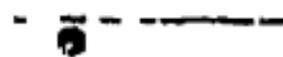


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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

KING ALFRED'S
ANGLO-SAXON VERSION OF
BOETHIUS
DE CONSOLATIONE PHILOSOPHIÆ:

WITH
A LITERAL ENGLISH TRANSLATION,
NOTES, AND GLOSSARY.



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1864.

P R E F A C E.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticiana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

PROŒMIUM.

ÆLFRED Kuning wæs wealhstob ðisse bec. 7 his of bec
Lebene on Englyc wenbe. swa heo nu is gebon. hwilum he sette
forð be forðe. hwilum angyt of angyte. swa swa he hit þa
fretolost 7 angytfullcost geseccan mihte for þæm myt-
licum¹ 7 manigwealdum weoruld² byrgum þe hine oft ægþer ge
on mobe ge on lichoman byrgoban. Ða byrgu us sint swiþe
earfoþ rime³ þe on his dagum on þa wecu becomon þe he
unberpangen hæfðe. 7 weah þa he wæs boc hæfðe geleafnobe 7
of Lebene to Englycum swelle gesebbe. 7 geseophhte hi eft to
leofe.⁴ swa swa heo nu gebon is. 7 nu bit 7 for Godes naman
halrað⁵ ælcne þara ðe wæs boc weaban lyste. þ he for hine ge-
bibbe. 7 him ne wite gif he hit rihtlicor ongyte þonne he
mihte.⁶ forweardre ælc mon sceal be his angyter mæðe anb be
his settan swecan ðæt he swecð. 7 bon þ he ðeð :

¹ Cott. mylicum. ² Bod. weoruldum 7. ³ Cott. sumu. ⁴ Cott.
þa geseophhte he hi eft weal leofe. ⁵ Cott. hearað. ⁶ Cott. meahhte.

P R E F A C E.

KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Æreft hu Goran zepunnon Romana rice. 7 hu Boetius hi
polbe beræban. 7 Deoþmuc þa þ̅ anfunbe. and hune het on
carcerne zebjungan :· p. 2.

II

Du Boetius on ðam carcerne hij gar georpenbe pæg :· p. 4.

III.

Du ge ʒiþom com to Boetie æreft inne on þam carcerne.
7 hine ongan frefrian :· p. 4.

IV.

Du Boetius hune ʒnzenbe zebæð. 7 hij earfoþu to Grobe
mænbe :· p. 6.

V.

Du ge ʒiþom hune eft pete 7 rihte. mid hij and-
gropum :· p. 8.

VI.

Du he hum rehte biþell bi þære ʒunnan. 7 bi oppum
tunglum. 7 bi polcnum :· p. 14.

VII.

Du ge ʒiþom sæbe þam Mobe þ̅ him naht ʒiþor næpe
þonne hit ʒopolnen hæfde þa ʒopolb ʒælpa þe hit æp to ze-
punoð hæfde. 7 sæbe him biþell hu he hit macian ʒeolbe ʒif
he heora þegen beon ʒeolbe. 7 be þæg ʒcipæg ʒegele. 7 hu hij
ʒobena ʒeorca ealra polbe her on ʒopolbe habban lean :·
p. 16.

VIII.

Du þ̅ Mob andgropede þære Gefceabrynerge. 7 sæbe þ̅ hit⁸
hit æghronan onzeate ʒcylbiʒ eac sæbe þ̅ hit þære ofreten
mid ðæg laþeg ʒape þ̅ hit ne mihte him zeandgropian. Ða cwæp
ge ʒiþom. þ̅ if nu ʒit þinne unrihtbrynerge þ̅ þu earþ fulneah
forþoht. tele nu þa ʒeælpa riþ þam ʒorþum :· p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 8.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

IX.

Ða ongan ge *ŷ*irbom eft gecgan biŷpell be þære runnan. hu heo ofenliht ealle ofne geornan. 7 geþioŷtraþ mid hure Isohte. 7 hu þone ŷmýltan gæ þæg rinbeŷ ýt : p. 26.

X.

Du Boetiar gæbe he gŷýtole onŷiten hæfþe þ̅ hit eall goþ þære þ̅ ge *ŷ*irbom gæbe. 7 geo ofŷoŷhneŷ. 7 ða gælþa þe he ær renþe þæt gergælþa beon geolban nauhtar næŷan. 7 hu ge *ŷ*irbom. þ̅ he mihte gereccan þ̅ he [gergæliŷ]¹ þære. gæbe þ̅ hu ancoŷ þære ða git fært on eorþan : p. 26.

XI.

Du geo *ŷ*erceaþŷneŷ hu andŷropeþe and cŷæþ. þ̅ heo renþe þ̅ heo hine hŷæthŷegnunŷer upahaŷen hæfþe 7 fulneah gebricht æt þam ilcan ŷeoŷþŷcipe ðe he ær hæfþe. and acŷoþe hne hŷa hæfþe eall þ̅ he wolþe of þiŷŷe ŷoŷulþe. gume habbaþ æþelo 7 nabbar aŷe : p. 30.

XII.

Du ge *ŷ*irbom hine lærþe. gif he fært huŷ tumbŷuan wolþe. þ̅ he hit ne gette up on þone hehtan cnoll : p. 36.

XIII.

Du ge *ŷ*irbom gæbe þ̅ hne meahthan ða gealicoŷ gŷŷecan. fopþamþe geo laŷ hŷæthŷegnunŷer eoþe on huŷ andŷit : p. 36.

XIV.

Du þæt *ŷ*ob cŷæþ hŷi hu ne geolþe lician fægŷer lanþ. 7 hu ge *ŷ*irbom ahŷoþe hŷæt hu belumpe to hura fægŷerneŷŷe : p. 40.

XV.

Du geo *ŷ*erceaþŷneŷ gæbe hu gergæliŷ geo foŷme elþ þæg : p. 48.

XVI.

Du ge *ŷ*irbom gæbe þ̅ hu hu wolþon ahabban foŷþam anpealþe of þone heoŷen. and be ðeobŷiceŷ anpealþ 7 Neŷoneŷ : p. 48.

XVII.

Du þ̅ *ŷ*ob gæbe þ̅ hu næŷne geo mægþ 7 geo gitŷunŷ foŷpel ne licoþe. buton to laþe he tilabe : p. 58.

¹ Bod. ungergæliŷ.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

Be hlýan :

XVIII XIX.

pp. 60—68.

XX.

Be þæne wíberweanban wýrbe. 7 be þæne orýorðan :· p. 70.

XXI.

Be ðæj ælmihtigan Godes anwealde. hu he wælt eallum his
geþceartum :· p. 72.

XXII.

Du ge wýrðom 7 geo Geweabwýrnes hæfðom wæt Godes ariet
æghwær ge mid gmealicne gýræce. ge mid wýnguman gænge :·
p. 76.

XXIII.

Du ge wýrðom læwbe þone þe he wolde wæstmæneland gýran.
þ he atuhge of æwerc þa þorngas. 7 þa fýrðas. 7 þa unnytta
weod. 7 hu he wæbe gif hwa biðeres hwer on beræbe. þ him
wuhte beobweab þi wretne :· p. 78.

XXIV.

Du menn wírnaf ðurh ungelice gearnunga cuman to anre
eabýrnesse :· p. 80.

XXV.

Du Gode wælt ealra geþcearta mid þam brýðlum his anwealder.
7 hit ælc geþceart wýrðaf wíþ hýre gecýnðer. 7 wírnaf þ hit cume
wíber þonan þe hit ær com :· p. 88.

XXVI.

Du ge wýrðom wæbe þ men mihton be Gode wælcce hu mæte.
7 hwæþer ge wela mihte þone mon gebon gwa weline þ he manan
ne þorhte. 7 hwæþer Boetie eall his woruld licobe wæ he ge-
wælgort wæg :· p. 90.

XXVII.

Du ge weorþwýrde mæg gebon tu þing þone dýregan þam
orþum dýregum weorþne. 7 hu Nonnus wæg forweben for þam
wýlðenan gcrýðwæne. 7 hu ælcer monnes ýfel biþ þý ðwene gif
he anwælb hæf :· p. 94.

XXVIII.

Be Neronen þam Gærene :·

p. 100.

XVIII. XIX.

Of Fame. pp. 61—69.

XX.

Of adverse fortune, and of prosperous. p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures. p. 73.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song. p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him. p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness. p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came. p. 89.

XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether, to Boethius, all his condition were agreeable, when he was most prosperous. p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is *the* more public when he has power. p. 95.

XXVIII.

Of Nero the Cæsar. p. 101.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 108.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 125.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss *vain anxieties* as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

Du þ Gōð sæbe þam Fyrþome þ hit ongezate þ. hu m Gōð
 reahce ðurh hme þ þ he rehte. 7 for hpy re zoba Gōð læte
 sæug yfel beon. 7 hu reo gerceaðwines bæb þ Gōð þ hit sæte
 on hipe rcrubwene. 7 heo rceolbe beon hif labteap. 7 hu heo
 sæbe tæc tu þug wæpen willa 7 anwealb. 7if hram ðara awprej
 wana wære. þ heora ne mihte næfer burton oþrum nauht
 beo :.

p. 170.

XXXVII.

Be þam owermodan wcan 7 unrihtwran. 7 hu mon hehp
 þone hearob beah æt þæg wæneþeget enbe. and hu mon
 rceolbe ælcne mon hatan be þam ðeone þe he galcoft wære :.

p. 186.

XXXVIII.

Be Troia gewinne. hu Sulixer re cýning hæfde tra ðeoba
 under þam Lagene. and hu hif þeznar wurban forweapene to
 wilbeorun :

p. 194.

XXXIX.

Be nyhtre frounge 7 be unrihtre. 7 be nyhtum eableane. 7
 hu [myrlice wita 7 manwrealde earpoða] cumað to þam zobum
 fpa hu to þam yfalum rceolban. 7 be wære forweohunga Gōðer
 7 be tæpe wære :

p. 210.

XL.

Du ælc wýnb beoþ zob. þam heo mannum zob þince. þam heo
 hu yfel ðince :.

p. 234.

XLI.

Du Omeruþ re zoba rceop heþebe þa funnan. 7 be þam
 wreobome :.

p. 244.

XLII.

Du þe rceolþan eallon mægne wýruan wæter Gōbe. ælc be
 hif anþgiteþ mære :.

p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and asked, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; and that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

p. 187.

XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Cassar: and how his thanes were transformed into wild beasts.

p. 195.

XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny.

p. 211.

XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them.

p. 223.

XLI.

How Homer the good poet praised the sun: and concerning freedom.

p. 245.

XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

p. 257.

BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tibe þe Lotan of Sciððiu mæzþe riþ Romana juce
ze:rn upahofon. 7 miþ heora cýnungum. Ræbzota anb Calle-
juca pæron hatne. Romane buriz abræcon. anb eall Italia
juca þ̅ iʒ betruþ þam muntum 7 Sicilia ðam ealonbe in anpald
ze:reliton. 7 þa æfter þam foregpreccenan cýnungum ðeobric
fenz to þam ilcan juce. 7e ðeobric pæz Amulnza. he pæz
Lriuten. þeah he on þam Arriuanizcan zebpolan ðurhpunobe.
þe zehet Romanum hiz fpeonbzi:pe. 7pa þ̅ hi moztan heora
ealbrihta ʒynde beon. Ac he þa zehat 7ynde ʒfele zelæzete.
7 7ynde 7paþe zeenbobe miþ manezum mane. þ̅ pæz to
eacan oþrum unapumeþum ʒflum. þ̅ he Iohannez þone paþan
het ofplean. Ða pæz 7um conʒul. þ̅ 7e hezecoha hucaþ.
Boetiz pæz haten. 7e pæz in boccræftum 7 on ʒoruld þearum
7e 7ihtzi:zefta. Se ða onzeat þa manizrealban ʒfel þe 7e cýnung
ðeobric riþ þam Lriutenanbome 7 riþ þam Romanizcum ritum
býde. he þa zemunbe ðana eþnefta 7 þara ealbrihta ðe hi
unbeþ̅ ðam Lazezum hæfbon heora ealbhlafozbum. Ða onzan
he 7meazan 7 leornizan on him 7elfum hu he þ̅ juce ðam
unrihtzi:zan cýnungze æfepnan mihte. 7 on riht zeleaffulpa anb
on 7ihtzi:zra anpald zebzunzan. Senbe þa ðizellice æpenbzeppritu
to þam Lazeze to Conztantinopolim. þæz iʒ Lreca heah buriz
7 heora cýneftol. for þam 7e Lazeze pæz heora ealbhlafozib
cýnnez. bæþon hine þæt he him to heora Lriutenbome 7 to
heora ealbrihtum zeftultumebe. Ða þ̅ onzeat 7e pælhpzoþa
cýnung ðeobric. ða het he hine zebzunzan on capozne 7 þæz
inne belucan. Ða hit ða zelomp þ̅ 7e arʒynde pæz on 7pa micelne
neapanefte becom. þa pæz he 7pa micle 7yðor on hiz Globe

BOETHIUS.

CHAPTER I.

At the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness, which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

zednefeð. swa hif Ɔob ær swiðor to þam woruld fælþum
zewunob wæg. ⁊ he ða nanre swofre be innan þam carcerne ne
zewunbe. ac he zeweoll niwol of þune on þa flor. ⁊ hine
awrehte swiþe unrot. and ormob hine zefne ongan wesan ⁊
þif ringenbe cwæþ.

CAPUT II.^a

ÐA hoð þe ic wrecca zeo lurtwærllice fong. ic fceal nu
heofrenbe ringan. ⁊ mið [fwiþe] ungerabum worþum zewettan.
weah ic zeo hwilum zecorlice funbe. ac ic nu wewenbe ⁊ zifcwanbe
of zewarþia worþa miwro. me ablenban þaf unzewerowan woruld
fælþa. ⁊ me þa fofletan swa blinbne on þif ðimme hol. Ða
bereworþon welfere lurtwærnefwe þa ða ic him æfwe betw
tworobe. Ða wewon hi me heora bæc to and me mið ealle
frowzewitan. To þon fceolban la mine fwenb feggan þæt ic
zewæliz mon wære. hu mæg þe beon zewæliz þe ðe on ðam ze-
fælþum ðurhwunian ne mot :*

CAPUT III.^b

§ I. ÐA ic þa ðif leor. cwæð Boetiur. zeworwrenbe awunzen
hæfwe. Ða com ðær gan in to me heofencunb fwiðom. ⁊ þ
min wurmenbe Ɔob mið hif worþum zewrette. ⁊ þif cwæþ. Ðu
ne eart þu þe mon þe on minre fcole wære afe¹ ⁊ zelæwæb.
Ac hronon wurþe þu mið þifrum woruld fongum þif fwiþe
zewrenceb. buton ic wæt þ þu hæfwe ðara wærna to hrafwe
fowzitan ðe ic þe ær fealbe. Ða clifobe² þe fwiðom ⁊ cwæþ.
Leritaf nu awirgebe woruld fowza of minef wewenef Ɔobe.
fowþam ze fimb þa mæftan fceafan. Lætaf hine eft hweorfan
to minum larum. Ða eobe þe fwiðom neap. cwæþ Boetiur.
minum hweorwrenban zewohce. ⁊ hit swa niworl³ hwæt hweza⁴
urawærebe. awirgebe þa minef⁵ Ɔobef eagan. and⁶ hit fwan
blifum worþum.⁶ hwæper hit oncwewe hif fowterwobor.⁷ mið
ðam þe ða þ Ɔob wif hif wewenbe.⁸ Ða zecweor hit fwiþe wewetele
hif agne⁹ wobor. þ wæg þe fwiðom þe hit lange ær tybe ⁊ lærwe.
ac hit onzewat hif lare fwiþe tozowenne ⁊ fwiþe tobrocene¹⁰ mið

^a Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

^b Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

¹ Cott. afebeð. ² Cott. cleopobe. ³ Bod. niworl. ⁴ Cott. hwæza.
⁵ Bod. minenef. ⁶ Cott. fwezn hwum worþum. ⁷ Cott. wewterwobor.
⁸ Bod. wif wewenbe. ⁹ Cott. agene. ¹⁰ Cott. tozowene ⁊ fwiþe
tobragene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: 'How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

býrgra honbum. 7 hine þa fpan¹ hu þ̅ 7epurbe. Ða anbýrýrbe
 7e fýrþom him 7 fæbe. þ̅ hij 7ingran hæfþon hine fpa toto-
 renne. þær þær hi teohhobon þ̅ hi hine eallne habban feolbon.
 ac hi 7e7aberiad monifealb býr7 on þære for7purunga. 7 on
 þam zilpe. butan heora hþelc eft to hýne² bote 7ecippe : .

§ II.^o Ða ongan 7e fýrþom hreorþian for þæs Mober
 týþeýneffe. 7 ongan þa 7ibbian 7 þur cþæþ. Eala on hu 7rumb-
 lea7um feaðe þ̅ Mober þringþ.³ þonne hit be7cýrmaþ þýrfe
 forulbe un7eþþærneffa. 7if hit ðonne for7et hij a7en leoht.
 þ̅ íf ece 7e7ea. anb þringþ on þa fremþan þýrro. þ̅ fimb forulb
 for7a. fpa fpa þur Mober nu beþ. nu hit nauht elle7 nat butan
 7no7mun7a : .

§ III. Ða 7e fýrþom þa 7 feo Gefceabýrnes þýr leoþ a7un7en
 hæfþon. þa ongan he eft fprecan 7 cþæþ to þam Mober. Ic
 7e7eo þ̅ ðe íf nu fprofe ma7e ðearf þonne unro7neffe : .

§ IV. Forþam 7if þu ðe offeamian⁴ wilt ðine7 7eþolan.
 þonne on7inne ic þe fona be7an 7 þe þringe miþ me to
 heofonum. Ða anbýrþobe him þ̅ unrote Mober 7 cþæþ. Ðræt
 lu hwa to fint þýr nu þa 7ob 7 þ̅ eblean.⁵ þe ðu ealne fe7 7ehete
 ðam leornum þe ðe heorþumian wolþan. íf þýr nu 7e cþibe þe
 þu me 7eo fæþert. þ̅ 7e þýr Plato cþæþe þ̅ þur. þæt nan
 anfealb næ7e riht butan rihtum þeapum. Gefiht þu nu þæt
 þu rihtfýran fint laþe 7 forþýcte. forþam hi ðinum willan
 folþon ful7an. 7 þa unrihtfýran feonþan⁶ upahafene þurh
 heora fonðæþa 7 þurh heora feþlice. þ̅ hu þý eð mæ7en heora
 unriht 7erill forþþringan. hu fimb miþ 7ifum 7 miþ 7e7reo-
 num⁷ 7e7ýrþýobe. forþam ic nu wille 7eornlice to Gobe
 cleorinan. On7an þa 7ibbian. 7 þur ringenbe cþæþ.

CAPUT IV.⁴

EALA þu fciþpenþ heofone7 7 eorþan. þu ðe ðu þam ecan
 feole fuf7a7. þu þe on hreabum fænelþe þone heofon ýnib-
 hreorfe7c. 7 ða tuu7lu þu 7eþert þe 7ehýrume. 7 þa funnan
 þu 7eþert þ̅ heo miþ heore heorhtan fiman þa þeortje aþræ7cþ
 þære ffeawitan nihte. fpa beþ eac 7e mona miþ hij blacan
 leohte þæt þa beorhtan feorþan ðunniap on þam heofone. 7e

^o Boet. lib. i. metrum 2.—Hec, quam præcipiti, &c.

² Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

¹ Cott. fæ7a.

³ Cott. rihtre.

⁴ Bod. þringþ.

⁵ Cott.

offeamian.

⁶ Cott. 7oob anb þa eblean.

⁷ Cott. fremþon.

⁷ Cott. 7e7reoþum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hlum þa runnan heone leohtes beþearþ þonne he betpux
 ur 7 hine pýrþ. ge eac hlum þone beorhtan georpan þe þe
 hatap morgengeorpa. þone ilcan þe hatap ofþe naman æfen-
 georpa. þu þe þam rintepdagum feleſt georpe tiba 7 þæg
 rumeþes hahum langran. þu þe þa tpeopa þurh þone geapcan
 pinb norþan 7 eaſtan on hæpfeſt tab heopa leaþa beþearþ. 7
 eft on lencten ofþu leaþ feleſt. þurh þone rmyltan ruþan
 peſterpan pinb. Ðæt þe ealle geſceapta heornumap 7 þa ge-
 getneſſa þinra beboda healþa. butan men anum ſe ðe
 ofeþheorð. Eala ðu ælmihtiga ſcippenb anb rihtenb eallra
 geſceapta. help nu þinum earnum moncýne. Ðý þu la
 Ðrihten æfne polbeſt þ þeo pýnb ſpa hþýnþan geolba. heo
 þreap þa unfeildigean 7 nauht ne þreap þam ſcaldigum. ritap
 manfulle on heahſetlum. 7 halige unþer heopa ſotum þry-
 caþ. ſciap gehýðbe beorhte cweþtaþ. 7 þa unrihtþigan tælað
 þu rihtþigan. nauht ne beþeap monnam mane aþaþ. ne þ
 leaþe lœ þe beoþ mid þam ſpenum beþrigen. forþam pent nu
 fulneah eall moncýn on tpeonungra gif þeo pýnb ſpa hþeornþan
 niot on ſþelra manna gepill. 7 þu heone nelt ſtran. Eala min
 Ðrihten. þu þe ealle geſceapta ofeþriht. hara nu midelice on
 þaþ earman eorþan. anb eac on eall moncýn. forþam hit nu
 eall pinþ on ðam ýðum ðigge populbe :-

CAPUT V.º

§ I. ÐA þ ſob þa þilic ſar cpeþenbe pæg. 7 þig leoþ ſm-
 zenbe pæg. ſe þigþom þa 7 þeo leſceabþigneþ him bliþum
 eazum on locube.¹ 7 he for þæg ſobes geomepunge² næþ
 nauht geþnefeþ. ac cweþ to þam ſobe. Sona ſpa ic þe æpfeſt
 ou ðigge unrotneſſe geſeah ðuþ muþicende.³ ic ongeat þ þu
 pæne utaparen⁴ of þineþ pæþer eþele. þ iþ of muþum laþum.
 þær ðu him ſone of ða þu ðine pætpæþneſſe ſoletæ. 7 pen-
 beſt þ þeo peorþ⁵ þaþ populb þenbe heone aþener þonceþ buton
 ſobes geþeahte. 7 hiþ þaþunge.⁶ 7 monna gepýrhtum. Ic
 riſte þ þu utaparen pæne. ac ic nýrte hu þeor. æþ þu þe þeþ
 hit me geþehteþ mid þinum ſarþibum. Ac þeah þu nu þeþ
 þe⁷ þonne þu pæne. ne eaþt þu þeah ealles of þam earþes
 aþuþen. þeah þu ðær on geþpolobe. ne geþrohte ðe eac

º Doct. lib. i. proſa 5.—Hæc ubi continuato dolor, &c.

¹ Bod. eahum on locobon.

² Cott. geompunga.

³ Cott. muþe

menbe. ⁴ Cott. utapþigen.

⁵ Cott. ſio pýnb.

⁶ Cott. geþaþunga

⁷ Bod. fýþ þeo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

CHAPTER V.

§ I. WHILEST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes, and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam æbrolan butan þe gylfum. þurh þine
 ætene gemelefte.¹ ne sceolde þe eac nan man gwalces to
 zelean þær ðu gemunan woldest hwylcra æbryða þu wære ⁊
 hwylem burghwara for worulde. oþþe eft hæflice hwilces zerep-
 ricefes ðu wære on ðinum Mobe. ⁊ on þinne² zefceabrynefte. ꝥ 1f
 ꝥ þu eart an þara rihtwigenra ⁊ þara rihtwilleðra. þa beoþ
 þære heorencundan Ierufalem burghwara. of þære næfre nan.
 buton³ he self wolde. ne wearp abryfan. ꝥ 1f of hif zoban willa.
 wære þær he wære. 7imle he hæfde þone mid him. þonne he
 þone mid him hæfde. wære þær he wære. þonne wæs⁴ he
 mid hif ætnum cýnne. ⁊ mid hif ætnum burghwarum on hif
 ætnum eartde þonne he wæs on þare rihtwigenra zemanan.
 Ðra hwa þonne swa wæs wýrde biþ ꝥ he on heora ðeorbome
 beom mot. þonne bið he on þam hehtan freobome. Ne
 onfeunige ic no þær neoþeran and þær unclænan 7cove. gif ic
 þe zewadne zemet. Ne me na⁵ ne lýtt mid glaze zeprihtra
 wita ne heahfela⁶ mid zolbe ⁊ mid zimum zepeneðra. ne
 botu mid zolbe ærwitena me swa wýrde ne lýtt. swa me lýtt on
 þe rihtes willan. Ne fece ic no her þa bec. ac ꝥ ꝥ þa bec
 forwctnt⁷ þæt ic þin⁸ zepit wýrde rihte. þu zeorobert þa won-
 wýrð⁹ ægþær ze on þara unrihtwigenra anwealða heanefte. ze
 on minne unrihtwigenra and forezewenefte. ze on þara man-
 fulra forþwiletenefte on þas woruld wreda. Ac forþon þe þe
 1f wýrde¹⁰ nuel unrihtwigenra nu zetenge.¹¹ ze of ðinum swiwe. ze
 of ðinum¹² zæwununga. ic ðe ne mæg nu zet zeanwýrðan ær
 ðon ðær tith¹³ wýrð :

§ II.¹ Forþan eall ꝥ mon untwlice onganþ.¹⁴ næfþ hit no
 ælcwene¹⁵ ende. Ðonne þære sunnan 7cuma on Auguſtury
 monþe hataſt 7cinf. þonne ðýrezaþ ze þe þonne wile hwilc wæs
 oþfæſtan þam þinum¹⁶ furum. swa beþ eac ze ðe rintzewum
 weþerum wile bloſtman¹⁷ wecan. Ne miht þu win wýnzan on
 mitwe rintep.¹⁸ ðeah ðe wæl lýtte wearmes mýtes :

§ III.¹⁹ Ða clwode ze Wýrdom ⁊ cwæþ. Mot ic nu cunnian
 hron þinne²⁰ wærcwenefte. þæt ic þanon²¹ onwiton mæge hron-
 nan²² ic þin twilan wýrde ⁊ hu. Ða andwýrde ꝥ Mobe ⁊ cwæþ.

¹ Doct. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

² Boet. lib. i. prosa 3.—Primum igitur paterisna, &c.

³ Cott. zemeleſte. ⁴ Bod. þinne. ⁵ Bod. buta. ⁶ Bod. wære.
⁷ Cott. no. ⁸ Bod. zeprihtra heahfela. ⁹ Bod. 7cove. ¹⁰ Cott.
 þær 1f þin. ¹¹ Cott. forwýrð. ¹² Cott. swa. ¹³ Cott. zet zetenge.
¹⁴ Cott. þinne. ¹⁵ Cott. twil. ¹⁶ Cott. untwlice onganþ. ¹⁷ Bod.
 ælcwene. ¹⁸ Cott. dýrwegum. ¹⁹ Cott. bloſtman. ²⁰ Bod. wýnzan
 on mebbe rintep. ²¹ Bod. þin. ²² Cott. þanon. ²³ Cott. hronnan.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldst call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire, a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæþ seo Leofscabryner.¹ Gelefst² þu
 þæt seo sýrn þealbe þyge worulbe, oððe ault [zober] swa
 zereorþan mæze butan þam sýrhtan.³ Ða anbrýrðe þ̅ Mōb
 7 cwæð. Ne zelýre⁴ ic no þ̅ hit zereorþan mihte swa enbe-
 býrdlice. ac to soþan⁵ ic pat þ̅ te Gob rihtere is hý azner
 reorcer. 7 ic no ne reariþ of þam soþan zeleafan. Ða an-
 brýrðe se Swibom eft 7 cwæþ. Ymbe þ̅ ilce þu zýbbobest nu
 hrene ær anð cwæbe. þ̅ ælc puht fram Gobe wýte⁶ hý riht
 tuman. 7 hý rihte zetnetre fuleoðe butan menn anun.
 soþam ic sunðize swiþe ungemetlice hwæt þe seo⁷ oþþe hwæt
 þu miene nu þu þone zeleafan hæfst. Ac wý sculon þeah zit
 beorlicor ymbe þ̅ beon.⁸ ic nat ful zeare ymbe hwæt þu zýt⁹
 treost. zerege me. nu þu cwiht þ̅ þu naht¹⁰ ne tpeoge þ̅ te Gob
 þyge soþulbe rihtere¹¹ rie. hu he þonne wolbe þ̅ heo wære.
 Ða anbrýrn þ̅ Mōb 7 cwæþ. Uneaþe ic mæg soþtanban
 þine acwunza. 7 cwiht þeah þ̅ ic þe anbrýrnban scýle. Se Swibom
 þa cwæþ Swest ðu þ̅ ic nýte þone wol¹² þinne zebnefeðnerre ðe
 ðu mid swibfangen eart. ac zege me hwelcer enber ælc anzin
 wilmze. Ða anbrýrðe þ̅ Mōb 7 cwæþ. Ic hit zemunðe heo ac
 me hæfþ þeow zornunz þære zemynbe benumen. Ða cwæð
 se Swibom. Swast ðu hwonan ælc puht come.¹³ Ða anbrýrðe
 þ̅ Mōb 7 cwæþ. Ic pat ælc puht fram Gobe com. Ða cwæþ se
 Swibom. Þu mæg þæt beon. nu þu þ̅ anzin wýst. þ̅ ðu eac þone
 enbe nýte. soþam seo Leofscabryner mæg þ̅ Mōbe onscýman.¹⁴
 ac heo hit ne mæg hý zetitter befearen. Ac ic wolbe þ̅ þu me
 sæðest hwæþer þu wýstest¹⁵ hwæt þu self wære. Ðit þa anbrýrðe
 7 cwæþ. Ic pat þ̅ ic on libbensum men 7 on zerscabrysum
 eom 7 þeah on beablicum. Ða anbrýrðe se Swibom 7 cwæþ.
 Swast þu aht¹⁶ oþþer bi þe selfum to zecganne butan¹⁷ þ̅ þu nu
 sæðest. Ða cwæþ þ̅ Mōb. Nat ic nauht oþþer. Ða cwæþ se
 Swibom. Nu ic habbe¹⁸ onziten ðine ormodnerre. nu ðu self
 aht hwæt þu self eart. ac ic pat hu þin man zetilian¹⁹ sceal.
 soþam þu sæðest þ̅ þu wrecca²⁰ wære 7 befeafob ælcer zober.
 soþam þu neztet hwæt þu wære. þa þu cýbbest þ̅ þu neztet
 hwelcer enber ælc anzin wilmbe. þa ðu wenest þ̅²¹ zereor-

¹ Cott. Sceabryner. ² Bod. nelefst. ³ Bod. sýrhtan. ⁴ Bod. zelýrde.
⁵ Cott. soþan. ⁶ Cott. þyge. ⁷ Cott. sý. ⁸ Cott. beon.
⁹ Cott. giet. ¹⁰ Cott. naht. ¹¹ Cott. rihtwýge. ¹² Cott. dem.
¹³ Cott. cume. ¹⁴ Cott. artýman. ¹⁵ Cott. þyge. ¹⁶ Cott. aht.
¹⁷ Cott. buton. ¹⁸ Cott. hæbbe. ¹⁹ Cott. talian. ²⁰ Cott. wrecca.
²¹ Cott. þæt te.

Then said Reason : Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker ? Then answered the Mind, and said : I do not believe that it could be made so full of order ; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said : About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said : I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said : Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with ? But tell me, to what end does every beginning tend ? Then answered the Mind, and said : I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom : Dost thou know whence every creature came ? Then answered the Mind, and said : I know that every creature came from God. Then said Wisdom : How can it be, that now thou knowest the beginning, thou knowest not also the end ? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said : I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said : Knowest thou anything else, to say of thyself, besides what thou hast now said ? Then said the Mind : I know nothing else. Then said Wisdom : I have now learned thy mental disease, since thou knowest not what thou thyself art : but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leafe men 7 neceleafe wæron zergælige 7 wealbenðas þiſſe
 worulde. 7 þær þu cýðberc eac þ þu nýrterc mið hwilcan¹
 zerece Godes wýlc þiſſe worulde. oþþe hu he wolde þ heo wære.
 þa þu sæberc þ þu penberc² þ þiow gþiwe wýnð þaſ worulð penbe
 butan Godes weahce.³ ac⁴ þ þaſ wýre micel pleoh þ ðu wra
 penan geolberc. Nær hit na⁵ þ an þ þu on ungemethcum
 unzerfelþum wære. ac eac þ þu fulneah mið ealle forwýrbe.
 Ðanea nu Gode þ he ðe zefultumabe þæt ic þin zerc mið
 ealle ne worlc. 7e habbað nu zeot þone mæſtan ðæl wære
 cýnðrian þiwe hælc.⁶ nu þu zeleofc þ heo wýnð ðurh hie
 zelfne butan Godes weahce þaſ worulð penban ne mæge. nu
 þu ne þerþc þe nauht onbræban. forþam þe of þam lýclan
 weardum ðe ðu mið wære cýnðrian zefenge lifer leohc þe on-
 licete.⁷ Ac hit nu zic þe tima þu ic þe healcow mæge onbrýr-
 den. forþam hit iſ ealcer modes wýre þ⁸ iona wra hit forleat
 forwýrbe. wra wýrðap hit leaſſpellunga. of þæm þonne onzū-
 nð wealda þa nuſtaſ þe þ Godes zebrefaſ. 7 mið ealle forð-
 wýrðað þu forþu zefelcþaſ wýlce nuſtaſ wýlce nu on ðinum
 Gode wintan. Ac ic hie weald æreſc zefinnian.⁹ þ ic wýððan þý
 cý mæge þæt goðe leohc ou þe zebriungan :

CAPUT VI.^a

LOLA nu be wære funnan. 7 eac be oðrum tunglum.
 þonne weartan wolcnu him beforan gaþ. ne mazon hi þonne
 heora leohc jellan. wra eac þe wæpna wýnð hwilum miclum
 wearme zebrefeþ þa we ðe ær wæs wýlce weberc zleahlyctwu
 on to weonne. þonne heo þonne wra zemengeb wýnð mið ðan
 wýrni. þonne wýrþ heo wýre hwaðe unglabu. weah heo ær glabu
 wece on to locienne. Ðwæt eac þe hnoc. weah he wýre of hý
 wýlc wýne. þonne þær micel wean wealmenbe of þam heahan
 wunte on innan wealþ. 7 hme toweald. 7 him hý wýlc wýner
 wýrteant. wra woð nu þa weortu þiwe zebrefebnerre wýrtanban
 minum leohcum lafum. Ac zif þu wýrge on wýrtum zeleaſan þ
 goðe leohc oncwapan. afýr fram þe þa wýclan wealþa 7 ða un-
 nettan. 7 eac þa unnettan ungeræþa. 7 þone wýclan ege þiſſe
 worulde. þ iſ þæt ðu ðe ne anhebbe on ofermetto on þiwe
 zefunbrulnerre 7 on þiwe ofwýrnerre. ne eft þe ne zeortwýre

^a Boet. lib. i. metrum 7.—Nubibus atris, &c.

¹ Cott. hwelcepe. ² Cott. penbe. ³ Cott. weahce. ⁴ Cott. eac.
⁵ Cott. no. ⁶ Cott. hælc. ⁷ Cott. onlyhte. ⁸ Cott. þ ze. ⁹ Dod.
 zefinnian.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

nunes zodey on nanre riþerþearþneſſe. forðam þæt Mōb
riemlic bið zebunden mid zebriſedneſſe. þær iuſta tpeza ŷfela
auþerj miferad :-

CAPUT VII.¹

§ I. ÐA zerrizode ge Firtom ane kytle hyle. oþþæt he
onzeat þær Mōber inzeþancas. þa he hi þa onziten hæfde. Ða
cræd he. Eaf ic þine unriotneſſe on riht onziten hæbbe.
þonne niſ þe nauht¹ jriþor þonne þæt þæt þu forlōpen hæfſt. þa
þoruld ſælða þe þu ær hæfdeſt. 7 zeomriart nu forþam þe heo
onhyrþed iſ. Ic onzite zenoh ſreotule þæt Ða þoruld ſælða mid
ſriþe manizme ſreotneſſe ſriþe kytelice oleccas þæm Mōbum þe
hi on luſt fullaþ ſriþorſt beſſican. 7 þonne æt nihtan. þonne
hy læſt ſænaþ.² hi on ofermōdneſſe³ ſorlætaþ on þam mæſtan
ſaie. Eaf Ðu nu ritan rit hronan hy cumasþ. þonne niht⁴ þu
onzitan⁵ þæt hi cumad of þoruld zicrunza. Eaf þu þonne heora
þearas ritan rit. þonne niht þu onzitan þæt he ne beoþ nanum
men zetneore.⁶ be þæm þu niht⁷ onzitan þæt þu þær nane
mýriþe on næfdeſt. Ða þa þu he hæfdeſt. ne eft nane ne
þorulre. þa þa þu he forlure. Ic renbe þæt ic þe zio zelæreþ
hæfde þæt þu hi oncnuran cuþeſt.⁸ 7 ic riſte⁹ þæt þu hi onſcune-
deſt. þa þa þu he hæfdeſt. þeah þu heora þruce. Ic riſte¹⁰ þæt
þu mine criþas rið heora pillan ofſt ſæbeſt. ac ic wæt þæt nan
zeruna ne mæz nanum man¹¹ beon onrenbeþ. þæt þæt Mōb ne
rie be ſumum bæle onzýreþ. forþam þu eart eac nu of þinne
ſtilneſſe ahroſen :-

§ II.¹ Eala Mōb. hwæt beþearp þe on þar¹² care 7 on þar
znornunza. hwæt hrezu unzeruneliceſ¹³ þæt þe on becomen iſ
ſelce oþrum monnum ær þæt ic ne eglebe. Eaf þu þonne
renſt þæt hit on þe zelonz ge þæt þa þoruld ſælða oþ þe ſra
onrenba rit. þonne eart þu on zebulan. ac heora þearas rit
ſelce. he beheoldon on þe heora¹⁴ azen zecýnb. 7 on heora¹⁵
panblunza he zecýþdon heora ſæſtneþneſſe.¹⁶ ſelce.¹⁷ hy¹⁸

¹ Boet. lib. ii. proſa 1.—Poſthæc pauliſper obtinuit, &c.

² Boet. lib. ii. proſa 1.—Quid eſt igitur. o homo, &c.

¹ Cott. nauht. ² Cott penað. ³ Cott. oymobneſſe. ⁴ Cott. meah.

⁵ Cott. ongetan. ⁶ Bod. ne tpeore. ⁷ Cott. meah.

⁸ Cott. and ic riſte. ⁹ Cott. riſte. ¹⁰ Cott. men. ¹¹ Bod. þa.

¹² Cott. renſt þu þæt hithæc niſeſ rie. oððe hwæt hrezu unzeruneliceſ.

¹³ Cott. hiora. ¹⁴ Cott. hiora. ¹⁵ Cott. unſæſtneþneſſe. ¹⁶ Cott.

ſelce. ¹⁷ Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

wæron rihte þa hi ðe mæȝt geoleccan ȝilce hi nu ȝindon.
 þeah þe hý þe oleccan¹ on þa leaȝan ȝælþa. Nu þu hæfȝt onȝýten
 þa ponclan tȝupa² þæȝ blindan lufȝeȝ. Ða tȝuopa ðe ðe nu
 ȝindon opene. hi ȝindon ȝit mið manegum oþȝum behelede.
 Nu þu paȝt hȝelce þeaȝa þa populð ȝælþa habbaȝ ȝ hu hi
 hȝeaȝaȝ. Liȝ þu þonne heopa þeȝen beon ȝilt. ȝ þe heopa
 þeaȝaȝ hiciaȝ. to hȝon myȝnȝt þu ȝȝa ȝȝiþe. hȝi ne hȝeaȝaȝoȝt ðu
 eac mið him. ȝiȝ ðu þonne heopa untȝeopa onȝcumȝe. oȝeȝ-
 hoȝa³ hi þonne ȝ adȝiȝ hi ȝȝam þe. ȝoȝþam⁴ hi ȝȝanaȝ þe to
 þiȝe unþeaȝeȝe : . Ða ilcan þe ðe ȝebýðon nu þaȝ ȝnoȝnunȝa.
 ȝoȝþam þe þu hi hæȝþeȝt. þa ilcan þe wæron on ȝilneȝȝe. ȝiȝ
 þu hi na ne unþeȝȝenȝe : . Ða ilcan þe habbaȝ nu heopa
 aȝneȝ þanceȝ ȝoȝletan. nales þiȝeȝ. þa þe næȝȝe nanne mon
 buton ȝoȝȝe ne ȝoȝlætaȝ. Ðýncȝaȝ þe nu ȝȝiþe ðýne⁵ ȝ ȝȝiþe
 leoȝe þa þiȝȝ ða þe nauþeȝ ne ȝint ne ȝeȝȝe to habbenne.
 ne eac eðe to ȝoȝlætanne. ac þonne heo hȝam ȝȝom hȝeoȝ-
 ȝenðe beoð. he hi ȝceal mið þam mæȝtan ȝaȝe hiȝ moðeȝ
 ȝoȝlætana : . Nu ðu hie þonne æȝȝeȝ þinum ȝillaȝ þe ȝeȝȝeȝe
 habban ne miht.⁶ ȝ hý þe ȝillaȝ on muȝnunȝa⁷ ȝebȝiȝȝan.
 þonne hie þe ȝȝam hȝeoȝaȝ. to hȝæm cumȝaȝ hi þonne elleȝ.
 butan to taȝnunȝe ȝoȝȝeȝ ȝ anȝealðeȝ ȝaȝeȝ : . Ne ȝindon þa
 populð ȝælða ana ýmb to þencenne þe mon þonne hæȝȝ. ac
 ælc ȝleap Moð behealt hȝelcne ende hi habbaȝ. ȝ hit ȝe-
 ȝaȝenaȝ æȝþeȝ ȝe ȝiþ heopa þȝeaunȝa ȝe ȝiþ olecunȝa. Ac ȝiȝ
 þu ȝilt beon heopa ðeȝn.⁸ þonne ȝcealt þu ȝeopne ȝeȝollian ȝe
 hȝæt þæȝ þe to heopa þenunȝum. ȝ to heopa þeaȝum. ȝ to
 heopa ȝillaȝ belimȝþ. Liȝ þu þonne ȝilnaȝt þ̅ heo ȝoȝ ðinum
 þiȝȝum oþȝe þeaȝaȝ niȝen. oþȝe⁹ heopa ȝilla ȝ heopa ȝeȝuna
 iȝ. hu ne unȝeoȝaȝt þu þonne þe ȝeȝȝe. þæt þu þiȝȝ¹⁰ ȝiþ þam
 hlaȝoȝoȝȝiȝe þe þu ȝeȝȝe ȝ ȝȝa þeah ne meahȝ¹¹ hioȝa ȝiðu
 ȝ heopa ȝeȝýnð onþenðan. Ðȝæt þu ȝaȝȝ ȝiȝ ðu þiȝeȝ ȝiȝeȝ
 ȝeȝl onȝean ðone þiȝð toȝnæðȝȝ. þ̅ þu þonne læȝȝt eal eoȝeȝ
 ȝæȝelð to þæȝ þiȝeȝþome. ȝȝa ȝiȝ þu¹² þe ȝeȝȝe to anȝealðe
 þam populð ȝælþum ȝeȝealðeȝt. hit iȝ riht þæt þu eac heopa
 þeaȝum ȝulȝanȝe. ȝeȝȝt þu þ̅ ðu þ̅ hȝeȝȝenðe hȝeol. þonne
 hit on þýne ȝýȝiþ. mæȝe oncýȝȝan : . Ne miht þu þon ma
 þaȝa populð ȝælþa hȝeaȝaȝunȝa onþenðan : .

¹ Cott. holcen.² Cott. panclan tȝeopa.³ Cott. oȝeȝȝeȝe.⁴ Wanting in Bod. MS.⁵ Cott. diope.⁶ Cott. meahȝ.⁷ Cott.⁸ Cott. ðeȝn ȝ hioȝa hieȝa.⁹ Cott. oȝeȝ.¹⁰ Bod.¹¹ ne meahȝ is wanting in Bod. MS.¹² Cott. ȝȝa eac ȝiȝ þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou chooseth to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldst also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.¹ Ic wolde nu zet þæt þit mare¹ grræcan ymbe þa worulð
rælda. to hram ætwrite þu me ær þæt ðu hi worlure for minum
ðingum ;. Ðri murcnaht² þu rið min. gylce þu for minum
ðingum reo³ ðiner agner benumen. æzþer ze þinra wælonæ. ze
þiner weorþscipe. æzþer þara þe com ær fram me. þa hi þe
on lænðe wæron ;. Ute nu tellan beforan gylcum ðeman
gylce þu wille. 7 gif þu zereþan miht þæt ænig ðeaplic man gwelcer
hwæt agner ahte. ic hit þe eft eal agize þæt þu zereccan miht þæt
þiner agner wære ;. Dyrne⁴ 7 ungelæwede ic þe unberfeng
þa þu ærft to monnum become. 7 þa þe zetwilde. 7 zelæwede.
7 þe þa gnyttro on zebrohte þe þu þa worulð are mid bezeate.
þe þu nu worziende anforlete. þu miht wæg habban þanc þæt⁵ þu
minra zifa wælc bruce. Ne miht þu no zereccan. þæt þu þiner
aht forlure. Ðwæt weofaht þu wif me ;. Wabbe ic þe awer be-
numen þinra zifena wara þe þe fram me comon ;. AElc for
wela. and for weorþscipe rindon mine agne weofaht. 7 gwa hwær
gwa ic beo he beoþ mid me. Wite þu for god. gif þæt þine agne⁶
welan wæron þe þu wænðeþt þæt þu forlure. ne mihtest þu hi⁷
forleoan. Eala hu wære me ðoþ manege worulð menn mid
ðam þæt ic ne mot wealdan minra agena weofaht. Se heofen mot
berengon leohte ðazas 7 eft þæt leoht mid weortum behelian.⁸
þæt gear mot berengan blostman.⁹ 7 þæt ilcan gear eft zeniman.¹⁰
reo gæ mot brucan gmyltra wra. 7 ealle zefceafra motan
heora zepunan and heora willan beritigan butan me anum. Ic
ana eom benumen minra weofaht 7 eom zetozen to frembum
weofaht. Ðurh ða ungewylðan zifrunge¹² worulð monna. Ðurh
þa zifrunga hi me habbaþ benumen mine naman þe ic mid
rihte habban geolde. þone naman ic geolde mid rihte habban.
þæt ic wære wela 7 weorþscipe. ac hie hine habbaþ on me zenu-
men. 7 hie¹³ me habbað zefæalðne¹⁴ heora wrencum 7 zetehhoð
to heora leofum welum. þæt ic ne mot mid minum gearum
minra ðenunza fulzangan. gwa ealla oðra zefceafra motan ;.
Ða mine weofaht rindon Wifdomas. 7 Lwæftas. 7 gode welan.
mid þam wofum wæg on gymbel min wæza. mid þam weofum ic
eom ealne þone heofon ymbweofwene. 7 þa uremetan ic

¹ Boet. lib. ii prosa 2.—Vellem autem pauca, &c.

¹ Cott. ma. ² Bod. murcar. ³ Cott. rie. ⁴ Cott. dýrigne 7
unlæwede. ⁵ Bod. þa ⁶ Bod. agnan. ⁷ Cott. hi na ⁸ Cott.
weofaht. ⁹ Cott. behelian. ¹⁰ Cott. blostman ¹¹ Bod. geare zem-
man. ¹² Cott. ungewylðan zifrunga. ¹³ Cott. hme. ¹⁴ Bod.
geheldene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

gebrænge æt þam hehrtan. ⁊ ða hehrtan æt þam niþemehtan. þæt iſ þ¹ ic gebrænge eaſmoðneſſe on heofoſnum. ⁊ þa heofoſnlican goð æt þam eaſmeðum. Ac þonne ic upgefare mið minum þeorum. þonne foſſeo þe þaſ ſtýrmenðan popuð. ſwa ſe eaſn þonne he up geſit bufan þa polcnu ſtýrmenðum veðerum þ̅ him ða ſtoſmaſ ðeſian ne maðan :.² Swa ic polde. la Moð. þ̅ þu þe foſe up to uſ. zif ðe lýtce. on þa zepað þ̅ þu eſt mið uſ þa eoſþan ſecan wille foſ goðra manna þearfe :. Þu ne þaſt þu mine þearfa. hu zeorne ic ſýmble þæſ ýmbe goðra manna þearfe :. Þaſt þu hu ic zepað ýmbe Lreofoſ þearfe Lreca cyningeſ. þa þa hine Lipuſ Þæſra cýningz zefanzen hæfðe ⁊ hine foſþæſman polde. þa hine man on þ̅ ſýr þearp þa alýtðe ic hine mið heofoſnlicon ſene. Ac þu þe foſtſiurðeſt foſ þiſne nihtſiſneſſe ⁊ foſ þinum goðan wíllan wendest þæt þe nan ſiht unſihtliceſ on becuman ne mihte. ſwelce ðu poldeſt ða lean eallra þinra goðena þeorca on þiſſe popuðe habban :. Þu mihteſt þu ſittan on miððum zemænum wuce. þ̅ þu ne ſceoldeſt þ̅ ilce zepoðan þ̅ oðre men :. Þu mihteſt ðu beon on miðre þiſſe hpeaſfunza. þ̅ þu eac mið eaſeſoþe³ ſum eoſel ne zepeldeſt :. Þwæt ſinzað þa leoþſýrhtan oþreſ be þiſſe popuð. buton miſlica⁴ hpeaſfunza þiſſe popuðe :. Þwæt iſ þe þonne. þ̅ þu þæſ mið ne ne hpeaſſige :. Þwæt neſt þu hu ze hpeaſſian.⁵ nu ic ſiemle mið ðe beo :. ðe þaſ þeoz hpeaſfunz beſene. foſþam ðe ðiſſa popuð ſælða to wæl ne lýtce. and þæt þu þe eac beſne na zeleſðe :.⁶

§ IV.^m ðeah ðæm ſeohtſeſe cume ſwa ſela wælena. ſwa þara ſonðcorra beoþ be þiſum ſælclum. oððe þara ſceōſſena þe þeozſum nihtum ſcinap. ne foſlæt he þeah no þa ſeoſunza. þ̅ he ne ſeoſige hiſ eoſmða. ðeah nu God zefýlle ðara wælegra monna wíllan ze mið zolde. ze mið ſeolſe. ze mið eallum ðeozſýrþneſſum. ſwa ðeah ne biþ ſe⁷ ðuſt zefýlleð heora zítunza. ac ſeo zſunðleare ſwelzenð hæfþ ſwiþe maneſu werte holu on to zaðrienne.⁸ Þwa mæg þam wæbenðan zýtſeſe zenoh foſziſan. ſwa him mon maſe ſelþ. ſwa hine ma lýt :.

§ V.ⁿ Þu wít þu nu andſýrðan þæm popuð ſælſum zif hi cpeðan⁹ to ðe. Þwæt wít þu uſ. la Moð. hſi ſwaſt þu wít uſ.

^m Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

ⁿ Boet. lib. ii. prosa 3.—His igitur, &c.

¹ Bod. þ̅ þæt. ² Cott. ðeſigan ne mægion.

³ Cott. nehpeaſſoþe.

⁴ Bod. butan nihtlice. ⁵ Cott. hpeaſſigen.

⁶ Bod. hpeaſſunz ſælða to wæl zelytce ⁊ þ̅ þu eac beſene ne zeleſdeſt.

⁷ Bod. he ne beoð.

⁸ Bod. maneſa werteſhola to zaðrienne.

⁹ Cott. cpeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldst ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldst not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hram abulgon þe ðe : . Ðræt ðe ongan lýrtan ure. naj ur¹ þin. þu fetre² ur on þæt jetl þinef rceoppender. þa þu rilnoder to ur þæf zober þe þu to him rceolberf. þu crift³ þ þe habban þe beþricenne. ac þe magan cpeþan ma þ þu hadde ur beþricen. nu ur þurh þine lurt 7 þurh þine zitrunza onrcunian rceal ealra zerceafra rripennð : . Nu þu eart rcýlbizra þonne þe. æzþer ze for þinum agnum unriht lurtum. ze eac forþam þe þe ne moton for þe fullgan uref rripender pillan. forþam ðe he ure þe onlænbe æfter hif bebodum to brucanne. nalla⁴ þinre unriht zitrunza zerill to fulfremmanne : . Anðýrðe unc nu. cræð þe Vrðom. rra rra þu rille. rit zeanbizap þinre onðýrpe : .

CAPUT VIII.º

ÐA cræð þ Moð. ic me onzite æzhronan rcýlbizne. ac ic eom mid þæf laþer rane rra rriþe ofþrýcced þ ic inc⁵ zeand-ýrðan ne mæz. Ða cræþ þe Vrðom eft. Ðæt if nu zit þinre unrihtþinreþe þ þu eart fullneah forþoht. Ac ic nolbe þ þu þe forþohtert. ac ic nolbe þ ðe rreamobe rpelcer zebolan. forþam þe þe þe hine forþencþ. þe biþ ormod. Ac þe þe þe hine rreamar. þe biþ on hreorrunza. Líf þu nu zemunan rilt eallra þara arþýrþneþra þe þu for þiþte porulde hæfberf riððan þu æreþ zeboren ræne oð þine bæz. zif ðu nu atelan⁶ rilt ealle ða bliþneþra riþ þam unrotneþrum. ne meht þu fulleape cpeþan þ þu earm þe 7 unzeræliz. forþam ic þe ziunzne⁷ unðerþenz untýðne 7 ungelæreðne. 7 me to bearne zenom. 7 to minum týhtum zetýðe. Ðra mæz þonne auht oþreþ cpeþan butan ðu ræne þe zerælizerta. ða þu me ræne ær leof þonne cup. 7 ær þon þe þu cupert⁸ minne týht 7 mine þeapaf. 7 ic ðe zeonzne zelæreþe rpelce rnytro rpylce manezum oþrum ielþran zerittum oftozen if. 7 ic þe zerþýrþnebe mid minum larum to þon þ þe mon to ðomeþe⁹ zeceaf. Líf ðu nu forþam crift þ þu zeræliz ne rie þ þu nu næft þa hþilendlican arþýrþneþra 7 þa bliþneþra þe þu ær hæfberf. þonne ne eart¹⁰ þu þeah unzeræliz. forþam þe þa unrotneþra. þe þu nu on eart. rra ilce¹¹ ofezap. rra þu crift þ þa bliþra ær ðýðon. Venrt þu nu þ þe anum rýllc hþearfunz. þillc¹² unrotner on becumen. 7 nanum

º Boet. lib. ii. prosa 3.—Tum ego, speciosa quidem, &c.

¹ Cott. nalef.

² Cott. fetter.

³ Bod. pilt.

⁴ Cott. nalef.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. zeonene.

⁸ Cott. cup.

⁹ Bod. me.

¹⁰ Cott. neapf.

¹¹ Bod. ælce.

¹² Cott. þellecu hþearfunz

7 þilicu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from* him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and soeoner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oprum mode ꝥelc ne onbecome. ne ær þe. ne æfter þe :
 Oþþe penꝥ þu ꝥ on ænigum menniscum mode mæge auht
 færcræðliceꝥ beon buton hƿearfunga. oþþe gif hit on ænezum
 men ænige hƿile færclice punaþ. ge deaþ hit hƿuru aƿirreþ¹ ꝥ
 hit beon ne mæg þær hit ær þær. Ðræc gýnbon ða ƿorulð
 fælþa oþþer buton deaþer tacnung. forþam ge deaþ ne cymð
 to nanum oprum þingum butan ꝥ he ꝥ hi afýrre.² gƿa eac þa
 ƿorulð fælþa cunaþ to þam³ Mode to þam þæt hi hit benman
 þær þe him leofaꝥ biþ þýrre ƿorulðe. ꝥ beoþ þonne þonne hi
 him framgeƿitaþ. Gegege. la Mod. hƿæþer þe betere ðince. nu
 nauht ƿorulðriceꝥ⁴ færcer 7 unhƿearfienðer beon ne mæg.
 hƿæþer þe þu hý forreo. 7 þner azenes þonceꝥ hi forlete
 buton fare. þe þu gebide hƿonne hi þe forzienðne forletan :

CAPUT IX.^p

ÐA ongan ge ƿýrðom gýngan and gýððode ður. Ðonne geo
 runne on haðrum heofone beoꝥtoꝥt ꝥineþ. þonne aðeoꝥtraþ
 ealle georpan. forþam ðe heora beoꝥhtner ne beoð nan
 beoꝥhtner for hire. Ðonne gmylce blaþer ruþan ƿertan gýnð.
 þonne ƿeaþaþ gýþe hƿaþe felder bloþman. ac ðonne ge geaƿca
 gýnð cýmþ norþan earcan. þonne toþeoꝥþþ he gýþe hƿaþe þære
 noꝥan plite. gƿa oꝥt þone to gmylton gæ ðær norþan gýnder
 ýt ongyner. Eala ꝥ nan puht ný færcer geonðenðer ƿeoꝥceꝥ a
 ƿunienðe on ƿorulðe :

CAPUT X.^q

ÐA cƿæþ Boetius. Eala ƿýrðom. þu þe eart moður⁵ eallra
 mægena. ne mæg ic na ƿiþceþan ne andracigan ꝥ þe⁶ þu me
 ær gæberc. forþon þe hit is eall goþ forþam ic nu hæbbe
 ongiten ꝥ þa mine fælþa 7 geo oprongner. ðe ic ær penðe ꝥ
 gefælþa beon geolðan. nane fælþa ne gýnt. forðam he gƿa
 hƿæðlice geƿiteþ. ac ꝥ me hæfþ eallra gýþoꝥt gednefes þonne
 ic ýmbe ꝥelc gmealcot þence. ꝥ ic nu gƿeoꝥole ongiten hæbbe.
 ꝥ þæt is geo mærcer ungelð on þý andƿearþan life. ꝥ mon
 æreꝥ ƿeoꝥþe⁷ gefælig. 7 æfter þam ungelælig. Ða andgƿonebe
 ge ƿýrðom 7 geo Gegeaðriþner 7 cƿæþ. Ne meahc þu no mið

^p Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

^q Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. aƿerpeð. ² Cott. aƿerpe. ³ Cott. to þon. ⁴ Cott. nan
 puht ƿorulðiceꝥ. ⁵ Cott. moðor. ⁶ Cott. andracigan þær þe.

⁷ Cott. gý.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

7oþe zetælan þine wýrn and þine zefælpa swa swa þu wenst. for
 þam leafrum unzerfælum¹ þe ðu þrowast. hit is leafrung þ þu
 wenst þæt þu seo unzerfælig: . Ac zif ðe nu þ þu swa swiþe
 zefrefeþ 7 zeunrotast hæfþ. þ te þu forlufe þa leafran ze-
 fælpa. þonne mæg ic ðe openlice zereccan. þ þu swutole
 onzigt þæt te þu zit hæfst þone mæsttan bæl þinra² zefælpa
 þe þu ær hæfdest: . Sege me nu hwæþer þu mið rihte mæge
 zeorian³ þina unfælpa. swelce þu eallunga hæbbe forlopen þina
 zefælpa. ac þu hæfst zit zefund zehealden eall þ þeowwýrþoſte
 þæt te þu þe beforzod hæfdest: . Du miht þu þonne mænan
 þ þýrre 7 þ laþne. nu þu þ leofne hæfst zehealden: . Dræt
 þu wast þ seo duzup ealles moncýnnes. 7 þe ge mæsta zeorþ-
 rice. zit leofað. þ is Simmachur þin sweor.⁴ Dræt he is zit
 hal 7 zefund. 7 hæfþ ælces zober zenoh. forþon ic wast þ þu
 naht⁵ ne forslawdest þ þu þin azen zeorþ for hine ne zeal-
 dest. zif þu hine zefawe on hwilcum earfofum. forþam þe we
 is swiðomeſ 7 Lræsta full. 7 zenoz orþorz nu zit ælces
 eorþlices eges. ge is swiþe swariz for þinum earfofum 7 for
 þinum wraecſiþe: . Du ne leofað þin wif eac. þær ilcan Sim-
 machur⁶ dohter. 7 io is swiþe wel zefad 7 swiþe zemetfæst.
 heo hæfð ealle orþu wif oferþunzen mið clænneſse. eall heore
 zob ic ðe mæg mið feaum forþum areccan. þ is þ heo is on
 eallum þearum hieſe fæþer zelic. seo hofað nu þe. þe anum.
 forþam ðe hio nanpuht elles ne lufað butan þe. ælces zober
 heo hæfþ zenoh on þis andþearþan liſe. ac heo hit hæfþ
 eall forþeren ofer þe anne.⁷ eall heo hit onſcunaþ. for-
 þam þe heo þe ænne næfþ. þær aner hwe is nu wana. for
 þinre ærþearþneſse heore þincð eall nauht⁸ þ heo hæfþ. for-
 þam heo is for þinum lufum cwinod⁹ 7 fulneah deað for
 tearum 7 for unrotneſse: . Dræt wille þe cweþan be þinum
 wram¹⁰ sunum. þa sint ealdorþmen 7 zefeahteraſ. on þam is
 swutol io zifu 7 ealla þa duzupa hioſa fæþer 7 heora eolðran¹¹
 fæþer. swa swa zeonge¹² men mazon zelicorste beon ealþum
 monnum. Ðý ic punþuze hwi þu ne mæge onzitan þæt þu eart
 nu zit swiþe zefelig. nu þu zit hofort and eart hal: . Dræt
 þæt is io meſte ær deaðlicra manna þæt hie libban and sien
 hale. 7 þu hæfst nu zet to eacan eall þ ic þe ær tealde: .
 Dræt ic wast þ þ is zit þeowwýrþne þonne monnes liſ. forþam
 manezum men is leofne ðæt he ær relf swelte ær he zefeo hwi

¹ Cott. unferfælum. ² Cott. þara. ³ Cott. forþan. ⁴ Cott. sweor.
⁵ Cott. auht. ⁶ Cott. Simacheſ. ⁷ Cott. ænne. ⁸ Cott. noht.
⁹ Cott. oþmod. ¹⁰ Cott. wram. ¹¹ Cott. eolþan. ¹² Cott. zunge.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with fears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

riƿ 7 hiƿ bearn ƿelcende: . Ac hiƿ tilaƿt¹ þu þonne to ƿepenne buton andƿeorce: . Ne meaht þu nu ƿit þinne ƿýrðe nauht oppitan ne þin lif no ƿetælan. ne eaƿt þu no eallunga to nauhte ƿebon ƿra ƿra þu ƿenƿt. niƿ þe nu ƿit nan unaberenðlic þroc ƿetenge. forþam þe þin ancop² iƿ ƿit on eorþan fæƿt. ðæt ƿint ða ealþorimen. ðe ƿe æƿ ýmbe ƿræcon. þa þe ne lætaþ ƿeortƿurian be þiƿ andƿearðan life. 7 eft þina aƿna tƿeopa. 7 ƿeo ƿoðcunðe luƿu. 7 ƿe tohopa. þa þreo þe ne lætaþ ƿeortƿeƿan be þam ecan life. Ða andƿorode þ̅ unroce *Mod* 7 cƿæþ. *Ca*la ƿæran þa ancƿaƿ ƿra tƿume³ 7 ƿra þurhƿunienðe ƿe for *Gode* ƿe for ƿorulðe. ƿra ƿra þu ƿeƿt. þonne mihte ƿe miðe þý eþ⁴ ƿeþoħan ƿra hƿæt eaƿfoþneƿra ƿra uƿ on become. eall hie uƿ þýncað þý leohtƿan ða hƿile þe þa ancƿaƿ⁵ fæƿte beoþ. ac þu miht þeah onƿiton hu þa mine⁶ fæla andƿe min ƿeorðƿiƿe heƿ for ƿorulðe iƿ oncerƿeð: .

CAPUT XI.⁷

§ I. ÐA andƿorode ƿe ƿiƿðom 7 ƿeo *Ler*ceaðƿiƿneƿ 7 cƿæþ. Ic ƿene þeah þ̅ ic hƿæt hƿeƿanungeƿ⁷ þe uƿaħofe of þæƿe unroceƿeƿe 7 ƿulneah ƿebrohte æt ðam ilcan ƿeorðƿiƿe ðe þu æƿ hæƿðeƿt. buton þu ƿit to full iƿ þæƿ þe þe læƿeð⁸ iƿ. þ̅ þe for þý ƿlatiƿe. Ac ic ne mæƿ aðƿeoħan⁹ þine ƿeoƿunga for þam lýtlan þe þu ƿorluƿe. forþam þu ƿimle mið ƿope 7 mið unroceƿeƿe mænƿt ƿiƿ þe æƿieƿ ƿillan þana biþ. ðeah hit lýtler hƿæt ƿie. Ðra ƿæƿ æƿne on ðiƿ andƿearðan life. ofþe hƿa iƿ nu. oððe hƿa ƿýrð ƿet æƿter uƿ on þiƿe ƿorulðe. þ̅ him nanƿuht ƿið hiƿ ƿillan ne ƿie. ne lýtler ne miðeleƿ. Ðriþe neaƿeƿe ƿent¹⁰ 7 ƿriþe heanlice¹¹ þa menniƿcan ƿeƿæla. forþam ofeƿ tƿeƿa. oððe hie næƿne to nanum men ne becumaþ. oððe hi þæƿ næƿne fæƿtlice ne þurhƿuniaþ ƿelca ƿelce hi æƿ to coman. Ðæt ic ƿille heƿ be æƿtan ƿeotolor ƿeƿeccan. ƿe ƿiton þ̅ ƿume mæƿon habban ælleƿ ƿorulð ƿelan ƿenoz.¹² ac hi habbað þeah ƿceame þæƿ ƿelan. ƿiƿ hi ne beoð ƿra æðele on ƿebýrðum ƿra hi ƿoðon: . Sume beoþ ƿriðe æƿele 7 ƿiðcƿe on heora ƿebýrðum. ac hi beoþ mið ƿæble 7 mið henþe¹³ ofþƿýcte 7

⁷ Boet. lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

¹ Cott. tilaƿt. ² Cott. forþon þin ancop. ³ Bod. ƿume. ⁴ Cott. ied. ⁵ Cott. oncƿaƿ. ⁶ Cott. mina. ⁷ Cott. hƿæt hƿeƿanungeƿ. ⁸ Cott. alýƿeð. ⁹ Cott. aðƿeoħan. ¹⁰ Cott. neaƿra ƿint. ¹¹ Cott. heanlice. ¹² Cott. þ̅ moniƿe habbað ælleƿ ƿorulð ƿillan ƿenoz. ¹³ Cott. hænp̅e.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toolest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

zeunrotrode. ꝥ him wære leofne ꝥ hi wæran unæbele þonne
 swa earne. gif hit on heora anwealde wære: . Manege beof
 weah ægþer ge full æbele ge full wehge. ⁊ beof weah full
 unrote. þonne hi ofer trega oððe wif habbaþ him gemæc. oþþe
 him gemece nabbap: .¹ Manige habbaþ genog gefælice² ge-
 wifod. ac for bearnleste. eallne þone wean ðe hi gegaderigaþ
 hi læfað³ framþum to brucanne. and hi beof forþam un-
 rote: . Sume habbað bearn genoge. ac ða beof hwilum unhale.
 oþþe yfele ⁊ unweorþ.⁴ oððe hwaþe gefaraþ. ꝥ ða elþran for-
 þam gnorniaþ ealle heora woruld: . Forþam ne mæg nan mon
 on wifge andweardan life eallunga geað beon wif his wifod. weah
 he nu nanwut ealles næbbe ymbe to forþenne. ꝥ him mæg
 to forþe. ðæt he nat hwæt him toweard biþ. hwæþer þe god þe
 yfel. þon ma þe þu wifge ⁊ eac wæt ꝥ he þonne gefælice
 brýcþ. he ondræt ꝥ he wile forlætan. Getæc me nu sumne
 mann þara þe ðe gefæleort þince. ⁊ on his gefwille sw wifge
 gewiten. ic þe gecrece wifge hwaþe ꝥ ðu ongiht ꝥ he biþ for
 wifge lytlum þingum of wifge ungemetlice gebræfed. gif him
 ænig wut bið wif his willan. oþþe wif his gewunan. weah hit nu
 lytel hwæt seo buton he to ælcum men mæge gebeacnian ꝥ
 he inne on⁵ his willan: . Fundrum lytel mæg geþon þone
 eallra gefælegetan mon her for⁶ worulde. ꝥ he wenþ wæt his
 gefæla sien oððe wifge gepanode oððe mid ealle forþene: .
 Ðu wenst nu ꝥ þu seo wifge ungefælig. ⁊ ic wæt ꝥ manegum
 men ðuhte ꝥ he wære to heofonum ahafen gif he ænigne⁷ ðæl
 hæfde þara þinra gefæla þe ðu nu get hæfst: .⁸ Ge sw-
 þum seo wof þe þu nu on hæft eart. ⁊ þu wifst ꝥ þin wæc-
 wof sw heo is þam monnum eþel þe wæp on geþene wæran.
 ⁊ eac þam ðe heora willum wæp on earðigaþ: . Ne nanwut
 ne býð yfel. ær mon wene ꝥ hit yfel seo. ⁊ weah hit nu herig
 seo and wifge weard. weah hit biþ gefælp gif hit non luflice
 deð and geðýðlice aræfnþ: . Feara wient to þam gefceardige.
 gif he wif on ungeþýlde. ꝥ he ne wifge⁹ ꝥ his fæla weorþan
 onpende: . Wif wifge mænige biternegre is gemengeþ seo
 wretnes wifge worulde. weah heo hram wifge¹⁰ ðýnce. ne mæg
 he hie no habban¹¹ gif heo hie fleon onginþ: . Ðu ne is hit
 wæp wifge wretol hu hweflice þar woruldfeala sint. nu hi ne

¹ Cott. nabbad oðþe him gemæc oðþe gemeode nabbad. ² Cott. gefælice. ³ Bod. læfað. ⁴ Bod. unweope. ⁵ Cott. geþecnan ꝥ he wepne on. ⁶ Cott. on. ⁷ Bod. ænne. ⁸ Cott. gehæft. ⁹ Bod. hewifge. ¹⁰ Cott. wifge. ¹¹ Cott. gehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

magon ðone earman gefýllan. forþam he rimle wilnað hpær hpuðu¹ þær þe he þonne nært. ne hie þam gefýlðezum 7 þam gemetfærtum rimble ne puniþ :

§ II.² Ðri fece ge þonne ýmbutan eop þa zeræþa ðe ge on innan eop³ habbaþ þurh þa zodeundan miht zeret : . Ac ge nýton hpæt ge ðop. ge rint on zebolan : . Ac ic eop mæz mid feapum þorðum zerecan⁴ hpæt fe hrof 7 eallra zeræþa þiþ þær ic pat þu pilc huzian þon ær þe þu hine onziter 7 7 þonne zed : .⁴ Miht þu nu onzitan hpæþer þu auht þe deorþýrþre hadde þonne ðe gýlne : . Ic pene þeah 7 þu wille cpeþan 7 þu nauht deorþýrþre næbbe. Ic pat zif þu nu hæfðe⁵ fullne anweald ðiner ſelfes. ðonne hæfðert ðu hpæt hpeza⁶ on þe ſelfum ðær þe ðu næfre þinum willum alætan wolbert.⁷ ne geo rýnð þe on zenuman ne mihte : . Forðam ic ðe minðzige 7 þu onzite ðærte nan zeræþ ni 7 on þýre andweardan life. Ac onzert þæt nauht ni 7 betere on þýre andweardum life. þonne geo zeiceaðriuer. forþam þe heo þurh nan ðing ne mæz þam men loſian. for þý 7 betere þæt feoh þæt te næfre loſian ne mæz. þonne 7 þe mæz 7 ſceal. Ðu ne 7 þe nu zenoh ſpeotole zeræð þæt geo rýnð þe ne mæz nane zeræþa fellan. forþam þe æzþer 7 unfært ge geo rýnð ge geo zeræþ. forþam rint ſþe teþre 7 ſþe hweofenbe þar zeræþa : . Ðræt ælc para þe þar foruld zeræþa hæfþ. oþer tpeza oþþe he pat þæt he him fnumwearde beop. oððe he hit nat. zif he hit þonne nat. hwece zeræþa hæfþ he æt þam pelan. zif he biþ ſpa ðýniz 7 ſpa unzeþiſ.⁸ 7 he þæt witan ne mæz. zif he hit ðonne pat. þonne ondræt he him 7 heo loſian 7 eac geara pat 7 he hi alætan ſceal. Se ſingala ege ne læt nænne⁹ mon zerælizne beon : . Euf þonne hpa ne neþ hpæþer he þa zeræþða hæbbe. þe he nabbe þe he ðonne hæfþ. hpæt þæt ðonne beop for lýcla ræþa. oððe nane. þæt mon ſpa eape forlætan mæz : . Ic pene nu 7 ic þe hæfðe ær zenoz ſpeotole zereht be manezum tacnum 7 te mouna ſapla rint undeaplice 7 ece.¹⁰ 7 7 7 zenoz ſpeotol 7 te nanne mon ðær tpeogan ne þearf 7 ealle men zeendiaþ on þam ðeape. 7 eac heora pelan. þý ic punþuzge hwi men ſien ſpa unzeceaðriue 7 hie penan 7 þý andwearde lif mæze þone monnan ðon zerælizne þa hwile þe he leorað. þonne

¹ Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

² Bod. hpæt hpeza.

³ Cott. 10p.

⁴ Cott. zerpeccan.

⁵ Bod.

⁶ Cott. þe 7 þone zed.

⁷ Bod. næfðert.

⁸ Cott. hpuðu.

⁹ Cott.

wolbert.

¹⁰ Cott. unþiſ.

¹¹ Bod. none.

¹² Cott. undeaplice 7 eca.

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life earpmne¹ geþon : . Þræt þe
 zepiflice witon unrim ðara monna þe ða ecan gezælða fohtan
 nallað ðurh þ̅ an þæt hi wlnobon ðæg lichomlican ðeaðer. ac
 eac manegra farlicra wita hie zepwlnobon wið ðan ecan life. þ̅
 wæron ealle þa haligan Martýra : .

CAPUT XII.†

ÐA ongan þe Wifdom zhorian. ⁊ geodbode þur. ecte þæt
 ipell mid leofe. þ̅ he ær wæbe ⁊ cwæp. Se þe wille wæst hu
 timbrian. ne geall he hit no gettan upon þone hehtan cnol.
 ⁊ þe ðe wille zodbundne Wifdom recan. ne mæg he hine wif
 ofermetta. ⁊ eft þe þe wille wæst hu timbrian. ne gette he hit
 on fonðbeorþa. Ðra eac zif þu Wifdom timbrian wille. ne gete
 ðu hine uppan þa zirtunga. forðam þra þra wigenbe fonð þonne
 nen wylzþ. þra wylzþ seo zirtung þa ðreorenban welan þiwer
 midðanwearþer. forðam hio hiora wimle bið ðurtegeu ne mæg
 hu naht lange stanban on ðam hean munte. zif hit full un-
 gemetlic winð getent. næft wæt þ̅ te on ðam wigenban fonðe
 tent for wiflicum wene. þra eac þ̅ mennigre Wob bið un-
 bereten ⁊ apezod of hu gete. þonne hit þe winð getrongra ze-
 winca agetrod. oððe þe nen ungemetlicer ymbhogan : . Ac þe
 þe wille habban þa ecan gezælþa. he geal wleon þone fpecnan
 wite þiwer midðanwearþer. ⁊ timbrian þ̅ hu Wober on þam
 wæstan wane eadmetta. forþam ðe Lur earþað on wære bene
 eadmoberre. ⁊ on þam zemwibe Wifdome. forþam wimle þe
 wra mon eall hu lif læt on zefean unonwenðlice ⁊ onforþ.
 þonne he forwih ægðer ze þa eorþlican zob ze eac þa wlu. ⁊
 wora to þam towarðam. þ̅ wint þa ecan. forþam ðe God.
 hine gehelt æghoran. winzalllice wunende. on hu Wober ze-
 wælþum. ðeah þe þe winð. þara earþa. ⁊ seo winzale wemen.
 þiwa worulð welfa. hu onblare : .

CAPUT XIII.‡

ÐA þe Wifdom þa ⁊ seo Geweardwifer þur leod þur arungen
 hærdon. ða ongan he eft reczan² ipell ⁊ þur cwæp. We ðincp
 nu þ̅ wit mægen wmalicor wrecan ⁊ ðiogolran worðum. forþam
 ic onzite þ̅ min lar hwæt hwugu wzæð on þin onðite. ⁊

† Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

‡ Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

1 Bod. earpm. 2 Cott. recgean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

• WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu genoh þel unberſtenſt ꝥ ic þe to ſprece. Leðenc nu hƿæt
 þineſ agneſ geo ealra þiſra ſopoluð æhta 7 þelena. oððe hƿæt
 þu þær on aze unaberſilber. 7iſ þu him geabſriſce¹ æfter-
 ſpýnaſt. Ðræt hæfſt ðu æt þam 7iſum þe ðu criſt ꝥ geo wýrð
 eop 7iſe. and æt þam þelum.² ðeah hi nu ece wæron. Seze³ me
 nu hƿæþer ge þin þela ðineſ þancer ſpa ðeone geo þe for hiſ
 azenne gecýnðe. hƿæþer ic ðe ſecze þeah ꝥ hit iſ of hiſ azenne
 gecýnðe naſ of þinne. 7iſ hit þonne hiſ azenne gecýnðe iſ naſ
 of ðinne. hƿi eaſt ðu þonne a þý betera for hiſ gode.⁴ Seze
 me nu hƿæt hiſ þe ðeonaſt⁵ þince. hƿæþer þe 7olb þe hƿæt ic
 ƿæt þeah 7olb. Ac þeah hit nu 7ob⁶ geo 7 ðeone.⁷ þeah biþ
 hliſeadigra 7 leoppenþra ge ðe hit ſelþ. ðonne ge þe hit 7aberap
 7 on oþrum þearap. ge eac þa þelan beoþ hliſeadigra 7
 leoſtælnan þonne þonne hie mon ſelþ. þonne hie beon þonne
 hi mon 7abnap 7 healt.⁸ Ðræt geo 7iſtung 7eþer heone 7iſ-
 ſeþaſ laþe æþer ge Loðe ge monnum. 7 þa cýta 7eþoþ þa
 ſimle leoſ tæle 7 hliſeadige 7 þeoriþe æþer ge Loðe ge mon-
 num ðe hie luſiaþ. Nu ꝥ feoh þonne æþer ne mæg beon ge
 m'ð þam ðe hit ſelð ge mið þam þe hit numþ.⁹ nu iſ forþæm
 ælc feoh betere 7 ðeoppýrþe 7eſealð þonne 7ehealðen. Líf nu
 eall þiſer miððaneapþer þela come to anum men. hu ne wæron
 þonne ealle oþre men wæðlan butan anum.¹⁰ Genoh ſpætol
 ðæt iſ. ꝥ te 7ob forð 7 7ob hliſa ælceſ monneſ biþ betera 7
 ðeorna.¹¹ þonne æniſ þela. hƿæt ꝥ forð 7eſýlþ eallra¹² þara
 earan þe hit 7eherþ. 7 ne biþ þeah no ðy læſſe mið þam þe hit
 ſpúciþ. hiſ heortan ðieſelneſſe hit 7eopenað.¹³ 7 þæſ oðreſ
 heortan belocene¹⁴ hit þurhþærþ. 7 on þam þærþe þær be-
 trýx ne bið hit no 7eþanod. ne mæg hit mon mið ſpænde
 oþrean. ne mið ƿape 7ebindan. ne hit næſſe ne acſið. Ac þa
 eopre þelan. þeah hi ealne þez eopre ſin.¹⁵ ne þincþ eop no þy
 ƿaþoþ¹⁶ heora genoh. 7 þeah ge hie þonne oþrum monnum
 ſellan ne maſon. ge no þe ma mið þam heora wæðla 7 heora
 7iſtung 7eſýllan. ðeah þu hie ſmale¹⁷ toðæle ſpa durt. ne
 niht þu þeah ealle men emlice¹⁸ mið 7ehealðan. 7 ðonne þu
 ealle 7eðæðe hæfſt. þonne biſt ðu ðe ſelþ wæðla. Sint þæt
 ƿeþlice¹⁹ þelan þiſſer miððangeapþer. ðonne hi nan m'ðn fullice
 habban ne mæg. ne hie nanne mon 7epelcian ne maſon. buton

¹ Cott. geſceabſriſce. ² Cott. þelan. ³ Cott. Sæze. ⁴ Cott. 7oode.
⁵ Cott. ðeonaſt. ⁶ Bod. 7olb. ⁷ Cott. ðeone. ⁸ Cott. hilt. ⁹ Cott. mon
 ſelð. ¹⁰ Cott. buton him anum ¹¹ Cott. ðeorna. ¹² Cott. ælceſ.
¹³ Bod. iðelneſſe hit openað. ¹⁴ Cott. belocena ¹⁵ Cott. mið eop ſin.
¹⁶ Cott. hƿaþoþ. ¹⁷ Cott. ſpa ſmeahce. ¹⁸ Cott. emlice. ¹⁹ Cott. ƿeþlice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne geþon to wæþlan. Ðwæþer¹ nu gímma wíte eorpe eazan to him zetio. heora to wunþrienne. swa ic wæt þæt hie² doþ. hwæt seo³ duzuð þonne þær wíter þe on þam⁴ gímmum bið. biþ heora næf eorpe.⁵ þý ic eom swíþe ungemetlice ofwunþroð hwi eow þince þære unzerceawriþan zerceafte zoð⁶ betere þonne eower azen zoð. hwi ze swa ungemetlice wunþriþen þara gímma. oððe æniþer þara deawlicena ðinga ðe zerceawriþnerre næfþ. forðam hie mið nanum wýhte ne maþon geeawriþan þæt ze heora wunþriþen. þeah hie Loðer zerceafte wien. ne sint hi no wíþ eow to metanne. forþam þe oðer tpeþa oþþe hit nan zoð niþ for eow welfe. oððe þeah for lýtel zoð wíþ eow to metanne. to swíþe þe heperiaw⁷ uþ welfe. þonne þe mare þæt luþiaw⁸ þæt þe unþer uþ iþ on urum⁹ anwealde. þonne uþ welfe. oððe ðone Ðrihten ðe uþ zerceow. 7 uþ ealle ða zoð forzeaf. Ðwæþer ðe nu licþen¹⁰ fæþeru lond :

CAPUT XIV. v

§ I. ÐA andwironode þæt Moð þære Geweawriþnerre 7 cwæð. Swi ne sceolde me lician fæþer land. hu ne iþ wæt se fæþerwerta ðæl Loðer zerceafte. ze full oft se fæþriaw¹¹ i wýlþre wæ. 7 eac wunþriaw þær wíter þære sunnan and þær monan 7 eallra þara fceornena. Ða andwironode se Swiðom and seo Geweawriþner þam Moðe 7 þur cwæþ. Ðwæt belimþþ þe heora fæþerwerta.¹² hwæþer¹³ ðu ðurpe zilpan þæt heora fæþerwerta þin wíe. neþe neþe. hu ne wæt þu þæt þu heora nanne ne zerowhtert.¹⁴ ac gif ðu zilpan wílle. zilp Loðer. Ðwæþer þu nu fæþerwa blortwæna fæþriþe on eawtran swelce þu hie zerceow. hwæþer þu nu swelcer awht wýrcan mæþe, oððe zerowhtert habbe. neþe neþe. ne ðo þu swa.¹⁵ hwæþer hit nu ðiner zewealþer wíe þæt se hæwferc wíe swa weliþ on wærtmum. hu ne wæt ic þæt hit iþ no þiner zewealþer. Swi eawt þu ðonne onwæled mið swa iwele zefean. oððe hwi luþawt ðu þa wriemban zoð swa ungemetlice. swelce hi wien þin agnu.¹⁶ Wenrt þu mæþe seo wýrþ þe geþon wæt þa þing ðine agene¹⁷ wien þa þe heora agene¹⁸ zecýnð þe zebýðon¹⁹ wriembe. neþe neþe. niþ hit no þe zecýnðe þæt te þu hi aze. ne him niþ zebýrðe þæt hi ðe folþien. ac þa heowencundan þing þe sint²⁰ ze-

v Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

¹ Bod. Ðwæþer. ² Cott. hi. ³ Cott. wio. ⁴ Cott. þæm. ⁵ Cott. eower. ⁶ Cott. zoð wæb. ⁷ Cott. heppað. ⁸ Cott. þæt ma luþiaw. ⁹ Cott. urum. ¹⁰ Cott. licien. ¹¹ Cott. fæþriaw. ¹² Cott. to hiora fæþerwerta. ¹³ Bod. hwæþer. ¹⁴ Cott. nan ne wrohtert. ¹⁵ Cott. no swa. ¹⁶ Bod. wien þine zet nu. ¹⁷ Cott. agnu. ¹⁸ Cott. agnu. ¹⁹ Bod. geþon. ²⁰ Cott. wendan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnbe. næf þæf eorþlican. Ðaþ eorþlican wærtmaþ gint zæfcea-
pene netenum¹ to anblifene. 7 þa worulb welan gýnt zæfceapene
to biþfice þam monnum þe beoþ neacenum² zelice. þ̅ beoþ un-
rihtwífe 7 ungemetwæfste. to þam hu eac becumaþ ofrot. Líf
þu þonne ðæt gemet habban wille. 7 ða nýb weafwe witan wille.
þonne íf þæt mete 7 ðwýnc 7 clafar and tof to fwealcum
cwæfste fwefce þu cunne þ̅ ðe íf zacýnbe 7 þ̅ ðe íf riht to
habbenne. Ðwelf fweamu íf ðe þ̅ þæt þu wíluwe þýfpa andweaf-
bena zæwælfpa ofef gemet. þonne hu nafep³ ne maþon ne þin
zewelfpan. ne heora gefwpa. On fweþe lýtton huera hæfþ feo ze-
cýnb zenoz. on fwe miclum heo hæfþ zenoz fwe þe wep fwefwecon.
Líf þu heore mape gefeft. ofef twepa oððe hu þe weaf. oððe
hu þe weah unþwífum biþ. oððe unzetefe.⁴ oððe fwecewlic eall
þ̅ þu nu ofef gemet weft. Líf þu nu ofef gemet íft. ofþe
ðwíncft. oððe clafa þe ma on hæfwe⁵ þonne þu þwífe. feo
ofefwíng⁶ þe fweþ ofþe to fwe oððe to wleatton. ofþe to un-
zetefwenum. ofþe to wífo. Líf þu nu wíncft þ̅ te wíndwílc
zewela⁷ hwefc weofwíwýnb fe. ðonne telle íc þa weofwíwýnb
weam⁸ wíwílc þe hu worhte. næf na þe.⁹ fe fweþta íf God.
weþ cwæft íc weþ heafwe on. Wíncft þu þæt feo menwio þinwa
monna þe wíwe ðon zewelwíwe. nefef nefef. ac zif hu fwefe gint
ðonne gint hu þe wleofwpan 7 zewícnefwpan ze hæfþ þonne ze
wæfþ.¹⁰ worþam fwefe wezmaf beoþ gýmle heora hlawofwef wíend.
Líf hu þonne zobe beoþ 7 hlawofw holbe 7 unwefealbe hu ne
beoþ þ̅ þonne heora zober. næf wíner. hu wíht þu þonne þe
awíwan heora zob. zif þu nu weþ zífweft. hu ne zífweft þu þonne
heora zober. næf wíner :-

§ II.^w Nu þe íf zenoh openlice zecýwþ þæt te nan þara
zoda þin wí. þe þe wep wíwbe fwefwecon. 7 þu weohhober¹¹ þ̅ hu
wíne beon fweolban. Líf þonne þýfpe worulbe wíte 7 wela to
wíwíwne wí. hwæt wíwíncwft þu þonne wæfep þam þe þu wor-
lune. oððe to hron wíwíncwft ðu weþ þe þu wep hæfweþta.¹² zif hu
wæzef íf. þ̅ íf of heora awíwan zecýnbe. næf of wínum. heora
wæzef hu íf. næf þin. hwæt wíwíncwft¹³ þu þonne heora wæzefep.
hwæt belwíwþ hu to þe. ne þu hu ne zefceore. ne hu wíne awene
ne wínt. Líf hu nu zobe gint 7 wæzefep. þonne wíwíon hu fwe ze-

^w Boet. lib. ii. proza 5 — Ex quibus omnibus, &c.

¹ Cott. nytenum. ² Cott. hoð neatum. ³ Cott. nafep. ⁴ Cott.
unzetefe. ⁵ Cott. clafe ma on heft. ⁶ Cott. wí ofefwínc. ⁷ Cott.
zewela. ⁸ Bod. þa. ⁹ Cott. neallf þe. ¹⁰ Cott. and lýtwe þonne
gint hu þe wleofwpan 7 zewíwíwíwpan hæfþ þonne wæfþ. ¹¹ Cott. wíoh-
hober. ¹² Cott. weþ hæfweft. ¹³ Bod. wíwíncwft.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

geapene. 7 swælc hi wolban beon þeah þu hi næfre nahtest.
 7enȝc ðu þ̅ hi afe beorppýrþnan feon.¹ þe hi to þinre note ge-
 lænbe wæron. Ac forþam þe heora býrge men wariar. 7 hi-
 him þincar ðeore. forþam þu hi zaðerjart 7 hehtc on þinum
 horbe. Þæt wlnart þu þonne þ̅ þu hæbbe æt swelcere zerælz-
 nerre.² 7æher³ me nu ic hit ðe fecge. næfct ðu þær nauht æt
 buton þ̅ þu tilart⁴ wæble to flonne. 7 for þ̅ zaðerjart mare
 þonne þu þurfe.⁵ Ac ic wat ðeah swiþe gearne. þ̅ te eall þ̅ ic her
 swiþece 7 wif þinum willan. Ac eorwa zerælþa ne gnt no þ̅ ze
 wenar þæt hi sien. forþam se þe micel inerfe⁶ 7 miwlic azan
 wile. he beþearf eac micler fulcumer. Se ealra cribe 7 swiþe forþ
 þe mon zerfyn cræp. þæt te þa⁷ micler beþurfon. þe micel
 azan willar. 7 þa þurfon swiþe lýtler. þe maran ne willnar þonne
 zenoxer. butan he wlnzen miþ oferunze huora zitrunza ge-
 fyllan. þ̅ hi næfre ne zebor. Ic wat þ̅ ze wenar þæt ze nan
 zecunbelice⁸ zob ne zerælþa on innan eor welfum nabbar.⁹ for-
 þam ze hi fecar butan eor to frembum zerceartum. swa hit 7
 miwþeoreþ þ̅ þæm men ðincþ. þeah he se zobcunbelice ze-
 rcearþ. þ̅ he on him welfum næbbe wælþa zenoxe. buton he
 mare zezaberuþe þara unzercearþigena zercearta þonne he
 beþurfe. oððe him zemetlic feo. 7 þa unzercearþigan neotena¹⁰
 ne wlnar naner oþrer feor.¹¹ ac wlnþ him zenox on þam þe hi
 binnan heora æzenre hýbe habbar to eacan þam forþe þe him
 zecýnbelic biþ. Þæt ze þonne þeah hþæthreza zobcunbelice
 on eorþre gaulde habbar. þæt 7 anbzt. 7 zemýnb. anb se ze-
 rcearþlica wlla þ̅ hine þara tpeza lýtce. se þe þonne þar ðreo
 hæfþ. þonne hæfþ he h7r geoppender onlicnerre swa forþ swa
 swa ænezu zerceart fyrmer¹² mæg here geppenber onlicnerre
 hubban. Ac ze fecar þære hean zecýnbe zerælþa anb heore
 weorþfice to þam niþerlicum 7 to ðam hweorþenbelic¹³ þin-
 gum. Ac ze ne onztad hu micelne teonan ze bor. 7zobe eorþum
 7 ceppenbe. forþam þe he wolbe þæt te ealle men wæran ealra
 oþra¹⁴ zercearta wealdanar. Ac ze unþerwobar eorþe hehtan
 meþemnerre under þa eallra nýwemertan zercearta. 7 miþ þam
 ze habbar zecýþeþ þ̅ te æfter eorþum aznum bome ze bor
 eor welfe wýrþan þonne eorþe azne¹⁵ æhta. nu ze wenar þ̅ eorþe
 nauht¹⁶ welan sien eorwa zerælþa. 7 ceohwar þ̅ eall eorþe

¹ Cott. aþý ðeorpan sien. ² Bod. zelcnerre. ³ Bod. 7eler. ⁴ Cott.
 tilart. ⁵ Cott. þurfe. ⁶ Cott. innerre. ⁷ Bod. þ̅ þa þe ⁸ Cott. zecýn-
 belice. ⁹ Cott. næbben. ¹⁰ Cott. neat. ¹¹ Cott. wor. ¹² Bod. fupemert.
¹³ Bod. hweorþenbum. ¹⁴ Cott. oþerra. ¹⁵ Cott. eorwa azna. ¹⁶ Cott. noht.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populð Ʒob Ʒien ærnan¹ Ʒe Ʒelfe. Ʒra hit eac Ʒýrþ þonne Ʒe Ʒra Ʒillap² :

§ III.³ ÐæƷ mennŷcan hƷef ƷecƷnð iƷ þ̅ hi ðý anan Ʒeon⁴ beropan eallum oprum ƷerƷearƷum. ðý hi hie Ʒelfe onƷiton hƷret hie Ʒenb.⁵ Ʒ hƷonan hi Ʒenb.⁶ Ʒ þi hi Ʒenb⁷ Ʒýrþan þonne iƷtenu. þy hi nellap Ʒitan hƷæt hi Ʒint. oððe hƷonan hi Ʒint. Ðam neƷum iƷ ƷecƷnðe þ̅ hi nýton hƷæt hi Ʒenb.⁸ Ac þ̅ iƷ þariu monna unþenƷ þæt hi nýton hƷæt hie Ʒien. Nu þa iƷ Ʒriþe Ʒreotol þæt Ʒe beoþ on Ʒeþolan. þonne Ʒe Ʒenap þ̅ ænƷ næƷ mið Ʒnæmþum Ʒelum beon ƷeƷeorþob. Líf hƷa nu biþ mið hƷelcum Ʒelum ƷeƷeorþob Ʒ mið hƷelcum ðeopƷýrþum ahtum ƷerƷeƷeob.⁹ hu ne belumþ̅ Ʒe ƷeorþƷeƷe þonne to þam þe hie ƷeƷeorþað. þæt iƷ to heƷianne hƷene rihtlicor. Ne ðæt ne beoð on þý ƷæƷeƷe þæt mið elleƷ hƷam ƷeƷenob biþ. þeah þa ƷeƷenu ƷæƷru Ʒien. þe hit mið ƷeƷenob bið. Ʒif hit æƷ ƷeƷenob ƷæƷ ne biþ hit on þý ƷæƷeƷe. Ʒite þu ƷorƷob þ̅ mið Ʒob ne ðenap þam þe hit ah. þæt ðu ƷaƷt nu þ̅ ic þe ne loƷe Ʒ eac ƷaƷt þæt þa Ʒelan oft ðenap þam þe hie aƷan on manneƷum þaƷum. Ʒ on þam Ʒriþort þæt te men ƷeƷeƷað Ʒra aƷahafene Ʒu þam Ʒelan. þ̅ oft Ʒe eallra ƷýrþeƷta Ʒ Ʒe eallra unƷeƷeƷeƷta mon Ʒenþ̅ þ̅ he Ʒie ealleƷ þæƷ Ʒelan Ʒýrþe ðe on þiƷƷe populðe iƷ Ʒif he ƷiƷte¹⁰ hu he him toƷuman mihte. Se þe icicele Ʒelan hæƷþ. he him onbƷæt moniƷne Ʒeob.¹¹ Ʒif he eanne æhta næƷbe. ne þorƷte he him nanne¹² onbƷæbon. Líf þu nu ƷeƷe ƷeƷeƷende. Ʒ hæƷbeƷt micel Ʒob on þe. Ʒ þu þonne beƷome on þeof Ʒeole.¹³ þonne ne ƷenbeƷt þu þe ðmeƷ ƷeƷeƷe. Ʒif ðu þonne ƷelceƷ nanƷiht næƷbeƷt. þonne ne þorƷteƷt ðu ðe nanƷiht onbƷæban. ac meahƷeƷt þe Ʒan ƷinƷenbe þone ealban cƷiðe þe mon ƷeƷýrþum ƷanƷ. þæt Ʒe nacoba ƷeƷeƷend him nanƷiht ne onbƷebe. þonne ðu þonne oprorƷ ƷeƷe. Ʒ ða þeƷaƷ ðe Ʒrom ƷeƷiten ƷeƷon. þonne mihteƷt þu biƷƷeƷian þaƷ anbƷeƷeƷan Ʒelan. Ʒ mihteƷt cƷeƷan. Ðala þ̅ hit iƷ Ʒob Ʒ Ʒýrþum þ̅ mon micelne Ʒelan aƷe.¹⁴ nu Ʒe næƷne ne Ʒýrþ oprorƷ ðe hie unbeƷeƷþ :

² Boet. lib. ii. prosa 5.—Humana quippe natura, &c.

¹ Cott. diorpan. ² Cott. Ʒie. ³ Cott. Ʒien. ⁴ Cott. Ʒien. ⁵ Cott. Ʒint.
⁶ Cott. Ʒien. ⁷ Cott. Ʒeapob. ⁸ Cott. Ʒýrþe. ⁹ Cott. Ʒýnð. ¹⁰ Cott.
 nænne. ¹¹ Cott. þeof Ʒeole. ¹² Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the faked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.*

ÐA seo Gergeabryner ða þy ƿell aƿeð hæfðe. þa ongan heo ƿunƿan ƿ þy ƿræþ. Eala hu ƿerælyƿ ƿeo ƿorpe elb ƿar þy ƿer midban ƿearþeþ. þa ælcum men þuhte ƿenoz on þære eorþan ƿærctum. Næron þa ƿelƿe hamar. ne mytlice ƿrotmettar. ne þuncaþ. ne þiorƿƿyþra hræƿla hu ne ƿunban. ƿorþam hu þa ƿit næpan. ne hu nanƿuht ne ƿerapon. ne ne ƿeherbon. Ne ƿembon hie naner ƿyrenlufteþ. buton ƿiþe ƿemethce þa ƿe-cyðð beeban. ealne ƿeƿ hu æton æne on bæƿ anð þ ƿær to æƿenneþ. Treora ƿærctmar hu æton ƿ ƿyrtæ. nalleþ ƿcƿ ƿin hu ne þuncean. ne nanne ƿætan hu ne cyþon ƿið hunƿe menƿan. ne ƿeolocenra hræƿla mið mytlicum bleorum hu ne ƿimbon. Ealne ƿeƿ hu ƿlepon ute on tƿiora ƿceabum. hluterra ƿella ƿæteþ hu þruncon. ne ƿereah nan ceƿa ealanð. ne ƿerof. ne ƿeherbe non mon þa ƿet nanne ƿcƿheþe. ne ƿurþon ƿmbe nan ƿereohc ƿƿiecan. ne seo eorþe þa ƿet beƿmiten mið ofƿlegeneþ monneþ blobe. ne mon ƿurðum ƿerunboð. ne monn ne ƿereah ða ƿet ƿel ƿillenbe men. nænne ƿeorþƿcƿe næfbon. ne hu non mon ne lufube. Eala þ ƿre tiba nu ne mihtan ƿeorþan ƿilce. Ac nu manna ƿitƿunƿ ƿ ƿra þyrenbe. ƿra þ ƿyþ on þære helle. ƿeo ƿ on þam munte ðe Ætne hacte. on þam ierlanbe þe Sicilia hacte. ƿe munt bið ƿmle ƿreþle þyrenbe. ƿ ealla þa neah ƿora þær ƿmbutan ƿorþærnuð. Eala hræt ƿe ƿorma ƿitƿere ƿære. þe æreþ þa eorþan ongan beþan ærteþ ƿolbe. ƿ ærteþ ƿimum. ƿ þa ƿreccan beorƿurþneþra ƿunbe ðe ær behyð ƿær ƿ behelob mið ðære eorþan :

CAPUT XVI.*

§ I. ÐA ƿe ƿyrbom þa þy leoð aƿunƿen hæfþe. þa ongan he eƿt ƿrellian ƿ þy ƿræþ. Ðræt mæƿ ic ðe nu mare ƿecƿan be þam ƿeorþƿcƿe ƿ be ðan anƿealbe þy ƿe ƿorulbe. ƿor þam anƿealbe ƿe eor ƿolbon ahebban up oð ðone heorfen. ƿiþ ƿe mihton.¹ þ ƿ ƿorþam þe ƿe ne ƿemunon ne eac ne onƿtað þone heorfoncunban anƿealþ ƿ þone ƿeorþƿcƿe ƿe ƿ eoreþ aƿen. ƿ þonan ƿe comon.² hræt ƿe eoreþ ƿela þonne ƿ ƿe eoreþ anƿealþ þe ƿe nu ƿeorþƿcƿe hatað. ƿiþ he becymþ to þam eallra ƿyrenneþan men. ƿ to ðam þe hu ealra unƿeorþort biþ. ƿra he nu ðybe to þy ilcan ðeobrice. ƿ eac³ ær to Neþone

* Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

² Boet. lib. ii. prosa 6.—Quid autam de dignitatibus, &c.

