440](#)
Requerable, desirable, [52/1377](#)
Requere, to require, [99/2790](#)
Rescove, to recover, [133/3809](#)
Rescove, to rescue, [35/881](#)
Resolve, to loosen, melt, [133/3814](#)
Resoune, to resound, [107/3036](#)
Rethoryen, rhetorical, [30/759](#)
Rewlyche, pitiable, sorrowful, [35/878](#)
Risorse = recourse (*recursus*), course, [8/108](#)
Rody, ruddy, [143/4122](#)
Roos, roes, [82/2258](#)
Rosene, roseat, [8/117](#)
Route, company, [47/1243](#)
Royle, to run, roll, [29/717](#)
Rynnyng, running, [50/1335](#)
Ryȝtwisnesse, righteousness, equity, [16/331](#)

[Sachel](#), satchel, sack, [12/223](#)
Sad, stable, [41/1064](#)
Saddenesse, stability, [110/3123](#)
Sarpuler, a sack made of coarse cloth (*Sarcinula*), [12/223](#)
Sauuacioun, safety, salvation, [97/2723](#)
Sauȝ, Say, saw, [8/106](#), [9/137](#)
Saye, sawest, [37/958](#)
Schad, shed, [4/13](#)
Schrew, a wicked person, a wretch, [12/217](#)
Schrewed, wicked, [18/398](#)
Schrewednesse, wickedness, [18/401](#), [117/3324](#)
Schronk, shrunk, [5/38](#)
Schulden (*pl.*), should, [9/132](#)
Schullen (*pl.*), shall, [25/605](#)
Scom, foam, froth, [148/4281](#)
Scripture, writing, [17/382](#)
Sege, seat, [13/258](#)
Seien (*pl.*), saw, [51/1344](#)
Seien (*p.p.*), seen, [6/54](#)
Selde, seldom, [133/3818](#)
Seler, cellar, [35/890](#)
Selily, happily, blissfully, [42/1076](#)
Selve, very, [5/42](#)
Semblable, like, [48/1279](#)
Semblaunce, likeness, [142/4106](#)
Semblaunt, appearance, countenance, [5/31](#)
Senglely, singly, [85/2369](#)
Sensibilites, sensations, [166/4830](#)
Servage, servitude, [153/4411](#)
Sewe, to follow, [88/2441](#)
Seye, sawest, [37/955](#)
Seyntuaries, sanctuaries, [16/343](#)
Shad, divided, spread, [136/3922](#)
Sholdres, shoulders, [148/4281](#)
Sich, such, [6/67](#)
Sikerly, certainly, [94/2635](#)
Singer, individual, single, [57/1529](#)
Singerly, singly, [135/3890](#)
Sittyng, fitting, becoming, [10/176](#)
Skilynge, reason, [137/3931](#)
Slaken, to slake (hunger), [50/1326](#)
Slede, sledge, [110/3131](#)
Sleen, Slen, to slay, [53/1409](#), [55/1460](#)
Slouȝ, slew, [55/1461](#)
Smaragde, emerald, [94/2650](#)
Smerte, to smart, pain, [39/1011](#)