¹ Cott. meahcen. ² Bod. noman. ³ Cott. ru.

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Larene. 7 oft eac to manegum heora gelicum. Ðu ne pile he þonne don gpa gpa hý dýbon 7 git boþ. ealle¹ þa wicu þe him unþær beoð oððe sƿer on neaperte forplean 7 forþeregian gpa gpa fýrre liz deð bryne² hæþ fehb. oððe eft se býrnenba fweþ ðone munt bærnþ ðe se hacaþ Ætne. se ƿi on þam ealonde Sicilia. fweþ onlice þam micelan flobe ðe zu on Noeþ ðazum ƿær. Ic þene þæt ðu mæge gemunan þ̄ te eorpe eolþnan zu³ Romana witan on Torcƿineþ ðazum ƿær ofermodan cýnungeþ. for þiz ofermettum. ðone cýnelican naman of Rome býruþ æreft adýbon. Onð eft gpa ilce þa hepetohan. þe hu⁴ ær utadrifon. hu polþon eft utadrifan for huora ofermettum. Ac hu ne mihtan. forþam þe se æfteþre anpealb þara hepetozena þam Romanfzum wítum git fýr licode þonne se æra ðara cýninga. Liz hit ðonne æfre gefurþ. gpa hit fwiðe fehb⁵ ge- fýrþ. þæt se anpealb 7 se feorþfciþe becume to zobum men anb to ƿrum. hpæt biþ ðær þonne licfýrþer buton hiz zob 7 hiz feorþfciþe. þær zoban cýningeþ. naf ðær anpealber. forþam ðe se anpealb næfre ne biþ zob.⁶ buton se zob⁷ ƿe þe hine hæbbe. þý⁸ hit biþ ðær monneþ zob⁹ naf¹⁰ ðær anpealber. gif se anpealb zob¹¹ biþ. forþam hit bið. þæt te nan man for hiz ƿice ne cýmð to cræftum 7 to meþemneþe. Ac for hiz cræftum 7 for hiz meþemneþe he cýmþ to ƿice 7 to anpealbe. ðy ne biþ nan mon for hiz anpealbe na þe betere. ac for hiz cræftum he beoþ zob¹² if he zob¹³ biþ. 7 for hiz cræftum he bið anpealber feorþe. gif he hiz feorþe biþ. Leornuþ forþam fwiþom. 7 þonne ge hine zelsornod hæbben. ne forhogiþ¹⁴ hine þonne. Ðonne fece ic eop buton ælcum tƿeon. þ̄ ge mazon þurh hine becuman to anpealbe. þeah ge no þær anpealber ne ƿluzgan. Ne þurfon ge no hogian¹⁵ on ðam anpealbe. ne him æfter þrunzan. gif ge ƿire biþ 7 zobe. he ƿile folzian eop. þeah ge hiz no ne ƿluzian. Ac fece me nu hpæt eoreþ beorþfýrþeþta ƿela 7 anpealb ƿe. þe ge fwiþort zinnuþ. Ic ƿat þeah þæt hit ƿ biþ anbƿearþa liz 7 þer bƿoþmenba ƿela þe þe ær fymbe fƿæcon :

§ II.^a Cala hpæþer ge netelican¹⁶ men onziton hpelc se ƿela ƿe. 7 se anpealb. 7 þa ƿopulþ zefælþa.¹⁷ ða ƿint eorpe hlafowibaz

^a Boet. lib. ii. prosa 6.—Nonna, o terrena animalia, &c.

¹ Bod. eall. ² Cott. leg deð bryne. ³ Cott. ealþnan zu. ⁴ Cott. hme. ⁵ Cott. fehb. ⁶ Cott. zob. ⁷ Cott. zob. ⁸ Bod. þeah. ⁹ Cott. zob. ¹⁰ Cott. naf. ¹¹ Cott. zob. ¹² Cott. zob. ¹³ Cott. zob. ¹⁴ Cott. forþfýrþeþta. ¹⁵ Cott. hogian. ¹⁶ Cott. netelican. ¹⁷ Cott. feþla.

and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call Ætna, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe wealbanbar. næf ge heora. Luf ge nu zerapen hwelce
 muƿ þæt wære hlaford ofer oþre mýr. 7 fettes him domar. 7
 niðbe¹ hie æfter garole. hu sunberlic wolbe eop þæt þincan. 7
 hwelce celhettunge ge wolbon þæf habban. and mið hwelcum
 hleahtra ge wolbon beon arcyneð. hu micle mara iƿ þonne þæf
 monnes lichoma to metenne wið þ² Nob. þonne feo muƿ wið
 þone mon. Ðwæt ge þonne mazon eaþe zepencan. gif ge hit ze-
 orne ýmbe fmeagan willaþ 7 æftergyrnan. þ³ nanre puhte
 lichoma ne beoð þonne teberna þonne þæf monnes. Ðam
 mazon berian þa lærtan fleozan. 7 þa zmwættaf mið fwiþe
 lýclum ficalum him beriaþ. 7 eac þa fmalan fýrmar. þa þone
 mon ze innan ze uton weþar.⁴ 7 hwilum fulneah beabne ze-
 boð. ze fupfum þeof lýtcle loppe hine hwilum beabne zebef.
 ffulca puhta him beriaþ æzþer ze innan ze uton. On hwæm
 mæz ænig man oþrum berian buton on hif lichoman. oððe
 eft on heora felum. þe ze hatar zewælpa. ne nan mon ne mæz
 þam zefceabfrian Nobe zebefian. ne hum zebon þ⁵ hit ne fe þ⁶
 þ⁷ hit biþ.⁴ Ðæt iƿ fwiþe ffeotol to onzitanne be fumum
 Romanifcum æðelinge. fe þæf haten Libeiuƿ.⁵ fe þaf to
 manegum fitum zepofht. forþam þe he nolbe melbian on hif
 zefefan þe mið hum ffeþeþon⁶ ýmbe þone cýning þe hie ær
 mið unpuhte zepunnen hæfþe.⁷ þa he þa beforan þone znaman
 cýning zelæb þæf. 7 he hine het feozgan hwæt hif zefefan
 wæron þe mið hum ýmbe ffeþeþon.⁸ þa forþeap he hif æzene
 tungan. and weap hine ðær mið on ðæt neb foran. forþam
 hit zeweapð þ⁹ ðam fwan men com to lofe and to fupfufwe þ¹⁰
 fe unpuhtfwa cýning hum teohhobe⁹ to fite. Ðwæt iƿ þ¹¹ þe ma
 þ¹² ænig man mæze oþrum bon. þat he ne mæze him bon þ¹³
 ilce. 7 gif he ne mæz. ofer man mæz. Fe leornobon eac be
 þam wælhweporan Bifwubem. fe þæf on Ægipfum. þæf leob-
 hatan zefuna þaf þ¹⁴ he wolbe ælcne cuman. fwiþe awlice
 unþefon. 7 fwiþe fweflice wið zebæran þonne he hum ærefe
 to com. Ac eft ær he hum ffrom ceþbe. he feolbe beon of-
 flegen. 7 þa zefybbe¹⁰ hit þ¹⁵ Esculef Iobef funu com to him.
 þa wolbe he bon ýmbe hine fwa fwa he ýmbe manigne cuman
 ær býbe. wolbe hine awrencan on þære ea þe Niluf hatte. þa
 weap he ffeþenra 7 awrencete hine. fwiþe fýhte be Gofef
 some. fwa fwa he manigne oðerne ær býbe. Ðwæt eac Reguluƿ.
 fe forwæra hefetoza. ða he feaht wið Afucanar. he hæfþe

¹ Cott. nebbe. ² Cott. þæt te. ³ Cott. fýrþað. ⁴ Cott. hit fe
 þæt þæt hit ne bið. ⁵ Cott. Libeiuƿ. ⁶ Cott. ffeþeþon. ⁷ Bod.
 hæfþon. ⁸ Cott. hine fýþeþon. ⁹ Cott. teohhobe. ¹⁰ Cott. zebewebe.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of the *tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unafecgenðlicne riȝe ofeþ þa Aſſicanar. Ða he hi þa
 riðoſt forþlagen hæfde. þa het he hi binðan 7 on balcan
 leȝan.¹ þa zebýnebe hit riþe hrafde ꝥ he þearþ zebunðen mið
 hira pacentum. Ðræt þenȝt ðu þonne hræt zober re² anpealb
 rie. þonne he on nane riȝan hiȝ azner cræfter ne mæz for-
 ouzan ꝥ he þræt ilce ýfel ne zepariȝe opprum monnum. þe³ he
 æþ opprum ðýðe. hu ne iȝ je anpealb þonne þær nauht :

§ III.^b Ðræt þenȝt þu. zif je þeopþȝipe 7 je anpealb azner
 ðoncer zob þære anb hiȝ reſer anpealb hæfde. hræðer he
 folde þam forcuþertum mannum folȝian ſȝa he nu hwiłum⁴ ðeð.
 Ðu ne þar þu ꝥ hit niȝ nauht zecýnðe ne nauht zepunelic ꝥ
 æniȝ riþerþearð ðinȝ bion zemenȝeð riþ oðrum riþerþearðum.
 oððe æniȝe zeferþræðenne rið habban. Ac reo zecýnð hit
 onſcunað þræt hie⁵ mazon þeopþan tozæðere zemenȝeð. þe ma⁶
 þe þræt zob⁷ 7 þræt ýfel mazon ætzæðere bion. Nu ðe iȝ riðe
 openlice zecýpeð ꝥ riȝ anbþearðe riȝe. anb þar populð zepælpa.
 7 þer anpealb of heora⁸ aznum zecýnðe 7 heora azner zep-
 ealðer nauht zobe ne riȝent. ne hiora reſſra nanne anpealb
 nabbað. nu hi riłlaþ cliȝan⁹ on þæm riȝſtan monnum 7 hiȝ
 zepariȝa þræt hi biðð heora hlaforðar. Niȝ ðær nu nan tpeo. ꝥ
 oft þa¹⁰ eallra forcuþertan men cumað to þam anpealðe 7 to
 þam þeopþȝipe. Liȝ je anpealb þonne of hiȝ aȝenre zecýnðe 7
 of hiȝ aȝener zepaalðer zob þære. ne unðerſenȝe he næfpe þa
 ýfelan ac þa zoban. Ðær ilcan iȝ to þenanne to eallum ðam
 zepælðum þe reo riȝnð brenȝð þiȝſer anbþearðan hiȝer ze on
 cræftum ze on æhtum. forþam hie hwiłum becumað to þæm
 forcuþertum. Ðræt þe zenoz zeopne riȝon ðæt nanne mon
 þær ne tpeoþ ðæt je reo¹¹ riȝonȝ on hiȝ mæzene. ðe mon ze-
 riðð ðæt riȝonȝlic þeopre riȝnð. Ne þonne ma. zif he hræt
 bið. ne tpeoþ næanne mon ꝥ he hræt ne riȝe. Spa zedeð¹² eac je
 ðream cræft ꝥ je mon biþ ðreamere. 7 je læce cræft þræt he
 biþ læce. 7 reo riȝu ðeð¹³ ꝥ he biþ peccere. Spa ðeð eac je ze-
 cýnða cræft ælcum men. ꝥ ꝥ zob ne mæz beon rið ꝥ ýfel
 zemenȝeð. ne ꝥ ýfel rið ꝥ zob. ðeah he butu on anum men
 riȝen. þeah biþ æȝþer huȝ on riȝnðon. ꝥ zecýnð nýle næfpe
 nanriht riþerþearðer lætan zemenȝan. forþam heora æȝþer

^b Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

¹ Cott. leogan. ² Bod. je Kobey. ³ Cott. þæt. ⁴ Bod. hwiłcum.
⁵ Bod. hi. ⁶ Cott. þon ma. ⁷ Cott. zood. ⁸ Cott. þær anpealðer
 hiora. ⁹ Cott. choſian. ¹⁰ Bod. of þam. ¹¹ Cott. riȝe. ¹² Cott. mæz.
¹³ Cott. zedeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good, and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onrcunað oþer. and æzþer pile beon ꝥ ꝥ hit biþ. ne mæz ge pela zebon ꝥ ge zitrepe ne rie zitrepe. ne þa zrunðleagan zitrunza zefyllan. ne ge anpealb ne mæz zebon hir pealbend pealbendne. Nu þonne nu ælc zefceart onrcunað ꝥ ꝥ hire piþerpearb bið. and rið zeorne tiolaþ ꝥ hit him ꝥ riom arcuþe. hþelce tpa riýnb þonne piþerpearbriþan betpuh him þonne zob 7 ýfel. ne peorþað hi nærre to romne zefezed. Be þæm þu miht onzitan. ziþ þa zefælða ðirez andþearþan liþez þurh hie þelpe heora þelfra zepelb ahton. 7 of heora agnum zecýnðe zobe þæron. þonne polbon hi riuple on ðam clþian.¹ ðe him zob mid porhte. nalæz² ýfel. Ac þær þar hi zobe beoð. þonne beoð hi þurh þæz zoban monnez zob zobe þe him zob mid riþrcþ. 7 ge bið þurh Lob zob. Laf hime þonne ýfel mon hæzþ. þonne biþ he ýfel ðurh þæz monnez ýfel þe him ýfel mid ðez. 7 þurh ðeozel.³ Ðræt zodez iþ ge pela þonne. þonne he ne mæz þa zrunðleagan zitrunza afýllan þæz zitrepez. oððe ge anpealb. þonne he ne mæz hir pealbend pealbendne zebon. Ac hime zebindap þa þon riþnunga⁴ mid heora unabindencilicum pacentum. þeah mon nu ýfelum men anpealb jelle. ne zedeð ge anpealb hime zobne ne meoðumne.⁵ ziþ he ær næz. ac zeopenað hir ýfel. ziþ he ær ýfel þæz. 7 zedeð hit þonne riþeotol. ziþ hit ær næz. forþam þeah he ær ýfel polbe. þonne nýrte he hu he hi riþa fullice zecýrðe.⁶ ær he fullne anpealb hæzþe. Ðæt zefýrþ forþam ðýriþe þe ze riæzriap þæt ze moton riþeppan þone naman. hatan ꝥ riælþa ꝥ nane ne beoð. 7 þæt meoðumnez re beoþ.⁷ forþam hi zecýðað on heora endunze þonne hie endiþ. ꝥ hie napþer ne bioð. forþæm napþer ne ge pela.⁸ ne ge anpeað. ne ge peorþriþe ne beoþ to þenanne ꝥ hit reo roþe zefælþ ie. riþa hit iþ nu hþæðort to riþezanne be eallum þæm porulðge riælþum¹⁰ þe reo riþnb þrienzþ. ꝥ þær nan puht on niþ þæz to riþrianne reo. forþam ðe ðær nan puht zecýnbeliþez zobþ on niþ ðæz ðe of him cume. ꝥ iþ on þam riþeotol ꝥ hi hie riuple to ðam zobum ne ðeodað. ne ða ýfelan zobe ne zedeð þe hi hie ortort to zedeðeobap :.

§ IV.⁹ Ða ge riþriðom þa þiþ riþell þur ariht¹¹ hæzþe. þa onzean he eft zibðizan 7 þur cþæþ. Ðræt ge riþo hþelce

⁹ Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

¹ Cott. cleorþan. ² Cott. naller. ³ Cott. ðioful. ⁴ Ct. pelnuga.
⁵ Cott. meoðumne. ⁶ Bod. acýððe. ⁷ Cott. þone. ⁸ Cott. ane ꝥ nan meoðumnez ne bið.
⁹ Bod. ꝥ hie napþer ne ge pela. ¹⁰ ott. riælþum.
¹¹ Cott. aþeahc.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

pælhriopneſſa. 7 hwiſce hriſſar. hwiſce unriht hæmebu. 7 hwiſc man. 7 hwiſce apleaſneſſe ſe unrihtſiſa Laſene Nepon peorhte. ſe het æt ſumum cýrre forbærnan ealle Rome burh on anne rið æfter þære biſene þe ʒio Trozia burz barn. hine lýſte eac ʒeſeon hu ſeo burne. 7 hu lanze. 7 hu leohte be þære oþerſe. 7 eft he het ofſlean ealle þa ſiſetan ſitan Romana. ʒe ſurþon hiſ azene moþor. 7 hiſ azene broþer. ʒe ſurþon hiſ azen ſiſ he ofſlog mið ſpeorþe. 7 for ðyllecum næſ he napuht ʒe-unrotroþ. Ac þæſ þy bliþna 7 fazenobe þæſ. Onð peah betpuh ðyllecum unrihtum næſ him no þý læſ unþerþeod eall þeſ miððan ʒeaſið ffrom eaſteþearþum oð weſteþearþne. and eft ffrom ſuþeþearþum oð norþeþearþne. eall he þæſ on hiſ anpealþe. ʒenſt þu þ ʒe ʒoþcunþa anpealþ ne mihte aſýrpan þone anpealþ þam unrihtſiſan Kaſene. and him þære puþhunze-ʒe-teonan. ʒiſ he wolþe. Liſe la ʒeſe. ic ſat þ he mihte ʒiſ he wolþe. Cala eap hu heſz ʒeoc he beſlepte on ealle þa þe on hiſ tidum libbenþe þæron on eorþan. 7 hu oft hiſ ſpeorþ þære beſýleþ on unſcylþiſum bloþe. Þu ne þaſ þæſ ʒenoz ſpeotol þ ſe anpealþ hiſ azenes ðoncer ʒoþ næſ. þa ſe ʒoþ næſ þe he to com :

CAPUT XVII.^d

ÐA ſe ʒiſþom þa þiſ leop¹ aſunzen hæfþe. Ða ʒeſſiſode² he. 7 þa andſporeþe þæt Moð and þuſ cſæþ. Cala Geſceaðſiſneſ. hſæt ðu þaſt þ me næſſe ſeo ʒiſunz 7 ſeo ʒemæzþ ðiſſeſ eorþlican anpealþeſ for þel ne licode. ne ic ealles for ſiſe ne ʒiſnþe þiſſeſ eorþlican ſiſeſ. buton la³ ic ſiſnþe þeah and-peorþeſ to þam peorþe þe me beboden þæſ to ſiſcanne. þ þaſ þ ic unſcæoblice⁴ 7 ʒeſiſenlice mihte ſceonan 7 peccan þone anpealþ þe me beſæft þæſ. Þſæt ðu þaſt þ nan mon ne mæz nænne cſæft cýðan. ne nænne anpealþ peccan ne ſceonan butan⁵ tolum 7 and-peorþe. þ hið ælceſ cſæfteſ and-peorþ þ mon ðone cſæft buton⁶ ſiſcan ne mæz. þ biþ þonne cýnningeſ and-peorþ⁷ 7 hiſ tol mið to ſiſcianne. þ he hæbbe hiſ land full mannoð.⁸ he ſceal hæbban ʒebæðmen. 7 ſiſnþmen.⁹ 7 peorþ-

^d Boet. lib. ii. proſa 7.—Tum ego, ſcio, inquam, &c.

¹ Cott. hoð. ² Cott. ʒeſiſode. ³ Cott. butan tola. ⁴ Cott. unſcæoblice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod. peorþ and-peorþ. ⁸ Cott. monnað. ⁹ Cott. ſeþnmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðæt þu þar þætte butan ðiŕum tolum¹ nan cýning hŕ cræft ne mæg cýðan. Ðæt iŕ eac hŕ anbpeorc. ꝥ he habban ŕceal to þam tolum þam þŕum zeŕeŕŕcipum biŕŕce. ꝥ iŕ þonne heora biŕŕc. laub to buzianne. ꝥ ziŕca.² ꝥ wæpnu. ꝥ mete. ꝥ ealo.³ ꝥ clafar. ꝥ ze hŕæt þæŕ þe þa þŕe zeŕeŕŕcipar behorŕar.⁴ ne mæg he butan þŕum þar tol zehealban. ne butan þŕum tolum nan þara þinga wýrcan þe him beboden iŕ to wýrcenne. for þý ic wilnobe anbpeorceŕ þone anpealb mið to zeŕeccenne. ꝥ mine cræftar ꝥ anpealb ne wurdæn forziene ꝥ forholene.⁵ forþam ælc cræft ꝥ ælc anpealb biŕ ŕona foréalbodb ꝥ forŕŕuzob.⁶ ziŕ he biŕ butan Wiŕðome. forþam ne mæg non mon nænne cræft forþŕingzan butan Wiŕðome. forþam þe wra hŕæt wra þurh ðŕiŕze zebon bið ne mæg hit mon næŕŕe to cræfte zeŕecan.⁷ ꝥ iŕ nu hŕaðorŕ to ŕeczanne. ꝥ ic wilnobe weorþfullice to libbanne þa hŕile þe ic liŕebe.⁸ ꝥ æfter minum liŕe þam monnum to læŕanne. þe æfter me wæren min zemýnb on zodbum weorcum :.⁹

CAPUT XVIII.º

§ I. ÐA ðiŕ þa zeŕŕŕecen waz. þa zeŕŕuzobe¹⁰ ꝥ Mod. ꝥ ŕeo Gefceadŕiŕŕeŕ onzan wŕŕecan ꝥ þur cræft. Eala Mod eala¹¹ an ýfel iŕ wŕiþe to anŕcunianne.¹² ꝥ iŕ ꝥ ꝥ te wŕiþe ŕinzallice¹³ ꝥ wŕiþe heŕŕlice beŕŕiþ ealra þara monna Mod þe beoð¹⁴ on heora zecýnbe zecorene ꝥ weah ne beoþ to þam hŕoŕe þonne zit cumen ŕulŕŕemeþra mæzena. ꝥ iŕ þonne wilnuzŕ leaŕeŕ zilŕeŕ ꝥ unwýhteŕ anpealbeŕ ꝥ unzemetliceŕ hliŕan zodbra weorca oŕeŕ eall ŕolc. forþam¹⁵ wilnuzar monize men¹⁶ anpealbeŕ. ðe hie woldon habban zodne hliŕan. weah hi hŕ unwýrþe ŕien. ze ŕurþum ŕe ealra forcuþeŕca wilnað þæŕ ýlcen. Ac ŕe þe wile wŕlice ꝥ zeornlice æfter þam hliŕan wŕýrian. þonne onzið he wŕiþe hŕaþe hu lýtel he bið. ꝥ hu læne. ꝥ hu teþre. ꝥ hu bebæleb ælceŕ zobeŕ. Eŕ þu nu zeornlice ŕmeazan wilt anb witan wilt ýmbe ealre ðiŕŕe eorþan ýmbhŕýrŕe ŕrom eaŕteþearþan ðiŕŕe

º Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

¹ Cott. þŕran tolan. ² Cott. ziŕca. ³ Cott. ealu. ⁴ Cott. behorŕen.
⁵ Bod. wurdæn forziŕen ꝥ forholen. ⁶ Cott. forŕuzob. ⁷ Cott. zeŕeccan.
⁸ Cott. liŕbe. ⁹ Cott. þe æfter me wæren min zemýnbiz on zodbum weorcum.
¹⁰ Bod. æfter me wæren zemýnb on zodbum weorcum.
¹¹ Cott. zeŕuzobe. ¹² Cott. ea. ¹³ Bod. ýfel iŕ wŕiþe to anŕcunianne.
¹⁴ Bod. wŕanzallice. ¹⁵ Bod. oð. ¹⁶ Cott. worþulb men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

middanzeapdes oð þeſteþeapðne. 7 fram ſuþeþeapðum oð¹ norþeþeapðne. ſpa ſpa þu leornobeſt on þæne bec þe Aſtolo-
gum hatte. þonne miht ðu onzitan ꝥ he iſ eall wiþ ðone
heoſon to mettanne ſwilce an lýtél pꝛicu² on bꝛaban bꝛeþe.
oþþe þonð beah on ſcilbe. æfteſi þiſſa monna³ ðome. þu ne
paſt þu þæt þu leornobeſt on Ptolomeuſ bocum. ſe ſpat
ealles þiſeſ middanzeapdes gemet on anre bec. ðær þu miht
on zeſeon ꝥ eall moncýnn 7 ealle netenu ne notigað naþe⁴
neah feorþan ðæleſ ðiſſe eorþan þæſ þe men zeſapan⁵ maƷon.
foſþam þe hý hit ne maƷon eall zebuƷian. ſum foſ hæto. ſum
foſ cýle. 7 þone mæſtan ðæl hiſ hæfþ ja ofeſſeten. Do nu of
ðam feorþan ðeale on þinum Mode eall þæt ſeo ſæ hiſ ofſeten
hæfþ. 7 eall ða ſceapð ðe heo him onzenumen hæfþ. 7 eall ꝥ
hiſ ſennas 7 moſas zenumen habbað. 7 eall ꝥ on eallum
ðeodum feſteſ liƷeþ. ðonne miht ðu onzitan þætte þæſ ealles
niſ monnum þonne maſe læfeð to buƷianne. buton ſwelce an
lýtél caſertum.⁶ Iſ ꝥ þonne foſ ðyſlic zeſpinc ꝥ ze ſunnas
eoppe popuðs to ðon ꝥ ze ſilnias eoppeſne hliſan ungemetlice
to zebꝛæðanne⁷ ofeſ ſwelcne caſertun⁸ ſwelce þæt iſ þætte
men buƷiaþ þiſſe popuðe ſulneah ſwilce an pꝛuca⁹ foſ þæt
oðeſ. Ac hþæt numedliceſ oððe micelliceſ oððe þeopþfulliceſ
hæfþ ſe eoppeſ zilp þe ze þæſ buƷiaþ¹⁰ on þam ſiſtan ðæle
healfum lonbeſ 7 unlonbeſ. mið ſæ. mið ſæenne. 7 mið ealle.
ſpa hit iſ¹¹ zeneapþeð. To hþon ſilniƷe ze ðonne to unge-
metlice þæt ze eoppeſne naman toþꝛæðan ofeſ ðone teoþan
ðæl. nu hiſ maſe niſ mið ſæ. mið ſæenne. mið ealle :

§ II.^c Lefencap eac ꝥ on¹² ðiſum lýclum þeapnoce. þe þe
æp ýmbe ſpꝛæcon. buƷiaþ ſwiþe manega ðeoda. 7 miſtlica.¹³ 7
ſwiþe ungelica æƷþeſ ze on ſpꝛæce. ze on ðeapum. ze on
eallum ſiðum. eallra þara þeoda þe ze nu ſilnias ſwiþe unge-
metlice ꝥ ze ſcýlon eoppeſne naman ofeſ toþꝛæðan. ꝥ ze
næſſe zedon ne maƷon. foſþam¹⁴ heopa ſpꝛæc iſ toðæleð on
tꝛa 7 hund feofoſtiƷ.¹⁵ 7 ælc þara ſpꝛæca iſ toðæleð on
manega ðeoda.¹⁶ 7 þa ſint tolegena 7 toðæla mið ſæ. 7 mið
puðum. 7 mið muntum. 7 mið ſænnum. 7 mið moneƷum 7 mið
miſtlicum¹⁷ peſtenum. 7 ungeſæpum lonðum. ꝥ hit ſiſðum

^f Boet. lib. ii. proſa 7.—Adde quod hoc ipſum, &c.

¹ Bod. of. ² Cott. lýclu pꝛice. ³ Bod. þiſſa mona. ⁴ Cott. notiað
ſuþþum naþeſ. ⁵ Cott. zeſapan ⁶ Cott. caueſtun. ⁷ Cott. toþꝛe-
ðanne. ⁸ Cott. caueſtun. ⁹ Cott. pꝛice. ¹⁰ Bod. hogiað. ¹¹ Bod. hiſ.
¹² Cott. þæt ze. ¹³ Cott. ſwiþe miſtlica. ¹⁴ Cott. foſþon. ¹⁵ Bod. on
hau-ſeofoſtiƷ. ¹⁶ Cott. þioð. ¹⁷ Cott. miſtlicum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepmen ne zeparaþ. Ac hu mæg þær þonne gýnderlice anef riceſ monney nama cuman þonne ðær mon furðum þæſe burge naman ne zeheorð. ne þæſe þeode ðe he on hamfæſt biþ. Ðý ic nat for hþilcon ðyrige ze zeornað¹ þ̄ ze polbon eopeſne naman tobræðan zeonð eallne eorþan. þ̄ ze ðon ne mazon.² ne furþum naper neah. Ðræt ðu paſt hu micel Romana rice þæſ on Marcuſeſ ðagum þæſ hepetozan. je þæſ oþre naman haten Tulliuſ. 7 þriððan Licero. hræt he cýþðe on gumpe hiſ boca. þ̄ te ða zet Romane nama ne com ofeſ ða muntaſ þe Laucareſ þe hataþ. ne þa Scidðear þe on oþre healfe þara munta buziþ furþum þæſe burge naman ne þæſ folceſ ne zeheorðon. Ac ða he com æreſt to Parþum. 7 þæſ þæſ gwiþe niþe. Ac he þæſ ðeah ðær ýmbutan manegum folce gwiþe ezeſfull. Ðu ne ongite ze nu hu neapa³ je eopeſ hliſa beon pile þe ze þær ýmbe gwincap 7 unrihtlice tiliað⁴ to zebraeðenne. Ðræt penſt ðu hu micelne hliſan 7 hu micelne peopþſcipe an Romanigc man mæge habban on ðam lanðe. ðær mon furðum ðæſe burge naman ne zeherde. ne ealleſ ðær folceſ hliſa ne com. Ðeah nu hþelc mon ungemetlice 7 unzebaſenlice pilnige þ̄ he ſcile hiſ hliſan tobræðan ofeſ ealle eorþan. he ne mæg þ̄ forþbrengan. forþam þe þara ðeoda þearaſ gint gwiþe ungelica. 7 heora zetetneſſa gwiþe miſlica.⁵ gwa þ̄ te þæt on oðrum lanðe betſt licap⁶ þætte þ̄ biþ hþilum on þam ofrum tælſgýnþlicort. 7 eac miceler piſeſ gýrþe. forþam ne mæg nan mon habban zelic loſ on ælcum lonðe. forþon þe on ælcum lanðe ne licað þ̄ on ofrum licap :

§ III.⁸ For ði ſceolðe ælc mon beon on ðam wæl zehealðen. þ̄ he on hiſ azenum earðe licoðe. þeah he nu maran pilnige. he ne mæg furþum þ̄ forþbringan. forþam ðe gelðþonne biþ þ̄ te auht manegum monnum anef hræt licige. for þý gýrþ ofeſ zober monney loſ alegen inne on⁷ ðæſe ilcan þeode þe he on hamfæſt biþ. 7 eac forþam ðe hit ofeſ gwiþe gaſlice zebýrebe þurh þa hearðgælþa þara gwitepa þ̄ hi for heora gælþe. 7 for zimelerete. 7 for peccelerete forleton ungwiten ðara monna þearaſ 7 hiora ðæða. þe on hiora ðagum fornemæroſte 7 peopþzeorneſte þæron. 7 þeah hi nu eall hiora liſ 7 hiora ðæða awriten hæfðon. gwa gwa hi ſceolðon gif hi dohton. hu ne for-ealldoðon ða zepwitu þeah 7 loſoðon ðonecan þe hit þæſe. gwa

⁸ Boet. lib. ii. proſa 7.—Erit igitur pervagatâ, &c.

¹ Cott. nat hþelce ðyrige ze gipnað. ² Cott. næſne geðon. ³ Cott. neapo. ⁴ Cott. trolað. ⁵ Bod. miſcle. ⁶ Cott. licoðe. ⁷ Cott. in.

to not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great shame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

rome gpa þa witepaſ ðýðon. 7 eac ða þe hi ýmbe wuton. And eop ðincþ þeah þ̅ ge hæbban ece aſe. 7if ge mægen on eallre eoperre worulde zeeapman þ̅ ge habban zodne hliſan æfter eorrum ðazum. Liſ þu nu zetæleſt ða hpile¹ þifſer andſearðan liſer 7 ðifſer hplendhcan² wið ðæſ unzeendoban liſer hplila. hæt bið hit þonne :. Tele nu þa lenze³ þære hpile þe þu ðin eaze on beppen⁴ mæze wiþ ten þurenð wintpa. þonne habbaþ þa hplila hæt hpuzu onliceſ. þeah hit lýtel iſe. þ̅ iſ þonne þæt heora æzþer hæfþ enbe. Tele nu þonne þ̅ ten þurenð zearpa. ze þeah þu ma wille. wið þ̅ ece 7 þæt unzeendobe liſ. þonne ne wint þu þær nauht anzeliceſ.⁵ forþam þ̅ ten ðurenð zearpa. þeah hit lang wince. aſcorpa. 7 þær oþreſ ne cýmþ næſſe nan enbe. forþam hit niſ no to metanne þ̅ zeendoblice wiþ þ̅ unzeendoblice. Deah ðu nu telle from þifſer miðbanearþer ſuman oð þone enbe. and mete þonne þa zear wiþ þ̅ þe nænne enbe næfþ. þonne ne biþ þær nauht anliceſ. Sra biþ eac ſe hliſa þara forwæpna⁶ monna. ðeah he hplum lang iſe. 7 ſela zeara þurhpunze. he bið þeah wiþe ſcorp to metanne wiþ þone þe næſſe ne zeendað :.

§ IV.^h And ze ne weccaþ þeah hweþer ze auht to zode ðon wiþ ænezum oþrum þingum buton wið þam lýtlan loſe þær folceſ. 7 wiþ þam ſcorpan hliſan. þe þe ær ýmbe gpaæcon. earwigaþ⁷ þær 7 forſeoþ þa cweſtaſ eopreſ inzeponceſ. 7 eopreſ andziceſ. 7 eoppe zeſceadwifneſſe. and woldon habban eoperra zodeſa weorca mebe æt gpaæmbra monna cribbunze. wunzað⁸ þær to þære mebe ðe ze to Gode ſceolðon. Wæt þu zehýrþer þæt te zio ðazum zelomp. þ̅ an wiþe wiſ mon 7 wiþe wice onzan ſandigan⁹ aner upritan 7 hine biſmerode. forþam he hine gpa orzellige unahof and bobode ðæſ þ̅ he uðwita þære. ne cýðbe he hit mið nanum cweſtum. ac mið leaſum and oſermobhlicum zilpe.¹⁰ ða wolde ſe wiga mon hiſ ſandigan.¹¹ hweþer he gpa wiſ þære gpa he ſelf wende þ̅ he þære. Onzan¹² hine þa hyſpan. 7 heaſum cribbigan.¹³ Ða zehereþe ſe uprita wiþe zehýlbelice þær wigan monneſ wopð ſume hpile. Ac wiððan he hiſ hýſpinge zehereþe hæfþe. þa ſcýlbe¹⁴ he

^h Boet. lib. ii. proſa 7.—Vos autem, niſi ad populares auras, &c.

¹ Cott. zeteleſt þa hplila. ² Bod. wifſer hplendhcan. ³ Cott. lengu
⁴ Cott. beppen. ⁵ Cott. anliceſ. ⁶ Cott. forwæpa. ⁷ Cott. earwigað
⁸ Cott. wunzað. ⁹ Cott. ſandian. ¹⁰ Cott. zelpe. ¹¹ Cott. ſandian
¹² Cott. ongon. ¹³ Cott. cribbian. ¹⁴ Bod. ſealbe.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onzean gwiþe ungeþylþelice.¹ þeah he ær licette þ̅ he uþrita
 wære. Ac soðe hine ða eft hwæþer him rihte þ̅ he uþrita wære
 ðe nære. Ða andgropode ge wra mon him 7 cwæþ. Ic wolde
 cweþan þ̅ þu uþrita wære. 7if þu zeþylþiz wære 7 zerrugian
 mihteft.² Ðu langrum wæs him ge hlira. þe he ær mid leaſun-
 gum rilnode. Ðu ne forþwærjt he þa wær rihte forþam anum
 andþyrde. Ðwæt forweoð þonne þam betereþum mannum. ðe
 ær uþ wæron. þ̅ hi swa gwiþe rilnodeð ðær ibelan zilpej³ 7 wær
 hliran æfter heora deaþe. oððe hwæt forwert hit þam þe nu
 riðon. Ðý wære ælcum men mare deaþf þ̅ he rilnode zodra
 cwæfta. þonne leaſer hliran. Ðwæt hæfð he æt þam hliran.
 æfter wær lichoman zebale 7 wære ſaþle. Ðu ne riðon þe þ̅
 ealle men lichomlice ſweltaþ. 7 þeah geo ſaþl bið libbene. Ac
 geo ſaþl færþ gwiþe ſweolice⁴ to heoſonum. riþþan heo ontizeð,
 biþ 7 of þam carcerne wær lichoman onlieþ biþ. heo forweoþ⁵
 þonne ealle þaſ eorðlican þing. 7 fazenaþ⁶ wær þ̅ heo mot
 brucan wær heoſelican. riþþan heo⁷ biþ abrozðen from þam
 eorþlican. þonne þ̅ Moð him ſelfum zepita biþ Loðer willan :.

CAPUT XIX.¹

ÐA ge ſiððom ða þiſ ſpell aweiht⁸ hæfde. ða ongan he zidðian
 7 þiſ riſende cwæð. Swa hwa swa rilnize to habbenne ðone
 ibelan hliran 7 þone unnýtcan zilp. behealde he on weoþe-
 healfe hiſ hu riðulle ðær heoſoneſ hwealfa biþ. 7 hu neara wære
 eorþan ſeðe iſ. þeah heo uþ rum þince. þonne mæg hine
 ſcamian wære bræðinge hiſ hliran. forþam he hine ne mæg
 ſurþum tobræðan ofer þa neaþpan eorþan ane. Eala ofer-
 moðan. hwi ze rilnizen þ̅ ze undeplutan mid eorþum ſwiþan þ̅
 deaþlicne zeoc. oþþe hwi ze weon on swa ibelan zerrince. þ̅ ze
 wolbon eoweþne hliran tobræðan ofer swa manega ðeoda. Ðeah
 hit nu zebýrize þ̅ ða utemeſtan ðioða eoweþne naman upa-
 hebban 7 on maniz weoþic eop heſizen. 7 þeah hwa weþe mid
 micelne æþelcundneſſe hiſ zebyrða. 7 weo on eallum weþum 7
 on eallum plencum. ne ge deað þeah ſwelceſ ne wecþ. Ac he for-
 rieth þa æþelo. 7 þone riðan zelice 7 þone heanan ofſwelþ.
 swa zeemnet þa riðan 7 þa heanan. Ðwæt riht nu wær ſoþelne-

¹ Boet. lib. ii. metrum 7. — Quicumque solam mente, &c.

¹ Bod. þylþelic. ² Cott. zerrugian meahze. ³ Cott. zelpej. ⁴ Cott. riwolice. ⁵ Cott. forweoþ. ⁶ Cott. fazenað. ⁷ Bod. riþær heo.

⁸ Cott. aweiht.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

nan and þæs wigan zolbrimdes ban welondes. for þý ic cræð þæs wigan. for þý þam cræftegan ne mæg næfre his cræft lorigan. ne hime mon ne mæg ðonne eþ on him zeniman þe mon mæg þa sunnan. aþendan of hierne ræbe. Þrær gint nu þæs welondes ban. oððe hwa pat. nu hrær hi wæron. oððe hrær is nu ge forwæra 7 ge awæda Romwara heretoga. ge wæs hatan Brutur. oþre naman Gairtur. oððe ge wra 7 wætræda Lato. ge wæs eac Romana heretoga. ge wæs openlice uprita. Ðu ne wæran þas zefyrn forþzeritene. 7 nan mon nat hrær hi nu gint. Þræt is heora nu to lafe. butan ge lýcla hlra 7 ge nama mid feaum rtafum awriten. 7 þ zic wýrre is. þ ge witon manige forwæra 7 zemýndwýrþe wera forþzeritene þe wýþe feara manna a onzic. Ac manige liczgaþ deaðe mid ealle forzicene. þ ge hlra hie furðum cuþe ne zedeþ. Deah ze nu wenen 7 wílian þ ze lange libban rýlan her on worulde. hræt bið eor þonne ðý bet. hu ne cymð ge deað. þeah ðe¹ he late cume. 7 adeð eor of þýrre worulde. 7 hræt forzicent eor þonne ge zilr. huru þam þe ge æfterra deað zezwipþ 7 on ecnere gehæft :

CAPUT XX.^k

ÐA ge Wýrdom þa wý leof awunzen hæfde. þa ongan he wrellien² 7 þur cræþ. Ne wen þu no þ ic to awillice winne wý þa wýrd. forþam ic hit no relfe nauht ne onbræbe. forþæm hit of zebýraþ þ geoleafe wýrd nauþer ne mæg þam men don ne fulum. ne eac nænne dem. forþam heo nis naner lofer wýrþe. forþam heo hie relf zecýþ þ heo nanpuht ne biþ. Ac heo onwrihð hie æwelm. þonne heo zeopenaþ huore deara. Ic wene þeah þ þu ne forzitanðe nu zic hræt ic ðe to cræþe. forþam hit is wunðorlic þæt ic ræczan wille. 7 ic hit mæg unearfe mid worðum zereccan.³ swa swa ic wolde. þ is þæt ic pat þ te geowifereþearde wýrd býþ ælcum men nýtwýrþre þonne geoworze. forþam geoworze wíle hhr and licet. þ mon rýcle wenan þ heo geow⁴ wio goþe zeælð. ac wio wifereþearde is wio goþe zeælþ. þeah hræm⁵ swa ne wince. forþam heo is wætræd 7 gehæft wíle þ te goþ biþ. Sio oþur⁶ is leaþ 7 beýrcþ ealle hie zeferan. forþæm hio hit zecýþ relf mid hie hwurfulnerre þæt hio biþ wýþe wancol. Ac geowifereþearde zebet and zelæneð ælcne þara ðe hio hi tozeriet. Sio oþer⁷ zebint ælc þara

¹ Boet. lib ii. prosa 8.—Sed ne me inexorable, &c.

² Bod. þeah. ³ Cott wílian ⁴ Cott awecan. ⁵ Cott. is. ⁶ Bod. hwa. ⁷ Cott. oþru.

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moða þe hipe¹ brýcþ mið þæne hipunga ðe hio licet þ̅ hio rie zod. reo riðerpearðe þonne anbint² 7 zefreoþ ælc þara þe hio tozeþeð. mið þam þ̅ hio him zeopenaþ hu tieðne³ þæf and-pearðan zezælþa rint. Ac reo orpophnef zæþ rcyrmælum [rya þæf rinðer ýr.]⁴ ðio riþerpearðnef þonne biþ rintle untælu. 7 rracu arcyrræð⁵ mið þæne rcyrinze hipe azenne rrecenneffe. Ac rio leafe zezælþ hio tihþ on laft neaðinga þa þe hiepe tozeþeodap rrom þæm roþum⁶ zezælþum mið hiepe olecunze.⁷ Seo riþerpearðnef þonne full ort ealle þa þe hiepe unðerþeodbe bioþ. neaðinga zetihþ to þam roþum zezælþum. rya rya mið angle rife zezanzen biþ. Ðincþ þe nu þ̅ lýtel zefreoneon 7 lýtel eaca rinra zezælþa. þætte þeor neþe and þeoj ezefflice riþerpearðnef þe brinþþ. þ̅ iþ þæt heo rriþe hraþe þa Moð. þe zepopenaþ ðinra zetreoþra rreonda. and eac rinra feonda. þæt þu hie miht rriðe rputele⁸ tocnapan. Ac þæf learan zezælþa þonne hi þe rrom zepitaþ. ðonne nimað hi heora men mið him. 7 lætaþ þine feapan zetreoþan mið þe. Ðu polberþ þu nu zebýczan. þa þu zezælzort þæne 7 þe þuhte þ̅ reo rýnð rriþoþ on ðinne rillan roðe. mið hu micelan⁹ reo polberþ þu þa habban zehoht þ̅ þu rputole mihtert tocnapan þine rrunð¹⁰ 7 þine rýnð.¹¹ Ic pat þeah þ̅ þu hit polberþ habban mið miclan feo¹² zehoht þ̅ þu hi cubert pel tofcaðan. Ðeah þe nu þince þ̅ þu ðeoppýrþe feoh¹³ forlofen hadde. þu hæfft þeah micle ðiorpýrþne mið zehoht. þ̅ rint zetreoþe rrienð. þa þu miht nu tocnapan. 7 part hræt þu hiora hæfft. Ðræt þ̅ iþ þ̅ eallra ðeoreþerþe feoh:

CAPUT XXI.¹

ÐA re rýrðom þa þiþ rpell aræð hæfðe. þa onzan he zibðigan¹⁴ 7 ður rinzenðe cræþ. An rceppenð iþ buton ælcum tpeon. 7 re iþ eac realbend heofonef 7 eorþan 7 ealra zezearca zezepenlicra 7 eac unzezepenlicra. þ̅ iþ Loð ælmihtiz. Ðam þeopiaþ ealle þa þe þeopiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa þe hit riton þ̅ hie him þeopiaþ. ze þa þe hit nýton. Se ilca ze-

¹ Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

¹ Bod. hepe. ² Cott. anbint. ³ Cott. zebra. ⁴ Cott. rya þæf rinðer þýr, and Bod rreæþer rinðer þýr. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur. ⁵ Cott. þæru arceþreð. ⁶ Cott. roþan. ⁷ Cott. þæpe ollecunze. ⁸ Cott. rputole. ⁹ Cott. micle. ¹⁰ Cott. rrenð. ¹¹ Cott. rrenð. ¹² Cott. micle fio. ¹³ Cott. rroh. ¹⁴ Cott. zibðian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

fetta unapendendlicne riðo. 7 þearfa. 7 eac gecýnðelice riðbe
 eallum hiȝ gefceafum þa þa he wolde. 7 gpa lange gpa he wolde.
 þa nu ſculon ſtanðan to worulde. Ðara unſtillena gefceafra
 ſcýring ne mæg no weorþan geftillæð. ne eac onpend of ðam
 riðne 7 of þære enbeþriðneſſe þe him gefet iſ. ac ſe anwealða
 hæfþ ealle hiȝ gefceafra gpa mið hiȝ bwiðle befangene. 7 geto-
 zene. 7 gemanode gpa þ̅ hi nauþer ne geftillan ne moton. ne
 eac gwiþon ſcýman. þonne he him þæt gewum hiȝ wealðeþer
 toforlæt. Ðra hæfþ ſe ælmihtiga Godes geheorwode ealle hiȝ ge-
 fceafra mið hiȝ anwealðe. þæt heora ælc riðð riþ oþer. and
 wealh wealðeð oþer þ̅ hie ne moton toſlupan. ac bið gewerþe
 eft to þam ilcan riðne þe hie ær urnon. 7 gpa weorþað eft
 geewriðe. gpa hi hit ſaȝað þ̅ ða riþerweorþan gefceafra æȝwe-
 ge hie betwux him riðnaþ. ge eac fæfte riðbe betwux him heal-
 ðað. Ðra nu fýr ðeſ 7 wæter. 7 gæ 7 eorþe. 7 manega oþra ge-
 fceafra. þe beoþ a gpa ungedwæra betwux him gpa gpa hi beoþ.
 7 wealh he beoþ gpa gewæra wætte no þ̅ an þ̅ hi maȝon gefe-
 wean beon. ac þý riþon þ̅ heora riþum. nan buton oþrum beon
 ne mæg. Ac a ſceal þæt riðerweorðe þ̅ oðer riþerweorðe ge-
 metgan. gpa nu hæfð ſe ælmihtiga Godes riþe gefceawriðlice 7
 riðe limlice gefet þ̅ gewriðe eallum hiȝ gefceafum. Ðra nu
 lencten 7 hærfet. on lencten hit gweðð. and on hærfet hit
 fealpaþ. 7 eft riðer 7 riðer. on riðer hit bið wearm. and
 on riðra ceald. Ðra eac rið riðne bwiðle leohte ðaȝaſ. 7 ſe
 mona liht on niht. rið þæſ ilcan Godes miht. Se ilca for-
 riðrið þæra gæ þ̅ heo ne mot þone weorðe oþerweorðan
 þære eorþan. Ac he hæfþ heora weorðe gpa gefette. þ̅ hie ne
 mot heore weorðe gebræðan oþer þa ſtillan eorþan. Wið þam
 ilcan gewede iſ geweaht riðe anlic gewriðe þæſ flobes 7 þæſ
 ebban. þa gefetener þa he læt ſtanðan þa hwile þe he wile. Ac
 þonne ær þe he þ̅ wealðeþer forlæt þara bwiðla. þe he þa
 gefceafra nu mið gebrwiðle hæfþ. þ̅ geo riþerweorðneſ. þe þe
 ær ýmbe riðweon. giſ he ða læt toſlupan. þonne forlætþ hi
 þa riðbe þe hi nu healðað. 7 rið heora ælc on oþer æfter hiȝ
 aȝenum willan. 7 forlætþ heora gewerðenne. 7 forðoð
 ealne riðne miðweorð. 7 weorþað him ſelfe to nauhte. Se
 ilca Godes gefeȝþ mið riðweorðenne folc toȝæde. 7 rið hiȝ
 riðraſ gefamnaþ mið clænlicre lufe. Ðe gewæraþ rið 7 ge-
 wean þ̅ hie gewerðlice heora riðbe 7 heora riðweorðenne
 healðað. Eala þ̅ te ðiȝ moncýn wære gefæliȝ. giſ heora Godes

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be, as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pære gpa riht 7 gpa gefcætelod. 7 gpa zeeenbebýrd. gpa gpa þa oþre gefcearfa gimbon. Ðer endað nu geo æftere frofer boc Boetiufer.¹ 7 onginþ geo þriðbe. Se Boetiuþ pæg oþre naman zehaten² Seuerinuþ. ge pæg heretoga Romana.:

CAPUT XXII.^m

§ I. ÐA ge Friðom ða þiſ leof arunzen hæfde. Ða hæfde he me gebunden³ mið pære pýnnumneſſe hiſ ranzer. ꝥ ic hiſ pæg gwiþe pariende 7 gwiþe luſtbære hine to zehýpanne mið innepearþum Mobe. 7 þa fulnape⁴ þæg ic cleopode⁵ to him 7 ður cræþ. Cala Friðom. þu þe earþ rið hehte frofer eallra perizna moda.⁶ hu þu me hæfſt aſnefroðne æzþer ze mið þinre ſmealican gpraæce. ze mið þære⁷ pýnnumneſſe þineſ ranzer. to þam þu me hæfſt nu zetne⁸ 7 ofercumenne mið þinre gefceadwiſneſſe. ꝥ me nu þýncþ þætte no ꝥ an þæt ic ðaſ unpýrd aræfnan mæg. þe me on becumen iſ. Ac þeah me zet mare fpecenneſ on becume. ne crife ic⁹ næfre ma ꝥ hit buton gepýrhtum¹⁰ ſie. forþam ic wac ꝥ ic maran 7 heriznan pýrþe pære Ac ic wolbe ſimbe þone læcebom þara ðinra lara hpene mare zehýpan. þeah ðu nu hpene ær wæber¹¹ ꝥ þu wenber¹² ꝥ hi wolbon me gwiþe bitere þincan. ne onðræde ic hi me nauht nu. Ac ic heora eom gwiþe zifne æzþer ze to zehewenne ze eac to zehelbanne. 7 ðe gwiþe georne biðbe ꝥ þu hi me zelærte. gpa gpa þu me nu lytle ær zehete. Ða cræð ge Friðom. Ic onzeat ſona þa ðu gpa pel gepwugober. and gpa luſtlice zehewber mine lare.¹³ ꝥ þu wolber mið innepearþan Mobe hi onziton. 7 ſmeazean. forþam ic zeanbiðode gwiþe pel of ic wite¹⁴ hwæt þu wolber. 7 hu þu hit underſtanðan wolber. 7 eac þy ſurþor ic tiolode gwiþe geornfullice. ꝥ ðu hit forſtanðan mihteſt¹⁵ Ac ic þe wille nu ſecgan hwelc ge læcecræft iſ minre lare ðe ðu me nu biſt. Ðe iſ gwiðe biten on muþe 7 he þe twiþ on ða þnotan þonne ðu hiſ æneſt fanbaſt. Ac he perodaþ¹⁶ iſþan he innaþ. 7 biþ gwiþe liþe on ðam innoþe. 7 gwiþe ſwete to bealcetenne.¹⁷

^m Boet. lib. iii. proſa 1.—Jam cantum illa finierat, &c.

¹ Cott. æftere frofer boc Boetier. ² Cott. hazen. ³ Cott. gebundenne. ⁴ Cott. fulnape. ⁵ Cott. cleopode. ⁶ Bod. doma. ⁷ Bod. þinre. ⁸ Cott. aſne. ⁹ Bod. iſ. ¹⁰ Bod. gepýrþum. ¹¹ Cott. wæde. ¹² Cott. wende. ¹³ Cott. mina lara. ¹⁴ Cott. wite. ¹⁵ Cott. mehte. ¹⁶ Cott. þe peredað. ¹⁷ Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.^a Ac ðær ðu onzeate hriðre ic þe nu teohhie to læðenne.¹ ic pat þ þu polðeƿt ƿriþe zeorne ðiber funðian. ƿ ƿriþe ƿriþlice beon onælēð mið ðære zitrunge. forþam ic zeherbe þ þu ær ræðert þ þu ƿriþe zeornfull ƿære hit to gehypanne. Ða cræþ þ Moð. Ðriþer ƿilt þu me nu ƿriþort læðan. Ða anðrýrðe feo Gefceaðrýner and cræþ. To þæm forþum zefælþum ic tlohhe² þ ic þe læðe. þe³ þin Moð oft ýmbe ræfpeþ ƿ eapmeþ.⁴ ƿ ðu⁵ ne mihteƿt zyt fulrihtne þez areðian to ðam forþum zefælþum. forþam þin Moð ƿær abizgob mið þære anrime ðýra leaƿena zeælða. Ða cræþ þ Moð. Ic ðe healrize þ þu me oþere buton ælcum tƿeon hræt ƿio forþe zefælþ ƿie. Ða cræþ ƿio Gefceaðrýner. Ic ƿille forlurlice for þinum lufum. Ac ic ſceal be ſumere biſene ſume anlicneſſe þære ƿiran þe zetæcan. of þe þ þing cuppe ƿie. to þam þ þu þa biſne ſƿeotole zefcearize. ƿ þonne be þære anlicneſſe þara forþena zefælþa þu mæze onzitan þa forþan zefælða. ƿ forlætan⁶ þætte him ƿheppearð biþ. þ ſint þa leaƿan zefælþa. and þonne mið ealles moðer zeornfullan ingeþance hize⁷ þ þu mæze becuman to þam zefælþum þe ece þurhſumiaþ:

CAPUT XXIII.^o

ÐA ƿe ſýrðom þa þif ſpell areht⁸ hæfðe. þa onzan he eft zibðian. ƿ þur cræþ. Sƿa hƿa ƿra ƿille ƿaran ƿertmbære lanð. atio æreƿt of þa þorpaſ. ƿ þa ſýrtaſ. ƿ þ ſearn. ƿ ealle þa ƿeod þe he zerið þ þam æcerum ðerizen. þ ƿe hƿæte mæze ðý bet ƿeaxan. Eac iſ ðeof biſen to zepencenne. þ iſ þ ælcum men þincð hunizeþ bio bneað þý ƿeorobna. zif he hƿene ær biteƿer onbiſizþ. and eft ſmýlte ƿeðer biþ þý þancſýrþne. zif hit hƿene ær biþ ſtearce ſtorpaſ. ƿ norðan ƿinðar. ƿ micle ƿenar ƿ ſnaraſ. And þancſýrþne biþ eac þæf bæzer leoht for þære egerhcan þioſtƿo þære nihte. þonne hit ƿære zif nan niht nære. Sƿa biþ eac micle þe ƿinſumpe ƿio forþe zefælð to habbenne æfter þam eornþum þiſter andþearðan liſer. And eac micle ðý ep þu miht þa forþan zefælþa zecnapan and to hiona cyþþe becuman. zif ðu æreƿt aſýntpaſar of ðinum Moðe

^a Boet. lib. iii. proſa 1.—Sed quod tu te audiendi, &c.

^o Boet. lib. iii. metrum 1 —Qui ſerere ingenuum volet, &c.

¹ Cott. tlohize to læðanne ² Cott. tlohize. ³ Cott. þær. ⁴ Cott. hræpæð ƿ eac mæz. ⁵ Cott. Ac þu. ⁶ Bod. forlæt. ⁷ Cott. hize. ⁸ Cott. apæð.

§ II. But when thou shouldst perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða learan zezælpæ. 7 hi ofatihrt of¹ ðone zrunð. Siððan þu hi þonne zecnapan miht. þonne pat ic þ̅ ðu ne pilnaht naner ofþreþ þinzer ofeþ þa :

CAPUT XXIV.^p

§ I. ÐA he þa þiŷ leoð aŷunzen hæfþe. þa foþlet he þone ŷanz. 7 zezpuzoðe ane hpile. 7 onzann ŷmealice þencan on hiŷ moðer inzeþance. anb ðuŷ² cpæþ. AElc ðeaplic man ŷpencþ hine ŷelfne mið miŷtlicum³ 7 manizŷealþum ýmbhogum. 7 þeah pillnað ealle þurh miŷtlice⁴ paþaŷ cuman to anum enðe. þ̅ iŷ þ̅ hi pilnaþ þurh unzelice eapnunga cuman to anre eaðizneŷŷe. þ̅ iŷ þonne Grob. ŷe iŷ ŷpuma 7 enðe ælceŷ zober.⁵ 7 he iŷ ŷio hehŷte zezælp.⁶ Ða cpæþ þ̅ Moð. Ðæt me ðýncþ ŷe þ̅ hehŷte zob.⁷ þætte man ne ðurþe naner ofþreþ zober. ne eac ne recce-ofeþ þ̅. ŷiððan he þ̅ hæbbe. þ̅ iŷ hroþ⁸ eallŷa oþeþra zoba.⁹ foþþam hit eall oðru zob¹⁰ utan befehþ. 7 eall on innan him hæfþ. Næpe hit no þ̅ hehŷte zob.¹¹ zif him æniŷ butan þæpe. foþþam hit hæfþe ðonne to pilmanne ŷumer zober¹² þe hit ŷelf næfþe. Ða anbŷpaioðe ŷio Leŷceaðriŷneŷ 7 cpæþ. Ðæt iŷ ŷriþe ŷpeotol þ̅ þæt iŷ ŷio hehŷte zezælpð. foþþam hit iŷ æzþeþ ze hroþ ze flor ealles zober.¹³ hpæt iŷ þ̅ þonne buton ŷeo ŷeleŷte zezælpð. þe þa oþra zezælpæ ealle¹⁴ on innân him zegaðeþað. 7 hi utan ýmbhæfþ.¹⁵ 7 on innan him gehelt. 7 him naner ne bið þana. ne he naner neoððeapþe næfþ. Ac hi cumað ealle of him. 7 eft ealle to him. ŷpa ŷpa ealle þætepu cumað of ðæpe ŷæ. 7 eft ealle cumað to ðæpe ŷæ. Niŷ nan to þæŷ lýtel æpelm.¹⁶ þ̅ he þa ŷæ ne zerece. anb eft of þæpe ŷæ he zelent in on þa eorþan. 7 ŷpa he biþ ŷmuzenðe zeonð þa eorðan. oð he eft cýmþ to ðam ilcan æpelmþe þe he æþ ut fleop. 7 ŷpa eft to ðæpe ŷæ :

§ II.^q Ðiŷ iŷ nu biŷen þapa roþena zezælpða. þapa pilnaþ ealle ðeaplice men to bezitanne. ðeah he ðurh miŷtlice¹⁷ þezaz ðencan to cumanne. foþþam æzþelc man hæfþ zecýnðelic zob¹⁸ on him ŷelfum. foþþam ælc Moð pilnaþ roþeþ zober to

^p Boet. lib. iii. proŷa 2.—Tum defixo paululum visu, &c.

^q Boet. lib. iii. proŷa 2 —Est enim mentibus hominum, &c.

¹ Bod. of atihð oð. ² Cott. þa. ³ Cott. miŷtlicum. ⁴ Cott. miŷtlice.

⁵ Cott. zoðeþ. ⁶ Bod. zezælpæ. ⁷ Cott. zobð. ⁸ Cott. ŷpopp. ⁹ Cott. zooba. ¹⁰ Cott. zobð. ¹¹ Cott. zobð. ¹² Cott. zoðeþ. ¹³ Cott. zoðeþ.

¹⁴ Cott. ealla. ¹⁵ Cott. ýmbfehð. ¹⁶ Cott. æþýlm. ¹⁷ Cott. miŷtlice.

¹⁸ Cott. zobð.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beƷitanne. Ac hit biþ ameymeþ miþ ðam lænum Ʒoðum.¹ forþam hit bið [ofþælne]² þærto. forþam Ʒume menn penaf þæt þæt Ʒie Ʒeo ƷeleƷte Ʒerælf. þæt mon Ʒie ƷƷa peliƷ þæt he nanef þinƷef maran ne þurfe. Ʒ Ʒilniað³ hƷora populþ æfter þæm. Sume men penaf þæt þæt Ʒie þæt hehte Ʒoð.⁴ þæt he Ʒie hiƷ Ʒerfum hiƷ Ʒerfenena Ʒeorþort. Ʒ eallon mæzene ðæƷ tilaf. Sume penaf þæt þæt hehte Ʒoð⁵ Ʒie on ðam hehtan anpealbe. þa Ʒilniað oðer tƷeƷa. oððe hiƷ Ʒelfe ƷicƷian. oððe hi to ðana Ʒicena fƷeonþƷicƷe ƷeƷeodan. Sume teohhƷiaþ þæt þæt betƷt ƷƷ þæt mon Ʒeo foremæne. Ʒ Ʒiðmæne. Ʒ hæbbe Ʒoðne⁶ hƷƷan. tiliad ðonne þæƷ æƷþer Ʒe on Ʒebbe. Ʒe on Ʒerinne. Manege tellað þæt to mæƷtum Ʒoðe⁷ Ʒ to mæƷtere Ʒerælf þæt mon Ʒie Ʒimle bliðe on ðiƷƷe anþƷearþan liƷe. Ʒ ƷulƷa eallum hiƷ luƷtum. Sume ðonne ða ðe þaƷ pelan Ʒilniað. hi hiƷ Ʒilniað forþam ðæt hi polbon ðƷ maran anpealþ habban. þæt he mihton⁸ þƷ ofƷorƷƷicof þiƷƷa populþ luƷta þƷucan. Ʒ eac þaƷ pelan. Manegæ Ʒint þaƷa þe for ðƷ Ʒilniap anpealþer. ðe hiƷ polbon ofmæte feoh⁹ ƷeƷaðeƷian. oððe eft þone hƷƷan heora naman hi Ʒilniað þæt hi Ʒeþræðan :

§ III.^r On ƷƷelcum. Ʒ on ofþƷum ƷƷelcum lænum. and hƷeorenþum¹⁰ ƷeorþƷicƷum ælcef menniƷcef moðer inƷeþanc biþ ƷerƷenceþ miþ þæne ƷeornfulneƷƷe and miþ þæne tiolunƷa.¹¹ þenþ þonne þæt hit hæbbe Ʒum healiƷ Ʒoð¹² ƷerƷƷƷneþ. ðonne hit hæfþ Ʒerunnen¹³ þæƷ folcef olecunƷa. Onþ me þincð þæt hit hæbbe Ʒeboht Ʒume ƷƷiþe leaƷlice mæƷþe. Sume tiliad miþ miƷelne ƷeornfulneƷƷe ƷiƷa. forþam þæt hi þƷƷh þæt mæƷe mæƷt beaƷna beƷtan. Ʒ eac ƷƷƷumlice libban. Ða ƷerƷeopan fƷeond.¹⁴ þonne ic feceƷe feol¹⁵ þæt ðeorƷeorðeƷte ðƷƷƷ eallƷa þiƷƷa populþ Ʒerælfþa. þa ne Ʒint Ʒurþon¹⁶ to populþ Ʒoðum to tellanne. ac to Ʒoðcunþum. forþam Ʒeo leaƷe ƷƷƷ hi na forþ ne þƷƷƷ. Ac Ʒe Ʒoð þe hi ƷeƷƷnbelice ƷerƷeop to Ʒemazum. forþam ðe ælcef ofþer þinƷef on þiƷƷe populþe mon Ʒilnað, oððe forþam þe he mæƷ ðƷƷh þæt to anpealbe cuman. oððe to Ʒumum populþ luƷte. buton ðæƷ ƷerƷeopan fƷeondef. þone mon luƷaf hƷiƷum for luƷum Ʒ for tƷeopum. ðeah he hiƷ nanƷa

^r Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

¹ Cott. Ʒoðum. ² Cott. ofþ þælne. Bod. of þælne. ³ Cott. pinnað. ⁴ Cott. Ʒoð. ⁵ Cott. Ʒoð. ⁶ Bod. heah be Ʒoðe. ⁷ Cott. Ʒoðe. ⁸ Cott. meahƷe. ⁹ Cott. Ʒið. ¹⁰ Bod. hi Ʒeorenþum. ¹¹ Cott. tiolunƷa. ¹² Cott. Ʒoð. ¹³ Cott. Ʒenumen. ¹⁴ Cott. ƷerƷeopan fƷeond. ¹⁵ Cott. Ʒe. ¹⁶ Cott. Ʒurþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more : and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame ; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money : or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people ; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine : for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust : except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oferpa læna¹ ne vene. ꝥ zecýnð zerehp ꝥ zelup ða fruenð to-
 zæbere mid untodæledlicre lufe. Ac mid ðijrum populs ze-
 gælþum ꝥ mid ðij anþreapðan pelan mon pýncþ oftor feonð
 ðonne frionð. Be þiran² ꝥ be manezum þýllecum mæg beon
 eallum monnum cup. ꝥ te ealle þa lichamlican zob bið³ for-
 cuppan ðonne ðære raple cræftar. Þræt pe venað ꝥ mon beo
 þý rcrængra⁴ þe he bið micel on hij lichoman. geo fægerner
 þonne ꝥ geo hrætner þæg lichoman zeblyraþ þone mon. ꝥ ariet.
 ꝥ gio hælu hine zedeþ lurtbærne :. On eallum þijrum licham-
 licum⁵ zergæligneþrum men fecap anfealbe eadizneþre þæg þe
 him ðincþ. forþam þe æghpelc man rpa hræt rpa he ofer ealle
 ofþre þing rþiort lufar. ꝥ he teohhap⁶ ꝥ him rie betrt ꝥ þ biþ
 hij hehte zob.⁷ þonne he ꝥ þonne beziten hæfþ þonne tihhap⁸
 he ꝥ he mæge beon rþiðe zergælig. Ne onface ic nauht ꝥ þa ze-
 gælpa ꝥ þeo eadizner rie þæt hehte zob⁹ þijer anþreapðan lufar.
 forþam ðe¹⁰ æghpalc mann tehhap¹¹ ꝥ þ ðing betrt rie ꝥ he
 rþiort ofer ofru þing lufar. ꝥ þonne he tihhap ꝥ he rie rþiþe
 zergælig. gif he ꝥ bezitan mæge. ꝥ he þonne rþiort pillnað :.
 Ðu ne iþ þe¹² nu zenoz openlice zeeopað þara learena zergælpa
 anlicner. ꝥ iþ þonne æhta. ꝥ peorðrcipe. ꝥ anpealb. and zelp¹³
 ꝥ populblurt. Be þam populblurte Ericupur je uprita ræbe. þa
 he ýmbe ealle þar oðra zergælpa rmeabe. þe þe ær nemðon. þa
 ræbe he ꝥ je lurt rære ꝥ hehte zob.¹⁴ forþam ealle þa ofru
 zob. þe þe ær nemðon. oleccap þam Mobe ꝥ hit ret.¹⁵ je lurt
 ðonne ana olecþ þam lichoman anum rþiort :

§ IV.^s Ac pe pillað nu zet rþrecan ýmbe manna zecýnð ꝥ
 ýmbe heora tilunga. þa nu þeah heora Mob ꝥ heora zecýnð
 rie aðimmað. ꝥ hi rien on ꝥ ofbæle arigen to ýfele ꝥ þiþer
 healde. þeah hi pilnað. þæg þe hi cunnon ꝥ mazon. þæg hehtan
 zober.¹⁶ Spa rpa oferðruncen man pat ꝥ he rceolbe to hij hure
 and to hij ræfte. ꝥ ne mæg þeah ðiþer aþedian. rpa biþ eac
 þam Mobe ðonne hit bið ahefigað mid ðæm ymbhogum ðijre
 populbe. hit biþ mid ðam hpilum oferðrenceð ꝥ zebpelob. to
 þam¹⁷ ꝥ hit ne mæg fullrýht aþedian to zobe. Ne þýncþ þeah

^s Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

¹ Cott. leana. ² Cott. þij. ³ Cott. licumlican goob bioð. ⁴ Cott.
 rþrencra. ⁵ Cott. licumlicum. ⁶ Cott. tlohhað. ⁷ Cott. goob.
⁸ Cott. tlohhað. ⁹ Cott. goob. ¹⁰ Cott. þý. ¹¹ Cott. tlohhað.
¹² Cott. þ. ¹³ Cott. zelp. ¹⁴ Cott. goob. ¹⁵ Bod. retað. ¹⁶ Cott.
 goober. ¹⁷ Cott. zepæalb to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should go to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapnizen þe þær¹ pilnaþ to begitanne ꝥ hi maran ne þurfon tilian. Ac penaþ ꝥ hi mægen eall² þær Ʒoð³ Ʒezæbernan toƷæberne. þætte nan buton þære Ʒe-romnunga ne Ʒie. nƷton þonne nan [oþer]⁴ Ʒoð⁵ ðonne eallra ðara ðeoppýrðerƷena ðinga Ʒezæbernunga to heora anpealbe. ꝥ he nanef ðmƷer buton þæm ne þurfe. Ac ꝥ niƷ nan man ꝥ te Ʒumer eacan ne þurfe buton Gode anum. Þe hæƷ on hiƷ aƷenum Ʒenoh. ne ðearf he nanef þingef buton þær þe he on him Ʒelfum hæfð. ƷenƷt þu nu ꝥ þa ðyrrenbe⁶ penað ꝥ te ꝥ ðing Ʒie ælcef peopþƷicef betƷt Ʒyrþe þæt te hi⁷ meþemærte onƷiton maƷon. nefe nefe. ic pat ꝥ hit niƷ no to Ʒorfeonne. Ðu mæƷ ꝥ Ʒfel beon ꝥ te ælcef monner inƷepanc þenþ ꝥ te Ʒoð⁸ Ʒie. Ʒ ærteƷi hiƷap. Ʒ pilnaþ to begitanne. nefe niƷ hit na Ʒfel ꝥ iƷ ꝥ hehƷte Ʒoð.⁹ Ðri niƷ nu anpeals to tellanne to Ʒunnum ðara hehƷtana Ʒoða ðirƷef anbpeapðan liƷef. Ðræþer þæt nu Ʒie to talianne paclie Ʒ unnýt ꝥ te nƷtƷýrþort iƷ eallra ðirra þopulð þinga ꝥ iƷ anpeals. hƷæþer nu Ʒoð¹⁰ hliƷa Ʒ Ʒorpe- mærnef Ʒie¹¹ Ʒor nauht to tellenne. nefe nefe. NiƷ hit nan cýn¹² ꝥ mon ꝥ Ʒor nauht telle. Ʒorþam þe ælc mon þenþ ꝥ þæt betƷt Ʒie ꝥ he Ʒriþort luƷaþ. Ðu ne Ʒiton þe ꝥ nan neapneƷer. ne nan earfoƷu. ne nan unrotnef. ne nan Ʒar. ne nan heƷiznef. niƷ nan Ʒeræld. Ðræt ðurfon¹³ þe nu ma ymbe ða Ʒerælda Ʒrrecan. Ðu ne Ʒat ælc man hƷæt þa beop. Ʒ eac pat ꝥ þa¹⁴ beoð ꝥ hehƷte Ʒoð.¹⁵ Ʒ ðeah Ʒeç Ʒulneah ælc mon on Ʒriþe lýclum ðingum ða ƷeleƷtan Ʒeræla. Ʒorþam he þenþ ꝥ he hie þonne ealle hæbbe. Ʒif he hæfð ꝥ þæt he ðonne Ʒriþort pilnaþ to begitanne. Ðæt iƷ þonne ꝥ hi Ʒriðort pilnaþ to begitanne. þela. Ʒ peopþƷice. Ʒ Ʒice. Ʒ þirƷe þopulðe þulðop. Ʒ Ʒilp. Ʒ þopulð luƷt. ÐirƷef ealles hi pilnaþ. Ʒorþam ðe hi penaþ ꝥ hie þurh þa þing ƷeƷlon bezitan ꝥ him ne Ʒie¹⁶ nanef þillan þana. naþer¹⁷ ne peopþƷicef. ne anpealber. ne Ʒorpe mærneƷe. ne bliƷe. þær ealles hi pilnaþ. Ʒ þel ðop ꝥ hi þær pilnað. ðeah hi maƷlice¹⁸ hiƷ pilnizen. Be ðam ðingum mon mæƷ Ʒeotole onƷitan ꝥ ælc mon ðær pilnaþ ꝥ he mæƷe ꝥ hehƷte Ʒoð bezitan ðær hi hit Ʒecnapan mihtan. oððe on Ʒiht Ʒecan cuðon. Ac hi hit ne Ʒecað on ðone ƷihtƷetan¹⁹ þeƷ. hit niƷ on ðirƷe þopulðe.

¹ Bod. meapnende þær. ² Bod. him aƷen ealle. ³ Cott. Ʒoð. ⁴ Bod. heora. Cott. heora. ⁵ Cott. Ʒoð. ⁶ Bod. ðyrreƷian þe ⁷ Bod. þ. ⁸ Cott. Ʒoð. ⁹ Cott. Ʒoð. ¹⁰ Cott. Ʒoð. ¹¹ Bod. Ʒe. ¹² Cott. hit cýn ¹³ Bod. þurfe. ¹⁴ Cott. hi. ¹⁵ Cott. Ʒoð. ¹⁶ Bod. Ʒe. ¹⁷ Cott. naþer ¹⁸ Cott. maƷlice. ¹⁹ Bod. þihtƷeton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have the need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.^t

DÆ ge ƿiſdom þa ðiſ ſpell aſæð heſde. þa ongan he eft ſinȝan 7 ðiſ cƿæþ. Ic ƿille nu mið ȝiððum ȝecýþan hu ſun-ðorlice Drihten ƿelt eallra ȝerſceafta mið ðam bƿiðlum hiſ anſealdes. 7 mið hƿilcere endebyrdneſſe he ȝeſtaſolaþ 7 ȝe- mettað ealle ȝerſceafta. 7 hu he hi hæfð ȝeheaþoraðe 7 ȝehæfte mið hiſ unanbinðenðlicum ſacentum. ꝥ ælc ȝerſceaft biþ healð on locen ƿiþ hiſe ȝecýnde. þæne ȝecýnde ðe heo to ȝerſceapen ƿæſ. buton monnum. 7 ſunnum enȝlum. ða ƿeopþaþ hƿilum of hiora ȝecýnde. Þæt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿæfte ſacentan hæbbe. 7 hiſe maȝiſter ƿiðe luſſe. and eac onð- ƿæðe. ȝiſ hit æſne ȝebýneþ ꝥ heo bloðeſ onbriȝð. heo ſorȝit ſona hiſe niſan taman. 7 ȝemonð þæſ ƿiðan ȝeƿunan hiſe elðſana. onȝinð þonne ſýn 7 hiſe ſacentan bƿecan. 7 abit æreft hiſe laðteop. and ſiððan æȝhræt ðæſ þe heo ȝeſon mæȝ. ȝe monna. ȝe neata. Sƿa ðoþ eac ƿuðu ſuȝlaſ. ðeah hi beon ƿel atemeðe. ȝiſ hi on ðam ƿuða ƿeopþaþ. hi ſorſeod heora laſe- ofaſ 7 ƿuniaþ on heora ȝecýnde. þeah heora laſeopaf him ðonne biðan þa ilcan mettaſ ðe hi ær tame mið ȝeƿeneðon. þonne ne ſeccaþ hi þana metta. ȝiſ hi þæſ ƿuða benuȝon. Ac ſiſcþ him ſýnſumne ꝥ him ſe ƿealð on cƿeþe. and hi ȝehiſan oþeſſa ſuȝela ſtemne. Sƿa bið eac þam cƿeopum ðe him ȝe- cýnde biþ up heah to ſtanðanne. þeah ðu teo hƿelcne boh of ðune to þæne eopþan. ſƿelce þu began mæȝe. ſƿa þu hiſe alaetſt. ſƿa ſƿiſcþ he up. 7 ƿriȝað ƿiþ hiſ ȝecýnðeſ. Sƿa ðeð eac ſeo ſunne. þeah heo ofeþ miðne ðæȝ onſiȝe 7 lute to þæne eopþan. eft heo ſeçþ hiſe ȝecýnde. 7 ſiȝiþ on þa ðæȝlan ƿeȝaſ ƿiþ hiſe upſýnæſ. 7 ſƿa hiſe uſor 7 uſor. oððe hio cýmþ ſƿa up ſƿa hiſe ýſemeſt ȝecýnde bið. Sƿa ðeþ ælc ȝerſceaft. ƿriȝaþ ƿiþ hiſ ȝecýnðeſ. 7 ȝeſaȝen biþ ȝiſ hit æſne to cuman mæȝ. Niſ nan ȝerſceaft ȝerſceapen þana þe ne ƿiſniȝe ꝥ hit ƿiðer cuman mæȝe þonan þe hit ær com. ꝥ iſ to ƿæſte 7 to onſorȝneſſe. Seo ƿæſt iſ mið Godde. 7 þæt iſ God. Ac ælc ȝerſceaft hƿeaſſað on hiſe ſelſne ſƿa ſƿa hƿeol. 7 to þam heo ſƿa hƿeaſſaþ ꝥ heo eft cume þæſ heo ær ƿæſ. 7 heo ꝥ ilce ꝥ heo ær ƿæſ. ðonecan þe heo utan behƿeſſeð ſe. ꝥ ꝥ hio ær ƿæſ. 7 ðo ꝥ ꝥ heo ær ðýðe:.

^t Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them to *become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.^a

§ I. ÐA se ƿiſdom þe ðiſ leof aſunzen¹ hæfde. Ða onzan he eft ſpellian 7 þuſ cƿæþ. Eala hƿæt ze eorþlican men.² þeah ze eop ſelfe nu ðon neatum zelice for eoppe dýſige. hƿæt ze þeah maƿon hƿæt hƿego³ onzitan ſpelce eop mæte be eopnum ſrum-ſceafte. þ̅ 11 God. þone ƿoþan ſruman and þone ƿoþan ende ælcne zezælþæ ze onzitaþ ðeah ze hine fullice ne zecnapan.⁴ 7 ſƿa þeah ſio zecýnð eop tihð to þam anzite. ac eop tihþ⁵ ſƿiþe manigfeald zebþola of þam andzite. Leþencað nu hƿæþer men mæzen cuman to þam ƿoþum zezælþum ðurh þa⁶ andþearðan zezælþa. ƿoþam ðe fullneah ealle men cƿeþaþ þ̅ ſe ſeo⁷ 7 e zezælzota. ſe þe þaſ eorþlican zezelþa ealle⁸ hæfþ. hƿeþer nu micel feoh. oððe ƿeopþſcipe. oððe eall þeſ andþearða pela. mæze ænigne mon ðon ſƿa zezæline þ̅ he naneſ þinzer marpan ne þurfe.⁹ neſe neſe. ic ƿat þ̅ þ̅ hi ne mazon. Ðri niſ hit þonne on þý ſƿiþe ſƿeotol þ̅ ðaſ andþearðan zozð¹⁰ ne ƿint na þa ƿoþan zozð.¹⁰ ƿoþam ðe hi ne mazon ſellan þ̅ hi zehataþ. Ac licetaþ þ̅ hi zelæſtan ne mazon. þonne hi zehataþ þam þe hi luſian willaþ þa ƿoþan zezælþa. 7 aleozaf him þeah ma þonne hi him zelæſtan. ƿoþam þe hi heopa nabbaf ma þonne hi heopa habban. Leþenc ðu nu be ðe ſelfum. la Boetiuſ hƿæðer ðu æſſe ault unrot ƿæpe ða þa þu zezælzort ƿæpe.¹¹ oððe hƿæðer ðe æſſe æniger willan pana ƿæpe ða ðu mæztne pelan hæfberc. oððe hƿæþer ðim ƿopulð þa eall ƿæpe æfter ðinum willan. Ða andſƿopode Boetiuſ and cƿæð. Neſe la neſe. Næſ ic næſſe zit nane hpile ſƿa emneſ modeſ. þæſ þe ic zemunan mæze. þæt ic ealluza ƿæpe onſortz. þ̅ ic ſƿa onſortz ƿæpe þ̅ ic nane zebnefebneſſe næfde. ne me næſſe zit ne licode eall þ̅ ic ƿiſte.¹² ne me næſſe næſ ealleſ ſƿa ic ƿolde. þeah ic hiſ miþe. Ða andſƿopode ſe ƿiſdom 7 cƿæþ. Ðri næſe þu þonne zenoz eapm. 7 zenoz unhiþý.¹³ þeah þe þuhte þ̅ ðu pelz ƿæpe. ðonne þu oþer tpeza. oððe hæfberc þ̅ þu nolberc. oððe næfberc þ̅ þu ƿolberc. Ða andſƿapode Boetiuſ 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ræberc.

^a Boet. lib. iii. proſa 3 — Vos quoque, O terrena, &c.

¹ Cott. aſunzen. ² Bod. hƿæ þæſ ƿeopþlican men. ³ Cott. hƿegu. ⁴ Cott. oncnapan ⁵ Bod. teohð. ⁶ Cott. þaſ. ⁷ Cott. ſe. ⁸ Cott. ealla ⁹ Cott. þýſſe. ¹⁰ Cott. zozð. ¹¹ þa þa þu zezælzort ƿæpe, deest in MS. Bod. ¹² Cott. ƿiſte. ¹³ Cott. unhyðig.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to do what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Da cræþ je Ʊrþom. Ðu ne biþ ælc mon zenoz earþm þæj ðe he næfþ. ðonne hit hine lýt habban. Ðæt iþ Ʊrþ. cræþ Boetiur. Ða cræþ je Ʊrþom. Liþ he þonne earþm bið. ne he þonne ne bið eadiz. Ʊr þý he pilnað þ he habbe þ he nærð. þý he polbe zenoz habban. Ða cræð Boetiur. Ðæt iþ eall Ʊrþ þ þu reȝt. Ða cræð je Ʊrþom. Ðu ne hæfðerþ þu ðonne ða earþme.¹ þa þa þu pelezort pæpe. Ða andþarode ic and cræþ. Ic pæt þ þu Ʊrþ reȝt. þ ic hi hæfðe. Ða cræþ je Ʊrþom. Ðu ne þincþ me þonne nu þ ealle þa pelan þiþer miððaneardes ne maȝon zedon ænne mon pelizne. Ʊra pelizne þ he zenoz habbe and no marpan ne þurfe.² ȝ Ʊra þeah hi hit zehatar ælcum þara þe hi hæfð. Ða cræð ic. Niþ nan ðing³ Ʊrþre þonne þ þu reȝt:

§ II^v Ða cræþ je Ʊrþom. Ac hwi ne eart þu ðonne hiþ zepafa. Ðu ne miht ðu zereon ælce ðæg þ ða ȝtrængran nimar þa pelan of⁴ þam unȝtrængrum. Ðwi biþ elles ælce ðæg Ʊrelc ȝeofunȝ. ȝ Ʊrelce zeflitu. ȝ zemot. ȝ ðomar. buton þ ælc bit ðæj meaflice ðe him on zenumen biþ. oððe eft oþner ȝitþar. Ða andþarode⁵ ic. ȝ cræþ. Lenoh rýhte þu ȝƱpærþ. Ʊra hit iþ Ʊra þu reȝt Ða cræþ he. For þiþum þingum beþearþ ælc mon fultumer to eacan him Ʊelfum þ he mæze zehelðan hiþ pelan. Ða cræþ ic. Ðra oðræcð þæj. Ða cræþ he. Liþ he nauht næfðe þæj þe he onðreðe þ he Ʊorleoran þorþte. þonne ne ðorþte he na marpan fultumer þonne hiþ Ʊelfer. Ða cræþ ic. Soþ þu reȝt Ða onȝac je Ʊrþom Ʊarlice. ȝ cræþ. Eala þ me þincþ þiþerþearð þing ælceþ monner zepunan ȝ ælceþ monner pillan þ⁶ ic nu reȝgan wille. þ iþ. þætte þonan ðe hi teohhwar þ hi ȝcylan eadizran þeorþan. þ hi þeorþar ðonan earþman ȝ earȝman.⁷ Ʊorðam ȝiþ hi lýtler hþæt habbar. þonne beþurfon hi þ hi oleccan þæm æfter þriþe þe ænizre puhte mare habbað. þam hi þýrþon. þam hi ne þurþon. hi willar þeah. Ðwær iþ ðonne ȝeo zemetȝunȝ. oððe hwa hæfþ hi. oððe hþonne cýmþ heo. þ heo mæze adriþan þa eorþme⁸ Ʊram þæm pelezum eallunȝa. Ʊra he mare hæfþ. Ʊra he ma monna⁹ oleccan ȝeal. Ðwæþer þa þelȝan nu næfpe ne himȝriȝe.¹⁰ ne ne þýrþte. ne ne cale.¹¹ ic þene þeah þ þu wille nu cþeþan þ þa þelȝan habban mið hþam hi mæzen þæt eall zebetan. Ac þeah þu nu Ʊra cþeþe. hit ne maȝon þa pelan eallunȝa zebetan. þeah hi ȝume hþile mæȝen.

^v Boet. lib. iii. prosa 8.—Atqui hoc quoque, &c.

¹ Cott. ȝumþe. ² Cott. þýrþe. ³ Cott. þara. ⁴ Cott. on. ⁵ Cott. andþrþe. ⁶ Cott. þe. ⁷ Bod. eaphnan. ⁸ Cott. ȝmþa. ⁹ Bod. marpan. ¹⁰ Cott. himȝre. ¹¹ Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan¹ þ̅ mon ælce ðæg panap. forþam þe geo mennigce wæðl. þe næfre gefylled ne biþ. wilnaþ ælce ðæg hwear hweþ þifer² woruld pelan. ægþer ge wægler. ge meceþ. ge dryncer. ge manegra þinga to eacan þam. forþam niþ nan mon gwa pelig. þ̅ he manan ne þyrfe. Ac geo gretung ne can³ gemet. ne næfre ne biþ gehealben on þære niþwearfe. ac wilnaþ ſimle manan þonne he þurfe. Ic nat hwi⁴ ge fultruriaþ þam hweorðendan pelan. nu hi ne magon eorpe wæðle eow fram abon. Ac ge ecaþ eorpe eorðe⁵ mid þam þe hi eow to cumap .

§ III.^w Ða ge Friðom þa þiþ gpell aræð hæfde. þa ongan he eft giddian.⁶ 7 þuþ gungende cwæþ. Ðwælc fremu byþ þam welzan gretene þ̅ he gegaderige ungerum þiþra pelena 7 ælcer gimcynner genog beþite. 7 þeah he erige hi land mid ðurenð ſula. 7 þeah eall þer midðanearð ſie hiþ anwealde underþeodeð. ne læt he hiþ nanpuht of þiþ midðanearðe mid him mare þonne he brohte liðer .:

CAPUT XXVII.^z

§ I. Twa⁷ ðing mæg ge weorþrice 7 ge anweald gedon. gif he becymþ to þam ðyrigan. he mæg hine gedon weorþne. 7 andryrn eorrum ðyrigum. Ac þonecan⁸ þe he þone anweald forlæt. oððe ge anweald hine. þonne ne biþ he nauþer þam ðyrigan ne weorþ. ne andryrne. Ðwæþer nu ge anweald hæbbe þone weap⁹ þ̅ he arfircige⁹ unweapap. 7 arfircige¹⁰ of ricra manna wode. 7 plantige ðær cwærtap on. Ic pat þeah þ̅ ge eorþlica anweald næfre ne wæpþ þa cwærtap. ac liþ and gadraþ unweapap. 7 ðonne hi gegadrad hæfþ.¹¹ þonne eowap¹² he hi nalleþ ne hið. forþam þara ricra manna unweapap manige men gefeow. forþam þe hi manige cunnon. and manige him mid beoð. forþam þe ſimle weorþap ymbe þone anweald. 7 hine eac forweoþ. ðonne þe gefeowð þ̅ he cymð to ðam þyrwerpan. 7 to þam þe uþ unweorþortce bioþ. for þam þingum wæg gio þ̅ ge riþra Latulur hine gebealg. 7 gwa ungerwægllice forcwæð Nonium ðone rican. for-

^w Boet. lib. iii. metrum 3.—*Quamvis fluente dives, &c.*

^z Boet. lib. iii. prosa 4.—*Sed dignitates honorabilem, &c.*

¹ Cott. ycan. ² Cott. hwæþ hweþ þifer ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. wæðle. ⁶ Cott. giddigan. ⁷ Cott. tu. ⁸ Bod. þonecan. ⁹ Bod. arfircige. ¹⁰ Bod. wærcwæglige. ¹¹ ac liþð and gadrað unweapap 7 þonne hi gegadrad hæfð, deest in MS. Bod. ¹² Bod. and þonne eowap.

remedy it, though they somehow may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on zenenedum rcriðbræne. micel riðo mið Romparum wæg þ þær nane oðre on ne gettan.¹ buton þa weorðertan. Ða forweah ge Latulur hine for þi he þær on sittan sceolde. forþam he hine rihte riðe ungerceað-
 riðne 7 riðe ungemetwærtne. Ða ongan ge Latulur him ri-
 zettan on. ge Latulur wæg heretoga on Rome. riðe gerceaðrið
 man. ne forwape he no þone oðerne gwa riðe. gif he nan riðe
 ne nænne anweald næfde :

§ II. v. Ðweþer þu nu mæge onzitan hu micelne unweorðwæne
 ge anweald² brengiþ þam unmedeman. gif he hine unweorðwæne. for-
 þam ælces monnes yfel bið ðý openre. gif he anweald hæfþ. Ac
 gezege me nu. ic awiðe þe þu Boetlur. hi þu gwa manigweald
 yfel hæfðert 7 gwa micel unweorðwæne on þam riðe þa hwile þe ðu
 hit hæfðert. oððe forþi þu hit eft þinum unwillan³ forlete.
 Ðu ne wirt þu þ þ hit næf for nanum oðrum þingum. buton
 forþam ðe ðu nolðert on eallum ðingum beon gewæne þær
 unwillan cýninge⁴ willan Ðeodwæne. forþam þe þu hine on-
 zeate on eallum þingum unweorðwæne þær anwealdert. riðe geam-
 learne 7 ungewæne.⁵ buton ælcum godum⁶ weape. forþam þe
 ne mazon nauht eafe secgan þ þa yfelan riðen gode.⁷ weah hi
 anweald habban. Ne wirt þu weah na awirpen from Ðeodwæne.
 ne he ðe na ne forwape. gif ðe licode hið dýrig 7 hið unwillan
 gwa weal gwa hið dýregum deorlingum dýde. Lif þu nu gewape
 gumne riðe riðne man. þe hæfde riðe gode⁸ oferhyða. and
 wæne weah riðe earum 7 riðe ungewæne. hwæþer ðu nolðert
 cweþan þ he wæne unwillan anwealdert 7 weorðwæne. Ða and-
 gworode Boetlur 7 cwæþ. Nege la nege. gif ic hine gwealde
 gemete.⁹ ne cwæþ ic næfne þ he ge unweorðwæne anwealdert 7
 weorðwæne. Ac ælces me wirt þ þ he ge wirt þe on þiðre
 worulde is. Ða cwæþ ge Wiðdom. Ælc cwært hæfþ hið un-
 willan. 7 þa gif 7 þone¹⁰ weorðwæne þe he hæfþ. he forwið
 riðe hwæpe ælcum wæne¹¹ ðe hine lufað. gwa gwa Wiðdom is ge
 hehrtæ cwært. 7 ge¹² hæfþ on him weorðwæne oðre cwærtæ. wæne
 is an weorðwæne. oðer metung.¹³ þiðde is ellen. weorðwæne

^v Boet lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

¹ Cott. for þam hit wæg þa riðe micel riðo mið Romparum þ þær nane oðre an ne wæton. ² Bod. ar. ³ Cott. unwillum. ⁴ Bod. winer. ⁵ Bod. ungewæne. ⁶ Cott. godum. ⁷ Cott. gode. ⁸ Cott. goda. ⁹ Cott. mette. ¹⁰ Bod. wirt þone. ¹¹ Cott. wæne þe. ¹² Cott. he. ¹³ Cott. gemetung.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldst see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

þiſmes. Se ƿiſdom geþeþ hiſ luſienðar ƿiſe. 7 ƿære.¹ 7 gemet-
færte. 7 gefyllþige. 7 nihtƿiſe. 7 ælceſ goðeſ² þearaſ he gefyllþ
ðone ðe hine luſað. ꝥ ne maƿon ðon þa þe þone anpealb habbaþ
þiſſe ƿopulþe. ne maƿon hi nænne cræft forƿiſan þam þe hi³
luſiað of hioſa pelan. 7iſ hi hine on heoſa zecýnðe nabbað. Be
þam iſ ƿiſe ƿreotol ꝥ þa ƿiſcan on ðam ƿopulþpelan nabbaþ
nænne ƿunðor cræft. Ac him biþ ſe pela utane cumen. 7 he
ne mæg utane nauht azneſ habban. Geþenc nu hƿæþer æniȝ
mon beo aþý⁴ unpeorþþra þe hine manige men forƿioþ.⁵ 7iſ
þonne æniȝ mon aþý unpeorþþra biþ. þonne biþ ælc ðýri man
þe⁶ unpeorþþra. þe he maſe ƿice hæfþ ælcum ƿiſum men. Be
þam iſ zenoz ƿreotol. ꝥ ſe anpealb 7 ſe pela ne mæg hiſ
pealbend⁷ zebon no þý peorþþron.⁸ Ac he hine geþeþ þý unpe-
orþþran⁹ þe he him tocýmþ. 7iſ he ær ne ðohte. ƿra biþ eac ſe
pela 7 ſe anpealb þý ƿƿiſra. 7iſ ſe ne ðeah þe hine ah. æzþer
hioſa biþ ðý forcuþra 7iſ hi hi gemetaþ :

§ III.² Ac ic þe mæg eape zereccan be ƿumere biſne. ꝥ þu
niht zenoz ƿreotole onȝiton ꝥ þiſ andþearðe liſ iſ ƿiſe anlic
ſceade. 7 on þære ſceade nan mon¹⁰ ne mæg bezitan þa ſoþan
zeræla. Ðu þenȝt þu nu. 7iſ hþelc ƿiſe ƿice mon ƿýriþ adriſen
of hiſ earðe. oþþe on hiſ hlaſorðeſ ærenðe færþ. cymþ ðonne
on ælþeodiz folc. þær þær hine nan man ne can. ne he nænne¹¹
mon. ne ſuþſum ꝥ zeðeode ne can. þenȝt ðu mæge hiſ¹² ƿice
hine þær on lanðe ƿýriþne zebon. Ac ic ƿat ꝥ he ne mæg. Liſ
þonne ſe peorþſcipe þam pelan zecýnðe ƿære. 7 hiſ azen ƿære.
oþþe eft ſe pela þær pelezan azen ƿære. þonne ne nihte he hine
na¹³ ƿoplaetan. ƿære ſe man on ƿpelcum lanðe ƿpelce he ƿære
þe he ahte. þonne ƿære hiſ pela and hiſ peorþſcipe mid him.
Ac forþam þe ſe pela 7 ſe anpealb hiſ azene ne beoþ. for þý
hi hine forlaetað¹⁴ 7 forþý þe hi nan zecýnðelic zoð¹⁵ on him
reſfum nabbaþ. for ðý hi loſiaþ ƿra ƿra ſceadu. oþþe ſmec. þeah
ſe leaſa pena and ſio ræbelſe þara ðýriȝena monna tiohhie ꝥ
ſe anpealb ſie¹⁶ ꝥ hehȝte zoð.¹⁷ Ac hiſ biþ eall oþer. þonne þa
ƿiſcan beoþ oþer tpega. oþþe on ælþeode.¹⁸ oððe on hioſa

² Boet. lib. iii prosa 4.—Atque ut agnoscas veram, &c.

¹ Bod. peorþe. ² Cott. goðeſ. ³ Bod hme. ⁴ Cott. aþe. ⁵ Bod.
forþreon. ⁶ Cott. ðýriȝ mon þý. ⁷ Bod. anpealb ⁸ Cott. peorþþran.
⁹ Bod. ƿýriſan. ¹⁰ Cott. forþæm on þæm nan mon. ¹¹ Bod. ne ænne.
¹² Cott. hiſ pela 7 hiſ. ¹³ Cott. no. ¹⁴ Bod. forlaetan. ¹⁵ Cott.
zoð. ¹⁶ Cott. 7 ſe pela ſie. ¹⁷ Cott. zoð. ¹⁸ Cott. ellenðe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

azenre gecyðþe¹ mið zerceadrifum monnum. þonne biþ æzþer ze þam rifan. ze þam ælþeodegan hiſ pela for nauht. riððan hi onzitan þ̅ hi næron for nanum cræfte gecopene.² buton for ðýrezer folcer hepinge. Ac þær hi æniſe puht azner oððe gecýnðeliceſ zoder an³ heora anpealde hæfðon. þonne hæfðen hi þ̅ mið him. þeah he þæt rice forleten. ne forleton hi no þ̅ gecýnðelice zod.⁴ Ac riuple him wolde þ̅ fýlgean 7 hi riuple peopþe zedon. þæron hi on ſpelcum lande ſpelce hi þæron :

§ IV.^a Nu þu miht onzitan þ̅ je pela 7 je anpealb nænne mon ne maſan on ellende peopþne zedon. ic þat þeah þu pene þæt hi on heora azenre cyðþe ealne pez mægen. Ac þeah þu hiſ pene. ic þat þ̅ hi ne maſon. Ðit þær zeo⁵ zeonð ealle Romana mearce þ̅ heſetozan. 7 ðomepaſ. 7 þa maſmhýrðar. ðe þ̅ feoh heolðon. þe mon ðam feoðmonnum on zearne fellan ſceolde. and ða riſertan⁶ riſtan hæfðon mæſtne peopþſcipe. Nu þonne oþer trega oððe þara nan niſ. oþþe hi nanne peopþſcipe nabbar. zif hiſ æniſ 7. Sþa hiſ biþ be ælcum þara riſga þe azen zod⁷ 7 gecýnðelic nabbar on him ſelfum. oþþe hpile hiſ biþ to tælenne. oþþe hpile hiſ biþ to heſizanne. Ac hþæt riſcþ þe þonne on þam pelan 7 on þæm anpealde ſýnſumer oððe nýtrýrþeſ. nu hi naner ðinzer zenoz nabbar. ne hi nauht azner zoder⁸ nabbar. ne nauht þurþumienðeſ heora pealðenbum fellan na maſon :

CAPUT XXVIII.^b

ÐA je ſiſðom þa þiſ ſpell aſæð hæfðe. þa onzan he eft zidðizan⁹ 7 þiſ cræþ. Ðeah nu je unrihtriſa cyniſz Neſon hine zercyrpte mið eallum þam plitezerſtum pæðum. 7 mið ælcer cýnneſ zimumm zezlenzðe. hu ne þær he þeah ælcum riſum laþ 7 unpeopþ. 7 ælcer unþeapeſ 7 ſiſenliſteſ full. Ðþæt he þeah peopþode hiſ ðeoplingaz mið miſlum pelum. Ac hþæt þær him þý bet. Ðpelc zerceadrif mon mihte cpeþan þæt he aþý peopþra þæne þeah he hine peopþode :

^a Boet. lib. iii. proſa 4.—Sed hoc apud exteras nationes, &c.

^b Boet. lib. iii. metrum 4.—Quamvis ſe Tyrio ſuperbus oſtro, &c.

¹ Cott. cýðþe. ² Cott. gecopenne. ³ Cott. zooder on. ⁴ Cott. zood. ⁵ Cott. zio. ⁶ Bod. ſertan. ⁷ Cott. zood. ⁸ Cott. zooder. ⁹ Cott. ziedðian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.^c

§ I. ÐA ge Firdom þa þiſ leof arunzen hæfde. Ða ongan he eft ſpellſan¹ 7 þuſ cƿæþ. Ðræþer þu nu ſene þ þæſ cýninges geſerþæden. 7 ge þela. 7 ge anpealb. þe he gif þiſ þeoringum. mæge ænigne mon gebon þeligne oððe þealþenðne. Ða andſƿoreþe ic 7 cƿæþ. forþi ne maƿon hi : . Ðræt iſ on ðiſſe andþearþan liſe þýnſumpe 7 beþene ðonne þæſ cýninges folgaþ. 7 hiſ neareſt. 7 riððan þela 7 anpealb : . Ða andſƿoreþe ge Firdom and cƿæð. Sege me nu. hƿæþer þu æſſe gehýrþeſt þ he anzum þara. þe ær uſ ƿære. eallunga þurþunode. oððe² þenſt ðu hƿæþer hine ænig þara ealne þeſ habban mæge þe hine nu hæfð. Ðu ne þarst ðu þ te ealle bec ſint fulle³ þara biſna þara monna þe ær uſ ƿæran. and ælc mon þat þara ðe nu leofor þ manegum cýninge onhþearf ge anpealb 7 ge þela. oð þæt⁴ he eft þearþ þæbla. Eala ea iſ þ þonne forþeorþfullic þela þe nauþer ne mæg ne hine geſþne gehealþan. ne hiſ hlaforþ. to ðon þ he ne þurþe⁵ maþan fultumeſ. oððe hi beoþ bezen forþealþen. Ðu ne iſ þ þeah geo eorþe hehſte geſælþ þara cýninga anpealb. 7 þeah gif þam cýninge æniges ſillan þana biþ. þonne lýtlaþ þ hiſ anpealb. 7 ecf hiſ eamþa. for þý biþ ſimle ða eorþe geſælþa on ſumum þingum ungerælþa.⁶ Ðræt þa cýningaſ. þeah hi manegra⁷ ðeoba⁸ þealþan.⁸ ne þealþaþ hi þeah eallþa þara þe hi þealþan þolþon. Ac beoþ forþam ſiþe⁹ earme on heora Mode. forþý hi nabbaþ ſume þara þe hi habban þolþon. forþam ic þat þ ge cýning þe giteþene biþ. þ he hæfþ maþan¹⁰ eamþe þonne anpealb. forþam cƿæþ geo ſum cýning þe unrihtlice ſenſ to riċe. Eala hƿæt þ bið geſælþig mon ðe him ealneþeſ ne hanzað naċoð ſeorþ ofeþ þam heafde be ſmalan þræþe. ſpa ſpa me¹¹ ſimle git¹² ðyðe. Ðu ſinċ þe nu hu þe ge þela 7 ge anpealb hiege. nu hý næſþe ne biþ butan ege. 7 earþoþum. 7 forþum. Ðræt þu þarst þæt ælc cýning þolþe beon¹³ butan ðiſum. 7 habban ðeah anpealb gif he mihte.

^c Boet lib. iii. proſa 5.—An vero regna Regumque, &c.

¹ Cott. ſpellhan.

² Cott. fulla.

³ Bod oðþe þ.

⁴ Cott. þýþſe.

⁵ Cott. unſælþa.

⁶ Cott. mænig ſep.

⁷ Cott. þeoba.

⁸ Cott. þealþen.

⁹ Bod ſpa.

¹⁰ Cott. maþon.

¹¹ Bod. næ.

¹² Cott. git ſýmle.

¹³ Cott. bion.

CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæt þæt he ne mæg. Ðý ic wunðrige. forþri hi gilpan
 grelceſ anweald. Ðwæþer ðe nu ðince þæt ge man micelne anweald
 hæbbe 7 ge riþe zergælig. þe riþle wilnað ðær ðe he bezitan ne
 mæg. oððe wenſt ðu þæt ge weol¹ riþe zergælig. þe riþle mid
 micelum² wepede færþ. oððe eft ge þe æzþer ondræc. ge ðone
 ðe hine ondræc. ge ðone þe hine na³ ne ondræc. Ðwæþer þe
 nu riþce þæt ge mon micelne anweald hæbbe. ðe him ſelfum
 riþcþ þæt he nænne næbbe. gwa gwa nu manegum men riþcþ þæt he
 nænne næbbe buton he hæbbe manigne man þe him here.⁴
 Ðwæt wille þe nu mare⁵ gwaecan be þam cýninge 7 be his fol-
 zesum. buton⁶ þæt ælc zergædrif man mæg witan þæt hi beoþ full
 earwe 7 full unmihtige. Ðu magan þa cýningas ofwacan oððe
 forhelan hiora⁷ unmihte. þonne hi ne magan⁸ nænne weorþ-
 geſce forþþringan buton heora þegna fultume :

§ II.^d Ðwæt wille þe nu elles recgan be ðam⁹ ðeznum. buton
 þæt þæt wæs oft zebýrþ þæt hi weorþaþ beſeafoðe ælcwe aſe. ge
 furþum þæs weores. fram heora¹⁰ learan¹¹ cýninge. Ðwæt þe
 witon þæt ge unrihtiga cýning Nepon wolde hatan his azenne
 mægſtre. 7 his forſterfæder acwellan. þæs nama wæs Seneca.
 ge wæs uðrita. Ða he ða onfunde þæt he ðeas beon geolde. Ða
 beas he ealle¹² his æhta riþ his weore. þa nolde ge cýning þæs
 onfon. ne him his weore zeunnan. Ða he þa þæt onzeat. þa ze-
 ceaf he him þone deap þæt him¹³ mon oflete bloþe on þam¹⁴
 earwe. 7 þa ðýðe mon gwa. Ðwæt þe eac zeherdon þæt Papirianus
 wæs Antoninuse ðam Kære ealra his ðeoringa¹⁵ beforzort.
 7 ealles his folces mægſtne anweald¹⁶ hæfde. Ac he hine het ze-
 bindan and riððan ofwean. Ðwæt ealle men witon þæt ge Seneca
 wæs Nepon. 7 Papirianus Antonie þa weorþſtan. 7 þa leo-
 fſtan. 7 mægſtne anweald¹⁷ hæfdon. ge on hiora hireþe. ge
 buton. 7 ðeah buton ælcwe geýlde wurdon forðone. Ðwæt hi
 wilnodon bezen eallon mæzene¹⁸ þæt þa hlaforðas naman gwa
 hwæt gwa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 bezitan. forþam þara cýninga wælhweorpes wæs to þam heard
 þæt heora²⁰ earmetto ne mihton nauht forſtanðan. ne huru

^d Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

¹ Cott. riþe. ² Cott. micle. ³ Cott. no. ⁴ Bod. hipe. ⁵ Cott.
 ma nu. ⁶ Cott. butan. ⁷ Cott. heora. ⁸ Cott. magon. ⁹ Cott.
 þem. ¹⁰ Cott. fram hiora. ¹¹ Bod. leoran. ¹² Cott. ealla. ¹³ Cott.
 hine. ¹⁴ Cott. þem. ¹⁵ Cott. dýphinga. ¹⁶ Cott. mægſtu anwald.
¹⁷ Cott. anwald. ¹⁸ eallon mæzene, desunt in MS. Cott. ¹⁹ Cott.
 mihten, ²⁰ Cott. hiora.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the king has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dýbon swa hræfer swa hý¹ dýbon. ne dohte him ða napper ðeah hi sceolbon þæt feorh alætan. forþan² ge þe hiw ær tibe ne tiolap. ðonne biþ hiw on tibe untilab.³ Ðu licap ðe nu ge anpealb⁴ 7 ge þela. nu ðu zekýreþ hæfft þæt hine man⁵ napper⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. oppe hræt forstob geow menigra þara freonda þam deorlingum⁸ þara cyninga. oððe hræt forstent heo ængum men. forþam⁹ ða frienð cumap mid ðam¹⁰ þelan. 7 eft mid þam þelan zepitað. buton swiþe seara. Ac þa swynð¹¹ þe hine ær for þam¹² þelan lufiþ. þa zepitaþ eft mid þam þelan. 7 weorþap ðonne to feondum. buton þa searan þe hine ær for lufum¹³ 7 for treowum lufebon þa hine wolbon ðeah lufien þeah he earw fære. þa him puniþ. Ðwelc is swýra wol oððe ængum men mare ðaru þonne he hæbbe on hiw zeferræðenne and on hiw neperste feond on freonðer anlicnesse :-

§ III.^c Ða ge swýdom þi swell aseh¹⁴ hæfðe. þa ongan he eft ringan 7 þiwe cræþ. Ðe þe wille fullice anpealb azan. he sceal tilian ærest þæt he hæbbe anpealb hiw agener mofes. 7 ne nie to ungerenlice unberþeod hiw unþearum. 7 afo of hiw Wode ungerenlice ýmbhogan. forlæte þa geofunga hiw eorwpa. Ðeah he nu wicrige ofer eallne middan gearð. from easterearðum oð westerearðne. from Inðeum. þæt is ge swiþeart ende þiwe middanearðes. oþ þæt iland þe ge hatað Thýle. þæt is on þam norþwest ende ðiwe middanearðes. þær ne biþ napper ne on sumera niht. ne on wintera dæg. þeah he nu þær ealles wealbe. næfþ he no þe maran anpealb. gif he hiw ingeþances anpealb næfþ. and gif he hine ne wardenap swiþ þa unþearw þe ge ær ýmbriwæcon :-

CAPUT XXX.^f

§ I. ÐA ge swýdom þa þar ritte arungen hæfðe. þa ongan he eft reczan swell 7 cræþ. Is þæt ungerenlic wulbor ðiwe worulbe 7 swiþe leaf. be þam¹⁵ wæg geow¹⁶ ringenðe sum sceop. ða he

^c Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

^f Boet. lib. iii. prosa 6.—Gloria uero quam fallax saepe, &c.

¹ Cott. hi. ² Cott. forþam ³ Bod. unloð. ⁴ Cott. anpealb. ⁵ Cott. mon. ⁶ Cott. napper ne. ⁷ Cott. butan. ⁸ Cott. deorlingum. ⁹ Cott. forþon. ¹⁰ Cott. þam. ¹¹ Cott. swynð. ¹² Cott. þam. ¹³ Bod. luum. ¹⁴ Cott. aseh¹⁴. ¹⁵ Cott. þam. ¹⁶ Cott. gwo.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forſreah þiſ anſpearðe lif. he cræþ.¹ Eala pulþor² þiſſe forpulþe. ea. forþhr³ ðe hatan⁴ ðýrge men mið leaſne ſtemne pulþor. nu þu nane eart.⁵ forþam⁶ þe ma manna hæſþ micelne gylp.⁷ micelne⁸ pulþor. 7 micelne veorþſcipe. for ðýrger folceſ penan. þonne he hæbbe for hiſ zepýrhtum. Ac zereze⁹ me nu hræt unzeſenlicne ſie þonne þ. oððe forþhr¹⁰ hi ne¹¹ maȝan heora¹² ma ȝeamȝan ðonne fægman.¹³ ðonne hi zeheorap þ him man on liþ. ðeah mon nu hþone zobra¹⁴ mið rihte heſige. ne ſceal he na ðe ſapor¹⁵ to unzemethlice fægman þæſ folceſ forþa. Ac þæſ he ſceal fægman.¹⁶ þ hi him goð on ȝecȝap. ðeah he nu þæſ fægniȝe þ hi hiſ naman bræðan. ne biþ he no þe ſapor¹⁷ ſpa brað ſpa¹⁸ he zeohȝap.¹⁹ forþæm hi hine ne maȝon to-bræðan zeonð ealle eorþan. þeah hi on ſumum lanðe mæȝen. forþam þeah he ſeo²⁰ anum zehereð. ðonne biþ he oþrum unhereð. þeah he on ðam lanðe ſeo mære. ðonne biþ he on oþrum unmære.²¹ forþæm iſ ðæſ folceſ hliȝa ælcum men for nauht to habbenne. forþæm hi²² to ælcum men²³ ne cýmþ be hiſ zepýrhtum. ne huſu nanum ealne ȝez ne puniaþ.²⁴ Liefenc nu æreſt be ðam zebýrðum. ȝiſ hpa þæſ gylp.²⁵ hu iðel 7 hu unnýt ȝe gylp²⁶ biþ. forþam ðe ælc mon pat þ ealle men of anum fæðer comon 7 of anre meder. Oððe eft be ðæſ folceſ hliȝan 7 be heora heſiȝe.²⁷ ic nat²⁸ hræt þe ðæſ fægmaþ.²⁹ ðeah ða nu foræmære feon.³⁰ ðe folciſce men heſiȝað. ðeah beoþ³¹ þa foræmærran³² 7 rihtlicran to he-riȝenne. þa ðe beoþ³³ mið cræftum zepýrþode.³⁴ forþam³⁵ ðe nan mon ne biþ mið rihte for oþreſ zode. ne for hiſ cræftum no ðý mærra ne no ðý zehereðra³⁶ ȝiſ he hine ſelf næſþ: - Þræþer ðu nu beo aþý fæȝerra for oþreſ manneſ fæȝere. biþ men ſul lýtle þy bet þeah he zobne fæðer hæbbe. ȝiſ he ſelf to nauhte ne mæȝ. forþam ic lære þ ðu fæȝeniȝe oþerra manna zodeſ³⁷ 7 heora æþelo to þon ſiþe þ ðu ne tilȝe ðe

¹ Cott. þa cræð he.² Cott. pulþur³ Cott. forþhrý.⁴ Cott.

hatan

⁵ Cott. nan neart.⁶ Cott. forþæm.⁷ Cott. gylp.⁸ Cott.

micel.

⁹ Cott. rege.¹⁰ Cott. forþpy.¹¹ Bod. hine.

Cott. hi.

¹² Cott. hiopa.¹³ Cott. fægman.¹⁴ Cott. zoobra.¹⁵ Cott. no þý

hræþor.

¹⁶ Cott. fægman.¹⁷ Cott. þý hræþor.¹⁸ ſpa, deest in

MS. Cott.

¹⁹ Cott. tilhað.²⁰ Cott. ſie.²¹ Bod. læſſe.²² Bod.

hi. Cott. he.

²³ men, deest in MS. Cott.²⁴ Cott. punað.²⁵ Bod.

ȝelpð.

²⁶ Cott. gylp.²⁷ Bod. heſige.²⁸ Bod. pat.²⁹ Bod.

fægmað.

³⁰ Cott. ſien.³¹ Cott. bioð.³² Bod. foræmæran.³³ Cott.

bioð.

³⁴ Cott. zepýrþode.³⁵ Cott. forþæm.³⁶ Cott. hereðra.³⁷ Cott. zoober.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

reſum agner. forþam¹ ðe ælceſ monnes god² ⁊ hiſ æþelo biop
ma on ðam Gode. ðonne on þam³ flæſce. Ðæt an ic pat þeah
zoder⁴ on þam æþelo. ꝥ manigne mon ſceamaþ ꝥ he þeopþe⁵
ſýþra ðonne hiſ elþran þæron. ⁊ forþam hiſaþ ealle⁶ mæzne
ꝥ he wolde þara betſtena ſumer ðeaþe ⁊ hiſ cſæftaſ zeron :⁷

§ II.⁸ Ða ſe ſiſdom ða ðiſ ſpell aþeht⁸ hæfde. ða onzan he
ſiuzan ýmbe ꝥ ilce ⁊ cſæþ. Ðæt ealle men hæfðon zelcne
ſruman. forþam hi ealle coman of anum fæþeþ ⁊ of anpe
medeþ. ealle hi beoþ zic zelice acennebe. niſ ꝥ nan punðop.
forþam ðe an God iſ fæþeþ eallra zefceafta. forþam he hi
ealle zefceop ⁊ ealra ſelt. ðe ſelþ þæþe ſunnan leoht. ⁊ ðam
monar. ⁊ ealle tungla zerec. Ðe zefceop men on eorþan. ze
zæþeode ða ſaula ⁊ ðone lichoman mið hiſ þam anþealde. ⁊
ealle menn zefceop emn æþele on ðæþe ſruman zecýnðe. Ðiſ
ofermodige ze ðonne ofer ofþe men for eoprum zebýrdum
lutan anþeorce. nu ze nanne ne maizon metan unæþelne. ac
ealle ſint emn æþele. zif ze ſillað þone ſruman ſceaft ze
þencan. ⁊ ðone ſcþpenð. ⁊ ſiþþan eopeþ⁹ ælceſ acenneþeſſe.
Ac þa ſýht æþelo bið on þam Gode. næþ on þam flæſce. ſþa
ſþa þe æþ fæðon. Ac ælc mon ðe allunza unþeþeodeþ bið
unþearum. forlæt hiſ ſcþpenð. ⁊ hiſ ſruman ſceaft. ⁊ hiſ
æþelo. ⁊ ðonan ſýþþ anæþelað of ꝥ he ſýþþ unæþele :

CAPUT XXXI.¹

§ I. ÐA ſe ſiſdom ða ðiſ leop¹⁰ aſunzen hæfde. þa onzan he
eft ſeczan ſpell. ⁊ þuſ cſæþ. Ðæt zodeþ¹¹ maizan þe ſeczan on
þa flæſchcan unþeaþaſ. forþam ſþa hþa ſþa hi forlætān þile. he
i ceal zefolan miccle neaþneſſe ⁊ manige zeaþþoþu. forþam
ſeo oferſýll ſimle ſet unþeaþaſ. ⁊ ða unþeaþaſ habbaþ ofer
þeaþe hþeopſunza. ⁊ ſeo hþeopſunz ne beoþ na butan ſonze ⁊
buton neaþneſſe. Éala eaþ hu manega adla. ⁊ hu micel ſaþ. ⁊
hu micle¹² þæccan. ⁊ hu micle unþotneſſe ſe hæþþ. ðe þone
þonþillan hæþþ on ðiſſe þopolðe. ⁊ hu micle ma þenꝝ ðu ꝥ hi :

⁸ Boet. lib. iii. metrum 6 — Omne hominum genus, &c.

¹ Boet. lib. iii. prosa 7. — Quid autem de corporis voluptatibus, &c.

¹ Cott. forþam ² Cott. god ³ Cott. þam ⁴ Cott. zodeþ.

⁵ Cott. þeopþe. ⁶ Bod. eallon. ⁷ Bod. zefceon. ⁸ Cott. aþeht.

⁹ Bod. et Cott. eopþeþ. ¹⁰ Cott. leoð. ¹¹ Cott. zodeþ. ¹² Cott.
micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

ƿeȝlon habban æfter þiſſe ƿoruld eblean heora Ʒearnunga.¹
 ƿpa ƿpa ƿif acenþ bearn 7 þroƿap² micel earƿoþu. æfter þam
 ðe heo ær micelne luſt þurh teah. for þy ic nat³ hƿæt þa
 ƿoruld luſtaſ mýreȝer⁴ brenȝap heora⁵ luſtgenþum. Eri nu
 hƿa⁶ criþ þ̅ ꝥ̅ ſe ſeo⁷ ȝeræliȝ. ſe ðe hiȝ ƿoruld luſtum⁸ eallum
 fulȝap. hƿi nýle⁹ he cƿeþan eac þ̅ ða nýtenu ſeon ȝeræliȝe.¹⁰
 forþam¹¹ ðe heora¹² ƿilla to nanum oþrum þingum niȝ aþenod.
 buton to ȝifenneȝe 7 to ƿrænneȝe. Sƿiþe ȝerunȝum¹³ hit biþ
 þ̅ mon ƿif hæbbe¹⁴ 7 bearn. Ac þeah manȝe bearn beoþ ȝe-
 ȝriȝned¹⁵ to heora¹⁶ elþena forþýrde. forþam þe manȝ ƿif
 ȝreht¹⁷ for hiſe bearne ær heo hit forþþingzan¹⁸ mæȝe. 7 þe
 leornodon eac þ̅ hƿilum ȝebýreþe ƿiþe unȝerunelic 7 unȝe-
 cýndelic ýfel. þ̅ ða bearn ȝecreoeþon betƿuh him 7 ſereþon
 ýmbe ðone fæþer. ȝe fupþon.¹⁹ þ̅ ƿýrre ƿæf. þe ȝeheorþon²⁰
 ȝeo ȝeapa on ealþum ƿellum. þ̅ ſum ſunu ofþloȝe hiȝ fæþer.
 ic nat humeta. buton þe ƿiton þ̅ hit unmenniȝlic²¹ bæd ƿæf.
 Þƿæt ælc mon mæȝ ƿitan hu heſiȝ forȝ men beoþ ſeo ȝemen
 hiȝ bearna. ne ðearf ic ðe ðeah þ̅ ſeczan. forþam ðu hit hæfſt
 aſanþað be²² þe ielfum. Be þære hæfeȝan²³ ȝemenne bearna.
 cƿæþ min mæȝiȝter Cƿurpideȝ. þ̅ hƿilum ȝebýreþe ðam hearþ-
 fæleȝum.²⁴ þ̅ him ƿære betere þæt he bearn næfde ðonne he
 hæfde :

§ II.¹ Ða ſe ƿiſþom ða þiȝ ƿrell aſeht hæfde. ða onȝan he
 eft ȝiðþian.²⁵ 7 þiȝ ſinȝende cƿæþ. Þƿæt ſe ýſela ƿilla un-
 riht hæmeþeȝ ȝeþreþð fulneah ælceȝ libbenþeȝ monneȝ. Moð.
 Sƿa ƿpa ſeo beo ſceal loȝian. þonne heo hƿæt ýppinȝa ȝriȝþ.
 ƿpa ſceal ælce ȝapl forþeorþan æfter ðam unriht hæmeþe.
 buton ſe mon hpeorþe to ȝode :

¹ Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

² Cott. earnunga. ³ Cott. bearneacen ƿif þroƿapð. ⁴ Bod. ƿaz.

⁵ Cott. mýreȝer. ⁶ Cott. hƿa. ⁷ hƿa, deest in MS. Cott. ⁸ Cott. ƿe.

⁹ Bod. luſtaſ. ¹⁰ Cott. nele. ¹¹ Cott. netenu ſien ȝeræleȝu.

¹² Cott. forþæm. ¹³ Cott. hƿoþa. ¹⁴ Cott. pýnȝum. ¹⁵ Cott. hæbbe.

¹⁶ Cott. ȝeȝriȝned. ¹⁷ Cott. hƿoþa. ¹⁸ Cott. forþƿiht. ¹⁹ Cott.

þrenȝan. ²⁰ Cott. fupþum. ²¹ Cott. heþon. ²² Cott. unmen-

niȝlicu. ²³ Bod. aſunden bi. ²⁴ Cott. hƿeȝan. ²⁵ Cott. hearþ-

ƿælȝan. ²⁶ Bod. ȝeðþian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.^k

§ I. ÐA se *ſi*rbom ða þiſ leoþ aſunzen hæfðe. þa onzan he eft ſpellhazan¹ 7 ður cræþ. Forþam niſ nan tpeo þ þæſ and-pearða pela amepþ 7 læt² ða men ðe beoþ atihete to þam goþum zezælfum. 7 he nænne ne mæg zebriunzan³ þær he him zehet. þ iſ æt ðam hehrtan zoðe.⁴ Ac ic ðe mæg mið feaum forðum zereczan hu manezna yfela ða pelan ſint zefylde. Ðræt þu ðonne mæne mið þære zicrunge þæſ feoſ. nu þu hit na hu eller bezitan ne miht. buton þu hit forſtele. oððe zereafize. oððe abereciſe. 7 þær þær hit ðe peap⁵ þonne panap hit oppum. Ðu polberc nu beon⁶ fornemære on peoþſcipe. ac ziſ þu þ habban rilc. þonne ſcealt þu oleccan ſiþe eapmlice and ſiþe eadmoblice þam⁷ þe þe to þam zepultumian mæze. Luf þu ðe rilc ðon manezna betepan 7 peoþþan. ðonne ſcealt þu ðe lætan anef rýþan. Ðu ne iſ þ ðonne ſum ðæl epmþa.⁸ þæt mon ſpa þærellice⁹ ſeyle culþian to ðam¹⁰ þe him ziſan ſeyle. Anpealþer þu rilnarc. ac ðu hine næfpe opporigne ne bezicrc. for ælpeoðezum. 7 zet¹¹ ma for ðinum azenum monnum 7 mazum.¹² Lufþer þu ziþnerc. ac þu hine ne miht habban opporigne. forþam ðu ſcealt habban ſimle hpæt hpez¹³ riþerpearþer 7 ungeteſer.¹⁴ Ðu polberc nu þrucan unzemetlicpe þræpneſſe. ac ðe rilap ðonne forſeon Godeſ¹⁵ þeopar. forþam þe þin pepiſe¹⁶ flæſc haſap þin anpealb. nalæſ þu hiſ. Ðu mæg mon eapmlicop zebæron. þonne mon hine unþerþeode¹⁷ hiſ pepezan flæſce. 7 nelle hiſ zezceapþian ſaule. Ðræþer ze nu ſeon¹⁸ manan on eoppum lichoman ðonne elpenð. oððe ſcenzpan¹⁹ ðonne leo oððe feapri. oððe ſiſcpan þonne tizniſ þ þeop. 7 ðeah þu þære eallra monna fæznoſc on plite. and þonne polberc zeornlice æfter ſiſrbome ſpýriſan. oppæt þu fullice niht onzeate. ðonne mihterc²⁰ þu ipeotole onziton þ ealle ða

^k Boet. lib iii proſa 8.—Nihil igitur dubium eſt, &c.

¹ Cott. ſpellhan. ² Cott. mypð 7 let. ³ Cott mæg beþriunzan. ⁴ Cott. zoode. ⁵ Bod peax. ⁶ Cott. bion. ⁷ Cott þæm. ⁸ Cott ýpmþa. ⁹ Cott. pepelice. ¹⁰ Cott. þæm. ¹¹ Cott. ſic. ¹² Cott. mægum. ¹³ Cott. hpuzi. ¹⁴ Cott. ungeteſer. ¹⁵ Cott. zoode Godeſ. ¹⁶ Cott. pepe. ¹⁷ Cott. unþerþeode. ¹⁸ Cott. men. ¹⁹ Bod. ſcenzpa. ²⁰ Cott. meaherc.

CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said : Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities ; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money ; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid : and wheresoever it increases to thee, it decreases to others ? Thou wouldest, then, be illustrious in dignity ? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him ? Of power thou art desirous ? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous ? But thou canst not have it without care : for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust ? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul ? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast ; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it ; then mightest thou clearly perceive

mæzno 7 þa cræftar. ðe pe ær ýmbe grræcon. ne rint to riþmetanne¹ riþ ðære farle cræfta ænne. Ðræt nu 7i7bom i7 an anlepe cræft þære farle. 7 ðeah pe riton ealle þ he rie² betera þonne ealle ða oþre cræftar. ðe pe ær ýmbe grræcon :-

§ II.¹ Behealdar nu ða riðgilneffe. 7 þa færtneffe. 7 ða hræbferneffe þi7ter heofener. ðonne mazan ze onziton þ he i7 ealles nauht riþ hi7 gceoppens to metenne 7 riþ hi7 pealbens. Ac hri ne læte ze eop þonne aþreotan. þ ze ne punðrien 7 ne herizen þ te unnýttre i7. þ i7 þer eorþlica þela. gpa gpa ge heoron i7 betera and healcra 7 fæzerra ðonne eall hi7 innung. buton monnum anum. gpa i7 þær monner lichoma betera 7 ðeorrýþra ðonne ealle hi7 æhta. Ac hu micle þincþ þe ðonne jeo farl betere 7 ðeorrýþre ðonne ge lichoma. Aelc zerceart i7 to arianne be hipe anderne.³ 7 gýmle gio heh7te gpiþort forþæm⁴ i7 ge zocunða anpealb⁵ to arianne. 7 to rýnðrianne. 7 to þeorþianne ofer ealle⁶ oþra zercearta. Se plite þær lichoman i7 gpiþe þionbe.⁷ 7 gpiþe teþne. and gpiþe anlic eorþan blo7tmum. ðeah nu hpa geos⁸ gpa fæzer. gpa gpa Alcibiades ge æðeling þær. zif hpa biþ gpa gcearþrene⁹ þ he mæze hine ðurþreon. gpa gpa Ariatoteler ge uðrita gæbe þæt ðeor þære. þ mihte ælc puht þurþreon. ze treora. ze furþum gtanar. þæt ðeor pe hatað lox. zif ðonne hpa þære gpa gcearþriene þ he mihte ðone cniht ðurþreon¹⁰ ðe pe ær ýmbe grræcon. ðonne ne þuhte he him no innon¹¹ gpa fæzer gpa he utan þuhte. þeah ðu nu hram fæzer þince. ne biþ hit no þý naþor¹² gpa. ac jeo ungercearþriener heora eazena hi mýrþ¹³ þ hi ne mazon onziton þ hi þe gceariar utan. næf innan. Ac zepencap nu gpiþe zeornlice 7 zercearþrilice gmeap¹⁴ hþelc þær flæfclican zos¹⁵ rien. 7 ða zerælpa þe ze nu ungemethlice pilniar. ðonne mazon ze gpeotole onzeotan þ þær lichoman fæzer 7 hi7 gtreon ða mazon beon aþeorþeb¹⁶ mid þreora baza feffe. Forþam ic þe þecce eall þ ic þe ær þehte.¹⁷ forþam ic polbe þe openlice zepeccan on ðam enbe ði7er capitulan. þte ealle þar andþearþan zos¹⁸ ne mazon zelærtan heora luþienðum þ

¹ Boet. lib. iii. prosa 8.—Respicite cœli spatium, &c.

¹ Cott. metanne. ² Cott. i7. ³ Bod. and erne. ⁴ gýmle gio heh7te gpiþort forþæm, desunt in MS. Bod. ⁵ Cott. anpalb. ⁶ Cott. ealla. ⁷ Bod. flopenbe. ⁸ Cott. rie. ⁹ Cott. gcearþriene. ¹⁰ Cott. þurþrion. ¹¹ Cott. innan. ¹² Cott. hþeþor. ¹³ Bod. eagan hi-ameppað. ¹⁴ Cott. gmeazeað. ¹⁵ Cott. zood. ¹⁶ Cott. gtrengo mæz bion a7ýrþeð. ¹⁷ Cott. þeahte. ¹⁸ Cott. zood.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth, whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iſ ꝥ hehſte ƒoð¹ ꝥ hi him gehataþ. Deah hi nu ƒeƒaberuſen ealle þaſ anbreaſdan ƒoð.² nabbap hi no ðe maþoſ fullſnemob ƒoð³ on þam. ne hi ne maƒon ƒebon heopa luſienðaſ ƒpa pehƒe ƒpa ƒpa hi ƒoðbon :

§ III.^m Ða ƒe ƒiſðom ða þiſ ƒpell aſeht hæfðe. þa onƒan he eſt ƒiððizen. ƒ þuſ ƒinƒenðe cƒæþ. Eala þa. hu heſiƒ ƒ hu ƒſe-cenðlic ꝥ ðýriƒ iſ ðe ða eaſman men ƒebelaþ ƒ alaet of þam ƒihtan peƒe. ƒe peƒ iſ ƒoð. Ðſæþeſ ƒe nu ƒecan ƒoð on tſeoſum. ic ƒat ðeah ꝥ ƒe hit þæſ ne ƒeap. ne ƒinðe ƒe hit no. ƒoſþam ðe ealle men ƒiton ꝥ hit þæſ ne peaxt. ðe ma þe ƒimmaſ peaxap on ƒinƒeaſðum. Ðſæþeſ ƒe nu ƒettaſ eoſeſ nett on ða hehſtan ðune. ðonne ƒe ƒiſcian ƒillaþ. ic ƒat ðeah ꝥ ƒe hit þæſ ne ƒettaþ. Ðſæþeſ ƒe nu eoſeſ hunðap anb eoſeſ net ut on ða ƒæ læðon. ðonne ƒe huntian ƒillaþ. ic ƒene þeah ꝥ ƒe hi ðonne ƒetton up on ðunum. ƒ innon ƒuðum. Ðſæt ꝥ iſ ƒunðoſlic þæt ƒeoſniſulle men ƒiton ꝥ hi ƒculon ƒecan be ƒæ ƒaſoþe. ƒ be æa ofſum æƒþeſ ƒe hſite ƒimmaſ. ƒe peaðe. ƒ ælceſ cýnneſ ƒimcýn. ƒ hi ƒiton eac on hſelcum þæteſum ƒ on æƒhſelcra ea muſum hi ƒculun ƒecan ƒiſcaſ. ƒ ealne þiſne anbreaſdan pelan hi ƒiton hſæſ hi ƒecan ƒculun. ƒ þone ƒriþe unalſnoetenlice ƒeap. Ac hit iſ ƒriþe eaſmlic ðinƒ ꝥ ða ðýſeƒan men ƒint ælceſ ðomeſ ƒpa bliðe. ꝥ hi nýton hſæſ ða ƒoſan ƒeſælþa ƒint ƒehýððe. ne ƒuſþum nane luſt-bæſneſſe nabbað hi to ƒecanne. ac ƒeap ꝥ hi mæƒon on þiſ um lænan ƒ on ðiſum ðeaðlicum ðinƒum ƒinðan ða ƒoſan ƒeſælþa. ꝥ iſ ƒoð. Ic nat nu hu ic mæƒe heopa ðýriƒ eall ƒpa ƒſeotole aſeccan ƒ ƒpa ƒriþe ƒeðælan ƒpa ic ƒoðe. ƒoſþam hi ƒint eaſmpan ƒ ðýriſƒan ƒ unƒeſæliznan ðonne ic hit aſecan mæƒe. ƒelan ƒ ƒeoſþiſcipeſ hi ƒillniap. ƒ ðonne hi hine habbaþ. ðonne ƒeap ða hi ƒpa unƒeſiſulle þæt hi habban ða ƒoſan ƒeſælþa :

CAPUT XXXIII.ⁿ

§ I. LENOF ic ðe hæbbe nu ƒeſeht⁴ ýmbe þa anlicneſſa ƒ ýmbe ða ƒeaðra þæſe ƒoſan ƒeſælþe. Ac ƒiſ þu nu ƒſeotole ƒeƒnapan miht ða anlicneſſa þæſe ƒoſan ƒeſælþe. ðonne ƒiþþan

^m Boet lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

ⁿ Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

¹ Cott. goob. ² Cott. goob. ³ Cott. goob. ⁴ Cott. ƒeſeapht.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

17 þearf þ̅ ic þe hi ſelſe zetece.¹ Ða andſp̅nde ic 7 cſæþ. Nu ic onzite openlice þætte ælcer zodeſ² zenoz niſ on ðiſum populþ pelan. ne æltæpe anpealb niſ on nanum populþ rice. ne ſe goþa weorþſcipe niſ on ðiſſe populþe. ne þa mæſtan mæſþa ne ſint on þ̅ſſe populþ z̅ylpe. ne ſeo hehſte bliſ niſ on þam plæſchicum luſtum. Ða andſp̅rode ſe ſiſdom 7 cſæþ. Ðſæþer þu nu fullice onzite forþri hit þonne ſſa ſeo.³ Ða andſp̅rode ic 7 cſæþ. Ðeah ic hiſ nu hſæt hpeſ⁴ onzite. ic polþe ðeah hit fullicor 7 openlicor of ðe onzitan. Ða andſp̅rode ſe ſiſdom 7 cſæþ. Genoz ſp̅eotol hit iſ þætte zob⁵ iſ anpealb 7 unto-ðælic. þeah hine ð̅ſſe men on maniz ðælan.⁶ Ðonne hi ðp̅elgende⁷ ſecaþ þ̅ hehſte zob on ða ſampan⁸ zepceafca. Ðſæþer þu nu þene þ̅ ſe nahter⁹ mapan ne ðurſe. ſe ðe mæſtne anpealb hæfþ þiſſe populþe Ða andſp̅rode ic eft 7 cſæþ. Ne ſecze ic no þ̅ he nahter¹⁰ mapan ne ðurſe. forþam ic wæt þ̅ nan niſ ſſa¹¹ weliz þ̅ he ſumer eacan ne þurſe. Ða andſp̅rode ſe ſiſdom and cſæþ. Genoz riht ðu ſezt. ðeah hſa anpealb hæbbe. zif oþer hæfþ mapan. beþearf ſe unſtrenzra þæſ ſtrenzran ſultumer. Ða cſæþ ic. Eall hit iſ ſſa ðu ſezt. Ða cſæþ ſe ſiſdom. Ðeah mon nu anpealb 7 zen̅ht to tſæm þingum nemne. ðeah hit iſ an. Ða cſæþ ic. Sſa me ðincþ. Ða he cſæþ. ſenſt þu nu þ̅ ſe anpealb 7 þ̅ zen̅ht ſeo¹² to forþonne. oðþe eft ſp̅iþor to weorþianne ðonne oþre zob.¹³ Ða cſæþ ic. Ne mæz nænne mon þæſ tſeozan þ̅ te anpealb 7 zen̅ht iſ to weorþianne. Ða cſæþ he. Uton nu. zif þe ſſa þince. zeccan¹⁴ þone anpealb 7 þ̅ zen̅ht. ðon þæſ weorþſcipe to. 7 zepcecan þonne þa þſeo to anum. Ða andſp̅rode ic and cſæþ. Uton þæſ forþam hit iſ goþ. Ða cſæþ he. Ðſæþer þe þonne þ̅nce unweorþ 7 unmærlig ſeo zezaderung ðara þſeora þingz. ðonne þa þſeo biþ to anum zebon. oþþe hſæþer hit ðe eft þince eallra þingz weorþlicort 7 mærligort. zif þu ænigne mon cuþeſt ðara þe hæfþe ælcer þingz¹⁵ anpealb. 7 ælcne weorþſcipe hæfþe. ſſa forþ þ̅ he na mapan ne þorſte. zepenc nu hu weorþlic 7 hu fornemærlig ðe polþe ſe mon þincan. and ðeah he nu þa þſeo hæfþe. zif he næpe hliſeadiz.¹⁶ Ðonne wæpe him

¹ Cott. zetæce² Cott. goodeſ.³ Cott. ſe.⁴ Cott. hpuþa.⁵ Bod. et Cott. Eob.⁶ Cott. toðælan.⁷ Cott. ðp̅olende.⁸ Cott.⁹ Cott. nauhter.¹⁰ Cott. nauhter.¹¹ Cott. þæſ.¹² Cott.¹³ Cott. oðþu zob.¹⁴ Cott. ecan.¹⁵ Cott. þinceſ.¹⁶ Bod.

hliſ zeadiz.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

deah gumer peorðgripeſe pana. Ða cræþ ic. Ne mæg ic þær ofſacan. Ða cræþ he. Ðu ne iſ þ ðonne zenog ſpeotol. þ þe iculon ðon ða hlireadiſneſſe to ðam þrim. 7 ðon þa feoſer to anum. Ða cræþ ic. Ðæt iſ cýn. Ða cræþ he. Hraþer þu nu ſene þ þe auht bliþe ſie de ealle þaſ feoſer hæþ. ſiſte beoþ ſeo bliþ. 7 mæg ðon eall þ þ he ſile. and naner ðingez maran ne befeapſ¹ ðonne he hæþ. Ða cræþ ic. Ne mæg ic næſſe geþencan gif he ſſelc ſæſe. 7 þ eall hæþe. hronon him æniſ unioctneſe cuman ſeolþe. Ða cræþ he. Ðra þeah iſ to geþencenne. þ þa ſiſ þing ðe ſe ær ýmbe ſſræcon. þeah hi tonembe ſeon² mið ſorþum. þ hit iſ eall an ðing. ðonne hi gezaþeode beoþ. þ iſ anſeald. 7 zenýht. 7 ſore mæſneſe. 7 peorþgripe. 7 bliþ :

§ II.^o Ða ſiſ ðing. ðonne hi ealle gezaþeode beoð. ðonne. biþ þ God. ſorþam ða ſiſ ealle nan menniſc man ſullice habban ne mæg ða hſile ðe he on þiſſe ſorþe biþ. Ac þonne ða ſiſ þing. ſra ſe ær crædon. ealle³ gezaþeode beoþ.⁴ ðonne beoþ hit eall an ðing. 7 þ an þing biþ God. 7 he biþ anſeald unto-ðeald. þeah hi ær on manig tonemneþ ſæſe. Ða andſporode ic 7 cræþ. Ðiſeſ ic eom ealleſe geþara. Ða cræþ he. Ðeah nu God anſeald ſeo⁵ and unto-ðeald. ſra ſra he iſ. ſe menniſca geþola hine to-ðeald on monig mið heora unnyttum ſorþum. Ælc mon tohhaþ him þ to ſelettum zoode ðæt þ he⁶ ſſiþort luſaþ. ðonne luſaþ ſum þæt. ſum elleſe hæt. þ biþ þonne hiſ zoð þ he þær ſſiþort luſaþ. ðonne hi ðonne heora zoð on ſra manige⁷ ðealaſ to-ðealaþ. ðonne metaþ hi nauþer ne zoð ſeſne. ne þone ðæl zoðeſ ðe hi ſſiþori luſaþ. ðonne hi hine ſeſne ðon ealne ætzaþeſe. nabbap ðonne nauþer ne hine ealne. ne ðone ðæl ðe hi þær of ðýdon. For ði ne ſint ælc mon þ he ſeþ. ſor ðý he hit on ſiht ne ſeþ. ge ſeþ þær ge ſinþan ne magan. ðonne ge ſeþ eall zoð on anum zoðe.⁸ Ða cræþ ic. Ðæt iſ goþ. Ða cræþ he. Ðonne ſe mon þebla biþ. ne ſillnaþ he naner anſealþeſe. ac ſillap⁹ þelan. 7 ſlihþ ða þeðle. Ne ſſinþ he nauht æſteþ ðam¹⁰ hu he ſorþemæroſt ſeo.¹¹ ne nan mon eac ne beſt þæt he æſteþ ne ſſinþ.¹² he ðonne ſſinþ ealle¹³

^o Boet. lib. iii. proſa 9.—Hoc igitur, quod eſt unum, &c.

¹ Cott. þeapſ. ² Cott. ſien. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott. ſie. ⁶ Cott. geſelettum þ þ he. ⁷ Cott. monige. ⁸ Cott. zoð on anum zoðe. ⁹ Cott. he ſillnað. ¹⁰ Cott. þæm. ¹¹ Cott. ſie. ¹² Cott. þinð. ¹³ Cott. þinð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

his woruld æfter þam¹ welan. and forlæt manigne woruld lyste
 riþ þam² ðe he þone welan bezite ⁊ zehælebe. forþam³ þe his
 hine lyste ofer ealle oþre⁴ ðing. Lif he hine ðonne bezit. ðonne
 þyncþ him þ he næbbe zenog. buton he hæbbe eac anweald⁵
 þær to. forþam⁶ þe him þyncþ þ he ne mæge ðone welan buton
 anwealde⁷ zehæaldan. Ne him eac næfre zenog ne þyncþ ær þe he
 hæbbe eall þ hine lyste. forþam⁸ ðe ðone welan⁹ lyste anwealde¹⁰.
 ⁊ ðone anwealde¹¹ lyste weorþricefe. ⁊ þone weorþricefe lyste
 mæra. Siððan he þær welan full biþ. þonne þyncþ him þ he
 hæbbe ælcne willan. gif he hæbbe anweald. ⁊ zefelþ¹² eallne
 ðone welan æfter ðam anwealde. buton he hine mid læssan
 bezitan mæge. ⁊ forlæt ælcne oþerne weorþricefe riþ ðam þe
 he mæge to þam anwealde cuman. ⁊ ðonne zetideþ¹³ oft. þonne
 he eall riþ anwealde zefelþ hæfþ þ þ he hæfde. þ he næfþ
 nauþer ne ðone anweald. ne eac þ þæt he riþ fealde. ac riþþ
 ðonne swa earm þ he næfþ forþon¹⁴ þa neoþ þearfe ane. þ is
 riht. ⁊ wæda. wilnaþ ðeah þonne þære neaðþearfe. næf ðær an-
 wealde. Fe swæcon ær be ðam riþ zefelþum. þ is wela. ⁊
 anweald. ⁊ weorþricefe. ⁊ forwearnere. ⁊ willa. Nu hæbbe þe ze-
 weald¹⁵ be welan. ⁊ be anwealde. and þ ilce þe mazon weccan be
 þam þrum þe þe unweald¹⁶ habbaþ. þ is weorþricefe. ⁊ forwe-
 arner. ⁊ willa. Ðar¹⁷ þreo þing. ⁊ ða tra.¹⁸ ðe þe ær nemdon.
 þeah hwa wene¹⁹ þ he on heora anra hwylcum mæge habban
 fullne²⁰ zefelþa. ne byþ hit no ðy hwaron swa. ðeah hi his
 wiluzen. buton hi þa riþ ealle habban. Ða andwporode ic ⁊
 cwæþ. Swæt swulon þe ðonne don. nu þu criht þ þe ne mazon
 on ðæra²¹ anra hwylcum þ hehte zod²² habban and ða fullan
 zefelþa. ne þe huru ne wenaþ þ ure anra hwelc ða riþ ealle
 ætzwædere bezite. Ða andwporode he ⁊ cwæþ. Lif hwa wilnaþ þ
 he ða riþ ealle hæbbe. ðonne wilnaþ he þara hehtana zefelþa.
 Ac he ne mæg ða fullice bezitan on þisse worulde. forþam
 ðeah he ealle ða riþ zefelþa bezite. ðonne ne biþ hit ðeah þ
 hehte zod.²³ ne ða zelektan zefelþa. forþam he ne beoþ ece.
 Ða andwporode ic ⁊ cwæþ Nu ic onzite zenog sweotole þ ða
 zelektan zefelþa ne find on ðisse worulde. Ða cwæþ he. Ne

¹ Cott. bæm. ² Cott. bæm. ³ Cott. forþam ⁴ Cott. eal oþru.
⁵ anweald. eac, deest in MS. Cott. ⁶ Cott. forþam ⁷ Cott. an-
 wealde. ⁸ Cott. forþon. ⁹ Cott. welegan. ¹⁰ Cott. anwealde. ¹¹ Cott.
 anwealde. ¹² Cott. zefelþ. ¹³ Cott. zefelþ. ¹⁴ forþum. ¹⁵ Cott.
 zefelþ. ¹⁶ Cott. unweald. ¹⁷ Cott. Ða. ¹⁸ Cott. tra. ¹⁹ Bod.
 wæne. ²⁰ Cott. fulla. ²¹ Bod. wæne. ²² Cott. zod. ²³ Cott.
 zod.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessaries, that is, food and clothing. He then is desirous of necessaries, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse anbearnðan life gýrþian æfter ðam
 gofum zergælþum. ne þær þenan þ he her mæze god¹ zenog
 rindan. Ða cræþ ic. Soþ ðu gegt :

• § III.^p Ða cræþ he. Ic pene nu þ ic ðe habbe zenog zergæb
 ýmbe þa learan zergælþa. Ac ic polbe nu þ ðu þenberc þin inge-
 þanc fram þam learan zergælþum. þonne onzigt þu gýþe þape²
 ða goþan zergælþa þe ic þe ær zehet þ ic ðe eorþan polbe. Ða
 cræþ ic. Ge furþum ða býrg³ men onzitaþ þatze fulla ze-
 gælþa sint. ðeah he þær ne sien þær he heora þenap. Ðu me
 zehete nu lýtle ær þ þu hi polberc me zetæcan. Ac þær me
 ðincþ þ þ beo geo goþe 7 geo fullgriemebe zergælþ. ðe mæz
 ælcum hire folgera fellan þurhþunigenþne þelan.⁴ 7 ecne an-
 reals. 7 gmgalne þeorþrice. 7 ece mæþþe.⁵ 7 fulle zenýht. ze
 furþum þ ic cpeþe ge geo goþe zergælþ ðe an þýgga fýra mæz⁶
 fullice forþgan. forþam ðe on ælcum anum hi sint ealle.
 forþam ic gecze þar forþ ðe. for þý ic wille þ þu wite
 þ ge cride gýþe þæt is on minum Mobe. gpa þæt þ hi
 me nan man zedþelgan⁶ ne mæz. Ða cræþ he. Cala cníht.
 hræt⁷ þu earc zergæliz þ þu hit gpa onziten hæft. Ac ic polbe
 þ ic gýþeþon zic æfter ðam þe þe þana is. Ða cræþ ic. Þræt
 is þ þonne. Ða cræþ he. Venft þu hræþer æniz þýgga anbearn-
 ðana goþa þe mæze fellan fulle zergælþa. Ða andgyarobe ic.
 7 cræþ. Nat ic nan wíht on þýgga anbearnðan life þe gýelc gýran
 mæze. Ða cræþ he. Ðar anbearnðan god⁸ sint anlicnefta ðæf-
 ecan goþer.⁹ næf full god.¹⁰ forþam hi ne mæzon goþ god¹¹ 7
 full god¹² forþgan heora folgerum. Ða cræþ ic. Ic eom zenog
 þel zehara ðæt þe þu gægt. Ða cræþ he. Nu þu ðonne þæt
 hræt ða learan zergælþa sint. and hræt þa goþan zergælþa sint.
 nu ic polbe þ þu leornoberc hu þu mihterc becumen to ðam
 gofum zergælþum. Ða cræþ ic. Þu ne zehete þu me zergýrn ær
 þ þu hit polberc me zetæcan. 7 me lýtze nu þ gýþe zeorþne ze-
 heorþan.¹³ Ða cræþ he. Þræt geulon þe nu ðon to þam¹⁴ þ þe
 mæzon cumon to ðam gofum zergælþum. Þræþer þe geýlon
 biðþan ðone godcunþan fultum. ægþer ze on læftan. ze on
 maran. gpa gpa ure uprita gæbe Plato. Ða cræþ ic. Ic pene þ
 þe geýlon biðþan ðone fæþer eallra þinga. forþam ge ðe hme

^p Boet. lib. iii. prosa 9 —Habet igitur, inquit, et formam, &c.

¹ Cott. ær mæze good ² Cott hræþe. ³ Cott býrgan ⁴ þur-
 þunigenþne þelan, desunt in MS. Bod
⁵ Cott. mæþþa. ⁶ Cott.
 zedþellan ⁷ Cott. þý. ⁸ Cott good. ⁹ Cott. goþer. ¹⁰ Cott.
 good. ¹¹ Cott. good. ¹² Cott. good. ¹³ Cott. geþeran. ¹⁴ Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

biððan nýle. ðonne ne zemet he hine. ne furþon¹ rihtne þez riþ hiſ ne aſeðaþ. Ða cſæþ he. Ðriþe riht² ðu ſezt. and onzan þa riſzan and ður cſæþ.

§ IV.^a Eala Ðrihten. hu micel 7 hu punðerlic þu eapþ. ðu þe ealle þine zergeafta. zerepenlice 7 eac ungerpenlice. punðerlice zergeoſe 7 zergeaðriſlice heoſa ſelt. ðu þe tida fram miððaneapþeſ framman of ðone ende endeþýrðlice zereftert. fra þæt he hu æzþer ze forð ſaſaþ. ze eftcumað. þu þe ealle ða unſtillan zergeafta to þinum willan aſtýraſt. 7 ðu ſelf riſle ſtille and unapenðeblic ðurþunart. forþamþe nan mihtizna þe niſ. ne nan þin zelica. ne þe nan neodðeapþ ne lærðe to riſcanne þæt þæt ðu porhtert. ac mið þinum azenum willan. 7 mið þinum azenum anſealde þu ealle ðing zeporhtert. ðeah ðu heoſa naner ne beþorſte. Ðriþe punðerlic iſ þæt zecýnð þiner zodeſ. forþamþe hit iſ eall an. ðu 7 ðin zodeſ. þæt zode na uton cumen to þe. ac hit iſ ðin azen. ac eall þæt þe zodeſ habbaþ on þýſe ſoſulðe. þæt uſ iſ uton cumen. þæt iſ fram þe. næft þu nanne andan to nanum þing. forþamþe nan cſæftizna iſ ðonne þu. ne nan þin zelica. forþam þu ealle zode mið þiner aner zepeahhte zepohtert 7 zeporhtert. Ne biſnode þe nan man. forþam ðe nan ær þe næſ. þaþa þe auht oððe nauht porhte. Ac þu ealle þing zeporhtert ſriþe zode 7 ſriþe fæzere. 7 þu ſelf eapþ þæt hehtze zode 7 þæt fæzereſte. fra fra þu ſelf zepohtert. þu zeporhtert þine miððan zearð. 7 hiſ ſelt fra fra ðu riht. 7 þu ſelf ðælt eall zode fra fra ðu riht. 7 ealle zergeafta þu zergeoſe him zelice. 7 eac on ſumum þingum unzelice. ðeah þu ða ealle zergeafta ane naman zenemðe. ealle þu nemðert tozæðere and hete ſoſulð. 7 þeah ðone anne noman ðu tozæþert on feoſer zergeafta. an þaþa iſ eoſþe. oſer pæter. þriððe lýft. feoſþe fýr. ælcum þaþa ðu zereftert hiſ azene punðerſoſe. 7 þeah ælc iſ riþ oþre zenemneð. 7 riþumlice gebunden mið þinum bebode. fra þæt heoſa nan oþre meapce ne oſereode. 7 ſe cýle zepſode riþ ða hæto. 7 þæt pæt riþ ðam ðriþum. eoſþan zecýnð 7 pætereſ iſ cealð. ſe eoſþ iſ ðriþze 7 cealð. 7 þæt pæter pæt 7 cealð ſe lýft ðonne iſ zenemneð þæt hio iſ æzþer ze cealð. ze pæt. ze pearm. niſ hit nan punðer. forþamþe hio iſ zergeapen on þam miðle betpux ðære ðriþgan 7 þære cealðan eoſþan. 7 þam hatan fýre. þæt fýr iſ ýfemeſt oſer eallum þiſum ſoſulð zergeaftum. Þunðerlic iſ þæt þin zepeahht.

^a Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

¹ Cott. ſurþum.

² Cott. rihtze.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is neither cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ ꝑu hæfƿt ægþer geþon. ge ða zerceafƿa zemærþode betƿux
 him. ge eac zemengðe. þa ðruzan eorþan 7 ða cealban unþer
 þam cealban wætere 7 ꝥ wætan. ꝥ wæt hnerce 7 flopenbe wæterþ
 hæbbe flor on þære wærtan eorðan forþamþe hit ne mæg on
 him ſelfum zerƿandan. Ac ge eorþe hit helt 7 be ſumum
 ðæle ſƿilgþ. 7 for þam ſýpe heo biþ geleht ꝥ heo gnerþ 7 blepþ
 and ƿerƿmar þringþ. forþam gif ꝥ wæter hi ne gepwænbe. ðonne
 • ðruþode heo 7 ƿurðe toþurfen mid þam ƿinbe ſƿa ſƿa ðurƿ oððe
 aƿe. ne mihte nauƿuht libbenþer ðære eorþan þrucan. ne þær
 wæterner. ne on nauþrum earðigan for cile. gif þu hi hwæt
 hwæruninga ƿiþ ſýr ne zemengðerƿ. ſunþorlice cwæfte þu hit
 hæfƿt zerceapen ꝥ ꝥ ſýr ne forþærnþ ꝥ wæter 7 ða eorþan.
 nu hit zemengðe iſ ƿiþ ægþer. ne eft ꝥ wæter and ge eorþe
 eallunga ne aþwærceþ ꝥ ſýr. þær wæterer agnu cýþ iſ on eorþan.
 7 eac on lýfte. 7 eft bufan þam roþore. ac ðær ſýner agen
 rcebe iſ ofer eallum ƿopulþ zerceafƿum zerewenlicum. 7 þeah
 hit iſ zemengðe ƿiþ ealle zerceafƿa. 7 ðeah ne mæg nane þara
 zerceafƿa eallunga oƿcuman. forþamþe hit næfþ leafe ðær
 ælmihtigan. ƿo eorþe ðonne iſ heſigne 7 ƿicre þonne oþra
 zerceafƿa. forþam heo iſ niþor ðonne ænig oþru zerceafƿ
 buton þam roþore. forþam ge roþor hine hæfþ ælce ðæg
 utane. ðeah he hipe naper ne zenealæce. on ælcere 7ore he
 iſ hipe emn neah. ge ufan. ge neorþon. ælc ðara zerceafƿa. þe
 ge zerſýr ær ymbe ſƿwæcon. hæfþ hiſ agenne earþ on ſunþ-
 ron. 7 ðeah iſ ælc ƿiþ ofer zemengðe. forþamþe nan ðara ze-
 rceafƿa ne mæg bion buton oþerne. ðeah heo unſƿeotol ge on
 ðære oþerne. ſƿa ſƿa nu wæter 7 eorþe gint ſƿiþe earþore to
 zerewonne oððe to onzitonne ðýrgum monnum on ſýne. 7 ſƿa
 þeah hi gint þær ƿiþ zemengðe. ſƿa iſ eac þær ſýr on ðam
 rcanum 7 on þam wætere. ſƿiþe earþoþ hape. ac hit iſ ðeah
 þara. Ðu gebunðe ꝥ ſýr mid ſƿiþe unabundenþcum ƿacentum.
 ꝥ hit ne mæg cuman to hiſ agenum earþe. ꝥ iſ to þam mæſtan
 ſýne ðe ofer uſ iſ ſƿlæf hit forlæte þa eorþan. 7 ealle oþre
 zerceafƿa aſƿinþað for ungemelicum cýle. gif hit eallunga
 from zerƿte. Ðu zerƿapolaberƿ eorþan ſƿiþe ſunþorlice 7
 fæſtlice ꝥ heo ne helt on nane healfe. ne on nanum eorþlic
 þinge ne rcent. ne nauƿuht eorþlice hi ne healt. ꝥ heo ne riſe.
 7 niſ hipe ðonne eþne to feallanne of ðune ðonne up. Ðu eac
 þa þnefealban ſƿla on gepwærnum limum rcrerƿt. ſƿa ꝥ þære

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

farle þý læsse ne býþ on ðam lærtan ríngre. ðe on eallum þam
 lichoman. for ði ic cwæþ þ̅ ríó farul wære þ̅uofealb. forþamþe
 upritan secgaþ þ̅ hio hæbbe ðrío zecýnb. an ðara zecýnba íþ̅
 heo biþ rílnzenbe. oþer þ̅ hio biþ írrenbe. þ̅rúbbe þ̅æt hio biþ
 zergeabry. tra ðara zecýnbu habbaþ netenu. gya game gya men.
 oþer ðara í rílnung. oþer í rírgung. ac íe mon ana hæfþ ze-
 rgeabrynerre. nalle nan oþru zergeaft. forþi he hæfþ oþer-
 þungzen ealle ða eorþlican zergeafta mib zepeahte 7 mib anb-
 gite. forþam geo zergeabryner rceal realban æzþer ze ðære
 rílnunga ze þæg ýrref. forþam hio í rýnberríc cwært ðære
 farle. ðra þu zergeope ða farle þ̅ hio rceolbe ealne rez hþear-
 rian on hire relfe.¹ gya gya eall þer nobor hþerfþ. oððe gya gya
 hþeol onhþerfþ. rmeazgenbe ýmb hire rceoppenb. oððe ýmbe hi
 relfe. oððe ýmbe ðar eorþlican zergeafta. ðonne hio þonne
 ýmbe hire rcuppenb rmeaf. ðonne bið hio oþer hire relfe. ac
 þonne hio ýmbe hi relfe rmeað. þonne biþ hio on hire relfe.
 and uþer hire relfe hio biþ þonne. ðonne heo lufað þar
 eorþlican ríng. 7 ðara rúnþraþ. Þræt þu Drihten forzeafe
 þam farlum earb on hiofonum. 7 him þær gíft reorþlice gíra.
 ælcepe be hire zearnungze. 7 zeberþ þ̅ he rínaþ rípe beorhte.
 7 ðeah rípe mirtlice birtu. rume beorhtor. rume unbýrhtor.
 gya gya rceorpan. ælc be hir zearnungza. Þræt þu Drihten ze-
 zæberaft ða hiofonlican farla 7 ða eorþlican lichoman. 7 hi on
 ðíre worulbe zemenzerþ. gya gya hi ríom ðe hiber comon. gya
 hi eac to ðe hionan rúnþraþ. Ðu rýlþerþ þar eorþan mib mirt-
 licum cýrrenum netena. 7 hi ríþþan aþeope mirtlicum ræðe
 treopa 7 rýrta. Forzif nu Drihten urum Mober þ̅ hi moton
 to þe aftizan þurh ðar earfoþu þíre worulbe. 7 of þírrum bi-
 rezum to þe cuman. 7 openum eazum uþer Mober þe moten
 zeþeon ðone æþelan æþelm ealna zoba. þ̅ eart Ðu. Forzif ur
 ðonne hale eazun uþer Mober. þ̅ þe hi þonne moton aþærtman
 on þe. 7 toþrif þone mirt ðe nu hanzaþ beforan uþer Mober
 eazum. 7 onliht þa eazan mib ðinum leohte. forþam þu eart
 ríó birtu þæg roþan leohter. 7 þu eart geo refte rært roþ-
 rærtza. and þu zeberþ þ̅ hi þe zeþeof. þu eart ealna rínga
 ríuma 7 ende. Ðu brírt ealle ríng buton zerrínce. Ðu eart
 æzþer ze rez. ze labþeop. geo ríó rtop þe íe rez to lýt. þe ealle
 men to rúnþraþ :

¹ Bod. et Cott. relfe.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. *That* art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.†

§ I. ÐA se Fristom þa þis leof anð þis zebeb arungen hæfde. þa ongan he eft spellian and þus cwæþ. Ic wene þæt hit sie nu æreft þearf. þ̅ ic þe zewecce hræp þ̅ hehste zob is. nu ic þe ær hæfde zewiht¹ hræc ic wæs. uððe hƿylc þ̅ mebe me zob wæs. hƿylc þ̅ inmebeme. ac² anes jnætes ic ðe wolbe æreft acran.³ Ðreþer þu wene þ̅ æniz ðing on þisre sorulde swa zob sie þ̅ hit ðe mæze sorzifan fulle zefælpā. ðy⁴ ic þe acrizge þy ic nolbe þ̅ unc beffice ænezū leaf anlicnes for swa zefælpā. for þy nan nuon ne mæg oþþracan þ̅ sum zob ne sie þ̅ hehste. swa swa sum micel æpelm 7 ðior 7 inon manize bƿocaz 7 swan⁵ of. for ðy mon cwip be sumun zobe þ̅ hit ne sie full zob. forþam him biþ hræf hƿez⁶ wana. and þeah ne ðis ealles butan. forþam ælc þing sƿip to nauhte zif hit nauhte zober on him næfþ. be þy þu miht onzitan þ̅ of þam mæztan zobe cumaz ða læzran zob. næf of þam læzran þæt mæzte. ðe⁷ ma þe seo ea mæg weorþan to æpelme. ac þe æpelm mæg weorþan to ea. and þeah seo ea cƿind eft to þam æpelme. swa cƿind ælc zob of Gobe. and eft to him. and he is þæt fulle zob. 7 þ̅ fulljre mede. þ̅ nanes willan wana ne biþ. Nu ðu miht weotole onzitan þ̅ þ̅ is Gub self. Ðu ne miht þu zepencan. zif nan ruht full nære. þonne nære nan ruht wana. 7 zif nan ruht wana nære. þonne nære nan ruht⁸ full. for þy biþ æniz full þing. þe sum biþ wana. 7 for þy biþ æniz þing wana. ðe sum biþ full. ælc þing biþ fullort cu his azenum swiða. Ðry ne miht þu ðonne zepencan zif on ænezum þisra eorþlicena zoba ænizes willan 7 ænizes zober wana is. ðonne is sum zob full ælces willan. 7 nis nanes zober wana. Ða andƿorode ic 7 cwæþ. Sƿiþe rihtlice 7 swiþe zefceadƿiþlice þu hæfst me ofercomen 7 zefanzen. þ̅ ic ne mæg no riþerþan. ne fupsum onzcan þ̅ zepencan. buton þ̅ hit is eall swa swa ðu wegst:

§ II. Ða cwæþ se Fristom. Nu ic wolbe þ̅ þu pohtest zewullice oþþe þ̅ þu onzcan hræp seo fulle zefælpā se. Ðu ne

† Boet. lib. iii. prosa 10.—Quoniam igitur quæ sit imperfecti, &c.

² Boet. lib. iii. prosa 10.—Quo vero, inquit, habitet, &c.

¹ Cott. zepewiht. ² hƿylc þ̅ inmebeme ac, desunt in MS. Bod. ³ Cott. acran.

⁴ Cott. þe. ⁵ Cott. swan. ⁶ Cott. hƿezū. ⁷ Cott. þon. ⁸ wana 7 zif nan ruht wana nære. þonne nære nan ruht, desunt in MS. Bod.

CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happi-

part þu nu þ̅ eall moncýn iſ anmoblice geþara þ̅ Godes iſ fruma eallra zoba 7 pealbenb eallra geſceafta. he iſ þ̅ hehſte zob.¹ ne nænne monn nu þ̅ æſ ne tſeoþ. forþam þe he nauht nýton betere. ne furþum nauht emn zober. forþam iſ geþ̅ ælc geſceabſiſneſ 7 ealle men þ̅ ilce anbettaþ þ̅ Gode ſie þ̅ hehſte zob. forþam þe hi tæcniap þ̅ eall zob on him gý.² forþæm gif hit ſra næne. ðonne næne he þ̅ þ̅ he gehaten iſ. oþþe æniſ þing ær þ̅ næne. oþþe æltæppne. ðonne þ̅ næne þæt betere ðonne he. Ac forþam þe nan ðing næſ ær þonne he. ne æltæppne ðonne he. ne ðeorpeorþne ðonne he. forþam he iſ fruma. 7 æyelm. 7 hroþ eallra zoba. zenoz gſeotol hit iſ. þæt þ̅ fulle zob þ̅. ærþam þe þ̅ þana. þ̅³ iſ to zeleanne þ̅ ſe hehſta zob iſ⁴ ælceſ zober fullart. þý læſ þe lenz gſſecen⁵ ýmbe ðonne þe þýrþon.⁶ ðe ilca Gode iſ. ſra ſra þe ær þædon. þ̅ hehſte zob. 7 ða ſeleſtan geſælþa nu hit iſ openlice cup. þ̅ þa ſeleſtan geſælþa on nanum oþrum geſceaftum ne gint. buton on Gode. Ða cſæþ ic. Ic eom geþara.

§ III.⁴ Ða cſæþ he. Ic þe healſiſe þ̅ ðu geſceabſiſlice þ̅ onziſe þ̅ te Gode iſ full ælcne fullſnemebneſſe. 7 ælceſ zober. 7 ælcne geſælþe. Ða cſæþ ic. Ic ne mæg fulllice onziſtan. for þi þu eft geſiſt þ̅ ilce þ̅ þu ær þæbeſt. Ða cſæþ he. Forþý ic hit þe geſe eft. þý ic nolbe þ̅ ðu þenbeſt þ̅ ſe Gode ðe þæber iſ 7 fruma eallra geſceafta. þ̅ him ahſonan utane come hiſ geo heahe zobneſ.⁷ ðe he full iſ. Ne ic eac nolbe þ̅ þu þenbeſt þ̅ te oþer þ̅ næne hiſ zob 7 hiſ geſælþ. oðer he geſf. forþam gif þu þenſt þ̅ him ahſonan utan comon ða zob ðe he hæſþ. ðonne þ̅ næne þ̅ þing betere ðe hit him fram come. ðonne he. gif hit ſra þ̅ næne. Ac þ̅ iſ gſiþe ðýſlic 7 gſiþe micel gýnn þ̅ mon þ̅ æſ þenan geole⁸ he Gode. oðþe eft þenan þ̅ æniſ þing ær him þ̅ næne. oðþe betere ðonne he. oþþe him zelic. Ac þe geolon⁹ bion geþaran¹⁰ þ̅ ſe Gode ſie eallra ðingza betſt. Liſ þu nu zeleſſt þ̅ Gode ſie¹¹ ſra ſra on monnum biþ. oðþer biþ ſe mon. þ̅ biþ gaþl 7 lichoma. oðþen biþ hiſ zobneſ. þa zeſæþraþ Gode 7 eft ætſæþne gehelt 7 gametzaþ. gif þu ðonne zeleſſt þ̅ hit ſra ſie on Gode.¹² ðonne gealt þu nebe zeleoſon¹³ þ̅ þum anþealb¹⁴

¹ Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

¹ Bod. Gob. ² Cott. gien. ³ Bod. ne þene þ̅. ⁴ Cott. ſie. ⁵ Bod. gſſecan. ⁶ Cott. ymb þonne þe ne þýrþen. ⁷ Cott. hi ſio hea goodneſ. ⁸ Cott. geole. ⁹ Cott. geolon. ¹⁰ Bod. geþara. ¹¹ Cott. gelyſſt þ̅ te an Gode ſie. ¹² Cott. goobe. ¹³ Cott. zeleoſan. ¹⁴ Cott. anþalb.

ness is. Dost thou not then know that all mankind is unani-
mously consenting that God is the origin of all goods, and the
ruler of all creatures? He is the highest good; nor do any
men doubt it, for they know nothing better, nor indeed any-
thing equally good. Therefore every argument informs us,
and all men confess the same, that God is the highest good:
for they show that all good is in him. For if it were not so,
then he would not be that which he is called. Or if any-
thing were more ancient or more excellent, then would that
be better than he. But because nothing was more ancient
than he, nor more excellent than he, nor more precious than
he, therefore is he the origin, and the source, and the roof of
all goods. It is sufficiently evident that the perfect good was
before the imperfect. This *then* is to be acknowledged, that
the highest good is fullest of every good, that we may not
speak longer about it than we need. The same God is, as
we before said, the highest good and the best happiness;
since it is evidently known that the best felicities are in
no other things but in God. Then said I: I am convinced
of it.

§ III. Then said he: I beseech thee that thou wouldest
rationally understand this, that God is full of all perfection,
and of all good, and of all happiness. Then said I: I cannot
fully comprehend why thou again sayest the same thing which
thou saidst before. Then said he: For this reason I say it to
thee again, because I am unwilling that thou shouldest sup-
pose that God, who is the father and origin of all creatures;
that the supreme goodness of him, of which he is full, came
to him from without. Nor moreover am I willing that thou
shouldest suppose that his good and his happiness were one
thing, and himself another. For if thou thinkest that the
good which he has, came to him from without, then would
that thing from which it came to him be better than he, if it
were so. But it is very foolish, and a very great sin, that any
one should thus think of God; or moreover think that any-
thing was before him, or better than he, or like him. But we
must be convinced that God is of all things the best. If thou
then believest that God is like as it is among men, *that* one
thing is the man, that is soul and body, *and* another is his
goodness, which God joins and afterwards holds together and

rie mara ðonne hir. þæt ðonne hir gya gefomnige gya he þone urne ðer. Ðræt ælc þing ðe tofceaþen biþ fram oþrum. biþ oþer. oþer þ̅ þ̅ þ̅. Ðeah hi ætgebeþe rien. Líf þonne hþelc þing tofceaþen biþ fram ðam¹ hehrtan zob.² ðonne ne biþ þ̅ no þ̅ hehrtæ zob.³ þ̅ iſ Ðeah micel gŷn to gefencenne be Gobe. þ̅ ænig zob rie buton on him. oððe ænig fram him abæleb. forþamþe nan riht niſ betere ðonne he. ne emn zob him. Ðrlic þing mæg beon betere þonne hir geoppens. Forþam ic gefce mið rihtre gefceafriſneſſe. þ̅ þ̅ rie þ̅ hehrtæ zob on hir ægenre geofnbe. þ̅ te fruma iſ eallra þinga. Ða cƿæþ ic. Nu þu hæfſt me riþe rihte oferſealite.⁴ Ða cƿæþ he. Ðræt ic þonne ær gæbe þ̅ þ̅ hehrtæ zob 7 rið hehrtæ gefælf an ƿære. Ða cƿæþ ic. Sƿa hit iſ. Ða cƿæþ he. Ðræt riðe þe ðonne gefgan hræt þ̅ rie eller butan Gob. Ða cƿæþ ic. Ne mæg ic þæſ ofſacan. forþamþe ic hir ƿæſ ær gefara :

§ IV.^u Ða cƿæþ he. Ðræþer ðu hit aſſeotolon ongiton mægce. gif ic ðe gume biſne zet⁵ gefce. Líf nu tƿa zob ƿæſion.⁶ Ðe ne mihton æt gomne bion. 7 ƿæron þeah buta zob.⁷ hu ne ƿære hit ðonne zenoh gſeotol. þ̅ luora⁸ nære nauþer þ̅ oþer. for þ̅ ne mæg þæt fulle zob bion no to bæleb. hu mæg hit beon æþer ge full. ge pana. forþam þe cƿeþaþ þ̅ rið fulle gefælf 7 zob. þ̅ hi rien an zob 7 þ̅ rie þ̅ hehrtæ. Ða ne magon næfris georþan to bælebe. Ðu ne geolon⁹ þe þonne nebe bion gefaran þ̅ rið hehrtæ gefælf 7 rið heahe zobcunbner an rie. Ða cƿæþ ic. Niſ nan þing goþre þonne þæt. ne magon þe nanrihtriðan betere¹⁰ þonne Gob. Ða cƿæþ he. Ac ic ƿolbe zet mið gumne biſne þe beherþan utan þ̅ þu ne mihtſt nænne gefriðan oþer. gya gya aſſitena gefuma iſ. þ̅ hi riðlaþ riðle hræt hrege niþer 7 ſelcuber eoman. þ̅ hi mægen mið þ̅ aƿeccan þ̅ Gob þana gefeþenþra :

§ V.^v Ðu ne hæfðon þe ær gefeht¹¹ þ̅ Ða gefælfra anð rið zobcunbner an ƿære. þe þe ðonne þa gefælfra hæfð. ðonne hæfð he æþer þe þe ðone æþer hæfð. Ðu ne biþ þe ðonne full eadig. Ðu ne riht þu nu hræt¹² þe cƿeþaþ þ̅ þe bio riſ þe ſiſðom hæfð. 7 rihtriſ ðe rihtriſneſſe hæfð. gya þe cƿeþaþ eac

^u Boet. lib. iii. proſa 10.—Respice, inquit, an hino quoque, &c.

^v Boet. lib. iii. proſa 10.—Nam quoniam beatitudinis, &c.

¹ Cott. þæm. ² Cott. goobe. ³ Cott. goob. ⁴ Bod. oferſehte.

⁵ Bod. geotma. ⁶ Cott. tu zob ƿæpen. ⁷ Cott. buto zobbe. ⁸ þ̅ luora, deſunt in MS. Bod. ⁹ Cott. geolon. ¹⁰ Cott. meþempe. ¹¹ Cott. gefeht.

¹² Cott. þ̅.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him, because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

þ þæt me Lof. þe þa godesnesse hæfþ 7 ða gefærla. 7 ælc gefærlig mon biþ Lof. 7 þeah iſ an Lof.¹ 7e iſ 7cann 7 7caðol ealra goba. 7 of ðæm cumað eall gob. 7 eft hi funbiaþ to him. 7 he pelt eallra. þeah he nu me 7e fruma 7 7e 7caþol eallra goba þe of him cumað.² 7pa 7pa ealle 7ceorpan weorþað onlihte 7 gebihte of ðære funnan. 7ume þeah beorhtor. 7ume unbeorhtor. 7pa eac 7e mona. 7pa miclum he liht 7pa 7io funne hine gefcinf. ðonne hio hine ealne geonbrycinf ðonne biþ he eall beorht. Ða ic þa þiſ 7pell ongeat. þa weaþ ic ageteþ.³ 7 7wiþe ageteþ. 7 cweþ. Iſ þiſ la funborlic. 7 7iſum. 7 gefceadlic⁴ 7pell þ þu nu 7eſt. Ða cweþ he. Niſ nan ruht 7ynſumne ne gefiſne ðonne þ þiſ þ þiſ⁵ 7pell ymbe iſ. 7 þe nu ymbe 7pneccan willað. forþam me ðincþ gob þ þe hit gemenzen to þam æriſan. Ða cweþ ic. Ðwæt iſ þ la :

§ VI.^w Ða cweþ he. Ðwæt þu wact þ ic ðe ær fæbe þ 7io goðe⁶ gefærl þære gob. 7 of ðære forþan gefærlþe cumað eall ða ofne⁷ gob ðe þe ær ymbe 7pneccan. 7 eft to. 7pa 7pa of ðære 7æ cymþ þ wæter innon þa eorþan. and þær ageteþ. cymþ ðonne up æt ðam æpelme. 7ynþ ðonne to broce. ðonne to ea. ðonne anblanz ea. of hit 7ynþ eft to 7æ. Ac ic wolbe þe nu acſian hu ðu þiſ 7pell unberſtanben hæfberſt. Ðwæþer ðu wene þ þa 7iſ gob. ðe þe of ær ymbe 7pneccan. þ iſ anwealb. 7 weorþſcipe. 7 fornemærner.⁸ 7 genyht. 7 bliſ. Ic wolbe witon hwæþer ðu wenberſt þ ðaſ gob wæron limu þære forþan gefærlþe. 7pa 7pa monegu limu beoþ⁹ on anum men. 7 weorþað ðeah ealle to anum lichoman. oððe þu wenberſt þ hpylc¹⁰ an ðara 7iſ goba worhte ða forþan gefærlþe. 7 riððan þa feoper goob wæron hipe gob. 7pa 7pa nu 7apl 7 licchoma 7yncað anne mon. 7 7e an mon hæfþ manize him. 7 ðeah to ðam tream.¹¹ þ iſ to ðære 7aple 7 to þam lichoman. belimpaþ ealle þaſ þær monnes goob. 7e 7aſlice. 7e lichomlice.¹² Ðæt iſ nu þær lichoman gob. þ mon 7e fæzer. 7 7tranſ. 7 lang. 7 brab. 7 manegu ofru gob to eac þam¹³ 7 ne biþ hit ðeah 7e lichoma 7elf. forþam ðeah he ðara goba hpylc forleoſe. ðeah he biþ þ he ær¹⁴ wær. þonne iſ ðære 7aple gob wærſcipe. 7 gemetgunſ. 7 gefylyb. 7 7nyhtwærner. 7-

^w Boet. lib. iii. proſa 10.—Cum multa, inquit, beatitudo, &c.

¹ Bod. 7 7e þeah iſ Lof. ² Cott. goobra and ealra gooba þeah iſ meſig goob þe of him cymð. ³ Cott. ageteþ. ⁴ Cott. gefceadwyllic. ⁵ Bod. þm. ⁶ Bod. þe. ⁷ Cott. oðru. ⁸ Bod. fornemærner. ⁹ Bod. man hunb hma bioð. ¹⁰ Bod. hpylc. ¹¹ Cott. þem tream. ¹² Cott. 7aſlice gelichomlice. ¹³ Cott. eac þem. ¹⁴ Cott. weor.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return to it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ſiȝdom. and maneȝe ſwelce cƿæſtaȝ. 7 ſƿa ðeah biȝ oþer ȝio
 ſiȝl. oþer biȝ hiȝe cƿæſtaȝ. Ða cƿæȝ ic. Ic polbe ꝥ ðu me
 ſreðeȝt ȝet ſreotolon ȝimbe ða oþre ȝob¹ ȝe to ðæpe ȝoþan ȝe-
 ȝælþe belimpaȝ. Ða cƿæȝ he. Ne ſæbe ic þe æȝ ꝥ ȝio ȝeȝælþ
 ȝob ƿæpe :— Eȝȝe. cƿæȝ ic. ȝu² ꝥ ſreðeȝt ꝥ hiȝ ȝ heȝȝte
 ȝoob ƿæpe. Ða cƿæð he. Eaȝt ðu nu ȝet ȝeþaȝa ꝥ te anpealb.
 7 ƿeoþȝeȝpe. 7 ƿoȝemæȝineȝ. 7 ȝenȝȝt. 7 bliȝ. 7 ȝeo eaȝȝneȝ.
 7 ꝥ heȝȝte ȝob. ꝥ ða ȝien ealle³ an. 7 ꝥ an ðonne ȝie ȝob. Ða
 cƿæȝ ic. Ðu ſille ic nu þæȝ oþȝacan. Ða cƿæȝ he. Ðƿæþeȝi
 ðinȝ þe ðonne ꝥ þa ðinȝ ȝien. þe þaȝa ȝoþena ȝeȝælþa limu. ðe
 ȝio ȝeȝælþ ȝeȝ. Ða cƿæȝ ic. Ic ƿat nu hƿæt ȝu polbeȝt ƿitan.
 ac me lȝȝte bet ꝥ ȝu me ſreðeȝt ȝime hƿile ȝimbe ꝥ. ðonne ðu
 me acȝoðeȝt Ða cƿæȝ he. Ðu ne miht ðu ȝeþencan. ȝȝ ða ȝob
 ƿæȝon þæpe ȝoþan ȝeȝælþe limu. ðonne ƿæȝon hi hƿæt hƿeȝu⁴
 toðæleb. ſƿa ſƿa monȝeȝ lichoman limu biȝ hƿæt hƿeȝu⁵ to-
 ðæleb. ac þæȝa lima ȝeȝȝnb iȝ ꝥ hie ȝeȝȝȝcaȝ ænne lichoman.
 7 ðeah ne biȝeallunȝa ȝelice. Ða cƿæȝ ic. Ne ðeaȝȝ ȝu maȝe⁶
 ȝȝmcan ȝimbe ꝥ. ȝeȝoz ſreotole ðu hæȝȝt me ȝeȝæb. ꝥ þa ȝob
 ne ȝint nan ƿuht toðæleb ȝȝom ðæpe ȝoþan ȝeȝælþe. Ða cƿæȝ
 he. Lenoz ƿuhte ðu hit onȝȝȝt. nu ȝu onȝȝȝt ꝥ þa ȝob ealle
 ȝint ꝥ ilce ꝥ ȝeȝælþ iȝ. 7 ȝio ȝeȝælþ iȝ ꝥ heȝȝte ȝob. 7 ꝥ heȝȝte
 ȝob iȝ ȝob. 7 ȝe ȝob iȝ ȝimle on anum untobæleb. Ða cƿæȝ ic.
 Niȝ þæȝ⁷ nan ȝreo. Ac ic polbe nu ꝥ ðu me ſreðeȝt hƿæt hƿeȝu⁸
 uncuþeȝ :

§ VII.² Ða cƿæȝ he. Ðæt iȝ nu ſreotol. ꝥ te eall þa ȝob.
 ðe ȝe æȝ ȝimbe ȝƿæȝcon. belimpaȝ to ðam heȝȝtan ȝobe. 7 þȝ
 men ȝeȝap ȝob ȝeȝoz. ðe he ƿenaȝ ꝥ ꝥ ȝie ꝥ heȝȝte ȝob. þȝ⁹ hi
 ȝeȝap anpealb. 7 eaȝ oþȝu ȝob. ðe ȝe æȝ ȝimbe ȝƿæȝcon. ðȝ hi
 ƿenaȝ ꝥ hit ȝie ꝥ heȝȝte ȝob. be þȝ ðu miht ƿitan ꝥ ꝥ heȝȝte
 ȝob iȝ hȝoȝ eallȝa þaȝa oþȝa ȝoba þe men ƿilȝiaȝ. 7 hi lȝȝt
 ƿoȝiþam ðe nanne mon ne lȝȝt nanef ðinȝeȝ buton ȝoobet.
 oððe hƿæȝ hƿeȝu¹⁰ ðæȝ þe ȝoobe ȝelc biȝ. manȝeȝ ƿinȝeȝ hi
 ƿilȝiaȝ ðe full ȝob ne biȝ. ac hit hæȝȝ ðeah hƿæt hƿeȝu¹¹ ȝe-
 liceȝ ȝoobe. ƿoȝiþam ȝe cƿeþaȝ ꝥ ꝥ heȝȝte ȝob ȝie ðe¹² heȝȝta
 hȝoȝ eallȝa ȝoba. 7 ȝeo hȝoȝ ðe eall ȝob on hƿeaȝȝaȝ. 7 eaȝ ꝥ
 ƿinȝ ðe mon eall ȝob ƿone ðeȝ. ƿoȝ þam ðinȝe men lȝȝt ælceȝ

² Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipia, &c.

¹ Cott. oðȝu ȝoob. ² Cott. ȝe þu. ³ Bod. eall. ⁴ Cott. hȝuȝ.
⁵ Cott. hȝuȝ. ⁶ Cott. ma. ⁷ Bod. þ. ⁸ Cott. hȝuȝu. ⁹ Bod. þ.
¹⁰ Cott. hȝuȝu. ¹¹ Cott. hȝuȝu. ¹² Cott. ȝe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicity, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhat concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara goða ðe hi lýft. ꝥ ðu miht gwiþe gweotole ongytan be þam. ðe nanne mon ne lýft þæg þingef þe hine¹ lýft. ne þæg þe he ðeþ. ac þæg þe he mið þam earriap. forþamþe he penþ. 3if he ðonne lufc begyte. 7 ꝥ þurhtio. ꝥ he ðonne zetihhoð² hæfþ. ꝥ he þonne hæbbe fulle zergælpa. Du ne þagt ðu ꝥ nan mon for þý ne rit. ðe hine iuban lýfte. ac rit for þý þe he mið þære iabe earriap gume earimunga.³ Sume mið þære iabe earriap ꝥ he gien ðý halpan. Sume earriap ꝥ he gien þý caþran. Sume ꝥ hi polþon euman to gumerne þara gora ðe hi ðonne to fundiaþ. Du ne if þe nu⁴ zenoh gweotol ꝥ men nane ruht⁵ gwiðor ne lufiaþ. ðonne he doþ ꝥ hehgte zob. forþamþe ælc ruht ðæg ðe hi rilniap oððe doþ. hi doþ for þý. ðe hi polþon habban ꝥ hehgte zob on þæm. ac he þreliaþ⁶ gume on þam ðe hi penap ꝥ he mægen habban full zob 7 fulle⁷ zergælpa on ðigum anbreaþum zobum. Ac ða fullan zergælpa 7 ꝥ hehgte zob if Lub⁸ gelf. gpa gpa pe ofc ær gæþon. Ða cþæþ ic. Ne mæg ic no zepencan hu ic þæg ofracan mæge. Ða cþæþ he. Uron lætan þonne bion þaþ⁹ gpraæce. 7 bion unc þæg ofgofge. nu ðu gpa fullice ongyten hæfjt ꝥ God gimle biþ untobæleþlic 7 full zob. 7 ꝥ hiþ goob 7 gio hiþ zergælþ him nahronan utane ne com. ac þæg gimle on him gelfum. 7 nu if. 7 á biþ :

§ VIII. Ða fe 7ifþom ða ðig gpell aþeþ hæþe. þa ongan he eft ringan 7 þuþ cþæþ. Fel la men pel. ælc þara þe gweo gie fundige to ðam goobe. 7 to ðam zergælþum. 7 ge þe nu gehæft gie mið ðære unnytcan luþe þigge miðþan zearþeþ. gece him gweobom hu he mæge becuman to þam zergælþum. forþam ꝥ if gio an þæft eallra upra zerginca. gio an hýþ býþ gimle gimýtu æfter eallum ðam ýgtum 7 ðam ýþum upra zerginca. ꝥ if geo an giuðgof 7 gio an gfoþer erimunga æfter ðam erimþum þiggeþ anbreaþan liþeþ. Ac þa gýþenan gtanar. 7 þa geofrienan. 7 ælceþ cýnneþ zimmar. 7 eall þeþ anbreaþa pela. ne onlihtap hi nauht þæg moþeþ eagan. ne heoþa gceapneþge nauht zebetaþ to ðære gceapunga ðære goþan zergælþe. ac zet gwiþor he ablenþap ðæg Moþeþ eagan. ðonne hi hi aþcippan. Forþam ealle þa þing ðe heþ lihtap on þigum anbreaþum liþe. rint eorþlice. for ðý hi rint pleonþe. Ac gio punþolice beorhtneþ. ðe ealle ðing zebihht 7 eallum þelt. nýle ꝥ þa gapia

¹ Boet. lib. iil. metrum 10.—Huc omnes pariter venite, &c.

² Bod. hipe. ³ Cott. getiohhað. ⁴ gume earnunga, deest in MS. Bod. ⁵ Cott. þonne. ⁶ Cott. ꝥ te men nan ruht. ⁷ Cott. þpoliað. ⁸ Cott. fulla. ⁹ Cott. goob if zob. ¹⁰ Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeorþan. ac wile hi onlihtan. Líf ðonne hwelc mon mæge
 zefion ða biþhtu þæg heopenlican leohtes mid hluttrum eazum
 lif Lohes. ðonne wile he cweþan þ̅ þ̅ io beoþhtnes þærs sunna
 feiman wile. þærtewnes¹ to metanne wif þa ecan biþhtu
 Lohes :

§ LX.^a Ða se wifom ða þ̅ leof arungen hæfde. þa cwæþ
 ic. Ic eom zefara ðæs þe ðu zezt. forþamþe ðu hit hæft zef-
 reþe mid zefceadwiflicre pace. Ða cwæþ he. Mib hu miclan²
 feo woldezt þu nu habban zebot þ̅ þu mihtest onzitan hwæt
 þ̅ soþe zot wære. 7 hwelc hit wære. Ða cwæþ ic. Ic wolde
 fæziman mid wifre unzmeclice zefean. 7 ic wolde mid unari-
 medum feo³ zebzcan þ̅ ic hit mozte zefion. Ða cwæþ he. Ic
 hit þe ðonne wille zezcan. Ac þ̅ an ic þe bebeode. þ̅ þu weah
 for ðære tæcnihte ne forzite þ̅ þ̅ ic ær tæhte. Ða cwæþ ic.
 Nege. ne forzite ic hit no. Ða cwæþ he. Þu ne fæbon þe þe
 ær þ̅ þ̅ antwearde lif ðe þe heþ wifnif. nære no þ̅ hehte
 zot. forþam hit wære mihtic⁴ 7 on fpa manizfens zebæleb.⁵
 þ̅ hit nan mon ne mæg eall habban þ̅ him ne wile fumer þ̅
 fana. Ic þe tæhte ða þ̅ te ðær wære þ̅ hehte zot. ðær ðær
 þu zot ealle zezæberode biþ. wilec hi wien to anum wezge⁶ ze-
 zoten. Ðonne wær biþ full zot. ðonne ða zot ealle. þe þe ær
 fme fpacon. beoþ to anum zote zezæberod. ðonne ne biþ
 wær naner zotes fana. ðonne þa zot ealle on anezze biþ. 7
 io anez bið on enezze. Líf hi on enezze næren.⁷ ðonne
 nære hiora fpa fife to zifnanne. Ða cwæþ ic. Ðæt iz zezæb.
 ne mæg ic þæg no tpeozan.⁸ Ða cwæþ he. Ær ic ðe hæfde
 zezæb þ̅ þ̅ nære full zot wæt eall ætzæberere nære. forþam iz
 þ̅ full zot ðæt eall ætzæberere iz untobæleb. Ða cwæþ ic. Ðra
 me þ̅ncþ. Ða cwæþ he. Wenz þu nu þ̅ ealle ða þ̅ þe zote
 fnt on fiffe wofulce. for þ̅ zote fnt.⁹ þ̅ hi habbaþ¹⁰ hwæt
 hwez¹¹ zotes on hum. Ða cwæþ ic. Ðwæg mæg ic eller wenan.
 hu ne iz hit fpa. Ða cwæþ he. Ðu fcealt weah zelyfan þ̅ io
 anez 7 io zotnes an þ̅ þ̅ wile. Ða cwæþ ic. Ne mæg ic þæg
 ofracan. Ða cwæþ he. Þu ne miht ðu zefencan þ̅ ælc þ̅ þ̅
 mæg wion. ze on ðizze wofulce. ze on wære towearþan. ða hwile
 þe hit untobæleb biþ. þonne ne biþ hit eallunza fpa fpa hit ær

^a Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

¹ Bod. þæg ær nef.

² Cott. micle.

³ Cott. io.

⁴ Cott. mihtic.

⁵ Cott. tobæleb

⁶ Cott. wezge.

⁷ Bod. ne wien.

⁸ Cott. tpeozan.

⁹ Cott. wien.

¹⁰ Cott. hæbben.

¹¹ Cott. hwez.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains un-separated, but afterwards it is not altogether as it before

pær. Ða cræþ ic. Sege me þ̅ ꝥ ꝥꝥeolop. ne mæg ic fullice on-
 xitan æfter hƿæm ðu ꝥꝥƿart. Ða cræþ he. ƿart ðu hƿæt
 mon ꝥe. Ða cræþ ic. Ic ƿit þ̅ hit is¹ ƿarl 7 lichoma. Ða cræþ
 he. ƿæt ðu ƿart þ̅ hit biþ mon. Ða hƿile ðe ƿeo ƿarl 7 ƿe
 lichoma untælebe² beop. ne biþ hit nan mon. ƿiððan hi tobælebe
 biop. ꝥƿa eac ƿe lichoma biþ lichoma. ƿa hƿile þe he hi limu
 ealle hæþ. ƿif he ðonne hƿylc lim ƿorlȳt. ƿonne ne biþ he eall
 ꝥƿa he ær ƿær. þ̅ ilce þu miht ƿepencan be ælcum ðinge. þ̅
 nan þing ne biþ ƿelce hit ƿær ƿiððan hit ƿanian onginþ. Ða
 cræþ ic. Nu ic hit ƿat. Ða cræþ he. ƿenrt ðu hƿæþer ænig
 ƿerſeurt ƿeo. ðe hi ƿe pillan³ nylle ealne ƿeþ bion. ac ƿile hi ƿe
 ænnum pillan⁴ ƿorſeorþan :

§ X.^a Ða cræþ ic. Ne mæg ic nane crica ƿuht onxitan ðara,
 þe ƿite hƿæt hit ƿille. oððe hƿæt it nylle. ðe ungenes lȳt⁵
 ƿorſeorþan. ƿorþam⁶ ælc ƿuht ƿolbe bion hal 7 libban. ðara þe
 me crica⁷ ðincþ. bute ic nat be tƿeopum. 7 be ƿýrtum. 7 be
 ƿulcum ƿerſeartum ƿýlce nane ƿarle nabbar. Ða ƿmearcobe
 he 7 cræþ. Ne ðearrt þu no be þæm ƿerſeartum tƿeoƿan þe⁸
 na þe be þæm oppum. Ðu ne miht þu ƿerion þ̅ ælc ƿýrt 7 ælc
 ƿuda⁹ ƿile ƿeaxan on þæm lande ƿelort. ðe him betrt ƿerit. 7
 him ƿecýnbe biþ 7 ƿerunelic. and þær þær hit ƿerret þ̅ hit
 hƿarort ƿeaxan mæg. 7 latorrt ƿealorþan.¹⁰ Ðumra ƿýrta oððe
 ƿumet ƿuta earþ biþ on ðunum. ƿumra on meþcum. ƿumra
 on morum. ƿumra on clubum. ƿumra¹¹ on þarum ƿonbum.
 Nim þonne ƿra ƿuda.¹² ƿra ƿýrt. ƿra hƿeþer ƿra ðu ƿille. of
 þære ƿtope þe hi earþ 7 æþelo biþ on to ƿeaxanne. 7 ƿette on
 uncýnbe¹³ ƿtope him. ðonne ne ƿegneþ hit ðær nauht. ac ƿor-
 ſearþ. ƿorþam ælceþ lanbeþ ƿecýnb is. þ̅ hit him ƿelice ƿýrta
 7 ƿelicne ƿubu tȳþriþe.¹⁴ and hit ƿra beþ. ƿraþ 7 ƿýrþraþ
 ƿraþe ƿeorne. ƿra longe ƿra heora ƿecýnb biþ. þ̅ hi ƿropan
 moton. ƿæt ƿenrt þu ƿorþri ælc ƿæþ ƿrope¹⁵ innon ða eorþan.
 7 to cirum 7 to ƿýrtumum ƿeorþe on ðære eorþan.
 buton ƿor þy þe hi tlohiaþ þ̅ ƿe ƿtemn 7 ƿe helm mote þy
 ƿertor 7 þy leng ƿtanbon. Ðri ne miht þu onxitan. Ðeah þu
 hit ƿerion ne mæge. þ̅ eall ƿe ðæl. ƿe þe þær tƿeoþer on tƿelf

^a Boet. lib. iii. proza 11.—Si animalia, inquam, consideram, &c.

¹ Cott. bið. ² Cott. untobæle. ³ Cott. ƿe. þe hi ƿe pillum. ⁴ Cott. pillum.
⁵ Bod. lurt. ⁶ Cott. ƿorþæm þe. ⁷ Cott. crico. ⁸ Cott. þou.
⁹ Cott. ƿudu. ¹⁰ Cott. ƿealorþan. ¹¹ Bod. ƿume. ¹² Cott. ƿudu.
¹³ Cott. ungecýnbe. ¹⁴ Cott. tȳþre. ¹⁵ Cott. ƿeoþe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum zereaxep,¹ þ̅ he onginþ of ðam p̅yrtþumum. and ŷpa
 uppenber zneþþ of þone ŷtemn. 7 ŷiððan andlang ðæs riþan. 7
 andlang þrepe miðe of ðone helm. and ŷiððan æfter ðam
 bozum oððe þ̅ hit ut arþunzþ. on leaþum. 7 on bloztum. 7
 on bleþum. Þ̅ri ne miht þu onzitan þ̅ te ælc riht c̅ricef² biþ
 innanrearb h̅neŷort. 7 unb̅woc hearþort. Þ̅ræt þu miht ze-
 feon hu þ̅ t̅reop biþ uton zefc̅yriþeb³ 7 berwæþ⁴ mið þ̅re
 miðe riþ ðone rintep. 7 riþ þa ŷtearcan ŷotumaz. 7 eac riþ
 þ̅re ŷunnan læto on ŷumere. Þ̅ra mæz þ̅ he ne ŷunþrize
 ŷŷlcra zefcearfa uper⁵ ŷceoppender.⁶ 7 huþu þ̅az ŷceoppender.
 and ðeah þe hu nu ŷunþrien. h̅pelc ure mæz aþeccan me-
 deŷlice ureŷ ŷceppender ŷillan 7 anweald. hu hu zefcearfa
 reaxaþ 7 eft ŷanaþ. ðonne ðæs t̅ima c̅ymþ. 7 of heora ŷæbe
 ŷeopþaþ eft zeeb̅riwæde. ŷŷlice hi þonne weopþon to eþcearfe.
 h̅ræt hi ðonne eft bioþ. 7 eac h̅ræt h̅regu⁷ anlice bioð. ŷŷlice
 he ð beon.⁸ ŷoþþam⁹ hi ælce zeare weopþaþ to æd̅cearfe :

§ XI.^h Þ̅reþer ðu zet onzite þ̅ ða uncreþendan zefcearfa
 ŷihodon to bionne on ecneŷre ŷpa ilce ŷpa men. zif hi mihton.
 ŷreþer ðu nu onzite ŷoþþr̅y þ̅ ŷŷr ŷunþize up. and ŷio eopþe
 of ðune. ŷoþ h̅y iþ þ̅æt. bucon ŷoþ þ̅y ðe Loð zefceop hu earþ
 up. 7 huþe of ðune. ŷoþ þ̅y ŷunþiaþ¹⁰ ælc zefcearft riþer ŷriþort.
 riþer hu earþ 7 hu h̅ælo ŷriþort bioþ. and ŷliþ þ̅ te hu riþer-
 wearþ biþ. 7 unzeþýde. 7 unzehc. Þ̅ræt þa ŷtanaz. ŷoþþam hi
 ŷunt ŷtilre zec̅ynde and hearþre. bioþ earþoþe to tobællene.
 and eac unearþe to ŷonne cumaz. zif hi zebælebe¹¹ weopþaþ. zif
 þu þonne ænne ŷtan toclifft. ne ŷŷrþ he næŷre zezaderob ŷpa
 he ær wæz. Ac þ̅ r̅æter 7 ŷio l̅yft bioþ h̅rene h̅neŷcian ze-
 c̅ynbe. hi bioþ ŷriþe earþe to tobællene. ac hi biþ eft ŷona æt-
 zædere. Ðæt ŷŷri ðonne ne mæz næŷre weopþan tobæleb. Ic
 ŷæde þeah nu h̅rene ær. þ̅ te nan riht hu azenum ŷillum
 nolde ŷoþweopþan. ac ic eom nu mare¹² ŷmbe þ̅ zec̅ynb. þonne
 ŷmbe þ̅ne ŷillan. ŷoþþam hi h̅wulum ŷillaþ on t̅ra.¹³ þu miht
 ŷitan¹⁴ be manezum ŷungum þ̅ þ̅ zec̅ynb iþ ŷriþe micel. iþ þ̅ ŷoþ
 micel zec̅ynb. þ̅ upum lichoman c̅ymþ eall hu mæzen of ðam¹⁵
 mete þe þe ŷiczaþ. and ðeah færiþ þe mete ut þurh ðone

¹ Doct. lib. iii. proza 11 — Ea etiam quæ inanimata esse, &c

¹ Cott. zefexð. ² Cott. c̅ricef. ³ Cott. uton zefceþeþ. ⁴ Bod.
 berewæð. ⁵ Bod. upereþ. ⁶ Cott. ŷc̅yppender ⁷ Cott. h̅regu.
⁸ Cott. bion. ⁹ Cott. ŷoþþam. ¹⁰ Bod. ŷunþað. ¹¹ Cott. tobælebe.
¹² Cott. ma. ¹³ Cott. tu. ¹⁴ ŷitan, deest in MS Bod. ¹⁵ Cott.
 þam.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hiȝ ȝwæc¹ ðeah ȝ hiȝ cwæst ȝecȝmþ on ælcere
 æbne. ȝwa ȝwa mon melo² ȝwæt. ³ þ̅ melo⁴ ðurh⁵ cwȝpp ælc ȝwæl.
 ȝ þa ȝwofora⁶ ȝeowifaȝ aȝwȝnreþ. ȝwa eac ure ȝaȝt biȝ ȝwibe riþe
 ȝawenþe unum unwillum ȝ ureȝ unȝeawleþeȝ for hiȝ ȝecȝnþe.
 nalleȝ⁷ for hiȝ willan. þ̅ biȝ ðonne þonne ȝe ȝwapaȝ. Ðwæt ða
 netenu ðonne. ȝ eac þa oþre ȝerċeaȝta. ma wilniaȝ ðæȝ ȝe hi
 wilniaȝ for ȝecȝnþe ðonne for willan. Unȝecȝnþelic iȝ ælcere
 ȝwhte⁸ þ̅ hit wilniȝe ȝwecenneȝre oðþe beaȝeȝ. ac þeah manȝ
 þing biȝ to þæm ȝeneþ þ̅ hit willnaȝ ðara æȝþreȝ. forþam⁹ ȝe
 willa biȝ ðonne ȝwengȝwa ðonne þ̅ ȝecȝnþ. hwilum biȝ ȝe willa
 ȝwifra þonne þ̅ ȝecȝnþ. hwilum þæt ȝecȝnþ ofeȝcȝmþ þone
 willan. ȝwa nu ȝwænneȝ beȝ. ȝeo bið ælcum men ȝecȝnþe. ȝ
 hwilum¹⁰ ðeah hiȝe biȝ forȝewneþ hiȝe ȝecȝnþeȝ ðurh þæȝ
 monneȝ willan. eall ȝwo luȝu ðæȝ hæmeþ ðingȝ biȝ for ȝecȝnþe.
 nalleȝ¹¹ for willan :-

§ XII.^c Be þam þu miht openlice witan þ̅ ȝe ȝceoppeneþ
 eallra ȝerċeaȝta hæȝþ forȝewen ænne luȝt ȝ an ȝecȝnþ eallum
 hiȝ ȝerċeaȝtum. þ̅ iȝ þ̅ hi ȝwolon á bion. ælcere ȝwhte iȝ ȝe-
 cȝnþe þ̅ hit willniȝe þ̅ hit á ȝe be þam ðæle ðe hit hiȝ ȝecȝnþe¹²
 healþan mot ȝ mæȝ. Ne þeaȝt ðu no tȝeoȝan ȝmbe þ̅ ȝe ðu
 æȝ tȝeoþeȝt. þ̅ iȝ be þam ȝerċeaȝtum ðe nane ȝawle nabbap.
 ælc þara ȝerċeaȝta ðe ȝawle hæȝþ. ȝe eac ða ȝe nabbap. willniaȝ
 ȝwile to bionne. Ðæȝ cwæþ ic. Nu ic onȝite þ̅ þ̅ ic æȝ ȝmbe
 tȝeoþe. þ̅ iȝ þ̅ ælc ȝerċeaȝt willnaȝ ȝwile to bionne. þ̅ iȝ ȝwibe
 ȝwital¹³ on ðæne tȝoȝwunȝe. Ða cwæþ he. Ðwæþeȝ¹⁴ þu ðonne
 onȝite þæt ælc þara ȝwhta ðe him beon ȝewcþ. þ̅ hit ȝewcþ
 æȝȝæþne beon ȝehal unbæleþ. forþam ȝiȝ hit toþæleþ biȝ.
 þonne ne biȝ hit no hal.¹⁵ Ða cwæþ ic. Ðæt iȝ forþ. Ða cwæþ
 he. Eall þing habbaȝ þeah ænne willan.¹⁶ þ̅ iȝ þ̅ hi ȝwolon á
 bion. þurh þone ænne willan hi willniaȝ þæȝ aneȝ ȝoþeȝ¹⁷ ðe á
 biȝ. þ̅ iȝ Loþ.¹⁸ Ða cwæþ ic. Spa hit iȝ ȝwa þu ȝæȝȝt.¹⁹ Ða
 cwæþ he. Ðwæt þu miht openlice onȝiton þ̅ þ̅ iȝ for inlice
 ȝoþ²⁰ þing þ̅ ealle ȝerċeaȝta ȝ ealle²¹ ȝwhta wilniaȝ to habbenne.