Smot, smote, [147/4254](#)
Smoþe, smooth, [8/112](#)
Sodeyn, sudden, [10/161](#)
Somedel, somewhat, [25/606](#)
Somer, summer, [22/517](#)
Songen (*p.p.*), sung, [108/3078](#)
Soory, sorry, grievous, [38/978](#)
Soþe, true, [17/377](#), [118/3352](#)
Soþefastly, truly, [89/2481](#)
Soþely, truly, [169/4918](#)
Soþenese, truth, [26/641](#)
Sothfast, true, [61/1652](#)
Soun, sound, [68/1852](#)
Soune, to sound, [37/929](#)
Sounyng, sounding, roaring, [8/111](#)
Sovereyne, supreme, [90/2508](#)
Sovereynely, supremely, [91/2545](#)
Sourmounte, to surpass, [80/2223](#)
Spece, species, [165/4789](#)
Speculacioun, looking, contemplation, [153/4408](#)
Spedeful, Spedful, efficacious, conducive, [125/3570](#), [161/4671](#)
Speden, to make clear, explain, [161/4667](#)
Spere, sphere, [8/108](#)
Sperkele, spark, [104/2971](#)
Sprad, spread (*p.p.*), [9/156](#)
Stableté, stability, [137/3950](#)
Stablise, to establish, [134/3860](#)
Stably, firmly, [135/3890](#)
Stappe, step, [170/4963](#)
Staunche, to satisfy, [71/1948](#), [1961](#)
Stere, to move (*agitare*), [106/3015](#)
Sterre, star, [36/903](#)
Sterry, starry, [36/904](#)
Serten, to start, [104/2971](#)
Stidefastnesse, stability, strength, [97/2748](#)
Stidfast, steadfast, [182/17](#)
Stien, to ascend, [88/2444](#)
Stiere, *steer*, rudder (*gubernaculum*), [103/2926](#)
Stiern, stern, [60/1628](#)
Stoon, stone, [45/1165](#)
Stormyng, making stormy, [29/712](#)
Stont, stands, [9/154](#)
Stoundes, times, [178/5187](#)
Strauþt, stretched, extended, [170/4957](#)
Strengere, stronger, [12/221](#)
Strenkeþ, strength, [12/240](#)
Streyhte, stretched, [63/1702](#)
Streyne, to restrain, [150/4325](#)
Strond, strand, [51/1339](#)
Strook, stroke, [153/4433](#)
Strumpet, [6/66](#)
Stye, to ascend, [143/4117](#)
Stynte, to stop, [37/929](#)
Styntyng, stopping, ceasing, [61/1638](#)
Suasioun, persuasion (*suadela*), [30/759](#)
Subgit, subject, [48/1273](#)
Submytte, to compel, force (*summitto*), [19/434](#)
Sudeyn, sudden, [30/752](#)
Suffisaunce, sufficiency, [70/1922](#)
Suffisaunt, sufficient, [70/1924](#)
Suffisauntly, sufficiently, [133/3833](#)
Summitte, Summytte, to submit, [49/1288](#), [136/3924](#)
Superfice, surface, [81/2238](#)
Supplien, to supplicate, [80/2210](#)
Surté, security, [181/46](#)

Sustigne, to sustain, [183/41](#)
Sweighe, whirl, circular motion (*turbo*), [22/504](#)
Swerd, sword, [19/438](#)
Swety, sweaty, [181/28](#)
Sweyes, whirlings, [32/816](#)
Swich, such, [20/446](#)
Swolwe, to swallow, [98/2777](#)
Syker, secure, safe, [12/224](#), [16/333](#)
Sykernesse, security, safety, [9/132](#)
Symplesse, simplicity, [136/3914](#)
Syn, since, [31/789](#)
Sypen, since, [32/802](#)

[Talent](#), affection, desire, will, [6/71](#), [168/4887](#)
Taylage, tollage, [181/54](#)
Par, need, [38/987](#)
Perwhiles, whilst, [176/5150](#)
Dilke, the same, that, [99/2814](#)
Do, Poo (*pl.*), the, [11/200](#), [168/4886](#)
Pondre, thunder, [45/1166](#)
Poruz, through, [11/202](#)
Preschefolde, threshold, [7/89](#)
Prest, thirst, [36/914](#), [71/1945](#)
Preste, Presten, thrust, [47/1237](#), [148/4283](#)
Throf, throve, flourished, [74/2050](#)
Prust, thirst, [107/3053](#)
Til, to, [69/1891](#)
Tilier, a tiller, [151/4352](#)
To-breke, break in pieces, [88/2447](#)
Todrowen (*pl.*), drew asunder, [11/193](#)
Toforne, before, [177/5184](#)
Togidres, together, [53/1421](#)
To hepe, together, [140/4029](#)
Tokene, to token, [26/624](#)
Tollen, to draw, [56/1496](#)
Torenten (*pl.*), rent asunder, [11/194](#)
To-teren, tear in pieces, [68/1865](#)
Traas, Trais, trace, track, [170/4958](#), [4963](#)
Transporten, throw on (*transfere*), [19/419](#)
Travaille, labour, toil, [10/174](#)
Travayle, to toil, labour, [64/1754](#)
Travayle, labour, [148/4286](#)
Tregedie, tragedy, [77/2126](#)
Tregedien, tragedian, [77/2125](#)
Trenden, to roll, turn, [100/2835](#)
Troublable, troublesome, [118/3369](#)
Trouble, turbid, stormy, [29/711](#)
Troubly, troubled, cloudy (*nubilus*), [133/3819](#)
Trowen, to trow, believe, [20/468](#), [152/4399](#)
Twitre, to twitter, [68/1875](#)
Twynkel, to wink, [38/971](#)
Tylienge, tilling, [151/4347](#)
Tyren, to tear, [107/3055](#)

[Umblesse](#), humility, [181/55](#)
Unagreable, unpleasant, disagreeable, [4/25](#)
Unassaieþ, untried, [42/1082](#)
Unbitide, not to happen, [161/4678](#)
Unbowed, unbent, [148/4284](#)
Uncovenable, unmeet, importunate (*importunus*), [141/4058](#)
Undefouled, undefiled, [40/1023](#)
Undepartable, inseparable, [120/3422](#)
Underput, put under, subject, [28/696](#)
Understonde, to understand, [30/733](#), [43/1120](#)
Undigne, unworthy, [54/1444](#)