^c Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

¹ Bod. ȝwæc. ² Cott. meolo. ³ Cott. ȝeȝt. ⁴ Cott. meolo.
⁵ Cott. þurh. ⁶ Cott. ȝwofora. ⁷ Cott. nabeleȝ. ⁸ Bod. bið ælcere
 ȝwhte. ⁹ Cott. forþam. ¹⁰ Bod. gehwilcum. ¹¹ Cott. nalleȝ. ¹² Bod.
 hiȝ ȝecȝnþ. ¹³ Cott. ȝwecol. ¹⁴ Bod. Ðwæt. ¹⁵ Bod. untobæleþ
 bið hit gehal. ¹⁶ Bod. Ðæt ealle þing habbað ænne willan. ¹⁷ Cott.
 ȝoþeȝ. ¹⁸ Cott. ȝoþ. ¹⁹ ȝwa ȝwæȝȝt, desunt in MS. Bod. ²⁰ Cott.
 ȝoþ. ²¹ Cott. ealra.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation of *them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cræþ ic. Ne mæg nan mon ȝorþre ȝeȝgan. ȝorðam¹ ic onȝite
 þ̅ ealle ȝeȝceafra toȝleoƿon² ȝra ȝra ȝæteȝ. ȝ nane ȝibbe. ne
 nane enbeȝȝrðneȝre ne heolbon. ac ȝriþe unȝeȝelice³ toȝlupen
 ȝ to nauhte ȝurðen. ȝra ȝra ȝe æȝ ȝæðon⁴ on þiȝre ilcan bec.
 ȝiȝ hi næȝþon ænue Ġob ȝe him eallum ȝeȝorþe. ȝ ȝacobe. and
 ȝæbbe. Ac nu ȝorþamþe ȝe ȝuton þ̅ an ȝealbenþ iȝ eallra ðinȝa.
 ȝe ȝceolon⁵ beon nebe ȝeþaȝan. ȝam ȝe ȝullan. ȝam ȝe nȝullan. þ̅
 he ȝie ȝe hehȝta hƿoȝ eallra ȝoba. Ða ȝmeȝcobe⁶ he ȝiþ min ȝ
 cræþ. Eala⁷ min cilþ ea. hƿæt þu eaȝt ȝriþe ȝeȝæliz. ȝ ic ȝriþe
 bliþe. ȝor þinum⁸ andȝite. ȝriþe neah þu onȝeate ða þ̅ ȝiht. ȝ
 þ̅ ilce þ̅ þu æȝ ȝæbeȝt þ̅ þu onȝiton ne mihteȝt. ðæȝ þu ȝæȝe
 nu ȝeþaȝa. Ða cræþ ic. Ðƿæt ȝæȝ þ̅ þ̅ ic æȝ ȝæbe þ̅ ic nȝȝe.⁹
 Ða cræþ he. Ðu ȝæbeȝt þ̅ ðu nȝȝeȝt¹⁰ ælcȝe ȝeȝceafra enbe.
 ac ȝite nu þ̅ þ̅ iȝ ælcȝe ȝeȝceafra enbe. þ̅ þu ȝeȝ æȝ nembet.
 þ̅ iȝ ȝob.¹¹ to þam ȝunðiaþ ealle¹² ȝeȝceafra. nabbap hi nan ȝob
 oȝeȝ þ̅ to ȝecanne. ne hi nan ȝiht ne maȝon ne uȝoȝ ne uȝoȝ
 ȝinðan :-

CAPUT XXXV 1

§ I. ÐA he ða þiȝ ȝpell aȝæð hæȝbe. ða onȝan he eȝt ȝinȝan.
 ȝ þuȝ cræþ. Ðra hƿa ȝra ȝille ðioȝlice ȝriȝȝan mið innereȝriðan
 Mobe æȝteȝ ȝȝhte. ȝ nȝlle þ̅ hine æniz mon oððe æniz ðinȝ
 maȝe amerȝan. onȝinne ðonne ȝecan on innan him ȝeȝum. þ̅
 he æȝ ȝmbuton hine ȝohte. ȝ ȝoȝlæte unnȝȝte ȝmbhȝgan ȝra
 he¹³ ȝriþoȝt mæȝe. ȝ ȝeȝæbeȝȝe to þam anum. ȝ ȝeȝeȝe
 ðonne hiȝ æȝnum¹⁴ Mobe. þ̅ hit mæȝ ȝinðan on innan him
 ȝeȝum ealle ða ȝob ȝe hit ute ȝeȝ. ðonne mæȝ he ȝriþe ȝaþe
 onȝitan ealle þ̅ ȝȝel ȝ þ̅ unnet. þ̅ he æȝ on hiȝ Mobe hæȝbe.
 ȝra ȝeotole ȝra þu miht ða ȝunnan ȝeȝeon. ȝ þu onȝiȝt þu
 æȝen inȝeȝanc. þ̅ hit biȝ miȝele beoȝhteȝe ȝ leohteȝe ðonne ȝe
 ȝunue. ȝorþam nan hæȝȝneȝ ðæȝ lichoman. ne nan unþeap ne
 mæȝ eallunȝa aȝion oȝ hiȝ Mobe þa ȝihtȝiȝneȝre.¹⁵ ȝra þ̅ he
 hiȝe hƿæt hƿeȝu nabbe on hiȝ Mobe. ðeah ȝio ȝƿæȝneȝ þæȝ
 lichoman. ȝ þa unþeapȝ oȝt aȝiȝeȝien þ̅ MOb mið oȝeȝȝio-

¹ Doet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.

² Cott. ȝorþæm. ³ Cott. ȝloȝem. ⁴ Bod unȝelice. ⁵ Cott. lanȝe
 ȝæðon. ⁶ Cott. ȝeolon. ⁷ Cott. ȝmeȝcobe. ⁸ Cott. Ea ⁹ Bod.
 mino. ¹⁰ Cott. neȝre. ¹¹ Cott. neȝre ¹² þ̅ iȝ ȝob, desunt in MS.
 Bod. ¹³ Cott. ealla. ¹⁴ Bod. hi. ¹⁵ Bod. anum. ¹⁶ Bod. un-
 ȝihtȝiȝneȝre.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulneſſe 7 mið þam geþolmiſſe hiſ forþio ꝥ hit ne mæge gpa beorhte ſcinan gpa hit wolbe. 7 ðeah biþ iumle corn ðære goþſæftneſſe gæð on þære ſaple puniſſenbe. ða hpile þe ſio ſapl 7 ſe lichoma geþerode beoþ. ꝥ corn ſceal bion aþeht mið aſcunga 7 mið lape. gif hit gþoran ſceal. Ðu mæz ðonne æniſ man nýhtſiþlice 7 geſceadſiþlice acſiſan. gif he nan gþot nihtſiþneſſe on him næfþ. niſ nan gpa ſiþe beðæled nýhtſiþneſſe. ꝥ he nan nýht andſýrðe nýte. gif mon acſaþ. Forþam hit iſ ſiþe nýht ſpell ꝥ Plato ſe uþſita gæbe. he cſæþ gpa hpa gpa ungemýndiſ ſie nihtſiþneſſe. geceſſe hime to hiſ gemýnðe. ðonne ſint he ðær þa nýhtſiþneſſe gehýðbe mið þæſ lichoman hæſiþneſſe 7 mið hiſ Godeſ geþreſeðneſſe 7 biſgunga :

§ II.^e Ða cſæþ ic. Ic eom geþaſa ꝥ ꝥ þaſ goð ſpell ꝥ Plato gæbe. Ðu ne mýnegodeſt¹ þu me eac nu tupa þære ilcan ſſræce. æreft þu cſæþe ꝥ ic hæfþe forgiſten ꝥ gecýnðelic goð. ꝥ ic on innan me ſelfum hæfþe. for ðæſ lichoman heſiſneſſe. æt oðrum ceſſe þu me gæbeft þæt ðu hæfþeſt ongiſten ꝥ me ſelfum þuhte ꝥ ic hæfþe eallunza forlopen ꝥ gecýnðelice goð. ꝥ ic oninnan me ſelfum ſceolbe habban. for ðære unge- metlican unroðneſſe ðe ic hæfþe forþam forlætenan pelan. Ða cſæþ he Ðaþ þu nu gemýnðeſt ða porð þe ic þe gæbe on þære forman bec. ðonne miht² ðu be þam porðum zenog ſſeotole ongiſtan ꝥ ꝥ þu ær gæbeft ꝥ þu nýſſeſt.³ Ða cſæþ ic. Ðæt þæſ ꝥ. hæt gæbe ic ꝥ ic nýſſe :⁴ Ða cſæþ he. Ðu gæbeft on þære ilcan bec. ꝥ þu onzeate ꝥ te Gode peolbe þiſſeſ midðan gearþeſ. ac þu gæbeft ꝥ þu ne mihte piſtan humeta he hiſ peolbe. oððe hu he hiſ peolbe. Ða cſæþ ic. Ic geman zenog geara⁵ min azen ðýriſ. 7 ic hiſ þæſ ær ðe geþaſa. þeah ic hit þa be ſumum ðæle onzeate. ic wolbe zet hiſ mare æt ðe ge- heoran. Ða cſæþ he. Ne ðe nauht ær ne tpeode ꝥ te Gode gæððe 7 peolbe ealleſ midðaneapþeſ : Ða cſæþ ic. Ne me zeot⁶ nauht ne tpeoþ. ne nu næſſe ne tpeoþ.⁷ ic þe wille eac gona ſeczan be hþæm ic hit æreft⁸ onzeat. Ic onzeat þæt ðeſ midðangeapð þæſ of ſiðe manezum and miſſicum⁹ ðingum gezaderod. 7 ſiþe fæſte to ſomne zelmeð 7 gezanðod. næren hi gezaderode 7 gezadode. gpa þiþerþearþa geſceafſa. ðonne ne wuðdon he næſſe ne geþorhte ne eac gezaderode. 7 gif he hi

¹ Boet. lib. iii. proſa 12.—Tum ego, Platoni, inquam, &c.

² Cott. mýnðgodeſt. ³ Cott. meahze. ⁴ Cott. neſſe. ⁵ Cott. nýſſe. ⁶ Cott. geara. ⁷ Cott. gæc. ⁸ Cott. tpeoð. ⁹ Bod. þam ic æreft. ¹⁰ Cott. miſſicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldst not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunbe¹ miþ hiȝ unanþundenlicum² ꝛacentum. ðonne toſlupan hi ealle.³ ȝ næþon⁴ no ȝꝛa ȝeþꝛlice. ne ȝꝛa enþebýrþlice. ne ȝꝛa ȝemethlice hiopa ȝcebe. ȝ hiopa ȝýne funþen on hiopa-
ȝtopum. ȝ on hiopa tidum. ȝif an unapeþenþelic Gooþ næþe. ȝeolþe þone ȝooþ ꝥ ꝥ he iȝ. ꝥ ic hæte Gooþ ȝꝛa ȝꝛa ealle ȝeȝceafȝa
hataþ :

§ III.^f Ða cꝛæþ he. Nu ðu þæt ȝꝛa openlice onȝiten hæfȝt. ne þeafȝe ic nu nauht ȝꝛiþe ýmþe ꝥ ȝꝛincan. ꝥ ic ðe ma be ȝooþe ȝeccc. foȝþæm ðu eart nu ȝulneah cumen innon⁵ ða ceafȝne þæþe ȝoþan ȝeþælþe. þe þu lanȝe æþ ne mihtert aþebian. Ac ȝit ȝeulon ȝꝛa ðeah ȝecan ꝥ ꝥ ȝit æþ mýnton. Ða cꝛæþ ic. Ðꝛæt iȝ ꝥ. Ða cꝛæþ he. Ðu ne tealþan ȝit æþ ꝥ te ȝenýht þæþe⁶ ȝeþælþa. ȝ ða ȝeþælþa þæþon Gooþ. Ða cꝛæþ ic. Sþa hit iȝ ȝꝛa þu ȝeȝt. Ða cꝛæþ he. Gooþ ne þeþeafȝ nanef oþþer fultumer. buton hiȝ ȝeþeȝ. hiȝ ȝeȝceafȝa miþ to ȝeal-
þanne. Ne⁷ ma þe he æþ þoþte to ðam þeoþce. foþþam⁸ ȝif he ænȝeȝ fultumer on æneȝum ðingum þeþoþte. ðonne næþe he no ȝeþeȝ ȝenog. Ða cꝛæþ ic. Sþa hit iȝ ȝꝛa þu ȝeȝt. Ða cꝛæþ he. Ðuþh⁹ hine ȝeþne he ȝeȝceop ealle¹⁰ ðing. ȝ eallþa ȝealt.¹¹ Ða cꝛæþ ic. Ne mæȝ ic ðæȝ oþþacan. Ða cꝛæþ he. Æþ þe þe hæftou ꝥ ȝeþeht.¹² ꝥ Gooþ þæþe þuþh hine ȝeþne ȝooþ¹³ Ða cꝛæþ ic. Ic ȝeman ꝥ þu ȝꝛa ȝæþeȝt. Ða cꝛæþ he. Ðuþh¹⁴ ȝooþ Gooþ ȝeȝceop ælc¹⁵ þing. þoþþam¹⁶ he ȝealt¹⁷ þuþh hine ȝeþne ealles ðæȝ þe þe æþ cꝛæþou ꝥ ȝooþ þæþe. ȝ he iȝ ana ȝtaþoþfæȝt ȝealþenþ. ȝ ȝeopa. ȝ ȝeopþoþeþ.¹⁸ foþþæm he þeht¹⁹ ȝ þæt eallum ȝeȝceafȝtum. ȝꝛa ȝꝛa ȝooþ²⁰ ȝeopa²¹ anum ȝcipe. Ða cꝛæþ ic. Nu ic ðe anbette ꝥ ic hæbbe funþen þuþu. þæþ ðæȝu ic æþ ȝeþeah ane lýtle cýnan.²² ȝꝛa þæt ic unȝeape²³ mihte ȝe-
ȝeon²⁴ ȝꝛiþe lýtellne ȝeman leohtes of þýȝum²⁵ ðeoȝtum. ȝ ðeah þu me tæhtert æþ þa þuþu. ac ic hine ne mihte mare aþebian buton ꝥ ic hine ȝꝛaþoþe ýmbuton ꝥ ðe ic ꝥ lýtle leoht ȝeþeah tꝛinþian. ic ðe ȝæbe ȝeȝýþn æþ on ðýrre lcan þec.

^f Boet. lib. iiii. prosa 12.—Tum illa, cum hæc, inquit, &c.

¹ Cott. gebunde. ² Cott. unanþundenlicum. ³ Cott. ealla. ⁴ Bod. næþe. ⁵ Cott. in on. ⁶ Cott. þæþen. ⁷ Cott. þon. ⁸ Cott. foþþæm. ⁹ Cott. Ðuþȝ. ¹⁰ Cott. eall. ¹¹ Cott. ȝýlt. ¹² Cott. ȝeþeahȝ. ¹³ Cott. ȝooþ. ¹⁴ Cott. Ðuþȝ. ¹⁵ Cott. eal. ¹⁶ Cott. foþþæm. ¹⁷ Cott. ȝealt. ¹⁸ Cott. ȝeopþoþeþ ȝ helma. ¹⁹ Cott. ȝuht. ²⁰ Cott. ȝooþ. ²¹ Cott. ȝeopa. ²² Cott. eman. ²³ Cott. unȝeape. ²⁴ Cott. ȝeȝon. ²⁵ Cott. þýȝum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldst not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ̅ ic n̅yrte¹ hp̅æt ƿe ƿr̅uma ƿ̅ærne ealra ƿer̅ceaf̅ta. Ða ƿer̅ehter̅t
þu me þ̅² hit ƿ̅ær Lob.³ þa n̅yrte⁴ ic eft ymbe þone ende. ær
þu me eft ƿer̅ehter̅t þ̅ þ̅ ƿ̅ærne eac Lob.⁵ Ða ƿ̅æbe ic þe þ̅ ic
n̅yrte⁶ hu he ealra þara ƿer̅ceaf̅ta ƿeolbe.⁷ ac ðu hit me hæf̅rt
nu ƿr̅iþe ƿr̅eotole ƿer̅eht.⁸ ƿr̅elce⁹ ðu hæbbe Ða ðuru abroben
þe ic ær rohte. Ða andƿorode he me 7 cƿ̅æþ. Ic ƿat þ̅ ic þe
ær m̅yn̅ðobe¹⁰ ð̅ærne ilcan ƿr̅r̅æce. 7 nu me þ̅ineþ̅ þ̅ þu onƿite
ƿr̅a ƿr̅a lenz ƿr̅a bet ymbe Ða ƿor̅r̅ærtnef̅re. ac ic ƿolbe zet þe
eoman ƿume birne.¹¹ ac ƿr̅a ƿr̅eotole ƿr̅a ƿio ƿ̅ær þe ic þe ær
ƿ̅æbe. Ða cƿ̅æþ ic. Ðr̅æt iƿ ƿio :

§ IV.^s Ða cƿ̅æþ he. Ne m̅æz n̅ænne mon þ̅ær tƿeozan¹² þ̅
te ealra ƿer̅ceaf̅ta aznum ƿillan¹³ Lob ƿicſap of̅er hi. 7 eaf̅-
moblice hiora ƿillan ƿenðap̅ to hiƿ ƿillan. Be þ̅æm iƿ ƿr̅iþe
ƿr̅eotol þ̅ t̅e Lob æzhr̅ær ƿealt mið þ̅æm helman 7 mið þ̅æm.
ƿr̅ior̅roþne hiƿ zobnef̅re. ƿor̅þamþe¹⁴ ealle¹⁵ ƿer̅ceaf̅ta zec̅yn̅be-
lice hiora aznum ƿillum ƿunðap̅ to cumanne to zobe. ƿr̅a ƿr̅a
þe of̅t ær ƿædon on þ̅iƿte ilcan bec. Ða cƿ̅æþ ic. Ðr̅i ne m̅æz
ic þ̅ær tƿeozan.¹⁶ ƿor̅þamþe Lodeſ anpealb n̅ære full eabizlic.
zif þa ƿer̅ceaf̅ta hiora unƿillum hiƿ heþben.¹⁷ 7 eft Ða ƿer̅-
ceaf̅ta n̅æron¹⁸ naner ðoncer̅ ne naner ƿer̅or̅r̅cifer̅ ƿeorþe.¹⁹
zif hi heora unƿillum hlaf̅or̅be heþben. Ða cƿ̅æþ he. Nij nan
ƿer̅ceaf̅t ðe he t̅iohhize²⁰ þ̅ hio ƿc̅yle ƿinnan ƿif hiƿe ƿc̅ippenber̅
ƿillan zif hio hiƿe zec̅yn̅b²¹ healban ƿile. Ða cƿ̅æþ ic. Nij nan
ƿer̅ceaf̅t²² þe ƿif hiƿe ƿc̅ippenber̅ ƿillan ƿinne. buton b̅yrtz mon.
oððe eft Ða ƿiþer̅ƿer̅þan²³ enzlar̅. Ða cƿ̅æþ he. Ðr̅æt ƿenrt þu.
zif ænezu ƿer̅ceaf̅t t̅iohhobe þ̅ hio ƿif hiƿ ƿillan ƿeolbe ƿinnan.
hp̅æt hio mihte ƿif ƿr̅a mihtine ƿr̅a þe hine ƿer̅ehtne habbaþ.
Ða cƿ̅æþ ic. Ne mazon hi nauht ðeah hi ƿillon. Ða ƿunðrode
he 7 cƿ̅æþ. Nij nan puht þe m̅æze oððe ƿille ƿr̅a heazum²⁴
Lobe ƿiþceþan. Ða cƿ̅æþ ic. Ne ƿene ic þ̅ æniz puht ƿie ðe
ƿiþr̅unne. buton þ̅ ƿit ær ƿr̅r̅æcon. Ða ƿner̅cobe²⁵ he and
cƿ̅æþ. ƿite zeape þ̅ þ̅ iƿ þ̅ heh̅rte zob. þ̅ hit eall ƿr̅a mihtizlice

^s Boet. lib. iil. prosa 12.—Cum Deus, inquit, omnia, &c.

¹ Cott. n̅yrte.

² Bod. hp̅æt.

³ Bod. et Cott. zob.

⁴ Cott. n̅yrte.

⁵ Bod. et Cott. zob.

⁶ Cott. n̅yrte.

⁷ Cott. ƿolbe.

⁸ Cott. ƿer̅eht.

⁹ Cott. ƿr̅elce.

¹⁰ Cott. m̅yn̅ðobe.

¹¹ Cott. byrne

¹² Cott. tƿeozan.

¹³ Cott. ƿillum

¹⁴ Cott. ƿor̅þamþe.

¹⁵ Cott. ealle

¹⁶ Cott. Ðpone

m̅æz þ̅w̅r tƿeozan.

¹⁷ Bod. heþber̅t.

¹⁸ Cott. n̅æpen.

¹⁹ Cott. ƿr̅or̅r̅e.

²⁰ Cott. t̅iohhize.

²¹ Cott. c̅yn̅b.

²² Cott. zec̅yn̅b.

²³ Cott. ƿiþer̅-
ƿer̅þan.

²⁴ Cott. heazum.

²⁵ Cott. ƿner̅cobe.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macap. ⁊ eall ðing zergeop. ⁊ eallum gpa zereclice macap. ⁊ rap
 eapelice¹ buton ælcum zefrince hit eall fet. Ða cwæp ic. Fel
 me hcoþe þ þu ær fæberc. ⁊ þifer me lýt nu zet² bet. ac me
 gecamaþ nu þ ic hit ær ne onzeat. Ða cwæp he. Ic wite³ þ þu
 zeherbere oft peccan on ealþum leaþum fpellum þ te loþ
 Ðaturneþ runu fceolþe beon⁴ je hehpta Goo ofep ofþe Gooþa.⁵
 ⁊ he fceolþe bion ðæþ heofeneþ runu. ⁊ fceolþe fucfian on heo-
 fenum. ⁊ fceolþon zizantæþ bion eorþan funa. ⁊ þa fceolþon⁶
 fucfian ofep eorþan. ⁊ þa fceolþan⁷ hi beon⁸ ffulce⁹ hý þæmou
 zefrýrtreua bearn. forþæmþe¹⁰ he fceolþe beon heofoneþ runu.
 ⁊ hi eorþan. Ða fceolþe ðam zizantum ofþincan þ he hweþe
 hiepa¹¹ wice. wolþon Ða toþrecau ðone heofon unþer him. Ða
 fceolþe he fenþan ðunpaþ. ⁊ lýzetu.¹² ⁊ rinþaþ. ⁊ toþýrpan cull
 hwa zepoþc miþ. ⁊ hi felfe ofþlean. Ðýlice¹³ leaþunza hþ
 forþton. ⁊ mihton eape feczan forþpell. zif him þa leaþunza
 næron¹⁴ fpetran. ⁊ ðeah fweþe zelice þurum. hi mihton feczū
 hþylc ðýriz Neþfioþ je zizant forþhte. je Neþfioþ þæþ Lhuþeþ
 runu. Lhuþ þæþ Lhamer runu. Lham¹⁵ Noeþ. je Neþfioþ hec
 fýmcan ænne toþ on Ðam¹⁶ felþa þe Þennap¹⁷ hætte. ⁊ ou þæþe
 Ðioþe þe Ðeþa hætte. fweþe neah þæþe býriz ðe mou nu læc
 Babilonia. þ hi ðýþon for þæm þingum þ¹⁸ hi wolþon fiteu hu
 heah hit þæþe to þæm heþone. ⁊ hu ðicke¹⁹ je heþou þæþe ⁊
 hu fæþt. oðþe hþæt þæþ ofep þæþe. Ac hit zebýreþe. fpa hic
 cýn²⁰ þaþ. þ je zohcunþa anþealþ²¹ hu toþtenete æþ hi hit
 fullþýrcan moþton.²² ⁊ toþeapþ þone toþþ.²³ ⁊ huþa manizne²⁴
 ofþloz. ⁊ huþa fweþe toþæþe on tpa²⁵ ⁊ huþd feofontiz zep-
 þeoba.²⁶ Ðpa zebýreþ ælcum ðana þe fup þiþ þæm zohcunþan
 anþealþe.²⁷ ne zepexþ²⁸ him nan feorþþeþe on þæm. ac fýrþ þe
 zepanob þe hi æþ hæþþon ;

§ V.^h Ac loca nu hþæþer Ðu wille þ wit zet fýrþuzen²⁹ æfteþ
 ænizne zefceaðmizneþe fupþor. nu wit þ afunþen³⁰ habþaþ. þ

¹ Doct. lib. iii. prosa 12.—Sed visis rationes ipsas, &c.

¹ Cott. eþelice. ² Cott. zet. ³ Bod. hþæt ic þæt. ⁴ Cott. hion.
⁵ Cott. oþþa Gooþu. ⁶ Cott. fceolþen. ⁷ Cott. fceolþen. ⁸ Cott.
 bion. ⁹ Cott. ffulce. ¹⁰ Cott. forþæm þe. ¹¹ Bod. hweþe. ¹² Cott.
 hgeta. ¹³ Cott. Ðýlice. ¹⁴ Cott. næpen. ¹⁵ Bod. Lhamer runu.
 Lham. ¹⁶ Cott. þæm. ¹⁷ Cott. Neþþaþ. ¹⁸ Cott. þe. ¹⁹ Cott.
 þicce. ²⁰ Cott. cýn. ²¹ Cott. þalþ. ²² Cott. moþton. ²³ Cott.
 toþ. ²⁴ Cott. monizne. ²⁵ Cott. tu. ²⁶ Cott. zepþoba. ²⁷ Cott.
 anþealþe. ²⁸ Cott. zepýrþ. ²⁹ Bod. zefrýrþuzen. ³⁰ Cott. unþen.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, and Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

wit ær sohton. ic pens þeah gif wit giet¹ uncra forþ to romne
 gleap. þ̅ þær arprunze sum gpearca up forfæstnesse ðara þe
 wit ær ne geseon. Ða cræþ ic. Do swa swa ðu wille. Ða cræþ
 he. Þræt nænne mon nu ne tpeoþ þ̅ Lob gý swa mihtiz þ̅ he
 mæge wýrcan þ̅ þ̅ he wille. Ða cræþ ic. Ne tpeoþ þær nan² mon
 ðe auht pat. Ða cræþ he. Þræþer æniz mon pens³ þ̅ auht ge
 þær ðe Lob don ne mæge. Ða cræþ ic. Ic hit pat þ̅ nauht ni
 ðær ðe he don ne mæge. Ða cræþ he. Wenjt þu hræþer he
 mæge æniz⁴ ýfel don. Ða cræþ ic. Ic pat þ̅ he ne mæg. Ða
 cræþ he. Soþ ðu wext. forþam hit is nauht. þær ýfel auht
 þære þonne mihte⁵ hit Lob wýrcan. forþý hit is nauht. Ða
 cræþ ic. Me rincþ þ̅ þu me ðrehtze and býberie.⁶ swa mon cild
 ber. lætjt me hider j ðider⁷ on swa wicne þu ic ne mæg
 ut ariedian. forþæm ðu á ýmbe fticce feht eft on ða ilcan
 grræce. þe þu ær grræce⁸ j forlætjt eft ða ær ðu hi zeenob
 habbe.⁹ j feht on uncra. þý ic nat nu¹⁰ hræt þu wilt. Me
 rincþ þ̅ ðu hrejtjt ýmbuton¹¹ sume punberlice j selcra
 grræce. ýmbe þa anfealbnesse þare gobcunberre. Ic zeman¹²
 þ̅ þu me ær rehtjt sum punberlic spell. be ðam þa ðu me
 rehtjt þ̅ hit þære eall an zezæla j þ̅ hehtze gob. j cræbe þ̅
 ða zezæla þærion¹³ on ðam¹⁴ hehtzan gobes¹⁵ fæste. j þ̅ hehtze
 gob þære Lob self.¹⁶ j he þære full ælcra zezæle. and þu
 cræbe þ̅ ælc zezæliz mon þære Lob. j eft ðu sæberjt þ̅ Lober
 gobnerjt¹⁷ j hir zezæliznerjt j he self þæt þ̅ þære¹⁸ eall an. j þ̅
 þonne þære fe hehtza gob. j to þæm gobes ealle þa zezæfta
 fundiþ ðe heora zecýnb healþa. j wliþ þ̅ hi¹⁹ to cumen. j
 eac ðu sæberjt þ̅ te Lob weolbe²⁰ eallra hir zezæfta mid þam²¹
 gteorproþre²² hir gobnerre.²³ j eac sæberjt þ̅ ealle²⁴ zezæfta
 hiora azuam wllum ungenebbe him þærion²⁵ unberweolbe.²⁶ j
 nu on lajt þu sæberjt²⁷ þ̅ ýfel nære nauht. j eall ðis þu ze
 nehtjt to roþe swiþe zezæbrýlice buton ælcra leaþre þæ
 belran. Ða cræþ he. Ðu sæberjt ær þ̅ ic þe ðreolbe.²⁸ Ac me

¹ Bod. wit gif ger. ² Cott. nænne. ³ Bod. wære. ⁴ æniz, deest
 in MS. Bod. ⁵ Cott. meahze. ⁶ Cott. ðrele j býþre. ⁷ Cott.
 lætjt me hider j ðider. ⁸ þe þu ær grræce, deest in MS. Bod.
⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 genam. ¹³ Cott. wæpen. ¹⁴ Cott. þæm. ¹⁵ Cott. gobes. ¹⁶ Cott.
 gob wære Lob. ¹⁷ Cott. goober. ¹⁸ Bod. þ̅ þ̅ he wære. ¹⁹ Cott.
 hý. ²⁰ Cott. weolbe. ²¹ Cott. þæm. ²² Cott. gteorproþre. ²³ Cott.
 gobnerre. ²⁴ Cott. ealle. ²⁵ Cott. wæpen. ²⁶ Cott. unberweolbe.
²⁷ Cott. sæberjt. ²⁸ Bod. þ̅ þe ðreolbe.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misledest and deludest me, as any one does a child: thou ledest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, un-compelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne þpelobe.¹ ac jæbe ðe gwiþe lang
 ſpell 7 punþorlic gwiþe² zexceablice be ðam Lobe ðe rit unc ze-
 fýrn togeþædon. 7 nu zet³ ic teohhie ꝥ ic ðe hþæt hþezu⁴
 uncwþer zerecce be þam ilcan Lobe. Dit iſ zecýnþ ðæpe zob-
 cumbneſſe ꝥ hio mæz beon ungemenzeb rið ofþe⁵ zexcearta.
 buton oþerwa zexcearta fultume. gwa gwa nan oþer zexceart
 ne mæz. ne mæz nan oþer⁶ zexceart be him ſelfum bion. gwa
 gwa zio⁷ Parmenibeſ je ſceop zebbobe⁸ anb cwæþ. Se ælmihtga⁹
 Lob iſ eallra ðinga reccenþ 7 he ana unapenbenblic¹⁰ puniþ. 7
 eallra ðara apenbenblicra¹¹ ſelt. Forþæm ðu ne ðearft nauht
 gwiþe punþriþan ðeah þe gwiþian¹² æfter ðam¹³ þe þe ongunnon.
 gwa mið læf foriða. gwa mið ma. gwaþer þe hit zereccan maþon.
 Deah þe nu ſculon manega 7 mihtlice¹⁴ biþna anb biþpell
 reccan. ðeah hanþaþ ure MOb ealne þez on þæm þe þe æfter
 gwiþian. ne fo þe na¹⁵ on ða biþena¹⁶ anb on biþpell¹⁷ for ðara
 leaſana ſpella lupan. ac forþamþe¹⁸ þe polbon mið zebecnian¹⁹
 ða forþæwtneſſe. 7 polbon ꝥ hit riþbe to nýtte ðam ze-
 hependum.²⁰ Ic gemunþe nu rihte²¹ þæg wiþan Platoneſ lara
 ſuma. hu he cwæþ. ꝥ²² je mon je þe biþpell reþgan²³ polbe. ne
 ſceolþe fon on to ungelic biþpell ðæpe gwaþe ðe he ðonne
 gwaþcan polbe. ac zehæon²⁴ nu zehýlþelice hþæt ic nu gwaþcan
 rihte. ðeah hit þe zefýrn ær unnyt ðuhte. hþæþer þe je enbe
 abet lician rihte :-

§ VI.¹ Onþan ða riþgan. 7 cwæþ. Geſæliz biþ je mon. þe
 mæz zereon. ðone hluttan æpellm. ðæg hehtan zobes. 7 of
 him ſelfum aþeorpan mæz. ða ðioſtro hiſ MObes. 7e ſculon
 zet of ealþum leaſum ſpellum ðe ſum biþpell reccan. Dit ze-
 lamp zio. ꝥ te an heaþþe. þæg on ðæpe reobe.²⁵ þe Thracia
 harte. riþ þæg on Lreca riþe. je heaþþe þæg gwiþe. unze-
 rihtlice zob.²⁶ þæg nama þæg Orþeuſ. he hæþe an gwiþe ænlic
 riþ. riþ þæg haten Eurýþice. þa onþann²⁷ mon reþgan. be þam
 heaþþe. ꝥ he mihte heaþþian ꝥ je riþa²⁸ þagobe. 7 ða ſcanar

¹ Duct. lib. iii. metrum 12.—Felix qui potuit boni, &c.

¹ Cott. ðpelle.

² Cott 7 gwiþe.

³ Cott. zet.

⁴ Cott. hþezu.

⁵ Cott. ofþa.

⁶ Cott. ofþu.

⁷ zio, deest in MS. Cott.

⁸ Cott.

zebbobe.

⁹ Cott. ælmihtga.

¹⁰ Cott. unapenbenblic.

¹¹ Cott.

et Bod. apenbenblicra.

¹² Cott. gwiþian.

¹³ Cott. þæm.

¹⁴ Cott.

mihtlice.

¹⁵ Cott. no.

¹⁶ Cott. biþna.

¹⁷ Cott. on þa biþpel.

¹⁸ Cott

forþæm þe.

¹⁹ Cott. becan.

²⁰ Bod. zehependon.

²¹ Cott. rihte.

²² Cott. ꝥ te.

²³ Cott. reþgan.

²⁴ Cott. zehæp.

²⁵ Cott. þiobe.

²⁶ Cott. zob.

²⁷ Cott. onþan.

²⁸ Cott. riþa.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi ſcýnebon.¹ for þam ſpege. 7 wils beor.² þær wolbon to ſnan.
 7 ſcanbon.³ ſwilce hi tame⁴ wæron. ſwa ſcille. ðeah hi men.
 oððe hunðar. wif eobon. ꝥ hi hi na ne onſcunebon. ða jæðon⁵
 hi. ꝥ ðær hearperes wif. ſceolbe acpelan. 7 hwe ſaple. mon
 ſceolbe. læbon⁶ to helle. ða ſceolbe je hearpere. weorþan ſwa
 ſariz. ꝥ he ne mihte. on gemonȝ oþrum mannum bion. ac
 teah to wuda. 7 jæt on þæm muntum. wæper ze ðæges. ze
 nihtes. weop 7 hearpode. ꝥ þa wudaſ biwodon. 7 ða ea ſcobon. 7
 nan heort. ne onſcunobe. nænne leon. ne nan hara. nænne
 hund. ne nan neat. nýrte nænne anban. ne nænne ege. to
 oþrum. for wære mihte⁷ ðær ſoneſ. Ða ðæm hearpere þa
 wuhte. ꝥ hine þa.⁷ nanes ðinges ne lýrte on ðirre worulde. ða
 ſohte he. ꝥ he wolbe geſecan. helle Gode.⁸ 7 onſinnan him.
 oleccan mið hiſ hearpan. 7 biðban ꝥ. hi him azeafan.⁹ eft hiſ
 wif. Ða he þa ðiber com. þa ſceolbe cuman. wære helle hund.
 ongean hine. wæs nama wæs Leuereur.¹⁰ je ſceolbe habban.
 þreo hearðu. 7 ongan wægenian.¹¹ mið hiſ ſceorte. 7 pleȝian¹²
 wif hine. for hiſ hearpunga. Ða wæs ðær eac. wifwe egeſlic geat-
 weard. ðær nama ſceolbe beon¹³ Laron. je hæfde eac ðreo
 hearðu. 7 re¹⁴ wæs wifwe oweald. Ða ongan¹⁵ ðe¹⁶ hearpere.
 hine biðban. ꝥ he hine gemunbbýrde. þa hwile ðe he wæs wære.
 7 hine geſunbne. eft þanon biwohte. ða gehet he him ꝥ. for-
 þæm he wæs oſlýr.¹⁷ ðær ſelcþan ſoneſ. Ða eobe he ſurþor
 oþ he gemette.¹⁸ ða gramian Lýðena.¹⁹ ðe folcſce men. hataþ
 Farcas. ða hi ſecgaþ. ꝥ on nanum men. nýton nane are. ac
 ælcum menn. wrecan²⁰ be hiſ geſýrhtum. ða hi ſecgaþ. ꝥ
 wealdan. ælces monnes wýrde. ða ongan²¹ he biðban. hiora²²
 mihte.²⁴ þa ongunnon hi wepan mið him. Ða eobe he²⁵ ſur-
 þor.²⁶ 7 him unnon ealle helleþaran ongean. 7 læbbon hine. to
 hiora cýninge.²⁷ 7 ongunnon ealle wrecan mið him. 7 biðban
 ðær þe he bæð. Anð ꝥ unſcille hweol. ðe Ixion wæs²⁸ to ge-
 bunden. Leueta²⁹ cýning for hiſ ſcýlde. ꝥ oþroc. for hiſ
 hearpunga. Anð Tantalus je cýning. ðe on þirre worulde. un-

¹ Bod. hweðbon. ² Cott. wils biop. ³ Cott. ſcanban. ⁴ Cott. tamu. ⁵ Cott. læðan. ⁶ Cott. menȝbe. ⁷ þa, deest in MS. Cott. ⁸ Bod. gatu. ⁹ Cott. azeafan. ¹⁰ Bod. Aruerur. Cott. Leuereurur. ¹¹ Cott. onwægnian. ¹² Bod. pleȝan. ¹³ Cott. bion. ¹⁴ re, deest in MS. Cott. ¹⁵ Cott. ongan. ¹⁶ Cott. je. ¹⁷ Bod. onlyr. ¹⁸ Cott. mette. ¹⁹ Cott. mettana. ²⁰ Cott. wrecan. ²¹ Cott. waldan. ²² Cott. ongan. ²³ Cott. heora. ²⁴ Cott. blyr. ²⁵ Bod. hi. ²⁶ Cott. ſurþor. ²⁷ Cott. cýninge. ²⁸ wæs, deest in MS. Bod. ²⁹ Cott. Leueta.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call Parcæ, of whom they say, that they know no respect for any man, but punish every man according to his deeds; and of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

gemetlice gifre wæs. ⁊ him þær þ̅ ilce. ŷrel ŷyligðe.¹ þær
 gifrenerge. he gefelbe. And ge Uultor.² geolbe forlætan. þ̅
 he ne ŷlac. þa lifre Tŷtief. ðær cŷninge.³ þe hine ær. mið ŷŷ.
 ritnobe. And eall helŷara. ritu gefelbon. þa hpile ðe he be-
 fornan þam cŷninge hearpobe. Ða he þa lange. ⁊ lange hear-
 pobe. þa clpobe.⁴ ge hellŷarana cŷning. ⁊ cwæp. Uton⁵ aŷifan.
 þ̅æm efne hiŷ riŷ. forþam⁶ he hi. hæfþ geearnob.⁷ mið hiŷ
 hearpunŷa. Bebeað him ða. ðæt he geana riŷe.⁸ þ̅ he⁹ hine
 næfre. unberbæc ne berape. riþþan¹⁰ he þononŷeapð¹¹ wære. ⁊
 fæbe. gif he hine unberbæc berape. þ̅ he geolbe. forlætan wæt
 riŷ. Ac ða huŷe mon mæz riþe uneape. oððe na¹² forbeoðan.
 riða rei¹³ hŷæt Orŷeuf þa. læbbe hiŷ riŷ mið him. oþþe he com.
 on þ̅ gemære. leohter ⁊ þeortro. þa eobe þ̅ riŷ æfter him. Ða
 he forþ¹⁴ on þ̅ leoht com. ða beræah he hine unberbæc. riþ
 ðær riŷer. þa loŷeðe¹⁵ heo¹⁶ him ŷona. Ðaŷ leaŷan¹⁷ riþell. læraþ
 gehwlcne man. þara þe riþnaþ. helle riortra.¹⁸ to þionne. ⁊ to
 fæz ŷoþer.¹⁹ zoþer lihte. to cumenne²⁰ þ̅ he hine ne berio. to
 hiŷ ealðum²¹ ŷfelum. riþa þ̅ he hi eft. riþa fullice fullŷremme.
 riþa he hi ær ðŷe. forþam²² riþa hpa riþa. mið fullon²³ riþan. hiŷ
 Ðob pent. to ða ŷrlum. þe he ær forlet. ⁊ hi ðonne fullŷremep.
 and he him þonne. fullice liciaþ. ⁊ he hi næfre. forlætan ne
 þenþ. þonne forlŷt he. eall hiŷ ærpan zob.²⁴ buton he hiŷ
 eft gebete : . Ðer enbað nu. geo ðribbe boc Boetier. and on-
 zinþ geo þeorþe : .

CAPUT XXXVI.*

§ I. ÐA ge ŷiþom ða riþ leoþ riþe liwtbærlice ⁊ gefeab-
 riþlice aŷunzen hæfðe. þa hæfðe ic þa zet²⁵ hŷæt²⁶ hŷeza²⁷ ge-
 mŷnð on minum Ðobe þære unnotnerge þe ic ær hæfðe. ⁊
 cwæp. Eala ŷiþom. þu þe eart boba and forþŷnel²⁸ ðær foran
 leohter. hu riþborlic me ðincþ þ̅ þ̅ þu me recrt. forþæm ic

* Doet. lib. iv. proŷa 1.—Hæc cum Philoŷophia dignitatz, &c.

¹ Cott. riŷðe. ² Cott. ultor. ³ Bod. cŷning. ⁴ Cott. cleopobe.
⁵ Cott. wton. ⁶ Cott. forþæm. ⁷ Cott. geearnob. ⁸ Cott. geape
 riŷre. ⁹ he, deest in MS. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott.
 þononŷeapð. ¹² oðþe na, desunt in MS. Bod. ¹³ Cott. peila rei.
¹⁴ Cott. riþþum. ¹⁵ Cott. loŷeðe. ¹⁶ Cott. hio. ¹⁷ leaŷan, deest
 in MS. Cott. ¹⁸ Cott. riortro. ¹⁹ Cott. fo þan. ²⁰ Cott. cumanne.
²¹ Cott. ealðan. ²² Cott. forþæm. ²³ Cott. fulla. ²⁴ Cott. zob.
²⁵ Cott. zet. ²⁶ Cott. hŷylc. ²⁷ Cott. hŷeza. ²⁸ Cott. forþŷnel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

ongite þæt eall þ̅ ðu me ær reahterc me reahte¹ Groð ðurh
 þe. 7 ic hit wite² eac ær be gimum ðæle. ac me hæfþe wio
 unrotnef amernnebe. þ̅ ic hit hæfþe mið ealle forgiten. 7
 if eac minre unrotneffe je mærcra ðæl. þ̅ ic punbrige forhr̅
 je goða³ Groð læte ænig yfel beon.⁴ oððe gif hit þeah bion⁵
 geyle. 7 he hit gefarian wile. for hr̅ he hit ðonne⁶ jona ne
 wrece.⁷ Dræt þu miht⁸ ðe gefe ougitan þ̅ þ̅ if to punbrianne.
 7 eac ofer ðing.⁹ me wincþ get¹⁰ mare punbor. þ̅ if þ̅ te byr̅¹¹
 7 unhr̅nef nu wicraþ ofer ealne¹² miðban earð. 7 je Wifdom
 7 eac oþre cræfta næbbaf nan lof ne nænne weofwice on
 ðyre worulde. ac licraþ forwene gpa gpa meox¹³ unþer feltune.
 7 yfele men on ælcum lanbe winbon nu wryþe. 7 ða goban
 habbaþ manigfealb wicu. Dræ mæg forwæran þ̅ he þ̅ ne wiofge
 7 wrylcne wærc ne punbrige. þ̅ te æfre wrylc yfel gefyrþan
 geulbe unþer ðær ælmihtigan Godef anwealbe. nu we witon þ̅
 he hit wac. 7 ælc god¹⁴ wile. Ða cræþ he. Lif hit gpa if gpa ðu
 wegt. ðonne if þæt egerlcne ðonne ænig ofer broga. 7 if
 enbeleaf punbor. ðam¹⁵ gehcort þe on gumeþ cýnungef hwebe
 sien gylbenu fatu 7 gylfrenu¹⁶ forwepn. 7 treowenu mon
 weofwige. Ðit nif no¹⁷ gpa gpa þu wenrc. ac gif ðu eall þ̅ ge-
 munan wile þ̅ we ær gwræcon. mið ðær Godef wultume. ðe we
 nu ymbe¹⁸ gwræcra. ðonne miht¹⁹ þu ongitan þ̅ þa goban bioþ²⁰
 wile wealbenbe. 7 þa yfelan nabbaf nænne anwealb.²¹ 7 þ̅ ða
 cræfta ne bioþ næfre buton heringge. ne buton ebleane. g-
 þa unweara næfre ne bioþ unritnobe. Ac þa goban²² bioþ
 wile gefælige. 7 þa yfelan ungerælige. Ic ðe mæg eorpan ðær
 wibe manega byna²³ þa ðe mazon getrymian.²⁴ to þam²⁵ þ̅
 þu nar hræt þu læng wiofge. Ac ic ðe wille nu gret getæcan
 ðone weþ þe ðe gelæt to þære heofenlican byrig. ðe þu ær of
 come. widdan þu ongitrc þurh mine lane hræt wio goþe gefælf
 byþ. 7 hrær hio byþ. Ac ic geal æreþ ðim Groð gefeþman.²⁶
 þ̅ hit mæge hit þy ef up ahebban ær ðon hit fleogan onginne
 on ða heahneffe. þ̅ hit mæge hal 7 orwong fleogan to hir
 earbe. 7 forlætan ælce þara geberfebeffa ðe hit nu þuoraþ.

¹ Bod. mihte. ² Cott. wite. ³ Cott. goða. ⁴ Cott. bion. ^R
⁵ bion, deest in MS. Bod. ⁶ þonne, deest in MS. Cott. ⁷ Cott. wrece.
⁸ Cott. meahc. ⁹ Cott. wincþ. ¹⁰ Cott. get. ¹¹ Cott. byrig.
¹² Cott. eallne. ¹³ Cott. miox. ¹⁴ Cott. god. ¹⁵ Cott. þam. ¹⁶ Cott.
 gefrenu. ¹⁷ Cott. Nif hit no. ¹⁸ Cott. embe. ¹⁹ Cott. meahc.
²⁰ Cott. beoð. ²¹ Cott. anwalb. ²² Cott. goðan. ²³ Cott. byrena. ^R
²⁴ Bod. getrymian. ²⁵ Cott. to þon. ²⁶ Cott. gefeþman.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden ones. It is not as thou supposdest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

grette him on minum hræbþræne. þocryge him on minne þez. ic bio þiſ lætþroſ:.¹

§ II.¹ Ða ƿe ƿiſþom þa ðiſ ƿpell aþeht² hæfþe. þa ongan hæ . . .
 eft rihtu 7 cƿæþ. Ic hæbbe ƿiþe ƿiſþe feþeþa. þ ic mæz
 fliozan oþeþ ðone hean hroþ þeſ heofoþeſ. Ac þæþ ic nu
 moſte þiſ Moð zeſiþeſuzan mið þam fiþerum. þ þu mihteſt
 nu þ me fliozan. þonne miht ðu oþerion ealle þaſ eorþlican
 þiſ. Læþ þu mihteſt ðe flion oþeþ þam noþore. ðonne mihteſt
 ƿiſ zeſion þa folcnu unþeþ þe. 7 mihteſt þe fliozan oþeþ þam
 eþþe þe iſ beſƿa þam noþore 7 þeþe lýtce. 7 mihteſt þe feþan
 nu þeþe ſunna beſƿa þam tuſſlum. 7 ðonne ƿeoþþan on
 þiſ noþore. 7 riððan to þam cealban ƿioþþan þe þe hatap
 ð tuſſeſ ƿeoþþa. þe iſ eall iſiſ. þe ſanþraþ oþeþ oþrum ƿeoþþ-
 um ufoþ ðonne æniſ oþeþ tuſſol. riððon þu ðonne foþþ oþeþ
 þone beſt aliefoð. ðonne biſt þu buþan ðam ƿiſſtan noþore. 7
 lætþ þonne behiþan þe þone heliþtan heofoþ. riððan ðu miht
 habban ðiane ðæl ðaſ foþan leohteſ. þæþ ƿicſaþ an cýning þe
 hæfþ unþeald eallra oþra cýninga. þe zemetþaþ ðone bꝛidel. 7
 þe ƿealdleþeþ ealles ymbþeoþteſ heofoþeſ 7 eorþan. þe an
 ðenna iſ zeſcæþþeſ 7 beoþht. þe ƿioþþ þam hræbþræne eallra
 zeſcæþta. Ac 7iſ þu æþne cýmþt on þone þez 7 to ðæþe ƿoþe
 þe ðu nu zeot foþſiten hæft. þonne riht þu cƿeþan. Ðiſ iſ min
 riht eþel. hionan ic þaſ æþi cumen. 7 hionon ic þaſ acenneþ.
 heþ ic rielle nu ſtanþan feſte. nelle ic nu næþne hionon. Ic ƿaþ
 þeah 7iſ ðe æþne zeſýþþ þ þu riht oðþe moft eft ſunþian þaþa
 þioſþra ðiſþe foþulþe. þonne zeſiþt ðu nu þa unrihtþiſan
 cýninga 7 ealle þa oþerþoþan ƿican bioþ ƿiþe unmihtige 7
 ƿiþe eaþme ƿreccan. þa ilcan ðe þiſ eaþme folc nu heaþoþt
 onþæc:.

§ III.² Ða cƿæþ ic.³ Eala ƿiſþom. micel iſ þ þ 7 ſunþoþlic þ
 þu zeþæcþ. 7 ic eac nauht ne tpeoze ðat ðu hit mæze ze-
 læſtan. Ac ic þe halſige þ þu me no lenz ne lette.⁴ ac zetæc
 me þone þez. foþþæm þu miht ongiþan þ me lýt þeþ þez. Ða
 cƿæþ he. Ðu ſcealt æþeſt ongiþan þ þa zoban habbaþ ſýmle
 unþeald. and þa ſſelan næþne nænne. ne nænne cƿæcþ. foþþ-
 þam hioþa nan ne ongiþ þ te. zob⁵ 7 ſſel bioþ ſýmle zeþiþnan.

¹ Bost. lib. iv. metrum 1.—Sunt etanim pennæ volucres, &c.

² Boet. lib. iv. prosa 2.—Tum ego, Papæ, Inquam, &c.

³ Cott. labþeoþ. ⁴ Cott. aþeahþ. ⁵ ic, deest in MS. Cott. ¹ Bod.
 læbe. ² Cott. zobþ.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

71f þa goban¹ ðonne fimple habbaþ anpealb.² þonne nabbap þa
 7felan næfre nænne. forþam³ þ̅ gob and þ̅ 7fel 7int 7riþe un-
 7ampraþe. Ac ic ðe polbe 7et⁴ be æ7þnum þara hpæt hpeza.
 7peotolop 7epecan. þ̅ ðu mæze þ̅ bet 7elyfan⁵ ðe ic þe oppe
 hpile 7ecce be þam⁶ oppum. oppe hpile be þam⁶ oþnum. 7pa
 ðin7 7indon þe ælce7 monner in7ehanc⁹ to7unþap. þ̅ 7 þonne
 7illa 7 anpealb.¹⁰ 71f ðonne hpæm þara tpeza hpæpe7e7¹¹ þana
 biþ. ðonne ne mæz he miþ þam¹² oppum nan puht fremman.¹³
 forþam¹⁴ nan nyle on7innan þ̅ þ̅ he nele.¹⁵ buton he nebe¹⁶
 7cyle. 7 þeah he eall 7ille. he ne mæz. 71f he þæ7 7in7e7 an-
 7pealb¹⁷ næfþ. be þæm þu miht¹⁸ 7peotole on7itan. 71f þu ænne¹⁹
 mon 7e7iht 7illnian²⁰ þæ7 þe he næfþ. þ̅ þam biþ anpealb
 þana.²¹ Ða c7æþ ic. Ðæt 7f 7of. ne mæz ic þæ7 oppacan. Ða
 c7æþ he. 71f þu þonne hpæne²² 7e7iht²³ þe mæz ðon þ̅ þ̅ he
 ðon 7ile. ne þe ðonne nauht ne tpeoþ þ̅ 7e hæbbe anpealb. Ða
 c7æþ ic. Ne tpeoþ me þæ7 nauht. Ða c7æþ he. Ælc mon biþ
 7ealbent þæ7 þe he pelt. næfþ he nanne anpealb þæ7 þe he ne
 pelt. Ða c7æþ ic. Ðæ7 ic eum 7eþapa. Ða c7æþ he. Hpæpe7 þu
 nu 7et²⁴ mæze 7emunan þ̅ ic þe æ7 pehte.²⁵ þ̅ þa7 þ̅ te ælce7
 monner in7ehanc 7ilnaþ to þæne 7oþan 7e7ælpe to cumenne.²⁶
 ðeah he un7elice huopa eapnize.²⁷ Ða c7æþ ic. Ðæt ic 7eman.
 7enoz 7peotole me 7f 7e7æþ. Ða c7æþ he. 7emun7 þu þ̅ ic
 þe æ7²⁸ 7æþe þ̅ hit 7æ7e eall an 7ob²⁹ 7 7e7ælpa. 7e þe 7e7ælpa
 7eþ. he 7eþ 7ob.³⁰ Ða c7æþ ic. Ic hæbbe 7enoz 7e7e on 7e-
 munde. Ða c7æþ he. Ealle men 7e 7obe³¹ 7e 7fele 7ilnaþ to
 cumanne to 7obe.³² þeah hi hi7 mi7lice³³ 7illnizen.³⁴ Ða c7æþ
 ic. Ðæt 7f 7of þ̅ þu 7e7t. Ða c7æþ he. 7enoz 7peotol þ̅ 7f
 te 7of þ̅ 7int 7obe men 7obe.³⁵ ðe hi 7ob³⁶ 7emetap. Ða c7æþ
 ic. 7enoz open hit 7f. Ða c7æþ he. Ða goban³⁷ be7itaþ þ̅
 7ob³⁸ þ̅ hi 7ilnaþ. Ða c7æþ ic. Spa me 7in7. Ða c7æþ he. Ða

¹ Cott. goban. ² Cott. anpald. ³ Cott. forþæm. ⁴ Cott. 7et.
⁵ Cott. hpugu. ⁶ Cott. gelefan. ⁷ Cott. þæm. ⁸ Cott. þæm. ⁹ Cott.
 in7ehanc ¹⁰ Cott. anpald. ¹¹ Cott. hpæþpe7 ¹² Cott. þæm.
¹³ Cott. fullfremman. ¹⁴ Cott. forþæm. ¹⁵ Cott. nyle. ¹⁶ Bod. ne.
¹⁷ Cott. anpald. ¹⁸ Cott. meahc. ¹⁹ Cott. ænne. ²⁰ Cott. 7illnian.
²¹ Cott. an paldes þana. ²² Cott. hpone. ²³ Bod. 7e7iht. ²⁴ Cott.
 7et. ²⁵ Cott. peahce. ²⁶ Cott. cumanne. ²⁷ Cott. eapnien.
²⁸ æ7, deest in MS. Cott. ²⁹ Cott. 7ob. ³⁰ Cott. 7ob. ³¹ Cott.
 7ob. ³² Cott. 7ob. ³³ Cott. mi7lice. ³⁴ Cott. 7ilnen. ³⁵ Cott.
 7oþe. ³⁶ Bod. 7obe. ³⁷ Cott. goban. ³⁸ Cott. 7ob.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling to do, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ýfelan næron na¹ ýfele. gif hi gemetan þ² goð³ þ⁴ hi pilnaþ. ac for þý hi rint ýfele þe⁵ hi hit ne gemetaþ. 4 7 for þý hi hit ne gemetaþ. 5 ðe hi hit on riht ne recap. Ða cræþ ic. Sþa hit iſ. 7 þa ðu reȝt. Ða cræþ he. Forþæm hit iſ nan tpeo þ⁶ þa goban⁶ bioþ rihtle palbenbe. 7 þa ýfelan nabbap nænne anpealb. 7 for þý ða goban⁶ þ⁷ goð on riht recap. 7 ða ýfelan on poh. Ða cræþ ic. Se þe penþ þ⁸ þiſ for ne ri. 9 ðonne ne zeleafþ¹⁰ he naner roþer :

§ IV.^a Ða cræþ he. Ðræþer penȝt þu nu. gif tpegen men fundiaþ to anre tpea. 7 habbaþ eam micelne willan to to cunne. 7 oþer hæfþ hiſ forta anpealb þ¹¹ he mæȝ ȝan þær he pile¹¹ 7 þa eallum monnum ȝecýnbe þærne þ¹² hi mihton. 12 oþer næfþ hiſ forta ȝepealb þ¹³ he mæȝe ȝan. 7 pilnaþ þeah to farienne. 13 7 onȝiþ crýpan¹⁴ on ðone ulcan veȝ. hþæþer. Ðana tpeȝna¹⁵ þiſcþ þe mihtȝna. 16 Ða cræþ ic. Niſ þ¹⁷ ȝelic. 7e biþ mihtȝna 7e ðe ȝæþ. þonne 7e þe crýpp. 17 forþam¹⁸ he mæȝ cuman eþ þibeþ¹⁹ ðe he pile ðonne 7e oþer. 7eȝe²⁰ elles þ²¹ ðu wille þ²² þat ælc man. 21 Ða cræþ he. Sþa ȝelice²³ beoþ²⁴ þam gobum²⁴ 7 ðam²⁵ ýfelum. æȝþær hioȝa²⁶ pilnaþ for ȝecýnbe þæt he cume to þam hehtan goðe. Ac 7e goða mæȝ cuman þýþer he pilnaþ. forþam he hiſ on riht pilnaþ. 7 7e ýfela ne mæȝ cuman to þam²⁷ þe he pilnaþ. forþam he hit on poh²⁸ recþ. Ic nat þeah þe elles hþæt ðince. Ða cræþ ic. Ne þiſcþ me nauht oþer of þinum 7pellum. Ða cræþ he. Genoȝ rihtre þu hit onȝiſt. 7 þ²⁹ iſ eac tacn ðinne hæle. 29 7þa 7þa læca ȝeȝuna iſ þ³⁰ he cpeþaþ ðonne hio 7eocne³⁰ mon ȝeȝoþ. ȝeþ he hþelc³¹ unſæȝlic³² tacn hum on ȝeȝoþ. me þiſcþ nu þ³³ þin ȝecýnþ 7 ðin ȝeȝuna rihtre 7þiþe 7þiþlice wiþ ðæm býriȝe :

§ V.^o Ic habbe nu onȝitan þ³⁴ ðu eart ȝeapn to onȝitanne mine læra. 33 forþý ic þe wolbe ȝeȝæþerȝan manȝu 7pell 7

^a Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

^o Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

¹ Cott. no. ² Cott. goob. ³ Bod. þ. ⁴ Cott. metað. ⁵ Cott. metað. ⁶ Cott. gooban. ⁷ Cott. anpalb. ⁸ Cott. gooban ⁹ Cott. se þe ne penþ þ⁸ þiſ forð ri. ¹⁰ Cott. ȝelýfð. ¹¹ þær he pile, desunt in MS. Bod. ¹² Cott. mehten. ¹³ Cott. 7eþanne. ¹⁴ Cott. cpeopan. ¹⁵ Cott. tpeȝa. ¹⁶ Cott. mehtȝna. ¹⁷ Cott. crueþð. ¹⁸ Cott. forþæm. ¹⁹ Cott. þibeþ. ²⁰ Cott. 7aȝa. ²¹ Cott. mon. ²² Cott. ulce. ²³ Cott. brð. ²⁴ Cott. goobum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm. ²⁸ Cott. poh. ²⁹ Cott. hælo. ³⁰ Cott. he 7eocne. ³¹ Cott. hi hþelc. ³² Cott. unſæȝlic. ³³ Cott. mina læra.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

manega birna. be þam þ̅ ðu mihteſt¹ þ̅ eð onſitan h̅æt ic
 recgan wille. Onſit nu hu unmihtige þa ſfrelan men beop.²
 nu hi ne mazon cuman þiber. ðiber ða ungeritigan gercearta
 pilniaſ³ to to cumenne.⁴ 7 hu micle unmihtegnan⁵ hi wæron.
 gif hi hiſ nan gecſnbe næſbon.⁶ behealb nu mið hu heſigne
 pacentan b̅yriſer 7 ungerælp̅a hi ſint gebundene. Þ̅æt þa c̅yð.
 þonne hi ſurþum gan mazon. 7 eac ða ealban ceorlas. ða h̅yle
 þe hi gan mazon. w̅ilniaſ ſumer weorþſcepes 7 ſumne mæſþe.
 Ða c̅yð ſiþaþ on heora ſtafum. 7 manigfealbne plezan pleziap.
 Ðær hi onh̅yriap⁷ ealþum monnum. 7 ða b̅yſegan nan wuht
 n̅yllaþ onſinnan. Ðær þe hi⁸ him aþþer mægen topenan oððe
 lofeſ oððe leana. ac boþ þ̅ w̅yriſe iſ. iſnaþ huþer 7 ðiber⁹ b̅poli-
 zenðe under þam h̅rofe eallra gercearta. 7 þ̅ te þa ungeritte-
 gan¹⁰ gercearta w̅iton. þ̅ n̅yton þa b̅yſegan men. ſonþ̅ ſint ða
 cræftas betran ðonne ða unweapas. ſonþam ðe ælc mon ſceal
 b̅ion geþara. ſam he wille 7 am he n̅ylle. þ̅ ſe ſe anwealdgeort¹¹
 þe mæz becuman to þam heh̅tan h̅rofe eallra gercearta. þ̅ iſ
 God. Ðam niſ nan wuht bufan. ne nan wuht ben̅yþan. ne
 ſmbutan. ac ealle ðing ſint binnan him on hiſ anwealde. ſe
 God iſ ſiþe to luſienne. Ðu ne cræbe þu ær þ̅ ſe wæne an
 feþe mihtigeort ſe þe mihte gan. Ðeah he wolbe. of þ̅iſſe eorþan
 ende. ſpa wæc te nan bæc ðiſſe eorþan ofer þ̅ næne. þ̅ icce þu
 miht geþencan be Gode. ſpa ſpa þe ær cræbon. þ̅ ſe hiſ miht-
 geort. þe to him cumon mæz. ſonþam he no h̅iþer ofer
 cumon ne mæz :

§ VI.^p Be eallum þ̅iſum ſacum þu miht onſitan þ̅ þa goban
 bioþ ſinde mihtige. 7 ſfrelan bioþ ælcer mægenes 7 ælcer
 cræfter bebæle. h̅yſ w̅enſt þu ðonne þ̅ hi ſonlætan ða cræfter
 7 ſolgan ðam unweapum. Ic wene ðeah þ̅ þu wille recgan þ̅ hu
 ſe ſon b̅yriſe þ̅ hi hi ne cunnon tocnapan. Ac h̅æt geſt ðu
 ðonne þ̅ ſe ſon cuþne. ðonne ſio ungerceab̅iſnes. h̅i geþaraþ
 hu þ̅ hi bioð b̅yriſe. h̅yſ n̅yllað hu ſſ̅iſigan æfter cræftum 7
 æfter ſ̅iſbome. Ic wæc þeah þ̅ w̅onxorneſ hi ofſit 7 hi mið
 ſlæþe oferſc̅m̅p̅. 7 g̅icw̅ung hi ablent. w̅it cræbon ðeah ær þ̅
 nan wuht næne w̅yriſe þonne ungerceab̅iſnes. Ac h̅æt w̅illaþ
 þe nu¹² cweþan. gif ða gerceab̅iſan habbaþ unweapas 7 n̅yllaþ

^p Boet. lib. iv. proſa 2.—Ex quo fit, quod huic objacet, &c.

¹ Cott. meahce. ² Cott. moð. ³ Bod. w̅ilnað. ⁴ Cott. cumanne.

⁵ Bod. ungerihtegnan. ⁶ Cott. næſben. ⁷ Cott. h̅yriap. ⁸ Bod. et
 Cott. hu.

⁹ Cott. huþer þ̅iþer. ¹⁰ Cott. geritigan. ¹¹ Bod.
 anwealde hegeort. ¹² Cott. w̅it nu w̅it.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

gryman¹ æfter Ƴrðome 7 æfter cræftum. Ic þat ðeah þ þu
 wilt cƳþan þ Ƴrænner 7 ungemetcræftner hi ofritte. Ac hƳæt
 iƳ ðonne unƳrengræ² ðonne je mon þe bioð³ to ungemethicē
 oƳerƳrþeb mið þam⁴ teðran flærce. buton he eft zerrice 7
 rinne riþ þa unþearf Ƴra he Ƴriþort mæge. Ac hƳæt wilt ðu
 þonne cƳþan. zif hƳa riht nýlle riþ rinnan. ac mið fullan⁵
 willan foðlæt ælc zob 7 fulzæþ þam ýfele. 7 biþ ðeah zerræab-
 riƳe. Ic fecge je unmihtig 7 euc ealles nauht. forþam Ƴra hƳa
 Ƴra ðone zemænnan zob eallra zoda foðlæt. buton tƳeonne biþ
 je nauht. Ac Ƴra hƳa Ƴra willnar þ he cræftig je. he willnar þ
 he riƳ je.⁶ Ƴra hƳa Ƴra þonne cræftig biþ. he biþ riƳ. 7 je ðe
 riƳ biþ. he biþ zob.⁷ je je ðonne zob biþ. je biþ zerrælig. 7 je
 ðe zerrælig biþ. je biþ eabig. 7 je je eabig biþ. je biþ Gob.⁸ be-
 þam⁹ bælc ðe je ær nehton¹⁰ on þiƳre ilcan bec. Ac ic þene nu
 hƳonne þi ðýrge men pillon þamþrian þæj þe ic ær gæbe. þ þar
 þi te ýfele men næron¹¹ nauhtar. forþæmþe þara iƳ ma ðonne
 þara oþra. Ac ðeah hi hiƳ nu næfne ne zelefan. þeah ic iƳ Ƴra.
 ne maƳon je næfne zereccan þone ýfelan mon clænne 7 un-
 tƳrfealdne. je¹² ma þe je maƳon hƳcan oððe habban ðeabnc
 mon for crucene. ne biþ je cruca ðonne nýttara þe je beaba.
 zif him hiƳ ýfel ne hƳeopp. Ac je je ungerælice hoƳar. 7 hiƳ
 zeeƳnb nýle healðan. ne biþ je nauht :

§ VII.¹ Ic þene ðeah þ þu wille cƳþan þ hit ne je ealles
 Ƴra zelc. þ je ýfela mæge ðon ýfel ðeah he zob ne mæge. 7 je²
 beaba ne mæge nauþer ðon. ac ic ðe fecge þæt je anpealb¹⁰
 þara ýfena ne cýmþ of nanum cræfte. ac of unþearum. ac zif
 þa ýfelan ýmle zobe¹⁴ færon.¹⁵ ðonne ne ðýðon hi nan ýfel.
 ne biþ¹⁶ þi nane mihta þi mon mæge ýfel ðon. ac¹⁷ beoþ un-
 mihta. zif þi roþ iƳ þi þe ær zerrýrn nehtan¹⁸ þ þi ýfel nauht ne
 je. þonne ne rýrþ je nauht. je ðe ýfel Ƴrþ. Ða cræþ ic.
 Leoz roþ þi iƳ þi þu zerrýr.¹⁹ Ða cræþ he. Ðu ne nehton²⁰ je
 æri þi nan riht nære mihtigna ðonne þi hehƳe zob.²¹ Ða cræþ
 ic. Ðra hit iƳ Ƴra ðu zerrýr.²² Ða cræþ he. Ne hit þeah ne mæg

¹ Boet. lib. iv. prosa 2.—Sed possunt, inquires, mali, &c.

¹ Bod. Ƴrýrgan. ² Cott. unƳrengræ. ³ Cott. bioð. ⁴ Cott. þam.
⁵ Cott. fulla. ⁶ Bod. þiƳre. ⁷ Cott. zob. ⁸ Bod. zob.
⁹ Cott. þam. ¹⁰ Cott. nehton. ¹¹ Cott. næfen. ¹² Cott. þon.
¹³ Cott. anpealb. ¹⁴ Cott. zoobe. ¹⁵ Cott. þæfen. ¹⁶ Cott. bioð.
¹⁷ Bod. j. ¹⁸ Cott. nehton. ¹⁹ Cott. zerrýr. ²⁰ Cott. nehton.
²¹ Cott. zob. ²² Cott. zerrýr.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan yfel bon. Ða cræþ ic. Ðæt iſ ƿop. Ða cræþ he. Ðræþer ænig mon ƿene þ ænig mon ƿe ƿra mihtig þ he mæge bon eall þ þæt he ƿille. Ða cræþ ic. Ne ƿenþ ðær nan mon ðe hiſ ƿerit hæfþ. Ða cræþ he. Ðræt yfele men mazon ðeah yfel bon. Ða cræþ ic. Eala þ¹ hi ne mihton. Ða cræþ he. Ðit iſ ƿreotol þ hi mazon bon yfel. 7 ne mazon nan zob. þ iſ forþam ðe þ yfel niſ nauht. ac þa zoban.² ƿiſ hi fulne anpealb³ habbaþ. hi mazon bon to zobe⁴ þ þ hi ƿillaþ. forþy iſ ƿe fulla anpealb⁴ to tellanne to þam⁵ hehtum zobum.⁶ forþam⁷ ægþer ge ƿe anpealb.⁸ ge þa oþru zob.⁹ anb þa cræftaſ. ƿe ƿe longe ær nembon. ƿindon fæſte on þam hehtan zobe.¹⁰ ƿra ƿra ælceſ hufeſ ƿah biþ fæſt ægþer ge on ðære flone. ge on þæm hrofa. ƿra biþ ælc zob¹¹ on Gode fæſt. forþæm he iſ ælceſ zobeſ ægþer ge hroſ ge flor. Ðý iſ á to ƿilnianne þær anpealbeſ. þ¹² mon mæge zob¹² bon. forþam þ iſ ƿe betſta anpealb.¹³ þ mon mæge 7 ƿille ƿell¹⁴ bon. ƿra læſſan ƿrebum ƿra maran. ƿræþer he hæbbe. forþam ƿra hƿa ƿra ƿillaþ¹⁵ zob¹⁶ to bonne. he ƿillnaþ zob¹⁷ to habbenne.¹⁸ 7 miþ zobe to bionne. for þiſ¹⁹ iſ ƿe Platoneſ crþe zenoz ƿop. ðe he cræþ. Ða ƿiſan ane mazon bon to zobe²⁰ þ hi ƿilnaþ.²¹ Ða yfelan mazon ongunnon þ hi ƿilnaþ. Ic nat nu þeah ðu ƿille cƿeþan þ ða zoban ongunnon hƿilum þ hi ne mazon forþþunſan. Ac ic cƿeþe. þ²² hi hit þunſaþ ƿumle forþ. þeah hi þ ƿeorc ne mægen fulſremman. hi habbaþ ðeah fulne ƿillan. 7 ƿe untreofealða ƿilla bioþ²³ to tellenne²⁴ for fullſremob ƿeorc. forðam²⁵ he næfre ne forlyt ðam læanum oððe her. oððe þær. oððe ægþær. þeah ƿillaþ ða yfelan ƿyncan þ þ hi lýt. ðeah hit nu ne ƿe²⁶ nýt. ne ƿoleoſaþ hi eſc þone ƿillan. ac habbaþ hiſ ƿite. oþþe her. oððe elleſ hƿær. oððe ægþær. ac ƿra ƿilla²⁷ to þonne hioſa ƿelt. forþy hi ne mazon bezitan þ zob²⁸ þ hi ƿillnaþ.²⁹ for ðý hi hit ðurh³⁰ ðone ƿillan ƿecaþ. naler þurh mihtne ƿeſ.³¹ Se yfela³² ƿilla næfþ nænne geſerſcipe ƿiþ þa ƿeſælþa. Ða ƿe ƿiſdom þa ðiſ ƿpell aſeht hæfþe. Ða ongan he eft ƿingan anb ðiſ cræþ.

¹ Bod. þar. Cott. þær. ² Cott. zoban. ³ Cott. zoobe. ⁴ Cott. anpalb. ⁵ Cott. þæm. ⁶ Cott. goobum. ⁷ Cott. forþæm. ⁸ Cott. anpalb. ⁹ Cott. zob. ¹⁰ Cott. zoobe. ¹¹ Cott. zob. ¹² Cott. zob. ¹³ Cott. anpalb. ¹⁴ Cott. pel. ¹⁵ Cott. ƿilnaþ. ¹⁶ Cott. zob. ¹⁷ Cott. zob. ¹⁸ Cott. habbanne. ¹⁹ Cott. forþy. ²⁰ Cott. zobe. ²¹ Cott. ƿillaþ. ²² Bod. þeah. ²³ Cott. hiþ. ²⁴ Cott. tellanne. ²⁵ Cott. forþæm. ²⁶ Cott. hit nýt ne ƿe. ²⁷ Bod. ƿilla yfel. ²⁸ Cott. zob. ²⁹ Cott. ƿilnaþ. ³⁰ Cott. þurh. ³¹ Bod. naller þurhne ƿeſ. ³² Cott. yſla. ³³ Cott. aſeht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.*

§ I. LEFER nu au spell be þam ofermodum 7 þam unriht-
 þrum cýnungum. þa se zeriop sittan on þam hehstan heahget-
 lum. þa se maþ on manegra cýnna hræglum. 7 bioþ 'uton
 ýmbrcandenbe miþ miclon zeferycipe huora þegna. 7 þa bioþ
 niþ fetlum. 7 miþ zýlbenum hýlc sþeonbum. 7 miþ manig-
 fealþum hepezeatrum zehyrste. 7 þreatiaþ eall moncýnn miþ
 huora þrýmme. 7 se ðe huora þelt. ne muþnþ nauþer ne sþuenþ
 ne sþienþ. þe ma ðe þebende hund. ac bioþ sþiþe unzeþræglíce
 upahafen on hýr Mobe forþam unzemetican anþealbe. Ac zif
 him mon þonne aþint of þa clapaþ. 7 him ofriþ þara þenunza
 7 þæg anþealþeþ. ðonne miht þu zereon þ he bioþ sþiþe anlic
 þara hýr þegna sumum ðe him ðaþ þeniaþ. buton he forþra sþe.
 And zif him nu sear zebvneþ þ him sþýþ sþume hýle þara
 þenunza of tohen. 7 þara clapa. 7 þæg anþealþeþ. þonne þincþ
 him þ he sþe on carcerne zebroht. oðþe on pacentum. forþam
 of þam unmetta. 7 þam unzemetican zezepelan. of þam sþet-
 mettum. 7 of mihtlicum ðrýncum þæg liþeþ. onþæcnaþ sþo
 roþe þraþ þæne þrænneþre. 7 zebneþ huora Mobe sþiþe sþiþlice.
 þonne þearaþ eac þa ofermetta 7 unzeþræpneþ. 7 þonne hu
 þeoraþaþ zebolgen. ðonne sþýþ þ Mobe þerþunzen miþ þam þelme
 þæne hatheortneþre. oþþæt hu þeoraþaþ zearæfte miþ þæne un-
 riotneþre. 7 sþa zehæfte. Siðþan þ ðonne zebon biþ. ðonne
 onzup him leozan se tohopa þæne þræce. 7 sþa hþæg sþa hýr
 iþrunz sþillaþ. ðonne zehet him þæg hýr þecceleþt. Ic þe sæþe
 zefýrn ær on þýre ilcan bec. þ ealle zercæpta sþilnobon sþumer
 zober. for zecynþe. ac ða unrihtsþra cýnzaþ ne mazon nan
 zob ðon. for þam ic þe nu sæþe. niþ þ nan sþunþor. forþam hu
 hu unþerþioþaþ eallum þam unþeapum þe ic ðe ær nemþe. sþeal
 ðonne neþe to þara hlaforþa ðome þe he hine ær unþerþeobþe.
 7 þ te sþýre iþ. þ he him nýle sþupþum sþþunnan. þær he huc
 anzinnan roþe. 7 ðonne on þam zepinne sþupþunian mihte.
 þoune næþþe he hýr nan sþýlþe :-

§ II. Ða se sþýþom ða þý leop arungen hæþþe. þa onzan he
 eft sþallian 7 þur cþæþ. Geþiht ðu nu on hu miclum. 7 on hu

* Boet. lib. iv. metrum 2.—Quos vides sedere calso, &c.

† Boet. lib. iv. prosa 3.—Videans igitur, quanto in casu, &c.

CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ðiorpum. 7 on hu ðiorcpum hōpaſeaþe¹ þara unþeaþa þa Ƴfel-
 pillenban ꝛcraþ. 7 hu ða zoban² ꝛcmaþ beoꝛhtop þonne ġunne.
 forþam³ þa zoban¹ næfne ne beoþ bebæle þara ebleana hioþa⁴
 zobes.⁵ ne þa Ƴfelan næfne þara ꝛta ðe hi geeapnaþ. Ælc þing
 þe on ðiſſe forulþe zebon biþ. hæfþ eblean. ꝛꝛncs hpa ꝥ ꝥ he
 ꝛꝛncs. oððe ðo ꝥ ꝥ he ðo. á he hæfð ꝥ ꝥ he eaþnaþ.⁶ Niſ ꝥ
 eac nauht unꝛeht⁷ ꝛpa ꝛpa zio Romana þeaþ þæſ.⁸ 7 zet⁹ iſ on
 manegum ðeobum.¹⁰ ꝥ mon heþ ænne heafobbeah¹¹ zylþenne
 æt ġumer æpneꝛeþe enbe. þæþ þonne micel folc to. 7 iþnaþ¹²
 ealle enbemeſ.¹³ ða þe hioþa æpninge tpeaþ. 7 ꝛpa hꝛic ꝛpa
 æpneſ to ðam beage cꝛmþ. þonne moꝛ je hine habban hu. ælc
 pilnaþ ꝥ he ꝛcyle æpneſ to cuman 7 hine habban. ac anum he
 ðeah zebýnaþ.¹⁴ ꝛpa ðeþ eall moncýnn. on þýþ andþeaþban hfe
 iþnaþ. and onettap. and pillnað ealle¹⁵ þæſ hehtan zobes.¹⁶
 ac hit iſ nanum¹⁷ men zetiohhoð. ac iſ eallum monnum. for-
 þæm iſ ælcum þeaþ ꝥ he hꝛie eallan¹⁸ mægne¹⁹ æfter þæpe
 meþe. þæpe meþe ne ꝛꝛþ næfne nan zob²⁰ man bebæleb. ne
 mæg hine mon no mið rihte hatan je zooba. zif he biþ þæſ
 hehtan zobes bebæleb.²¹ forþæm nan zob²² þeop ne biþ
 buton zobum²³ ebleanum. ðon ða Ƴfelan ꝥ ꝥ hi ðon. ꝛýmle biþ
 je beah²⁴ zobes²⁵ ebleaneſ þam zobum²⁶ zעהealben on ecneſſe.
 ne mæg þara Ƴfelena Ƴfel þam zoban²⁷ beniman heoþa zobes
 7 hioþa pliteſ. ac zif hi ꝥ zob buton himfelsum hæþen.
 ðonne meahte hi mon hiſ beniman.²⁸ oþeþ tpeþa oððe je ðe
 hit æp realbe. oððe oþeþ mon.²⁹ Ac þonne forliet zob³⁰ man
 hiſ leanum.³¹ ðonne he hiſ zob forlæt. Onzic nu ꝥ te ælcum
 men hiſ azen zob³² zifþ zob eblean. ꝥ zob ꝥ te onunnan him
 ſelfum biþ. Ðpa þiþpa monna pile cpeþan ꝥ ænzg zob man ġe
 bebæleb ðæſ hehtan zobes. forþam he ġimle æfter þam
 ġꝛncþ. Ac zennun ðu ġimle ðæſ miclan 7 þæſ fæznan ebleaneſ.

¹ Cott. hōpa ſeaþa. ² Cott. gooban. ³ Cott. forþæm. ⁴ Cott.
 gooban. ⁵ Cott. zobes. ⁶ Cott. geeapnað. ⁷ Cott. unꝛiht. ⁸ Bod.
 Romana þeaþ iſ. ⁹ Cott. zet. ¹⁰ Cott. þioþum. ¹¹ Cott. beag.
¹² Cott. Ƴnað. ¹³ Bod. enbemeſt. ¹⁴ Cott. zebýneð. ¹⁵ Cott.
 ealle. ¹⁶ Cott. zobes. ¹⁷ Cott. anum. ¹⁸ Cott. ealle, ¹⁹ Cott.
 mægene. ²⁰ Cott. zob. ²¹ Cott. ne mæg hine mon no mið rihte
 hatan je zooba. zif he bið þæſ hehtan zobes bebæleb. ²² Cott.
 zob. ²³ Cott. zobum. ²⁴ Cott. beag. ²⁵ Cott. zobes. ²⁶ Cott.
 goobum. ²⁷ Cott. gooban. ²⁸ Bod. hioþa zob. buton himfelsum
 næþen. þonne mihte hi mon hi beniman. ²⁹ Bod. realbe oðþa oþeþ
 ma. ³⁰ Cott. zob. ³¹ Bod. zeeapnan. ³² Cott. zob.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam¹ ꝥ eblean iſ ofeſ ealle ofne² lean to luſienne.³ ꝥ ɔo þæſ lean to þam forſpecenan ȝoðum⁴ þe ic ðe æſ tealbe on ðriððan bec. þonne hi þonne ȝeȝaderube⁵ bioþ. ðonne miht⁶ þu onȝitan ꝥ þa ȝeſælþa ꝥ ꝥ hehtce ȝoð⁷ biþ eall an. ꝥ ꝥ hiþ Lōb. ꝥ þonne ðu miht⁸ eac onȝitan ꝥ ælc ȝoð⁹ man biþ eadiz. ꝥ ꝥ eulle ȝeſælze men beoþ¹⁰ Lōbaȝ. ꝥ habbaþ ecu eblean hioſa¹¹ ȝoðeȝ : .¹²

§ III.¹ Forþam¹² ne ðearf nænne riſne mon tpeoȝan. ꝥ ða ſſealan nabban eac ece¹⁴ eblean heopa ſſealeȝ. ꝥ biþ ece riſe. ðeah ðu nu peſe ꝥ hioſa hſſe¹³ ȝeſeiz¹⁶ riſe heſ for ſoþulbe. he hæſþ ðeah riſle¹⁷ hiȝ ſſeal mid lum. ꝥ eac þæſ ſſealeȝ¹⁸ eblean ða hſe þe hit lum licap. Niȝ nu nan riſ man ꝥ niȝte ꝥ te ȝoð¹⁹ ꝥ ſſeal bioþ riſle²⁰ unȝeſſeape beſpux²¹ lum. ꝥ riſle²² on tpa²³ riſlaȝ. ꝥ riſa riſa ðæſ ȝoðan ȝoðneȝ biþ hiȝ aȝen ȝoð²⁴ ꝥ hiȝ aȝen eblean. riſa biþ eac þæſ ſſealan ſſeal hiȝ aȝen ſſeal. ꝥ hiȝ eblean. ꝥ hiȝ aȝen riſe. ne tpeoþ nænne mon ȝiſ he riſe hæſþ. ꝥ he næbbe ſſeal. Ðæet penap þa ſſealan ꝥ he beon bebæle ðara riſa ꝥ riſe riſle ælceſ ſſealeȝ. nallaȝ²⁶ no ꝥ an ꝥ hi bioþ aſſe. ac forneah to nauhte ȝeþone. Onȝit nu be þam ȝoðum hi miſel riſe þa ſſealan riſle habbaþ. ꝥ ȝehſȝ ȝiſ²⁸ riſum biſpell. ꝥ ȝeheald þa riſe þe ic þe æſ riſe. Call ꝥ. ꝥ te anueſſe hæſþ. ꝥ þe riſe þæt te riſe. ða hſe þe hit æt riſne biþ. ꝥ ða riſa riſe þe hataȝ ȝoð. Spa riſa an man biþ man. ða hſe ðe riſe riſe ꝥ riſe lichoma biþ æt riſne.²⁷ þonne hi þonne ȝeſiſeþe bioþ ðonne²⁸ ne bið he ꝥ ꝥ he æſ riſe. ꝥ ilce þu miht²⁹ ȝeþencan be ðam lichoman ꝥ be hiȝ lumum. ȝiſ þara luma hſe³⁰ of biþ. ðonne ne biþ hit no riſe mon riſa hit æſ riſe. ȝiſ eac hſe ȝoð³¹ man riſe ȝoðe ȝeſe. ðonne ne biþ he þe³² ma riſe ȝoð. ȝiſ he eallunȝa riſe ȝoðe³³ ȝeſe. þonan hit ȝeþſiȝaȝ ꝥ ða ſſealan riſe riſe ꝥ ꝥ hi æſ riſe³⁴ ne³⁵ bioþ

¹ Boet. lib. iv. proſa 8.—Quæ cum ita ſint, &c.

¹ Cott. iorþæm. ² Cott. oðra. ³ Cott. luſianne. ⁴ Cott. ȝoðum.
⁵ Cott. ȝeȝaderube. ⁶ Cott. meah. ⁷ Cott. ȝoð. ⁸ Cott. meah.
⁹ Cott. ȝoð. ¹⁰ Cott. bioð. ¹¹ Cott. heopa. ¹² Cott. ȝoðeȝ. ¹³ Cott. iorþæm.
¹⁴ Cott. næbben eac ecu. ¹⁵ hſe, deest in MS. Bod.
¹⁶ Bod. ȝeſeiz. ¹⁷ Cott. riſle. ¹⁸ Cott. ſſealeȝ. ¹⁹ Cott. ȝoð.
²⁰ Cott. riſle. ²¹ Cott. beſpux. ²² Cott. riſle. ²³ Cott. tu.
²⁴ Cott. ȝoð. ²⁵ Cott. nalleȝ. ²⁶ Cott. ȝe. ²⁷ Cott. æt riſne.
²⁸ hi þonne ȝeſiſeþe bioð þonne, deest in MS. Bod. ²⁹ Cott. meah.
³⁰ Cott. hſe. ³¹ Cott. ȝoð. ³² Cott. þon. ³³ ȝoðe, deest in MS. Cott.
³⁴ Cott. byðon. ³⁵ Cott. ꝥ ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær wæron. Ac þonne hi þ god¹ forlætaþ 7 weorþaþ
 yfele. ðonne ne beoþ² hi nauhtas buton anlicnes. þ mon mæg
 weon þ hi gno men wæron.³ ac hi habbaþ wæg menniwe
 ðonne þone betwcan bæll forloren. 7 þone forcuþerstan⁴ ge-
 healben. hi forlætaþ þ gecyðbelice god. þ⁵ sint menniwe
 weara. 7 habbaþ weah mannes anlicnesse ða hwile þe hi
 libbaþ:-

§ IV.^u Ac swa swa manna godnes⁶ hi ahefþ ofer þa men-
 niwean gecyðb. to þam⁷ þ hi beoþ Godes genamwebe.⁸ swa eac
 hiora yfelnes arýrþ hi unwe ða menniwean gecyðb. to þam⁹
 þ hi bioþ yfele gehatene. þ þe weara we nauht. Forþam gif
 ðu swa wep lætne mon metw þ he biþ ahefweþ fram gods¹⁰ to
 yfele. ne miht¹¹ ðu hine na mid rihte nemnan man. ac neat.
 Lif þu þonne¹² on hwilcum men onwite. þ he biþ witewe 7
 wearene. ne wealt þu hine na hatan man. ac wulf. Anb þone
 wean þe biþ weorteme. þu wealt hatan hund. nalla¹³ man.
 Anb ðone leagan lýtegan. þu wealt hatan fox. næf man. Anb
 ðone ungemellice mowegan 7 wýriwban.¹⁴ ðe to micelne anban
 hæfþ. ðu wealt hatan leo. næf man. Anb þone wanan. þe biþ
 to flap. ðu wealt hatan awa ma þonne man. Anb þone un-
 gemellice earwan. þe him onwæt mape¹⁵ þonne he wýrwe.¹⁶ þu
 miht¹⁷ hatan hapa. ma ðonne man. Anb þam¹⁸ ungetweþegan
 7 ðam¹⁹ hælgan.²⁰ þu miht²¹ wegan²² þ hi biþ wibe gelicra.
 oððe unwillum wigelum. ðonne gemetweftum monnum. Anb
 þam þe ðu onwite þ he hi²³ on his lichaman lurtum. þ he biþ
 anlicort weftum winum. þe wile willaþ²⁴ licgan on fulum
 wolum. 7 hi nýllaþ arýlwan²⁵ on hlutwum weftum.²⁶ ac
 weah hi weftum hwonne weftembe weorþon. ðonne weah he eft
 on þa wolu 7 weftemah wæn on. Ða se wýrdom þa wýr weft
 weht hæfwe. ða ongan he wigan 7 wýr weft.

^u Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

¹ Cott. good. ² Cott. bioð. ³ Cott. wæron. ⁴ Bod. forcuþerþan
⁵ Bod. 7. ⁶ Cott. godnes ⁷ Cott. þon. ⁸ Cott. genembe. ⁹ Cott.
 þon. ¹⁰ Cott. goode. ¹¹ Cott. meahw. ¹² þonne, deest in MS. Cott.
¹³ Cott. nallef. ¹⁴ Bod. wýriwbe. ¹⁵ Cott. ma. ¹⁶ Cott. wýrwe.
¹⁷ Cott. meahw. ¹⁸ Cott. wæn. ¹⁹ Cott. wæn. ²⁰ Cott. galan.
²¹ Cott. meahw. ²² Cott. wegan. ²³ Cott. ligð. ²⁴ Cott. wile
 willað. ²⁵ Cott. weftembe nallað arýlwan. ²⁶ Cott. weftum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldst meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldst not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldst call a hound, not a man. And the deceitful, crafty *man*, thou shouldst call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldst call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.^v

§ I. IL ðe¹ mæx peccan of ealþum leaþum ſpellum ſum
 ſpibe anlic ſpell þære ſpæce þe rit nu ýmbe ſpæcon. Ðit ge-
 býrebe xio on Tioiana zepinne þ þær þær an cýning þær nama
 Aulixef. je hæfþe tra ðioða under þam Kaþene. Ða ðioða
 wæron hatene Ipaçize 7 Retie. 7 ðær Kaþeneþ nama þær Aza-
 memnon. Ða je Aulixef miþ þam Kaþene to þam zepiohte for.
 Ða hæfþe he ſume hundþeþ ſcipa. Ða wæron hi ſume ten zear
 on þam zepinne. Ða je cýning eft ham ceþþe from þam Kaþene.
 7 hi þ lanb hæfþon zepunnen. Ða næfþe ma ſcipa þonne an. þ
 þær ðeah þne þeþne. Ða zertob hine heah peþer 7 ſtorum zæ.
 weapþ Ða forþwpan on an izlonb ut on² ðære Venbel zæ. þæ
 þær þær Apollineþ dohtor. Iober ſuna. je Iob þær hioþa
 cýning. 7 licette þ he ſceolþe bion je hehpta Gob. 7 þ býrge
 folc him zelyfþe. forþamþe he þær cýne cýnney. 7 hi nýrton
 nænne oþerne Gob on ðære timan. buton hioþa cýningzaf hi
 weorþobon for Gobaf. Ða ſceolþe þær Iober fæþer beon eac
 Gob. þær nama þær Saturnur. 7 hi ſpa ilce eal cýn³ hi hæfþor
 for Gob. þa þaf hioþa an je Apollinur ðe þe ær ýmb ſpæcon
 ðær Apollineþ dohtor ſceolþe bion zýbene. þære nama þær
 Kirke. xio hi zæþon ſceolþe bion ſpibe brýcþæftazu. 7 xio
 ſunobe on ðam izlanþe þe je cýning on forþwpen weapþ ðe þe
 ær ýmbe ſpæcon. Ðio hæfþe ðær ſpibe micle weþobe hire
 ðezna. 7 eac oþerra mæþena. Sona ſpa hio zezeah ðone for-
 þwpenan cýning þe þe ær ýmbſpæcon. þær nama þær Aulixef.
 Ða onzan hio hine lufan. 7 hioþa æþþer oþerne ſpibe unze-
 methce. ſpa þ te he for hire lufan forlet hiſ rice eall. 7 hiſ
 cýnþen. 7 ſunobe miþ hire of ðone firft þ hiſ þeznar him ne
 mihton lenz miþ zepunian. ac for hioþa earþer lufan 7 for
 ðære wpaþe cihobon hine to forlætanne. Ða onzunnon leaþe
 men wýrcan ſpell. 7 zæþon þ hio ſceolþe miþ hire brýcþæft.
 þa men forþweþan. Ð weorþan hi an wibe þeora lic. 7 riðþan
 ſlean on þa paçtantan 7 on corþaf. Sume hi zæþon þ hio
 ſceolþe forþweorþan to leon. 7 ðonne jeo ſceolþe ſpæcan.⁴
 þonne wýnþe hio. Sume ſceolþan bion eforaf. 7 ðonne hi
 ſceolþan hioþa zaf ſoþan. þonne zpýmetoban hi. Sume
 wupþon to wulþan. Ða ðuton. ðonne hi ſpæcan ſceolþon.

^v Boet. lib. iv. metrum 8.—Vela Neritii ducis, &c.

¹ Bod et Cott. þa.

² Bod. et Cott. uron.

³ Bod. et Cott. ælcme.

CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume wurdon to þam ðeorcýnne þe mon hat tigrif. Ðra peorð eall ge zereþfice forþerrefe to mihtlicum ðeorcýnnum. ælc to sumum ðiore. buton þam cýninge anum. Ælcne mete hi onfcrenebon þe men etaf. 7 wurdon ðara þe ðeor etaf. Nærfon hi nane anlifneffe manna ne on lichoman ne on freme. 7 ælc wurfe ðeah hi gefit fpa fpa he æf wurfe. þ gefit þaf fwiþe forþienbe for þam ermbum ðe hi ðrozan. Ðræt þa menn ðe þýfum learfungum zelefbon. ðeah wurton þæt hio mid þam þrýfcrefte ne mihte ðara manna wobon wenban. þeah hio ða lichoman onwenbe. Eala þ hit if micel crafte ðæf wobef for ðone lichoman. Be ffulcum 7 be ffulcum þu miht onfitan þ ge crafte þæf lichoman biþ on þam wobe. 7 þ te ælcum men ma ðeruf hi gefit unþearf. ðæf wobef twof eallne þone lichoman to him. 7 þæf lichoman mettrumner ne mæz þ wob eallunga to him zetion :

§ II.^w Ða crafte ic. Ic eom gefara þ þ if for. þ þu æf fæberf. þ þæf þ hit nauht unriht þæne þæt mon ða ýfelwiltan men hete netanu. oððe wilþeor.¹ ðeah hi mannes onlifneffe hæbben. Ac gif ic hæfþe ffulcne anfealb² ffulce ge ælmihteza Gob hæfþ. ðonne ne lete ic no ða ýfalan ðeruan ðam³ zobum⁴ fpa fwiþe fpa hi nu bof. Ða crafte he. Nif hit him no fpa longe afeþ fpa þe ðýneþ. ac ðu miht onfitan þ him biþ fwiþe hræðlice gefwreþ⁵ huora onforþneffe. fpa ic þe nu rihte fezan wille. ðeah ic zet emtan⁶ næbbe for oþerþe⁷ fwiþe. ðær hi ðone unnyttan anfealb⁸ næfþen þe hi wenaf þ hi habbaþ.⁹ ðonne nærfon hi fpa micel wite fpa hi habban feulon. Ða ýfalan biþ micel¹⁰ ungerfæligran þonne. ðonne¹¹ hi magan wurhtion¹² þæt ýfel þ hi ifte. þonne hi þonne bion. þonne hi hit bon ne mazon. ðeah ðif¹³ ðýfize men ne zelefan.¹⁴ Ðit if fwiþe ýfel þ mon¹⁵ ýfel wille. 7 hit¹⁶ if þeah micel þýfze þ hit mon mæz ðon.¹⁷ forþæm¹⁸ ge ýfela¹⁹ wille biþ twofenceþ. fpa þe necef²⁰ beforan feþe. gif mon þ feorc wurhtion²¹ ne²² mæz. Ac ða ýfalan²³ habbaþ hwlum ðrio ungerfela.²⁴ an if þ hi ýfel willaþ. oþer þ þ hi mazon. þwobbe þ hi hit wurhtior.²⁵

^w Boet. lib. iv. prosa 4.—Tum ego, Fator, inquam, &c.

¹ Cott. wilþeor. ² Cott. anfealb. ³ Cott. þæm. ⁴ Cott. zobum.
⁵ Cott. gefwreþeþ. ⁶ Cott. æmettan. ⁷ Cott. oðþe. ⁸ Cott. unnettan anfealb.
⁹ Cott. hæbben. ¹⁰ Cott. huð fymle. ¹¹ Bod. þone. ¹² Cott. mazon wurhtion.
¹³ Cott. hif. ¹⁴ Cott. zelefan. ¹⁵ Cott. mon þ. ¹⁶ Bod. he. ¹⁷ ðon, deest in MS. Cott. ¹⁸ Cott. forþæm forþæm.
¹⁹ Cott. ýfela. ²⁰ Cott. þæf þe. ²¹ Cott. wurhtion. ²² ne, deest in MS. Bod. ²³ Cott. ýfalan. ²⁴ Cott. unfeþa. ²⁵ Cott. wurhtior.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþamþe¹ Gōb hæfþ zetiohhob to fellenne² witu 7 erimþa þam yfelum³ monnum for hiopa ylum peorcum. Ða cƿæp ic. Ðra hit is ƿra ðu reȝt. 7 þeah ic wolbe zepýrcan. ȝif ic mihte.⁴ ꝥ hi nærþon þa heapþraþra ꝥ hi mihton yfel ðon. Ða cƿæp he. Ic wene þeah ꝥ him lorȝe ge anwealb⁵ ær þonne ðu wolbeȝt.⁶ oððe hi wenen. forþæm nan riht nis lang⁷ færes on þis anb-
reapþan life. þeah monnum þýnce ꝥ hit lang is. Ac riþe oft ge micla anwealb⁸ ðara yfelena zehriȝt riþe færlíce. ƿra ƿra ȝreat beam on ƿýða⁹ ƿýrcþ klubne ðýnt ðonne men læst weaþ. 7 forþam¹⁰ ege hi bioþ¹¹ gimle riþe earne. Eri hi ðonne hiopa yfel earne zebed. hu ne biþ þonne gimle ꝥ lange yfel ƿýre ðonne ꝥ ȝcorþe. Ðeah nu þa ylān næfne ne ƿur-
ðon¹² beabe. deah ic¹³ wolbe cƿepan ꝥ hi wæron¹⁴ earmorþe.¹⁵ Eri þa earimþa ealle¹⁶ ȝofe¹⁷ rint. Ðe we lange¹⁸ ær ýmbe.¹⁹ wehton.¹⁹ ꝥ ða ylān²⁰ hep on ƿopolbe²¹ habban ȝeolþan.²² þonne is wæt ƿreotol. ꝥ þa earimþa beoþ²³ enbeleȝe we ece²⁴ bioþ. Ða cƿæp ic. Ðæs is ƿunþorlic ꝥ ðu reȝt.²⁵ 7 riþe ear-
forlic ðýreȝum monnum to onȝitanne. Ac ic onȝite þeah ꝥ hit belimriþ ȝenog we to þære ƿræce we wit ær ýmbe ƿræcon. Ða cƿæp he. Ic ne ƿrece nu no to ðýreȝum monnum. ac ƿrece to þam we ƿilniap²⁶ ƿiþom onȝitan. forþæm ꝥ biþ tacn ƿiþomef. ꝥ hine mon ƿilniȝe²⁷ zeheran²⁸ 7 onȝitan. Ac ȝif ðýreȝra hƿone tƿeȝe²⁹ ænȝer ðara ƿella. Ðe we ær ýmbe³⁰ ƿræcon on þisse ilcan bec. ðonne zewecce he. ȝif he mæȝe. oþer tƿeȝa oððe þara ƿella gum leaȝ oððe unȝelic ðære ƿræce we wit æfter ƿiþniap. oððe þriðbe we ð onȝite 7 zelefe ꝥ wit on riht ƿripen.³¹ ȝif he þara nan ne beþ.³² ðonne nat he hƿæt³³ he menþ.³⁴

§ III.² Ac ic ðe mæȝ zec³⁵ tæcan oþer ðinȝ we ðýreȝum monnum ƿile ðincan zec³⁶ unȝelefenþlicne.³⁷ 7 is ðeah ȝenog

² Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

¹ Cott. forþæmþe. ² Cott. fellanne. ³ Cott. ylum. ⁴ Cott. meahit.
⁵ Cott. anwalb. ⁶ Cott. wolbe. ⁷ Cott. long. ⁸ Cott. anwalb. ⁹ Cott. ƿuða.
¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. ƿurþen. ¹³ ic, deest in MS. Cott. ¹⁴ Cott. wæpen. ¹⁵ Cott. earmorþe 7 unȝeal-
ȝorþe. ¹⁶ Cott. ealla. ¹⁷ Cott. ȝofa. ¹⁸ Cott. lange. ¹⁹ Cott. wehton.
²⁰ Cott. ylān. ²¹ Cott. weolþe. ²² Cott. ȝeolþen.
²³ Cott. ȝriþþa bioð. ²⁴ Cott. eac. ²⁵ Cott. reȝt. ²⁶ Cott. we ƿilniap.
²⁷ Cott. we niȝe. ²⁸ Bod. wepan. ²⁹ Cott. tƿeȝe. ³⁰ Cott. ýmb.
³¹ Cott. ƿripen. ³² Cott. nis. ³³ Cott. nan þara hƿæt.
³⁴ Cott. mænð. ³⁵ Cott. ȝiet. ³⁶ Cott. ȝiet. ³⁷ Cott. unȝele-
fenþlicne.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam gelle ðe wit æfter gýrnar. Ða cwæþ ic. Ðwæt iŷ þ̅
 la ðinza. Ða cwæþ he. Ðit iŷ þ̅ þ̅ ða ýfelan¹ biop micle zergælix-
 nan ðe on ðisse populbe² habbaþ micelne wean 7 manigfeald³
 wite³ for hýra⁴ ýfelum.⁵ ðonne þa sien þe nane gnræce nabbaþ.
 ne nan wite on þisse populbe for huora ýfle. Ne wene ðeah nan
 mon þ̅ ic for þæm anum ðýllic gnræce. ðe ic wolbe unweapar
 tælan. 7 zobe herian. 7 mið ðære byrne⁶ men ðreacian 7
 tihnan⁷ to zobum ðearum. forþam⁸ ege ðær witeŷ. ac for
 oppum þingum⁹ ic hit gnræce¹⁰ zet gnrþor. Ða cwæþ ic. For
 hþilcum¹¹ oppum ðingum wolberc¹² ðu þ̅ gnræcan.¹³ buton for-
 þam¹⁴ ðe þu nu wæberc. Ða cwæþ he. Lemunŷ¹⁵ ðu þ̅ wit ær
 gnræcon. þ̅ wæŷ þ̅ þa zoban¹⁶ hæŷben¹⁷ gýmle anwealb¹⁸ 7 ze-
 gælþa. 7 þa ýfelan¹⁹ næŷben næŷŷe nauŷer. Ða cwæþ ic. Ðæt
 ic zeman. Ða cwæþ he. Ðwæt wenŷ ðu nu. zif þu zehŷt
 hþýlcne gnrþe ungerælixne mon. 7 onzigtŷ ðeah hwæt hwezu²⁰
 zober²¹ on hum. hwæþer he ŷe gnr ungerælix gnr ŷe þe nan wite
 zober²² næŷþ. Ða cwæþ ic. Se me þýncþ zergælixna. ðe hwæt
 hwezu²³ hæŷþ. Ða cwæþ he. Ac hu þýncþ ðe þonne be þam²⁴ þe
 nan wite zober²⁵ næŷþ. zif he hæŷþ²⁶ gumne eacan ýfeleŷ. ŷe þu
 wite gerczan þonne zet²⁷ ŷe ungerælixna ðonne ŷe oþer. for þær
 ýfeleŷ²⁸ eacan. Ða cwæþ ic. Ðri ne gceolbe me gnr ðincan.²⁹
 Ða cwæþ he. Telo þonne þ̅ ðe gnr þincþ.³⁰ onzigt ðonne mið
 unweapaban³¹ Wobe þ̅ þa ýfelan³² habbaþ gumle³³ hwæt hwezu³⁴
 zober on zemonz huora ýfel. þ̅ iŷ huora wite þ̅ mon mæz gnrðe
 eaðe zeneccan mið wite hum to zobe.³⁵ Ac þa þe hum biþ un-
 witeþe eall huora ýfel on ðisse populbe. habbaþ gum ýfel
 herigne 7 gnræcnlicne þonne æniz³⁶ wite ŷe on þisse populbe.
 þ̅ iŷ þ̅ hum biþ ungeriteþe³⁷ huora ýfel on þisse populbe.³⁸ þ̅
 iŷ þ̅ gnrætolŷte tacn³⁹ þær mæŷtan ýfeleŷ on þisse populbe.⁴⁰

¹ Cott. ýlan. ² Cott. weopulbe. ³ Cott. wite. ⁴ Cott. huora.
⁵ ýfelum, deest in MS. Cott. ⁶ Cott. byrne. ⁷ Cott. þreacian 7
 tihnan. ⁸ Cott. forþam. ⁹ Cott. þingum. ¹⁰ Cott. gnræc. ¹¹ Cott.
 hþýlcum. ¹² Cott. wolberc. ¹³ Cott. gnræcan. ¹⁴ Cott. forþam.
¹⁵ Cott. gemunŷ. ¹⁶ Cott. zoban. ¹⁷ Cott. hæŷben. ¹⁸ Cott.
 anwealb. ¹⁹ Cott. ýlan. ²⁰ Cott. hwezu. ²¹ Cott. zober. ²² Cott.
 zober. ²³ Cott. hwezu. ²⁴ Cott. þam. ²⁵ Cott. zober. ²⁶ Bod.
 næŷþ. ²⁷ Cott. zet. ²⁸ Cott. ýfeleŷ. ²⁹ Cott. þýncan. ³⁰ Ða
 cwæþ he. Telo þonne þ̅ þe gnr þincþ, deest in MS. Cott. ³¹ Cott. un-
 weapabe. ³² Cott. ýlan. ³³ Cott. gýmle. ³⁴ Cott. hwezu. ³⁵ Cott.
 zobe. ³⁶ Bod. an. ³⁷ Cott. ungeriteþe. ³⁸ Cott. weopulbe. ³⁹ Cott.
 tacen. ⁴⁰ Cott. weopulbe.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something of good. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

7 þæs rýrctan¹ ebleaner æfter ðisse worulde. Ða cwæð ic. Ne²
 mæg ic ðæs ofracan. Ða cwæþ he. Forþæm rint ungerælignan
 þa ýfelan. forþæm him biþ buton gerýrhtum forzifan hiopa
 ýfel ðonne þa riæn þe him biþ hiopa ýfel zeleanob be
 heora³ gerýrhtum. forþæm hit is riht þ̅ mon ýfelize
 þa ýfelan.⁴ 7 hit is roh⁵ þ̅ hi mon læte unritnobe. Ða
 cwæþ ic. Þra ofræcþ þæs. Ða cwæþ he. Ne mæg nan man
 ofracan þ̅ hit ne ri eall god⁶ þ̅ te riht biþ.⁷ 7 eall ýfel þ̅ te
 roh biþ. Ða cwæþ ic. Ic eom riþe zebrefeb mid ðisse irnæce.
 7 riundriþe⁸ forþriþ⁹ rra rihtriþ bema ænige unrihte zife wille
 forzifan. Ða cwæþ he. Be hræm¹⁰ cfezt þu þ̅. Ða cwæþ ic.
 Forþanriþe¹¹ ðu ær cwæbe þ̅ he unriht býde. þ̅ he lete unrýt-
 nob¹² þa ýfelan. Ða cwæþ he. Ðæt is hir reorþreife. þ̅ he rra
 zifol¹³ is. 7 rra riunelice zifð. þ̅ is micel zifu¹⁴ þ̅ he zebic¹⁵
 oððæt ða ýfelan¹⁵ onzitar hýra¹⁶ ýfel 7 zecýrnar¹⁷ to zobe.¹⁸
 Ða cwæþ ic. Nu ic onzite þ̅ hit nis ece zifu þ̅ he zifþ þam¹⁹
 ýflum. ac is hýret hrezu²⁰ elbung²¹ 7 anbís þæs hehrtan beman.
 Forþam²² anbibe 7 forþam²³ zehýlbe me rincþ þ̅ he ri þe
 riþori forrepen. 7 þeah me licar ðis rpell zenog pell. 7 þýncþ
 me zenog zelic²⁴ þæm þe ðu ær ræbert : .

§ IV.⁵ Ac ic ðe halriþe²⁵ zet²⁶ þ̅ ðu me rege²⁷ hræþer ðu
 rene þ̅ þa ýfelan²⁸ habban ænig riwe æfter ðisse worulde.²⁹
 oððe þa zoban³⁰ ænig eblean heora³¹ zober.³² Ða cwæþ he. Þu
 ne ræbe ic ðe ær þ̅ þa zoban³³ habbaþ eblean hiopa³⁴ zober.³⁵
 æþer ze her. ze on ecneþre. 7 ða ýfelan³⁶ eac habbaþ eblean
 heora³⁷ ýfeley.³⁸ æþer ze her. ze eft on ecneþre. Ac ic wille
 bælan ða ýfelan³⁹ ðam ýfelum⁴⁰ nu on tpa.⁴¹ forþanriþe⁴² oþer
 bæl þara ýfelena⁴³ hæfð ece riwe. forþam hi nanne milbheort-
 neþre ne zearnobon. oþer bæl rceal beon zeclærnob.⁴⁴ and ða

³ Doet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. rýrperctan. ² Ne, deest in MS. Bod. ³ Cott. hiopa. ⁴ Cott.
 hýlize þa ýflæn. ⁵ Cott. roh. ⁶ Cott. god. ⁷ bið, deest in MS. Cott.
⁸ Cott. riundriþe. ⁹ Cott. forþriþ. ¹⁰ Cott. hræm. ¹¹ cfezt þu þ̅.
 Ða cwæð ic forþam, desunt in MS. Cott. ¹² Cott. unritnob. ¹³ Cott.
 zifol. ¹⁴ Cott. zifu. ¹⁵ Cott. ýflan. ¹⁶ Cott. hiopa. ¹⁷ Cott.
 zecýrnarð. ¹⁸ Cott. zoode. ¹⁹ Cott. þæm. ²⁰ Cott. hpic hrezu. ²¹
²¹ Cott. elbung. ²² Cott. forþæm. ²³ Cott. forþæm. ²⁴ Cott.
 zezogelic. ²⁵ Cott. healyriþe. ²⁶ Cott. zet. ²⁷ Cott. rege. ²⁸ Cott.
 ýflan. ²⁹ Cott. reorulde. ³⁰ zoban, deest in MS. Cott. ³¹ Cott.
 hiopa. ³² Cott. zoober. ³³ Cott. zooban. ³⁴ Cott. heopa. ³⁵ Cott.
 zoober. ³⁶ Cott. ýflan. ³⁷ Cott. hiopa. ³⁸ Cott. ýfeley. ³⁹ Cott. ⁴⁰
 ýflan. ⁴¹ þam ýfelum, desunt in MS. Cott. ⁴² Cott. tpa. ⁴³ Cott.
 forþæm þe. ⁴⁴ Cott. ýfelena. ⁴⁵ Cott. zeclærnob.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of his waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

amereb on þam¹ heofonlicon fýne. gpa hep biþ gýlfor.² for-
þam³ he hæfþ gume geeapnunga gumepe milbheortnege for-
þam⁴ he mot cuman æfter þam⁵ earforum to ecre afe. Læt
ic þe mihte peccan mare.⁶ æþer ge be þam⁷ godum.⁸ ge be
þam⁹ ýflum. gif¹⁰ ic nu sæmtan¹¹ hæfþe. Ac ic onbræde þ
ic forlete¹² þ wit ær æfter arýnebon.¹³ þ þæt þ wit forþon
gepeccan þ ðu ongeate þ þa ýflan nærþon¹⁴ nænne anwealb.¹⁵
ne nænne peorþfuce. ne on ðirje forþube.¹⁶ ne on þære to-
pearþan. forþæm þe þuhte ær þ eallra ðinga fýrnerc þ þu
penberc¹⁷ þ hi hæfþon¹⁸ to micelne. 7 þ ealne wez¹⁹ foroberc²⁰
þ hi ealne wez²¹ næron on wite. 7 ic þe sæbe ealne²² wez þ hi
næfne ne bioþ buton wite. þeah ðe gpa ne ðince. Ac ic wæt
ðeah þ þu wite forþan þ hi gpa langne²³ fýrht habbaþ leaf²⁴ ýfel
to bonne. 7 ic þe sæbe ealne wez þ þe fýrht biþ gwe lýtlic hpile.
and ic ðe fecge get.²⁵ gpa gpa he lengra biþ. gpa hi bioþ unge-
fælignan. þ hum wære ealra mæst unwealþ þ²⁶ þ þe fýrht wære
of bomef bæz. And ic ðe sæbe eac þ ða wæron ungefælignan
ðe him unrihtlice hiora ýfel forþoren wære. þonne þa wæren
þe hum²⁷ hiora²⁸ ýfel rihtlice ongeþwene wære. get²⁹ hit ge-
býrþe þ ðe wincþ þ þa orþorþan biþ³⁰ gefælignan³¹ ðonne³² þa
geþweneþan :

§ V. Da cwæþ ic. Ne ðincþ me næfne nanwht gpa forþlic
gpa me wincþ ðin³³ gweall þæm timum³⁴ þe ic þa geþere. Ac gif
ic me wende to ðirje folcef bome. þonne niþ hit no þ an þ he
nyllaf þirje ðirne pace geþeran. ac hi hit nellaf³⁵ forþum ge-
hwan.³⁶ Ða cwæþ he. Niþ þ nan wincþ. Ðwæt þu wæt þ þa
men þe habbaþ un hale eazan. ne mazon ful eape locian onþean
þa gunnan ðonne hio beorhtorc³⁷ fcmþ. ne forþum on fýne.³⁸
ne on nan wht beorhter³⁹ hi ne lýt locian. gif þe wæpelleþ

* Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &

¹ Cott. þæm. ² Cott. forþfor. ³ Cott. forþæm. ⁴ Cott. for-
þæm. ⁵ Cott. þæm. ⁶ Cott. meahthe mare peccan. ⁷ Cott. þæm.
⁸ Cott. godum. ⁹ Cott. þæm. ¹⁰ Cott. þæp. ¹¹ Cott. sæmtan.
¹² Cott. forlæte. ¹³ Cott. forþnebon. ¹⁴ Cott. nærþen. ¹⁵ Cott.
anwealb. ¹⁶ Cott. peorþube. ¹⁷ Cott. penberc. ¹⁸ Cott. hæþen.
¹⁹ Cott. eall wez. ²⁰ Cott. foroberc. ²¹ Cott. eall wez. ²² Cott.
eallne. ²³ Cott. longne. ²⁴ Cott. leafe. ²⁵ Cott. get. ²⁶ þ, deest
in MS. Cott. ²⁷ þe him, desunt in MS. Cott. ²⁸ Cott. hiora. ²⁹ Cott.
get. ³⁰ Cott. bioþ. ³¹ Bod. et Cott. ungefælignan. ³² Cott. þonne
þonne. ³³ Cott. wincað þine. ³⁴ Cott. timum. ³⁵ Cott. nyllað.
³⁶ Cott. geþeran. ³⁷ Cott. beorhtorc. ³⁸ Cott. orþp. ³⁹ Cott.
beorhter.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of *the eye* be left. In like manner the sinful minds

biþ. ƿra biop¹ þa ƿynafullan Œob ablenþ miþ hiora² ƿrelanþ³ ƿillan. þ hi ne maƿon ƿerion þ lioht⁴ þære beorhtan ƿorþært-
 neſſe. þ iſ ſe hehſta ƿiſdom. Ac him biþ ƿra þæm ƿuzlum. 7
 þæm biornum. þe maƿon⁵ bet locian on niht ðonne on bæƿ. ſe
 bæƿ blent 7 ðioſtraþ hiora eazan. 7 ðære nihte þioſtrao hi
 onlihtaþ. Forþþý penaþ ða ablenþan Œob. þ þ ſie ſio mæſte ƿe-
 ƿælþ þ men ſeo afeþ ƿrel to ðonne. 7 ſio bæþ him mote bion
 unrihtaob. forþæm hi ne⁶ lýt ƿriuan æfter ælcne ƿræce ƿra
 lange oð he þ ƿýht ƿiton. ac ƿenþaþ on hiora unrihta⁷ ƿillan
 7 ƿrýraþ æfter þæm. Ðý ic nat hu nýta⁸ þu me tæhrt to
 þæm ðýregum monnum. ðe næſne æfter me ne ƿrýraþ. Ic
 ne ƿræce næſne to þæm. Ac ic ƿræce to ðe. forþæm ðu
 teohhært þ ðu ƿrýraþ æfter me. 7 ƿriþor ƿriueſt on þam
 ƿrope ðonne hi bon. Ne ſece ic hæt hi ðeman. Ic læte nã
 to ðinum ðome ma þonne to hiora. forþam hi ealle lociaþ miþ
 bam⁹ eazum on þa eorþlican ðing. 7 hi hum liciaþ eallunza.
 æþer ƿe on þæſ Œober eazum. ƿe on þæſ lichoman. Ac ðu
 ana hþilum beſcýlſt miþ oþre eazan on þa heorþlican þing.
 miþ oþre¹⁰ þu locaſt nu ƿet on þa eorþlican. forþæm penaþ
 þa ðýraþ þ ælc mon ſie blind ƿra hi ſint. 7 þ nan mon ne
 mæge ſeon¹¹ þ hi ƿerion ne maƿon. Ðæt ðýraþ iſ anliccoſt þe
 ſum cild ſie full hal 7 full ælcæpegeþoren. 7 ƿra fullice ðionþe
 on eallum cýrtum 7 cſæftum. þa hþile þe hit on cnihtaþe
 biop.¹² 7 ƿra forþ eallne ðonne ƿioƿoþ haþ. oþ þe he ƿýrþ ælcen
 cſæfter meþeme. 7 ðonne lýtle ær hi miþreþþe ƿeopþe¹³
 bæm¹⁴ eazum blind. 7 eac þæſ Œober eazan ƿeopþan ƿra ab-
 lenþe þ he¹⁵ nanuht ne gemune þæſ ðe he æſne ær ƿeſeah
 oðþe ƿeþeþe. 7 þene þeah þ he ſie ælcen ðingef ƿra meþeme
 ƿra he æſne meþemaſt¹⁶ ƿære. 7 þenþ þ ælcum men ſie ƿra ƿra
 him ſi. 7 ælcum men¹⁷ þýnce¹⁸ ƿra ƿra hum þinceþ. þeah þe¹⁹ he
 ðonne ƿra ðýraþ ſie þ he þæſ þene. hþæþer þe ðonne ƿillon²⁰
 ealle þenan ðæſ þe he þenþ. ic þene þeah þ þe nýllen.²¹ Ac
 þolþe ƿitan hu þe þuhte þe þam²² monnum ðe ƿit ær cþæbon

¹ Cott. beoð. ² Cott. heopa. ³ Cott. ƿilan. ⁴ Cott. leoht. ⁵ Bod.
 þa maſ. ⁶ Bod. et Cott. hune. ⁷ Cott. unnertan. ⁸ Cott. nýt.
⁹ Cott. bæm. ¹⁰ miþ oðþe, deſunt in MS. Cott. ¹¹ Cott. ƿerion.
¹² Cott. brð. ¹³ ƿeopþe, deest in MS Bod. ¹⁴ Bod. bam. ¹⁵ Cott.
 he. ¹⁶ Cott. meþomaſt. ¹⁷ ſie ƿra ƿra him ſi. 7 ælcum men, deſunt
 in MS. Cott. ¹⁸ Cott. þince. ¹⁹ þeah þe, deſunt in MS. Cott. ²⁰ Cott.
 pillen. ²¹ Bod. nýllað. ²² Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, and with the other thou lookest as yet on these earthly things. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þ̅ unc þuhte þ̅ p̅æron¹ w̅ilþiorum g̅elicpan ðonne monnum. hu micelne w̅irðom þa hærfon.² me þincþ ðeah þ̅ hi næbbæn³ nænne :

§ VI.^a Ic ðe polbe g̅et⁴ p̅eccan g̅ume w̅ihtne pace.⁵ Ac ic w̅at þ̅ þ̅r folc hu nyle⁶ g̅elepan.⁷ þ̅ iſ þ̅ þa bioþ g̅eſælegian þe mon w̅itnoþ.⁸ ðonne þa bion þe hi w̅itnaþ. Ða þunþroþe ic þ̅æſ 7 c̅w̅æþ. Ic polbe þ̅ þu me g̅eſeahte⁹ hu¹⁰ hit ſſa bion mihte.¹¹ Ða c̅w̅æþ he. Ðw̅æþer þu ongite þ̅ ælc ſſelw̅illambe mon 7 ælc ſſelw̅illcende þe ſiþer w̅yſþe. Ða c̅w̅æþ ic. Lenoz g̅reotole ic þ̅ ongite. Ða c̅w̅æþ he. Ðu ne iſ ge þonne ſſelw̅illambe and ſſelw̅illcende ðe þone unſſylþgan w̅itnoþ.¹² Ða c̅w̅æþ ic. Ðra hit iſ ſſa þu g̅eſt.¹³ Ða c̅w̅æþ he. Ðw̅æþer þu þene þ̅ þa g̅ien earne 7 unſſelge þe ſiþer w̅yſþe bioþ. Ða c̅w̅æþ ic. Ne þene ic huſ no. ac w̅at g̅eara.¹⁴ Ða c̅w̅æþ he. L̅if þu nu ðeman moſte.¹⁵ h̅w̅æþerne polber¹⁶ þu ðeman ſiþer w̅yſþian. ðe þone unſſylþgan¹⁷ w̅itnoþe. þe ðone þe þ̅ w̅ite þolobe.¹⁸ Ða c̅w̅æþ ic. Niſ þ̅ g̅elic. ic polbe halpan þ̅æſ þe ðær unſſylþiz w̅ære. and h̅enan þone¹⁹ þe hine ſſelobe.²⁰ Ða c̅w̅æþ he. Ðonne þe þincþ ge earman ge þ̅ ſſel ðeþ. ðonne ge þe hit þaſaþ. Ða c̅w̅æþ ic. Ðær ic g̅eleſe þ̅ te ælc unſſiht w̅itnung þe þ̅æſ ſſel þe hit ðeþ. næſ þ̅æſ þe hit þaſaþ. ſoþþam²¹ huſ ſſel hine g̅eþeþ earman. 7 ic ongite þ̅ þ̅r iſ g̅iþe²² niht w̅acu þ̅ þu nu w̅eſt. 7 g̅iþe anlic þ̅æm þe ðu ær w̅eahteſt.²³ ac ic w̅at þeah þ̅ þ̅y²⁴ folce ſſa ne þincþ :

§ VII.^b Ða c̅w̅æþ he. ſel þu hit ongiteſt. Ac þa þ̅ingera^c þ̅ingiaþ nu h̅w̅ilum þ̅æm ðe læſſan þearfe ahton. þ̅ingiaþ þ̅ w̅u þe²⁵ þ̅ær man ſſelap. 7 ne þ̅ingiaþ þam²⁶ þe þ̅ ſſel boþ. þ̅æm w̅ære man þearfe. þe þa oþre unſſylþize ſſelap.²⁷ þ̅ huſ mon þ̅ingobe to þam²⁸ w̅icum. 7 bæþe þ̅ huſ²⁹ mon ðyþe ſſa micel w̅ite ſſa hu ðam³⁰ oþrum unſſylþegum ðyþon. ſſa ſſa ge g̅ioca

^a Boet. lib. iv. prosa 4.—Nam ne illud quidem, &c.

^b Boet. lib. iv. prosa 4.—Atqui nunc, ait, contra faciunt, &c.

¹ Cott. w̅æpen. ² Cott. hærfon. ³ Cott. næbben. ⁴ Cott. g̅et.

⁴ Cott. g̅iþe w̅ihtne pace. ⁶ Cott. nele. ⁷ Cott. g̅elſſan. ⁸ Cott.

w̅itnaþ. ⁹ Bod. g̅eſeahteſt. ¹⁰ Bod. hu. ¹¹ Cott. meahthe. ¹² Cott.

w̅itnaþ. ¹³ Cott. g̅eſt. ¹⁴ Cott. g̅eara. ¹⁵ Bod. moſtoſt. ¹⁶ Cott.

polber. ¹⁷ Bod. nonſſylþgan. ¹⁸ Cott. þolobe. ¹⁹ Bod. þonne.

²⁰ Cott. ſſelobe. ²¹ Cott. ſoþþam. ²² Bod. ſſa. ²³ Cott. w̅eahteſt.

²⁴ Cott. þ̅r. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. þ̅æm. ²⁷ Cott. ſſelap.

²⁸ Cott. þ̅æm. ²⁹ Bod. þam þ̅. ³⁰ Cott. þ̅æm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe þ̅ hine mon læbe to þam¹ læce. þ̅ he hƳ tihge. ꝥa ah ge þe² þ̅ Ƴfel beþ. þ̅ hine mon læbe to þam³ ꝥicum þ̅ mon þæƳ mæge ŋuþan Ƴ bæƳnan hƳ unþearƳ. Ne cƳeþe ic na þ̅ þ̅ Ƴfel ge þ̅ mon helpe þæƳ unŋcƳlbiƳan⁴ Ƴ him ŋoneþingie. Ac ic cƳeþe þ̅ hit iƳ betre⁵ þ̅ mon Ƴnege þone ŋcƳlbiƳan.⁶ Ƴ ic gecege þ̅ ŋio ŋoneŋƳnæc ne þ̅ge⁷ nauþer ne þam⁸ ŋcƳlbiƳan.⁹ ne þam¹⁰ þe him ŋone þingþ. Ƴif hi þæƳ Ƴlmaþ þ̅ him hioþa¹¹ Ƴfel unŋrecan ge be þæƳ Ƴylteþ anbeþne. Ac ic Ƴac Ƴif þa ŋcƳlbiƳan¹² ænigne ŋƳearcan Ƴiŋbomeþ hæfþon¹³ Ƴ be ænƳum þæle on-Ƴitan.¹⁴ þ̅ hi mihtan¹⁵ hioþa ŋcƳlþa þuþh¹⁶ Ƴite¹⁷ Ƴebetan. þe him heþ on Ƴoþulþe¹⁸ on become. þonne nolþon hi na cƳeþan þ̅ hit Ƴæpe Ƴite. ac Ƴolþon cƳeþan þ̅ hit Ƴæpe hioþa¹⁹ clæn-ŋunƳ. Ƴ heoþa betŋunƳ. Ƴ nolþon nænne þingere ŋecan.²⁰ ac hƳtlice hi Ƴolþon lætan þa ŋucan hie tucian æfter hioþa-æƳum Ƴillan. ŋoþþæm ne ŋcƳle nan Ƴiŋ man nænne mannan hatian. ne hatþ nan mon þone Ƴoþan. buton ge ealþa²¹ þ̅ge-Ƴoŋta.²² ne þ̅ niŋ nan ŋiht þ̅ mon þone Ƴfelan hatige. ac hit iƳ ŋihtre þæt him mon milþrige.²³ þ̅ iƳ þonne hioþa milþŋunƳ. þ̅ mon Ƴnece hioþa unþearƳ be hioþa Ƴeŋŋihtum.²⁴ Ne ŋceal²⁵ nan mon ŋocne monnan²⁶ Ƴeŋŋoþne²⁷ ŋƳencan. ac hine mon ŋeolþe²⁸ læþan to þam²⁹ læce þ̅ he hƳ tihge. þa ge Ƴiŋbom þa þ̅iŋ ŋpell aþeaht hæfþe. þa onƳan he eft ŋunƳan Ƴ þuþ cƳeþ.

CAPUT XXXIX.º

§ I. FORÐFI þnefe ge eorþu Ƴob miþ unŋihtre ŋounge ꝥa ꝥa Ƴþa ŋoþ ŋunþe þa ŋæ .hneþaþ. oðþe ŋoþ hƳŋ æŋtite ge eoreþne Ƴþne þ̅ hio nan Ƴeþealþ nah. oðþe hƳi ne maƳon ge Ƴabiþan ƳecƳnþeliceþ beaðer. nu he eop ælce þæƳ toþeþiþer onet. Ðri ne maƳon ge Ƴeŋon þ̅ he ŋŋþaþ ælce þæƳ æfteri ŋuþlum. Ƴ æfter þioþum. Ƴ æfter monnum. Ƴ ne ŋoþlæt nan

º Bost. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

¹ Cott. þæm. ² þe, deest in MS. Cott. ³ Cott. þæm. ⁴ Cott. unŋcƳlbiƳan. ⁵ Cott. betereþa. ⁶ Cott. ŋcƳlþan. ⁷ Bod. þ̅ŋige. ⁸ Cott. þæm. ⁹ Cott. ŋcƳlþan. ¹⁰ Cott. þæm. ¹¹ Cott. hioþa. ¹² Cott. ŋcƳlþan. ¹³ Cott. hæfþen. ¹⁴ Cott. onƳeaten. ¹⁵ Cott. mehten. ¹⁶ Cott. þuþg. ¹⁷ Cott. þ̅ Ƴite. ¹⁸ Cott. Ƴeþulþe. ¹⁹ Cott. hioþa. ²⁰ Cott. ŋeŋecan. ²¹ Cott. ealþa. ²² Cott. þ̅ŋŋoŋta. ²³ Cott. milþrige. ²⁴ Cott. unŋŋihtum. ²⁵ Cott. ŋcƳle. ²⁶ Bod. monna. ²⁷ Cott. Ƴeŋŋoþne. ²⁸ Cott. ŋcel. ²⁹ Cott. þæm.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ I. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿræþ ær he ƿræþeþ þ̅ þ̅ he æfter ƿr̅p̅eþ. Ʊala ƿa þ̅ þa unƿe-
 ƿælƿan menn ne maƿon ƿebibon hƿonne he hum to cume. ac
 ƿorƿceotaþ hine ƿoran. ƿra ƿra ƿilþe beor ƿillnaþ oþer to æt-
 ƿellenne. Ac hit nære no manna ƿyht þ̅ hƿora ænig oþerne
 ƿobe. Ac þ̅ ƿære ƿyht. þ̅ hƿora ælc ƿulþe oþrum eblean ælceƿ
 ƿeorceþ æfter hiƿ ƿerƿr̅htum. þ̅ iƿ þ̅ mon lƿobe þone ƿoban.
 ƿra ƿra ƿiht iƿ þ̅ mon bo. ƿ milþrige þam ƿfelum. ƿra ƿe ær
 cƿæbon. lƿre þone man. ƿ hatige hiƿ unþeapaf. ceorfe hum of
 ƿra he ƿr̅p̅ort mæg:

§ II.^d Ða he þa þiƿ leoþ aƿunƿen hæfþe þa ƿerƿeozobe¹ he
 ane hƿile. Ða cƿæþ ic. Nu ic onƿite openlice þ̅ ƿio ƿoþe ƿe-
 ƿælþ ƿtent on ƿobra monna ƿe earnuƿga. ƿ ƿio unƿælþ ƿtent
 on ƿfelra monna ƿe earnuƿgum. Ac ic ƿecƿge ƿet þ̅ me ne
 þineþ nauht lýtcl ƿob² þiƿfeþ anbƿearþan liƿeƿ ƿerƿælþa. ne eac
 nauht lýtcl ƿfel hiƿ unƿerƿælþa. ƿorþæm ic næfne ne ƿereah ne
 ƿehýþe nænne þiƿne mon þe ma ƿolþe bion ƿrecca. ƿ earm. ƿ
 ælþioþig.³ ƿ ƿorƿeren. ðonne ƿelg. ƿ ƿeorþ. ƿ ƿuce. ƿ ƿoremeþre
 on hiƿ agnum earþe. ƿorþæm hi ƿerƿap⁴ þ̅ hi mægen⁵ þy⁶ ep
 hƿora ƿiƿþome ƿulƿan ƿ hine ƿehealþan. ƿiƿ hƿora anƿealb biþ
 ƿullice oþer þ̅ folc þe hum unþer biþ. ƿ eac on⁷ ƿunum bæle
 oþer þa ðe hum on neaperte biþ ymbutan.⁸ ƿorþam⁹ þ̅ hi
 mægen¹⁰ henan ða ƿflan. and ƿr̅p̅riuan¹¹ þa ƿoban.¹² ƿorþæm ƿe
 ƿoba¹³ biþ ƿimle aƿr̅p̅iþe. æƿer ƿe on þiƿ anbƿearþan liƿe. ƿe
 on ðam¹⁴ toƿearþan. ƿ ƿe ƿfela. þe mon hiƿ ƿflef¹⁵ ƿerƿcƿran ne
 mæg. biþ ƿimle ƿiteƿ ƿr̅p̅iþe. ƿe on þiƿre ƿorþelþe. ƿe on þære
 toƿearþan. Ac ic ƿunþrige ƿriþe ƿr̅p̅lice ƿor hiƿ hit ƿra ƿent
 ƿra hit nu oft ðeþ. þ̅ iƿ þ̅ miƿclice ƿita¹⁶ ƿ manigrealb¹⁷
 earfoþa¹⁸ cumaf to ðam¹⁹ ƿobum ƿra hi to þam²⁰ ƿfelum
 ƿceolbon. ƿ ða ƿob²¹ þe ƿceolbon bion eblean ƿobum monnum
 ƿobra ƿeorca. cumaf to ƿflum monnum. ƿorþæm ic ƿolþe
 ƿitan nu æt þe hu þe licobe þ̅ ƿerƿr̅le. Ic hiƿ ƿunþrobe miþle
 þy læf. ƿiƿ ic þiƿr̅te²² þ̅ hit þeaf ƿebýneþe buton ƿobes ƿillan ƿ
 buton hiƿ ƿerƿtnefne. Ac ƿe ælmihtiga²³ ƿob hæfþ ƿeceeþ

^d Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

¹ Cott. ƿerƿugobe. ² Cott. ƿob. ³ Cott. elþioþig. ⁴ Cott. ƿerƿaþe.
⁵ hi mægen, desunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.
 broþ ymbutan. ⁹ Cott. ƿorþæm. ¹⁰ Cott. mægen. ¹¹ Cott. ƿr̅p̅riuan.
¹² Cott. ƿoban. ¹³ Cott. ƿoba. ¹⁴ Cott. þæm. ¹⁵ Bod. ƿfel. ¹⁶ Cott.
 miƿclie ƿita. ¹⁷ Cott. manigrealb. ¹⁸ Cott. earfoþa. ¹⁹ Cott.
 þæm. ²⁰ Cott. þæm. ²¹ Cott. ƿob. ²² Cott. þiƿre. ²³ Cott.
 ælmihtiga.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine þarunga mid ðurum þingum. forþæm he
 hƿilum ſalp ða zæſæla ðæm zobum.¹ 7 þæm ƿrlum unſæla.
 ſpa hit riht wære þ he rihte² býbe. hƿilum he eft zeparaþ þ þa
 zoban³ habbaþ unſæla 7 ungelimp on mænægum þingum. 7 ða
 ƿrlan habbaþ zæſæla. 7 him zelimp⁴ oft æfter huora agnum
 pillan. þý ic ne mæg nan oþer zepencan. buton hit wæg ſpa ze-
 býrige. buton ðu me zet þý zepceahlcor oþer zepcece. Ða
 anþƿarode he ƿmbe long 7 cwæþ. Niþ hit nan funþor ðeah
 hƿa wene þ ƿrýlceþ hƿæt⁵ unmyndlinga zebýrige.⁶ þonne he ne
 can⁷ onzitan 7 zepeccan for hƿi Lob ƿrýlc⁸ zeparaþ. Ac ðu ne
 ſcalt no tƿeogan⁹ þ ſpa zob¹⁰ ſceoppens 7 wealdens¹¹ eallra ze-
 ſceartan rihtlice ſceop¹² eall þ he ſceop.¹² 7 rihte samþ 7
 wealt¹³ ealles. weah þu nýte for hƿi¹⁴ he ſpa 7 ſpa bo :

§ III. Ða he ða þiþ ƿrall aƿeht¹⁵ hæfde. ða onzan he rihtan
 7 cwæþ. Ðra unlærebna ne funþraþ wæg roberes ſælbeþ 7
 hiþ ƿrihtneſſe. hu he ælce ðæg uton ƿmbhƿýrþð ealne ðiþne
 miðbaneaþð. oððe hƿa ne funþraþ þ te rihte tunglu habbaþ
 ſcýrtan hƿýrþð ðonne rihte habban. ſpa ſpa tunglu habbaþ
 þe þe hatar wænes ðiþla. for þý hi habbaþ ſpa ſceortne ƿmbh-
 ƿýrþð. forþi hi riht ſpa neah ðam norþens wære eaxe. ðe eall
 þeþ robor on hƿeþþ. oððe hƿa ne waraþ wæg. buton ða ane þe
 hit rihton. þ rihte tunglu habbaþ lenznan ƿmbhƿýrþð. þonne
 rihte habban. 7 ða lenzertne þe ƿmb þa eaxe miðweaþð.
 hƿearaþ. ſpa nu Boetier beþ. 7 Saturnus je ſceorpa. ne cýmþ
 wæg ær ƿmb þrihtig rihtra wæg he ær wæg. Oððe hƿa ne
 funþraþ ðæg þ rihte ſceorpan zeparaþ unþeþ þa rihte. ſpa ſpa
 rihte men wenaþ þ rihte rihte bo ðonne hio to rihte zæg. Ac
 hio ne biþ ðeah þý neaþ wære rihte þe hio biþ on miðne ðæg.
 Ðra ne waraþ ðæg ðonne je fulla mona ƿrýþ ofertogen mid
 þioſtrum. oððe eft þ ða ſceorpan rihtre beforan þam monan.
 7 ne rihtre beforan wære rihte rihte. ðiþe hi funþraþ 7 maner
 þýlliceþ. 7 ne funþraþ na þ te men 7 ealle cƿuca rihta habbaþ
 rihtne 7 unrihtne anþan betƿuh him. Oððe hƿi ne funþraþ
 hi wæg þ hit hƿilum funþraþ. hƿilum na ne onzínþ. oððe eft ze-
 winnes rihte. 7 rihta. 7 ƿra. 7 lanþe. oððe hƿi þ iþ weorþe 7 eft

* Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

¹ Cott. goobum. ² Cott. rýmle. ³ Cott. gooban. ⁴ Cott. limpð.

⁵ Cott. zehwæt. ⁶ Cott. zebepuge. ⁷ Cott. con. ⁸ Cott. for hƿi

rihte Lob. ⁹ Cott. on tƿeogan. ¹⁰ Cott. zob. ¹¹ Cott. wealdens.

¹² Cott. zepceop. ¹³ Cott. wealt. ¹⁴ Cott. hƿi. ¹⁵ Cott. aƿeht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty-winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære runna geoman to hir agnum gecýnbe weorþe. Ac þ̅ unzeræddige folc pundraþ̅ þ̅ær þe hit ſelbozt gerihþ̅. Ðeah hit læſte pundon ſie. 7 penap̅ þ̅ þ̅ ne¹ ſie ealb̅ gerceart. ac ſie peaþ̅ geporben niþane. Ac Ða þe ſp̅ret georne weorþaþ̅ 7 onginnaþ̅ þonne leornian. gif hum Gōb abrit of þam Mōbe þ̅ býrig̅ þ̅ hit ær mið oferſp̅ruzen þ̅ær. Ðonne ne pundraþ̅ hi no ſala þ̅ær þe hi nu pundraþ̅ :

§ IV.^f Ða je ſiþom þa þiſ leoþ aſunzen hæfþe. Ða ge-
 rruoze he anelycle hpile. Ða cweþ ic. Spa hit iſ ſpa Ðu reſyt.²
 Ac ic polbe zet þ̅ þu me hweþ̅ openlicon gereahte³ be
 þære ſiſan þe min Mōb ſp̅hozt gebreſeb̅ hæfþ̅. þ̅ iſ þ̅ ic Ðe ær
 ýmb acraþe. forþam hit þær ſimble⁴ zet þin gepuna þ̅ Ðu
 polberc ælcum Mōbe biſlu Ðing tæcan 7 ſelcuþe :.⁵ Ða
 ongan he ſmeancian 7 cweþ to me. Ðu ſpenyt⁷ me on Ða
 mæſtan ſp̅ræce 7 on Ða earfoþetan to gereccenne. þa mece
 rohton ealle upritan 7 ſp̅pe ſp̅þlice ýmbſp̅uncon. 7 uneaþe
 æniſ com to enbe þære ſp̅ræce. forþam⁸ hit iſ þear þære
 ſp̅ræce 7 Ðære aſcunze.⁹ þ̅ te ſimle¹⁰ þonne Ðær an tpeo
 ofaðon biþ. þonne biþ Ðær unrim aſtýneþ. ſpa ſpa mon on ealb̅
 ſpellum reſþ̅¹¹ þ̅ an næþre þære Ðe hæfþe niſan¹² hearþu. 7
 ſimle.¹³ gif mon anpa hpic ofſloh.¹⁴ þonne weoxon þær ſiofon
 of þam¹⁵ anum hearþe. Ða gebýneþ¹⁶ hit þæt þær com je
 forweþra Epiculur to. je þær lober ſunu. þa ne mihte he ge-
 þencan hu he hi mið æniſe cweþte oferſcuman geolbe. ær he
 hi beþæz mið ſuba utan. 7 forberneþ¹⁷ Ða mið ſýne. Spa iſ
 Ðiſſe ſp̅ræce þe Ðu me æfter aſcart.¹⁸ uneaþe hýne cýmþ̅ æniſ
 mon of. gif he æreft on cýmþ̅.¹⁹ ne cýmþ̅ he næfne to openum
 enbe. buton he hæbbe ſpa ſceap̅ anbzet²⁰ ſpa þ̅ ſýþ. forþam
 je Ðe ýmb þ̅ aſcian pile. he ſceal æreft ſitan hweþ̅ ſie ſio
 anſealbe forſceap̅unz Gōber. 7 hweþ̅ ſýþ̅ ſie. 7 hweþ̅ þear ge-
 býruze. 7 hweþ̅ ſie zobcunþ̅ anbzet. 7 zobcunþ̅ forætohhunz.
 and hweþ̅ monna ſreobom ſie. Nu Ðu miht onſitan. hu heſiz
 7 hu zeap̅oþe²¹ þiſ iſ eall to gereccanne. Ac ic ſceal þeah

^f Boet. lib. iv. proſa 6.—Ita eſt, inquam, &c.

¹ ne, deest in MS. Bod. et Cott. ² Cott. reſyt. ³ Cott. hynzu.
⁴ Bod. gerehtert. ⁵ Cott. ſýmle. ⁶ Cott. ſelcuþ̅. ⁷ Cott. ſp̅enyt.
⁸ Cott. forþam. ⁹ Cott. aſcunze. ¹⁰ Cott. ſýmle. ¹¹ Cott. reſþ̅.
¹² Cott. niſan. ¹³ Cott. ſýmle. ¹⁴ Cott. hpic ofſloh. ¹⁵ Cott.
 þam. ¹⁶ Cott. gebereþe. ¹⁷ Cott. forberneþe. ¹⁸ Cott. acſart.
¹⁹ Cott. cemþ̅. ²⁰ Cott. anbzet. ²¹ Cott. earfoþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hwæt hwega¹ hƿ onzunnan þa to tæcanne. forþam² ic habbe on-
 ziten þ̅ hit iƿ ƿiƿe micel læcebom ðinre forze. zif þu þiƿer
 auht onzigt. ðeah hit me lang to lærenne iƿe. forþæm hit iƿ
 neah þære tibe ðe ic zetiohhob hæfðe on oðer reorc to fonne.
 ƿ zet næbbe ðiƿ zebon. ƿ me ðincþ eac þ̅ þu ƿabiƿe hwæt
 hƿezunzer³ anb þe þincen to ælenge þar langan ƿell. ƿælce
 ðe nu lýtƿe leopa.⁴ ic ƿat eac þ̅ ðe heopa⁵ lýt. Ac ðu ƿcealt
 þeah zeholian ƿume hwile. ic ne mæg hit nu ƿƿa hƿaþe aƿunzan.
 ne æmtan⁶ nabbe. forþæm hit iƿ ƿiƿe long ƿell. Ða cƿæþ ic.
 Do ƿƿæþer þu ƿille :.⁷

§ V. Ða onzon he ƿƿecan. ƿiƿe feorran ýmbuton. ƿilce
 he na þa ƿƿæce ne mænbe. ƿ tiohhobe hit þeah ƿiðerƿearþer
 ƿ cƿæþ. Ealle⁸ zefcearta. zerepenlice and ungerepenlice.⁹ ƿtillu
 ƿ unƿtillu¹⁰ onfoþ æt þæm ƿtillan.¹¹ ƿ æt þam zertæþƿiƿan. ƿ
 æt þam¹² anfealban Gobe. enbeþýrðneƿre. ƿ anþlitan. ƿ ze-
 metzunga. ƿ forþæm hit ƿƿa zefceapen þer. forþæm he þat
 þý¹³ he zefceop eall þ̅ he zefceop. niƿ him nan ƿuht¹⁴ unnyt
 þer ðe he zefceop. Se Gob þunaf ƿmle¹⁵ on þære hean ceartre
 hiƿ anfealðneƿre ƿ bileƿiðneƿre. ðonan he bæþ manega ƿ niƿt-
 lice¹⁶ zetmetzunga eallum hiƿ zefceartum. and þonan¹⁷ he ƿelt
 eallra. Ac þ̅. þ̅ tæ ƿe hatap Gobes ƿoreþonc ƿ hiƿ ƿorezceapung.
 þ̅ biþ. Ða hwile þe hit þær mid him biþ. on hiƿ Gobe. ærþam¹⁸
 þe hit zefnemeþ reorþe. Ða hwile þe hit zepoht biþ. Ac ƿiððan
 hit fullnemeþ biþ. ðonne hatap þe hit ƿýrð. Be þý mæg æle-
 mon ƿitan þ̅ hi¹⁹ ƿint æzþer ze tƿegen naman. ze tƿa ðung.²⁰
 ƿoreþonc ƿ ƿýrð. Se ƿoreþonc iƿ ƿio zobcunbe zefceapƿiƿner.
 ƿio iƿ ƿært on þam hean ƿceoppenbe²¹ þe eall ƿorepat hu hit
 zereorþan ƿceal ær ær hit zereorþe. Ac þ̅ þ̅ ƿe ƿýrð hatap. þ̅
 biþ Gobes reorc þe he ælce bæz ƿýrð. æzþer ze þær þe ƿe ze-
 reop. ze þær þe iƿ ungerepenlic biþ. Ac ƿe zobcunba ƿoreþonc.
 heaþerap ealle zefcearta þ̅ hi ne moton toſlupan of heopa
 enbeþýrðneƿre.²² Sio ƿýrð ðonne bæþ eallum zefceartum an-
 þlitan. ƿ ƿopa. ƿ tibe. ƿ zetmetzunga. Ac ƿio ƿýrð cýmp of

⁸ Boet. lib. iv. prosa 5.—Tum velut ab alio orsa principio, &c.

¹ Cott. hƿugu. ² Cott. forþæm. ³ Cott. hƿugununzer. ⁴ Cott.

hopa. ⁵ Cott. hƿopa. ⁶ Cott. æmtan. ⁷ Cott. polbe. ⁸ Cott.

ealla. ⁹ Cott. zerepenlice and ungerepenlice. ¹⁰ Bod. hille ƿ unþille.

¹¹ Bod. unƿtillan. ¹² Cott. þæll. ¹³ Cott. hƿý. ¹⁴ Cott. ƿiht.

¹⁵ Cott. ƿýrð. ¹⁶ Cott. mýrleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm.

¹⁹ Bod. et Cott. hit. ²⁰ Cott. þung. ²¹ Cott. ƿceppenbe. ²² Bod.

ƿýrðneƿre.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam¹ Ʒeritte Ʒ of þam¹ forþonce þæs ælmihtigan² Grobes. Ʒe
Ʒýncþ æfter hiƷ unafecƷenðlicum forþonce þonne³ ƷƷa hƷæt
ƷƷa he⁴ Ʒile :

§ VI.⁵ ÐƷa ƷƷa ælc cƷræfteƷa þencþ Ʒ mearƷaþ hiƷ Ʒeone on
hiƷ Mobe ær ær he it Ʒýnce. Ʒ Ʒýncþ Ʒiððan eall. þioƷ Ʒanð-
Ʒuende Ʒýnc þe Ʒe Ʒýnc hatap. færiþ æfter hiƷ forþonce. Ʒ
æfter hiƷ ƷeƷeahcte. ƷƷa ƷƷa he tƷohþaþ þ hit Ʒie. þeah hit uƷ
manƷƷealðlic ðince. Ʒum Ʒob.⁶ Ʒum ýfel. hit uƷ þeah hiƷ anfealð
Ʒob.⁷ forþam⁸ he hit eall tƷo Ʒobum enbe þƷungþ.⁷ Ʒ for Ʒobe⁸
ðeƷ eall þ þ he ðeƷ. ÐiþƷan þe hit hatap Ʒýnc, Ʒýððan hit Ʒe-
Ʒorht biþ. ær hit þæs Grobes⁹ forþonc Ʒ hiƷ forƷeohhung. Ða
Ʒýnc he ðonne Ʒýncþ. oððe þƷriþ ða Ʒoban¹⁰ enƷlaƷ. oððe þƷriþ
monna ƷaƷla. oððe þƷriþ oƷeƷƷa ƷeƷceafƷa liƷ. oððe þƷriþ heo-
feneƷ tunƷl. oþþe þƷriþ ðaƷa Ʒuccena¹¹ miƷlice lotƷƷencaƷ.
hƷiðum þƷriþ an þaƷa. hƷiðum þƷriþ eall ða. Ac þ uƷ openlice
cup. þ Ʒio Ʒobcunbe forþe tƷeohhung uƷ anfealð Ʒ unanþenðlic.¹²
Ʒ þelt ælceƷ þmƷeƷ enbeþƷriðlice. anð eall þmƷ ƷehƷap. Ðume¹³
þmƷ þonne on ðiƷte Ʒopulbe¹⁴ Ʒint unberþieð þæƷe Ʒýncbe. Ʒume
hiƷe nane¹⁵ Ʒuht unberþieð¹⁶ ne Ʒint. ac Ʒio Ʒýnc. Ʒ eall þa
ðmƷ þe hiƷe unberþieð Ʒint. Ʒint unberþieð þam¹⁷ Ʒobcunðan
forþonce. be þam¹⁷ ic þe mæƷ Ʒum biƷƷall feƷƷan. þ ðu miht¹⁸
ðý ƷƷeotolon onƷitan hƷýlce men bioþ unberþieð þæƷe Ʒýncbe.
hƷýlce¹⁹ ne bioþ. Eall²⁰ ðioƷ unƷille ƷeƷceafƷ Ʒ þeoƷ²¹ hƷeap-
Ʒiende hƷeapƷap²² on ðam²³ Ʒtallan Grobe. Ʒ on þam ƷeƷtæððe-
Ʒan. Ʒ on þam²³ anfealban. Ʒ he þelt eallƷa ƷeƷceafƷa ƷƷa ƷƷa
he æt ƷƷuman Ʒetahhoð hæƷbe Ʒ Ʒet hæƷþ :

§ VII.¹ ÐƷa ƷƷa on ƷæneƷ eaxe hƷeapƷap²⁴ þa hƷeol. Ʒ Ʒio eax
Ʒteut Ʒtille. Ʒ býriþ þeah eallne²⁵ ðone Ʒæn. anð þelt ealleƷ þeƷ
ƷæƷelbeƷ.²⁶ þ hƷeol hƷeƷriþ. ýmbutan.²⁷ Ʒ Ʒio naƷa²⁸ neht ðæƷe
eaxe. Ʒio þeƷriþ miðle fæƷtlicor Ʒ onƷoƷƷlicor ðonne þa feƷƷan²⁹
ðon. ƷƷelce Ʒio eax Ʒie þ hehtce Ʒob. þe þe nemnaþ Grob. Ʒ

¹ Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

¹ Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

¹ Cott. þæm. ² Cott. ælmehtigan. ³ þonne, deest in MS. Cott.

⁴ Cott. hƷa. ⁵ Cott. Ʒob. ⁶ Cott. Ʒopþam. ⁷ Cott. þƷengð. ⁸ Cott.

Ʒoobe. ⁹ Cott. Grobes. ¹⁰ Cott. Ʒooban. ¹¹ Bod. Ʒuccena lot.

¹² Cott. unanþenðlic. ¹³ Cott. Sumu. ¹⁴ Cott. þeopulbe. ¹⁵ Cott.

nan. ¹⁶ Cott. unberþieð. ¹⁷ Cott. þam. ¹⁸ Cott. meeht. ¹⁹ hƷýlce,

deest in MS. Bod. ²⁰ Bod. eal. ²¹ Cott. þioƷ. ²² Bod. hƷeapƷob.

²³ Cott. þæm. ²⁴ Cott. hƷeapƷiað. ²⁵ Cott. ælne. ²⁶ Cott. fæƷelteƷ.

²⁷ Cott. ýmbutan. ²⁸ Cott. naƷa. ²⁹ Cott. feƷƷa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes it all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, and partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, and which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all its progress—the wheel turns round, and the nave, being nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

Ða seleſtan men ſapan neht Gobe. ꝥa ꝥa ȝio naꝥu ſeꝥþ neht¹
 þæne eaxe. and þa miðmeſtan ꝥa ꝥa ꝥracan. ſoꝥþamþe² ælceꝥ
 ꝥracan biþ oþeꝥ enbe ſæꝥt on þæne naꝥe. oþeꝥ on ðæne ſelge.
 ꝥa biþ þam³ miðleſtan monnum. oþne hꝥle he ȝmeaþ on huꝥ
 Gode ýmb þꝥ eorþlice liꝥ.⁴ oþne hꝥle ýmb ꝥ ȝobcunþlice.
 ꝥꝥelce⁵ he locie mið oþne eaꝥan to heoꝥonum. mið oþne to
 eorþan. ꝥa ꝥa þa⁶ ꝥracan ȝicacþ⁷ oþeꝥ enbe on þæne ſelge.
 oþeꝥ on þæne naꝥe. miðþeapþ ȝe ꝥꝥaca⁸ bið sæȝðrum emn
 neah. þeah oþeꝥ enbe bio ſæꝥt on þæne naꝥe. oþeꝥ on þæne
 ſelge. ꝥa bioþ ða miðmeſtan⁹ men on miðþan þam ꝥracan. ȝ
 þa beþꝥan¹⁰ neap þæne naꝥe. ȝ þa mæꝥtan¹¹ neap þam¹² ſelgum.
 bioþ þeah ſæꝥte. on þæne naꝥe.¹³ ȝ ȝe naꝥa on þæne eaxe.
 Ðꝥæc ða ſelga ðeah hanȝiaþ¹⁴ on ðam ꝥracan. þeah hi eallunȝa
 ſealuȝen on þæne eorþan. ꝥa ðoþ þa mæꝥtan men on þam
 miðmeſtum. ȝ þa miðmeſtan¹⁵ on þam beſtan. ȝ ða beſtan
 on Gobe. Ðeah þa mæꝥtan ealle hiopa luꝥe þenden to ðꝥȝe
 poꝥulþe. hu ne maȝon þeꝥ onꝥumian. ne to nauhte ne þeopþaþ.
 ȝꝥ hi be nanum ðæle ne bioþ ȝeꝥæꝥtnobe to Gobe. þon ma þe
 þeꝥ hꝥeohleꝥ¹⁶ ſelga maȝon bio on¹⁷ þam ſeꝥelþe.¹⁸ ȝꝥ hi ne
 bioþ ſæꝥte on þam¹⁹ ꝥracum.²⁰ ȝ ða ꝥracan on ðæne eaxe. Ða
 ſelga²¹ bioþ ſýꝥneꝥ þæne eaxe. ſoꝥþæm hi ſapað unȝeꝥýþe-
 licoꝥt.²² ȝio naꝥu ſeꝥþ neht ðæne eaxe. ſoꝥþý bio ſeꝥþ ȝe-
 ĝunþꝥulicoꝥt.²³ ꝥa ðoþ ða seleſtan men. ꝥa hi hiopa luꝥe neap
 Gobe læcaþ. and ȝꝥoꝥ þa eorþlican ðinȝ ſoꝥþeop.²⁴ ꝥa hi bioþ
 onꝥoꝥȝna.²⁵ ȝ læȝ neccaþ. hu ȝio ȝꝥnþ þanþꝥe. oðþe hꝥæc
 hio²⁶ þꝥeꝥge. ꝥa ꝥa ȝio naꝥu bið ȝumle²⁷ ꝥa ȝeꝥunþ. hnæꝥpen
 ða ſelga on ꝥ ðe hi hnæꝥpen. ȝ ðeah biþ ȝio naꝥu hꝥæc hꝥuȝu
 toþæleb ꝥꝥom þæne eaxe. Be þý ðu miht²⁸ onȝitan ꝥ ȝe²⁹ þeꝥn
 biþ miðle lenȝ ȝeꝥunþ þe læȝ biþ toþæleb ꝥꝥom þæne eaxe. ꝥa
 bioþ ða men eallra onꝥoꝥȝoꝥte³⁰ sæȝþeꝥ ȝe ðꝥȝeꝥ anþeapþan
 liꝥeꝥ eaꝥþoþa.³¹ ȝe ðæȝ toþeapþan. þa ðe ſæꝥte bioþ on Gobe.
 ac ꝥa hi ȝꝥoꝥ³² bioþ aȝýnþꝥobe³³ ꝥꝥam Gobe. ꝥa hi ȝꝥoꝥ³⁴

¹ Cott. neahꝥ. ² Cott. ſoꝥþamþe. ³ Cott. þæm. ⁴ liꝥ, deest in MS Cott. ⁵ Cott. ꝥꝥelce. ⁶ Bod. þaꝥ. ⁷ Cott. ȝicaciað. ⁸ Bod. miðþeapþne ꝥꝥaca. ⁹ Bod. mæꝥtan. ¹⁰ Bod. beþan. ¹¹ Bod. et Cott. mæꝥtan. ¹² Cott. þæm. ¹³ Cott. næpe ¹⁴ Cott. hongiað. ¹⁵ Cott. mæꝥtan. ¹⁶ Cott. hꝥeoleꝥ. ¹⁷ on, deest in MS Bod. ¹⁸ Cott. þæm ſeꝥelþe. ¹⁹ Cott. þæm. ²⁰ Bod. ꝥracanum. ²¹ Cott. ſelgea. ²² Cott. unȝeꝥelicoꝥt. ²³ Cott. ȝeꝥunþicoꝥt. ²⁴ and ȝꝥoꝥ þa eorþlican þinȝ ſoꝥþeop, desunt in MS. Cott. ²⁵ Cott. onꝥoꝥȝna. ²⁶ Cott. hu. ²⁷ Cott. ȝýmle. ²⁸ Cott. meahc. ²⁹ Cott. þe. ³⁰ Cott. onꝥoꝥȝeꝥe. ³¹ Cott. eaꝥþoþe. ³² Cott. ȝꝥoꝥ. ³³ Cott. aȝýnþeþe. ³⁴ Cott. ȝꝥoꝥ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, and with the other to the earth. As the spokes stick, one end in the felly, and the other in the nave, and the spoke is midward, equally near to both, though one end be fixed in the nave, and the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. They are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men* depend on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

biop gebreþe 7 gefpancte. æþer ge on Dobe ge on lichoman.^k
 Dpýlc is þæt þ̅ pe pýnb hatap. . . .

§ VIII.^k . . . Be þam¹ zobcunban forþonce pýlce io
 pmeaung 7 io gefceabpurnef is to metanne wþ þone gearopitan²
 anb pýlce þ̅ hpeol bip to metanne wþ þa eaxe. forþæm io eaz
 pelt ealles þær pænef. ppa þep je zobcunba forþonc. he p̅pneþ³
 ðone nobor 7 þa tunzlu. 7 þa eorþan zebep p̅ille. 7 gemetzap
 þa feoper gefcearta. þ̅ is pæter. 7 eorþe. 7 p̅p. 7 p̅p. þa he
 þpapaþ 7 gep̅tezap.⁴ hpilum eft unþitezap 7 on oppum hipe
 zebrenzþ 7 eft zeebnpap. 7 tþpneþ⁵ ælc tubor. anb hit⁶ eft
 zehýc 7 zehelt. ðonne hit forþealþ bip. anb forþearob. 7 eft
 zeeopþ 7 zeebnpap þonne þonne he p̅le⁷ Sume uppitan⁸ peah
 feczap þ̅ io pýnb pealþe⁹ æþer ge zep̅lpa ze unzep̅lpa ælcef
 monnef. Ic ðonne fecze. ppa ppa ealle Ep̅tens men feczap. þ̅
 io zobcunbe forþetiohung h̅p pealþe. næf io pýnb. 7 ic pat þ̅
 hio bemp eal þing p̅pe p̅hte. ðeah unzefceabpurnum¹⁰
 ppa ne p̅nce. Ði penap þ̅ ðara ælc is Gob. ðe hiona p̅llan
 fulzæp. Nis hit nan punþor. forþæm hi biop ablenþe mib
 ðam¹¹ p̅purnum hiona¹² p̅ylþa. Ac je zobcunba forþonc hit
 unbep̅tent eall p̅pe p̅hte.¹³ ðeah us p̅nce. for unum b̅p̅ze.
 þ̅ ic on p̅h p̅pe. forþam¹⁴ pe ne cunnon þ̅ p̅ht unbep̅-
 rtanban. Ðe bemp ðeah eall p̅pe p̅hte. ðeah us hpilum ppa ne
 ðince :

§ IX.¹ Ealle men p̅purnap¹⁵ æfter þam hehrtan zobe.¹⁶ ze
 zobe¹⁶ ze p̅ale. Ac forþý ne mazon ða¹⁷ p̅falan cuman to¹⁸
 þam¹⁸ hean hpoze eallpa zoba.¹⁹ forþam²⁰ hi ne p̅purnap on
 p̅ht æfter. Ic pat²¹ ðeah þu cpeþe²² nu hponne to me. Dpýlc
 unp̅ht mæg bion²³ mane ðonne he²⁴ zep̅p̅ze þ̅ hit zep̅p̅pe.²⁵
 ppa hit hpilum zep̅p̅p̅. þ̅ þæm zobum²⁶ becýmp anp̅alb p̅el on
 þ̅p̅pe populþe.²⁷ 7 þam p̅lum anp̅alb zob. 7 oppne²⁸ h̅p̅le æþer
 gemenzep̅. æþer ge þæm zobum.²⁹ ze þæm p̅lum. Ac ic þe .

^k Boet. lib. iv. prosa 6 — Igitur uti est ad intellectum, &c.

¹ Boet. lib. iv. prosa 6. — Nihil est enim quod mali causa, &c.

¹ Cott. þæm. ² Bod. gearopitan. Cott. gearopitan 7 p̅p̅lce þær
 lænan þing biot to metanne wþ þa ecan 7 p̅p̅lce þ̅ hpeol. ³ Cott.
 arþeþeð. ⁴ Cott. zep̅p̅p̅p̅ð 7 p̅tezapð. ⁵ Cott. tabneð. ⁶ Bod. et
 Cott. hi. ⁷ he p̅le, desunt in MS. Cott. ⁸ Cott. uþmotan. ⁹ Cott.
 polþ. ¹⁰ Cott. men. ¹¹ Cott. þæm ¹² Cott. heora. ¹³ Cott.
 p̅hte. ¹⁴ Cott. forþæm ¹⁵ Cott. p̅p̅p̅p̅ð. ¹⁶ Cott. goob. ¹⁷ Cott. þ̅.
¹⁸ Cott. þæm. ¹⁹ Cott. gooba. ²⁰ Cott. forþæm. ²¹ Cott. nat.
²² Cott. cpeþe. ²³ Cott. beon. ²⁴ Cott. ze. ²⁵ Cott. zep̅p̅p̅pe.
²⁶ Cott. goobum. ²⁷ Cott. peopulþe. ²⁸ Cott. oþp̅pe. ²⁹ Cott. goobum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arfce hƿæþer þu þene þ ænig mon ge ſƿa anbgeƿfull¹ þ he mæge ongitan ælcne mon on riht hƿelc he ge. þ he nauþer ne ge ne betera ne ƿýra ðonne he hi þene. Ic ƿat ðeah þ he ne maƿon. Ac ƿeoraþ ƿiþe of on ƿon ge gebo. ðe ge me men geƿtaþ þ ge mehe ƿýrþe. ge me men geƿtaþ þ he ge ƿýceƿ ƿýrþe. Deah hƿa mæge ongitan hƿæt oþer bo. he ne mæge ƿitan hƿæt he ðençþ. Deah he mæge ge me hi ƿillan ongitan. þonne ne mæge he eallne. Ic þe mæge eac peccan ge biƿell be þæm þ þu miht ðý geƿeolon ongitan. Deah hit ungeƿceabƿige men ongitan ne mægen. þ iƿ ƿor hƿi ge geoba læce ge lle ðam halum men geƿtne ðenç 7 geƿtne. 7 oþrum halum biteƿne 7 geƿanþne. 7 hƿilum eft þæm unhalum. ge me hþne. ge me geƿanþne. ge me geƿtne. ge me biteƿne. Ic ƿat þ ælc ƿara þe ðone cƿæft ne can. ge le þæ ge ƿunþrian ƿor hƿý hi ge bo. Ac Liƿ ne ƿunþriaþ ða læcaƿ nauht. ƿorþæm hi ƿiton þ þa oþre niƿton. ƿorþæm hi cunnon ælceƿ hi ora meþtrumneƿge ongitan 7 tocnapan.² 7 eac ða cƿæftaƿ þe þæ ge ƿiƿ geolon. Þæt iƿ ge la hælo. bute ge hƿiteƿneƿ. oððe hƿæt iƿ hi ora untrýmneƿ. bute unþeaƿaƿ. Þa iƿ þonne betera læce þæne ge le. þonne he³ ðe hi geƿceop. þ iƿ Geob. he araþ þa geoban.⁴ 7 ge taþ ða ƿýlan. he ƿat hƿæ ge ælc ƿýrþe biƿ. niƿ hit nan ƿunþor. ƿorþæm he of þæm hean hƿore hit eall geƿiþ. and þonan ge taþ and meƿtaþ ælcum be hi geƿýrhtum :

§ X.^m Deet ge ðonne hataþ ƿýrþ. ðonne ge geƿceabƿiga Geob.⁵ ðe ælceƿ monneƿ ðeaƿe ƿat. hƿæt geƿncþ oððe geþaƿaþ þæ ge ðe ge ne ƿenaþ.⁶ And ge⁷ ic ge mæge ge me biƿne geƿrum ƿorþum geƿgean be þam⁸ bæle þe ge me menneƿ geƿceabƿigneƿ mæge ongitan ða geobcunþneƿge. þ iƿ ðonne þ ge ongitap þilum⁹ mon¹⁰ on oþre geƿan. on oþre hime Geob ongit.¹¹ Þilum ge geobhara þ he ge þe beƿta.¹² 7 þonne ƿat Geob þ hit ge ne biƿ. Þonne hƿæm hƿæt cýmþ oððe geob¹³ oððe ge leƿe ge me þonne ge ge ncþ þ he geƿrþe ge. ne biƿ ge unrihtneƿ no on Geobe. ac ge ungeaƿneƿ biƿ on ðe geƿum. þ ðu hit ne canƿ on riht geonapan. Of ge býreþ þeah þ te men ongitap man on þa ilcan geƿan. ðe hime Geob ongit. Of hit ge býreþ þ te manne men biop ge ungeƿume.¹³ ægeþe ge on Geobe ge on lichoman. þ

^m Boet. lib. iv. prosa 6.—Hinc jam fit illud fatalis ordinis, &c.

¹ Cott. anbgeƿfull. ² Cott. oncnapan. ³ Cott. ge. ⁴ Cott. þæm geoban. ⁵ Cott. nað. ⁶ Cott. ge. ⁷ Cott. þæm. ⁸ Cott. hƿilum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. anbge. ¹¹ Cott. beƿta. ¹² Cott. geobey. ¹³ Cott. untrýme.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maȝon ne nan ȝob¹ ðon. ne nan ȳrel nýllap unnebiȝe. ȝ biop eac ȝpa unþýlbiȝe² þ hi ne maȝon nan earfoþa³ ȝepýlbelice aberan. foþþæm hit ȝebýrþeþ ort þ Lob nýle⁴ foþ hiȝ milbhe- ortneſſe nan unaberenbliče⁵ bȝoc him anſettan. ðý læȝ hi foþlætæn⁶ hiopa unȝearfulneſſe.⁷ ȝ peoþþan⁸ ȳȝȝan. ȝiȝ hi aȝtýrþeþ⁹ biop ȝ ȝeſſenceþ.¹⁰ Sume men biop¹¹ ælceȝ cſæfteȝ full cſæfteȝe anb full halȝe ȝeſaȝ ȝ nihtȝiȝe. ðonne þinceȝ þ Lobbe unriht þ he ȝſelce¹² ȝſence. ȝe fuþþum þone¹³ beaȝ. þe eallum monnum ȝecýnþe iȝ¹⁴ to þolienne.¹⁵ he him ȝeþeȝ ȝeſȝan ðonne oþrum monnum. ȝpa ȝpa ȝio ȝum¹⁶ ȝiȝ man¹⁷ cſæþ. þ ȝe ȝobcunþa anpealb ȝeſſiþobe hiȝ bioplingaȝ¹⁸ unþer hiȝ¹⁹ þiþeȝa ȝceabe.²⁰ ȝ hi ȝcilþe ȝpa ȝeopnlice. ȝpa ȝpa²¹ man þeþ ðone æpl²² on hiȝ eaȝan. Wanegþe tilȝaþ²³ Lobe to cſe- manne to ðon ȝeopne þ hi þillniap. hiopa anum þillum. mani- fealb earfoþe²⁴ to þroþianne. foþþam þe hi þillniap maȝan aȝe. ȝ maȝan hliȝan. ȝ maȝan peoþþȝiȝe miþ Lobe to habbanne. þonne þa habbaþ²⁵ þe ȝoȝtoȝ libbaþ :

§ XI.^a Ort eac becýmþ ȝe anpealb²⁶ ðiȝe ȝopulþe to ȝriþe ȝobum²⁷ monnum. foþþæm ȝe anpealb²⁸ þaȝa ȳrlana²⁹ peoþþe toþoȝþen. Sumum monnum Lob ſelleþ³⁰ æȝþeȝ ȝe ȝob³¹ ȝe ȳrel ȝemenȝeb. foþþæm hi æȝþeȝ earniap. Sume he þeȝeȝaȝ hiopa ȝelan ȝriþe hſaþe. þæȝ ðe hi æpeȝȝ ȝeſælȝe peoþþaȝ. þý læȝ hi foþ longum ȝeſælþum hi to up ahæbþen. ȝ ðonan on oþeȝmettum peoþþen. Sume he³² læȝ þiȝeaȝan miþ heaȝþum- bȝoce. þæt hi leopniȝen ðone cſæfteȝ ȝepýlþe³³ on ðam³⁴ lanȝan ȝeſſiþce. Sume hi onþſæþaȝ earfoþu ȝiþoþ þonne hý þýȝſen. ðeah hi hi eaþe abneogan mæȝen. Sume hi ȝebýcȝaȝ peoþþliþene hliȝan ðiȝteȝ anbpeaȝþan liȝeȝ miþ hiopa æȝnum beaþe. foþþam hi ȝenap þ hi næbþen nan oþeȝ ȝioh ðæȝ hliȝan³⁵ ȝýȝiþe bucon

^a Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

¹ Cott. ȝobþ. ² Cott. ungeþýlbiȝe. ³ Cott. earfoþu. ⁴ Cott. nýlle. ⁵ Bod. nanum aberenbliče. ⁶ Cott. foþlætæn. ⁷ Cott. unpeſſ- fulneſſe. ⁸ Cott. peoþþen. ⁹ Cott. aȝteþeþe. ¹⁰ Cott. ȝeſſenceȝe. ¹¹ Cott. beoþþ. ¹² Cott. ȝſýlce. ¹³ Bod. þonne. ¹⁴ Cott. iȝ ȝecýnþe. ¹⁵ Cott. þohanne. ¹⁶ ȝum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. ȝeſſiþobe hiȝbeoplingaȝ. ¹⁹ hiȝ, deest in MS. Cott. ²⁰ Cott. þeȝeȝaȝ. ²¹ ȝpa, deest in MS. Cott. ²² Cott. æþpel. ²³ Cott. Wanegþe tilȝaȝ. ²⁴ Cott. earfoþu. ²⁵ Cott. hæbþen. ²⁶ Cott. anpealb. ²⁷ Cott. ȝobum. ²⁸ Cott. anpealb. ²⁹ Cott. ȳrlana. ³⁰ Cott. ſelleþ. ³¹ Cott. ȝobþ. ³² hi to up ahæbþen ȝ ðonan on oþeȝmettum peoþþen. Sume he, deest in MS. Bod. ³³ Cott. ȝepýlbelice. ³⁴ Cott. þam. ³⁵ Bod. habben nan oþeȝȝioþ þæȝ hliȝan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa agnum more. Some men wæron zo unofersyrifeðlice. gpa þ̅ hi nan ne mihte¹ mið nanum wite ofersyrifan. Ða biwðobon hiopa sæfter zenzum þ̅ hi næren mið wicum ofersyrife. oþ̅ ðæm wæg wreotol þ̅ hi for heopa zobum weorcum hæfðon ðone cræft þ̅ hi² mon ne mihte ofersyrifon.³ Ac þa ýfelau⁴ for hiopa ýflum weorcum wæron zewitnobe ofer gwiþe.⁵ forþæm þ̅ ða witu zewitnobe⁶ oppum þ̅ hi gpa bon⁷ ne bofrcan. 7 eac ða zebetan þe hi ðonne brociap. þ̅ iſ gwiþe wreotol tacn ðam⁸ wigan þ̅ he ne ýceal lufian to ungemetlice ðar woruld zewælþa. forþæm lu oft cumap to ðæm wýrcan⁹ monnum. Ac hwæt wille we cweþan be ðam¹⁰ andweardan welan. Ðe oft cymþ to wæm zobum.¹¹ hwæt he elles we butan tacn ðæg toweardum welan 7 ðæg ebleaner angm ðe lum Godes zewitnobe¹² hæfþ for hiſ zobum¹³ willan. Ic weu eac þ̅ te Gode welle manegum ýflum¹⁴ monnum zewælþa forþæm we¹⁵ he wæt heopa¹⁶ zecýnb and heoru¹⁷ willan gpa zewitnobe. þ̅ lu fori nanum earwum¹⁸ ne biþ¹⁹ no ðý bettran.²⁰ ac ðý²¹ wýrgan. ac we zoba læce. þ̅ iſ Gode. lacnaþ hiopa Gode mið ðam²² welan. wile þ̅ hi ouziten hronan lum we wela come and oleece ðæm wýlæg he lum þone wela urewite²³ oððe hine wam welan. 7 wende luſ ðearw to zobe. 7 worlæte ða unweard 7 þa ýfel ðe he ær fori hiſ earmum býbe. Some beoþ²⁴ ðeah wý wýrcan zif lu welan habbaþ. forþæm hi²⁵ ofersymodigap²⁶ fori ðæm welan 7 hiſ ungemetlice brociad :-

§ XII.^o Manegum men biop eac forwreene forþam²⁷ wæg woruld²⁸ zewælþa. þ̅ hi wýle ðam²⁹ zobum³⁰ leanian hiopa zob.³¹ 7 ðani³² ýflum hiopa ýfel. forþam³³ wile biop þa zobum³⁴ 7 ða ýflum unzeppæne betwýh³⁵ lum. ze eac hwilum ða ýflan biop unzeppæne betwýh lum welfum. ze furþum an ýfel man bið hwilum³⁶ unzeppæne lum welfum. forþamþe³⁷ he wæt þ̅ he untele ðeð. 7

^o Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

¹ Cott. mealt. ² Cott. lum. ³ Cott. mealt ofersyrifum. ⁴ Cott. ýflan. ⁵ Cott. gwiþe. ⁶ Cott. zewitnobe. ⁷ Cott. zebon. ⁸ Cott. wam. ⁹ Cott. wýrcan. ¹⁰ Cott. wam. ¹¹ Cott. zobum. ¹² Cott. witnobe. ¹³ Cott. zobum. ¹⁴ Cott. manegum ýflum. ¹⁵ Boet. welan. ¹⁶ Cott. hiopa. ¹⁷ Cott. earmum. ¹⁸ Cott. býb. ¹⁹ Cott. betran. ²⁰ Boet. ne na bý. ²¹ Cott. wam. ²² Cott. wýrcan. ²³ Cott. urewite. ²⁴ Cott. beoþ. ²⁵ hi, deest in MS. Boet. ²⁶ Boet. ofersymodigum. ²⁷ Cott. forþam. ²⁸ Cott. woruld. ²⁹ Cott. wam. ³⁰ Cott. zobum. ³¹ Cott. zob. ³² Cott. wam. ³³ Cott. forþam. ³⁴ Cott. zobum. ³⁵ Cott. betwýh. ³⁶ Cott. welfum. ³⁷ Cott. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

peað him þara¹ leana. 7 nele² ðeah þæs ƷerƷican. ne hit fur-
þum him ne læt hƷeorpan. 7 ðonne for ðam Ʒingalan³ ege ne
inæƷ no feorþan Ʒerþære on him Ʒelfum. Of hit eac⁴ Ʒebýmeð
þ̅ Ʒe ýfla forlæt hiƷ ýfel for Ʒumer oþƷer ýfler mionner⁵ anban.
forþan⁶ he wolde mið þý tælan⁷ þone oþerne þ̅ he onƷunebe
hiƷ þeapaf. ƷƷincþ ðonne Ʒmiþ þ̅ ƷƷa he ƷƷiþort mæƷ. þ̅ he tiolaþ
unƷelic to bion þani⁸ oþrum. forþan⁹ hit iƷ þæs Ʒobcunðan
anfeulþer Ʒeruna þ̅ he Ʒýncþ of ýfle Ʒob. Ac hit niƷ nanum
men alefeh þ̅ he mæƷe Ʒton eall þ̅ Lioð Ʒetiohhob hæfð. ne
euc aƷecan þ̅ þ̅ he Ʒerophit hæfþ. Ac on ðæm hi habbaþ
ƷeuoƷ. to onƷitanne þ̅ Ʒe ƷeoƷpenð¹⁰ 7 Ʒe Ʒealbend eallra Ʒe-
Ʒeafra felt. 7 Ʒýhte ƷerƷeop eall þ̅ he ƷerƷeop. 7 nan ýfel ne
Ʒophite. ne Ʒet ne Ʒýmeð. ac ælc ýfel he aðriþ of eallum hiƷ
Ʒeoc. Ac Ʒif ðu æfter ðam hean¹¹ unƷalbe ƷƷýman¹² Ʒilt ðæs
æhmihtƷan¹³ Loðer. þonne ne onƷiteƷ þu nan ýfel on nanum
þunƷe. þeah ðe nu Ʒeoc þ̅ heƷi micel on ðiƷ¹⁴ miðbanƷearþe Ʒe.
forþæm hit iƷ Ʒiht þ̅ þa Ʒoban habban Ʒob¹⁵ eblean hiopa
Ʒoðer. 7 ða ýfla habban¹⁶ Ʒite hiopa ýfler. ne hiþ þ̅ nan ýfel.
þ̅ te Ʒýhte biþ. ac hiþ Ʒob. Ac ic onƷite þ̅ ic þe hæbbe aƷƷeƷ
nu mið þiƷ launƷan Ʒelle.¹⁷ forþæm þe lýƷt nu hiopa.¹⁸ Ac
onfoð hiopa nu. forþan¹⁹ hit iƷ Ʒe læcethom anþ Ʒe ðrienc ðe
ðu lanƷe Ʒilnoðer. Ʒiet ðu þý eð mæƷe ðære²⁰ lane onfon :

§ XIII. Ðu Ʒe ƷiƷom ðu þiƷ Ʒpell aƷehte²¹ hæfþe. þa onƷan
he eft Ʒingan. 7 þiƷ eƷeþ. Lif þu ƷillunƷe mið hlutram moðe
onƷitan ðone hean anfealb. behealh þa tunƷlu þæs hean
heofner. Dealhþa þa tunƷlu þa ealban Ʒebbe ðe hi on ƷerƷeapne
Ʒerion. ƷƷa þ̅ Ʒio ƷýneƷe Ʒunne ne onhƷunþ no ðæs ðæler þæs
heofner ðe Ʒe mona onhƷunþ. ne Ʒe mona no ne onhƷunþ þæs
ðæler ðe Ʒio Ʒunne onhƷunþ. Ða hƷile þe hio þaƷ on biþ. ne Ʒe
ƷeoƷpa. ðe þe hutaþ UƷra. ne cýmþ uƷƷe on þam Ʒerþæle.
þeah ealle oþre ƷeoƷpan Ʒapen mið þam Ʒoðore æfter þæpe
Ʒunne on þa eoƷpan. niƷ hit nan Ʒunþor. forþan he iƷ Ʒiþe
neah þam up ende þæpe eaxe. Ac Ʒe ƷeoƷpa ðe þe hutaþ
æƷerƷeoƷpa. ðonne he hiþ ƷerƷeƷerpen. þonne tacunaþ he

¹ Boet. lib. iv. metrum 6. — Si vis celsi jura tonantis, &c.

² Boet. mupan. ³ Cott. nýle. ⁴ Cott. þæm Ʒingalum. ⁵ eac,
deed in MS. Cott. ⁶ Cott. munnep. ⁷ Cott. forþæm. ⁸ Boet. lætan.
⁹ Cott. loome þæm. ¹⁰ Cott. Ʒoþham. ¹¹ Cott. ƷƷippenð. ¹² hean,
deed in MS. Boet. ¹³ Boet. anfealbe Ʒýman. ¹⁴ Cott. æhmihtƷan.
¹⁵ Cott. þý. ¹⁶ Cott. Ʒoðan habben Ʒob. ¹⁷ Cott. habban. ¹⁸ Cott.
aƷeƷe mið þý launƷan Ʒelle. ¹⁹ Cott. loopa. ²⁰ Cott. Ʒoþæm.
²¹ þæpe, deed in MS. Cott. ²² Cott. aƷehte.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, thou betokens it the evening. It then goes after the sun

æfen. færþ he þonne aærter þære funnan on þære eorþan
 icenbe. of he ofirnþ þa funnan hundan. 7 cýnþ riþ forum þa
 funnan up. þonne haten we hne monzeufterora. forþam he
 cýnþ eaftan up. bobar þære funnan cýme. Ðio funne 7 we
 mona habbaþ tobæled butruht hni þone bæz anþ þa niht riþe
 emne 7 riþe zeppænelice riçriar þurh zobcundan forereca-
 ruwa 7 unaprotenlice þioriar þam ælinihtigan Eobe of þomef
 bæz. for þý hi ne læt Eob on ane healfe þæg heofonef bion.
 Ðý læz hi forþon oppa zeffercafta. Ac zeferþuma Eob zemetzaf
 ealla zeffercafta 7 zeppæriar þa he hetruh hni funnar. hrihni
 rihht we pæta þ þriþze. hrihni he gemenzef þ þýn biþ þam eile.
 hrihni þ leohhte þýn 7 þ beorihhte up zefer. 7 rið hefize eorþe
 rit þæri niþere be þæg cýnungef zebude. þrenzð eorþe ælcne
 weftni 7 ælc tubori ælce zeare. 7 we haca funnor þriþz þ
 zeapraf ræb 7 bleba. 7 weftambæria hærefeft þriþz þu bleba.
 hæzlar anþ funnar 7 we offt mæba wen leccar ða eorþan on
 rihtia. forþam unþerfeh þu eorþe þ ræb 7 zebef þ hit
 zrefar on leuhten. Ac we metob eallia zeffercaftu we on
 eorþan ealle zriopenbe weftmar 7 ealle forþþriçez. 7 zehýt
 þonne he wýle. 7 eorþa þonne he wýle. 7 unniþ þonne he wýle. Ða
 hriþe ðe þa zeffercafta þioriar. rit we helihta zeoppunþ on hif
 heah fetle. þanon he welf þam zepealhþerum ealle zeffercaftu.
 Niþ nan punþor. forþamþe he iþ cýning. 7 þriþten. 7 ærelin.
 7 fruma. 7 æ. 7 riþom. 7 rihter þema. he went eallu ze-
 fercaftu on hif æpenþa. 7 he het ealle eft curman. Ðæt we an
 zertæððeða cýning ne ftapelobe ealla zeffercafta. Þonne punþon
 hi ealle toflopene 7 toftenete. anþ to nauhte punþon ealle ze-
 fercafta. Ðeah habbaþ zemsanelice ða ane lufe. þ hi weoruan
 riþleum hlarofbe. anþ fæzriar þæg þ he heora wealt. niþ þi nan
 punþor. forþam hi ne mihton elles bion. zif he ne þiorþon
 huora fruman. Ða forlet we Þriþom þ hioþ.¹ anþ eþaþ to me.²

CAPUT XL.¹

§ 1. **PRÆDER** Ðu nu onhte hriþer þiof riþæce wýle. Ða
 eþaþ ic. Seze me hriþer hio wýle. Ða eþaþ he. Ic wýle wezan
 þæt ælc riþriþ bio zob.² fun hio monnum zob³ wýce. fun hio
 hni wýl wýce. Ða eþaþ ic. Ic wele þ hit eorþe riþa hion mæze.
 weah iþ hriþum oferi wýce. Ða eþaþ he. Niþ þæg nan eþý⁴ þ

¹ Boet. lib. iv. prosa 7.—Janne igitur videt, quid luce omnia, &c.

² Cott. leof.

³ Cott. zob.

⁴ Cott. zob.

⁵ Cott. eþeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over *them*. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc wýrð biop zob.¹ ðara þe wilit 7 nýtwýrðe biop.² forþæm ælc wýrð. fram hio rie wýrnun. fram hio rie unwýrnun. for þý cýrn to þæm zobum³ þ hio ofer trega do. oððe hine þreatige to ðon þ he bet do. þonne he ær hýðe. oððe him leanige þ he ær tela hýðe. And eft ælc wýrð þara þe to ðam⁴ ýflum cýrn. cýrn⁵ forþam tram⁶ þingum fram hio rie riþe. fram hio rie⁷ wýrnun. 7if to ðam⁸ ýflum cýrn riþu wýrð. þonne cýrn he to ebleane hi 7ifla. oððe to þreatunge⁹ 7 to lare þ he eft¹⁰ gfa ne ho. Ða onxann ic punþriþan and cwæþ. Iþ þ for mþearðlice wilit macu þ ðu wær recrt. Ða cwæþ he. Sra hit iþ gfa þu gexrt. Ac ic wolde. 7if ðu wolberst. þ wit unc penþon¹¹ junie hpile to þifet folcef gpraæce. wýlæþ hi cwæþon¹² þ wit gpraæcon¹³ ofer monnes andzet.¹⁴ Ða cwæþ ic. Swnec þ ðu wille :-

§ II.^r Ða cwæþ he. Wenrt ðu þ þ ne rie zob.¹⁵ þ nýc¹⁶ biþ. Ða cwæþ ic. Ic wene wæt hit rie. Ða cwæþ he. Ælc wýrð¹⁷ iþ nýc þara ðe auþer ðeþ.¹⁸ oððe læwþ. oððe wicþ.¹⁹ Ða cwæþ ic. Ðæt iþ for. Ða cwæþ he. Sio wiferearibe wýrð iþ þæm zob²⁰ þe wunnaf wif unþearf 7 penþaf hi to zohæ.²¹ Ða cwæþ ic. Ne næz ic þæt ofþacan. Ða cwæþ he. Ðwæt wenrt þu be ðære zohæ²² wýrðe. ðe of cýrn to zobum²³ monnum on ðifre worulde.²⁴ wýlce²⁵ hit rie forwacn egra zoha.²⁶ hweþer þif folc næge cweþan þ hit rie ýfel wýrð. Ða gmeicobe²⁷ ic²⁸ 7 cwæþ. Ne cwþ þ nan mon. ac cwæþ²⁹ þ hio rie wifre zob.³⁰ gfa hio eac biþ. Ða cwæþ he. Ðwæt wenrt þu be þære unþenlicþan³¹ wýrðe. þe of wrietaþ³² ða ýflan to witmanne. hweþer þif folc wene þ þ zob³³ wýrð rie. Ða cwæþ ic. Ne wenaþ hi no þ þ zob wýrð rie. ac wenaþ þ hio rie wifre eapwico. Ða cwæþ he. Utom healdan unc þ wit ne wenan gfa gfa þif folc wenþ. Lif wit ðær wenaþ þe ðif folc wenþ. þonne forlæste wit wolve gefceahwifneffe and wolve wihtrifneffe. Ða cwæþ ic. Wif forlæste wit hi a³⁴ wý³⁵

^r Boet. lib. iv. prosa 7.—Nonne igitur bonum carnos esse, &c.

¹ Cott. zob. ² Cott. wýð. ³ Cott. zoban. ⁴ Cott. þæm. ⁵ cýrnð, deest in MS. Bod. ⁶ Cott. forþæm tram. ⁷ Cott. wý. ⁸ Cott. þæm. ⁹ Cott. þneunge. ¹⁰ Bod. get. ¹¹ Cott. penþen. ¹² Cott. cweþon. ¹³ Cott. gpraæcon. ¹⁴ Cott. gemet. ¹⁵ Cott. zob. ¹⁶ Cott. nýc. ¹⁷ wýrð, deest in MS. Cott. ¹⁸ Bod. awepwýð. ¹⁹ Cott. wýwýð. ²⁰ Cott. zob. ²¹ Cott. zoobe. ²² Cott. zoban. ²³ Cott. zobum. ²⁴ Cott. worulde. ²⁵ Cott. wýlce. ²⁶ Cott. wilepa zoha. ²⁷ Cott. gmeapcobe. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cwþ. ³⁰ Cott. zob. ³¹ Cott. unþenlicþan. ³² Cott. þweatað. ³³ Cott. zob. ³⁴ a, deest in MS. Cott. ³⁵ Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; that it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe or whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of two *things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cƿæþ he. Forþþý¹ folcſiƿce men feoƿar þ̅ ſælce² ƿeru
 ƿýrþ 7 ƿurðſumum ſie ſýel. Ac ƿe ne feolon ðæſ ƿeleſum. for-
 þæm þæc³ ælc ƿýrþ hiþ ƿoþ.⁴ ſƿa ƿe ær ſƿæceom. ſam hio ſie
 ƿeſu.⁵ ſam hio ſie ƿýnſum. Ða ƿearþ ic aƿæreþ 7 cƿæþ. Ðæt
 iſ ƿoþ þ̅ ðu feoƿt. Ic nat ðeah hƿu hit ðurpe⁶ feoƿan hýſeƿum
 monum. forþan⁷ hiſ ne mæz man hýgi man ƿeleſum : .⁸

§ III.⁹ Ða onſac ſe ƿiſþom ſarlice 7 cƿæþ. Forþþý ne feýle
 nan ƿiſ monn forhtigan ne ƿnoƿnian¹⁰ to hƿæm hiſ ƿiſe ƿeoþe.
 oððe hƿæþeþi him eunie ƿe ƿeru ƿýrþ ðe hƿu.¹¹ Ðon ma ƿe ſe
 hƿata eunie feýle ſymb þ̅ ƿnoƿnian. hu oft he feohtan feule.¹²
 ne hiþ hiſ¹³ loſ na ðý læſte. ac iſ ƿen þ̅ hit ſie ðý mane. ſƿa
 hiþ eac þæſ ƿiſan meþ þý mane. ƿe him ƿraþne ƿýrþ 7 ƿeþe
 to beoſumþ. ðý ne ſceolbe¹⁴ nan ƿiſ man ƿillan¹⁵ feoƿer hƿeſ-
 zif he ænizra cƿæfta meþ. oððe ænizet ƿeoþſcepeþ heþi forþ
 ƿoþulbe.¹⁶ oððe eceþ hƿeſ æfteþi ðiſte ƿoþulbe.¹⁷ Ac ælc ƿiſ
 mon ſýle aƿinnan æzþeþi ze ƿiþ þa ƿeþan ƿýrþe ze ƿiþ ðu ƿi-
 ſumian. þý læz he hime for ðæpe ƿýnſumian ƿýrþe forſƿurze.
 oððe for ðæpe ƿeþan forþence.¹⁸ Ac him iſ þearf þ̅ he
 aƿeþize¹⁹ þone midneſtan ƿez beƿýlþ²⁰ ðæpe ƿeþan ƿýrþe 7
 ðæpe hƿu. þ̅ he ne ƿilnize ƿýnſumian ƿýrþe 7 manan onſoþ-
 neſſe ðonne hit zemetlic ſie. ne eft to²¹ 10 ƿeþe. forþæm he ne
 mæz naþreþ²² unzetmet aþmoþan.²³ Ac hit iſ on hioþi ægenum²⁴
 anpealde hƿarþe²⁵ ðiſta hi zeceofan.²⁶ Eſi hi þonne þone mid-
 neſtan ƿez aƿeþiuþ ƿillar. ðonne ſeýlan²⁷ hi ſeþe him ſeþum
 zemetzian þa ƿiſumian ƿýrþe. 7 ðu onſoþzan. þonne zemetzaf
 him Tioþ þa ƿeþan ƿýrþe ze on þiſte ƿoþulbe.²⁸ ze on þeape to-
 ƿearþum. Ðra ſƿa hi eape aþreozan²⁹ manan :

§ IV.¹ Fel la ƿiſum menn pell. ƿap ealle on þone ƿez ƿe eop
 læmaþ ða forþeasþum biſta þara zohena zumena 7 þæra ƿeoþ-
 zeornena ƿera ðe ær eop ƿæþion. Sala ze eapzan 7 iþelzeornum.
 hƿý ze ſƿa unnytte ſion² 7 ſƿa aƿumþene.³ hƿý ze nellan⁴

¹ Boet. lib. iv. prosa 7. — Quare, inquit, ita vir sapiens, &c.

² Boet. lib. iv. metrum 7. — Bella his quibus operatus annis, &c.

³ Cott. ƿoþþý be. ⁴ ælce, deest in MS. Cott. ⁵ Cott. be. ⁶ Cott. goob. ⁷ Cott. ſy ƿeþe. ⁸ Cott. hýſpe. ⁹ Cott. ƿoþþem. ¹⁰ Boet. uele nan hýſz mon.

¹¹ Cott. to ſiþe ſymb þ̅ ƿnoƿnian. ¹² Boet. ƿýrþan feýle hƿeþi him eunie þæpe þu ƿýrþ be hƿu. ¹³ Cott. feýle.

¹⁴ hiþ, deest in MS. Cott. ¹⁵ Cott. feýle. ¹⁶ Cott. ƿillan. ¹⁷ Cott. ƿeo-
 þulbe. ¹⁸ Cott. ƿoþence. ¹⁹ Cott. aƿeþie. ²⁰ Cott. beƿeolh. ²¹ to, deest
 in MS. Cott. ²² Cott. naþreþ. ²³ Cott. aþmoþan. ²⁴ Cott. ægenum.

²⁵ Cott. hƿarþe. ²⁶ Cott. zeceofen. ²⁷ Cott. ſeýlan. ²⁸ Cott. ƿoþulbe.

²⁹ Boet. ze aþreþzan. ³⁰ Cott. ſion. ³¹ Cott. aƿumþene.
³² Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the loss; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear it.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acrien æfter ðam¹ rīgum monnum and æfter ðam¹ peorþ-
geornum. hwiſce² hi wæron ða ðe ær eor wæron. and hwi³ ze
bonne nellon.⁴ riþpan ze hiora wearaſ geacrod habben.⁵ hi
onhūman.⁶ ſwa ze riþort mægen. forþæm hi punnon æfter
wyrþre⁷ on ðigre worulde. ⁊ taleðon⁸ zober⁹ hliran mid
zobum¹⁰ weorcum. ⁊ worhton zobe¹¹ biſne þam¹² ðe æfter him
wæron. forþæm hi punnaþ nu ofer þam tunglum. on ecre
eabiſneſſe. for heora¹³ zobum weorcum: . Ðer endað þio
feorþe¹⁴ boc Boetieſ. and onginnd¹⁵ weo riſte: .

§ V.^u Ða ge riþbom ða ði riþell ariht¹⁶ hæfde. ða cwæþ ic.
ðriþe riht¹⁷ iſ þin lar. Ac ic wolde ðe nu mīngian¹⁸ wære
manigrealban¹⁹ laſe we ðu me æri zehete be wære Godeſ
forſiohhunge. Ac ic wolde æriſt witan æt we hweper þæt auht²⁰
rie þæt we ort zehioraþ þæt men cwepaþ be ſumum riſgum þæt hit
riyle weaſ zebūman. Ða cwæþ he. We wære hioſne²¹ þæt ic onette
wiþ weaſ þæt ic ðe morſe zaleaſtan þæt ic ðe æri zehet. ⁊ we morſe
zetæcan ſwa geortne²² we. ſwa ic riſiſteſne riþan mihte²³
to riſne cūðde. Ac hit iſ ſwa riſri²⁴ of unſum wege. of þam
wege we riſ zetiohhob habbaþ on to farenne. þæt we ðu me æri
we. hit²⁵ wære weah riſte to zecūrienne²⁶ ⁊ to²⁷ on-
ziſanne. Ac ic onhwebe þæt ic ðe læde hiſer riþer on þa wara
of ſumum wege. þæt ðu ne mæge eft riſne we ariþan. Niſ hit
nan riþbor weah þu zetūriſe.²⁸ ziſ ic we læde be þam²⁹ wege.
Ða cwæþ ic. Ne weariþ þu no þæt onhwebon.³⁰ Ac ic bio riſe³¹
weaſ³¹ ziſ ðu me læheſt riþer ic ðe biþbe. Ða cwæþ he. Ic we
riſe lærian hi riþellum. ſwa ic ðe eallne we dūbe. ⁊ ðe weah
riſan riſe. þæt hit niſ nauht we mon cwiþ þæt æriſ ðing weaſ
zebūriſe. forþam³² ælc riſg cūmþ³³ of ſumum ðingum. for ði
hit ne biþ weaſ zebūriſe. ac weaſ hit of nauhte ne come þonne
wære hit weaſ zebūriſe: .

^u Boet. III. v. proſa 1.—Tum ego, Recta quidem, inquam, &c.