Undirneþ, underneath, [75/2074](#)
Undiscomfited, not discomfited (*invictus*), [12/232](#)
Undoutous, indubitable, [149/4315](#)
Uneschewably, unavoidably, [157/4531](#)
Ungentil, ignoble, [41/1070](#)
Ungrobbed, ungrubbed, [180/14](#)
Unhonestee, disreputableness, [24/587](#)
Unhoped, unexpected, [139/4006](#)
Université, whole, [165/4797](#)
Unjoynen, Unjoygnen, to separate, [151/4373](#)
Unknowyng, ignorant, [139/3997](#)
Unknyttten, to unloose (*dissolvere*), [154/4459](#)
Unkonnyng, Unkunnyng, unknowing, ignorant, [7/76](#), [11/202](#)
Unkorven, uncut, [180/14](#)
Unkouþ, unknown, foreign, [34/870](#)
Unlace, to disentangle, [105/2982](#)
Unleueful, illicit, unlawful, [154/4456](#)
Unmeke, fierce, cruel, [148/4267](#)
Unmoeveable, immovable, [136/3901](#)
Unmoeveableté, immobility, [136/3921](#)
Unmyzty, weak, impotent, [13/241](#)
Unneþ, scarcely, [27/652](#)
Unparygal, unequal, [63/1708](#)
Unpitouse, cruel, [4/24](#)
Unpleyten, to explain, [61/1647](#)
Unplite, explain, unfold, [167/4843](#)
Unpunissed, unpunished, [21/498](#)
Unpurveyed, unforeseen, [30/743](#)
Unraced, unbroken, whole, [110/3115](#)
Unryztyful, unjust, [10/185](#)
Unryztyfully, unrightfully, unjustly, [23/533](#)
Unscience, unreal knowledge, no knowledge, [156/4515](#)
Unsely, wretched, [39/1013](#)
Unselynesse, wretchedness, [124/3544](#)
Unskilfully, unwisely, improperly, [18/407](#)
Unsolempne, not famous, not celebrated, [11/210](#)
Unsowe, unsown, [180/10](#)
Unspedful, unsuccessful, [178/5210](#)
Unstauncheable, unlimited, infinite, [58/1573](#)
Unstaunched, uncurbed, unrestrained, [54/1439](#)
Unsuffrable, intolerable, [79/2179](#)
Unusage, unfrequency, [57/1528](#)
Untretable, inexorable, implacable, [61/1641](#)
Unwar, unexpected, [35/886](#)
Unwarly, unaware, unexpectedly, [4/10](#)
Unwemmed, inviolate, [40/1023](#), [178/5201](#)
Unwened, unexpected, [139/4006](#)
Unwoot, knows not, [175/5099](#)
Unworshipful, dishonoured, [75/2054](#)
Uphepyng, heaping up, [37/951](#)
Upsodoun, upside down, [48/1274](#), [156/4501](#)
Upsprong, upsprung, [180/10](#)
Used, accustomed, wonted, [22/512](#)
Uterreste, extremest, outermost, [7/95](#)

[Vanisse](#), to vanish, [74/2027](#)

Variaunt, varying, [22/518](#)

Vengerisse, a she-avenger, [107/3048](#)

Verray, Verrey, true, [19/429](#)

Vilfully (Wilsfully), wilfully, [116/3295](#)

Voide, having an empty purse (*vacuus*), [50/1316](#)

Voyded (of), emptied of, free from, [181/50](#)

[Wakyng](#), watchful, [148/4263](#)

Walwe, to toss, [51/1361](#)