¹ Cott. hæm. ² Cott. hwiſce. ³ Cott. hwi. ⁴ Cott. nellon. ⁵ Cott. hæbhen. ⁶ Cott. onhūman. ⁷ Cott. weorþre. ⁸ Cott. taleðon. ⁹ Cott. zober. ¹⁰ Cott. zobum. ¹¹ Cott. zobe. ¹² Cott. hæm. ¹³ Cott. hiora. ¹⁴ Cott. feorþe. ¹⁵ Cott. onginnd. ¹⁶ Cott. ariht. ¹⁷ Cott. riht. ¹⁸ Cott. mīngian. ¹⁹ Cott. manigrealban. ²⁰ Cott. auht. ²¹ Cott. leorþe. ²² Cott. geortne. ²³ Cott. mihte. ²⁴ Cott. riſri. ²⁵ hit, deest in MS. Cott. ²⁶ Cott. zecūrienne. ²⁷ to, deest in MS. Cott. ²⁸ Cott. zetūriſe. ²⁹ Cott. bi þam. ³⁰ Cott. onhwebon. ³¹ Cott. weaſ. ³² Cott. weariþ. ³³ Cott. cūmþ.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me whithor I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.^v Ða cƿæð ic. Ac hƿonan com ge nama¹ æƿert. Ða cƿæþ he. Aniƿtoteles min beoƿlingc hit Ʒerehte on þære bec þe Fijca hatte. Ða cƿæþ ic. Ðu rehte he hit. Ða cƿæð he.² Men cƿæþon Ʒio ðonne him hƿæt unpenunƷa³ Ʒebýrebe. þ̅ þ̅ þære ƿear Ʒebýreb. Ʒelce hƿa nu ðelƷe eorþan. Ʒ funþe þær ðonne Ʒolþhorþ. Ʒ ƷecƷe þonne þ̅ þ̅ Ʒie ƿear Ʒebýreb. Ic ƿat þeah Ʒif ge ðelƷene ða eorþan no ne bulƷe. ne nan mon ær þ̅ Ʒolþ þær ne hýbbe. þonne ne funþe he hit no. forþý hit næƷ na ƿear funþen. Ac Ʒio Ʒobcunþe forƷetiohhunƷ lærþa ðone þe he ƿolþe þ̅ þe Ʒolþ hýbbe. Ʒ eft þone þe he ƿolþe þ̅ he hit funþe :.

§ VII.^w Ða cƿæþ ic. Ðæt ic onƷite þ̅ hit iƷ Ʒƿa Ʒƿa þu ƷeƷt. Ac ic ƿolþe ðe acƷian hƿæþer þe æniƷne Ʒrýþom³ habban, oðþe æniƷne anƿealb hƿæt þe ðon. hƿæt þe ne ne ðon. ðe Ʒio Ʒobcunþe forƷetiohhunƷ oþþe Ʒio ƿýrþ uƷ nebe to ðam þe hi⁴ Ʒillen :. Ða cƿæþ he. Ʒe habbaþ micelne anƿealb. niƷ nan ƷeƷceabƷiƷ ƷeƷceaft þ̅ næbbe Ʒreobom. ge þe ƷeƷceabƷiƷneƷe hæþ. ge mæƷ þeman Ʒ toƷceaban hƿæt⁵ he Ʒilnian Ʒeal⁶ hi hƿæt he onƷunian Ʒeal. Ʒ ælc mon hæþ ðone Ʒreobom. þ̅ he ƿat hƿæt he Ʒile hƿæt he nale. anþ ðeah nabbap⁸ ealle ƷeƷceabƷiƷe⁷ ƷeƷceafta Ʒelicne Ʒrýþom. EnƷlaƷ habbaþ Ʒihte þomaƷ Ʒ Ʒobne⁸ Ʒillan. Ʒ eall hƿæt⁹ hi Ʒillniap¹⁰ hi beƷitaþ Ʒiþe eape. forþæm þe hi naner ƿoƷe¹¹ ne Ʒillniap.¹² NiƷ nan ƷeƷceaft þe hæbbe Ʒrýþom¹³ Ʒ ƷeƷceabƷiƷneƷe buton enƷlum Ʒ mannum.¹⁴ Ða men habbaþ Ʒimle Ʒrýþom.¹⁴ þý manan þe hi heora Moþ neap Ʒobcunþum ðiƷum lætaþ. Ʒ habbaþ ðæs þý læƷƷan Ʒrýþom.¹⁵ þe hi heora Moþer Ʒillan¹⁶ neap ðiƷe Ʒopulþ¹⁷ aƷe lætaþ. Nabbap hi næanne Ʒrýþom¹⁸ ðonne hi hiora¹⁹ aƷnum Ʒillum hi ƷýlƷe unƷeapum unþeƷeobaþ.²⁰ Ac Ʒona Ʒƿa hi heora²¹ Moþ aƷenþaþ²² Ʒrom Ʒobe. Ʒƿa Ʒeopþaþ he²³ ablenþe miþ unƷiþome. Ðƿa þeah iƷ an ælmihtƷiƷ Loþ on hiƷ þære hean cæƷtpe.²⁴ ge ƷeƷýþ²⁵ ælceƷ monneƷ ƷeƷanc.²⁰ Ʒ hiƷ Ʒopþ.

^v Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

^w Doet. lib. v. prosa 2.—Anima/verto, inquam, idque uti, &c.

¹ nama, deest in MS. Cott. ² Bod. hƿeƷununƷa. ³ Cott. Ʒreobom. ⁴ Bod. þe. ⁵ Cott. hƿæþ. ⁶ Bod. habbaþ. ⁷ Cott. ealle ƷeƷceabƷiƷa. ⁸ Cott. Ʒobne. ⁹ Cott. þæt. ¹⁰ Cott. Ʒillniap. ¹¹ Cott. ƷoƷ. ¹² Cott. Ʒillniap. ¹³ Cott. Ʒreobom. ¹⁴ Cott. Ʒreobom. ¹⁵ Cott. Ʒreobom. ¹⁶ Cott. Ʒilla. ¹⁷ Cott. Ʒeopulþ. ¹⁸ Cott. Ʒreobom. ¹⁹ Cott. heora. ²⁰ Cott. unþeƷeobaþ. ²¹ Cott. hiora. ²² Cott. aƷenþaþ. ²³ Cott. hi. ²⁴ Cott. cæƷtpe. ²⁵ Cott. ƷeƷýþ. ²⁶ Cott. ƷeƷoht.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

Ʒ hƷ bæba toƷcæst. Ʒ Ʒylt¹ ælcum æfter hƷ ƷerƷrhtum. Ða Ʒe ƷƷƷƷƷƷ þa þƷ ƷƷell aƷæb hæfðe. þa onƷann he ƷƷƷƷƷ Ʒ þƷƷ cƷæþ.

CAPUT XLI.*

§ I. ÐEAP OmeƷƷƷ Ʒe Ʒoða Ʒceop. þe mið EƷecum ƷeƷƷƷ þeƷ. Ʒe þaƷ EƷƷƷƷƷƷ laƷeop. Ʒe EƷƷƷƷƷƷ þeƷ mið Læben þaƷum ƷeƷƷƷ. þeah OmeƷƷƷ on hƷ leopum ƷƷþe heƷeþe þeƷne ƷƷƷƷƷ ƷeƷƷƷ. Ʒ hƷoƷe cƷæƷƷaƷ. Ʒ hƷoƷe biophto. ne mæƷ heo þeah ealle ƷeƷƷeƷƷa ƷeƷƷƷƷƷ. ne þa ƷeƷƷeƷƷa. þe heo ƷeƷƷƷƷƷ mæƷ. ne mæƷ hƷo ealle enbemeƷƷ ƷeƷƷƷƷƷ. ne ealle inƷƷƷ ƷeƷƷƷƷƷƷƷ. Ac nƷ þam ælmihtƷƷƷƷ Lobe ƷƷa. þe Ʒ ƷeƷƷƷƷƷ ealƷa ƷeƷƷeƷƷa. he ƷeƷeop Ʒ þƷƷƷƷeop ealle hƷ ƷeƷƷeƷƷa. ænbemeƷƷ. ðone mon mæƷ hatan buton leaƷe Ʒoþe Sunne :

§ II.⁷ Ða Ʒe ƷƷƷƷƷƷ þa ðƷ leop aƷƷƷƷƷƷ hæfðe. þa ƷeƷƷƷƷƷƷƷƷ he ane lƷtle hƷile. Ða cƷæþ ic. Ðum tƷeo me⁸ hæfþ ƷƷþe ƷeþƷeƷeþ. Ða cƷæþ he. ÐƷæt Ʒ Ʒe. Ða cƷæþ ic. ÐƷƷ Ʒ þ Ʒ þu ƷeƷƷƷ⁴ þ Lob ƷƷlle ællecum ƷƷƷƷƷ⁵ ƷƷa Ʒob⁶ to ðonne. ƷƷa ƷƷel. ƷƷæþeƷ he Ʒille. anb þu ƷeƷƷƷ eac þ Lob ƷƷe ælc⁷ þƷƷ æƷ⁸ hƷ ƷeƷƷƷƷe.⁹ Ʒ þu ƷeƷƷƷ¹⁰ eac þ nan þƷƷƷ ƷƷƷe¹¹ bute hƷ Lob Ʒille oððe ƷeƷƷƷƷe.¹² Ʒ ðu ƷeƷƷƷ¹³ þ hƷ ƷeƷle eall þaƷan ƷƷa he ƷeƷƷoƷhob habbe.¹⁴ Nu þunþƷe ic þeƷ þƷƷ he ƷeƷƷeƷe þ þa ƷƷelan men habban¹⁵ þone ƷƷƷƷƷ¹⁶ þ hƷ maƷon¹⁷ ðon ƷƷa Ʒob ƷƷa ƷƷel ƷƷæþeƷ ƷƷa hƷ ƷƷllan. ðonne he æƷ þat þ hƷ ƷƷel ðon ƷƷllap. Ða cƷæþ he. Ic þe mæƷ ƷƷþe eafðe ƷeandƷƷƷƷƷƷ þeƷ ƷƷelleƷ. Ðu Ʒoþe þe nu hƷƷan¹⁸ ƷƷƷ hƷƷe ƷƷþe ƷƷe cƷƷƷƷ þeƷe Ʒ ƷæƷþe nænne ƷƷƷe¹⁹ mon on eallon hƷ ƷƷe. ac þeƷƷon ealle þeope. Ða cƷæþ ic. Ne þuhte hƷ me nauht²⁰ þuhtlic. ne eac ƷcƷƷƷenlic.²¹ ƷƷƷ hƷm Ʒeolban þeope men þeƷƷƷƷ.²² Ða cƷæþ he. ÐƷæt þeƷe unƷeƷƷƷƷe.²³ ƷƷƷ Lob næfðe on eallum hƷ ƷƷe nane ƷƷƷe ƷeƷƷƷ²⁴ unbep hƷ anpealbe. þoþþe he ƷeƷeop tƷa ƷeƷƷeabƷƷan²⁵ ƷeƷƷeƷƷa ƷƷo.²⁶ enƷƷaƷ Ʒ men. þam

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

⁷ Boet. lib. v. prosa 3.—Tum ego, Eū, inquam, &c.

¹ Cott. ƷƷƷ. ² Cott. ƷeƷƷƷeþe. ³ Bod. tƷma.

⁴ Cott. ƷeƷƷƷ. ⁵ Cott. ƷeƷƷƷeþe. ⁶ Cott. Ʒob. ⁷ Cott. ƷeƷƷƷ þ

ƷƷe ælc. ⁸ Bod. æƷeƷ. ⁹ Cott. ƷeƷeopþe. ¹⁰ Cott. ƷeƷƷƷ. ¹¹ Cott.

ƷeƷeopþe. ¹² Cott. ƷeƷeƷe. ¹³ Cott. ƷeƷƷƷ. ¹⁴ Cott. heƷbe. ¹⁵ Cott.

hæhþeƷ. ¹⁶ Cott. ƷƷeolban. ¹⁷ Cott. maƷon. ¹⁸ Bod. he nu hƷƷan.

¹⁹ Cott. ƷƷeone. ²⁰ Cott. no. ²¹ Cott. nauht ƷeƷƷƷenhc. ²² Cott.

þeƷƷƷ. ²³ Cott. Ðæt þeƷe unƷeƷƷe. ²⁴ Cott. ƷeƷeƷeƷe. ²⁵ Cott.

ƷeƷeabƷƷa. ²⁶ Cott. ƷƷo.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I: A certain doubt has much troubled me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will: and thou sayest also that God knows everything before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills and permits it: and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves? Then said I: I should not think it at all right, or morcover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free,

he gear micle gife fpeobomeſ. ꝥ hi moſton¹ ðon gpa zob gpa
 yfel gpaſop² gpa hi polbon.³ he gælbe⁴ gpiþe fæſte gife ꝥ gpiþe
 fæſte æ miþ þæpe gife ælcum menn⁵ of hiſ ende. ꝥ iſ gſ
 fſyþom.⁶ þæt te⁷ mon mot ðon ꝥ he pile. anb ꝥ iſ gſ æ ꝥ gilt
 ælcum men be hiſ geryhtum ægþer ge on ðiſſe worulþe ge on
 þæpe toweapþan gpa zob⁸ gpa yfel gpaþer he ðeþ. ꝥ men maþan⁹
 beþitan þurh þone fſyþom¹⁰ gpa hþæt gpa he pillap. buton ðeap
 hi ne maþon gſcýppan. æc hi hime maþon miþ zobum¹¹ pe-
 oꝛicum gelettan ꝥ he þý¹² latoꝛ cýmp. ge fſurþum of oꝛelþo hi
 hime hþilum lettap gſ mon to zobum¹³ peoꝛce ne onhægie
 habban zobne¹⁴ pillan. ꝥ iſ zob. Ða cwæþ ic. Fel þu me hæſt
 arietne on ðam tpeon. ꝥ on þæpe geþreþeþneſſe þe ic ær ou
 wæg be þam fpeobonie. Ac ic eom nu zet on micle maþan ge-
 þreþeþneſſe geunioꝛoþ. fulneah of oꝛmobneſſe. Ða cwæþ he.
 Þwæt iſ gſ micle unpoꝛneſ.¹⁵ Ða cwæþ ic. Hic¹⁶ iſ ýmb þa
 Gobes gſoꝛetiohunge. gſþam¹⁷ þe geþeþap hþilum ſecþan ꝥ
 hit gſýle eall gſu geryþþan¹⁸ gpa gpa Gob æt gſuman getiohhob
 hæþe. ꝥ hit ne mæge nan mon aþenþan.¹⁹ Nu ðincþ me ꝥ
 he ðo pol. Ðonne he aþap þa zoban.²⁰ ꝥ eac þonne he witaþ ða
 yfelan. gſ ꝥ gſ iſ. ꝥ hit him gpa geryceapen wæg ꝥ hi ne
 moſton elleſ ðon. unnytlíce þe gſincap ðonne þe uſ geþiþþap.
 ꝥ ðonne þe fæſtað. oððe ælmeþþan ſellaþ. gſ þe hiſ nabþap ðý
 maþan ðanc. þonne²¹ þa þe on eallum ðingum wabap on hioꝛa
 ægenne pillan. ꝥ æſteþ²² hioꝛa lichoman luſte iſnaþ :-

§ III.^a Ða cwæþ he. Ðiſ iſ gſo ealþe gſoꝛung þe ðu longe
 gſofoþoꝛt.²³ ꝥ mange eac ær ðe. þara wæg gſum Gwælcu. oþne
 naman Tulliu. þuþþan naman he wæg gehaten Liceſio. ðe²⁴
 wæg Romana heþeꝛoga. þe wæg uprita. þe wæg gpiþe abigroþ nuþ
 ðæpe ýlcan gſwæce. Ac he hi ne mihte þringan to nanum
 eube on þone timan.²⁵ gſþý heoꝛa Gob wæg²⁶ abigroþ on ðiſſe
 worulþe pillnunga.²⁷ Ac ic ðe ſecge. gſ ꝥ gſ iſ ꝥ ge ſecþap. ꝥ
 hit wæg unnet geþob on zobcundum bocum ꝥ Gob beah²⁸ ꝥ

^a Boet. lib. v. proſa 4.—Tum illa, Vetus, inquit, &c.

¹ Cott. moſten. ² Cott. gpaþer. ³ Cott. polben. ⁴ Cott. gælbe.
⁵ Cott. men. ⁶ Cott. fpeobom. ⁷ Cott. ge. ⁸ Cott. zob. ⁹ Cott.
 maþon. ¹⁰ Cott. fpeobom. ¹¹ Cott. zobum. ¹² Cott. þe. ¹³ Cott.
 zobum. ¹⁴ Cott. zobne. ¹⁵ Þwæt iſ gſo micle unpoꝛneſ, deſunt
 in MS. Boil. ¹⁶ Bod. Hþ. ¹⁷ Cott. gſþam. ¹⁸ Cott. geryþþan.
¹⁹ Cott. oupenþan. ²⁰ Cott. zoban. ²¹ Cott. þý. ²² hioꝛa ægenne
 pillan. ꝥ æſteþ, deſunt in MS. Cott. ²³ Cott. gſofoþer. ²⁴ Cott. ge.
²⁵ Cott. gſþý he ne meahþe ne nan mon on þone timan þa gſwæce to
 nanum eube hþungan. ²⁶ Cott. wæg. ²⁷ Cott. worulþe pillnunga.
²⁸ Cott. bebeah.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealbe¹ forlætan ýfel 7 ðon zob.² 7 eft ge cwiðe ðe he cwiðe. ꝥa mon ma ſꝥincꝥ. ꝥa mon maþan mebe onfehꝥ. 7 ic punðꝥige hꝥi þu hæbbe forziten eall ꝥ ꝥ ꝥit ær ꝥꝥæcon. ꝥit: ꝥæbon ær ꝥ ꝥio zobcunbe forzetiohhung ælc zob forhte. and nan ýfel. ne nan ne tlohhoðe to ꝥýrcenne.³ ne næſſið ne porhte. ze ſurþum ꝥ ꝥit zereahthon⁴ to zobe.⁵ þæt ſolcꝥcum monnum ýfel puhte. ꝥ ꝥær ꝥ mon ꝥꝥæce and ꝥitnoðs hꝥone for hiꝥ ýfle. Ðu ne ꝥæbe⁶ ꝥit eac on⁷ ðiꝥe ilcan bec. ꝥ Loh hæfte zetiohhoh ꝥꝥýðom to ꝥýllenne⁸ monnum. 7 ꝥa býbe.⁹ 7 zꝥ hi¹⁰ ðone ꝥꝥýðom tela zehealbon.¹¹ ꝥ he hi polbe ꝥꝥiðe ꝥeopþian mið ece ꝥiçe.¹² 7 zꝥ hi ðone ꝥꝥýðom¹³ forheolben. ꝥ he hi ðonne polbe ꝥitnian mið ðeape. Ðe teohhoðe¹⁴ zꝥ h' hꝥæt zepýngobon¹⁵ on þam ꝥꝥýðome.¹⁶ ꝥ hi hit eft on ðam¹⁷ ꝥꝥeobome mið hꝥeopꝥunge zebeton.¹⁸ 7 zꝥ hiopa hꝥiðc¹⁹ ꝥa hearðheort wære ꝥ he nane hꝥeopꝥunge ne býbe. ꝥ he þonke hæfte mihtlic wite. Calla zepꝥæpta he hæfte zetiohhoh ðeope.²⁰ buton enzlum and monnum. forþý ða²¹ oþra zepꝥæpta þeope wint. hi healbaꝥ²² hiopa þeununga oþ bomeꝥ ðæg. Ac þa menn 7 ða enzlar. þe ꝥꝥeo²³ wint. forlætaꝥ hiopa þeununga.²⁴ Ðwæt mazon men cꝥeþan ꝥ ꝥio zobcunbe forzetiohhung zetiohhoh hæfte ðær þe hio ne wuhtzige. oððe hu mazon hi hi alabiꝥen.²⁵ ꝥ hi ne mazon zob²⁶ ðon. nu hit awriten iꝥ ꝥ Loh zelbe²⁷ ælcum men æfteꝥ²⁸ hiꝥ zepýrhtum. Ðwý ſceal þonne æniꝥ monn bion iðel. ꝥ he ne weorce.²⁹ Ða cꝥæþ ic. Lenoz þu me hæft zepꝥýðob³⁰ wære tꝥeounge mineꝥ Moþeꝥ. be wære acrunza³¹ ðe ic ðe acꝥoðe.³² Ac ic ðe polbe ziet aꝥcien³³ ſume ꝥꝥæce ðe me ýmb³⁴ tꝥeop. Ða cꝥæþ he. Ðwæt iꝥ ꝥ. Ða cꝥæþ ic. Lenoz me iꝥ cup³⁵ ꝥ Loh hit wæt eall beforan. ze zob³⁶ ze ýfel. ær hit zepýrþe.³⁷ ac ic nat hwæþer hit eall zepýrþan³⁸ ſceal unapenðenðlice³⁹ ꝥ he wæt 7 zetiohhoh hæft. Ða cꝥæþ he.

¹ Cott. ſceolbe. ² Cott. zob. ³ Cott. wýrcenne. ⁴ Bod. zepuhton. ⁵ Cott. zobum. ⁶ Cott. wæbon. ⁷ Cott. eac ær on. ⁸ Cott. wꝥeobom to yllenne. ⁹ Bod. biobe. ¹⁰ Cott. he. ¹¹ Cott. wꝥeobom tolange heolbon. ¹² Cott. hꝥe. ¹³ Cott. wꝥeobom. ¹⁴ Cott. tolohhoðe. ¹⁵ Cott. zepýngoben. ¹⁶ Cott. þam wꝥeobome. ¹⁷ Cott. þam. ¹⁸ Cott. hꝥeopꝥunga zebeton. ¹⁹ Cott. hꝥýlc. ²⁰ Cott. weopu. ²¹ Cott. forþý þe þa. ²² Bod. habbað. ²³ Bod. weꝥꝥiꝥe. ²⁴ Cott. þeununga. ²⁵ Cott. alabian. ²⁶ Cott. mægeꝥ zob. ²⁷ Cott. zelbe. ²⁸ Cott. he. ²⁹ Cott. wýrcen. ³⁰ Cott. zepꝥeolob. ³¹ Cott. acrunza. ³² Cott. alꝥabe. ³³ Cott. acꝥian. ³⁴ Cott. ýmbe. ³⁵ Cott. cuð me iꝥ. ³⁶ Cott. zob. ³⁷ Cott. weopþe. ³⁸ Cott. zepꝥeopþan. ³⁹ Cott. unapenðenðlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne¹ þearf hit no eall Ʒerforþon² unanpenbenðlice.³ Ac Ʒum hit Ʒceal ƷeƷeorþan unanpenbenðlice.⁴ ꝥ biþ ꝥ te ure nýðþearf⁴ biþ. Ʒ hiƷ Ʒilla biþ. Ac hit iƷ Ʒum ƷƷa Ʒerab ꝥ hiƷ niƷ nan neoðþearf⁵ Ʒ þeah ne beƷap⁶ no ðeah hit Ʒerforþe.⁷ ne nan heaƷum ne biþ. ðeah hit⁸ no ne Ʒerýrþe.⁹ ƷieƷenc nu be þe ƷelƷum hƷæƷer þu æniƷ ðinƷ ƷƷa ƷæƷte¹⁰ Ʒetiohhod hæbbe ꝥ þe Ʒýnce¹¹ ꝥ hit næƷƷie þinum Ʒillum onƷanbenð¹² Ʒeorþe. ne þu buton beon¹³ ne mæƷe. oððe hƷæƷer þu æƷt on ænƷum ƷeƷeahƷe ƷƷa ƷƷioræbe Ʒie. ꝥ ðe helpe hƷæƷer hit Ʒerýrþe.¹⁴ þe hit no ne Ʒerýrþe.¹⁴ Fela iƷ ðæra¹⁵ þinƷa ðe Ʒob æƷ Ʒat æƷ hit Ʒerýrþe.¹⁶ Ʒ Ʒat eac ꝥ hit ðeƷap¹⁷ hiƷ ƷeƷceartum ƷiƷ hit Ʒerýrþ. nat he hit no forþý ðe he Ʒille ꝥ hit Ʒerýrþe.¹⁸ ac for þý ðe he Ʒile forþýrnan¹⁹ ꝥ hit ne Ʒerýrþe.²⁰ ƷƷa ƷƷa Ʒob ƷoƷƷiƷtýra²¹ onƷit niucelne Ʒinð hƷeoƷe æƷ æƷ hit ƷeoƷþe.²² Ʒ hæƷ²³ Ʒealban ꝥ ƷeƷl. Ʒ eac hƷilum leƷƷan þone mæƷt. anb lætan þa betinƷe.²⁴ ƷiƷ he æƷ þƷeoƷeƷ ƷinðeƷ bæƷte. ƷæƷnaþ²⁵ he hine²⁶ Ʒiþ ꝥ þeƷer :

§ 1V.^a Ða cƷæþ ic. Spíþe Ʒel ðu min hæƷt Ʒeholpen æt þære ƷƷræce. anb ic ƷunðƷiƷe hiƷ ƷƷa mænige ƷiƷe men ƷƷa ƷƷiþe ƷƷuncen²⁷ mið ðære ƷƷræce. anb ƷƷa litel²⁸ ƷeƷiƷ funben. Ða cƷæþ he. ÞƷæƷ ƷunðƷiƷt ðu þæƷ ƷƷa ƷƷiþe. ƷƷu eƷe ƷƷu hit iƷ to onƷitanne. Ðu ne Ʒat ðu ꝥ manig ðinƷƷ²⁹ ne biþ no onƷiten ƷƷa ƷƷa hit biþ. ac ƷƷa ƷƷa ðæƷ anbƷiteƷ mæþ biþ þe þæƷ æƷter ƷƷiƷnaþ. Spilc iƷ Ʒe ƷiƷðom ꝥ hine ne mæƷ³⁰ nan mon of. þiƷte ƷoƷulbe³¹ onƷitan. ƷƷilcne³² ƷƷilce³³ he iƷ. Ac ælc Ʒinð be hiƷ anbƷiteƷ mæþe ꝥ he hine Ʒolbe onƷitan ƷiƷ he mihte.³⁴ Ac Ʒe ƷiƷðom mæƷ uƷ eallunƷa onƷitan ƷƷilce³⁵ ƷƷilce³⁶ þe Ʒinð.³⁶ ðeah þe hine ne maƷon onƷitan eallunƷa ƷƷilce ƷƷilce³⁷ he iƷ.

^a Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

¹ Ne, deest in MS. Cott. ² Cott. ƷeƷeorþan. ³ Cott. unanpenbenðlice. ⁴ Cott. neðþearf. ⁵ Cott. neðþearf. ⁶ Cott. ðeƷeð. ⁷ Cott. ƷeƷeorþe. ⁸ hit, deest in MS. Cott. ⁹ Cott. ƷeƷeorþe. ¹⁰ Cott. ƷæƷt. ¹¹ Cott. þince. ¹² Cott. onpenbne. ¹³ Cott. bion. ¹⁴ Cott. ƷeƷeorþe. ¹⁵ Cott. þara. ¹⁶ Cott. ƷeƷeorþe. ¹⁷ Cott. ðeƷeð. ¹⁸ Cott. ƷeƷeorþe. ¹⁹ Cott. forþeorþan. ²⁰ Cott. ƷeƷeorþe. ²¹ Cott. Ʒob ƷoƷƷiƷtýra. ²² Cott. on hƷeoƷe Ʒo æƷ æƷ hit ƷeƷeorþe. ²³ Cott. hæƷ. ²⁴ Cott. bæƷinge. ²⁵ Cott. Ʒapenað. ²⁶ he hine, deest in MS. Cott. ²⁷ Bod. ƷeƷƷuncen. ²⁸ Cott. lýtel. ²⁹ Cott. þinƷ. ³⁰ Bod. ÞƷilc iƷ Ʒe ƷiƷðom ne mæƷ. ³¹ Cott. ƷeoƷulbe. ³² Cott. ƷƷilcne. ³³ Cott. ƷƷilce. ³⁴ Cott. mihte. ³⁵ Cott. ƷƷilce. ³⁶ Cott. Ʒinð. ³⁷ Cott. ƷƷilcne ƷƷilce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without it. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

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forþæm ge ƿiſdom iſ Lob. he geſihþ eall¹ ure ƿýnc.² ze zob³ ze ýfel. ær hiƿ geporben⁴ riæn. oððe furpon⁵ gepoht. Ac he ur ne net⁶ no þý hræpor⁷ to þam⁸ þ̅ þe nebe ſcýlen⁹ zob¹⁰ bon. ne ur ne ƿýncþ¹¹ þ̅ þe ýfel bon. forþam¹² þe he ur gealbe ƿiſdom.¹³ Ic ðe mæg eac tæcan ſume biſne. þ̅ þu þý eð¹⁴ onƿitan miht¹⁵ ða ſƿæce. Dƿæt¹⁶ þu ƿart þ̅ geſiht. 7 zeheryer. and zefrebneg onƿitaþ ðone lichoman ðæg monner. 7 þeah ne onƿitaþ hi hine no zelicne. ðe eapan onƿitaþ þ̅ hi zehioraþ. 7 ne onƿitaþ hi þeah þone lichoman eallunga ſcýlcne ſcýlce he biþ. ƿio zefrebneg hine mæg¹⁷ zeznapian.¹⁸ 7 zefreban þ̅ hit lichoma biþ. ac hio ne mæg zefreban hræþer he biþ ðe blac ðe hƿit. ðe fægzer þe unfægzer. Ac ƿio geſihð æt ſƿuman ceſne.¹⁹ ƿra ða eazan on beſioþ. hio²⁰ onƿitaþ ealle ðone anbƿitan þæg lichoman. Ac ic polbe zet peccan ſume pace. þ̅ ðu ƿiſte²¹ hræg þu ƿunþrebert : .²²

§ V.^b Ða cƿæþ ic. Dƿæt iſ þ̅. Ða cƿæþ he. Ðit iſ þ̅ ge an monn onƿit²³ þ̅ þ̅ he on oppum onƿit ſýnberlice. he hine onƿit þurh ða eazan ſýnberlice. þurh ða eapan ſýnberlice. ðurh hiƿ mæbelſan ſýnberlice. ðurh zezceabƿirnerge ſýnberlice. ðurh zepiſ anbƿit. Monize ſint cƿucepa²⁴ zezceapta unſcýrienbe. ƿra ƿra nu ſcýlſcaþ²⁵ ſint. and habbaþ ðeah ſumne bæł anbƿiter. forþæm hi ne mihton²⁶ elles libbon.²⁷ ziþ hi nan ƿnot anbƿiter næfbon. ſume mazon gerion. ſume mazon zehýron.²⁸ ſume zefrebon.²⁹ ſume zeztincan. Ac ða ſcýrienban netenu ſint monnum zelicran. forþam hi habbaþ eall þ̅ ða unſcýrienban habbaþ. 7 eac maþe to. þ̅ iſ. þ̅ hio hýriþ³⁰ monnum. luſiaþ þ̅ hi luſiaþ. and hataþ þ̅ hi hataþ. 7 flýþ³¹ þ̅ hi hataþ. 7 ſcaþ þ̅ hi luſiaþ. Ða men ðonne habbaþ eall þ̅ þe ær ymbe ſƿæcon. 7 eac to eacan ðæm micle ziþe zezceabƿirnerge. Englaſ ðonne habbaþ zepiſ anbƿit. Forþæm ſint þaſ ſcaþta³² þaſ zezceapene. þ̅ þa unſcýrienban hi ne ahabben ofeþi ða ſcýrienban. ne luſi

^b Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

¹ eall, deest in MS. Cott. ² Cott. peorc. ³ Cott. zoub. ⁴ Cott.

geporbene. ⁵ Cott. ſurþum. ⁶ Cott. neb. ⁷ Cott. hræþop. ⁸ Cott.

þæm. ⁹ Bod. nýbe. ¹⁰ Cott. zoub. ¹¹ Cott. ƿepnð. ¹² Cott.

forþæm. ¹³ Cott. ſƿeobom. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahze.

¹⁶ Bod. Dæt. ¹⁷ ſcýlcne ſcýlce he bið. ƿio zefrebneg hine mæg, deest in MS. Bod.

¹⁸ Bod. zeznapað. ¹⁹ Cott. ſƿumceſne. ²⁰ Bod. et

Cott. hi. ²¹ Bod. ſƿetert. ²² Cott. punþrobe. ²³ Cott. onƿit.

²⁴ Bod. cucepe. ²⁵ Bod. ſƿcaþ. ²⁶ Cott. meahzon. ²⁷ Cott. libban.

²⁸ Cott. zehpan. ²⁹ Cott. zefreban. ³⁰ Cott. hi onhýnað. ³¹ Cott.

rhoð. ³² Cott. zezceapta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

riþ ne rinnan. ne þa ƿrýmenban ofeþ ða men. ne ða men ofeþ ða enġlaſ. ne ða enġlaſ riþ Ġob. Ac þ̅ iſ eaſmlic þ̅ je niæſta bæł monna ne ſeeþ on þ̅ þ̅ him forſiſen iſ. þ̅ iſ ƿerſeaþriſneſſe. ne þ̅ ne ſeeþ¹ þ̅ him ofeþ iſ. þ̅ iſ þ̅ enġlaſ habbaþ ƿ riſe men. þ̅ iſ ƿerif. anbzet. Ac meſt monna nu² onhýneþ³ nu neatum on þæm þ̅ hi ƿillnað ƿoruld luſta ƿra ƿra netenu. Ac ƿif je nu hæfbon ænigne bæł unƿroſenþeſ anbziþeſ ƿra ƿra enġlaſ habbað. þonne mihte þe onziþon þ̅ þ̅ anbzet biþ miġle beceþe ðonne ure ƿerſeaþriſneſſe.⁴ Deał þe ſela ƿmeann.⁵ þe habbaþ liġelle ƿearoƿitan buton tƿeon. ac þam enġlum niſ nan tƿeo nanef þæra ðinga þe hi ƿton. for ði iſ huoma ƿearoƿito ƿra miġle beþra ðonne ure ƿerſeaþriſneſſe. ƿra ure ƿerſeaþriſneſſe iſ beþeþe þonne nýtena⁶ anbziþ riġe. oððe þæſ ƿeritþeſ æniġ bæł ðe him forſiſen iſ. auþer oððe hƿorunni neatum oþþe uulþro- ſum. Ac uton nu habban ure Ġob up ƿra ƿra þe ýremerġ niæſen riþ ðæſ hean hƿoſeþ þæſ hehtan auhziþeſ. þ̅ þu niæze hƿæðlicorġ cumon ƿ eþelicorġ to þinre aſenre eýððe þonan þu aſi come. þeþ maez þin Ġob ƿ þin ƿerſeaþriſneſ ƿereon oþealce þ̅ þ̅ lut nu ýnib tƿeoþ ælcet ðniæſ. æþer þe be ðære ƿoðcunþan ƿoſerſeaþriſneſ. þe þe nu ofġ ýnib ƿriæceon. ze be unum ƿriþþone.⁷ ze ƿra be eallum ðinġum :-

§ VI.^o Ða je ƿiſþom ða þiſ ƿrell aſæþ hæfþe. þa onġan he riſġum ƿ þiſ cƿæþ. Ðæc þu miht onziþan þ̅ mauiġ ƿýht iſ niſtlice ſeþenþe ƿeouþ⁸ eoſþan. ƿ riut ƿriþe unġelceþ hieſ. ƿ unġelce þaraþ. ƿume heġaþ nuþ eallon hehaman on eoſþan. ƿ ƿra ƿuceþþe þaraþ þ̅ him nauþer ne ſet ne ſiþeþaſ ne ful- taniaþ. ƿ ƿume biþ tƿioſete. ƿume ƿioþerſete. ƿume ƿleoġenþe. ƿ eulle þeah biþ of þune healde riþ þære eoſþan. ƿ iþeþ ƿillnaþ. oþþe þæſ þe hi lýft. oþþe þæſ þe hi beþurþon. Ac je maum ana ƿæþ upulite. þ̅ tacnaþ þ̅ he ſceal na þenean ug þonne nýþer. ði læſ þ̅ Ġob riġe niþoþioþ þonne þe hehoma. Ða je ƿiſþom þiſ⁹ læoþ aſunġen hæfþe. ða cƿæþ he.

^o Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

¹ Cott. ſcead. ² nu, deest in MS. Bod. ³ Bod. onſeýþneð. ⁴ Cott. ƿerſeaþriſneſſe. ⁵ Cott. ƿmeanġen. ⁶ Cott. netan. ⁷ Cott. ƿreo-
þome ⁸ Bod. ſeou. ⁹ Cott. je ƿiſþom þa þiſ læoþ.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

~ § VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.⁴

FOR þý þe geolbon eallon¹ mægne gýpman² sæfter Gode. þ̅
 þe riſten³ h̅æt he þ̅ære. þ̅eah hit ure m̅æþ ne gie þ̅ þe witan
 h̅æt⁴ he gie. þe geolbon þ̅eah be ð̅ær anð̅igter m̅æþe. ð̅e he ur
 gýþ. funbigan.⁵ g̅ra g̅ra þe ær c̅wæþon.⁶ þ̅ mon geolbe⁷ ælc
 ð̅ing ongitan be h̅ir anð̅igter m̅æþe. forþ̅am⁸ þe ne magon ælc
 ð̅ing ongitan g̅wýlc g̅wýlce⁹ hit is.¹⁰ Ælc g̅erceaft ð̅eah æg̅þer ge
 g̅erceaþr̅ig ge ung̅erceaþr̅ig þ̅ g̅reotolap þ̅ God ece is. forþ̅asm
 næf̅re g̅ra manega g̅erceafta anð̅ g̅ra micla 7 g̅ra¹¹ f̅æg̅ra¹² hi
 ne unheþ̅riobben læſſan g̅erceafta 7 læſſan anpealbe þ̅onne hi
 ealle findon. ne f̅urþ̅um emn miclum. Ða c̅wæþ ic. Ð̅r̅æt is
 ecner. Ða c̅wæþ he. Ðu me aþ̅r̅aft miclef 7 earþ̅oþ̅er to on
 gitanne. gif ðu hit ongitan¹³ wilt. ðu gealt habban ær ð̅iner
 moð̅er eagan cl̅ene 7 hluttre.¹⁴ Ne m̅æg ic ð̅e nauht helan
 þ̅ær þe ic wac. F̅arþ̅ ðu þ̅ þ̅riio þ̅ing findon on ð̅ir mið̅banear̅he.¹⁵
 An is h̅pilenblic þ̅æt hæf̅þ̅ æg̅þer¹⁶ ge f̅ruman ge enbe. 7 ic¹⁷
 nat ð̅eah nan wuht þ̅ær ð̅e h̅pilenblic is nauþ̅er ne h̅ir f̅ruman
 ne h̅ir ear̅he. Oþ̅er þ̅ing is ece. þ̅ hæf̅þ̅ f̅ruman 7 næf̅þ̅ nænne
 enbe. 7 ic¹⁷ wac h̅ronne hit onginþ̅. 7 wac þ̅ hit næf̅re ne ge
 enþ̅ap̅. þ̅ rint englar anð̅ monna farla. Ð̅ubbe þ̅ing is ece
 buton enbe 7 buton anginne. þ̅ is God. Betwuh þ̅am¹⁸ þ̅riim is
 g̅riþ̅e micel togeah. Liſ wit þ̅ ealle geolbon aŅmeagan.¹⁹ þ̅onne
 cume wit late to enbe þ̅igge bec. oð̅ð̅e næf̅re :- Ac an ð̅ing
 þ̅u gealt n̅ýbe²⁰ þ̅ær ær²¹ witan. for h̅wý God is gehaten g̅io
 helhte ecner. Ða c̅wæþ ic. Ð̅wý. Ða c̅wæþ he. Forþ̅on þe witon
 g̅riþ̅e lýtel þ̅ær þe ær ur wæg̅. buton be gemynþ̅e. 7 be ge
 aŅcunne.²² anð̅ get læſſe þ̅ær ð̅e wæfter ur biþ̅. þ̅ an ur is ge
 wýlice anþ̅earið þ̅ te þ̅onne biþ̅. ac him is eall anþ̅earið. ge þ̅
 te ær wæg̅. ge þ̅ te nu is. ge þ̅ te wæfter ur bið̅. eall hit is him
 anþ̅earið. Ne wexþ̅²³ h̅ir welen. ne eac næf̅re ne wanaþ̅. Ne
 ofman he næf̅re nan²⁴ wuht. forð̅æm næf̅re nauht he²⁵ ne

⁴ Boet. lib. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.

¹ Cott. ealle.

² Cott. g̅wýman.

³ Bod. witan.

⁴ Cott. h̅wýlc.

⁵ Cott. funþ̅ian.

⁶ Cott. c̅wæþon.

⁷ Cott. geolbe.

⁸ Cott. forþ̅am.

⁹ Cott. g̅wýlce.

¹⁰ Cott. hit̅.

¹¹ g̅ra, deest in MS. Bod.

¹² Bod.

g̅wæg̅ra.

¹³ Cott. witan.

¹⁴ Cott. hlutrop.

¹⁵ Cott. mið̅banear̅he.

¹⁶ Bod. þ̅ær þe wæg̅þ̅.

¹⁷ ic, deest in MS. Cott.

¹⁸ Cott. betwuh þ̅am.

¹⁹ Cott. aŅmeagan.

²⁰ Cott. nebe.

²¹ Cott. an.

²² Cott. g̅earwun.

²³ Cott. wexþ̅.

²⁴ Cott. nan.

²⁵ Cott. forþ̅æm he næf̅re nan.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding, which he gives us, to strive *after it: for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forþgeat.¹ Ne feoð he nanpuht, ne ne gmeap, forþam² ðe he hit
 pat eall. Ne feoþ he nan puht, forþæm³ he nan puht ne for-
 leaþ. Ne eht he nanre puhte, for þý hine nan puht ne mæg
 flion. Ne onþræt he nanpuht.⁴ forþæm he næfð nænne
 wicran, ne furþum nænne gelican, Simle he biþ gýfenbe, 7 ne
 panap hýr⁵ næfre nauht, Simle⁶ he bið ælmihtig, forþæm he
 fimle⁶ wile god⁷ and næfre nan yfel. Nir him nanef ðinger
 neþþearf, Simle⁸ he bið locienbe, ne flæpþ he næfre, Simle⁸
 he biþ gelice manþwære, Simle⁹ he biþ ece, forþam næfre no
 tid næf þ he nære, ne næfre ne wýrþ, Simle⁹ he bið freoh, ne
 biþ he to nanum weorce gesebeb, For his godcunðlicum an-
 wealde he is æghwær andweard, Dis micelnesse ne mæg nan
 monn ametan, nis þ ðeah no lichomlice⁹ to penanne, ac
 gærlíce, swa swa nu wifdom is 7 nihtwær, forþam he þ is
 self, Ac hwæt ofermodige ge þonne oððe hwý ahebbe ge eow
 wif swa heane anweald, forþamþe ge¹⁰ nauht wif hine ðon ne
 magon, forþæm ge eca 7 ge ælmihtiga fimle¹¹ sit om þam¹²
 heah fetle his anwealde, þonan he mæg eall gefion, and gild
 ælcum be ðam wýhte¹³ æfter his gewýrhtum, forþam hit nis¹⁴
 no unnyt¹⁵ ðæt we hopien to Gode, forþæm he ne pent¹⁶ no
 swa swa we ðof, Ac abiddaþ¹⁷ hine eadmodlice, forþæm he is
 swiþe summod and swiðe milþheort, Debbað eowes Godes to him
 mid eowum honbum 7 bibbaþ ðær ðe niht we and eowes wearf
 we, forþam¹⁸ he eow wýle¹⁰ wýman, hatraþ yfel 7 fliaþ²⁰ swa ge
 swiþort magon, lufiaþ cræftig 7 folgiaþ ðæm, Ge habbaþ micle
 ðearfe²¹ þæt ge fimle²² wel ðon, forþæm ge fimle²² beforan
 þam ecan 7 þam ælmehtigan Gode ðof eall þ þ ge ðof, eall hi
 hit gefihþ 7 eall he hit forgilt. **ACDEN** :

¹ Cott. neforan geat. ² Cott. forþæm. ³ Cott. forþý. ⁴ Cott.
 he hun nane puht. ⁵ Cott. his. ⁶ Cott. Simle. ⁷ Cott. god. ●
⁸ Cott. Simle. ⁹ Cott. lichomlice. ¹⁰ Bod. lu. ¹¹ Cott. ælmehtiga wýnde.
¹² Cott. þam. ¹³ Cott. swiþe wýhte. ¹⁴ Cott. nis. ¹⁵ Cott. unnyt.
¹⁶ Bod. pelt. ¹⁷ Cott. libbað. ¹⁸ Cott. forþæm. ¹⁹ Cott. nele.
²⁰ Cott. fleoð. ²¹ Cott. neþþearfe. ²² Cott. wýnde.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. **Amen**

DRIFTEN ælmihtiga God. wýrhta 7 wealdenb ealra gewearta. ic biðbe ðe for þinne micelan milðheortneýran. 7 for þære halegan robe tacne. 7 for Seam Marian mæxþ habe. anb for Seam Michaeler gehýrnunneýre. 7 for ealra þinna halgena lufan 7 heora earnungum. þ þu me gewýrta bet þonne ic awýrhta to þe. 7 gewýrta me to ðinum willan anb to minne wealde þearfe bet ðonne ic wýlf cunne. 7 gewearla min God to ðinum willan 7 to minne wealde þearfe. 7 gewearta me wif þær beofler coftnungum. anb awýrta fram me ða fulan wealdýre 7 ælc unwealdýre. 7 gewearla me wif minum wealdýnum wealdenlicum 7 unwealdenlicum. 7 tæc me ðinne willan to wýrcenne. þ ic mæge ðe wealdlice lufian to forþon eallum þingum mid clænum wealdance 7 mid clænum lichaman. forþon þe ðu sawt min wealdenb. 7 min wealdenb. min wealdum. min wealden. min wealden. 7 min to hoga. wif þe lof 7 wealden nu 7 á á á to wealden buton wealdenlicum enbe. **AKDEN** :

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. **AMEN.**

THE ANGLO-SAXON VERSION
OF
THE METRES OF BOETHIUS,

WITH
AN ENGLISH FREE TRANSLATION,

BY
MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROEMIUM.

ÐUS Aelfreb us.
ealb-spell mehte.
Lýning West-saxna.
craeft melhofo.
leod-pýrhta lyt.
Ðun pær lyt micel.
pæt he þroffum leobum.
leod spellofo.
monnum maygen.
myrlice cþiþar.
þý laf ælnge.
utabryfe.
reþhene reaf.
þonne he fpelcef lyt.
xýmð þou hif zilpe.
le feal gret fþiecan.
þou on fitte.
fole-cudne þreþ.
hæleþum fegean.
hlifte fe þe pille.

INTRODUCTION.

THUS to us did Alfred sing
A spell of old;
Song-craft the West-Saxon king
Did thus unfold:
Long and much he long'd to
His people then [teach
These mixt-sayings of sweet
The joys of men; [speech,
That no weariness forsooth,
As well it may,—
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride:
A fyte of song I fitly speak,
And nought beside:
A folk-beknown and world-
I have to say; [read thing
To all the best of men I sing,—
List, ye that may.

METRUM I.

Ðit wæs geara nu.
 þætte Lotan eartan.
 of Scyðria.
 wealbar læbbon.
 þneate gewunzon.
 weob-lond monig.
 getton riðweardber.
 riðe-weoba tra.
 Lotene rice.
 gearu-mælum weox.
 hæfðan him gecwnebe.
 cýningas tpegen.
 Ræðgob and Alewic.
 rice gewunzon.
 Ða wæs ofer muntgrop.
 monig acýhteb.
 Lota gýlpef full.
 gudbe zelýrteb.
 folc-gewinner.
 fana hweardrode.
 fca on weartbe.
 weotend þohton.
 Italia.
 ealle¹ gewonzan.
 lind-wigenbe.
 higelærtan.
 fwa efne fram muntgrop.
 oð þone mæran weard.
 wef Sicilia.
 we-rtneamum in.
 eglond micel.
 ebel mæwrað.
 Ða wæs Romana.
 rice gewunnen.
 abrocen burga cýrt.
 beabu-wincum wæs.
 Rom gewýmeb.
 Ræðgot and Alewic.
 foron on þæt wærtan.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her countines despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. ealla.

fleah Lajere.
 miþ þam æþelungum.
 ut on Enecaþ.
 Ne meahþe þa feo þea laf.
 riþe forþtanban.
 Lotan miþ guþe.
 g10 monna ȝeȝtmon.
 fealþon unþillum.
 eþel þearþar.
 halige aþar.
 þær ȝehwæþereȝ paa.
 Ðeah þær maȝo-ȝinca.
 moþ miþ Eȝecum.
 ȝif hi leoþ-ȝuman.
 læȝtan þorȝten.
 Stob þȝaȝe on þam.
 þeob þær ȝeþunnen.
 þintȝa mænigo.
 oþ þæt ȝyrb ȝeȝcraþ.
 þæt þe þeobriþe.
 þeȝnaȝ anb eorlaȝ.
 heþan ȝeolþan.
 Ȝær ȝe þeþetema.
 Eȝiȝte ȝecnoben.
 cȝynnȝ ȝelþa onfeng.
 fulluht þearþum.
 Fæȝnobon ealle.
 Romþaȝa beaȝn.
 anb him þecene to.
 ȝriþeȝ ȝilneþon.
 Ðe him fæȝte ȝehet.
 þæt þy ealb-ȝihta.
 ælceȝ moȝten.
 ȝyþþe ȝeþunȝen.
 on þære þelexan byȝiȝ.
 þenþen God þuolþe.
 þæt he Lobena ȝeþealb.
 aȝan moȝte.
 Ðe þæt eall aleaȝ.
 þær þæm æþelinge.
 Arþmaneȝ.

Alaric and Rhædgast
 The fastness first they seek,
 While Cæsar with his chiefs
 fled fast
 For safety to the Greek.
 Then could the wretched band,
 Lest mournfully behind,
 No more the warring Goth
 withstand,
 Nor much of mercy find.
 Unwillingly their trust
 The warders then gave up,
 None to his oath was true and
 just;
 And full was sorrow's cup.
 Yet to the Greek outyearn'd
 The people, as at first,
 And for some daring leader
 burn'd
 To follow whom they durst.
 The people wore their woes
 Many a wintry year,
 Till weird-ordained Theodoric
 rose,
 Whom thane and earl should
 hear.
 To Christ the chief was born,
 And water-wash'd the king,
 While all Rome's children blest
 the morn
 That peace with it should
 bring.
 To Rome he vowed full fast
 Her old-time rights to yield,
 While God should grant his
 life to last,
 The Gothic power to wield.

zebpola leornu.
 þonne'Drihtnes æ.
 Ðet Iohannes.
 zobne Papan.
 heafbe behearon.
 næs þæt hæplic dæb.
 eac þam næs unrim.
 oðnes manes.
 þæt se Gota fremede.
 zobra zehpildun.
 Ða næs micra sum.
 on Rome býrig
 ahefen Ðeretoza.
 hlaforbe leof.
 þenben Eýnesstole.
 Eneacas woldon.
 Ðæt næs rihtwif mic.
 næs¹ mid Romwifum.
 mic-geora wella.
 wifþan longe he.
 næs for weorulde wif.
 weorð-mýnþa georn.
 beorn boca zleap.
 Boitrus.
 se hæle hatte.
 se þone hlifan zefah.
 Wæs him on zemýnþe.
 mæla zehpilde.
 wifel and ebrut.
 þæt him elþeodge.
 kynwifas cyðdon.
 næs on Eneacas hold.
 gemunþe þara ara.
 and eald-wilca.
 þe his elþan.
 mid him alton longe.
 lifan and lifra.
 Anþan þa listum ýnþe.
 þencean weaplice.
 hu he wifþe meahlite.

He did forswear all that :
 The Atheling he lied,
 To please Arius God forgot,
 And falsely slipp'd aside.
 He broke his plighted oath,
 And without right or ruth,
 Good John the Pope against
 all troth
 Beheaded for the truth.
 A shameful deed was there ;
 And heaps of other ill
 Against the good this Goth did
 In wickedness of will. [dare
 A man there was just set
 For heretoch in Rome,
 Loved by the lord whose bread
 he ate,
 And dear to all at home :
 Dear also to the Greek,
 When he the town did save ;
 A righteous man, whom all
 would seek,
 For many gifts he gave.
 Long since was he full wise,
 In worldly wit and lore,
 Eager in worth and wealth to
 rise,
 And skill'd on books to pore.
 Boethius was he hight :
 He ate shame's bitter bread,
 And ever kept the scorn in
 sight
 Outlandish kings had said.
 He to the Greek was true,
 And oft the old-rights told,
 Which he and his forefathers
 too
 From those had won of old.

¹ Cott. mss.

Lrecaſ oncernan.
 þæt ſe Læſene.
 eft anpaþ ofeþ hi.
 aȝun moſte.
 ſeube æpenþ-ſerwit.
 eald-hlaforþum.
 beſelice.
 and hi fori Drihtne bæþ.
 ealdum tjeopum.
 þæt hi æft to him.
 comen on þa ceapſe.
 lete Lreca ritan.
 riabau Rompaſum.
 rihter rȝiþe.
 lete þone leobſcipe
 Ða þa laſe ouȝeat.
 Deobric Amuling.
 and þone þexn ofeþfenz
 heht fæſtlice.
 folc-ſerþar.
 healdon þone hepe-rine.
 rær him hweoh ſerþa.
 ege from þun eopile.
 he hane mine.
 heht on caſceþne.
 cluſteþ belucan.
 Ða rær mod-ſerþa.
 miclum gedþeſeþ.
 Boetiur.
 bweac longe ær.
 þencea unþer polenum.
 he þȝ þȝiſ meahte.
 poþan þa þraȝe.
 þa hio ſpa þeapþ becom.
 Fær þa oþmoh eopl.
 aþe ne penþe.
 ne on þun færtene.
 ſproþþe ſemunþe.
 ac he neopol arþreahht.
 niþer of þune.
 feol on þa floþe.

Carefully then he plann'd
 To bring the Greek to Rome,
 That Cæſar in his rightful land
 Again might reign at home.

In hidden haſte he plied
 With letters all the lords,
 And prayed them by the Lord
 who died,
 To heed his earneſt words.

Greece ſhould give laws to
 Rome,
 And Rome ſhould Greece
 obey;
 The people longed to let them
 come
 To drive the Goth away.

But lo! the Amuling
 Theodoric found out all,
 And bid his fellows ſeize and
 bring
 This high-born chief in
 thrall.

He feared that good earl well,
 And ſtraightly bade them
 bind

Boethius in the priſon cell,
 Soſe troubled in his mind.

Ah! he had baſked ſo long
 Beneath a ſummer ſky,
 Ill could he bear ſuch load of
 wrong,
 So heavy did it lie.

Then was he full of woe,
 Nþr heeded honour more;
 Reckleſs he flung himſelf
 below
 Upon the dungeon floor;

fela þorþa ƿræc.
 ƿorþoht þearle.
 ne þende þonan æfre.
 cuman of þæm clammum.
 cleopobe to Druhtne.
 zeomnan ƿæmne.
 zýbbobe þur :

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRUM II.^a

Dƿæt ic hoða fela.
 luflice zeo.
 ƿanc on ƿælum.
 nu ƿceal ƿorzenbe.
 ƿope ƿepægeb.
 ƿreccæ ziomor.
 ƿingan ƿar-cƿiþar.
 Oðe þioƿ ƿiccetung haƿað.
 aƿæleb þeƿ zeocra.
 þ̅ ic þa zeb ne mæz.
 zefezean ƿra fæzre.
 þeah ic fela zi o þa.
 ƿette ƿoð-cƿiþa.
 þonne ic on ƿælum ƿæz.
 Oƿt ic nu miƿcýrre.
 cuðe ƿræce.
 and þeah uncudþre.
 æƿ hƿilum ƿonb.
 me þaƿ ƿoruld ƿælða.
 þel hƿær¹ bliþne.
 on þiƿ biþme hol.
 býrme ƿorlæbbon.
 and me þa beƿýrton.
 ƿæþeƿ and ƿroƿre.
 ƿor heoia untreopum.
 þe ic him æfre betƿ.
 tƿurpan ƿceolbe.
 hi me toƿenþon.
 heoƿa bacu biteþe.

METRE II.

A SORROWFUL FYTTE.

Lo! I sang cheerily
 In my bright days,
 But now all wearily
 Chaunt I my lays;
 Sorrowing tearfully,
 Saddest of men,
 Can I sing cheerfully,
 As I could then ?

Many a verity
 In those glad times
 Of my prosperity
 Taught I in rhymes;
 Now from forgetfulness
 Wanders my tongue,
 Wasting in fretfulness
 Metres unsung.

Worldliness brought me here—
 Foolishly blind,
 Riches have wrought me here
 Sadness of mind;
 When I rely on them,
 Lo! they depart,—
 Bitterly, fie on them!
 Rend they my heart.

^a Boet. lib. i. metrum 1. — Carmina qui quondam studio florante per-
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hƿær.

and heora bliſſe from.
 Forþam wolbe ge.
 peoruld frýnð mine.
 gecgan oðþe ringan.
 þæt ic gefælic mon.
 wære on peorulbe.
 ne gýnt þa worð god.
 nu þa gefæliþa ne magon.
 gumle gefunigan.

METRUM III.^b

Æala on hu grimnum.
 and hu grunblearum.
 geaðe gýnceð.
 þæt weorcenbe mod.
 þonne hit þa gtronzan.
 gtronmar beatað.
 peoruld-birgunga.
 þonne hit wínnenbe.
 hu gen leoht.
 an forlæteð.
 and mið una forgit.
 þone ecan gefean.
 þriuzð on þa wíortro.
 þiſſe worulbe.
 forzum gefrenceð.
 gwa is þiſſum nu.
 mode gelumpen.
 nu hit mane ne wac.
 fori Gode zuber.
 buton gnornunge.
 frembe worulbe.
 hu is froſſe þearf.

Why did your songs to me,
 World-loving men,
 Say joy belongs to me,
 Ever as then?
 Why did ye lyingly
 Think such a thing,
 Seeing how flyingly
 Wealth may take wing?

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
 A gulf of despair,
 Dreary and dim
 For sorrow and care,
 My mind toils along
 When the waves of the world
 Stormy and strong
 Against it are hurl'd.
 When in such strife
 My mind will forget
 Its light and its life
 In worldly regret,
 And through the night
 Of this world doth grope
 Lost to the light
 Of heavenly hope.
 Thus it hath now
 Befallen my mind,
 I know no more how
 God's goodness to find,
 But groan in my grief
 Troubled and tost,
 Needing relief
 For the world I have lost.

^b Duet. lib. i. metrum 2.—Hæu, quam præcipiti mersa profundo, &c.

METRUM IV.*

Æala þu ſcippenb.
 ſcipra tunſla.
 hefoner anb eorpan.
 þu on heah-ſetle.
 ecum iucſar.
 anb þu ealne hræðe.
 hefon ýmbhearfert.
 anb þurh þine halize miht.
 tunſlu geneber.
 þæt hi þe to herað.
 ſpýlce ſeo ſunne.
 ſpæartra nihta.
 þioſtra abſærceð.
 þurh þine meht.
 blacum leohte.
 beorhte ſceorpan.
 mona zemetzað.
 þurh þinra meahtra ſpæb.
 hþilum eac þa ſunnan.
 ſiner beſearað.
 beorhtan leohter.
 þonne hit gebýrgan mæg.
 þæt ſpa geneahſne.
 nebe peorþað.
 ſpælce þone mæran.
 moſgenſceorpan.
 þe þe oðre naman.
 æfenſceorpa.
 nemnan herað.
 þu geneberþ pone.
 þæt he þære ſunnan.
 ſið beſtize.
 geara gehpelce.
 he gonſan ſceul.
 beforan ſerian.
 Dæc þu ſæber þercept.
 ſumur-lange þagar.
 ſpíðe hare.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of
 heaven and earth,
 Who steerest the stars, and
 haſt given them birth;
 For ever Thou reignest upon
 Thy high throne,
 And turneſt all ſwiftly the
 heavenly zone.

Thou, by Thy ſtrong holineſſ^c
 drivest from far
 In the way that Thou wilt
 each worshipping ſtar;
 And, through Thy great power,
 the ſun from the night
 Drags darkneſſ away by the
 might of her light.

The moon, at Thy word, with
 his pale ſhining rays
 Softens and ſhadows the ſtars
 as they blaze,
 And even the Sun of her
 brightneſſ bereaves,
 Whenever upon her too cloſely
 he cleaves.

So alſo the Morning and Even-
 ing Star
 Thou makeſt to follow the Sun
 from afar,
 To keep in her pathway each
 year evermore,
 And go as ſhe goeth in
 guidance before.

* Boet. lib. I. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm wintre-þagum.
 wunþrum geortan.
 tida getiohhæft.
 Ðu þæm treorum feleft.
 ſuþan and feftan.
 þa ær ge frearta ſtorum.
 norþan and eaftan.
 benumen hæfþe.
 leaſa zehfelceſt.
 þurh þone luþran wunþ.
 Eala hæft on eorþan.
 ealla zerceafta.
 hýrað þurh hæfte.
 ðoð on heofonum ſpa ſome.
 mote and mæxne.
 butan men anum.
 ge wið þinum willan.
 wýrceð oþroft.
 Fealla þu eca.
 and þu almihtiga.
 ealra zerceafta.
 freppend and peccend.
 aþa þinum eadum.
 eorþan tuþre.
 monna eýne.
 þurh þinra mehta ſreþ.
 Ðu þu ece Eob.
 æfre wolþe.
 hæft ſio wýrþ on gefill.
 wenþan geolþe.
 yþum monnum.
 ealles ſpa ſwiþe.
 hio wil oft ðeþeð.
 unſeþþegum.
 bittað yfele men.
 zionþ eorþ-þicu.
 on heah-ſeclum.
 halize þuceað.
 unþer heora fotum.
 þurum uncuð.
 þu ſio wýrþ ſpa wo.

Behold too, O Father, Thou
 workeſt aright
 To ſummer hot day-times of
 long-living light,
 To winter all wondrously or-
 dered wiſe
 Short ſeaſons of ſunſhine with
 froſt on the ſkies.

Thou givest the trees a south-
 westerly breeze,
 Whose leaves the swart storm
 in its fury did seize
 By winds flying forth from the
 east and the north
 And scattered and shattered
 all over the earth.

On earth and in heaven each
 creature and kind
 Hears Thy behest with might
 and with mind;
 But man, and man only, who
 oftenest still
 Wickedly worketh against Thy
 wiſe will.

For ever, Almighty One, Maker,
 and Lord,
 On us, wretched earthworms,
 Thy pity be poured;
 Why wilt Thou that welfare to
 ſinners ſhould wend,
 But lotheſt weird ill the un-
 guilty ones rend?

Evil men sit, each on earth's
 higheſt ſeat,
 Trampling the holy ones under
 their feet;

penban ſceolbe.
 Ðra ſint gehýbbe.
 heƿ on ƿorulbe.
 geonð bunza ſela.
 beophte cƿæƿtaſ.
 Unrihtƿiſe.
 eallum túbum.
 habbað on hoſpe.
 þa þe him ſinðon.
 rihter ƿiſnan.
 riƿer ƿýrðnan.
 Bð þ̅ leaſe loſ.
 lange hƿile.
 beƿriƿen mið ƿnencum.
 Nu on ƿorulbe heƿ.
 monnum ne beƿuað.
 mane aþaſ.
 Liſ þu nu ƿalbenð ne ƿilt.
 ƿiſbe ſceopan.
 ac on ſelf-ƿille.
 riƿan læteſt.
 þonne ic ƿat þæt te ƿile.
 ƿorulð-men tƿeoƿan.
 geonð ſolban-ſceat.
 buton ſea ane.
 Gala min Drihten.
 þu þe ealle ofeƿriht.
 ƿorulbe geſceafra.
 ƿlit nu on moncýn.
 milbum eaƿum.
 nu hi on monexum heƿ.
 ƿorulbe ýpum.
 ƿýnnað auð ſƿincað.
 eaſune eorð-ƿanan.
 aſa him nu þa.

Why good should go crookedly
 no man can say,
 And bright deeds in crowds
 should lie hidden away.

The sinner at all times is
 scorning the just,
 The wiser in right, and the
 worthier of trust;
 Their leasing for long while
 with fraud is beclad,
 And oaths that are lies do no
 harm to the bad.

O Guide, if thou wilt not steer
 fortune amain,
 But lettest her rush so self-
 willed and so vain,
 I know that the worldly will
 doubt of Thy might,
 And few among men in Thy
 rule will delight.

My Lord, overseeing all things-
 from on high,
 Look down on mankind with
 mercy's mild eye;
 In wild waves of trouble they
 struggle and strive,
 Then spare the poor earth-
 worms, and save them
 alive!

METRUM V.^d

Ðu meahc be þære runnan.
 ƿeotole ƿeþencean.
 and be æghelcum.
 oðrum ƿeoþran.
 þara þe æfter þunzum.
 beoþihtort ſeined.
 Eif him þau forþe.
 polcen hangað.
 ne mægen hi ƿa leohtne.
 leomau anfeuban.
 ær fe þicca miſt.
 þinra þeoþde.
 ðra ort ſinylte fæ.
 fuþerne þinb.
 ƿræge ƿlar-hluðne.
 ƿunne ƿeþreþeð.
 þonne hie gemengað.
 micla ƿta.
 onhreað hron-mere.
 hroh bið þonne.
 feo þe ær ƿlabu.
 on-ſene þær.
 ðra ort æſþringe.
 utapealleð.
 of clife hapum.
 col and hlutor.
 and ƿeþeclice.
 ƿilte floþeð.
 ƿneð rið hie earþer.
 oð lunn on innan feð.
 munter mægen-ſtan.
 and lunn on miðþan ƿelþeð.
 atreubloþ of þæni toþne.
 he on tu riþan.
 toſceaben þyrið.
 ſcu bið ƿeþreþeð.
 þurra ƿeblonþen.
 hroþ bið oupenþeð.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and
 the sun
 Shining on cities so bright,
 If the welkin hangs dreary and
 dun,
 To wait in the mist for the
 light.

So too, the calm sea, glassy
 grey,
 The south wind all grimly
 makes riot;
 And whirlpools in strife stir
 away
 The whale-pond that once
 was so quiet.

So also, outwalleth a spring,
 All clear from the cliff and
 all cool,
 Till midway some mountain
 may fling
 A rock to roll into the pool.

Then broken asunder will seem
 The rill so clear-running
 before,
 That brook is turned out of
 its stream,
 And flows in its channel no
 more.

So now, in thy darkness of
 mind,
 Thou wilt my wisdom to
 spurn, .

^d Boet. lib. i. metrum 7.—Nubibus atris, &c.

of hīr riht mýne.
 rýþum toþlofen.
 rþa nu þa þioſtro.
 þinre heoſtan rillað.
 minre leohtan.
 lape riðſtonðan.
 and þin moð-geþonc.
 miclum geþreþan.
 Ac gif þu nu pilnaſt.
 þæt þu þel mæge.
 þæt goðe leoht.
 ſpeotole oncnapan.
 leohte geleanan.
 þu ſoþlætan ſcealt.
 ible oþer-ſælþa.
 unnytne geþean.
 þu ſcealt eac yfelne ege.
 an-ſoþlætan.
 worulð-eaſiþoþa.
 ne moſt þu þeþan for þæm.
 ealleſ to oþmoð.
 ne þu þe æþſe ne læt.
 plenca geþæcan.
 þe læſ þu þeowide for him.
 mið oþer-mettum.
 eſt geſcendeb.
 and to upahæfen.
 fori oþforþum.
 worulð geſælþum.
 Ne eſt to waclice.
 geowtreowe.
 æniþer zoþer.
 þonne þe þor worulðe.
 riþeþreariþa mæſt.¹
 þinþa þreæge.
 and þu þe ſelfum.
 riþoſt ouſette.
 forþæm ſinle bið.
 ſe moð-ſeþa.
 miclum gebunðen inð.

Withstanding, by trouble
 made blind,
 The lessons thou never wilt
 learn.

Yet now, if ye will, as ye may,
 The true and pure light
 clearly know,
 Let go the vain joys of to-day,
 The weal that brings nothing
 but woe.

And drive away bad unbelief,
 The fears of the world and
 its care,
 And be thou not given to grief,
 Nor yield up thy mind to
 despair.

Nor suffer thou glad-going
 things
 To puff thee with over-much
 pride,
 Nor worldliness lifting thy
 wings,
 To lure thee from meekness
 aside;

And let not, too weakly again,
 Ills make thee despair of the
 good,
 When hunted by peril and
 pain,
 And haunted by misery's
 brood.

For always the mind of a man
 Is bound up with trouble
 below,

¹ Cott. mæſtð.

zebnefneffe.
 gif hinc ðrecccean mot.
 þiſſa ypla hƿæþer.
 innan ſƿencan.
 forþæin þa tƿeƿen tƿeƿan.
 teoð to ſomne.
 rið þæt moð foran.
 niſter ðrolemian.
 þæt hit ſeo ere ne mot.
 linnan zeonð ſeinan. [niſtum.
 ſumne fori þæm ſƿeartum
 ær þæm hi zefriðiað peorþeu.

If riches or poverty can
 Engraft it with sin or with
 woe.

Because the twin evils make
 dun
 The mind in a misty swart
 shroud,
 That on its eternity's sun
 Is dim till it scatters the
 cloud.

METRUM VI.^o

Ða ſe ƿiſdom eft.
 ƿorð-horð ouleac.
 ſang roð-criþar.
 anð þuſ ſelſa eƿæðð.
 Ðonne ſio ſumne.
 ſƿeotoloſt ſeineðð.
 hadroſt of heƿone.
 hƿæðe bioð aþiſtroð.
 ealle ofi eorþan.
 oðre ſceorþan.
 forþean hioþa biþteu ne brð.
 alic [biþtneſſe.]
 to zefettone.
 rið þæpe ſumnan leolit.
 Ðonne ſmolte blæþð.
 ſuþan anð ƿeſtan ƿinð.
 unðer ſolenum.
 þonne ƿeaxeð hƿæðe.
 ſelber bloſtman.
 fæxen þæt hi motou.
 Ac ſe ſteapra ſeorn.
 þonne he ſeponz eýmðð.
 noþan anð eaſtan.
 he zemmed hƿæðe.
 þæpe foran þite.

METRE VI.

OF CHANGE.

Then did Wisdom again
 Unlock his word-board well,
 And sang in soothful strain
 The truths he had to tell.

When with clearest blaze
 The sun shines in the sky,
 The stars must quench their
 rays

Over the earth so high.
 For that, set in the light
 Of her that rules by day,
 Their brightness is not bright,
 But dimly dies away.

When the wind South-west
 Under the cloud blows low,
 Field-flowers wax their best,
 Fain to be glad and grow.

But when by East and North,
 The stark storm strongly
 blows,

He speedily drives forth
 All beauty from the rose.

^o Boet. lib. ii. metrum 3. — Cum polo Phœbus roseis quadrigis, &c.

Anð eac þa þuman jæ.
 norþerne ýr.
 nebe gebæbeb.
 þæt hio jreange zeonð jcyreð.
 on jcaþu beateð.
 Gala þ̅ on eorþan.
 auht fæjthicej.
 peorcej on worulde.
 ne þunað æjre.

So, with a stern needs-be
 The northern blast doth
 dash
 And beat the wide waste sea
 That it the land may lash.
 Alas, that here on earth
 Nothing is fast and sure;
 No work is found so worth
 That it for ever endure.

METRUM VII.^f

Ða onzon je j̅j̅þom.
 h̅j̅ j̅epunan f̅yl̅þan.
 j̅ho-þorþum j̅ol.
 j̅y̅þ æt¹ j̅pelle.
 j̅unz j̅oð-ep̅iþa.
 j̅unne þa j̅eta.
 Ep̅æð he ne hej̅þe.
 þæt on heanne² munt.
 monna æniz.
 meahce afettan.
 healle h̅j̅oþ-f̅æj̅te.
 Ne þearf eac hæleþa nan.
 þenan þ̅j̅ peorcej.
 þæt he j̅j̅þom mæge.
 þ̅ð ofej̅metta.
 æj̅þe gemenzan.
 Ðej̅þeþ þa æj̅þe.
 þæt te æniz mon.
 on j̅onð beorþaf.
 j̅ettan meahce.
 f̅æj̅te healle.
 Ne mæz eac þ̅pa nan.
 j̅j̅þom timþan.
 þ̅j̅ þ̅j̅ þ̅j̅ worulð-j̅itj̅unz.
 beorþ ofej̅þræþeð.
 þ̅j̅ þ̅j̅ þ̅j̅ þ̅j̅.
 þ̅j̅ þ̅j̅ þ̅j̅ þ̅j̅.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began
 Wisdom a song,
 And spoke out his spells as he
 wander'd along,
 He said: On a mountain no
 man can be skill'd
 With a roof weather-proof a
 high hall to up build.
 Moreover, let no man think
 ever to win
 By mixing pure wisdom with
 over-proud sin.
 Heard ye that any built firmly
 on sand,
 Or caught hold of wisdom with
 gain-getting hand?

Tho light soil is greedy to
 swallow the rain;
 So now doth the rich, in his
 measureless gain

^f Boet. lib. ii. metrum 4.—*Quisquis uolet perennem, &c.*¹ Cott. æt.² Cott. heane.

Sƿa ðeð iucra nu.
 gƿunbleaƿ gƿeƿunz.
 gylpeƿ anð æhta.
 zebunceð to ðrýggum.
 ðreoreuðne pelan.
 anð þeah þeƿ þearfan ne bið.
 þuƿeƿt aceleð.
 Ne mæz hælepa zehpæm.
 huƿ on munte.
 lanze zelæƿtan.
 foƿþæm him lunzne on.
 ƿƿeƿt ƿinð ƿƿapeð.
 Ne bið ƿonð þon ma.
 ƿið nucelne þen.
 manna ængum.
 huƿeƿ huƿiðe.
 ac hit hƿeoƿan ƿile.
 ƿizan ƿonð æƿteƿ ƿene.
 Sƿa bioð anƿa zehpæƿ.
 monna moð-ƿefan.
 miclum aƿezebe.
 of hioƿa ƿtebe ƿtýrebe.
 þonne he ƿƿeƿonze ðreceð.
 ƿinð unðeƿ ƿolcnum.
 ƿoƿulb-euƿfoƿa.
 oððe hu¹ eƿt ge ƿeƿa.
 þen onhƿeƿeð.
 gumeƿ ƿinðbloƿan.
 uƿzeinet zemen.
 Ac ge þe þa ecan.
 • aƿan ƿille.
 ƿoƿan zepælpa.
 he ƿeul ƿiðe þlon.
 þiƿe ƿoƿulbe þite.
 ƿýnce him ƿiðþan.
 huƿ moðeƿ huƿ.
 þæƿ he mæze ƿinðan.
 eaðmetta ƿtan.
 uƿzeinetƿæƿtne.²
 gƿunb-ƿeul zepone.

¹ Cott. lit.

Of honours and havings, drink
 deep of such weal,
 Yea, down to the dregs, and
 still thirsty will feel.

A house on a hill-top may
 never long stay,
 For quickly the swift wind
 shall sweep it away,
 And a house on the sand is no
 better at all;
 In spite of the house-herd, in
 rain it shall fall.

So failing and fickle is every
 mind
 When rack'd by the rage of
 this world-trouble wind,
 And measureless cares, as a
 quick-dropping rain
 Unstopping, stir up the mind's
 welkin with pain.

But he who would have ever-
 lasting true bliss,
 Must fly from the glare of a
 world such as this:
 And then let him make a strong
 home for his mind,
 Wherever true Lowliness' rock
 he can find;

² Cott. unig metƿæƿtne.

je to-ghīan ne þearf.
 þeah hit ƿecge ƿinb.
 ƿoruld-eaƿfoþa.
 oððe ymbhogena.
 oꝛmete men.
 foꝛþæm on þære bene.
 Drihten ƿelþa.
 þara eaðmetta.
 eaꝛþfært ƿunigað.
 þær ge ƿiꝛðom á.
 ƿunað on zemýnðum.
 foꝛþon oꝛfoꝛð hi.
 ealniȝ læhað
 ƿoruld-men ƿiꝛe.
 buton ƿeuhinge.
 þonne he eall foꝛrihð.
 eoꝛðlicu zoob.
 and eac þuȝa ȝfela.
 oꝛfoꝛð ƿunað.
 hoꝛað to þam ecum.
 þe þæri æfter eumað.
 ðine þonne æghƿonan.
 ælmihtig God.
 riȝallice.
 riȝle ȝehealbeð.
 anƿunigenðne.
 hiȝ aȝenum.
 moþeȝ ȝeȝelþum.
 þuȝh metoþeȝ ȝiꝛe.
 þeah hine ge ƿinb.
 ƿoruld-eaꝛfoþa.
 riȝde ƿƿeince.
 and hine riȝgale.
 ȝemen ȝæle.
 þonne him ȝrimme on.
 ƿoruld-ƿælþa ƿinb.
 ƿnaðe blaƿeð.
 þeah þe hine ealneȝ.
 ge ymbhoȝa þȝȝu.
 ƿoruld-ƿælþa.
 ƿnaðe hƿeccc.

A settled ground-anchor that
 never shall slide,
 Though trouble attack it by
 tempest and tide;
 For that, in Lowliness' valley
 so fair,
 The Lord, and mind-wisdom
 for ever live there.

Therefore leads always a quiet-
 like life
 The wise in the world, without
 changes or strife,
 When heedless alike of earth's
 good and earth's ill,
 He watches in hope of an after-
 world still.

Such an one evermore God ever
 kind
 Happily keeps in the calm of
 his mind;
 Though wild winds of sorrow
 against him are hurl'd,
 Though always annoyed by the
 cares of the world,
 Though wrathful and grim are
 these trouble-dark gales,
 And Care in its anguish and
 anger assails.

METRUM VIII.^s .

Sona swa ge swiðom.
 þaƿ soðis hæfde.
 swetole aƿeahhte.
 he þa swiðþam ongan.
 swngan soð-cƿiðar.
 aub þaƿ swelða cƿæð.
 Ðƿæt swa soðme elð.
 fulð-buenðum.
 geonð eorþam-ƿceat.
 æðlƿan bohte.
 þa þa aƿra zelƿæm.
 on eorð-ƿærtnum.
 zenoh þuhte.
 uƿ hit nu þa swelc.
 næron þa geonð peopulðe.
 ƿelge hanar.
 ne swiðlice.
 mettaƿ ne ðƿuncar.
 ne hi þara hƿiæðla.
 huƿa ne gembon.
 þe nu ðƿiht-ðunan.
 bioƿoƿt lætað.
 soƿþæm hiƿra næmð.
 næƿ þa ðeata.
 ne hi ne gefaron.
 swnt-buenðe.
 ne swubutan hi.
 aƿeƿ ne heðon.
 lææt hi swenlƿta.
 swecene ƿæron.
 buton swa hi meahdon.
 gemethcoƿt.
 þa gefynð began.
 þe him lƿiƿt gefceop.
 aub hi æne on ðæge.
 æton swiðle.
 on æfen-tið.
 eorþam ƿærtmar.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had
 sung,
 He began, with plainer tongue,
 Sooth to sing his sayings thus,
 And himself to speak to us.
 O how full of blessing then
 Was the first glad age to men !
 When earth's fruitful plenty
 came,
 Not as now, to all the same ;
 When through all the world
 were there
 No great halls of costly care ;
 No rich feasts of meat or drink ;
 Neither did they heed or think
 Of such jewels, then unknown,
 As our lordlings long to own ;
 Nor did seamen aye behold,
 Nor had heard of gems or gold.
 More ; with frugal mind they
 fared ;
 And for pleasures only cared,
 As at Christ's and kindred's
 voice
 They were bidden to rejoice.
 Once in the day, at eventide,
 They ate earth's fruits, and
 nought beside ;
 No wine they drank, their
 stoup was clear ;
 No cunning slave was mingling
 near

futeþ and þýta.
 nalleþ þin þjuncon.
 fciþ of fceape.
 næþ þa fcealca nan.
 þe mete oððe þrinc.
 mængan cuðe.
 fæteþ wið hunrge.
 ne heora pæba þon ma.
 fwooce fropian.
 ne hi fwaro-cwæftum.
 gobreb gwehon.
 ne hi gumpæceþ.
 fetton feapolice.
 ac hi fimle lum.
 eallum tidum.
 ute flepon.
 unþer beam-fceabe.
 þjuncon burnan fæteþ.
 calþe pellan.
 nænig ceþa ne feah.
 ofeþ ear-geblomb.
 ellenþne feapob.
 ne hupu ymbe fciþ-heþgar.
 fe-tilcaþ ne heþbon.
 ne fupþum fýra nan.
 ýmb fepeolit fprecan.
 næþ feoþ eoþðe beþmiten
 apeþ þa geta.
 heopneþ bloþe.
 þe hi ne¹ bill-fube.
 ne fupþum fumbne feþ
 feopulþ-bueneþ.
 feþapan unþer funnan.
 nænig fiðþan feþ.
 feoþð on feopulþe.
 feþ mon hiþ fillan ongeat.
 ýfelne mid elþum.
 he feþ æþþæm lað.
 Calu þæt² hit fupþe.
 oððe pulþe frob.

Meats and drinks, to glut their
 greed,
 Or make the heated honey-
 mead;
 No silk-sewn weeds wish'd
 they to wear;
 No good-webs dyed with crafty
 care;
 Nor set on high with skilful
 power
 The mighty dome, or lofty
 tower.
 But under the sweet shade of
 trees
 They slept at all times well at
 ease,
 And, when thirsting, gladly
 took
 Water from the running
 brook;
 Never trader wandered o'er
 Seas to seek a foreign shore,
 Never had one heard, indeed,
 Of ships to till the briny mead;
 Nowhere yet with blood of
 men
 Was the earth besmitten then,
 Nowhere had the sun beheld
 Steel that struck, or wound
 that well'd.
 Those who work'd an evil will
 Won not worship for their ill;
 All would then have loathed
 them sore:
 O that this could be once
 more!

¹ Cott. hinc.² Cott. hæp.

þæt on eorþan nu.
 уга тѣа.
 ðeorn þar riðan feorfulð.
 þærien æghræy¹ ſpelce.
 unber ſunnun.
 Ac hit iſ ſæniþe nu.
 þæt þeoſ ȝitſunc haſað.
 ȝumena ȝelhelceſ.
 moð amerþeð.
 þæt he niaſau ne ſeod.
 ac hit on ritte.
 peallende byrnð.
 efne ſio ȝitſung.
 þe nænne ȝrunð haſað.
 ſſearite ſſæſeð.
 ſumer on lice.
 efne þan munte.
 þe nu moma bearn.
 Etne lutanð.
 þe on ȝlunde.
 Sicilia.
 ſſeple býrneð.
 þæt mon helle fýr.
 lutedð riðe
 foſþæni hit ſumle bið.
 ſin-býrnenðe.
 and ſnibutan hit.
 oðru ſtoſa.
 blate foſhaarnð.
 biteſan leze.
 Calu hþæt ſe foſma.
 feoh-ȝitſere.
 þæne on poſulðe.
 ſe þar poſx-ſtebaſ.
 ȝioſ æfteri ȝolbe.
 and æfteri ȝim-cýnnum
 hþæt he ſſeacu ȝeſtneon.
 ſunðe mænexum.
 beſriȝen on feorfulðe.
 þæteþe oððe eoſþan.

O that God would now on
 earth
 Make us all so purely worth!
 But, alas! men now are worse;
 Lust of getting sets a curse
 As a clog upon each mind,
 Reckless other good to find.
 Lust of gain unfathomed glows
 In the heart with bubbling
 throes;
 Swart it lies, and sweltering
 deep,
 Like old Etna's boiling heap,
 Which in Sicily's broad isle,
 Burns with brimstone many a
 mile,
 So that men around it tell,
 Of its fires as fires of hell,
 For that ever still it burns
 Bitler everywhere by turns.
 Woo! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold:
 Carees for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth
 In the doops of sea and earth.

¹ Cott. æghræy.

METRUM IX.⁴

Ðræt þe ealle witon.
 hwelce awlehte.
 ge weah ge feor.
 Neþon worhte.
 Romþra cýning.
 þa his rice wæs.
 heht unþeþ heofonum.
 to hrýpe monegum.
 ƿælhreowe geþeþ.
 wæs ful riþe cuð.
 unriht-hæmeþ.
 awlehta fea.
 man anþ morþor.
 niþbæða worþ.
 unrihtwifes.
 niþþoneas.
 Ðe het him to gamene
 geara forþærnan.
 Romwa buw.
 riþo his rice wæs.
 ealles eþel-rtol.
 Ðe for unrihtwum.
 wolþe fanþian.
 gif þ̄ fýr mehte.
 lixan gpa lechte.
 anþ gpa longe eac.
 weaðra fettan.
 gwe he Romane.
 geogan geþeþe.
 wæt on riþe tibe.
 Triþa buw.
 oferrozen hæþe.
 lega lehtort.
 lengeþ þurpe.
 hamu unþeþ hefonum.
 Næs wæt heþlic hæþ.
 wæt hme gwekes gameneþ.
 gilpan lýrte.

METRE IX

NERO.

All know too well, abroad or
 near at home,
 What evils Nero wrought, that
 King of Rome,
 When, highest under heaven,
 his rule was then
 The dread and overthrow of
 many men.
 The madness of this savage
 bred betimes
 Lust, murder, vile misdeeds, a
 bad man's crimes ;
 He gave the word of old to
 wrap in flame
 Rome's self, his kingdom's scout,
 to make him game ;
 Wishing in wicked wantonness
 to know
 Whether the fire so long and
 red would glow
 As erst in Troy, he heard that
 Romans said,
 The mounting fire burn'd
 longest and most red.
 Base deed, in such fierce frolic
 to delight,
 Aimless and vain, unless to
 mark his might.
 And, once it happened, at a
 certain hour,
 He would again show forth his
 frantic power,

⁴ Boet. lib. ii. metrum 6.—Novimus quantas dederit ruinas, &c

þa he ne earþnabe.
 elles þuhte.
 buton þæt he wolbe.
 ofer þeƿ-þrofe.
 hiƿ aneƿ huƿu.
 anƿalð cýþan.
 Eac hit gefælbe.
 æt ſumun cƿeƿpe
 þæt ƿe ilca hec.
 ealle acƿellan.
 þa ƿicorþan.
 Romana ƿitan.
 anð þa æþeleſtan.
 eoƿl zebýrþun.
 þe he on þæni folce.
 zefruzen hæfþe.
 anð on uppan.
 ægene bƿoþoƿ.
 anð hiƿ moþoƿi mið.
 meca ecƿum.
 billum of-beatan.
 Ðe hiƿ bƿýþe ofƿloz.
 zelf mið ƿƿeoƿde.
 anð he ƿýnle ƿæg.
 nucle þe bliðþa.
 on bƿeoƿt-coƿan.
 þonne he ƿƿýlceƿ moƿðneƿ.
 mært zefruemeþe.
 nalleƿ foƿþoþe.
 hƿæþeƿ ƿiðþan á.
 næhtiz Ðrihten.
 ametan wolbe.
 ƿƿeace be zefƿýrhtum.
 ƿoh-ƿƿenunþum.
 ac he on ƿeƿðe ƿæg.
 ƿacneƿ anð ƿeƿƿuƿa.
 ƿælhrƿoƿ ƿunobe.
 ƿiołb emne ƿƿa þeah.
 ealleƿ þƿiƿteƿ næƿian.
 . miðþan-zeƿiþeƿ.
 ƿƿa ƿƿa lýƿc anð laƿu.

And bade the richest men of
 Rome be slain,
 Each earl of highest birth, each
 wisest thane:
 With swords and bills he
 hewed until they died,
 His mother, brother, yea, and
 his own bride,—
 Ever the blither in his own bad
 breast
 When he had done such mur-
 ders cruellest.
 Nothing reck'd he that soon
 the mighty Lord
 Would mete out wrath to sin-
 ners so abhorr'd,
 But in his mind, that fed on
 wicked wiles,
 Remain'd a savage, wreath'd
 in cunning smiles.
 Still, even he so ruled this
 middle-earth,
 Far as the land hath air, and
 sea for girth,
 Far as the sea surrounds all
 men and things,
 The seats of warriors, and the
 thrones of kings,
 That from the South, and East,
 and furthest West,
 And earth's high headland
 reaching northernest,

lanð ýmbclýppað.
 gar-gecg embe-gýrt.
 gumena rice.
 gecge ritlu.
 gud-eaft anb þeft.
 oð þa norðmeftan.
 nærgan on eorþan.
 eall þæt Neþone.
 nebe oððe lurtum.
 hearo-punca gehwile
 hepan ſceolbe.
 Ðe hæfþe him to zamene
 þonne he on gýlp artag.
 hu he eorð-cýnungar.
 ýrmbe anb cpelmbe.
 ſenrt þu þ̅ ge anpald.
 eaðe nð meahte.
 Groþer ælmihtiger.
 þone gelp-ſcapan.
 rice beþeaban.
 anb beþearpan.
 hýr anpaldþer.
 þurh þa ecan meahht.
 oððe him hýr ýpeleþ.
 elleþ geſtioran.
 Eala gif he polbe.
 þæt he þel meahhte.
 þæt unriht him.
 eaðe forþioþan.
 Eapla þ̅ ge hlaforþ.
 hefig gloc flepte.
 gþape on þa gþýnan.
 gþra þegena.
 ealra þara hæleþa.
 þe on hýr tidum.
 geonð þaf lænan worold.
 liban ſceolþon.
 Ðe on unſcýlþgum.
 eorla blobe.
 hýr gþeorþ þeleþe.
 gþiðe gelome.

All this to Nero willing wor-
 ship gave,
 And every chief by force be-
 came his slave,
 Till 'twas his game, when pride
 had puff'd his mind
 To hunt and kill the kings of
 human kind.
 But thinkest thou that God's
 all holy might
 Could not with ease this
 haughty sinner smite,
 And scathe his pride, and drive
 him from the helm,
 Or quench his guilt, and so
 berid the realm?
 O that he would, as well he
 might with ease,
 Ever forbid such wrongful
 works as these!
 Woe! that this lord should
 cast so heavy a yoke
 On all men's necks, both thanes
 and serving folk,
 Who, for the harmful season of
 his power,
 Lived in this world their
 quickly passing hour:
 Woe! that his sword was often
 weltering then
 With blood of high-born earls
 and guiltless men!
 Clearly in this, our saying
 shone out bright,

Dæp pær ƿriðe ƿreotol.
 þæt ƿe ƿæbon oft.
 þæt ƿe anƿalb ne ðeð.
 aƿiht ƿober.
 ƿiſ ƿe ƿel nele.
 þe hiſ ƿeƿealb haƿað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

Lif nu hæleþa hƿone.
 hliſan lýtce.
 unnytne ƿelp.
 aƿan ƿille.
 þonne ic hine ƿolþe.
 ƿoþum biþban.
 þæt he hine æghƿonon.
 utan ýmbe þohte.
 ƿreotole ýmb ƿape.
 ƿuð-eaſt and ƿeſt
 hu ƿiþel ƿint.
 ƿolcnum ýmbutan.
 heoƿoneſ hƿealfe.
 huge-ſnotnum.
 mæg eade þincan.
 þæt þeoſ eoſiðe ƿie.
 eall ƿoþ þæt oþeſ.
 ungemet¹ lýtel.
 þeah hiu unƿiſum.
 ƿiþel þince.
 on ƿeþe ƿeponghic.
 ƿeoþleaſum men.
 þeah mæg þone ƿiſan.
 on ƿeſit-locan.
 þeape ƿiſunge.
 ƿelpeſ ƿcumian.
 þonne hme þær hliſan.
 heaþoſt lýtceð.
 and he þeah ne mæg.
 þone toþieban.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huge, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 *spread
 Over this narrow earth,

¹ Boet. lib. ii. metrum 7.—*Quicumque solam mente præcipiti petit, &c.*

¹ Cott. ungemet.

ofær þær nearopan.
 nænize þinga.
 eorþan-ſceatas.
 iſ þæt unnet zælp.
 Eala ofermoban.
 hwi eop alýrte
 mið eoppum ſprian.
 ʒelſna pillum.
 þæt ſpæpe ʒioc.
 ʒýmle unbepulutan.
 Dpy ʒe ýmb þæt unnet.
 ealný ʒpincen.
 þæt ʒe þone hliʒan.
 habban tiliað.
 ofær þioba ma.
 þonne eop þearf ʒie.
 þeah eop nu ʒepæle.
 þæt eop ʒuð oððe norið.
 þa ýtmeʒtan.
 eorð-buenhe.
 on moniz þioþiʒe.
 miclum heþnen.
 Deah hwa æþele ʒie.
 eopl ʒebýrðum.
 pelum ʒepeorþað.
 and on plencum þio.
 buʒurum hiope.
 deað þær ne ʒepiʒað.
 þonne him num forlæat.
 þioþora palbenð.
 ac he þone pelegan.
 pætlum ʒelice.
 epi næpme ʒebeð.
 ælceþ þuʒeʒ.
 Þpær ʒut nu þær þiʒan.
 þelunðeþ ban.
 þær ʒolb-ſpæpe.
 þe þær ʒeo næpoʒt
 forþý ic epæð þær þiʒan.
 þelunðeþ ban.
 forþý wanzum ne mæz.

'Tis folly all, and of the dead,
 A glory nothing worth.
 And you, O proud, why wisht
 ye still
 And strive with all your care
 The heavy yoke of your own
 will
 Upon your necks to bear ?
 Why will ye toil yet more and
 more
 For glory's useless prize,
 And reach your rule from shore
 to shore
 Unneeded and unwise ?
 Though now ye reign from
 South to North,
 And, with an earnest will,
 The furthest dwellers on the
 earth
 Your dread behests fulfil ?
 The greatest earl of wealthiest
 praise
 However rich or high,
 Death cares not for him, but
 obeys
 The ruler of the sky ;
 With even hand right swift to
 strike,
 At His allowing word,
 The rich man and the poor
 alike,
 The low-born and his lord.
 Where are the houses of We-
 land now,
 So shrewd to work in gold ?
 Weland, though wise, to death
 must bow,
 That greatest man of old :

eorð-buenþra.
 ge cmaert loþian.
 þe him Ljyft onlænð.
 Ne mæx ni on æþre lþý eð.
 ænne þræccan.
 hþ cmaertes beuþman.
 þe mou oncerþan mæx.
 þunnan ouþþan.
 and þþne þþftan þobor.
 of hþ þilt-þþne.
 þþca ænþ.
 Ðra þæt nu þæþ þþan.
 Ðelanþer þan.
 on hþelcum in hlaþa.
 hþuþan þeccen.
 Ðþæþ iþ nu ge þþca.
 Romana þþa.
 and ge æþoba.
 þe þe ýmb þþþeacð.
 hþþa heþeþþa.
 ge æhæten þæþ.
 miþ þæni þþþþþum.
 Ðþuþ nemneþ.
 Ðþæþ iþ eac ge þþa.
 and ge þeþþ-æþþa.
 and ge þæþ-þæþa.
 þþþeþ hþþe.
 ge þæþ uþþa.
 ælþeþ þþþeþ.
 cene and cmaertes.
 þþem þæþ Læton nama.
 Ði þæþon æþþþ.
 þþþ-æþþene.
 nat nænþ mon.
 hþæþ hi nu þþþon.
 Ðþæþ iþ hþþa heþe.
 þuþon ge hþþa an.
 ge iþ eac to lþtel.
 þþþþa hþþþa.
 þþþþþ þu mæþ-þþþþ.
 mæþan þþþe þþþon.

Though wise, I say; for what
 Christ gives
 Of wisdom to a man,
 That craft with him for ever
 lives
 Which once on earth began :
 And sooner shall a man's hand
 fetch
 The sun from her due course,
 Than steal from any dying
 wretch
 His cunning skill by force.
 Who then can tell, wise We-
 land's bones
 Where now they rest so
 long ?
 Beneath what heap of earth
 and stones
 Their prison is made strong ?
 Rome's wisest son, be-knownn
 so well,
 Who strove her rights to
 save,
 That mighty master, who can
 tell
 Where Brutus has a grave ?
 So too, the man of sternest
 mould,
 The good, the brave, the
 wise,
 His people's shepherd, who
 hath told
 Of Cato, where he lies ?
 Long are they dead : and none
 can know
 More of them than their
 name : [now
 Such teachers have too little
 Of all their worthy fame.

on populbe.
 Ac hit is yŷŷe nu.
 þæt geonb þar eorþan.
 æghwær ŷnbon.
 huona gelican.
 hƿon ymb ŷræce.
 ŷume openlice.
 ealle forŷitene.
 þæt hi ge hlŷa.
 hƿ-cuðe ne mæŷ.
 forne-mære þeŷar.
 forð gebrenzan.
 Deah ge nu penen
 anb pilmŷen.
 þæt ge lange tæb.
 libban moten.
 hwæt ior æfne þŷ bet.
 bio oððe þince.
 forþæm þe nane forlet.
 þeah hit lang þince.
 beað æfter boðor-ŷume.
 þonne he hæfð Drihtnes leaƿe.
 hwæt þonne hæbbe.
 hælepa sæwŷ.
 ŷuma æt þæm ŷulpe.
 giƿ hine geŷrupan mot.
 ge eca beað.
 æfter þiŷum populbe.

METRUM XI^k

An ŷceppenb is.
 butan ælcum tƿeon.
 ge is eac wealbenb.
 populb-geƿcearfa.
 heofones anb eorþan.
 anb heah ge.
 anb ealra þara.
 þe þær in puniað.
 ungerpenlicra.

Now too, forgotten every-
 where,
 The like to them have found
 But little kindly speech or care
 From all the world around;

So that, however wise in worth,
 Such foremost men may
 stand,
 No home-felt praises bring
 them forth
 For fame throughout the
 land.

Though now ye wish long time
 to live,
 And pine to have it so,
 What better blessing can it
 give
 Than now ye find below?

As Death lets none go free at
 last
 When God allows him
 power,
 If Death for ever follows fast,
 How short is this world's
 hour!

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the
 heavens and earth;
 Doubtless, to Him all beings
 owe their birth;
 And guided by His care,
 Are all, who therein dwell un-
 seen of us,

^k Boet. lib. ii. metrum 8.—Quod mundus stabili sit, &c.

and eac swa game.
 þara þe we eazum.
 on lociað.
 ealra gercearfa.
 ge is ælmihtig.
 þæm oleccað
 ealle gercearfe.
 þe þær ambehter.
 ariht cunnon.
 ge eac swa game.
 þa þær ariht nýton.
 þæt hi þær weobnes.
 þeowas findon.
 ge us gesehte.
 riðo and þeowas,
 eallum gercearfum.
 unapenbenne.
 findallice.
 riðbe gecýnðe.
 þa þa he wolbe.
 þæt ð he wolbe.
 swa lange swa he wolbe.
 þæt hit wefan sceolbe.
 swa hit eac to weofolbe sceal.
 findan¹ find.
 forþæm æfre ne magon.
 þa unwillan.
 weofolb-gercearfa.
 weofran gesehte.
 of þæm riðe onpen.
 þe him weofra weof.
 enbebýnðer.
 eallum gesehte.
 hæfð ge alwealða.
 ealle gercearfa.
 gebæc mid his weofle.
 hæfð butu gebon.
 ealle gemanode.
 and eac getogen.
 þæt hi ne moten.

And these whom we can look
 at, living thus
 In land, and sea, and air.

He is Almighty: Him all
 things obey,
 That in such bondage know
 how blest are they;
 Who have so good a king;
 Those also serve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-slaves they must
 bring.

He hath set out in kindred
 kindness still
 Duties and laws to work His
 changeless will,
 And, after His own mind,
 That which He will'd so long
 as will He would,
 He will'd that everything for
 ever should
 Thenceforward keep its
 kind.

Never may restless things to
 rest attain,
 And from that settled circle
 turn in vain
 Which order's God hath
 given,
 He hath set fast, and check'd
 them each and all
 By the strong measured bridle
 of his call
 To rest, or to be driven,

¹ Cott. findað.

oþer metoþer eƿt.
 æƿne Ʒeƿtillan.
 ne eƿt eallunƷa.
 ƿƿiþor ƿƿiƿan.
 þonne hi ƿƷoƷia-ƿearþ.
 hiƷ Ʒeƿealb-leþer.
 ƿille onlæten.
 he haƿað þam¹ bƿible.
 butu beƿanƷen.
 heoƿon anþ eorþan.
 anþ eall holma-beƷonƷ
 Ðƿa hæƿð Ʒeheaƿƿiob.
 heƿon-ƿiceƿ ƿearþ.
 miþ hiƷ anƿealþe.
 ealle Ʒeƿceafƿa
 þæt hi oƷia æƷhƿile.
 ƿið oþeƿi ƿinð.
 anþ þeah ƿinnenþe.
 ƿneƿiað ƿæƷ te.
 æƷhƿile oþeƿi
 utan ýmbclýƿpeð.
 þý læƷ hi toƿƿiƿen.
 foƿþæm hi ƿýmle ƿeulon.
 þone ilcan ƿýne.
 eƿt Ʒecýƿan.
 þe æt ƿƿýmðe.
 ƿæþer Ʒetioþe.
 anþ Ʒƿa ebniþe
 eƿt Ʒeƿioƿþan.
 Ʒƿa hit nu ƿaƷað.
 ƿnean ealb Ʒeƿeopƿe.
 þæt te ƿinnenþe.
 ƿiþerƿearþ Ʒeƿceafƿt.
 ƿæƿte ƿiþþe.
 foƿð auhealþað.
 Ʒƿa nu ƿýƿi anþ ƿæteƿ.
 foþþe anþ laƷu-ƿƿeam.
 manýu oþƿu Ʒeƿceafƿt.
 eƿn Ʒƿiðe him.
 Ʒionþ þaƿ ƿiþan² ƿoƿulþe.

¹ Cott. þe.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.
 For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handicraft, so
 old yet new,
 Is evermore arranged.
 Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.
 Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,

² Cott. ƿþar.

pinnað betweox him.
 and ꝥra þeah maꝥon.
 huora þeꝥnunꝥa.
 and zeꝥeꝥeꝥe
 ꝥæꝥte zeheulban.
 Niꝥ hit no ꝥ an
 þæt ꝥra eade mæꝥ.
 piþeꝥeꝥeꝥe zeꝥceꝥt.
 þeꝥan ætzebeꝥe.
 ꝥymbel zeꝥeꝥan
 ac hit iꝥ fellieꝥe.
 þæt huora æniꝥ ne mæꝥ.
 butan oꝥꝥum lion.
 ac ꝥeal ꝥuhta zeheꝥle.
 piþeꝥeꝥeꝥeꝥe hꝥæt-hꝥaꝥu.
 halbban unþeꝥi heoꝥonum.
 þæt hiꝥ hiꝥe.
 buꝥꝥe zemetꝥian.
 æꝥi hit to micel weoꝥiðe.
 Dæꝥð ꝥe ælmihtieꝥa.
 eallum zeꝥceꝥtum.
 þæt zeꝥꝥuꝥle zeꝥet.
 þe nu ꝥunian ꝥeal.
 ꝥýꝥta zeꝥoran.
 leaꝥ zeꝥeꝥian
 þæt on hæꝥeꝥt eꝥt.
 hꝥeꝥt and wealupað.
 þinþeꝥ biꝥneð.
 webeꝥ ungemet calb.
 ꝥꝥiꝥte ꝥuðbaꝥ.
 Suꝥnoꝥi æꝥteꝥi oꝥmeð.
 weaꝥm zeꝥiþeꝥiu.
 Dꝥæt þa ꝥounnan niht.
 mona onlihteð.
 oðþæt monnum hæꝥ.
 ꝥunne biꝥneð.
 zeꝥionð þaꝥ ꝥiþan zeꝥceꝥt.
 Dæꝥð ꝥe ilca Gob.
 eoꝥþan and weꝥeꝥe.
 meaꝥiꝥe zeꝥeꝥte.
 meꝥe-ꝥꝥeꝥeꝥan ne heaꝥ.

But far more strange than
^{so,}
 Nor one, but on its thwarter
 still depends,
 And lives on that which while
 it harms befriends,
 Lest it too great should
 grow.
 Wisely the mighty Framer of
 the world
 Hath set this turn-about for
 ever twirl'd,
 Yet ever still to stay ;
 The sprouting wort shoots
 greenly from its root,
 And dying, then, in harvest
 yields its fruit,
 To live another day.
 Winter brings weather cold,
 swift winds and snow ;
 Summer comes afterward with
 warming glow ;
 By night outshines the
 moon ;
 Till o'er this wide-seen world
 the day up-springs,
 And to all men the sun return-
 ing brings
 Her welcome brightness
 soon.
 So also, God hath bounded sea
 and land :
 The fishy kind, except at His
 command,
 On earth may never swim :
 Nor can the sea earth's thresh-
 old overleap,
 Nor can the earth, beyond the
 tide at neap, | rim.
 O'erstep the sea's wide

ofep eorþan fceat.
 earþ zebnæþan.
 fýca cýnne.
 butan fnean leafe.
 ne hio æfne ne mot.
 eorþan þýrgc-pold.
 up ofep fteppan.
 ne þa ebban þon ma.
 folber meapce ofep.
 fapan moton.
 þa gefetnefpa.
 fýþora fealþenþ.
 lifef leoht fnuma.
 læt þenben he pile.
 zeonb þaf mæþan gefceafc.
 meapce healþen.
 Ac þonne fe eca.
 anb fe ælmihtfpa.
 þa gefealþ-leþeru.
 pile onlætan.
 efne þara þuþla.
 þe he zebætte.
 miþ hif azen feorc.
 eall æt fnyþe.
 þæt if fíþerþearþner.
 fuhte gefpelcne.
 þe fe miþ þæm þpile.
 becnan tilað.
 gif fe þioþen læt.
 þa toflupan.
 fona hi folþeafþ.
 luþan anb fíþbe.
 þæf gefeþfep.
 fneonb-fæþenne.
 tilað anpa gefpílc.
 æfner þíllan.
 foluþ-gefceafca.
 þinnaþ betfeox him.
 oþþæt þiof eorþe.
 eall folþeopþeþ.
 anb eac fpa fame.

These things the Source and
 Spring of life and light
 The Lord of wisedded might, by
 His will's right,
 Biddeth their bounds to
 keep,
 Until the Ever-living One
 makes burst
 The curbing bridle set on all
 at first,
 And so unreins the deep.

By rein and bridle in a hint I
 teach
 The waywardness of all things,
 each on each ;
 For, if the Ruler will'd
 The thongs to slacken, things
 would soon forsake
 All love and peace, and wilful
 evil make
 Instead of good fulfill'd.

Each after its own selfish will
 would strive,
 Till none of things on earth
 were left alive
 In such bewrestlingstern ;
 And in like manner other
 things unseen
 Would be as if they never then
 had been,
 All brought to nought in
 turn.

But the same God, who meteth
 all things thus,
 Makes folk to be at peace with
 all and us,
 In friendship true and
 fast :

oðra zefceapra.
 peorpað him zelfe.
 riðpan to nauhte.
 Ac ze ilca Gob.
 ze þ eall metzað.
 ze zefehð zela.
 folca to zomne.
 and mið freondzipe.
 fæzte zezabrad.
 zezamnad zinzcipaz.
 zibbe zemenzeð.
 clænlice lufe.
 zpa ze epætzga eac.
 zefezizcipaz.
 fæzte zezamnad.
 þæt hi hioza freondzipe.
 zozð on zymbel.
 witzeoþealbe.
 tzeozza zehelbað.
 zibbe zamzabe.
 Eula zizozza Gob.
 zæz þiz monczyn.
 miclum zezæliz.
 zif hioza moð-zefa.
 meahze peorþan.
 ztapozfæzt zezeahz.
 þuzih þa zezronzuan meahz.
 and ze enbebyih.
 zpa zpa oðza zint.
 zozulð zefceapra.
 þæze hit la þonne.
 muzze mið monnum.
 zif hit meahze zpa.

METRUM XII.¹

Se þe zille zýpcan.
 zæztimbæze ionb.
 azio of þæm zæcepe.
 æpezet zona.

He knits together in a love
 most fond
 Unending wedlock, and the
 kindred bond
 For evermore to last.

So too, the skill'd All-worker
 well unites
 The fellowship of men in
 friendly rights,
 That they may live at
 peace,
 In simple truthfulness and
 single strength
 Thenceforth for ever of one
 mind, at length
 To make all evil cease.

O God All-conquering! this
 lower earth
 Would be for men the blest
 abode of mirth
 If they were strong in
 Thee,
 As other things of this world
 well are seen;
 O then, far other than they
 yet have been,
 How happy would men
 be!

MÉTRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

¹ Boet. lib. iil. metrum 1.—Qui serere ingenuum volet agrum, &c.

fearn and þornas.
 and fýrnas swa game roð.
 þa þe fillað.
 þel hræp berian.
 clænum hræte.
 þý læf he cýpa-leaf.
 licge on þæm lande.
 Iƕ leoba gehwæm.
 þiof oðru byren.
 eƕn bsheru.
 þæt is þæt te þýnceð.
 þegna gehwælcum.
 huniges bi-hreab.
 healfe þý swete.
 gif he hwene ær.
 huwges teara.
 bitmes unbýgeð.
 Bið eac swa game.
 monna æghwile.
 nicle þý fæzewra.
 lipes weðmes.
 gif hine lytle ær.
 stowmas getonbað.
 and fe stowra wunð.
 norþan and eastan.
 Nænegum þulre.
 bæz on þonce.
 gif þio ðimne wile.
 ær ofer elþum.
 eƕeran ne bjohte.
 swa þincð anra gehwæm.
 eowð-hweþra
 þio soðe gefælð.
 fýnle þe betere.
 and þý swinnume.
 þe he wita ma.
 heawþra hænþa.
 heri aþweoðeð.
 Ðu meahst eac mýcle þý eð.
 on noð-feran.
 soþa gefælþa.

Let him first pluck up and
 burn
 Thorns and thistles, furze and
 fern,
 Which are wont clean wheat
 to hurt,
 Lying lifeless in the dirt.

And this other likeness too
 Well behoves us all to view,
 Namely, that to those who eat
 Honeycomb, it seems more
 sweet,
 If a man before the tear
 Of honey, taste of bitter cheer.

So it falls, that all men are
 With fine weather happier far
 If a little while before
 Storms were spread the welkin
 o'er,
 And the stark wind, cast by
 north,
 Lately rush'd in anger forth.

None would think the daylight
 dear
 If dim night they did not fear;
 So, to every one of us,
 On the broad earth dwelling
 thus,
 Joy more joyous still is seen
 After troubles once have been.

Also, thine own mind to please,
 Thou shalt gain the greater
 ease,

ꝛꝛeotolon zecnapan.
 and to heora cýððe.
 becumian ƿiðþan.
 zif þu up atýhƿð.
 æƿeƿt ƿona.
 and þu aƿƿiƿtƿalaƿt.
 of zepiƿ-locan.
 leaƿa zepælþa.
 ƿƿa ƿƿa lonbeƿ-ceopl.
 of hiƿ æceƿe lƿeð.
 ýfel ƿeòð moniz.
 ðiðþan ic þe ƿeƿge.
 þæt þu ƿreotole meahƿt.
 ƿoþa zepælþa.
 ƿona omcnapan.
 and þu æƿne ne ƿeƿt.
 æniƿeƿ þunƿeƿ.
 ofeƿi þa ane.
 zif þu hi ealleƿ onziƿt.

And shalt go where true joys
 grow,
 If all false joys thou forego;
 As ill weeds are pull'd with
 toil
 By the land-churl from the
 soil.

And hereafter, thee I tell,
 True joys there await thee
 well;
 Ay and here, if these be first,
 Thou for nought beside wilt
 thirst,
 But all else shall fail to please
 If thou truly knowest these.

METRUM XIII.^m

Ic ƿille mið zibbum.
 zet zecýþan.
 hu ze ælnuhtiza.
 ealƿa zepceapƿa.
 þƿýƿið nuð hiƿ þƿiðlum.
 beƿð þiðeƿ he ƿile.
 mið hiƿ anpealbe.
 ze enebýþið.
 þunþoƿlice.
 ƿel zemetzad.
 haƿað ƿƿa zeheapƿoþað.
 heoƿoma ƿealbena.
 utan beƿanzen.
 ealla zepceapƿa.
 zepæpeð mið hiƿ ƿacentan.
 þæt hi aneþian ne maƿon.
 þæt hi hi æƿne him.
 of aƿlepen.

METRE XIII.

OF INWARD LINKINGS.

I will with songs make known
 How the Almighty still
 Bridles all things from His
 throne

And bends them to His will,
 By His wielded might
 Set wonderfully right.

The Ruler of the skies
 Hath well girt all things so,
 Binding them in such strong
 ties,

Aside they cannot go,
 And may not find the way
 Whereby to slip astray.

^m Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta gehwylc.
 ppiȝað to-healb.
 riþra gefcearfa.
 pwiðe onhelþeb.
 pið þær gecýnþeb.
 þe hi cýning engla.
 fæþer æt ppiýmðe.
 fæfte zetioðe.
 þpa nu þinga gehwylc.
 þiber-peapð funbað.
 riþra gefcearfa.
 buȝon fumum englum.
 and moncýnne.
 þara micler to feola.
 popoþb-punienþra.
 pinð pið gecýnþe.
 ðeah nu on lonðe.
 leon gemete.
 pýnþume piht.
 pel utemebe.
 hiwe maȝiþer.
 miclum luþiȝe.
 and eac onþræbe.
 boȝora gehwelce.
 ȝif hit ærpe ȝeþælð.
 þæt hi o ænȝer.
 bloþer onþýriȝeð.
 ne þearf beorpa nan.
 penan þære pýribe.
 þæt hi o pel riðþan.
 hiwe taman healbe.
 ac ic tiohhie.
 þæt hi o þær niþan taman.
 nauht ne ȝehicȝe.
 ac þone pilþun ȝepunan.
 pille ȝeþencan.¹
 hiwe elþriena.
 onȝwð eorþeþte.
 þacentan flitan.
 pýn ȝriymetiȝan.

And each living thing
 On this crowded earth
 Firmly to the bent doth cling
 Which it had at birth
 From the Father's hand,
 King of Angel-land.

Thus each one we find
 Of beings in their turn,
 Save some bad angels and man-
 kind,
 Thitherward doth yearn ;
 But those too often force
 Against their nature's
 course.

A lioness may be such
 A tame and winsome beast,
 That she may love her master
 much,
 Or fear him, at the least ;
 But if she taste of gore
 She will be tame no more :

Let it not be thought
 That she will then be mild,
 But back to her old likings
 brought
 Be as her elders wild,
 In earnest break her
 chain,
 And rave and roar amain.

Will first her keeper bite,
 And then all else beside,

¹ Cott. ȝeþincan.

and æreȝt abit.
 hipe æzener.
 hureȝ hipe.
 and hraðe riðþan.
 hæleþa zehilcne.
 þe hio zehentan mæz.
 nele hio foȝlætæn.
 libbenbeȝ puht.
 neata ne monna.
 ninið eall þ̅ hio fint.
 Sp̅a ðoð puðu-fuzlar.
 þeah hi þel rien.
 tela atemebe.
 zif hi on tpeoȝum peoȝað.
 holte to miðbeȝ.
 hraðe biðð ȝoȝpeȝe.
 heoȝu laȝeopaȝ.
 þe hi lange æȝ.
 tȝoðon ȝ temeþon.
 hi on tpeoȝum pilbe.
 ealb-zecȝnðe.
 á foȝið riðþan.
 pillum puniað.
 þeah him polbe lipilc.
 heoȝa laȝeopa.
 liȝtum beoþan.
 þone ilcan mete.
 þe he hi æȝoȝ maib.
 came zetebe.
 him þa tpeȝu þincað.
 emne ȝpa meȝze.
 þæt hi þæȝ meteȝ ne peçð.
 þinçð him to þon þȝȝum.
 þæt him þe pealb oncȝyð.
 þoune hi zehenað.
 hleoþȝum þreȝzþan.
 oðȝe fuȝelar.
 hi heoȝa æȝne.
 ȝteȝne ȝtȝȝiað.
 ȝcunað eal zeaboȝ.
 þel-þȝȝum ȝanc.

Cattle or men, each living
 wight,
 Will seize, whate'er betide,
 All she can find will seize,
 Her ravening to appease.

So the wood finches too,
 Though timely tamed they
 be,
 If to the woods escaped anew,
 Again they flutter free;
 However train'd and
 taught,
 Their teachers then are
 nought:

But wilder evermore,
 They will not leave the
 wood,
 Though by their trainers, as
 of yore,
 Enticed by tempting food;
 So merry seem the trees,
 That meats no more may
 please.

All winsome then is found
 The wide weald sounding
 strong
 With other birds that sing
 around,
 And so these find their song,
 Stunning one's ears with
 noise
 Of their woodland joys.

pubu eallum oncrýð.
 Spa bið eallum tpeorum.
 þe him on æþele bið.
 þæt lut on holte.
 hýht zepeaxe.
 peah þu hþilcne boh.
 býge wið eorþan.
 he bið uppearþer.
 gpa þu an forlætegt.
 piþu on pillan.
 pent ou zecýnbe.
 Spa beð eac pio gunne.
 þonne hio on riþe peorþeð.
 ofeþ miðne bæz.
 mepe conbel.
 rcýrt on ofbæle.
 uncuðne pez.
 nihter zeneþeð.
 noþið eft 7 eart.
 elbum otepeð.
 þnencð eorð-þarum.
 moziþen mepe toþhtne.
 hio ofeþ moncýn rtið.
 á uppearþer.
 oð hio eft cýmeð.
 þæp hipe ýremejt bið.
 earþ-zecýnbe.
 Spa gpa ælc zergeart.
 ealle mæzene.
 zeonb þaj piþan populb.
 ppiþað 7 hiþað.
 ealle mæzene.
 eft rýnle on lýt.
 pið hij zecýnþer.
 cýmð to þonne hit mæz.
 Niþ nu ofeþ eorþan.
 ænegu zergeart.
 þe ne pilme þæt hio.
 polbe cuman.
 to þam earþe.
 þe hio of becom.

Thus too, every tree,
 Grown high in its own soil,
 Though thou shalt bend its -
 boughs to be
 Bow'd to the earth with toil,
 Let go, it upward flies
 At its free will to rise.

Thus also, when the sun,
 Great candle of the world,
 After the mid-day down doth
 run
 To unknown darkness hurl'd,
 Again she brings to earth
 Bright morn, north-east-
 ern birth.

Upward she ever goes,
 Up, to her highest place :
 So, every creature kindly grows
 According to its race,
 And strives with all its
 might
 To take its nature's right.

There is not now one thing
 Over this wide earth
 That doth not all its longings
 fling
 About its place of birth,
 And safely there find reſt
 In God Almighty bleſt.

There is not one thing found
 Over this wide world

þæt iſ orþorþnes.
 and ecu þeſt.
 þæt iſ openlice.
 ælmihtig Froð
 Niſ nu ofer eorþan.
 æneſu geſceaft.
 þe ne hƿearfge.
 gƿa gƿa hƿeol beð.
 on hipe ielſre.
 forþon hio gƿa hƿearfað.
 þæt hio eft cume.
 þær hio ænor þæſ.
 þonne hio æneſt iſe.
 utan behƿerfeð.
 þonne hio ealles ƿýrið.
 utan beceƿreð.
 hio geol eft don.
 þæt hio ær býðe.
 and eac þeſan.
 þæt hio æmori þæſ.

But on itself with endless
 round
 It, like a wheel, is twirl'd,
 So turning to be seen
 As it before hath been:

For when at first it moves,
 Right round it turns amain;
 And, where it once has gone,
 behoves
 To go that way again;
 And as it was before,
 To be so evermore.

METRUM XIV.^a

Ðæt bið þæm pelegun.
 ƿorulh-ðitſere.
 on hiſ mobe þe bet.
 þeah he uncel aze.
 golber 7 zinnia.
 and zoda zehƿæſ.
 ahta unſun.
 and him mon eƿzen feſle.
 æzhelece bæz
 æcepa iureth.
 Deah þeſ miðban zeneth.
 and þiſ manna eſn.
 ƿý unþeſ ſunnau.
 ƿuð þeſt 7 eaſt.
 hiſ anƿalbe eall.
 unþeſheðeð.
 Æt mot he þuia hýmſen.

MÈTRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
 A man of worldly mould,—
 Though he be gainful getter
 Of richest gems and gold,
 With every kind well filled
 Of goods in ripe array,
 And though for him be tilled
 A thousand fields a day?
 Though all this middle-earth
 be
 Beneath his wauldom
 thrown,
 And men and all their worth
 be [own,
 South, east, and west, his

^a Boet. lib. iii. metrum 3.—Quantis fluente divitibus et auribus, &c.

hiona ne læban.
 of þisse worulde.
 puhte þon mare.
 hoþb-geþreona.
 þonne he hiþer brohte.
 Ða ge ƿiþþom þa þiſ lioþ
 aſunzen hæfþe. þa onzan
 he eft ƿrellian anb cƿæð.

METRUM XV.º

Ðeah hine nu.
 ge ƿfela unrihtƿiga.
 Neþon cýningz.
 niþan geþcepte.
 ƿlitegum ƿæþum.
 ƿunþolice.
 zolbe gezlengþe.
 anb zun-cýnnum.
 þeah he ƿæſ on worulde.
 ƿitena zehþelcum.
 on hiſ hiþ-ðaxum.
 læð anb unþeopð.
 feþen-full.
 hƿæt ge feoþþ ƿra þeah.
 hiſ bioþlingaz.
 ðuzupum ſcepte.
 ne mæg ic þeah zehýcþan.
 hƿý him on hiſe þoppte.
 aþý ſæl þegan.
 þeah hi ſumie hþile.
 zecupe butan cſæftum.
 cýnunga þyſezart.
 næþon hý þý þeomþian.
 ƿitena æneþum.
 þeah hine ge hýſga.
 ðo to cýninge.
 hu mæg þ þ zefceahþiſ.
 ſealc zeneccan.
 þæt he him þý ſelþa.
 ſie oðþe þince.

He cannot of ſuch treaſure,
 Away with him take aught,
 Nor gain a greater meaſure
 Than in his mind he brought.

Wisdom having ſung this lay,
 Again began his ſpell to ſay.

METRE XV.

NERO'S BASENESS.

Though Nero now himſelf, that
 evil king

Unrighteous, in his new
 and glittering robe

Deck'd wonderfully for ap-
 parolling

With gold and gems and many
 a brightſome thing,

Seem'd to be greateſt of
 this earthly globe,

Yet to the wiſe man was he
 full of crime,

Loathly and worthleſs in his
 life's daytime :

And though this fiend his
 darlings would reward

With gifts of rank, my
 mind I cannot bring

To ſee why he to ſuch ſhould
 grace aſford :

Yet if ſome whiles a fooliſh
 king or lord

Will chooſe the ſimple all
 the wiſe above,

A fool himſelf, to be by fools
 ador'd,

How ſhould a wiſe man reckon
 on his love ?

º Boet. lib. iii. metrum 4.—Quamvis se Tyrus superbus vtro, &c.

METRUM XVI.^p

Se þe wille anwals agon.
 þonne sceal he æreft tilian.
 þæt he his gelfer.
 on gefan age.
 anwals innan.
 þy læg he æfne ge.
 his unþearum.
 eall unþeppýbeb.
 aþo of his mobe.
 miþlicra fela.
 þara ýmbhogona.
 þe his unnet ge.
 læte gume hwile.
 giorunga.
 and eþmþa þinra.
 Ðeah him eall ge.
 þer miþtan gearþ.
 gpa gpa meþe-geþeamar.
 utan helicgaþ.
 on aht gefen.
 efne gpa wibe.
 gpa gpa þermeft nu.
 an iglonþ ligþ.
 ut on gapefcg.
 þæþ nængu biþ.
 niht on gumeþa.
 ne þuhte þon ma.
 on þinþra bæþ.
 toteleþ tatum.
 þæt is Tile haten.
 þeah nu anpa hpa.
 ealler þealbe.
 þæþ iglanþer.
 and eac þonan.
 oþ Inbear.
 earþe-þearþe.
 þeah he nu þ eall.
 aþan mote.

METRE XVI.

OF SELF-RULE.

He that wishes power to win,
 First must toil to rule his
 mind,
 That himself the slave to sin
 Selfish lust may never bind :

Let him haste to put away
 All that fruitless heap of
 cure :

Cease awhile thy sighs to-day,
 And thyself from sorrow
 spare.

Though to him this middle-
 earth
 For a garden all be given,
 With the sea-stream round its
 girth,
 East and west the width of
 heaven ;

From that isle which lies out-
 right
 Furthest in the Western
 spray,
 Where no summer sees a
 night,
 And no winter knows a day ;

Though from this, far Thule's
 isle,
 Even to the Indian East,
 One should rule the world
 awhile,
 With all power and might
 increas'd,

^p Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

hƿý bið hƿ anƿald.
 auhte þý maja.
 zif he riðþan nah.
 hƿ geſeƿ zereald.
 ingeþancer.
 anb hine eornerete.
 þel ne beƿarenað.
 ƿorðum 7 bæbum.
 rið þa unþearƿ.
 þe þe ýmb gƿrecað.

METRUM XVII.^a

Dæt eorðƿarpan.
 ealle hæþen.
 ƿolb-buende.
 ƿuman zelicne
 lu of anum tƿæm.
 ealle comon.
 ƿepe 7 ƿipe.
 on ƿoruld mnaa.
 anb lu eac nu zet.
 ealle zelice.
 on ƿoruld eumað.
 þluce 7 heane.
 nu ƿi nu ƿunðor.
 ƿorþam ƿitan ealle.
 þæt an God is.
 ealra zereaftra.
 ƿren monýnner.
 ƿæþer anb zeppeneb.
 ge þæpe ƿuman leoht.
 zeled of heoronum.
 monan 7 þýrum¹ mæpam
 ƿeorþum.
 ge zereop men on eorþan.
 anb zepamude.
 ƿuple to hre.
 æt ƿuman æreft.

How shall he seem great or
 strong
 If himself he cannot save,
 Word and deed against all
 wrong;
 But to sin is still a slave ?

METRE XVII.

TRUE GREATNESS

All men and all women on
 earth
 Had first their beginning
 the same,
 Into this world of their birth
 All of one couple they came :
 Alike are the great and the
 small ;
 No wonder that this should
 be thus ;
 For God is the Father of all,
 The Lord and the Maker of
 us.
 He giveth light to the sun,
 To the moon and the stars
 as they stand ;
 The soul and the flesh He
 made one,
 When first He made man
 in the land.
 Well-born alike are all folk
 Whom He hath made under
 the sky ;

^a Boet. lib. iii. metrum 6.—Omne hominum genus in terra, &c.

¹ Cott. þýr.

sole umben polcnun.
 emn æj ele gej ceop.
 æghwile mon.
 Ðrý ze þonne ærre.
 ofer odre men.
 ofermodize.
 buton andreorce.
 nu ze unæwle.
 æwiz ne metað.
 Ðrý ze eop þor æpelum.
 up ahebbæn nu.
 On þæm mote bið.
 monna zehwileum.
 þa wile æwelo.
 þe ic þe wece ýmb.
 wiler on þæm wærcce.
 polh-bwendra.
 Ac nu æghwile mon
 þe mid ealle bið.
 hiſ unþearuni.
 unþerweð.
 he forlæc æwerc.
 hſer fram-ſceaft.
 and hiſ æzene.
 æwelo ſpa ſelpe.
 and eac þone fæber.
 þe hine æt framman geſceop.
 forþæm hine anæwelað.
 ælmihtiz God.
 þæt he unæwle.
 ð forð þanan.
 ſým on weorþe.
 to wulþe ne cýmð.

METRUM XVIII.*

Cala þ þe ýfla.
 unſultra zebed.
 þraþa willa.
 polh-hæmetef.

Why then on others a yoke
 Now will ye be lifting on
 high ?

And why be so causelessly
 proud,
 As thus ye find none are ill-
 born ?

Or why, for your rank, from
 the crowd
 Raise yourselves up in such
 scorn ?

In the mind of a man, not his
 make,
 In the earth-dweller's heart,
 not his rank,
 Is the nobleness whereof I
 spake,
 The true, and the free, and
 the frank.

But he that to sin is in thrall,
 Ill-doing wherever he can,
 Hath left the first life-spring
 of all,
 His God, and his rank as a
 man :

And so the Almighty down-
 hurl'd [sin,
 The noble disgraced by his
 Thenceforth to be mean in the
 world, [win.
 And never more glory to

METRE XVIII.

OF SINFUL PLEASURE.

Alas ! that the evil unrighteous
 hot will

* Boet. lib. iii. metrum 7.—Habet omnis hinc voluptas, &c.

þæt he mið ealle geþræfd.
 anpa gehpylcef.
 monna cynner.
 moð fulneah þon.
 hpæt iio pilbe beo.
 þeah þy iæ.
 anunza rceal.
 eall forpeorþan.
 gif hio yrpinga.
 apuht rtingeð.
 rpa rceal rapla gehpalc.
 riþpan loþan.
 gif re lichoma.
 forlegan peorpeð.
 unpuht-hæmebe.
 bute him æp cume.
 hpeop to heoptan.
 æp he hionan penbe.

Of lawlessly wanton desire
 should still
 Be a plague in the mind of
 each one !

The wild bee shall die in her
 stinging, though shrewd,
 So the soul will be lost if the
 body be lewd,
 Unless, ere it wend hence, the
 heart be imbued
 With grief for the deed it
 hath done.

METRUM XIX.*

Cala þ þ hefz býrig.
 hýgeð ýmbe re þe pule.
 anb rreacenhc.
 rpa gehpalcum.
 þæt þa earman men.
 mið ealle geþræleð.
 of þæm puhtan pege.
 pecene alæbeð.
 Dræþer ze pillen.
 on puba rreacan.
 gold þæt reabe.
 on gnenum rriopum.
 Ic pat rpa þeah.
 þæt hit piteua nan.
 riþer ne receð.
 forþæm hit þær ne pexð.
 ne on pingearþum.
 plitige zimmar.
 Drý ze nu ne rretan.

METRE XIX.

WHERE TO FIND TRUE JOYS.
 Oh ! it is a fault of weight,
 Let him think it out who
 will,
 And a danger passing great
 Which can thus allure to ill
 Careworn men from the
 right way,
 Swiftly ever led astray.
 Will ye seek within the wood
 Red gold on the green trees
 tall ?
 None, I wot, is wise that could,
 For it grows not there at all :
 Neither in wine-gardens
 green
 Seek they gone of glitter-
 ing sheen.

* Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on rime ðune.
 firc net eorpu.
 þonne eop fon lýrteð.
 leax oððe cýperan.
 Me zehicort þincð.
 þæt te ealle piten.
 eorð-buenbe.
 þoncol-mobe.
 þæt lu þær ne rint.
 Ðræþeru ze nu pillen.
 wæþun mið hunbum.
 on zealtne zæ.
 þonne eop zecan lýrt.
 meopotas 7 himba.
 þu zehýczan meahz.
 þæt ze pillað þa.
 on þuba zecan.
 ofzot micle.
 þonne ut on zæ.
 Iz þ þunþoplic.
 þæt ze pitan ealle.
 þæt mon zecan zceal.
 be zæ-þarode.
 and be ea-ofrum.
 wele zimmar.
 hrite and zeabe.
 and hira zehpær.
 Ðræt lu eac pizon.
 hþær lu ea-fircar.
 zecan þurpan.
 and þp;leza zela.
 zeopulð-pelena.
 1 þi pel boð.
 zeomfulle men.
 zeazra zehpile.
 ac þi iz eazumlicort.
 ealra þinza.
 þæt þa ðýzezan rint.
 on zedpolidun popþene.
 efne þu blinde.
 þæt lu on hþeoztam ne maizon.

Would ye on some hill-top set,
 When ye list to catch a trout
 Or a carp, your fishing net?
 Men, methinks, have long
 found out
 That it would be foolish
 fare,
 For they know they are
 not there.

In the salt sea can ye find,
 When ye list to start and
 hunt
 With your hounds, the hart or
 hind?
 It will sooner be your wont
 In the woods to look, I
 wot, [are not.
 Than in seas where they

Is it wonderful to know
 That for crystals red or
 white,
 One must to the sea-beach go,
 Or for other colours bright,
 Seeking by the river side
 Or the shore at ebb of
 tide?

Likewise, men are well aware
 Where to look for river-fish,
 And all other worldly ware
 Where to seek them when
 they wish;
 Wisely careful men will
 know
 Year by year to find them
 so.

But of all things 'tis most sad
 That the foolish are so blind,
 So besotted and so mad
 That they cannot surely find

eallre gecnapan.
 hræp þa ecau goob.
 forþa gerælpā.
 rinbon gehýbba.
 forþæm hi æfne ne lýrt.
 æfter gýrman.
 recan þa gerælpā.
 Þenað garmýre.
 þæt hi on þur lænan mægen.
 life rinban.
 forþa gerælpā.
 þæt is yelra Gob.
 Ic nat hu ic mæge.
 nænige þinga.
 ealles þra gýrde.
 on gefan minum.
 hiora býrig tælan.
 gpa hit me bon lýrteð.
 ne ic þe þra gpeotole.
 gerecgan ne mæg.
 forþæm hýr¹ rint earman.
 and eac býregman.
 ungerælyman.
 þonne ic þe recgan mæge.
 Ði pilnað.
 pelan and æhta.
 and peorðgipeg.
 to gerinnanne.
 þonne hi habbað þæt.
 hiora hýge receð.
 penað þonne.
 gpa gepitleare.
 þæt hi þa foran.
 gerælpā hæbben.

Where the ever-good is
 nigh
 And true pleasures hidden
 lie.

Therefore, never is their strife
 After those true joys to
 spur;
 In this lean and little life
 They half witted deeply err,
 Seeking here their bliss
 to gain,
 That is, God Himself, in
 vain.

Ah! I know not in my thought
 How enough to blame their
 sin,
 Nor so clearly as I ought
 Can I show their fault within,
 For, more bad and vain
 are they,
 And more sad than I can
 say.

All their hope is to acquire
 Worship, goods, and worldly
 þeal;
 When they have their mind's
 desire
 Then such witless joy they
 feel,
 That in folly they believe
 Those true joys they then
 receive.

¹ Cott. lit.

METRUM XX.¹

Eala inn Drihten.
 þæt þu eart ealmihtig.
 raecel mobilic.
 niæþþum gefræge.
 and ruodoric.
 pitea zelhylcum.
 Ðriet þu ece God.
 ealra gefreafra.
 ruodoric.
 þel gefreofe.
 ungerpenlicra.¹
 and eac þu jamc.
 gefereulicra.
 foftere þeahert.
 feorþa gefreafra.
 nuð gefreabryrdum.
 niægne 7 eaferte.
 Ðu þýrne niððan gearð.
 fram frumum æreft.
 forð of ende.
 tidum tohælfes.
 þu hit gefeafost þæf.
 eudebyrdes.
 þæt hi æghæþeþ.
 ge æfþeard.
 ge eft eumad.
 Ðu þe unftilla.
 ægna gefreafra.
 to þinum pillan.
 þiflice arþýreft.
 and þe þelf þunæft.
 þriðe ftille.
 unanpenbenlic.²
 it forð þumle.
 niþ nan mihtigra.
 ne nan mæþra.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty.
 great and wise,
 Well seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest band
 Of skilful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that orderly
 they go
 And oft soon come again. Thou
 wisely stirrest
 To thine own will thy changing
 unstill creatures,
 Unchangeable and still thyself
 for ever!
 No one is mightier, greater
 than Thou art,
 No one was made thine equal:
 need was none,

¹ Doct. lib. iii. metrum 9.—O qui perpetuū mundum ratione gubernas, &c.² Coll. ungerpenlicra.² Coll. unanpenbenlicra
forð þumle.

ne geonb ealle þa geyceart.
 efnlica þin.
 ne þe ænig neþ-þearf næf.
 æfne giet ealra.
 þara peorca.
 þe þu gepoht haſart.
 ac miþ þinum pillan.
 þu hit poþtef eall.
 and miþ anwalbe.
 þinum azenum.
 peorulbe gepohtart.
 and ruhta gehpæt.
 þeah þe nænezu.
 neþ-þearf þæme eallra.
 þara mæþa.
 If þ̅ micel gecýnþ.
 þiner zoober.
 þencð ýmb þe þe pile.
 foþþon hit if eall an.
 ælcef þincgef.
 þu 7 þ̅ þin zoob.
 hit if þin azen.
 foþþæm hit niſ¹ utan.
 ne com ault to þe.
 Ac ic georþne þæt.
 þæt þin zoobner if.
 ælmihtig zoob.
 eall miþ þe þelfum.
 þit if ungelic.
 urnum gecýnþe.
 uf if utan cýmen.
 eall þa þe habbað.
 zooba on xriunþum.
 þrom Lioþe þelfum.
 Næft þu to ænezum.
 andan zenunienne.
 foþþum þe nan þing niſ.
 þin gelicu.
 ne huþu æniſ.
 ælcneftige.

Of all these works which Thou
 hast wrought, to Thee;
 But, at the willing of thy
 power, the world
 And everything within it didst
 thou make,
 Without all need to Thee of
 such great works.
 Great is Thy goodness,—think
 it out who will;
 For it is all of one, in every-
 thing,
 Thou and Thy good; Thine
 own; not from without;
 Neither did any goodness come
 to Thee:
 But, well I know, Thy good-
 ness is most good
 All with Thyself: unlike to us
 in kind;
 To us, from outwardly, from
 God Himself,
 Came all we have of good in
 this low earth.
 Thou canst not envy any;
 since to Thee
 Nothing is like, nor any higher
 skilled;
 For Thou, All Good, of Thine
 own thought didst think,
 And then that thought didst
 work. Before Thee none
 Was born, to make or unmake
 anything,

¹ Got. lup.

forþæm þu eal ȝoob.
 anef ȝeþeahhte.
 þines ȝeþolhteft
 anb hi þa forihteft.
 næf æriou þe.¹
 æneȝu ȝefceaft.
 þe nuht oððe nauht.
 auþer foriht
 Ac þu butan býne.
 bmeȝo moncȝines.
 æl ælnuhtig ȝob.
 eall ȝeforhteft.
 þinȝ þeuple ȝoob.
 eart þe feþa.
 þæt helhte ȝoob.
 þæt þu halȝ fæþer.
 æfter þinum willan.
 foruþ ȝefceope.
 þine midban ȝearð.
 meahtrum þinum.
 Feorþaða Djuhten.
 ſpa þu folbert feþ.
 nuð nuð þinum willan.
 fealbert ealler.
 forþæm þu forþa ȝob.
 feþa hæleft.
 ȝooba æȝlipile.
 forþæm þu ȝeara æp.
 ealle² ȝefceafta.
 æpeft ȝefceope.
 ſpide ȝelice.
 fumes hþæþne þeah.
 unȝelice.
 nemþeft eall ſpa þeah.
 nuð ane noman.
 ealle toȝæþene.
 Foruþ unþer polcnum.
 þæt þu fulþnef ȝob.
 þone anne naman.
 eft toðælþer.

But Thou without a model
 madest all,
 Lord God of men, Almighty,
 very good,
 Being Thyself of all the highest
 good!
 Thou, Holy Father, Thou, the
 Lord of Hosts,
 After Thy will, and by Thy
 power alone,
 The world, this midway gar-
 den, didst create;
 And by Thy will, as now Thy
 wisdom would,
 Wieldest it all! For Thou, O
 God of truth,
 Long time of old didst deal out
 all good things,
 Making thy creatures mainly
 well alike,
 Yet not alike in all ways; and
 didst name
 With one name all together all
 things here,
 "The World under the clouds."
 Yet, God of glory,
 That one name, Father, Thou
 didst turn to four:
 The first this Earth-field; and
 the second water;
 Shares of the world: third fire,
 and fourth, air:
 This is again the whole world
 all together.

¹ Cott. næf aporþe.² Cott. ealla.

fæber on feoƿerj.
 ƿæf þaſa folbe an.
 and ƿæteſj oþerj.
 ƿoruldbe fæleſj.
 and fýſj iſ þriðbe.
 and feoƿerðe lýft.
 þæt iſ eall ƿeoruld.
 eft tozæhere.
 Ðaðbað þeah þa feoƿerj.
 fſum-ſtol huora.
 æghwile huora.
 azenne ſtebe.
 þeah anſa hwile.
 wið oþer ſie.
 miclum gemengeð.
 and mið mægne eac.
 fæberj ælmihtigeſj.
 fæſte zebunden.
 zerblice.
 foſte tozæhere.
 mið bebode þone.
 bileſt fæberj.
 þæt to heora æurz.
 oþreſ ne hoſſe.
 meawic oþerzgan.
 foſ metoðer ege.
 ac zedþeoſoð ſint.
 þezur tozæhere.
 cunzeſ ceſpan.
 cele wið læto.
 ƿæt wið hwýzum.
 ƿunad hwæþſie.
 ƿæteſj 7 eoſðe.
 ƿæſtunſ hwenzad.
 þa ſint on zeeſnde.
 cealdra hu eſra.
 ƿæteſj ƿæt 7 ceald.
 ƿunzſ zube-hewad.
 eoſðe æl zſeno.
 eac hwæþſie cealds lýft.
 iſ gemenzeð.

Yet have theſe four each one
 his ſtead and ſtool,
 Each hath its place; though
 much with other mixt;
 Faſt by Thy might, Almighty
 Father, bound,
 Biding at peace, and ſoftly
 well together,
 By Thy becheſt, kind Father!
 ſo that none
 Durſt overſtep its mark, for
 fear of Thee,
 But willing thanes and war-
 riors of their king
 Live well together, howſoever
 ſtrive
 The wet with dry, the chilly
 with the hot.
 Water and Earth, both cold in
 kind, breed fruits:
 Water lies wet and cold around
 the field.
 With the green earth is min-
 gled the cold air,
 Dwelling in middle place: it
 is no wonder
 That it be warm and cold, blent
 by the winds,
 This wide wet tier of clouds;
 for, in my judgment,
 Air hath a midway place, 'twixt
 earth and fire,
 All know that fire is uppermoſt
 of all

forþrem hio ou miþðum punað	Over this earth, and ground is
nif þ nan punþor.	uethermost.
þæt hio rie þearm 7 cealb.	Yet is this wonderful, O Lord
þæt polnerf tierp.	of Hosts,
þiwe æþlonþen.	Which by thy thought thou
forþrem hio if ou nuble.	workest, that distinctly
mine æferæze.	Thou to Thy creatures settest
fýref 7 eorþan.	mark and bound
Fela monna wæ.	And dost not mingle them :
þæt te æfernefc if.	the wet cold water
ealþra æferceafta.	Thou fixest it the fast earth for
fýr ofer eorþan.	a floor ;
folbe neþenert.	For that itself, unstill, and
If þæt punþorlic.	weak, and soft
Ærþoda Ðrihten.	Alone would widely wander
þæt þu miþ æþeahc.	everywhere,
þinum fýreft.	Nor, well I wot it sooth, could
þæt þu þæm æferceaftum.	ever stand.
7a æferceahlæc.	But the earth holds and swills
neapre æferetteft.	it in some sort,
uab in ne menzþeft enc.	That through such sipping it
Ðret þu þæm wættefe.	may afterward
æftum 7 cealbura.	Moisten the aëry-list: then
æþan to flope.	leaves and grass
fýfte æferetteft.	Yond o'er the breadth of Bri-
forþrem hit unytille.	tain blow and grow,
æghriþer folbe.	Its praise of old. The cold
fýre eorþþan.	earth bringeth fruits
þæ and hnefc.	More marvellously forth, when
ne meahc hit on him felfum.	it is thawed
forð ic æape wæ.	And wetted by the water :
æffe æferamban.	if not so,
we hæt fto eorþe.	Then were it dried to dust, and
hile 7 fþelzæð enc.	driven away
be fuman ðæle.	
þæt hio fðþan mæz.	
for þæm fýre þeorþan.	
æleht fýftum.	
forþrem leaf 7 æerf.	
þneþ æeonth Bæteene.	
blæpæð 7 æropeð.	

elbum to afe.
 Eorðe ni cealbe.
 brengeð særtma fela.
 punborlicra.
 forþæm hio mið þæm sætere.
 feorþað gefareneð.
 gif þ nære.
 þonne hio sære.
 forbruzoð to ðurte.
 and tobrifen iðþan.
 riðe mið rinbe.
 fpa nu feorþað ort.
 axe gionb eorþan.
 eall toblafen.
 Ne meahste on þære eorþan.
 apuht libban.
 ne puhte þon ma.
 sætere brucan.
 onearþian.
 æniße cræfte.
 for cele anum.
 gif þu cýning engla.
 rið fyne hæt-hpuzu.
 folban 7 lagu-fream.
 ne mengeþert togeþerne.
 and gemetgeþert.
 cele 7 hæto.
 cræfte þine.
 þæt þ fýp ne mæg.
 folban 7 mere-fream.
 blate forþeþnan.
 þeah hit rið ba tra fe.
 fæfte gefegeð.
 fæþer ealb gefeorc.
 ne þincð me þ punþur.
 puhte þe læfte.
 þæt þiof eorðe mæg.
 and egor-fream.
 fpa cealb gefceart.
 cræftu nane.
 ealler abfærcan.

Wide by the winds; as often
 ashes now
 Over the earth are blown: nor
 might on earth
 Aught live, nor any wight by
 any craft
 Brook the cold water, neither
 dwell therein,
 If Thou, O King of Angels,
 otherwhile
 Mingledst not soil and stream
 with fire together;
 And didst not craft-wise mete
 out cold and heat
 So that the fire may never
 fiercely burn
 Earth and the sea-stream,
 though fast linked with both,
 The Father'swork of old.
 Nor is, methinks,
 This wonder aught the less,
 that earth and sea
 Cold creatures both, can by no
 skill put out
 The fire that in them sticks,
 fix'd by the Lord.
 Such is the proper use of the
 salt seas
 Of earth and water and the
 welkin eke,
 And oven of the upper skies
 above.
 There, is of right the primal
 place of fire;

þæt þi lum on innan frcað.
 fýrjer zefczed.
 mid fýrean cræfte.
 þæt is æfen cræft.
 eazor-freamef.
 pætref 7 eorþan.
 and on polcnum eac.
 and efne fpa jame.
 uppe ofer roberne.
 Donne is þæf fýrjer.
 fýrni-7tol on riht.
 eapð ofer eallum.
 oðrum zefceaftum.
 zefefenlicum.
 zeonð þine fíban zrunð.
 þeah hit wíð ealle¹ fie.
 eft zemenzed.
 peopulð-zefceafta.
 þeah pulþan ne mot.
 þæt hit ænige.
 eallunza forþo.
 buton þæf leafe.
 þe is þif lif tobe.
 þæt is je eca.
 and je ælmihtiza.
 Corde is hefzre.
 oðrum zefceaftum.
 þeþe zefruen.
 forþem hio þuaze ftoð.
 ealra zefceafta.
 fínder wíþemæft.
 buton þæm roberne.
 þe is þif fuman zefceaft.
 æzhpyle ðæze.
 utan ýnþýfzed.
 and þeah þeþe eorþan.
 æfpe ne oðfuned.
 ne hipe on nanre ne mot.
 neap þonne on oðre.
 ftope zefceappan.

Its birthright over all things
 else we see
 Throughout the varied deep,
 though mixt with all
 Things of this world,
 it cannot over one
 Rise to such height as to de-
 stroy it quite ;
 But by His leave who shaped
 out life to us
 The Ever-living, and Almighty
 One.
 Earth is more heavy and more
 thickly pack'd
 Than other things ; for that it
 long hath stood
 Of all the nethermost : saving
 the sky
 Which daily wafteth round
 this roomy world,
 Yet never whirleth it away,
 nor can
 Get nearer anywhere than
 everywhere,
 Striking it round-about, above,
 below,
 With even nearness whereso-
 e'er it be.
 Each creature that we speak of
 hath his place
 Own and asunder, yet is mixt
 with all.
 No one of them may be with-
 out the rest,

¹ Cott. ealla.

ꝥꝥiceð ſynibutan.
 uꝥane 7 neoꝥaine.
 eꝥen neah zehꝥæþeꝥ.
 æzhpile zepceapꝥ.
 þe þe ſynib ꝥꝥꝥeacað.
 hæꝥð hiꝥ æzene.
 eapð ou ꝥundꝥan.
 bið þeah rið þæm oðꝥum
 eac zemenzede.
 Ne mæz hwa æuiz.
 butan oðꝥum biu.
 þeah lu unꝥꝥeotole.
 ꝥomob eapꝥien.
 ꝥꝥa nu eapðe 7 ꝥæteꝥ.
 eapꝥoð tæcne.
 unꝥꝥꝥia zehꝥꝥem.
 ꝥuniað on ꝥꝥie.
 þeah lu ꝥuiz un.
 ꝥꝥeotole þæm ꝥꝥum.
 Iꝥ þ ꝥꝥꝥ ꝥꝥa ꝥame.
 ꝥæꝥꝥ on þæm ꝥæꝥꝥ.
 and on ꝥꝥanum eac.
 ꝥille zehedeþ.
 eapꝥoð hape iꝥ.
 hꝥæꝥne þæꝥ hapað.
 ꝥædeꝥi enzla.
 ꝥꝥꝥ ꝥebunden.
 eꝥne to þon ꝥæꝥe.
 þæt hit ꝥolan ne mæz.
 eꝥt æt hiꝥ eðle.
 þæꝥꝥ þi oꝥeꝥi ꝥꝥꝥ.
 up oꝥeꝥi eall þiꝥ.
 eapð ꝥæꝥ ꝥunað.
 ꝥona hit ꝥoꝥlaeted.
 þaꝥ lænau zepceapꝥ.
 mid cele oꝥeꝥcumen.
 zic hit on cyððe zepꝥ.
 and þeah ꝥuhta zehꝥile.
 ꝥinað þideꝥi-þeapð.
 þæꝥ hiꝥ mæzðe bið.
 mæꝥꝥ ætꝥæbꝥne.

Though dwelling all together
 mixedly:
 As now the earth and water—
 dwell in fire,
 A thing to the unlearned hard
 to teach,
 But to the wise right clear:
 and in same sort
 Fire is fast fixt in water, and
 in stones
 Still hidden away and fixt,
 though hard to find.
 Yet thitherward the Father of
 angels hath
 So fastly bound up fire, that it
 may
 Never agam get back to its
 own home
 Where over all this earth sure
 dwells the fire.
 Soou would it leave this lean
 world, overcome
 Of cold, if to its kith on high
 it went;
 Yet everything is yearning
 thitherward
 Where its own kindred bide
 the most together.
 Thou hast established, through
 Thy strong might,
 O glorious King of Hosts,
 right wondrously
 The earth so fast, that it on
 either half

Ðu ȝeſtaþolabeſt.
 þurh þa ſtronȝan meahht.
 Ȝeþoba fulþoꝝ cȝuning.
 punþoꝝlice.
 eoꝝþan ȝra fæſte.
 þæt hio on ænȝe.
 healfre ne helþeð.
 ne mæȝ hio hiþer ne ȝiþer.
 ȝȝan þe ȝriþoꝝ.
 þe hio ȝȝmle býþe.
 Ðræt hi þeah eoꝝðliceȝ.
 auht ne halþeð.
 ȝ þeah eȝn eðe.
 up and of þune.
 to feallanne.
 foþban þiȝe.
 þæm anlicoꝝt.
 þe on æȝe bið.
 ȝioleca on miðþan.
 ȝliþeð hþæþne.
 æȝ ýmbutan.
 ȝra ſcent eall þeoꝝiulþ.
 ȝtulle cn tille.
 ȝtreamaȝ ýmbutan.
 laȝu-þloþa ȝelac.
 lýfte ȝ tunȝla.
 and ȝio ſcipe ȝcell.
 ȝcȝiþeð ýmbutan.
 þoȝoꝝa ȝehþlice.
 býþe lange ȝra.
 Ðræt þu þioþa Lob.
 þneþalþe on ȝ.
 ȝaple ȝeȝeȝteȝt.
 and hi ȝiðþan eac.
 ȝtȝneȝt and tiheteȝt.
 þurh þa ſtronȝan meahht
 þæt hie þȝ læȝȝe.
 on þæm lýclan ne bið.
 anum ȝunȝne.
 þe hie on eallum bið.
 þæm lichoman.

Heeleth not over, nor can
 stronger lean
 Hither or thither, than it ever
 did.
 Since nothing earthly holds it,
 to this globe
 'Twere easy up or down to fall
 aside,
 Likest to this, that in an egg
 the yolk
 Bides in the middle, though
 the egg glides round.
 So all the world still standeth
 on its stead
 Among the streams, the meet-
 ing of the floods:
 The lift and stars and the clear
 shell of heaven
 Sail daily round it, as they
 long have done.
 Moreover, God of people, Thou
 hast set
 A threefold soul in us, and
 afterward
 Stirrest and quick'nest it with
 Thy strong might
 So that there bideth not the
 less thereof
 In a little finger than in all the
 body.
 Therefore a little before I
 clearly said
 That the soul is a threefold
 workmanship

forþæm ic lýtcle æp.
 gweotole fæbe.
 þæt rio rapl wære.
 þwiefald geŕceapf.
 þexna gehwílfef.
 forþæm uðwítan.
 ealle geŕcað.
 þæt te un gecýnb.
 ælcne fawle.
 yrgung wære.¹
 oþer wílung.
 íf rio þwíbbe gecýnb.
 þæm cwæm betere.
 rio geŕceawírgnef.
 Níŕ þ fcanblíc cwæp.
 forþæm lit næmzg hafað.
 neat buton monnum.
 hæfð þa oþra twa.
 unnum wíhta.
 hæfð þa wílunga.
 wel hwíc neten.
 and þa yrgunga.
 eac gwa gefe.
 forþý men habbæð.
 geonb wíbban gearb.
 eopð-geŕceapfa.
 ealle² ofwílungen.
 forþæm þe hu habbað.
 þæg þe hu nabbað.
 þone ænne cwæp.
 þe þe æp nembon.
 ðio geŕceawírgnef.
 fceal on gehwílfum.
 wære wílunga.
 wíbban wímla.
 and wílunga.
 eac gwa gefe.
 hio fceal wíð geŕeahte.
 þexnef mote.
 wíð andgíte.

In every man :
 because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as-
 well as we ;
 For ire and lust each beast
 hath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise-mindedness in each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul,
 The one best mark to sunder
 it from beasts.
 Thou mighty King, of peoples,
 glorious Lord,

¹ Cott. yrgungepe.² Cott. ealla.

ealles þalban.
 hio is þæt mæste mægen.
 monnes þaule.
 and se selestas.
 sunbori cræfta.
 þæt þu þa þaule.
 riþora þalbenb.
 þeoba þrym-cýnung.
 þur geþeope.
 þæt hio hreapþobe.
 on hipe seþne.
 hipe utan ýmb.
 swa swa eal beð.
 riþe swiþte roþor.
 þecene ýmbþeþe.
 doþora gehwile.
 Drihtnes meahum.
 þýne miþban gearb.
 Swa beð monnes þaul.
 hweole gelicort.
 hweþeþ ýmbe hy seþe.
 ort meagenbe.
 ýmb þar eorþlican.
 Drihtnes geþearta.
 doþum 7 nihtum.
 hwilum hi seþe.
 þecene meað.
 hwilum eft meað.
 ýmb þone ecan Gob.
 geþpenb hipe.
 riþþene þeþe.
 hweole gelicort.
 hweþeþ ýmb hi seþe.
 þonne hi, ýmb hipe riþþpenb.
 miþ geþeab meað.
 hio bið upahweþen.
 ofer hi seþe.
 ac hio bið eallunga.
 an hipe seþne.
 þonne hio ýmb hi seþe.
 þecene meað.

Didst fashion thus the soul,
 that it should turn
 Itself around itself, as in swift
 race
 Doth all the firmament, which
 quickly twirls
 Every day around this middle-
 sphere,
 By the Lord's might:
 so doth the soul of man
 Likest a wheel whirl round
 about itself,
 Oft-times keen searching out
 by day and night
 About these earthly creatures
 of the Lord:
 Somewhile herself she probes
 with prying eye:
 Somewhile again she asks about
 her God,
 The Ever One, her Maker;
 going round
 Likest a wheel, whirling
 around herself.
 When she about her Maker
 heedful asks,
 She is upheaved above her
 lower self:
 She altogether in herself abides
 When, seeking round, she pries
 about herself:
 But furthest falls beneath her-
 self, when she
 With love and wonder search-
 eth out this earth

hio bið ƿiðe ƿop.
 hiƿe ƿelƿe beneoƿan.
 ƿonne hio ƿæƿ lænan.
 lupað 7 ƿunbriað.
 eoƿðlicu ƿing.
 oƿer ece ƿæð.
 Ðæt ƿu ece Gob.
 ead ƿorƿearfe.
 ƿaulum on heoƿonum.
 ƿeleƿ ƿeoƿðlica.
 ƿinƿæƿta ƿifa.
 Gob ælmihtig.
 be ze eapnunga.
 anƿa zeƿelcne.
 ealle hi ƿcnað.
 ƿuƿ þa ƿcƿan neaht.
 haƿe on heoƿenum.
 na hƿæƿne ƿeah.
 ealle eƿenbeoƿhte.
 Ðæt ƿe oft zeƿioð.
 haƿjum nihtum.
 þæt te heoƿon-ƿeoppan.
 ealle eƿenbeoƿhte.
 æƿne ne ƿcnað.
 Ðæt ƿu ece Gob.
 eac zeaezeƿt.
 þa heoƿoncunban.
 hiƿer ƿið eoƿan.
 ƿaula ƿið lice.
 ƿiðþan ƿuniað.
 þu eoƿðlice.
 and þ ece ƿamob.
 ƿaul in ƿlæƿce.
 Ðæt hi ƿimle to þe.
 hiona¹ ƿunbiað.
 ƿoƿþæm hi hiƿer of þe.
 æƿop comon.
 ƿculon eft to þe.
 ƿceal ƿe lichama.
 laƿt ƿeanbigan.

With its lean lusts, above the
 lore for ever!
 Yea, more; Thou, Ever Good,
 to souls in heaven
 Givest an heritage, Almighty
 God,
 And worthiest lasting gifts, as
 each hath earned.
 They, through the moonlit
 night, shine calm in heaven,
 Yet are not all of even bright-
 ness there,
 So oft we see the stars of
 heaven by night,
 They shine not ever all of even
 brightness
 Moreover, Ever Good, Thou
 minglest here
 Heavenly things with earthly,
 soul with flesh:
 Afterwards soul and flesh both
 live together,
 Earthly with heavenly:
 ever hence they strive
 Upward to Thee, because they
 came from Thee,
 And yet again they all shall go
 to Thee!
 This living body yet once more
 on earth
 Shall keep its ward, for that it
 theretofore
 Wax'd in the world: they
 dwelt (this body and soul)

¹ Cott. hi on.

eft on eoþþan.
 goþþæm he ær of hire.
 peox on feorulde.
 þunebon æt romne.
 efen ꝥa lange.
 ꝥa him lȳfeb þær.
 from þæm ælmihtigan.
 þe hi æriop gjo.
 gejomnade.
 þæt iſ goð cȳning.
 ge þær folban geſceop.
 and hi geſȳlbe þa.
 ꝥriðc inȳlicum.
 mine geſſæge.
 neata cȳnnum.
 neſſenð ufeſ.
 he hi riðþan æriop.
 jæba monægum.
 ruða ȳ ſȳpta.
 feorulde ſceatum.
 foſſiſ nu ece Gob.
 urum mobum.
 þæt hi moten to þe.
 metob alpuhta.
 þurh¹ þær eaſſoþu.
 up aſſigan
 and of þurum býregum.
 bileſit fæbeſ.
 þeoba ſalbenð.
 to þe cuman.
 and þonne mið openum.
 eazum moten.
 mobeſ ufeſ
 þurh þinȳ mægna ſſeð.
 æpelm geſion.
 eallra gooba.
 þæt þu eaſit ſelſa.
 ſiȳe Drihten Gob.
 ge þa eazan hal.
 ufeſ mobeſ.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!—
 Then make whole
 The eyes of our understand-
 ings, so that we,

¹ Cott. þurh.

þæt þe hi on þe ſelfum.
 riðþan moten.
 aſærtnian.¹
 fæber engla.
 tobrif þone piccan miſt.
 þe þraze nu.
 rið þa eagan foran.
 uffer mober.
 hangobe hſyle.
 hefz 7 þyrre.
 Onliht nu þa eagan.
 uffer mober.
 mið þinum leohte.
 lifer palbenð.
 forþæm þu eart rið bihtu.
 bilepið fæber.
 roþer leohtes.
 and þu ſelfa eart.
 rið fæste riht.
 fæber ælmihtiz.
 eallra riðfærtia.
 Ðæt þu rihte geberst.
 þæt hi þe ſelfne.
 geþion moten.
 Ðu eart eallra þinga.
 þeoba palbenð.
 fruma 7 ende.
 Ðæt þu fæber engla.
 eall þing biþert.
 eþlice
 buton geþince.
 Ðu eart ſelfa þez.
 and latteop eac.
 lifgenþra gehþez.
 and rið plitize riop.
 þe re þez to liðð.
 þe ealle to.
 á funðiað.²
 men of molþan.
 on þa mæþan geþceart.

¹ Cott. æſærtnian.

Father of angels, fasten them
 on Thee!
 Drive away this thick mist,
 which long while now
 Hath hung before our mind's
 eyes, heavy and dark.
 Enlighten now these mind's
 eyes with Thy light,
 Master of life; for Thou, O
 tender Father,
 Art very brightness of true
 light Thyself;
 Thyself, Almighty Father, the
 sure rest
 Of all thy fast and true ones;
 winningly
 Thou orderest it that they may
 see Thyself!
 Thou art of all things origin
 and end,
 O Lord of all men; Father of
 angels, Thou
 Easily bearest all things with-
 out toil,
 Thou art Thyself the way, and
 leader too,
 Of every one that lives, and
 the pure place
 That the way leads to: all men
 from this soil
 Throughout the breadth of
 being, yearn to Thee.

² Cott. aꝛunðiað.

METRUM XXI.^u

Fel la monna bearn.
 geonb mibban gearb.
 fruora æghwile.
 funbie to þæm.
 ecum gobe.
 þe þe ýmb fræcað.
 anb to þæm gefælpum.
 þe þe fæcað ýmb.
 Se þe þonne nu me.
 neapre geherfæb.
 mib þýrre mæran.
 mibban gearber.
 unnýttrne lufe.
 rece him eft hræðe.
 fulne fruobom.
 þæt he forð cume.
 to þæm gefælpum.
 gaula næber.
 forþæm þ̅ ij fio ana¹ mert.
 eallra gefrinca.
 hýhtlicu hýð.
 heaum ceolum.
 mober ufjer.
 mæne frýlta pic.
 þæt ij fio ana¹ hýð.
 þe æfre bið.
 sæter þam ýpum.
 ura gefrinca.
 ýrta gehwelpne.
 ealrig frýlta.
 þæt ij fio frýð-rcop.
 anb fio frwfor ana.¹
 eallra ýrminga.
 sæter þýrrum.
 peorub-gefrincum.
 þæt ij frýngum rcop
 sæter þýrrum ýrmpum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
in mid-earth!

Every freeman should seek
till he find

That, which I spake of, good
endless in worth;

These, which I sing of, the
joys of the mind.

Let him who is narrow'd and
prison'd away

By love of this mid-earth
empty and vain,

Seek out for himself full free-
dom to-day,

That soul-feeding joys he
may quickly attain.

For, such of all toil is the only
one goal,

For sea-weary keels hythe-
haven from woes,

The great quiet dwelling that
harbours the soul,

Still calm in the storm, and
from strife a repose.

That is the peace-place, and
comfort alone

Of all that are harmed by
the troubles of life,

A place very pleasant and win-
some to own,

After this turmoil of sorrow
and strife.

^u Boet. hb. iiii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

to azanne.
 Ac ic zeorne pat.
 þæt te zylben maðm.
 zylorpen zync.
 zcan-zeuro zymma nan.
 miðbenzeapber zela.
 mober ezan.
 æfre ne onlyhtað.
 auht ne zebetað.
 huora zceapneffe.
 to þære zceapunga.
 zoðra zezæþa.
 ac hi zwiþor zet.
 monna zehwelcer.
 mober ezan.
 ablenðað on bzeortum.
 þonne hi hi beophtpan zebon.
 zoþæm æzhplic zing.
 þe on þiz anbzeapban.
 life licað.
 lænu zindon.
 eopðlicu zing.
 á fleonbu.
 ac þi iz zundoplic.
 plite anb beophtner.
 þe puhta zehpær.
 plite zebephteð.
 anb æfter þæm.
 eallum palbeð.
 Nele ze palbenð.
 þæt zoþzeoppan zcýlen.
 zaula uzze.
 ac he hi zelza zile.
 leoman onlyhtan.
 hize palbenð.
 Liz þonne hælepa hplic.
 hlutrum eazum.
 mober ziner mæg.
 æfre ofron.
 huozoner leohter.
 hlutze beophto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true
 joys to explore:

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this flitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given!
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

þonne pile he fecgan.
 þæt þære runnan 1ie.
 beorhtnes þroftro.
 beoþna gehwylcum.
 to metanne.
 wið þ̅ micle leoht.
 Grober ælmihtiger.
 þæt iſ garta gehwæm.
 ece bucan enbe.
 eabegum gaulum.

METRUM XXII.*

Se þe æfter rihte.
 mið geþece.
 pille inþearþlice.
 æfter gwyrnan.
 gwa beoplice.
 þæt hit tobrifan ne mæg.
 monna ænig.
 ne amerran hupu.
 ænig eorðlic þincg.
 he æþer ſceal.
 ſecan on him ſelfum.
 þæt he gume hwile.
 ýmbutan hine.
 æþor ſohte.
 gece þæt riðþan.
 on hiſ ſefan innan.
 and ſoplaete an.
 gwa he oftoſt mæge.
 ælcne¹ ýmbhozan.
 þý him unnet 1ie.
 and gerannige.
 gwa he gwaþoſt mæge.
 ealle to þæm anum.
 hiſ inþeponc.
 geþeþe hiſ mob.
 þæt hit mæg ſinþan.
 eall on him innan.

Then will he ſay that the blaze
 of the ſun
 Is darkneſs itſelf to the glory
 ſo bright
 Which Great God Almighty
 ſhines out on each one
 Of ſouls of the happy for
 ever in light.

METRE XXII.

OF THE INNER MIND AND THE
 OUTER SIN.

The man that after right with
 care
 Will inwardly and deeply
 dive,
 So that no earthly thing may
 ſcare,
 Nor him from ſuch good
 ſeeking drive,
 Firſt in himſelf he ſhall find
 out
 That which beyond he ſome-
 while ſought,
 Within his mind muſt ſearch
 about,
 And leave behind each trou-
 blous thought;
 This at the ſoonest, as he may,
 Such care were harm to him
 and ſin,
 Then let him haſte and hie
 away
 To this alone, his mind
 within.

* Boet. lib. iii. metrum 11.—*Quisquis profundâ mente veſtigat verum, &c.*

¹ Cott. *ælcpe.*

þæt hit oꝛtoꝛt nu.
 ýmbutan hit.
 ealneꝝ ꝛe ceð.
 goða æghýlc.
 he onꝛit riðþan.
 ýfel 7 unnet.
 eal þ̅ he hæfðe.
 on hiꝝ incoꝛan.
 ærop lange.
 efne ꝛa ꝛeotole.
 ꝛa he on þa runnan mæꝝ.
 eazum anbꝛeardum.
 onlocian.
 anb̅ hi eac onꝛit.
 hiꝝ inꝛeþonc.
 leohtre 7 beꝛhtre.
 þonne ꝛe leoma ꝛe.
 runnan on ꝛumera.
 þonne ꝛꝛeꝛleꝝ ȝim.
 haboꝛ heoꝛon-tungol.
 hlutroꝛt ꝛe ineð.
 þoꝛþæm þ̅ lichoman.
 leahtꝛaꝝ 7 heꝛiꝛneꝛ.
 anb̅ þa unþeapꝛaꝝ.
 eallunga ne mazon.
 oꝛ moðe acion.
 monna æneꝝum.
 rihtꝛiꝛneꝛe.
 Ðeah nu ꝛinca hꝛæm.
 þ̅ lichoman.
 leahtꝛaꝝ 7 heꝛiꝛneꝛ.
 anb̅ unþeapꝛaꝝ.
 oꝛt b̅ȝiꝛen.
 monna moð-ȝeꝛan.
 mæꝛt anb̅ ꝛiþoꝛt.
 mið þ̅æne ýflan.
 oꝛoꝛȝioꝛtolneꝛe.¹
 mið ȝebꝛol-miꝛte.
 bꝛeopuꝛne ȝeꝛan.
 foꝛtið moð þoꝛan.

Say to his mind, that it may
 find
 What ofttest now it seeks
 around
 All in, and to itself assign'd
 Every good that can be
 found:

He then will see that all he had
 In his mind's chamber
 thought and done,
 Was evil long afore and bad,
 Clearly as he can see the
 sun:

But his own mind he shall see
 there
 Lighter and brighter than
 the rav
 Of heaven's star, the gem of
 air,
 The sun in clearest summer
 day.

For that the body's lusts and
 crimes,
 And all its heaviness in kind,
 Utterly may not any times
 Wipe out right wisdom from
 man's mind:

Though now in every man such
 wrong,
 Those lusts and crimes and
 fleshly weight,
 Worry the mind both loud and
 strong,
 • And make it half forget its
 state.

¹ Cott. oꝛoꝛȝioꝛtolneꝛe.

monna gehpelceſ.
 þæt hit ƿa beophte ne mot.
 bličan anb¹ ſcman.
 ƿpa hit polbe ƿif.
 hit ƿepealb ahte.
 þeah bið ſum corn.
 ƿæber ƿeħsalben.
 ƿſmle on þæpe ſaule.
 ƿoðfæſtneſſe.
 þenben ƿabertanƿ ƿunað.
 ƿaſt on lice.
 þæſ ƿæber corn.
 bið ſumle aƿeaht.
 mið aſcunƿa.
 eac ƿiðþan.
 mið ƿoobne lape.
 ƿif hit ƿuopan ſceal.
 Ðu mæƿ æniƿ man.
 anbſƿape ſinban.
 þinƿa æniƿeſ.
 þegen mið ƿeſceabe.
 þeah hne ſinca hƿilc.
 ƿihtſiſlice.
 æfſeſ ſſiƿne.
 ƿif he aƿiht naſað.
 on hiſ mob-ſeſan.
 miſcleſ ne lƿcleſ.
 ƿihtſiſneſſeſ.
 ne ƿeſabſiſeſeſ.
 niſ þeah æniƿ man.
 þæt te ealleſ ƿpa.
 þæſ ƿeſabſiſeſeſ.
 ƿpa beſeafob ſie.
 þæt he anbſƿape.
 æniƿe ne cunne.
 ſinban on ſeſhðe.
 ƿif he ſſiƿneſ bið.
 ſoſþæm hit iſ ƿiht ſpell.
 þæt uſ ſeahte ƿio.
 ealb uðſiƿa.

And though the mist of lies
 may shade
 Man's dreary thought that
 it be dull,
 And be no more so bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is some seed-corn
 held
 Of sturdy truth within the
 soul,
 While flesh and ghost together
 weld,
 And make one fixt and ga-
 ther'd whole.
 This seed-corn waxes ever-
 more,
 By much asking quickened
 so,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.
 How may a man right answer
 find
 To anything ask'd well and
 fit,
 Unless he keenly store his
 mind
 That it have much or little
 wit?
 Yet is there no man so be-
 reaved
 Of knowledge, that he can-
 not bring [ceived
 Some answer well to be re-
 If he be ask'd of anything.

¹ Cott. an.

upe Platon.
 he cwæð þ̅ te æzhp̅lc.
 ungeny̅ndig.
 rihtri̅neſſe.
 hine hr̅æde ſceolde,
 eft zep̅nbau.
 into ſinum.
 moðer zeny̅nde.
 he mæg rið̅pan.
 on hiȝ ſun-cy̅tan.
 rihtri̅neſſe.
 ſintun on ſep̅hte.
 ſæſte zeh̅yððe.
 mid zeb̅ra ſiȝe.
 ð̅z̅oȝa zeh̅p̅lce.
 moðer ſineȝ.
 mæg̅t ȝ ſ̅p̅iȝe.
 and mid heſ̅neȝſe.
 hiȝ lichoman.
 and mid þ̅am biȝ̅tan.
 þe on b̅reoftum ſ̅ȝ̅eð.
 mon on moðe.
 maela zeh̅p̅lce.

METRUM XXIII.*

Sie þ̅ la on eorþ̅an.
 ælceȝ þ̅nȝeȝ.
 zep̅ælȝ mon.
 zȝ he zep̅on mæg̅e.
 þone hlut̅reſtan.
 heofon-cor̅htan ſ̅tream.
 æp̅elne æp̅elm.
 ælceȝ z̅oðeȝ.
 and of him ſelfum.
 þone ſ̅reap̅tan miȝ̅t.
 moðer þ̅ioſt̅ro.
 mæg̅ areop̅pan.
 ſ̅e ſ̅culon þ̅eah z̅ita.
 mid G̅oðeȝ ſ̅lyt̅e.
 ealþum ȝ leaȝum.

Wherefore it is a spell of right
 Which our own Plato, long
 of old,
 That ancient wise and worthy
 wight,
 To all of us most truly told ;

He said, that each who wisdom
 sought,
 Forgetful, should to memory
 turn,
 And in the coffer of his thought
 Right-wisdom hidden would
 discern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And busy toil, and daily care,
 Which stir the breasts of
 men alway.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy
 man

In everything is he,
 Who Heaven's shining river
 can

Good's high-born well-
 spring see;
 And of himself may scatter
 back

His mind's own mist of swarthy
 black.

By God's good help, we will as
 yet

* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne inǵeþonc.
 betan biŷpellum.
 þæt þu þe bet mæge.
 aŷebian to roborum.
 rihta rihte.
 on þone ecan earþ.
 uŷa ŷaula.

METRUM XXIV.†

Ic hæbbe fiþru.
 ŷuǵle ŷriŷþan.
 miþ þæm ic fleoƷan mæƷ.
 feor ŷanam eorþan.
 ofeŷ heane hroŷ.
 heoŷoneŷ þiŷteŷ.
 ac þæŷ ic nu moŷte
 moþ Ʒefeþan.
 þinne feiþ-locan.
 feþrum minum.
 oðþæt þu meahƷe.
 þiŷne miþban Ʒearþ.
 ælc eorþlic þiŷ.
 eallunƷa forþion.
 MeahƷeŷ ofeŷ roborum.
 Ʒeŷeclice.
 feþrum lacan.¹
 feor up ofeŷ.
 ŷolcnu þinban.
 þlitan ŷiþþan uŷan.
 Ʒŷep ealle.
 MeahƷeŷ eac ŷan.
 ofeŷ þæm fýpe.
 þe ŷela Ʒeapa þor.
 lanƷe betŷeoƷ.
 lýfte Ʒ roberne.
 ŷŷa him æt ŷŷýmðe.
 feþer Ʒetiobe
 Ðu meahƷeŷ þe ŷiþþan.
 miþ þæpe ŷunnan.

With ŷpells of olden leaven
 Inform thy mind that thou
 mayŷ get
 To read the way to heaven;
 The right way to that happy
 ŷhore [more.
 Our ŷoul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more ŷwiftly can fly
 Far over this earth to the roof
 of the ŷky,
 And now muŷt I feather thy
 fancieŷ, O mind,
 To leave the mid-earth and its
 earthlingŷ behind.

Stretch'd over the heavens,
 thou mayŷt with thy wings
 Sport in the cloudŷ and look
 down on all thingŷ,
 Yea, far above fire, that lieth
 betwixt
 The air and the ŷky, as the
 Father hath mixt.

Thence with the ŷun to the
 ŷtarŷ thou ŷhalt fly,
 Thereafter full quickly to float
 through the ŷky,

† Doct. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlacan.

fapan betpeox.
 oppum tunzlum.
 Deahterƿ þe full pecen.
 on þæm roberne uƿan.
 riðþan peorþan.
 anb þonne ramtengeƿ.
 æt þæm æl-cealban.
 anum ƿceorþan.
 ge ymeƿt iƿ.
 eallpa tunzla.
 þone Saturnuƿ.
 runb-buenebe hatað.
 unþer heoroum.
 he iƿ ge cealba.
 eall iƿiƿ tunzel.
 ymeƿt panþrað.
 ofeƿ eallum uƿan.
 oppum ƿceorþum.
 Siðþan þu þone.
 þone upahaƿaƿt.
 foƿð ofeƿ-ƿanne.
 þu meahƿ ceorþan.
 þonne biƿt þu riðþan.
 gona ofeƿ uppan.
 roberne ƿyne ƿƿiƿtum.
 giƿ þu riht ƿæneƿt.
 þu¹ þone hehtan heoron.
 behindan lætƿt.
 Ðonne meahƿ þu riðþa.
 goƿeƿ leohter.
 habban þinne ðæl.
 þonan an cýniƿ.
 nune ƿiƿrað.
 ofeƿ roberum up.
 anb unþer ƿƿa ƿame.
 eallpa zeƿceafƿa
 peorulbe ƿalbeð.
 Ðæt iƿ ƿiƿ cýniƿ.
 þæt iƿ ge þe ƿalbeð.
 giouþ ƿeƿ-þioþa.

To the lonely cold planet,
 which sea-dwellers call
 Saturn, in heaven the highest
 of all.

He is the icy cold star in the
 highest
 That wanders the furthest, and
 yet as thou fliest
 Higher, and further, and up
 shalt thou rise,
 Yea, to the top of the swift
 rushing skies !

If thou goest rightly, e'en
 these shalt thou leave :
 And then of the true light thy
 share shalt receive,
 Where up over heaven, the
 Only King reigns,
 And under it all the world's
 being sustains.

This is the Wise King, this is
 He who is found
 To rule o'er the kings of all
 peoples around ;
 With his bridle hath bitted
 the heaven and earth,
 And guides the swift wain by
 His might driven forth. *

He is the One Judge un-
 swervingly right, *
 Unchanging in power, and un-
 sullied in light ;

¹ Cott. þe.

ealra oþra.
 eorþan cynunga
 ge miþ hiŕ þjuble.
 ýmbe bæteb hæfð.
 ýmbþýrft ealne.
 eorþan 7 heofoneŕ.
 Ðe hiŕ ƒeþalb-leþeþ.
 þel ƒemetƒað
 ge ƒtopeð á
 þurh þa ƒƒionƒan meahƒ.
 þæm hŕæþŕene.
 heofoneŕ anb eorþan.
 ge an bema iŕ.
 ƒeƒtæðþiƒ.
 unanþenbenlic.
 þlitƒ 7 mæþe.
 Liŕ þu þýrft on.
 þeƒe nihtum.
 up to þæm eaþbe.
 þæt iŕ æþale ƒtoþ.
 þeah þu hi nu ƒeta.
 ƒoƒƒiten hæbbe.
 ƒiŕ þu æþne.
 eƒt þæþ an cýmeƒt.
 þonne þilt þu ƒeƒƒan.
 anb ƒona cƒeþan.
 þiŕ iŕ eallunga.
 min agen cýð.
 eaþb anb eþel.
 ic þeƒ æþ hionan.
 cumen 7 acenneb.
 þurh þiŕeƒ cƒæƒƒan meahƒ.
 nýlle ic æþne hionan.
 ut þitan.
 ac ic ƒýmle heþ.
 ƒoƒte þille.
 miþ þæþeþ þillan.
 þeƒte ƒtonþan.
 Liŕ þe þonne æþne.
 eƒt ƒeþeopþeð.
 þæt þu þilt oðþe moƒt.

When to His dwelling-place
 back thou dost roam,
 However forgotten, it still is
 thy home.

If ever again thou shalt thither-
 ward go,
 Soon wilt thou say, and be sure
 it is so,
 "This is mine own country in
 every way,
 The earth of my birth, and my
 heirdom for aye :

"Hence was I born, and came
 forth in my time,
 Through the might 'of my
 Maker, the Artist sublime,
 Nor will I go out evermore but
 stand fast,
 At the will of my Father, come
 hither at last."

And if it should aye be again
 that thou wilt
 Come back to the world in its
 darkness and guilt,
 Thou shalt easily see of these
 kings and these proud
 Who worst have down-trodden
 this woe-ridden crowd,

weorolbe þioſtro.
 eft ſanbian.
 þu meahc eaðe ȝeſion.
 unrihtſiȝe.
 eorþan cýningaȝ.
 and þa ofeſumoban.
 ofþre ričan.
 þe þiȝ ȝeſiȝe folc.
 ȝýȝiȝc tucað.
 þæt he ȝýmle bioð.
 ȝriðe earne
 unmehtȝe.
 ælceȝ þinȝeȝ.
 emne þa ilcan.
 þe þiȝ earne fo'c.
 ȝume hpile nu
 ȝriþoȝc onbræbed.

That they too are wretched
 and wofully poor,
 Unmighty to do anything any
 more,
 These, ay even these, beneath
 whose dread yoke
 Now somewhat are trembling
 this woe-ridden folk.

METRUM XXV.*

Gehep nu an ȝpell.
 be þæm ofeſumobum.
 • unrihtſiȝum.
 eorþan cýningum.
 þa heȝ nu manegum.
 and miſlicum.
 ȝæbum rihte-beorhtum.
 ȝunðrum ȝeinað.
 on heah-ȝetlum.
 hrofe ȝetenge.
 ȝolbe ȝeȝenebe.
 and ȝimcýnnum.
 utan ýmbe ȝtanðne.
 mið unrihte.
 þeȝna ȝ eorla.
 þa bioð ȝehýȝiȝe.
 mið hepe-ȝeaȝum.
 hiðe tophȝum.
 ȝreorbum ȝ ȝetelum.
 ȝriðe ȝeȝlenbe.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud
 overbearing
 Kings of the earth, when
 unrighteous in mind:
 Wondrously bright though the
 robes they are wearing,
 High though the seats where
 their pomp is enshrined.
 Gold-clad and gemm'd, and with
 hundreds round standing,
 Thanes and great earls with
 their chain and their
 sword,
 All of them chieftains in battle
 commanding,
 Each in his rank doing suit
 to his lord:

* Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

anb þeƕniað.
 þrymme mycle.
 ælc oppum.
 anb hi ealle him.
 þonan mið þy¹ þrymme.
 þreatiað gehƕiber.
 ymb-ƕittenba.
 oppa þeoba.
 anb þe hlaforð ne ƕerifð.
 þe þæm hepe ƕalbeð.
 ƕreonte ne ƕeorbe.
 feope ne æhtum.
 ac he þeriz-mob.
 ƕæst on gehƕilcne.
 neðe hunbe.
 ƕultra zelicoƕt.
 Bið to upahæfen.
 inne on mobe.
 for þæm anƕalbe.
 þe him anra gehƕilc.
 hiƕ ƕaƕ-ƕina.
 to fultemað.
 Liƕ mon þonne ƕolbe.
 him aƕmban of.
 þæƕ cyne-ƕeƕielan.
 clapa gehƕilcne.
 anb him þonne ofƕion.
 þara þeƕnunga.
 anb þæƕ anƕalbeƕ.
 þe he heƕ hæƕbe.
 þonne meahƕ þu ƕeƕion.
 þæt he bið ƕriðe zelc.
 ƕumum þara ƕumena.
 þe him ƕeopnoƕt nu.
 mið þeƕnungum.
 þƕunƕað ymbe utan.
 ƕiƕ he þyƕra ne bið.
 ne þene ic hiƕ na beteran.
 Liƕ him þonne æƕne.
 unmenðlinga.
 þear ƕebeƕeþe.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life!

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

þæt him purbe ofrozen.

þrýmmeſ 7 þæða.

anð þegnumga.

anð þæſ anpalber.

þe þe ýmbe gprecað.

zif him æniſ þana.

ofhenbe þýrð.

ic þat þ̅ him þinceð.

þæt he þonne þe

becropen on cancern.

oððe coðlice.

pacentan zerpæreb.

Ic zereccan mæz.

þæt of ungemete.

ælcet þinzer.

þiſte 7 þæða.

þin-zebriuceſ.

anð of þret-metann

griþort þeacað.

þære þrænneſſe.

þob-þraſ micel.

þio þriðe zedþæfð.

gefan ingehýzð.

monna zehpelcer.

þonan mæſt cýmeð.

ýpla ofepmeta.

unnetta þaca.

Ðonne hi zebolzene¹ þeopþað.

him þýrð on þneortum inne.

beſþunzen geſa on hreþne.

mið þæm griþan þelme.

hat-heortneſſe.

anð hreðe riðþan.

unrotneſſe.

eac zerpæpeð.

hearþe zehæfteð.

Ðim riðþan onzind.

þum toþora.

þriðe leozan.

þæſ zepinneſ þræce.

þilnað þ̅ þiſe.

If then to him it should chance
in an hour,

All his bright robes from his
back be offstripped.

All that we speak of, his pomp
and his power,

Glories unravell'd and gar-
ments unripp'd,—

If these were shredded away,
I am thinking,

That it would seem to him
surely as though

He to a prison had crept, and
was linking

All that he had to the fetters
of woe.

Rightly I reckon that measure-
less pleasure,

Eating and drinking, and
sweetmeats and clothes,

Breed the mad waxing of lust
by bad leisure,

Wrecking the mind where
such wickedness grows :

Thence cometh evil, and proud
overbearing ;

Quarrels and troubles arise
from such sin,

When in the breast hot-heart-
ness is tearing

With its fierce flashes the
soul that's within.

¹ Cott. gebogene.

aneꝝ and oþþer.
 him ꝥ eall gehæet.
 hiꝝ recaleret.
 rihter ne rcrifed.
 Ic þe ræbe ær.
 on þiſſe geſfan bec.
 þæt ſumer zoober.
 riþra zerſearfa.
 anleſſa ælc
 á riþnobe.
 for hiꝝ azenum.
 ealb-gecynbe
 unrihtſiſe.
 eorþan cýnungar.
 ne maƷon ærfe þurhƷion.
 aruht zoober.
 for þæm ýfle.
 þe ic þe ær ræbe.
 Niꝝ ꝥ nan punþor.
 forþæm hi riþlað hi.
 þæm unþearum.
 þe ic þe ær nembe.
 anra gehelcum.
 á unbepþeoban.
 Sceal þonne nebe.
 neapfe gebuzan.
 to þara hlaforþa.
 hærfce bome.
 þe he hine eallunga.
 ær unbepþobbe.
 þæt iꝝ rýſſe zet.
 þæt he riþnan nýle.
 rið þæm anpalbe.
 æniſe rſumbe.
 þær he polbe á.
 riþnan onriþnan.
 and þonne on þæm zerinne.
 riþriþunian forð.
 þonne nærfe he.
 nane rſylbe.
 þeah he oferiþunnen.
 reoriþan rſeolbe.

Afterward, sorrow imprisons
 and chains him ;
 Then does he hope, but his
 hope is a lie :
 Then again, wrath against some-
 body pains him,
 Till he has recklessly doom'd
 him to die.

In this same book before I was
 speaking,
 Everything living is wishing
 some good,
 But the bad kings of the earth,
 who are wreaking
 Nothing but ill, as is fitting
 they should.

That is no wonder, for slaves
 very willing
 Are they to sins,—as I told
 thee before,—
 And to those lords whose
 chains they are filling,
 Straitly and strictly must
 bend evermore :

This is yet worse, they will not
 be winning
 Standing-room even against
 such ill might ;
 Still, if they will, they struggle
 unsinning,
 Though they should seem
 overthrown in the fight.

METRUM XXVI.*

Ic þe mæg eaðe.
 ealþum 7 leaþum.
 ƿellum andþeccan.
 ƿræce geþcne.¹
 efne þiſſe ilcan.
 þe m̄ ſymbryccað.
 Ðit geſælbe ƿio.
 on ſume tide.
 þæt Aulixer.
 unþer-hæfþe.
 þæm Læſene.
 cyne-ƿicu tpa.
 Ðe þær Ðracia.
 þioþa alþor.
 and Retie.
 ƿiceſ hriþe.
 ƿær hi ƿræa-þrihtneſ.
 folc-cuð nama.
 Agamemnon.
 ge ealleſ þeolþ.
 Lreca ƿiceſ.
 Luð þær þibe.
 þæt on þa tide.
 Tpuoia geþin.
 þearð unþer þolcnum.
 for ƿiger-hearþ.
 Lreca þrihten.
 camp-ſteþ ſecan.
 Aulixer mib.
 an hunþ ſcra.
 læbbe ofeſ laƿu-ſcraeam.
 ſæt longe þær.
 tyn þinter² full.
 Ða³ ƿio tib galomp.
 þæt hi þ ƿice.
 geþæht hæfþon.
 bioþe gecepte.

METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leaſing ſpells
 right eaſily
 Can I to thee tell out a tale
 like that
 Whereof we lately ſpake.—It
 chanced of yore
 That, on a time, Ulyſſes held
 two kingdoms
 Under his Cæſar: he was
 prince of Thrace,
 And ruled Neritia as its ſhep-
 herd king.
 His head-lord's folk-known
 name was Agamemnon,
 Who wielded all the greatneſſ
 of the Greeks.
 At that time did betide the
 Trojan war,
 Under the clouds well known:
 the warrior chief,
 Lord of the Greeks, went forth
 to ſeek the battle.
 Ulyſſes with him led an hun-
 dred ſhips
 Over the ſea, and ſat ten win-
 ters there.
 When the time happen'd that
 this Grecian lord
 With his brave peers had over-
 thrown that kingdom,

* Boet lib. iv. metrum 3.—Vela Neritii ducis, &c.

¹ Cott. gehce. ² Cott. þinē. ³ Cott. þe.

drihten Epeca.
 Τροια buph.¹
 tilum zexipum.
 þa þa² Aulixer.
 leafe hæfþe.
 Ðpacia cýning.³
 þæt he þonan moſte.
 he let him behunban.
 hýrnþe ciolar.
 nizgon 7 hunþ nizontiz.
 nænize⁴ þonan.
 mepe-henzarfa.
 ma þonne ænne.
 feþeþe on fifel fream.
 famiz-borþon.
 þrepeþre ceol.
 þæt bið þ̅ mæſte.
 Epecifera fapa.
 þa þearð cealb þeber.
 ftearc-froþma zelac.
 fconeþe fio þrone.
 ýð rið oþre.
 ut feop abraþ.
 on þenbel-fæ.
 pizenþra fcola.
 up on þ̅ izlanþ.
 þær Apolliner.
 bohtop þunþe.
 bæz-þimer þoppa.
 þær fe Apollinur.
 æþeler cýnner.
 Iober eaþona.
 fe þær zio cýning.
 fe licetteþ
 htlum 7 michum.
 zumena zehþylcum.
 þæt hæ Trob⁵ þære.
 heht 7 halgoft.
 Spa fe hlaþonþ þa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea ;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms ;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo went
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. buþg. ² Cott. þa.
³ Cott. goob.

⁴ Cott. cning.

⁵ Cott. nænigne.

pæt ðýrre folc.
 on zebolan læbbe.
 oðpæt him zelyrbe.
 leoba unnum.
 forþæm he wæg mid rihte.
 riceg hipe.
 hiora cýne-cýnner.
 Luð is riðe.
 pæt on þa tibe.
 þeoba æghwile hæfðon.
 heora hlaford.
 for þone hehtan Gōb.
 and weorðodon.
 swa swa wuldres cýning.
 gif he to þæm rice wæg.
 on rihte boren.
 wæg wæg Iobes fæder.
 Gōb eac swa he.
 Saturnus þone.
 sunð-buene.
 heton hælepa bearn
 hæfðon þa mægpa.
 ælcne æfter oppum.
 for ecne Gōb.
 Sceolbe eac wefan.
 Apolliner.
 sohton ðior-boren.
 ðýrre folces.
 zum-junra gýben.
 cuðe galra þela
 ðurpan ðrycweartas.
 hio zebolan fylgbe.
 manna swiort.
 manegra riða.
 Lýninges sohton.
 rio Lince wæg.
 haten for herigum.
 Dio microða.
 on þæm iglonbe.
 þe Aulxer.
 cýning Ðracia.

Highest and Holiest! So the
 silly folk
 This lord did lead through lying
 ways, until
 An untold flock of men be-
 lieved in him:
 For that he was with right the
 kingdom's chief,
 And of their kingly kin. Well
 is it known
 That in those times each people
 held its lord
 As for the God most high, and
 worshipp'd him
 For King of Glory,—if with
 right of rule
 He to the kingdom of his rule
 was born.
 The father of this Jove was
 also God,
 Even as he: him the sea-dwell-
 ers call
 Saturn: the sons of men
 counted these kin
 One after other, as the Ever
 Good!
 Thus also would Apollo's high-
 born daughter
 Be held a Goddess by the
 senseless folk,
 Known for her Druid-craft,
 and witcheries.
 Most of all other men she fol-
 lowed lies.
 And this king's daughter, Circe
 was she hight,

com ane to.
 ceole lþan.
 Luð þær ſona.
 eallre þære mænige.
 þe hire mið punobe.
 æþelingeſ ið.
 Ðio mið ungemete.
 hƿum luþobe.
 hið-monna ſrea.
 anð he eac ſƿa ſame.
 ealle mægne.
 efne ſƿa ſiðe.
 hi on ſeþan luþobe.
 þæt he to hir earþe.
 ænige nýrte.
 mobeſ mýnlan.
 ofeþ mægzð giunze.
 ac he mið þæm riþe.
 punobe iðþan.
 oðþæt lum ne meahte.
 monna æniġ.
 þegna¹ ſiþra.
 þær mið ſeþan.
 ac hi for þæm ýmþum.
 earþeſ lýrte.
 mýnton forlætan.
 leofne hlaforð.
 Ða ongunnon ſeþcan.
 ſeþ-þeoba ſpell.
 ſæbon þ̅ hio ſeolbe.
 ænð hire ġcnlace.
 beorþaſ forþreþan.
 anð mið bulo-creaþtum.
 ſƿaþum þeorþan.
 on ſulþra lic.
 cýningeſ þegnaſ.
 cýþan iðþan.
 anð mið ſacentan eac.
 þeþan mænigne.
 Ðume hi to ſulþum ſƿiþbon.

Circe for Church, as having
 many with her.
 She ruled this isle, whereto the
 Thracian king
 Ulysses, with one ship, hap-
 pened to sail.
 Soon was it known, to all the
 many there
 That dwelt with her, the
 coming of the prince ;
 She without measure loved this
 sailor-chief,
 And he alike with all his soul
 loved her,
 So that he knew not any love
 more deep
 Even of home, than as he loved
 this maiden ;
 But lived with her for wife long
 afterward ;
 Until not one of all his thanes
 would stay,
 But, full of anguish for their
 country's love,
 They meant to leave behind
 their well-loved lord.
 Then on the men she 'gan to
 work her spells ;
 They said, she should by those
 her sorceries
 Make the men prone like
 beasts : and savagely
 Into the bodies of wild beasts
 she warp'd

¹ Cott. þegna.

ne meah-ton þonne þorþ forþ-	By baleful craft the followers
bjuugan.	of the king.
ac hio þrag-mælum.	Then did she tie them up, and
þrotton ongunnon.	bind with chains.
Some wæron eaforþas.	Some were as wolves; and
á zrymceþon.	might not then bring forth
þonne hi wæp eapet.	A word of speech; but now
riofian riolþon.	and then would howl.
Ða þe leon wæron.	Some were as boars; and
ongunnon lædlice.	grunted ever and aye,
ŷrienga wyna.	When they should sigh a whit
þonne hi ŷceolþon.	for sorest grief.
clþian for ceþþe.	They that were lions, loathly
Lnihtas wuþon.	would begin
ealbe ze giunge.	To roar with rage when they
ealle forþweþeþa.	should call their comrades,
to ŷumum bioþe.	The knights, both old and
ŷpelcum he æþioþ	young, into some beast
on hys liþ-bagum.	Were changed as each afore-
zeleoþe wæþ.	time was most like
butan þam cýnige.	In his life's day: but only not
þe no cpen lufoþe.	the king,
Nolþe wæpa oþra.	Whom the queen loved: the
æniþ onbitan.	others, none would bite
menniweþe metes.	The meat of men, but loved
ac hi ma lufoþe.	the haunt of beasts,
bioþa biohtaþ.	As was ill fitting;
ŷpa hit zebeþe ne wæþ.	they to men, earth-dwellers
Næþon hi mæþe.	Had no more likeness left than
monnum zeleoþe.	their own thought.
eoþþ-buenþum.	Each still had his own mind,
þonne mzeþone.	though straitly bound
Ðæþe anpa zehwýlc.	With sorrow for the toils that
hys azen moþ.	him beset.
þæt wæþ þeah ŷwiþe.	For e'en the foolish men who
forþum zebunden.	long believed
for þæm eapþoþum.	
þe him onwæton.	
Ðwæt þa þýreþan men.	
þe þýþum bioþweþeþum.	
long zelyþon.	

leaƿum ƿpellum.
 ƿiƿon hƿæƿe
 ƿæt ƿ ƿerit ne mæƿ.
 moƿ onƿenƿan.
 monna æniƿ.
 miƿ ƿniƿcƿæƿtum.
 ƿeah hiƿ ƿebon meahƿe.
 ƿæt ƿa lichoman.
 lanƿe ƿraƿe.
 onƿenƿ ƿiƿƿon.
 Iƿ ƿ ƿunƿoƿlic.
 mæƿen cƿæƿt micel.
 moƿa ƿehƿilceƿ.
 oƿer lichoman.
 lænne ƿ ƿænne.
 Spƿilcun ƿ ƿƿilcun.
 ƿu meahƿt ƿreotole onƿitan.
 ƿæt ƿer lichoman.
 liƿtaƿ ƿ cƿæƿtaƿ.
 oƿ ƿæm moƿe cunaƿ.
 monna ƿehƿilcun.
 ænleƿpa ælc.
 Ðu meahƿt eaƿe onƿitan.
 ƿæt te ma ƿeƿeƿ.
 monna ƿehƿilcun.¹
 moƿer unƿeap.
 ƿonne metƿƿiƿmner.
 læner lichoman.
 Ne ƿeapƿ leoba nan.
 ƿenan ƿæne ƿƿiƿe
 ƿæt ƿ ƿerƿe ƿlæƿc.
 ƿæt moƿ.
 monna æniƿer.
 eaƿlunƿa to him.
 æƿne mæƿ onƿenƿan.
 ac ƿa unƿeapƿ.
 ælceƿ moƿer.
 anƿ ƿ inƿeƿonc.
 ælceƿ monner.
 ƿone lichoman liƿ.
 ƿiƿer hiƿ ƿile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſs that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſee that
 every man
 Is by his wickedneſs of mind
 more harm'd
 Than by the weakneſs of his
 failing body.
 Nor need a man ween ever
 ſuch weird-chance,
 As that the weariſome and
 wicked fleſh
 Could change to it the mind of
 any man,
 But the bad luſts of each mind,
 and the thought
 Of each man, lead his body
 where they will.

¹ Cott. gehƿilcun.

METRUM XXVII.^b

Dpý ze æfne fcylen.
 unriht-rioungum.
 eoper mod bnefan.
 gpa gpa mere flober.
 ýpa hnerað.
 if-calbe gæ.
 pecggað for rinbe.
 Dpý oðrte ze.
 gýrbe eoppe.
 þæt hio zepelb narað.
 Dpý ze þæg ðeaper
 þe eop Drihten zerceop.
 zebiban ne magon.
 bitreþ gecýnðer.
 nu he eop ælce bæz.
 onet topearb.
 Ne magon ze zeyrou.
 þæt he gýmle gýrpeð.
 æfter æghpelcum.
 eorþan tubre.
 ðiorum 7 fuzlum.
 ðeað eac gpa game.
 æfter mon-cýnne.
 zeonb þýne midðan zearb.
 egeflc hunta.
 abit on paðe.
 nýle he ænig gpað.
 æfne fojlaetan.
 ær he zehæbe.
 þæt he hyle ær.
 æfter gýrpebe.
 If þ eapmlc þing.
 þæt hiþ zebiban ne magon.
 burz-rietenbe.
 ungerælige men.
 hine ær pillað.
 foran tofciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye
 trouble with hate,
 As the icy-cold sea when it
 rears
 Its billows waked-up by
 the wind?
 Why make such an outcry
 against your weird fate,
 That she cannot keep you
 from fears,
 Nor save you from sor-
 rows assign'd?
 Why cannot ye now the due
 bitterness bide
 Of death, as the Lord hath
 decreed,
 That hurries to-you-ward
 each day?
 Now can ye not see him still
 tracking beside
 Each thing that is born of
 earth's breed,
 The birds and the beasts,
 as ye may?
 Death also for man in like
 manner tracks out
 Dread hunter! this middle-
 earth through, [more;
 And bites as he runs ever-
 He will not forsake, when he
 searches about, [too,
 His prey, till he catches it
 And finds what he sought
 for before.

^b Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

ƿpa ƿpa ƿuzla cýn.
 oððe ƿilbu ðioƿ.
 ƿa ƿinnað betƿuh.
 æghƿýlc ƿolbe.
 oƿer acƿellan.
 Ac ƿæt iƿ unriht.
 æghƿelcum men.
 ƿæt he oƿerne.
 inƿit-ƿoncum.
 ƿioze on ƿæpðe.
 ƿpa ƿpa ƿuzl oððe ðioƿ.
 Ac ƿæt ƿæne ƿihtort.
 ƿæt te ƿunca zehƿýlc.
 oƿnum zulbe.
 eblean on riht.
 ƿeorc be zeƿeorhtum.
 ƿeorulb-buenðum.
 ƿinza zehƿilceƿ.
 ƿæt iƿ þ he luƿize.
 zobna zehƿilcne.
 ƿpa he zeornort mæze.
 milbrize ýflum.
 ƿpa ƿe [æp] ƿƿræcon.
 ðe ƿceal þone monnan.
 mote luƿian.
 anb hiƿ unƿeapaz.
 ealle hatian.
 anb ofnriþan.
 ƿpa he ƿƿiþort mæze.

METRUM XXVIII.º

Ðpa iƿ on eoƿþan nu.
 unlæpna.
 þe ne ƿunbrize.
 ƿolcna ƿænelþeƿ.

A sad thing it is, if we cannot
 await
 His bidding, poor burghers
 of earth,
 But wilfully strive with
 him still;
 Like birds or wild beasts, when
 they haste in their hate
 To rage with each other in
 wrath,
 And wrestle to quell and
 to kill.