Walwyng, tossing, [29/712](#)
Wan, did win, [147/4240](#)
War, be aware, take care, [145/4200](#)
Warne, to refuse, deny, [37/950](#)
Wawe, a wave, [8/115](#)
Wayk, weak, [28/706](#)
Weep (*pret.*), wept, [35/883](#)
Welde, wild, [180/17](#). It may mean *boiled*, since another copy reads *wellyd*.
Weleful, Welful, prosperous, joyful, [4/15](#)
Welefulnesse, Welfulnesse, prosperity, felicity, [11/188](#), [21/478](#)
Welken, to wither, fade, [146/4224](#)
Welkne, welkin, [184/62](#)
Welle, well, source, [157/4548](#)
Wende, weened, thought, [53/1397](#)
Wenge, wing, [170/4961](#)
Wenyng, opinion, [172/5022](#)
Wepen (*p.p.*), wept, [25/596](#)
Wepli, tearful, [5/29](#)
Werdes, fates, destinies, [4/10](#)
Werreye, to make war, [181/25](#)
Weten, to know, [156/4519](#)
Wex, wax, [167/4840](#)
Weyve, to waive, forsake, [29/722](#)
Wham, whom, [89/2482](#)
Whelwe, to toss, roll, [39/1001](#)
Whiderward, whither, [177/5171](#)
Whist, hushed, [51/1341](#)
Wierdes, fates, destinies, [12/231](#)
Wikke, wicked, bad, [64/1743](#)
Willyng, desire, [178/5203](#)
Wilne, to desire, [17/367](#)
Wilnyng, desire, [98/2781](#)
Wirche, to work, [12/235](#)
Wirchyng, working, operation, [95/2677](#)
Wist, known, [170/4937](#)
Witen, to know, learn, [88/2458](#), [132/3776](#), [160/4624](#)
Wipdraw, withdrew, [64/1751](#)
Wiphalden, to withhold, [142/4105](#)
Wipoute forþe, outwardly, [165/4803](#)
Wipseid, denied, [90/2501](#)
Wipstant, withstand, [29/715](#)
Wipstonde (*p.p.*), withstood, [14/290](#)
Witnessfully, attestedly, publicly, [131/3765](#)
Wityng, knowledge, [156/4526](#)
Wod, woad, [180/17](#)
Wod, Wode, mad, raging, [12/225](#)
Wode, wood, [39/995](#)
Wodenesse, rage, madness, [45/1169](#), [107/3052](#)
Wolen (*pl.*), will, [94/2645](#)
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Woode, to rage, [123/3515](#)
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Woot, knows, [43/1128](#)
Wope, to weep, [36/905](#)
Worchen, to work, [178/5215](#)
Wost, knowest, [19/423](#)
Woxe, to increase, wax, grow, [25/608](#)
Woxen (*p.p.*), grown, [25/607](#)
Wrekere, avenger, [128/3665](#)
Wrekyng, vengeance, [147/4238](#)
Wropely, grieved, sad, [7/87](#)
Wryþen, twist, turn, wrest, [154/4452](#)
Wymples, to cover with a veil or wimple, [31/774](#)

Wyt, sense, [164/4771](#)
Wyzt, wight, person, [19/425](#)

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Yben, been, [162/4698](#)
Ybeyen, to obey, [105/2998](#)
Ycauzt, caught, captured, [118/3371](#)
Ycleped, called, [150/4346](#)
Ydel, '*in ydel*,' in vain, [5/43](#)
Ydred, feared, [33/825](#)
Yfelawshiped, associated, united, [53/1421](#)
Yficched, fixed, [136/3910](#)
Yfinissed, finished, [125/3558](#)
Yflit, flitted, removed, [8/108](#)
Ygeten, gotten, [65/1776](#)
Yhardid, hardened, [133/3814](#)
Yheuied, made heavy, [171/4974](#)
Ylad, led, [37/956](#), [172/5022](#)
Ylete, permitted, [130/3730](#)
Ylett, hindered, [161/4674](#)
Ylorn, lost, [147/4250](#)
Ymaginable, possessing imagination, [166/4812](#)
Ymaked, made, [87/2426](#)
Ymedeled, mixed, [140/4029](#)
Ynou3, enough, [71/1947](#)
Yplitid, pleated, folded, [9/147](#)
YPORVEYID, YPURVEID, foreseen, [155/4467](#), [4468](#)
Ysen, seen, [72/1982](#)
Yshad, shed, scattered, [68/1874](#)
Yshet, shut, [170/4955](#)
Ysmyte, smitten, [80/2202](#)
Yspedd, made clear, determined, [161/4657](#);
despatched, [149/4295](#)
Yspendyd, examined (*expediero*), [161/4668](#)
Ysprad, spread, [78/2140](#)
Yspranid, sprinkled, mixed, [42/1102](#).
Read yspraind.
Ystrengēped, strengthened, [175/5098](#)
Ypewed, behaved, [139/4008](#)
Yprongen, pressed, squeezed, [57/1521](#)
Ytravailed, laboured, [155/4469](#)
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3if, if, [9/131](#)
3is, yes, [103/2919](#)
3isterday, yesterday, [171/4994](#)
3itte, yet, [156/4508](#)
3ok, 3okke, yoke, [32/802](#), [60/1620](#)
3olde (*p.p.*), yielded, [25/599](#)
3onge, young, [35/889](#)
3oupe, youth, [10/168](#)

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