But he that would hate in the
 deep of his heart
 Another, unrighteous is he,
 And worse than a bird or
 a beast;
 But best is the man who would
 freely impart
 To a brother, whoever he be,
 Full worth for his work
 at the least:

That is, he should love all the
 good at his best,
 And tenderly think of the
 bad, [fore;
 As we have spoken be-
 The man he should love with
 his soul—for the rest
 His sins he should hate, and
 be glad [more.
 To see them cut off ever-

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
 among people of the world,

º Boet. lib. iv. metrum 5.—Si quis arcturi sidera nascit, &c

ƿobnes ƿƿiƿto.
 ƿýne tunȝlo.
 hu hý ælce ðæge.
 utan ýmbheƿerfeð.
 eallne miſſan gearð.
 Ðra iƿ mon-cýnnes.
 þæt ne ƿunðrie ýmb.
 þaƿ ƿitezan tunȝl.
 hu hy ƿume habbað.
 ƿriðe miðle.
 ƿcýnƿeƿau ýmbheƿerƿe.
 ƿume ƿcƿiþað lenȝ.
 utan ýmb eall þiƿ.
 an þaƿa tunȝla.
 ƿopulð-men haƿað.
 ƿænes þiƿla.
 þa habbað ƿcýnƿeƿan.
 ƿcƿiðe anb ƿæpele.¹
 ýmbheƿerƿe læƿƿan.
 þonne oþƿu tunȝl.
 ƿoþþæm hi þæne eaxe.
 utan ýmbheƿerfeð.
 þone noƿð-enbe.
 nean ýmbceƿrfeð.
 on þæne ilcan.
 eaxe heƿerfeð.
 eall ƿuma ƿobor.
 ƿecene ƿcƿiþeð.
 ƿuð-healb ƿriþeð.
 ƿƿiƿt untioƿȝ.
 Ðra iƿ on ƿopulða.²
 þæt ne ƿaƿge.
 buƿon þa ane.
 þe hit æƿ ƿiƿȝon.
 þæt mænȝ³ tunȝul.
 maƿan ýmbheƿiƿe.
 haƿað on heoƿonum
 ƿume hƿile eƿt.
 læƿƿe ȝelþað.
 þa þe lacað ýmb eaxe enbe.

As not to wonder at the clouds
 upon the skies unfurl'd,
 The swiftly rolling heavens and
 the racing of the stars,
 How day by day they run
 around this mid-earth in
 their cars?

Who then of men doth wonder
 not these glittering stars to
 see,
 How some of them round
 wafted in shorter circles be,
 And some are wanderers away
 and far beyond them all,
 And one there is which worldly
 men the Wain with shafts
 do call.

These travel shorter than the
 rest, with less of sweep and
 swerve
 They turn about the axle, and
 near the north end curve,
 On that same axle quickly
 round turns all the roomy
 sky,
 And swiftly bending to the
 south untiring doth it fly.

Then who is there in all the
 world that is not well
 amazed,
 Save those alone who knew
 before the stars on which
 they gazed,

¹ Cott. ƿæpele.² Cott. ƿeopulða.³ Cott. þæt te mænȝ.

oððe micle mape.
 geferað þa hiƿe mið oƿe.
 ymbe þeaple þrægeð.
 þara iƿ gehaten.
 Saturnuƿ ſum.
 ge hæfð ymb þrutiz.
 rintei-geƿimeƿ.
 þeopulb ymbcýrpeb.¹
 Booteƿ eac.
 beohte ſcmeð.
 oƿer ƿteopra cýmeð.
 efne ſƿa ſame.
 on þone ilcan ƿtebe.
 eft ymb þrutiz.
 geap-geƿimeƿ.
 þæi hi ƿio þa ƿæƿ.
 Ðra iƿ þeopulb-monna
 þæt ne ƿafge.
 hu ſume ƿteoppan.
 oð þa ſæ þarað.
 unþer mepe-ƿtreamaƿ.
 þæƿ þe monnum þyncð.
 Ðra eac ſume þenað.
 þæt ſio ſunne bo.
 ac ge þena niƿ.
 ƿuhte þe ƿoþra.
 Ne bið hi o on æfen.
 ne on æƿ-moƿgen.
 mepe-ƿtreama þa neap.
 þe on miðne bæƿ.
 and þeah monnum þyncð.
 þæt hi o on mepe ganƿe.
 unþer ſæ ſƿiƿe.
 þonne hi o on ſetl glibeð.
 Ðra iƿ on þeopulbe.
 þæt ne þunþriƿe.
 fuller monan.
 þonne he ſæƿinƿa.
 þýrð unþer þolcnum.
 þliteƿ beþeaƿab.

That many ſomewhiles on the
 heavens make a longer bend,
 And ſomewhiles leſs, and ſport
 about the axle of the end :

Or elſe much more they wander
 quickly round the midway
 ſpheres,
 Whereof is one, light Saturn,
 who revolves in thirty years,
 Boötes alſo, ſhining bright,
 another ſtar that takes
 His place again in thirty years,
 of circle that he makes.

Who is there then of worldly
 men to whom it doth not
 ſeem
 A thing moſt ſtrange that
 many ſtars go under the ſea-
 ſtream,
 As likewiſe ſome may falſely
 ween that alſo doth the ſun,
 But neither is this likeneſs
 true, nor yet that other one.

The ſun is not at even-tide,
 nor morning's early light
 Nearer to the ſea-ſtream than
 in the mid-day bright,
 And yet it ſeems to men ſhe
 goes her wandering ſphere
 to lave,
 When to her ſetting down ſhe
 glides beneath the watery
 wave.

¹ Cott. ymbcýrpeb. Booteƿ.

beþeahc mið þioƿtrum.
 Ðra þegna ne mægs.
 eac ƿarþan.
 ælcef ƿioƿþan.
 hƿý hi ne ƿcinen.
 ƿcunum þeberum.
 beƿoran þære ƿunnan.
 ƿra hi ƿymle boð.
 miðbel nihtum.
 ƿið þone monan ƿoran.
 habrum heorone.
 Ðræt nu hæleþa ƿela.
 ƿelcef and ƿelcef.
 ƿriðe ƿunþriað.
 and ne ƿunþriað
 þæt te ƿuhta gehƿilc.
 men and netenu.
 micelne habbað.
 and unnetne.
 andan betƿeoh him.
 ƿriðe ƿungalne.
 iƿ þi ƿellic þincg.
 þæt hi ne ƿunþriað.
 hu hit on ƿolcnum eft.
 þearle þunriað.
 þriag-mælum eft.
 anƿorlæteð.
 and eac ƿra ƿame.
 ƿið ƿið lanbe.
 ealneƿ ƿinneð.
 ƿinð ƿið þæge
 Ðra ƿunþriað þæf.
 oððe oþreƿ eft.
 hƿý¹ þæt iƿ mæge.
 ƿeorþan of ƿætere.
 ƿlice toþht² ƿcineð.
 ƿunna ƿregle hat.
 ƿona zecerpeð.
 iƿ mepe ænlic.
 on hiƿ azen zecýnb.

Who is there in the world will
 wonder not to gaze
 Upon the full-moon on his way,
 bereft of all his rays,
 When suddenly beneath the
 clouds he is beclad with
 black ?
 And who of men can marvel
 not at every planet's track ?

Why shine they not before the
 sun in weather clear and
 bright,
 As ever on the stilly sky before
 the moon at night ?
 And how is it that many men
 much wondering at such,
 Yet wonder not that men and
 beasts each other hate so
 much ?

Right strange it is they marvel
 not how in the welkin oft
 It thunders terribly, and then
 eftsoons is calm aloft,
 So also stoutly dashes the wave
 against the shore,
 And fierce against the wave
 the wind uprises with a roar !

Who thinks of this ? or yet
 again, how ice of water
 grows,
 And how in beauty on the sky
 the bright sun hotly glows,
 Then soon to water, its own
 kin, the pure ice runs away ;
 But men think that no wonder,
 when they see it every day.

¹ Cott. hpl.² Cott. toph.

peorþeð to wætere.
 Ne þinceð þ̅ þunþor micel.
 monna ænegum.
 þæt he mæge gefeon.
 boƿora gehwylce.
 ac þæt býrre folc.
 þær hit ſelþnor Ʒerhð.
 Ʒriþor þunþriað.¹
 þeah hit Ʒyrra gehƷæm.
 þunþor þince.
 on hƷr moð-Ʒefan.
 micle læƷƷe.
 Unþer-ƷcaƷolƷæƷe.
 ealneƷ wenað.
 þæt þ̅ ealb ƷerƷeaƷt.
 æƷne ne wære.
 þæt hi ſelþon Ʒerioð.
 ac Ʒriþor Ʒiet.
 peorulþ-men wenað.
 þæt hit weaƷ come.
 nƷran Ʒeræle.
 Ʒif hƷora nængum.
 hƷylc ær ne oƷeoƷbe.
 iƷ þ̅ eaƷmlic þince.
 Ac Ʒif hƷora ænƷ.
 æƷne peorþeð.
 to þon ƷiƷƷet-ƷeoƷm.
 þæt he ſela onƷmð.
 leornian hƷra.
 and him hƷer weaƷb.
 ðƷ moþe abƷut.
 þæt micle býrƷ.
 þæt hit oƷerƷƷegen mið.
 þunobe þange.
 þonne ic þæt ƷeaƷe.
 þ̅ hi ne þunþriað.
 mænigeƷ þinƷeƷ.
 þe monnum nu.
 wæreþo Ʒ þunþer.
 we hƷær þynceð.

This senseless folk is far more
 struck at things it seldom
 sees,
 Though every wise man in his
 mind will wonder less at
 these;
 Unstalworth minds will always
 think that what they seldom
 see
 Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,
 A new thing, if to none of
 them had ever happ'd the
 same;
 Silly enough!—yet if of them
 a man begins to thirst
 For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot' he
 would not wonder at things
 so
 Which now to men most wor-
 thily and wonderfully show.

¹ Cott. þunþriað.

METRUM XXIX.^a

Lif þu nu pilnize.
 peowulb-Drihtnes.
 heane anpald.
 hlutne mobe.
 ongytan giorne.¹
 gemal-mæzene.
 heoponef tunzlu.
 hu hi him healbað betpuh.
 ribbe rinzale.
 bybon swa lange.
 swa hi zepenebe
 pulbnes ealbor.
 æt swum-rcearfe.
 þæt swa swine mot.
 sun ne zeprecan.
 swaþ cealber pez.
 monna zennærio.
 Dræt þa mæran tunz].
 auþer oþnes mene.
 á ne zehpneð.
 ær þam þ oþer.
 ofzerted.
 Ne huru ze rceorpa.
 zertigan wile.
 pet-bæl wolcna.
 þone wifes men.
 Uswa nemnað.
 Ealle sworpan.
 rizað æfter sunnan.
 gamob mis wobere.
 unþer eorþan zrunb.
 he ana stent.
 nis þ nan sunþor.
 he is sunþrum swert.²
 upenbe neah.
 eaxe þæf woberef.
 Ðonne is an rceorpa.
 ofen oþne beorht.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the
 Lord of the world
 His highness and greatness
 clear-sighted to see,
 Behold the huge host of the
 heavens unfurl'd
 How calmly at peace with
 each other they be!

At the first forming the glori-
 fied Prince
 Ordered it so that the sun
 should not turn
 Nigh to the bounds of the
 moon ever since,
 Nor the cold path of the
 snow-circle buru.

Nay, the high stars never cross
 on the skies
 Ere that another has hurried
 away;•
 Nor to the westward will ever
 uprise
 Ursa the star,—so witting
 men say.

All of the stars set after the
 sun
 Under the ground of the
 earth with the sky:

^a Bost. lib. iv. metrum 6.—Si vis calsi jura tonantis, &c.¹ Cott. gionne.² Cott. eart.

cýmeð earġan up.
 ær þonne runne.
 þone¹ monna bearn.
 morġen-ġriorna hatað.
 unber heoronum.
 forþæm he hæleþum bæġ.
 bobað ærġer buġum.
 brengeð ærġer.
 ġreġelcorht runne.
 ġamað eallum bæġ.
 iġ ġe forþýnel.
 fæġer and ġciene.
 cýmeð earġan up.
 ærþor² ġunnan.
 and eġt ærġer ġunnan.
 on ġetl ġhibeð.
 þeġt unber þeorulbe.
 þeġ-þioba hġ
 noman onpenbað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ġriorna.
 ġe bið þære ġunnan ġriġtra.
 ġiðþan hi on ġetl ġeġtað.
 orþneð.
 þæt iġ æþele tunġol.
 oð þ he be earġan þeorpeð.
 elbum oþeþeð.
 ær þonne runne.
 * * *
 * * *
 * * * habbað.
 æþele tunġol.
 emne ġeþeþeð.
 bæġ ġ nihte.
 Ðrihtney meahtum.
 ġunne ġ mona.
 ġriðe ġeþþære.
 ġpa him æt ġrýmðe.
 fæþer ġetiohhobe.
 Ne þearġt þu no penan.

¹ Cott. þonne.² Cott. ær þor.

That is no wonder; for only
 this one,
 The axle, stands fastly and
 firmly on high.

Again, there's a star more
 bright than them all,
 He comes from the east,
 before the sun's birth,
 The star of the morning,—thus
 him ever call,
 Under the heavens, the chil-
 dren of earth.

For that he bodes day's-dawn
 to men's homes
 After him bringing the sun
 in his train,
 Fair from the east this fore-
 runner comes,
 And glides to the west all
 shining again.

People rename him at night in
 the west,
 Star of the evening then is
 he hight,
 And when the setting sun goes
 to her rest
 He races her down more
 swift than the light.

Still he outruns her, until he
 appears
 Again in the east, forerun-
 ning the sun,
 A glorious star, that equally
 clears
 The day and the night, ere
 his racing be run.

þæt þa plitegan tunzl.
 þær þeopbomeg.
 aþnoten þeopðe.
 sær bomeg bæge.
 ðeð riðþan ýmbe.
 moncýnney fuma.
 fpa him gemet þinceð.
 forþon hi he healfe.
 heofoneg þurfer.
 on ane ne læt.
 ælmihtig God.
 þý læg hi ofna forþýben.
 sþela gergearfa.
 ac fe eca God.
 ealle¹ gemetgað.
 fpa gergearfa.
 forfa geðþerað.
 hpilum þæt buge.
 bupc² þone pætan.
 hpýlum hi gemengeð.
 metober cræfte.
 cile rið hæto.
 hpilum ceppes ept.
 on up noþor.
 æl beophta leg.
 leoht lýfte.
 lugeð hum behunban.
 hepuz hpuþan bæ.
 þeah hit hpilan sær.
 eopðe fio cealbe.
 on innan hips.
 heolb 7 hýbbe.
 halger meahum.
 Be þær cýningeg gebode.
 cýmeð geara gehpæm.
 eopðe þringesð.
 æghpýlc tubop.
 anb fe hata fumop.
 hæleþa beapnum.
 geara gehpílce.
 gæmeð 7 bupgeð.

¹ Cott. ealla.

² Cott. bupcð.

Through the Lord's power, the
 sun and the moon
 Rule as at first by the Fa-
 ther's decree;
 And think not thou these
 bright shiners will soon
 Weary of serfdom till domes-
 day shall be :

Then shall the Maker of man
 at his will
 Do with them all that is
 right, by-and-by ;
 Meanwhile the Good and Al-
 mighty One still
 Setteth not both on one half
 of the sky,

Lest they should other brave
 beings unmake ;
 But Ever Good, He still
 suffers it not ;
 Somewhiles the dry with the
 water will slake,
 Somewhiles will mingle the
 cold with the hot.

Yea, by His skill, otherwhiles
 will upsoar
 Into the sky fire airily-
 form'd,
 Leaving behind it the cold
 heavy ore
 Which by the Holy One's
 might it had warm'd.

geonð riðne ȝrunb.
 ȝæb anb bleba.
 hæpȝeft to honba.
 hep buenbum.
 ȝipa peceð.
 nen sætpep þæm
 ȝpýlce hazal ȝ ȝnap.
 hpuȝan leccað.
 on pıntpep tıb.
 peber unhuope.
 ȝop þæm eopðe onȝehð.
 eallum ȝæbum.
 ȝebeð þ hi ȝnopeað.
 ȝeapa ȝehpılce.
 on lencten tıb.
 leaf up ȝppýcctað.
 ac ȝe milba metob.
 monna beapnum.
 on eoppan ȝet.
 eall þ te ȝnopeð.
 pæȝ tmap on peopulbe.
 pel ȝopðbıenȝeð hit.
 þonne he pile
 heopona palbenb.
 anb eopað eft.
 eopð-buenbum.
 nımð þonne he pile.
 nepȝenbe Lob.
 anb þ heȝtce ȝoob.
 on heah ȝetle.
 ȝæceð ȝelf cýning.
 anb þıop riðe ȝeȝceaft.
 penað anb þıopað.
 he þone anpalbeð.
 þæm ȝepelkleppnum.
 peopulb ȝeȝceafta.
 Nıȝ þ nan punðop.
 he ıȝ peopba Lob.
 cýning anb Drihten.
 cpucepa ȝehpelceȝ.
 sæpelm ȝ ȝpuma.
 eallpa ȝeȝceafta.

By the King's bidding it
 cometh each year,
 Earth in the summer-time
 bringeth forth fruit,
 Ripens and dries for the soil-
 dwellers here
 The seed, and the sheaf, and
 the blade, and the root.

Afterward rain cometh, hailing
 and snow,
 Winter-tide weather that
 wetteth the world,
 Hence the earth quickens the
 seeds that they grow
 And in the lanten-tide
 leaves are uncurl'd.

So the Mild Maker for children
 of men
 Feeds in the earth each fruit
 to increase,
 Wielder of heaven! He brings
 it forth then;
 Nourishing God!—or makes
 it to cease.

He, Highest Good, sits on His
 high seat,
 Self-King of all, and reins
 evermore
 This His wide handiwork,
 made, as is meet,
 His thane and His theow¹ to
 serve and adore.

That is no wonder, for He is
 the King,
 •Lord God of Hosts, each
 living soul's awe,

¹ Theow, a slave.

pýrhta 7 rceppenb.
 weoruldre þýrre.
 wýrdom anb æ.
 woruld-buendýra.
 Calle¹ gercearfa.
 on hæpenbo.
 hio nane ne renbað.
 þæt eft cumað.
 Líf he wra gerceaðþýr.
 ne rparolabe.
 ealle gercearfa.²
 æghwýlc hiora.
 wraðe torrencce.
 weorþan weolben
 æghwýlc hiora.
 ealle to nauhte.
 weorþan weolbon.
 wraðe torlopna.
 þeah þa ane lufe.
 ealle gercearfa.
 heoronef 7 eorþan.
 hæbben gemæne.
 þæt hi worien.
 wýlcum wíob-fýuman.
 anb fægnað þ.
 hiora fæber walbeð.
 nýr þ nan wunbor.
 forþæm wuhta nan.
 æfre ne meahce.
 elles wunian.
 wýr hi eall mæzene.
 hiora orb-fýuman.
 ne woroben.
 weobne mæfnum.

METRUM XXX.^o

Omerur wæs.
 earf mid Ewecum.
 on þæm leobwýpe.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack;

Even to nought would have
 come at the last:
 All that is made would have
 melted away:
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRE XXX.

OF THE TRUE SUN.
 Homer among the Eastern
 Greeks, was erst

* * Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.

¹ Cott. calla. ² Cott. gercearfa.

leopa cƿæftƿarƿ.
 Fingiles.
 frionb ƿ laneop.
 þæm mæran fræpe.
 maƿrta beƿt.
 þræt fe Omeþur.
 ofr anb zelome.
 þære funnan plite.
 frife hefebe.
 æpelo cƿæftar.
 ofr anb zelome.
 leopum ƿ frællum.
 leobum þeahte.
 ne mæg hio þeah gefcinan.
 þeah hio fe frar ƿ beofht.
 ahƿærƿen neah.
 ealle¹ gefceafra.
 ne frurþum þa gefceafra.
 þe hio gefcinan mæg.
 enbemeƿ ne mæg.
 ealle¹ feonblihtan.
 innan anb utan.
 Ac fe ælmihteƿa.
 palbenb ƿ frurhta.
 feopulbe gefceafra.
 hiƿ aƿen feopc.
 eall feonbpliteþ.
 enbemeƿ þurþƿrht.
 ealle¹ gefceafra.
 Ðæt if frio frife.
 frune miþ frute be þæm.
 fe maƿon fringar.
 frylc butan leare.

METRUM XXXI.²

þræt þu meahƿ onƿitan.
 frif hiƿ þe zeman lfrt.
 þæt te miƿlice.
 manega frute.
 * feonb eopþan frapþ.

² Boet, lib. v. metrum 5.—*Quam varis terras animalia permeant figuris, &c.*

¹ Cott. ealla.

The best of bards in all that
 country side;
 And he was Virgil's friend and
 teacher first,
 To that great minstrel
 master well allied.
 And Homer often greatly
 praised the sun,
 Her high-born worth, her
 skilfulness most true;
 Often by song and story many
 a one [praises due.
 He to the people sang her
 Yet can she not shine out,
 though clear and bright,
 Everywhere near to every-
 thing all-ways,
 Nor further, can she shed an
 equal light
 Inside and out on all that
 meet her rays.
 But the Almighty Lord of
 worldly things,
 Wielder and Worker,
 brightly shines above
 His own good workmanship,
 and round all flings
 An equal blaze of skilfulness
 and love!
 That is the true Sun, whom we
 rightly may
 Sing without leasing as the
 Lord of Day.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
 If it lists thee to mind,
 That many things go

ungelice.
 habbað blioh 7 þærbu.
 ungelice.
 anb mæg-þlitar.
 manegna cýnna.¹
 cuð anb uncuð.
 cneopað 7 rucað.
 eall lichoma.
 eorþan zetenge.
 nabbað hi sæt þíppum fultum.
 ne mazon hi mið fotum
 eorþan þrucan. [zangan.
 ƿpa him eaben ƿæg.
 ƿume fotum tƿam.
 folban ƿeðþað.
 ƿume fier-ƿete.
 ƿume fleogenbe.
 ƿunbeð unbep polcnum.
 Bið þeah ƿuhta gehƿile.
 onhrigen to hrufan.
 hrupað of þune.
 on ƿeorulb þliteð.
 ƿilnað to eorþan.
 ƿume neb-þearfe.
 ƿume neob-ƿræce.
 man ana gæð.
 metober gefcearfa.
 mið hƿ andþlitan.
 up on gefihtre.
 Mið þý ƿr zetacnob.
 þæt hƿ tƿeopa geal.
 anb hƿ mob-geþonc.
 ma up þonne niþer.
 habban to heoronum.
 þý lær he hƿ hize þenbe.
 niþer ƿpa þær nýten.
 Niſ² þ gebafenlic.
 þæt ƿe mob-gefa.
 monna æniger.
 niþer-healb ƿere.
 anb þæt neb uppearb.

¹ Cott. cýnna.

Over earth in their kind
 Unlike to the view
 In shape as in hue.

Known or unknown
 Some forms of them all
 On earth lying prone
 Must creep and must crawl ;
 By feathers help'd not
 Nor walking with feet,
 As it is their lot
 Earth they must eat.
 Two-footed these,
 Four-footed those,
 Each one with ease
 Its going well-knows,
 Some flying high
 Under the sky.

Yet to this earth
 Is everything bound,
 Bowed from its birth
 Down to the ground ;
 Looking on clay,
 And leaning to dust,
 Some as they may,
 And some as they must.
 Man alone goes
 Of all things upright,—
 Whereby he shows
 That his mind and his might
 Ever should rise
 Up to the skies.

Unless like the beast
 His mind is intent
 Downwards to feast,—
 It cannot be meant
 That any man
 So far should sink
 Upwards to scan
 Yet—downwards to think !

² Cott. Iƿ.

NOTES.

Note 1, p. viii.—“Ælfrēð Kuning wæs wealhcytoð þirre bec.” “King Alfred was translator of this book”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could,” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written under his direction, by Werfrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Ræðgota and Callepca.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behold one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealþwita pyppe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealð,” in composition with the substantive “wita,” makes “ealþwita,” and “ealþwita” in the genitive and dative and ablative plural; and in

composition with the substantive "hlajopð," makes "ealbhlayopð," and "ealbhlayopðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populb" compounded with the substantives "þetp" and "ræfð," respectively makes "populb þetpum" and "populb ræfðum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "eald-hlayopð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cyn." The latter word "cyn" only is then subject to inflection, "eald" and "hlajopð" remaining invariable. Accordingly we find "eald-hlayopð-cýnnes" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20—"Sende þa sigellæce æpenbgeþrutu." "He therefore privately sent letters."—The verb sende is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se wýðom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus Wona, the moon, is masculine, and Sunne, the sun, is feminine, while wif, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word Philosophia being grammatically of the feminine gender, but Alfred generally translates it by wýðom, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to wýðom, who is perhaps in the same page described as the forþer modop of Boethius. In a few places Philosophia is rendered by Leyceadþyrner, Reason, and is then feminine. In one instance, c. iii. § 3, the words wýðom and Leyceadþyrner are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, þa ongan he eft rýppecan 7 cweð.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—i.e. the mind of Boethius—one of the interlocutors, instead of Boethius himself; and Wob, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 28.—This opinion of Plato was powerfully enforced by him in his dialogue De Republica; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclenan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Croesus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopþam ðe Lpurt eapbað on þæpe ðene eabmoðneffe.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—Cantabit vacuus coram latrone viator.—Juv. Sat. x. 22.

Note 13, p. 52, l. 10.—King Alfred evidently mistook the epithet “Liberum” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 31.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 30.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage, and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—Lpæft. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—Deopa fppæc if toðealeb on tpa 7 hund feopontæ. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, De Test. Vet.; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, wherh in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry furrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ýmbe rýncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þyrenð yntþa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'night;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Ðræt ynt nu þær forsemæpan and þær rýan goldþrýmðer ban pelonðer." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se anæba Romþana hepetoga, ge þær hatan Bpwtur, oðþe naman Larytur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær ynder ýrt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær ynder þýr, and in the Bodleian rpe þep ynder þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Styrning," which is here rendered "experiance," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Sþæ þete to bealcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—"þ is þonne Gob. That is, then, God.—The Latin of Boethius is, *Id autem est bonum*. That God is the supreme good is not formally stated by Boethius, until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. *prosa* 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word *gob* denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *gob* is generally spelt *goob*.

Note 28, p. 82, line 2.—*oꝥbælp*; more prone.—The Bodleian MS. gives *oꝥbælp*, and the Cottonian gives *oꝥbælp*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *oꝥbælp*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 137.

Note 29, p. 86, l. 4.—*oꝥep* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða anbryponbe Boetnyp*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hmgꝥuge þýnꝥe cal*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*re Laxulur pær hepetoga on Rome*. *Catulus* was a consul in Rome.—*Catulus* was a Roman consul, but it was *Catullus*, the poet, who was indignant that *Nonius* should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to *Damocles* and *Dionysius*, the tyrant of Sicily.

Note 35, p. 104, l. 19.—*Seneca*, who is called the "foster-father" of *Nero*, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—*Papinian*, the celebrated jurist, was a prefect under the Emperor *Severus*, and it is said that the emperor, on his death, commended his two sons, *Antoninus Caracalla* and *Geta*, to the care of *Papinian*. But soon after his father's death, *Caracalla* dismissed *Papinian* from his office, murdered his brother *Geta*, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. *Boethius* could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 28.—*Thýle Thula*.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called *Iceland*, or else part of *Greenland*; while others consider it to be the *Shetland Isles*.

Note 38, p. 106, l. 31.—"*ꝥum ꝥeop*;" "a certain poet."—This was *Euripides*, and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unwælpne*; *unnoble*.—It was necessary to coin a word to express the meaning of the original. *Ignoble* would convey a very false idea of what is meant by *unwælp*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Oedipus* is here alluded to, who, in ignorance, is said to have slain his father *Laius*, King of *Thebes*.

Note 41, p. 130, l. 18.—*oꝥꝥuman* is evidently a contraction of *oꝥꝥecuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 86.—*byrft* is here used for *beperft*.

Note 43, p. 142, l. 17.—*þeap;ð* is here used for *þeapft*.

Note 44, p. 146, l. 8.—*ƿio beophhtney þæpe ƿunnan ƿcuman ƿie þær æƿ ner to metanne, &c.*—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æƿ ner* should be *þæræpney*, or rather *þeortæpney*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. ;

*þonne ƿile he ƿeƿfall,
þæt þæpe ƿunnan ƿie,
beophhtney þeortæ,
beopna ƿephylcum,
to metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott MS

Note 45, p. 150, l. 22.—The word “*he*” is redundant here, and makes *ciohhige* have the force of a reflexive verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic pat. &c.*—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, “*ƿceolbe beon.*”

Note 47, p. 162, l. 20.—*Deipa. Dura.*—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmembre. Parmenides.*—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, “*On Nature*”

Note 49, p. 166, l. 18.—*þær ƿiƿan Platoneƿ lapa ƿuma*—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týtæƿ.*—The reading of this word is evidently different in the Cott. MS, but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*ƿe Platoneƿ cƿbe.*—The saying of Plato, to which reference is made, is in his “*Gorgias and Alcibiades,*” b. i.

Note 52, p. 194, l. 4.—*Ulysses* is called by Boethius, *Neritus dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which *Ulysses* rule.l.

Note 53, p. 194, l. 11.—*ƿenbel ƿæ*; the *Wundal Sea*.—This was either the whole of the Mediterranean Sea, or that part of it which is called the *Adriatic*.—See Alfred's *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—*Sume hi fædon 7 hio fceolbe forpreoppa to leon. 7 ðonne heo fceolbe fprecau. þoune pynde hio. Sume, they said, she—i.e. Circe—should transform to lions, and when they should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. She, of course, refers to leon, which is a feminine noun in Anglo-Saxon.*

Note 55, p. 220, l. 27.—*Spa 7pa on pænef eaxe hpeapraþ þa lfeol.* As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; *byþþ*, which occurs a few words after, is for *bepeðð*.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS, after *ða cpeðð he*, the following words are inserted, "*eall brð 7oob 7 te nýt brð. þa cpeðð ic 7 7p oðð. þa cpeðð he.*" *Sio, &c.* Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277.

Ἡλιάς θ', ὅς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 8.—In the Cott. MS. the following words are inserted after *fpreacaun*, before *7c.* "*þa cpeðð ic hpæt hæbbe ic forstæn hæf þe 7c æp fpreacaun þa cpeðð he*" *7c, &c.* For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*geþp andꝛit* is rendered "intelligence," in conformity with the Latin. By *intelligentia*, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of '*hpopa nýteuu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*Fop þý pe fceolbou, &c.* "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—*Drihten ælmihtiga God, &c.* "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—*Dny Ælþeð uy.*—This introduction, which was prefixed to the Cottonian MS, was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 284.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,
Flebilis, heu, mætos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 284, l. 25.—*Laub-pigenbe*—Literally, fighting under shields made of the linden, or lime-tree. *Laub* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; i.e. a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu ƿæppenb.*—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Eals min Druhten.*—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuâ mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp ðomeƿ dæge*; before dome's day.—*Dome's day* signifies the day of judgment: being derived from *ðeman*, to judge. From hence also is derived our English verb, to deem, i.e. to form a judgment or opinion.

GLOSSARY.

	Æ.	
Æ, ever		Æcep, a field
Æbelgan, to offend		Æðpe, a vein
Æbeþan, to bear		Æþyceart, a new creation
Æbeþecian, to find hidden		Æþen, the evening, even
Æþibbau, to pray		Æþen-þeoppa, the evening star
Æþitan, to bite, to devour		Æþen-þabe, the evening
Æþlenð, blinded		Æþep, ever
Æþlenbau, to blind		Æþe, again
Æþrecan, to break, to spoil, to take by storm		Æþreþ, after
Æþrebian, to remove, to open		Æþreþ-genga, a successor
Æþýrean } to prepossess, to occupy		Æþreþna, second
Æþýrgan }		Æþreþ-þrypan, to examine, to in- quire after
Æcelan, to cool		Æþreþþoneþ, absence
Æcennan, to bring forth, to beget, Æcenneþneþ, birth		Æþe, an egg
Æcþung, an asking, a question		Æþhpæþeþ, both
Æcþelan, to die		Æþhpæþeþ, on every side
Æcþellan } to kill, to perish		Æþhþonon, every way, everyn here
Æcþullan }		Æþþeþ, either, both, each
Æcumman, to make dim, to darken		Æht, property, possessions
Ædl, a disease		Ælc, each
Ædon, to take away, to banish		Ælcþweþung, all skilful
Æþnecan, to drown		Æleng, long; To ælengþe, too long
Æþeogan }		Ælinge, weariness
Æþeohan }		Ælmeþ, alms
Æþuohan }		Ælmihtaga, the Almighty
Æþýran, to drive away, to drive		Ælþeþ, good, sound, perfect
Æþweþcan, to quench, to dispel		Ælþeoba, a foreigner
Æ, law		Ælþeobig, foreign
Æa, a rivar, water		Ælmetta } leisure, rest
		Ælmta }
		Æne, once

- Æntemeft, equally
 Æulep } each, single
 Æulep }
 Æulic } only, excellent, singular
 Æulic }
 Æpl } an apple
 Æppel }
 Æp } honour, wealth
 Æp }
 Æp, ere, eyr. before
 Æpend, an errand
 Æpend-geftur, a letter, a message
 Æperr, first
 Æpleft, Æpleart, iniquity, impiety
 Æp-morgun, early morning
 Æpnefes, a course
 Æpning, a running
 Æp-ride, timely
 Æpping, a fountain
 Æpel, noble
 Æpek audney, nobleness
 Æpelng, a prince, a nobleman
 Æpelo, nobility, native country
 Ætgaðepe } together
 Æt-ronne }
 Ætne, Etna
 Ætman, to twit, to reproach
 Æpelm, a fountain
 Ætapan, to make afraid
 Ætæp, afraid
 Ætæftman, to fix
 Ætandian, to discover, to experience
 Ætedan, to feel, to instruct
 Æteopman }
 Æteppan } to take away, to put
 Ætippan } away, to depart
 Ætjpan }
 Æteppan, to become fresh
 Ætylan, to defile
 Ætjppan, to remove to a distance
 Ætan, to own, to possess
 Ætælan, to hinder
 Æteu }
 Ætanu } one's own
 Ætan, to appropriate
 Ætjan, to give back
 Æteftan, to raise
 Æt-aht, aught, anything
 Ætjap }
 Ætjonan } anywhere, anywise
 Ætjap }
 Ætjæpæn, everywhere
 Ætjæpæb, turned
 Ætjoppæn, see Æteoppan
 Ætæban, to make excuse for
 Ætæran, to lead away, to mislead
 Ætæran, to let go, to lose, to relinquish
 Ætboþ, a chief
 Ætægan, to lay aside, to retract, to
 continue
 Ætjæan } to permit
 Ætjæan }
 Ætægan, to tell lies
 Ætænd, a Redeemer
 Ætlanga, altogether
 Ætælða, the Omnipotent
 Ætjtan, to set free
 Ætjtan, to desire
 Ætbeht, a service
 Ætæpæn, to prove
 Ætætan, to mete out, to measure
 Ætæppan, to hinder, to mislead, to
 distract, to corrupt
 Æn, one
 Ænæpælan, to dishonour, to degrade
 Ænbið, waiting
 Ænbandan, to unbind
 Æncup, an anchor
 Ænða, envy, enmity, revenge
 Ænðern, measure, proportion
 Ænðettan, to confess
 Ænðæt } sense or meaning, under-
 Ænðæt } standing, intelligence
 Ænæt }
 Ænðætfull, discerning
 Ænðætfullæ, clearly
 Ænblang, along
 Ænbljæne, fool
 Ænþjtan, respectable
 Ænþræftgan, to deny
 Ænþjpan }
 Ænþjpan } an answer
 Ænþjpan }
 Ænþjpan } to answer
 Ænþjpan }
 Ænþjpan, present
 Ænþjpan } a cause, matter
 Ænþjpan }
 Ænþlit, form
 Ænþlitæ, the countenance
 Ænþælb, unfoli, simple, singly
 existing
 Ænþælbney, oneness, unity

- Auroplætan, to lose, to forsake, to
 relinquish
 Angel }
 Angl } a hook
 Angehc, like
 Angin, a beginning
 Anginnau, to begin
 Anhealban, to observe, to keep
 Anhebban, to lift up
 Anhc, alone, only
 Anhc, like
 Anlicney, form, likeness, resem-
 blance
 Anmobbce, unanimously
 Anney, oneness, unity
 Anrcuman, to shun
 Anrcuban, to send
 Anrcctan, to impose
 Anrcn, a view
 Anunga, at once
 Anpalb }
 Anpealb } power, dominion
 Anpalban, to rule
 Anpalbeg, powerful
 Anpalba, a governor
 Anpalhce, obstinately
 Anpanian, to dwell alone
 Anpæba }
 Anpæba } a patriot
 Anpæbau } to search out, to discover.
 Anpæbian } to conjecture
 Anpærcnan, to hear, to sustain
 Anpæccan, to declare, to explain
 Anpærcan, to delight
 Anpærcnan, to depart
 Anpænan, to honour
 Anpærcner, impiety
 Anpærc, honourably
 Anpærc, venerable, deserving of
 honour
 Anpærcpæba, a venerable person
 Anpærcpæner, honour, dignity
 Anpærcan, to sow
 Anpærcian, to ask
 Anpærcnan, to separate, to be safe
 Anpærcrcnan, to shorten, to become
 shorter
 Anpærcnan, to repel
 Anpærcung, an asking, an inquiry
 Anpærcppan }
 Anpærcppan } to sharpen, to adorn
 Anrcngan, to sing
 Anrcupan, to slip away
 Anrcmeagan, to inquire
 Anrcppingnan, to break, or spring out
 Anrcpþngan, to wash
 Anrcpþrcnan, to seek, to explore
 Anrcrcrcian, to exterminate
 Anrcrcgan, to ascend
 Anrcrcpcan }
 Anrcrcpcan } to stretch out
 Anrcrcrcnan, to stir, to move, to agitate
 Anrcrc, an ass
 Anrcrcrcrc, clearly
 Anrcrcrcnan, to enervate, to periah
 Anrcrcrcrcnan, to separate
 Anrcrcrcnan, to reckon, to count
 Anrcrcrcnan, to make tame
 Anrcrcrc, to attract, to draw, to allure
 Anrcrc, an oath
 Anrcrcrcnan, to extend
 Anrcrcrcrcnan } to become dark, to
 Anrcrcrcrcnan } obscure
 Anrcrcrcrcnan, to warn, to weary
 Anrcrc, therefore
 Anrcrcrc, intent upon, attracted to
 Anrcrcrcrc, to draw out
 Anrcrcrcrcrc, rolled
 Anrcrcrc, ought
 Anrcrcrc, either
 Anrcrcrcnan, to awaken, to excite
 Anrcrcrcnan, to move away, to turn
 aside, to agitate
 Anrcrcrcnan, to turn aside
 Anrcrcrcrcnan, to cast away, to degrade
 Anrcrcrc, anywhere
 Anrcrcrcnan, to strip off
 Anrcrcrcnan, to contend
 Anrcrcrcrc, execrable
 Anrcrcrcnan, to write out
 Anrcrcrcnan, to do
 Anrcrcrcrcrcnan, to root out
 Anrcrcrc, ashes

B.

- Ba, both
 Bac }
 Bæc } a back
 Bærcan, to bridle
 Balc, a heap
 Balc, wicked
 Bam, dative of Ba, to both

- Ban, a bone
 Bap, bare
 Ba, by
 Beadu-*munc*, a soldier
 Beag, a crown
 Bealcetan, to eruct
 Beam, a beam, a tree
 Beapn, a child
 Beapuleyt, childless
 Beatan, to beat
 Bebeodan } to command, to bid, to
 Beodan } offer
 Biobon }
 Beboð, a commandment
 Bec } a book; also Bec, pl. books
 Boc }
 Bec-Ledene, Latin
 Becnan, to denote
 Becneopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becypan, to turn
 Bebælan, to divide, to deprive, to be
 destitute
 Berætan, to commit
 Bejon, to catch hold of, to include
 Beropan, before
 Bejan, to follow
 Begtan, to beget, to get, to obtain
 Begong, a course
 Behealban, to behold, to observe, to
 keep
 Beheapan, to cut off
 Beheru, necessary
 Behelian, to cover, to conceal
 Behmban, behind
 Behofjan, to behave, to render fit or
 necessary
 Behrepan, to turn, to prepare
 Belicgan, to surround
 Belimban, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benugan, to enjoy
 Benypan, beneath
 Beo, a bee
 Beon, to be
 Beong } a hill, a barrow
 Beoph }
 Beopn, a man
 Beopht, bright
 Beophtneþ, brightness
 Beppenan, to wink
 Berjan, to bear; p. p. *gebojen*
 Beræban, to rid from
 Berearian } to bereave, to deprive,
 Berýran } to strip
 Bertcyhan, to look upon
 Bereon, to look about, to look upon
 Berhpan, to impose, to put upon
 Bermtan, to pollute, to defile
 Berong, dear, beloved
 Bertymman, to agitate
 Bertican, to deceive, to betray
 Bertumman, to swim about
 Bet, better
 Betan, to improve
 Beterca, best
 Betung, a cable
 Betpung, amendment
 Betrt, best
 Betpeox }
 Betpuh } betwixt, between, among
 Betpux }
 Beþeapjan, to need, to want
 Beþarian, to guard, to defend
 Beþæjan, to cover
 Beþæg-utan, surrounded
 Beþealpan, to wallow
 Beþtan, to keep, to observe
 Beþugan, to cover, to conceal
 Beþypan, to cast
 Biðban, to pray, to compel
 Biþan, to shake, to trample
 Biþan }
 Biþgan } to bend
 Bil, a bill, a sword
 Bil-*ruðe*, blood-red sword
 Bilemt, gentle, merciful
 Bilemtneþ, simplicity
 Bindan, to bind
 Binnan, within
 Bio-*bread*, bee-bread, honeycomb
 Biopht }
 Biþrtneþ } brightness
 Biþrtu }
 Byeg } an occupation
 Byg }
 Byren } an example
 Byrn }

Birygan, to employ, to be employed,
 to be busy
 Biryngung, an occupation
 Birympuan, to scoff at, to reproach,
 to revile
 Biryman, to set an example
 Biryppell, a fable
 Biryptic, a deceit, a snare
 Biryter, bitter
 Biryterner, bitterness
 Biryrt, provisions, food
 Blac, black, pale
 Blæb } fruit
 Bleb }
 Blate, widely, everywhere
 Blapan, to blow, to blossom
 Blenbian, to blind
 Bleop, colour
 Blhcan, to glitter
 Blhnb, blind
 Blhoh, hne, beauty
 Blhy, bliss, pleasure
 Blhpe, blithe, merry, joyful
 Blhðner, joy, enjoyment
 Blob, blood
 Blojma, a blossom, a flower
 Boc-cpært, book-learning
 Boba, a messenger
 Bobian, to announce, to proclaim
 Boga }
 Boh } a bough, a branch
 Bopb, a bank
 Bopen, born; p p. of bepan
 Bot, repentance
 Bpab }
 Bpæb } broad, extended
 Bpæban, to spread; p. p. bpægban
 Bpæbmng, spreading
 Bpæccan, to break
 Bpæb, a board
 Bpægo, a ruler
 Bpæort }
 Bpæort-cora } the breast
 Bpæbel }
 Bpæbl } a bridle
 Bpængan, to bring
 Bpoc }
 Bpoca } a brook, affliction, misery
 Bpocian, to afflict
 Bpoga, a prodigy

Bpormenbe, perishable
 Bpobep }
 Bpobop } a brother
 Bpucan, to use, to enjoy
 Bpūn, brown
 Bpūb, a bride
 Bpūrt, he governs
 Buenb, an inhabitant
 Bujan, above
 Bujan, to inhabit
 Bupg-rttenb }
 Bupg-papu } a citizen
 Buph-papu }
 Buph }
 Bupug } a city
 Būyug }
 Bupna, a stream
 Butan, without, external
 Butan }
 Butou } but, unless, except
 Butu, both
 Butpuht, between
 Būcgan, to buy
 Būynan, to burn

L.

Laf, active
 Lafepuan, an enclosure
 Lærtep }
 Lærtep } a city
 Lahian, to be cold
 Lamp-rtæb, a camp, a field of
 battle
 Lapitula, a chapter
 Lap, care
 Lapcepn, a prison
 Lealb, cold
 Lehhetung, scorn, laughter
 Lempa, a soldier
 Lene, brave
 Leopran, to cut
 Leopn, a husbandman, a man
 Leol }
 Leol } a ship
 Leoan, to choose; perf. gecupe,
 chose
 Lepa }
 Lepe-man } a merchant, a chapman
 Lapan, to catch, to subdue

Lep } a space of time, a turn,
 Liepne } at ypanuan ceppe, in
 Eyp } the first instance
 Leppau, to return, to depart
 Lēb } a child
 Lēb } a perm. a shoot
 Lēba-leap, without a shoot
 Llam, a letter
 Llaſ, cloth, pl. Llaſay, clothes
 Llan, pure, clean
 Llaelic, pure, virtuous
 Llaenner, virtue, chastity
 Lleopian }
 Llŷpau } to call, to cry, to speak
 Lly, a chief
 Llyur, to cleave, to adhere
 Lluð a rock
 Llyrcep, a cell
 Lluhr, a youth, a child, an at-
 tendant
 Lluhr-had, childhood
 Lloban, to dedicate
 Lluol, a hill, a knoll
 Lol, coal
 Lonbel, a candle
 Lonpul, a consul
 Lojun, a grain
 Loppop, a multitude, a company
 Lopp, a fetter
 Lortnung, a temptation
 Loðhce, truly, surely
 Lpærte, craft, art, virtuo
 Lpærtega } the Creator, a workman.
 Lpærtega } an artificer
 Lpærtega }
 Lpærte, crafty, skilful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpŷpau } to creep
 Lpŷt, Christ
 Lpŷtendom, Christendom, Chris-
 tianity
 Lulpian, to cringe
 Luma, a corner, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunnan, to inquire, to search
 Luð, known
 Luþjan, to know

Lpman, to languish, to waste
 Lpæban }
 Lpæban } to say, to speak
 Lpŷban }
 Lpelman, to kill
 Lpeman, to please
 Lpen, a queen
 Lpne }
 Lpuc } living, alive
 Lpuca }
 Lpudbung, a report, a speech
 Lpibe, a saying, a speech, a doctrine
 Lyle, cold
 Lŷme, coming
 Lŷn, kin, kindred, kind
 Lŷn, proper
 Lŷna, a cleft, a chink
 Lŷne } royal, kingly
 Lŷnelc }
 Lŷnercol, the king's dwelling-place,
 the metropolis
 Lŷnung, a king
 Lŷnpen, a kind, a generation, a
 family course
 Lŷpæpa, a kind of fish
 Lŷppan, to fetter, to bind
 Lŷrt, excellence, splendour
 Lŷð } knowledge, a region, a coun-
 try
 Lŷþe } try
 Lŷþan, to show, to make known, to
 relate

D.

Dæð, a deed, an action
 Dæg }
 Dæg } a day
 Dæg }
 Dægla } secret, unknown, abstruse
 Dagle }
 Dæg-pim } a number of days
 Dogop-pim }
 Deal, a part
 Dapu, an injury, a hurt
 Deað, dead
 Deaðlic }
 Deaðlic } deadly, mortal
 Deaðlic }
 Deað, death
 Deap, dare
 Delþan, to dig
 Delþene, a digger
 Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deorel, the devil
 Deop } deep
 Diop }
 Deophilic, deeper, more deeply
 Diophilce, deeply
 Deop } a wild beast
 Diop }
 Deop } dear, precious
 Dyne }
 Deophilic } a darling, a favourite,
 Diophilic } one beloved
 Deop-cyn, wild beast kind
 Deoppopud }
 Deoppupud } precious, dear
 Deoppypud }
 Deoppupdner, a treasure
 Depuan, to injure
 Diegelner, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-boren, nobly born
 Diop, dearly
 Dohcep, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domes-bæg, doomsday
 Dou, to do, to make
 Dopyten, durst
 Dneam-cpæit, the art of music
 Dneamepe, a musician
 Dnecan }
 Dneccan } to afflict, to torment
 Dnefan, to vex, to trouble
 Dñenc } drink
 Dpync }
 Dpeogan, to suffer
 Dpeopug, dreary
 Dpeorenb, perishable
 Dpu }
 Dpug } dry
 Dpyg }
 Dpufan, to drive, to pursue, to exer-
 cise
 Dpugan }
 Dpygan } to dry, to become dry
 Dpuhten, the Lord

Dpuht-guma, a chieftain
 Dpincan, to drink
 Drohtað, conversation, society
 Dpyncpæit, magical art
 Dpyncpæitg, skilful in sorcery
 Dpyggum, the dregs
 Dugan, to be honest, to profit
 Dugud, honour, an ornament
 Dugud, virtuous, honourable
 Dun, a hill, a mountain
 Dunnan, to obscure, to make dun
 Duppe, darrest thou? See Deap
 Dupu, a door
 Dpehan } to wander, to deceive, to
 Dpolan } mislead
 Dpolema, a chaus
 Dyberuan, to delude
 Dynt, a blow, a crash
 Dyr }
 Dyrig } foolish
 Dyrig }
 Dyrnan, to be foolish
 Dyrig, folly, error
 Dyriga, a foolish person

e.

Eu, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaben, granted, ordained
 Eabig, happy, blessed, perfect
 Eabiglic, perfect
 Eabigner, happiness
 Eabmoblice, humbly, conformably
 Eapop } a wild boar
 Erop }
 Eapona, a son
 Eage, an eye
 Eala, alas!
 Ealand }
 Ealonb } an island
 Ealb } old
 Eolb }
 Ealb-ræber, a grandfather
 Ealbor-man, an alderman, a noble-
 man
 Ealb-ruht, an old right
 Eall, all

Callor, totally, altogether	Ebmt, a reproach
Callunga, altogether, entirely, at all	Eren-beopht, equally bright
Ealneæg } always	Ere, even
Ealneg } always	Erylic, equal
Ealo, ale	Ert, again
Eap, an ear	Ert-cuman, to come again, to re- turn
Eapb, native soil	Ege, fear
Eapb-fæst, settled, permanent	Ege-full, terrible
Eapbian, to dwell, to inhabit	Egefa, terror
Eaperoð } difficult	Egeþlic, horrible, terrific
Eaproð } difficult	Egha, to ail, to grieve
Eaprodlic } difficult	Egop-rtream, the sea
Eaprodner, a difficulty	Ehtan, to pursue
Eaprodra, difficulties	Eib, an age, time
Eapra, weak, timid	Eibar, men. See ðib
Eap-geblond, the sea	Eibpan, parents, ancestors
Eapm, an arm	Eibunz, delay
Eapm, wretched, poor	Ellen, courage, fortitude
Eapmug } the miserable, the	Ellende, a foreign land
Epmug } wretched	Eller, else
Eapmlic, miserable	Elpend, an elephant
Eapmlice, wretchedly, meanly	Elþeodig, foreign
Eapmð } poverty, calamity	Embe-gýpan, to encompass
Eapmð } poverty, calamity	Emlice, equally, evenly
Eapman, to labour, to earn	Emn } even, smooth, equally
Eapnung, a means, a deserving. an earning	Emne } even, smooth, equally
Eart, the east	Emman, to make equal
Eartep, Easter	Emta, leisure
Eart-peapb, eastward	Ende, an end
Eape } easily	Endebýpb } order, regularity
Eapelice } easily	Endebýpbner } order, regularity
Eaðmeban, to adore, to be moved with adoration	Endebýpban, to set in order
Eaðneð, humble	Endebýpblice, orderly
Eaðmet } humility	Endelea, endless, infinite
Eaðmobner } humility	Endemer } equally
Ea, oh!	Endemer } equally
Eax, an axis	Enbian, to end
Ebban, to ebb, to recede	Engel, an angel
Ebbe, the ebb, the receding of water	Englyc, English
Ece, eternal	Eoþel, evil
Ecx, an edge	Eoþl, an earl, a chief
Ecner } eternity	Eoþð } the earth
Ecnýr } eternity	Eoþþe } the earth
Eblean, a reward	Eoþðlic, earthly
Ebmman, to renew	Eoþpan-rcæat, the earth
Ebyrcæat, a new creation	Eoþð-pape, an inhabitant of the earth
	Eopan, to show
	Eoþþ, your. See þu

- Eplan, to plough, to till
 Eyrne, a man
 Eyr, a decree
 Ecan, to eat
 eð }
 eðne } more easily
 Epe, easy
 Epel, a country, soil, a native place
 Epeuce, easily
 Epel-rtol, the metropolis
 Eðney, favour, easiness
- F.
- Facn, deceit, a stratagem
 Fæber, a father
 Fægen }
 Fægn } glad, happy
 Fægenian }
 Fægnian } to rejoice, to wish for
 Fæger, fair
 Fægerney, fairness, beauty
 Fæpba, colour
 Fæpelb, a way, a course, a going
 Fæpinga, suddenly
 Fæplice, suddenly
 Fæyrt, fast, firm, constant, sure
 Fæyrtan, to fast
 Fæyrtc, firmly
 Fæyrtcn, a fastness, a citadel
 Fæyrtlic, firm, constant
 Fæyrtlice, firmly
 Fæyrtner, firmness
 Fæyrtmah, to fasten
 Fæyrt-pæb, inflexible
 Fæyrt-pæblic, constant
 Fæyrt-pæbner, a fixed state of mind,
 resolution
 Fægan, to vary
 Fæmig, foamy
 Fæna, a temple
 Fænbigan, to try, to explore, to find
 out
 Fæpan }
 Fæpan } to go, to depart
 Fæa, a vessel
 Fæa }
 Fæapa } few
 Fæalban, to fulfil, to fold up
- Fæallan, to fall
 Fæalpan, to ripen
 Fæapn, fern
 Fæayp, a bull
 Fæban, to feed
 Fæfep, a fever
 Fæla }
 Fæola } many
 Fælb, a field
 Fælg, a felly
 Fæltun, a dunghill
 Fænn, a fen
 Fæob, money
 Fæob-gatyepc, a covetous man
 Fæonb }
 Fæenb } a fiend, an enemy
 Fæop
 Fæoppan }
 Fæop } far
 Fæop }
 Fæop } life
 Fæop }
 Fæoprian, to prolong, to go far
 Fæopð, the fourth
 Fæopep, four
 Fæopep-healf, the four sides
 Fæpð-mon }
 Fæpð-mon } a soldier
 Fæpðð }
 Fæpðð } the mind
 Fæpð-loca, the breast
 Fæc, fat, fed
 Fæcel, a belt
 Fæbe, walking, the act of going on
 foot
 Fæber }
 Fæber } a feather, a wing
 Fæber }
 Fæan }
 Fæan } to hate
 Fæogan }
 Fæpen-ful, wicked, full of crimes
 Fæp-rcce, four feet
 Fæp-rcream, the Fifel stream
 Fæyrt, the fifth
 Fænb, to find
 Fængc, the finger
 Fæoung, hatred
 Fæopep-rcet, four-footed
 Fæpaf, man
 Fæpen-lurt }
 Fæpen-lurt } luxury, debauchery

- Fyrst, a space of time
 Fyppet-georn, being inquisitive
 Fyrc, a fish
 Fyrcian, to fish
 Fyrca, physics, physics
 Fyrc, a song
 Flæsc, flesh
 Flæsclic, fleshly
 Fleogan }
 Fleon } to fly, to flee, to fly from
 Fluon }
 Fleopan, to flow
 Fluonbe, fleeting
 Flutan, to contend
 Flod, a flood
 Flop, a floor
 Fodber, fodder
 Folc, a people
 Folc-cuð, known to nations, celebrated
 Folc-geard, a nobleman
 Folc-gefn, battle-fray
 Fulcsc, the vulgar, a man
 Fulban-rcat, the earth
 Fols-buend, an inhabitant of the earth
 Folbe, the ground, the earth
 Folsað, service
 Folsce, a follower, an attendant
 Folsian }
 Fylgean } to follow
 Fon, to take, to undertake, to begin
 Fop, for
 Fopþeapan, to forbear, to allow, to pass over
 Fopþeapan, to burn, to burn up
 Fopþeoban }
 Fopþoban } to forbid, to restrain
 Fopþeyrcan, to burst
 Fopþeðan, to prostrate, to overthrow
 Fopþugan, to avoid
 Fopþeapan, to bite off
 Fopþeub, wicked
 Fopþeupa, inferior
 Fopþeþan, to censure
 Fopþyrgan, to avoid
 Fopþon, to destroy
 Fopþyrgan, to drive out
 Fopþugan, to dry up
 Fopþulman, to confound
 Fopþealbian, to wax old
 Fopþe-mæpe, eminent, illustrious
 Fopþe-mæplic, eminent
 Fopþe-mæpney, renown
 Fopþe-rcapian, to foreshow, to foresee
 Fopþe-rcapung, foreshowing, providence, foreknowledge
 Fopþe-rcapener, dishonour
 Fopþe-rcapæc, a defence
 Fopþe-rcapæca, an advocate
 Fopþe-rcapæcen, forespoken
 Fopþe-tacn, a foretoken
 Fopþe-þencean }
 Fopþe-þenceau } to despair, to distrust
 Fopþe-þingian, to plead for, to defend
 Fopþe-þonc, forethought, providence
 Fopþe-þonhung, predestination
 Fopþe-þitan, to foreknow
 Fopþe-þyrgan, to forgive, to give
 Fopþe-þycan, to forget
 Fopþe-þylban, to recompense
 Fopþealban, not to keep, to lose, to withhold
 Fopþelan, to conceal
 Fopþeþegian, to lay waste, to destroy
 Fopþeogian, to neglect
 Fopþeþcan }
 Fopþeþcan } to frighten, to be afraid
 Fopþeþcan }
 Fopþeþyrgan, to pervert, to change for the worse
 Fopþeþcan, to conduct, to mislead
 Fopþeþcan }
 Fopþeþcan } to permit, to relinquish, to lose, to leave
 Fopþeþcan, to lose
 Fopþeþcan, to commit fornication
 Fopþeþcan, lost
 Fopþeþlice, gladly, willingly
 Fopþeþcan }
 Fopþeþcan } first
 Fopþeþcan, almost
 Fopþeþcan, before
 Fopþeþcan, forerunner
 Fopþeþcan, to transform
 Fopþeþcan, to anticipate
 Fopþeþcan, to wither
 Fopþeþcan, to overlook, to despise

Fopplajan, to be slow, to be unwilling	Fpeo } free
Fopplean, to slay	Fpeoh } free
Foprcanban, to withstand, to understand, to avail	Fpug } free
Foprcelian, to steal	Fpjo } free
Foprcelgan, to swallow up	Fpy } free
Foprcigian, to pass over in silence	Fpeobom } freedom
Foprc, forth	Fpeobom } freedom
Foprcam } for that reason, be-	Fpýdom } freedom
Foprcambe } cause	Fpeolce, freely
Foprcbrungan, to bring forth, to produce, to accomplish	Fpeolian, to set free; p. p. geyrcýlreb
Foprc-joplstener, free permission, license	Fpeomb } a friend
Foprc-geutan, to depart, to die	Fpymb } friendship
Foprcpa, further, worse	Fpeombrcipe } friendship
Foprcpucan, to oppress, to tread under	Fpýb, peace
Foprcý, therefore	Fpýbian, to protect
Foprcpucian, to be presumptuous, to be over-confident	Fpýb-rcop, an asylum, a refuge
Foprcpucung, presumption	Fpocrep, consolation, comfort
Foprcpucian, to refuse	Fpnom-peapb, away from, a departing
Foprcpucpan } to be undone, to	Fpuma, the beginning, the origin
Foprcpucpan } parish	Fpum-rcceazt, the origin, the first cause
Foprcpocýullic, excellent	Fpum-rcol, an original station, a proper residence
Foprcpýrb, destruction, damage	Fpýmþ, the beginning
Foprcpýrcian, to forewarn	Fugel, a fowl, a bird
Foprcrci-jæber, a foster-father	Ful, foul, impure
Foprcrci-mobop, a foster-mother	Fulfræmæb, perfect
Fot, a foot	Fulfræmæbner, perfection
Fox, a fox	Fulfræmian } to perform, to accomplish
Fpam, from	Fulfræmman } accomplish
Fpam-geutan, to depart	Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eobe
Fpea, a lord	Full, full
Fpea-þphten, a supreme lord	Fullce, fully
Fpecen } dangerous	Fulluht, baptism
Fpecenbhc } dangerous	Full-rcpucan, to complete
Fpecenhc } dangerous	Fulneah, nearly, full nigh
Fpecn } dangerous	Ful-puht, full right
Fpecennér, danger, peril	Fulrcpucian, to confide
Fpefcian, to comfort	Fulrcum, help
Fpefcian } to ask, to inquire, to	Fulrcumian, to help, to support
Fpugian } know by asking	Funbian, to strive, to try, to tend to
Fpemb, foreign, outer	Fup, a furrow
Fpeme, profit, advantage	Fupþon } moreover, also, besides
Fpemeþ, a stranger	Fupþum } moreover, also, besides
Fpemman, to effect, to do, to penetrate	Fýllan, to fill
	Fýlrc, help

Fȳr, fire
 Fȳren, fiery
 Fȳmerȳ, at all, at most
 Fȳpp, far
 Fȳpp, furze
 Fȳppuan, to support, to promote

L.

Labeuan } to gather, to join, to
 Læbuan } resort
 Labeuan, continuous, united
 Lælan, to astonish, to hinder
 Læpp, grass
 Læfol, tribute
 Lælan, to sing
 Læbop, an incantation
 Læner, lust
 Læmen, sport, pleasure
 Læn }
 Langan } to go
 Læpprecg, the ocean
 Lært, the soul, the spirit
 Lærtlic, ghostly, spiritual
 Lærtlice, spiritually
 Læcrjan, to ask, to find out by
 asking
 Læabop, together
 Læanbian }
 Læbian } to abide, to wait for
 Læanbȳppan, to answer
 Læap, the year
 Læap-mælum, yearly
 Læapa }
 Læape } formerly, certainly
 Læaprot, difficult
 Læapo, prepared, ready
 Læapo-wita, intellect, understanding
 Læapuan, to prepare
 Læarcung, asking, inquiry
 Læat-peapb, a gatekeeper
 Læbæpan, to behave
 Læbeacuan, to point out, to nod
 Læbeb, a prayer
 Læbeb-man, a beadsman, a man em-
 ployed in prayer
 Læbelgan, to be angry
 Læbephtan, to enlighten
 Læbetan, to improve, to make
 amends

Læbegan }
 Læbȳegan } to buy
 Læbban, to pray
 Læbuban, to bind
 Læblentan, to blend, to mingle, to
 pollute
 Læbhȳuan, to rejoice
 Læbob, a command
 Læbæban, to spread
 Læbpengan }
 Læbungan } to bring
 Læbugan, to band
 Læbȳp, birth, family, origin
 Læbȳuan, to happen, to come to
 pass
 Læceoran, to choose; p. p. gecopen
 Læceppan } to turn, to have re-
 Læcȳppan } course to
 Læclænȳuan, to cleanse
 Læcnapan, to know, to discover
 Læcoplic, fit, proper
 Læcunbelic }
 Læcȳnbelic } natural
 Læcȳnb, nature, kind, manner
 Læcȳnbe, natural
 Læcȳnbelice, naturally
 Læcȳpan, to make known
 Læcȳþe, a country
 Læb }
 Læb } a song
 Læb }
 Læb }
 Læbapenlic, seamly
 Læbal, a separation
 Læbepe, fit, suitable
 Læbon, to finish, to complete
 Læbæstner }
 Læbepebner } trouble
 Læbepner }
 Læbepnan, to disturb
 Læbepnan } to mislead, to deceive,
 Læbepelgan } to seduce
 Læbepola, error, heresy
 Læbepol-mȳrt, the mist of error
 Læeapuan }
 Læeapungan } to earn, to deserve
 Læeapnung, merit, desert
 Læecan, to make addition
 Læeobnȳuan, to renew
 Læeobebȳpan, to set in order
 Læeobnian, to end, to finish

- Leenbolic, that which will end
 Leeopian, to discover, to show
 Lefagen, glad
 Lefapan, to go, to travel, to dis-
 Lefea, joy, gladness
 Lefegan } to join, to unite, to com-
 Lefegean } pose
 Lefelan, to feel
 Lefeoht, a fight, war
 Lefepa, a companion
 Lefepæben, companionship
 Lefepæpe, a society
 Lefepþan } to give wings
 Lefepþuan }
 Leflit, a contention
 Lefon, to receive, to take, to catch
 Lefneban, to feel
 Lefneber, the feeling
 Lefnæge, mind, opinion
 Lefnæge, celebrated
 Lefneban, to perceive
 Lefnemian, to finish, to fulfil, to
 perpetrate
 Lefneogan, to set free
 Lefultumian, to help
 Lefyllan, to fill, to fulfil, to satisfy
 Lefynn, long ago
 Lefynnþuan, to promote, to improve
 Legabepuan } to gather, to unite,
 Legæbepuan } to bring together
 Legæbepugan }
 Legabepung, a gathering, a collec-
 tion
 Leglengan } to decorate
 Ligenan }
 Legongan, to pass through
 Legnapan, to touch
 •Legpupan, to seize
 Legyuan, to clothe; p. p. gegeneb
 Lehatan, to promise
 Lehwætan, to bind, to enslave
 Lehealban, to hold, to keep, to pre-
 serve
 Lehebe, seized
 Lehelpan, to help, to assist
 Lehentan, to pursue, to seize
 Leheopan }
 Lehepan } to hear, to obey
 Lehypan }
 Lehepab, heard, applauded
 Lehepeub, a hearer
 Lehepney, the hearing
 Lehicgan } to seek after, to regard,
 Lehycgan } to discover
 Lehipan, to form
 Lehepeoran, to fall
 Lehpunan, to touch
 Lehpæt }
 Lehpalc } every one
 Lehpæpeper, everywhere
 Lehpæp, everywhere
 Lehyðan, to hide
 Lehyppum, obedient
 Lehyppumney, obedience
 Lehyppt, adorned
 Lelac, an assembly, a collection
 Lelanbian, to approach
 Lelæban, to lead
 Lelæpan, to teach, to instruct
 Lelærtan, to continue, to perform
 Lelæra, belief
 Lelæarful, faithful
 Lelæaman, to recompense
 Lelæran } to believe
 Lelæran }
 Lelæonnan, to learn
 Lelæctan, to hinder, to cause delay
 Lehc, a likeness
 Lehc, like, suitable
 Lehce, likewise
 Lehcgan, to lie
 Lehman, to cement, to unite
 Lehman, to happen
 Lehþan, to sail, to move
 Lelome, often
 Lelong, on account of
 Lelp-rcapa, a proud wretch
 Lelytæb, pleased with, desirous of
 Lemæc, a yoke-fellow, a mate
 Lemægt, greatness
 Lemæne, common, general
 Lemænehce, in common
 Lemæpe, a boundary
 Lemæppian, to praise
 •Lemag, a relation
 Lemal-mægene, a multitude
 Leman }
 Lyman } to attend, or care for
 Lemana, a company

Lemeapcian, to appoint, to determine bounds	Leopnfulhce, very earnestly
Lemelept, negligence	Leopnfulneſ, earnestness, anxiety
Lemen, care	Leopnian } to desire anxiously, to
Lemengan, to mix, to mingle, to form	Leapnian } yearn
Lemet, measure	Leopnhc, earnest
Lemet, docile, meet, suitable	Leopnhce, studiously, earnestly
Lemetan, to meet, to find	Leoptpuman, to despair
Lemetæſt, modest, moderate	Leot)
Lemetgian, to moderate, to regulate	Leot } yet
Lemetgung, moderation, measure	Leot)
Lemerhc, suitable, fit, moderate	Leotan, to melt, to pour
Lemong, among	Leſab, conſideration, a condition
Lemot, an aſſembly	Leſab, conſidered, conſtituted
Lemunan, to remember	Leſabſcipe, prudence
Lemunbbýpban, to protect	Leſecan, to ſeize
Lemynb, memory	Leſæſt, diſtracted
Lemynbgian, to remember	Leſeapian, to take by force
Lemynbþýpþe, memorable, worthy of remembrance	Leſeapan, to bind
Leneahýne, near	Leſec, government, correction, ſkill
Lenealæcan, to approach	Leſecan } to ſay, to inſtruct, to
Leneþan, to ſubdue	Leſeccan } prove, to ſubdue
Leniman, to take, to conceive	Leſechce, widely, diſuſely
Lenog } ſufficiently, enough	Leſela } apparel
Lenoh } ſufficiently, enough	Leſeþela } apparel
Lenþban, to compel	Leſeman, to adorn
Lenýht, abundance	Leſenu, ornaments
Leo } formerly, anciently	Leſiht } deſert, a reward
Leu } formerly, anciently	Leſyht } deſert, a reward
Leoc, a yoke	Leſiht } ſuitable, right, fit
Leocra, a ſighing	Leſiht } ſuitable, right, fit
Leog } young	Leſum, a number
Leung } young	Leſurenhc, ſuitable
Leolca } the yolk of an egg	Leſurenhce, ſuitably, fitly
Leoleca } the yolk of an egg	Leſurnian, to agree, to ſuit
Leolecan, to allure	Leſum, ſpace
Leomeþung, lamentation	Leſyman, to lay waſte
Leomeþe, ſorrowful	Leſamman } to unite, to collect to-
Leomþian, to grieve, to mourn	Leſomman } gether
Leond, through, over	Leſanþob, afflicted, grieved; p. p.
Leond-lihtan, to enlighten	þanþian
Leond-þenan, to ſhine through	Leſelan, to happen
Leond-þhtan, to look over, or beyond	Leſehc } happy, proſperous
Leopenan, to open	Leſehg } happy, proſperous
Leopn, deſirous	Leſehhce, happily, prudently
Leopne } earneſtly, willingly	Leſehgneſ } happineſſ
Leopne } earneſtly, willingly	Leſehð } happineſſ
Leopnfull, deſirous, anxious, diligent	Leſceab, reaſon
	Leſceabluc } rationally
	Leſceabþurhce } rationally

Leunnan, to grant	Lalp, arrogance
Leunpocŷian, to be sorrowful, to be disquieted	Lilpan, to boast
Lepanian, to diminish	Lim
Lepapemian, to warn, to beware	Lam-cŷn } a jewel, a gem
Lepŷcan, to excite	Lam-cynn } .
Lepwgan, to weigh down	Lameleŷt, negligence
Lepealbleŷep, a rein	Lam-peceb, a palace
Lepeb, madness	Lunŷæŷt, ample
Lepelgian, to enrich	Lungpa, a youngster, a scholar
Lepelt-leŷep, a rein	Loŷoðhab, the season of youth
Lepemian, to allure	Liomop, sad
Lepeoppan, to be, to come to pass	Lŷrcian, to sigh, to sob
Lepeopŷian, to make honourable, to distinguish	Lŷre-la-ŷeŷe, yes, O yes!
Lepexan, to grow, to accrue	Lŷrcian, to desire, to covet
Lepbeŷ, the weather	Lŷrcun } covetousness, desire
Lepal } a wish, the will	Lŷrcunŷ } .
Lepall }	Lhab, pleasant
Lepin, labour, a battle, war	Llŷæŷ } glass
Lepinna, an enemy	Llŷæŷ-blutŷu } glass-clear, trans-
Lepinnan, to conquer	Llŷæŷ-blubbe } parent
Lepŷ, certain	Lleap, skilful, prudent
Lepŷhe, certainly	Llengan, to adorn
Lepit, understanding	Lhban, to glide, to slip
Lepit-lear, witless, foolish	Lhopian, to sing
Lepit-loca, the breast	Lhopopb, a song, metro
Lepita, a witness	Lnæt, a gnat
Lepitan, to depart	Lnopman, to lament, to grieve, to groan
Lepitney, knowledge	Lnopnung, lamentation
Leplæt, debased	Lob, God
Lepŷut, a writing	Lob, good
Lepŷxl, a change, a course of events	Loba, a Goth
Lepuna, a custom, wont	Lobcunb, divine
Lepunehc, wonted, usual	Lobcunbelice, divinely
Lepunian, to be wont	Lobcunbnŷŷ, deity, divine nature
Lepunŷum, pleasant	Lobney, goodness
Lepŷpcan, to make	Lolb, gold
Lepŷpht } merit, deserving	Lolb-hopb, a hoard of gold
Lepŷphto }	Lolb-ŷmŷð, a goldsmith
Lepŷrcan, to wish	Lpaŷan, to dig, to delve
Labbian, to sing	Lpaŷan, fierce, enraged
Læpan, to prepare	Lpaŷian, to grope
Lapan, to give	Lpæŷ, grey, green
Lapenbe, giving	Lpeat, great
Lapepney, greediness	Lpene, green
Lapol, bountiful	Lpeman, to become green
Lapne, greedy, anxious	Lpetan } to greet, to address
Lapŷ, a gift	Lŷpetan }
Lapant, a giant	Lpum, grim

Lpōt, a particle, an atom
 Lpōpan, to grow
 Lpūnþ, ground, earth, bottom
 Lpūnþ-leaþ, groundless, unfathom-
 able
 Lpūnþ-peal, a foundation
 Lpūmetan }
 Lpūmetagan } to grunt, to roar
 Luma, a man
 Lum-punc, a leader
 Luð, a conflict
 Lyðene, a goddess
 Lylþan, to pay
 Lylþen, golden
 Lylt, guilt
 Lýtcrepe, a miser

Ð.

Ðabban, to have
 Ðabop }
 Ðabpe } bright, surane
 Ðært, detained
 Ðærtþom, captivity
 Ðægel }
 Ðægal } hail
 Ðæl }
 Ðælo } health
 Ðælu }
 Ðæle }
 Ðæleð } a man, a hero
 Ðælga, light
 Ðæmeb-þing, cohabitation
 Ðæpenþ, an errand
 Ðæpfejt, harvest
 Ðæplic, laudable
 Ðær, a command
 Ðæp, heath, heather
 Ðæto, heat
 Ðal, sound, hale
 Ðahg, holy, a saint
 Ðalþian }
 Ðealþian } to pray, to beseech
 Ðam, a home, a house
 Ðam-þært, an inhabitant
 Ðangian, to hang
 Ðap, hoary
 Ðapa, a hare
 Ðat, hot
 Ðacan, to call, to name, to command

Ðatheoptner, hot-heartedness,
 anger, fury
 Ðaxian, to hate
 Ðape, sight, aspect
 Ðe }
 Ðie } he, any one, it
 Ðit }
 Ðearþ, a head
 Ðearþ-beah, a crown
 Ðeag }
 Ðeah } high; comp. Ðyþpe; sup.
 Ðean } Ðeþra
 Ðeahner }
 Ðeaner } height, highness
 Ðeah-peþer, a great tempest
 Ðeal, a hall
 Ðealan, to heal; imp Ðal
 Ðealþan, to hold, to incline
 Ðealþ, half
 Ðealic, high, exalted
 Ðealice, highly
 Ðealcoþ, more highly
 Ðean, needy, poor
 Ðeanlic, vile, worthless
 Ðearþ, hard
 Ðearþe, severely; sup. Ðearþort
 Ðearþ-heopt, hard-hearted
 Ðearþ-þælig, unhappy
 Ðearþ-þælið, a hard lot, unhappi-
 ness
 Ðearþm, harm
 Ðearþm-cþbbigan, to speak ill of
 one
 Ðeapepa, a harp
 Ðearpepe, a harper
 Ðearþian, to play on the harp
 Ðearþung, harping
 Ðearþuan, to restrain, to control
 Ðearþ-punc, a chieftain, a noble
 Ðebban, to raise, to lift up
 Ðeþg, heavy
 Ðeþgan, to be heavy or sad, to
 weigh down
 Ðeþgluce, heavily, grievously
 Ðeþgner }
 Ðeþner } heaviness, sorrow
 Ðelan }
 Ðelan } to cover, to conceal
 Ðelþan, to bend, to incline
 Ðell, Hell

- Hell-papa, an inhabitant of hell
 Helm, the head, the top of anything
 Helma, a helm, or rudder
 Helpan, to help
 Henan, to oppose, to repress
 Heuð, poverty, trouble, punishment
 Heopencund, heavenly
 Heofian, to mourn
 Heofon, heaven
 Heofon-copt, heavenly bright
 Heopt, a hart
 Heoppanian, to obey
 Heopt, a hart, a stag
 Heopte, the heart
 Hef, here
 Hefan, to obey
 Hepe, a crowd, an army
 Hepe, fama
 Hepeð, a court, a family
 Hepe-geat, a weapon
 Hepe-punc, an enemy
 Hepe-tema, a chieftain, a leader of
 an army
 Hepe-toha, a consul, a leader of an
 army
 Hepeþian, to despise
 Heþge } an army
 Heþige }
 Heþian, to praise
 Heþung praise, favour
 Heþlic, glorious
 Heþer, hither
 Heþer heþer, hither and thither
 Heþan, to hasten
 Heþe, the mind, energy, care
 Heþe-læst, heedless
 Heþe-ƿnot, a wise mind
 Heþian } to strive, to think, to an-
 Heþian } deavour
 Heþ-ƿcip, familyship
 Heþe, a battle
 Heþelf, himself
 Heþan } hence
 Heþan }
 Heþan, behind
 Heþe, a hind
 Heþian, to hunger
 Heþ, a hinge
 Heþe }
 Heþe } a protector, a ruler
- Heþ, his
 Heþ, form, hue
 Heþ-cuð, familiar
 Heþung, pretence, appearance
 Heþ, a mound, a barrow
 Heþopð, a lord
 Heþopð-ƿeþe, lordship, government
 Heþteþ, laughter
 Heþop, a sound
 Heþra, fame, report
 Heþreabig, celebrated
 Heþreabigef, celebrity
 Heþub, loud
 Heþuteþ, clear
 Heþýtan, to listen
 Heþeþþian, to rest, to lie
 Heþeþc, soft, tender
 Heþian, to bend
 Heþian, to be desirous, to be anxious
 Heþ, a hole
 Heþb, faithful
 Heþm, the ocean
 Heþt, a wood, a grove
 Heþb, the hand
 Heþa, hope
 Heþian, to hope
 Heþaþeþe, a sink
 Heþb, a hoard, a treasure
 Heþb-geþeþeþon, a treasure
 Heþþ, reproach, derision
 Heþeþ, ready, swift
 Heþeþlic, speedy
 Heþeþlice, speedily, quickly
 Heþeþ-ƿeþneþ, a swift course
 Heþeþ-ƿeþne, a chariot
 Heþeþel, a garment, apparel
 Heþeþe } quickly
 Heþeþe }
 Heþeþian, to fall
 Heþeþe, violently approaching, e.g.
 a storm
 Heþeþenb } perishable
 Heþeþenblic }
 Heþeþ, cruel, troubled
 Heþeþ }
 Heþeþþung } repentance
 Heþeþan, to rue, to repent
 Heþeþþian, to rue, to be sorrowful
 Heþeþan, to agitate, to lift up
 Heþeþtan, to lie down

Hpeþep, the mind
 Hpuoh, rough
 Hpor, a roof, the top of anything
 Hpor-fæst, roof-fast, firm
 Hpon-mepe, a whale-pond, the sea
 Hpop, prone, bent down
 Hpure, the earth
 Hpyne, ruin
 Humeþa, how, in what manner
 Hund, a hound, a dog
 Hund-nigontig, ninety
 Hundþeð, a hundred
 Hund-þeufontig, seventy
 Hums, honey
 Hunta, a hunter
 Huntian, to hunt
 Hupu, at least
 Hur, a house
 Hurf-þiþbe, a keeper
 Hpa, who, any
 Hpat, brave
 Hpæt, which, what
 Hpæte, wheat
 Hpæþep, whether, either
 Hpæþne, nevertheless
 Hpæt-hrega, a little, in some measure
 Hpæt-hpeganungeþ, in some measure, in some degree
 Hpealþa, expanse, convexity
 Hpeapþian } to turn, to turn round,
 Hpeopþan } to depart, to wane
 Hpeþþan }
 Hpeapþung, inconstancy, change-
 ableness
 Hpelc, any
 Hþene, a little
 Hþeol, a wheel
 Hþeþþic, changeable
 Hþiþþe, whither
 Hþile, a while, time
 Hþilendlic, for a time, temporary
 Hþilum, sometimes
 Hþit, white
 Hþon }
 Hþonne } a little, somewhat
 Hþonan }
 Hþonon } whence, how
 Hþone, any one
 Hþonne, when

Hþupfulner, changeableness
 Hþýrt, a circuit
 Hýþan }
 Le-hýþan } to hide, to conceal
 Hýþe, a hide, a skin
 Hýþlic, joyful, desirable
 Hýlt, a hilt of a sword
 Hýpan, to hear, to obey
 Hýþian, to imitate
 Hýþbe, horned, having a beak
 Hýrt, an ornament
 Hýrtan, to adorn
 Hýrtan, to deride, to revile
 Hýrtung, reviling, reproach
 Hýð, a haven

I.

Ic, I
 Ibel }
 Ibel-georn } idle, vain
 Ieþlanþ }
 Ieþlanþ } an island
 Ieþlanþ }
 Ieþ, old. See ealþ, comp. Ieþþa,
 sup. Ieþþe
 Ie, the same
 Immeþeme, unworthy, imperfect
 Inc, you
 Incoþa, the mind, the breast
 Ineþfe, provision
 Ingan }
 Innan } to enter
 Ingehygt, intantion, thought
 Ingeþanc }
 Ingeþonc } thought, mind
 Inlice, internally, in itself
 Inna }
 Innan } within
 Innanþeapþ }
 Inneþeapþ } inward
 Innoþ, the stomach
 Innung, that which is included
 Inþeapþlice, thoroughly, inwardly
 Inþiþþonc } an inward thought, a
 Inþiþþonc } deceitful thought
 Iob, Jove
 Iþnan, to run
 Iþne }
 Iþnung } anger
 Iþþian, to be angry

Ij, ice
Iyſ, icy
Iþacge, Ithaca
Iu, formerly

K.

Kayene, Caesar, an emperor
Kuning, a king

L.

La, lo! oh!
Lacan, to play, to sport
Lacnian, to heal
Labteop }
Labbeop } a leader, a guide
Lacbeop }
Lacþioþ }
Læce, a physician, a leech
Læce-cwært, the art of medicine,
medicine
Læce-bom, medicine, a remedy
Læban, to lead
Læben, Latin
Læyan, to leave, to relinquish
Læn }
Lean } a reward
Lænan, to lend
Læne, slender
Læng } long; comp. læng; sup.
Lange } lengert
Long }
Læpan, to teach
Læþ, less
Læþtan, to follow
Lætan, to permit, to let go, to leave,
to suppose
Læþ, the remainder, what is left
Lægu, water
Lægu-plob, ocean-flood
Lægu-ſwæam, the sea, the ocean
Lænb }
Lænb } land
Læng }
Long } tall
Lange }
Longe } long, a long time
Læng-ſæp, long continuance
Længrum, lasting, long
Læþ, learning, lore, admonition
Læpeoþ, a teacher, a master

Læþ, at length
Læte, late; comp. lætop
Læð, hateful, hostile, destructive
Læðlice, horribly
Læþ, permission, leave
Læþ, a leaf
Læhtep, a sin, a crime
Læman, to reward, to recompense
Læþ }
Læþ-hc } false, loose
Læþ-ſpell, a fable
Læþ-ſpellung, false opinions, false
speaking
Læþung, lying
Læax, a salmon
Læccan, to moisten, to be wet
Læcgan, to lay down, to lower
Læþ, left
Læg }
Læga } a flame
Læg }
Lægan, to lay, to place
Lænten, Lent, the spring
Læng, length
Læo }
Læon } a lion
Læob }
Læob-ſcype } a nation, a people
Læob-ſpuma, a leader, a chieftain
Læob-hata, a hater of people, a
tyrant
Læoht, light
Læohtan, to lighten, to make light
Læoþ }
Læoþ } precious, beloved, dear
Læoþian }
Læbban }
Læþian } to live
Læþgan }
Læþþan }
Læoþwæl, estimable
Læoþþenb, beloved, acceptable
Læoþan, to tell a lie, to deceive
Læoma, a ray of light
Læoþman }
Læoþungan } to learn
Læoþ }
Læoþ } a verse, a poem, a lay
Læoþ-ſpþhta, a poet
Læctan, to hinder

- Libbenbe, living
 Lac } like
 Lehic }
 Lac } the body
 Lachoma }
 Lacetan } to pretend, to dissemble
 Lacettan }
 Lacgan } to lie, to extend
 Lagan }
 Lachamlice } bodily
 Lachomlice }
 Lacian, to please, to like
 Lacpýrð, worthy of esteem
 Laf, life
 Lafep, the liver
 Lafet, lightning; pl lýgetu
 Lahcan, to shine, to give light
 Lam, a limb
 Lamlice, fitly
 Land-pýgenð, a warrior with a shield
 Laran, to collect, to gather
 Larre, favour
 Lart, science, skill, power
 Lartum, skilfully
 Lað, a cup
 Lað, mild
 Laban, to sail
 Lað-mon, a sailor
 Laxan, to shine
 Locen, an enclosure, bounds
 Locian, to look, to see
 Lor, praise
 Lonber-ceopl, a husbandman
 Loppe, a flea
 Lorian, to lose, to perish, to go
 away
 Lot, a lot, deceit, craftiness
 Lot-pþenc, deceit
 Lox, a lynx
 Lufe, love
 Lufian, to love
 Lufienð, a lover
 Lungpe, forthwith, quickly
 Lurt, desire, pleasure, lust
 Lurt-bæp, cheerful
 Lurt-bæpe, desirous
 Lurt-bæplice, delightfully, with
 delight
 Lurt-bæpner, happiness, desire
 Lurtlice, willingly, joyfully
 Lurtum, willingly
 Lutan, to incline
 Lyccan, to pluck up
 Lýran, to permit
 Lýrt, the air
 Lýrtan, to wish, to choose, to be
 pleased with
 Lýt, little
 Lýteg, crafty
 Lýtel } little, small; comp. lær, sup.
 Lýtle }
 Lýrt } lært
 Lýtehece, deceitfully
 Lýtlian, to diminish, to lessen
- O.
- Oacian, to make, to form, to do
 Oæben, a maiden
 Oægen, virtue, strength, might,
 power
 Oægen-cpært, chief strength
 Oægen-rcan, a huge stone
 Oægn, power
 Oægð, a maiden, a country, a tribe,
 a kinsman
 Oægð-hab, virginity
 Oæg-plite, a species, a form
 Oæl, a space of time
 Oænan } to mean, to intend, to
 Oenan } lament
 Oængu }
 Oæneg } a crowd, many
 Oæni }
 Oængu }
 Oæpja, famous, celebrated, great;
 sup. Oæpþort
 Oæpe } excellent
 Oæpe }
 Oæplic, noble
 Oæpnan, to be celebrated
 Oæpð, greatness, glory, praise; pl.
 miracles
 Oært, a mast
 Oært, most, greatest. See Oýcel
 Oætan, to dream
 Oæð, measure, degree, condition, lot
 Oæg, a relation
 Oægan, to be able
 Oægrcep, a master
 Oægo-punc, a citizen, a man

Wan } a man
 Won }
 Wan, sin, wickedness, evil, disease
 Wan, sinful, wicked
 Wan-full, full of wickedness
 Wanian, to admonish
 Wang-yealb } manifold
 Wom-yealb }
 Wang-yealhic, complicated
 Wannian, to people, to fill with men
 Wandþweye, gracious
 Wapa, greater. See Wycel
 Wape, more
 Waptyr, a martyr
 Wadm, a vessel
 Wadm-hýrbe, a treasurer
 Weahc } strength, might, power
 Wht }
 Weapc, a boundary, a territory
 Weapcian, to mark, to mark out
 Weapþuan, to err
 Werc, a sword
 Wec, meal, raward
 Weceme, worthy, desirable, perfect
 Wecemlice, worthily
 Wecemner, dignity
 Wecþumner } infirmity, weakness
 Wecþumner }
 Wecþýmner }
 Welbian, to make known, to display,
 to inform against
 Welo, meal
 Wengan, to mix
 Wengio, a multitude
 Wennyrc } human, humanity
 Wennyrc }
 Weobum, meritorious
 Weox, dirt
 Wepe, a mere, a lake, water
 Wepe-flob, the ocean
 Wepe-hengert, a sea-horse, a ship
 Wepe-rcþeam, the sea-stream, the
 ocean
 Weþge } joyful, merry
 Wupge }
 Weryc, a marsh
 Wecan, to meet, to find, to observe
 Wecan, to mensura, to mete, to com-
 pare
 Wete, meat

Wetþuan, to mete, to moderate, to
 rule
 Wetþung, moderation
 Wecob, the Creator
 Wicel } much, great
 Wycel }
 Wicellic, great
 Wicelney, greatness
 Wicler, much
 Wiclum, greatly
 Wic } with
 Wic }
 Wicþan-earþ } the earth, an en-
 Wicþan-gearþ } closure
 Wicþeþearþ, midward
 Wicþel, middle
 Wicþepht, middle age
 Wicþgehalban, to satisfy
 Wicþert } midmost, middle class,
 Wicþert } middle
 Wicþ-ope, the middle region
 Wicþ-ýnter, mid-winter, Christmas
 Wicþe. See Wagan
 Wicþig, mighty
 Wicþiglice, mightily, powerfully
 Wicþ, mild, merciful
 Wicþ-heopt, merciful
 Wicþ-heoptner, mercy
 Wicþþian, to have mercy, to pit
 Wicþþung, mercy, pity
 Wicþre, mercy
 Wicþ, mine
 Wicþþuan, to advise, to remind
 Wicþcan, to mix, to dispose
 Wicþ-cýþpan, to wander
 Wicþþeþ, a misdeed
 Wicþþeþþian, to pervert
 Wicþic } various
 Wicþic }
 Wicþt, a mist
 Wicþan, to conceal
 Wicþ, the mind
 Wicþep }
 Wicþop } a mother
 Wicþup }
 Wicþig, proud
 Wicþilic, magnanimous
 Wicþ-ryra, the mind, the mind's sense
 Wicþbe, the earth
 Wicþa, the moon

Conað }
 Conð } a month
 Concyn, mankind
 Cop, a moor
 Copgen, the morning
 Copgen-ŕceopna, the morning star
 Copþop, murder
 Copt, must
 Cot, must, can
 Cunt, a mount, a mountain
 Cunt-giop, the Alps, the mount of
 Jupiter
 Cupnan, to mourn, to care for, to
 regard
 Cur, a mouse
 Cuyt, must, new wine
 Cuð, a mouth
 Cýneŕian }
 Cýngian } to remind
 Cýnla, inclination
 Cýntan, to propose
 Cýpneŕ }
 Cýpne } pleasure, delight
 Cýpnan, to hinder
 Cýpð, pleasure

N.

Nabban, not to have
 Nacob, naked
 Næþne, a serpent
 Næneŕ, none
 Næpe }
 Næp } was not
 Næpŕe, a promontory
 Naja }
 Naju } the nave of a wheel
 Nagan, not to have or possess
 Nght }
 Nauht } naught, nothing
 Napuht }
 Nalæp, not at all
 Nallar, not only
 Nama, a name
 Nan, none
 Nat, i. e. ne-pat. See pttan
 Naþep, neither
 Neabinga, necessarily
 Neah }
 Nean } nigh, near
 Neap }

Neahr }
 Nahr } night
 Neapa }
 Neapep } narrow
 Neapop }
 Neapna }
 Neapaner, trouble, distress
 Neapep, straitly
 Neapepner, anxiety
 Neappnan, to straiten
 Neat }
 Netn } cattle, a beast
 Nýten }
 Neapepŕ }
 Nepepŕ } presence, neighbourhood
 Neb, the face
 Nebe }
 Nýbe } necessarily
 Neb-beapn }
 Neob-beapn } need, necessity, ne-
 Nib-beapn } cessary
 Nemnan, to name, to mention
 Neob-ŕpæce, voluntarily
 Neob-beapne, necessaries
 Neoten, cattle, a beast of burden
 Neoþan, beneath
 Neoþera, lower, inferior
 Neopol }
 Nipol } prostrate
 Neþgeau }
 Neþnan } to preserve
 Neþgenb, a saviour; participle of
 Neþgean
 Neþe neþe, no, no; by no means
 Net }
 Nett } a net
 Netelic, beastly
 Niban }
 Nyðan } to compel, to force
 Nigan }
 Nigon } nine
 Niman, to take, to take away, to
 assume, to adopt
 Niobop, lower
 Nizan }
 Nýtan } not to know
 Nibemeŕŕ, lowest, nethermost
 Nipep }
 Nipeplic } downwards, low
 Nipep-healb, downwards

Nipan } newly
 Nipane }
 Nipe, new
 Nopð, north
 Nopð-enbe, north-end
 Nopð-þert, north-west
 Nopþeapb, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to
 occupy
 Nu, now
 Nu-þihte, just now. straightway
 Nýð-beapf, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-þypð, useful

O.

Of, of
 Ofabon, to remove, to do away
 Ofaceon, to draw out, to remove
 Ofbearan, to kill, to strike
 Ofbecuman, to come from
 Ofbæl, a fall, a setting
 Ofbælp, more prone
 Ofbune, downwards, down
 Ofep, a bank
 Ofep, beyond
 Ofepþæban, to overspread
 Ofepcuman, to overcome
 Ofepþencan, to be drunk
 Ofepþapan, to pass by, to pass over
 Ofepþyll, intemperance
 Ofepþan } to pass over, to pass
 Ofepþangan } away
 Ofepþotolnef } forgetfulness
 Ofepþotulnef }
 Ofepþeopan, to disobey
 Ofepþogian, to despise
 Ofepþýð, a high mind
 Ofepþung, superfluity
 Ofepþmetra } high-mindedness, ar-
 Ofepþmetto } rogance, too much
 Ofepþmob }
 Ofepþmoblic } arrogant, proud
 Ofepþmobnef, scorn, arrogance
 Ofepþnecan, to instruct

Ofepþræð, superfluity, too great
 prosperity
 Ofepþreon, to look down upon
 Ofepþrectan, to cover
 Ofepþtæppan, to overstep
 Ofepþþan, to overcome
 Ofepþteon, to cover over, to over-
 whelm
 Ofepþeapf, great need
 Ofepþeon, to excel, to surpass
 Ofepþinnan, to overcome
 Ofepþneon, to cover over; part.
 ofepþþugen
 Ofepþitan, to depart
 Ofþenan, to take away
 Ofþman, to run off, to outrun
 Ofþletan, to let out
 Ofþlyt, desirous of
 Ofþmunan, to remember
 Ofþreaman, to shame, to be
 ashamed
 Ofþron, to see, to behold
 Ofþrtan, to oppress
 Ofþrean, to slay, to kill, to cut off
 Ofþrnþan, to cut off
 Ofþþelgan, to devour
 Ofþ, often
 Ofþteon, to draw off, to deprive
 Ofþmican, to bethink
 Ofþþuccan, to oppress
 Ofþræð, frequent
 Ofþunþpob, astonished
 Oleccan, to flatter, to allure, to
 cringe, to gratify
 Olecung, flattery, allurement
 Onslan } to inflame
 Onhælan }
 Onþnþan } to taste
 Onþnþan }
 Onþitan, to bite, to taste of
 Onþlæþan, to blow upon
 Onþýþþan, to animate, to encourage
 Onceþþan } to turn from, to turn
 Onceþþan } back, to change
 Onceþþan }
 Onceþþan } to know
 Onceþþan }
 Onceþþan, to reply, to echo
 Onþgic, mind, understanding
 Onþþæban, to dread, to fear
 Onþþpape, an answer

On-eanbian, to dwell in
 On-ecneyre, for ever
 Onettan, to hasten
 Onfinban, to find, to discover
 Onfon, to receive, to accept
 Ongean, against
 Ongunnan, to begin
 Ongitan, to perceive, to know, to understand
 Onhagian, to be at leisure, to be unoccupied
 Onhelban, to incline
 Onhnigan, to bow down, to incline
 Onhpepan, to stir up
 Onhpanan, to touch
 Onhpeppan } to change, to go
 Onhpeoppān } away
 Onhþpan, to imitate
 Oninnan, within
 Onipnan, to run, to move
 Onlacan, to sport
 Onlajt, at last, at length
 Onlænan, to lend
 Onlætān, to relax
 Onleogan, to belie, to falsify
 Onhc, like
 Onhcney, a likeness
 Onheran, to liberate
 Onlhtān } to enlighten, to shine
 Onlýtān } upon, to shine
 Onlucan, to unlock
 Onlutān, to incline
 Onracan, to deny, to retort, to reply
 Onrcuman, to shun
 Onrien, an aspect
 Onrygan, to descend, to sink
 Onryttan, to press down, to beset
 Onryþpan, to agitate, to excite
 Orjumbpon, apart
 Onryppan, backwards
 Ontigan, to untie, to unloose
 Onþonce, delightful
 Onpæcman, to awaken, to excite
 Onpenban, to change, to turn aside
 Onppecan, to revenge, to punish
 Onppþan, to reveal
 Onpuman, to dwell, to inhabit
 Open, open, exposed, clear, evident
 Openhce, openly, plainly

Opccuman, to overcome; contracted from opeccuman
 Opb-ppuma, the origin, the author
 Opealb, old
 Opeabo, old age
 Opeglice, arrogantly
 Opmæte }
 Opmete } overmuch
 Opnob, distracted in mind, dejected
 Opnobney, mental disease, madness, despair
 Opyopp, secure, prosperous
 Opyoppney }
 Opyophney } security, prosperity
 Otepan, to appear
 Opeopan }
 Opepan } to appear, to show
 Opeþ, another
 Opeþ, otherwise
 Oþærtān, to commit, to trust, to sow
 Oþpan, to touch
 Oþracan, to deny
 Oþrtānban, to stand still
 Oþþe, or
 Oþrtān, to blame, to reproach

P.

Papa, the Pope
 Pað, a path
 Peappoc, a park
 Peþþian, to make a path, to tread
 Plantian, to plant
 Plega, play, sport, pastime
 Plegian, to play
 Fleo }
 Fleoh } peril, danger
 Flio }
 Fliohc, dangerous
 Frucu, a prick, a point

R.

Racenta, a chain
 Racu, rhetoric, a discourse, an explanation
 Rab, a riding
 Ræcan, to reach
 Ræb, a discourse, counsel, advantage

Ræban, to read, to govern, to decree	Rihtmyner, justica, wisdom, righteousness
Ræbelre, a riddle, imagination, ambiguity	Ruman, to number
Rægl, a garment, clothing	Runc, a man, a warrior
Ræpan, to bind	Rumb, the bark, the rind
Ræst, rest, repose	Rupa, a handful of corn, a sheaf
Ræstman, to think, to meditate	Rupe, ripe
Rap, a rope	Ryð } a rill, a rivulet, a river
Rab, quickly	Ryð }
Reab, red	Rob, the rood, the cross
Reajene, a spoiler	Robop, the sky
Reajan, to rob, to take away	Romanyc, Roman
Reajlac, spoil, rapine	Ronð-beah, a boss
Recan, to reckon, to count, to relate, to explain	Rore, a rose
Recan } to regard, to care for, to	Rum, wide, large, august
Reccan } direct, to govern	Rume, widely
Recelear } reckless, careless	Rumelic, spacious
Recelear }	Rumelice, abundantly
Receleyst } recklessness, carelessness	Rummob, bountiful
Receleyst }	Run-coja, the breast, the mind
Recepe, a rhetorician	Ryn, a roaring
Recelf, incense	Rynan, to roar
Recen } immediately, straight	
Recene }	8.
Rehtlic } rightly, justly	Sacu, strife
Rihtlic }	Sacian, to be weary
Ren } a course	Sæ, the sea
Ryne }	Sæ-clif, the sea-cliff, the shore
Ren, rain	Sæb, seed
Repa } severe, fierce, violent	Sægan }
Repe }	Sægan } to say, to prove
Repig-mob, fierce in mind	Segan }
Ric, dominion, power	Sæl, good
Ric, rich, powerful, in authority	Sæl }
Ruce, a kingdom	Sælpæ } better; comp. of sel
Rucjan, to rule, to reign	Sæl }
Ruban, to ride	Sæls } prosperity
Riht } right, justice, truth	Sæne, dull, sluggish
Ryht }	Sæ-tilca, one who ploughs the sea, a sailor
Rihtan, to correct, to instruct, to make right	Sam, whether
Rihtca, immediately, straightway	Samab } together, likewise
Rihtenb, a ruler, a governor	Somob }
Rihtic, just, regular, upright	Sampa, worse
Rihtfice } rightly, justly, wisely	Sampabe, unanimously
Rihtmylice }	Samtenger, continually, immediately
Riht-pellenb, right willing, wishing what is right	Sampar, half-wise, unwise
Rihtmyr, rightwise, righteous	Sampymbney, agreement, unity

- Sanc }
 Sang } a song
 Sap }
 Sapg } sorrow
 Sap-cmb, a sorrowful saying, a
 mournful song
 Sapig, sorrowful, sorry
 Saphic, sorrowful, grievous
 Saphce, sharply, sorrowfully, sorely
 Saul }
 Sapl } the soul
 Sapan, to sow
 Scaman }
 Sceamian } to blush, to be ashamed
 Scanhic }
 Sceonhic } mean, vile
 Sceab, the shade, a shadow
 Sceart, creation
 Sceart, a shaft
 Scealan, to owe, to be obliged to any
 one
 Scealc, a servant, a man
 Sceame, shame
 Sceameleas, shameless
 Sceapb, a shard
 Sceappner, sharpness
 Sceapprene, sharp-sighted
 Sceat, a region
 Sceaba, a robber, an enemy
 Sceapian, to behold, to view
 Sceapung, contemplation
 Scelb }
 Scylb } a shield; met. an army
 Scell, a shall
 Sceol, a gang, a crowd, a shoal
 Sceop, a post
 Sceoppenb }
 Steppenb } the Creator, a maker
 Scppenb }
 Sceopt } short; com. ꝛcýpta;
 Scopt } *sup. ꝛcýptert
 Sceotan, to shoot
 Scene, beautiful, shining
 Scibig }
 Scylbig } guilty
 Scima, splendour, brightness, a ray
 Sciman }
 Scinan } to shine
 Scinlac, magic
 Scip, a ship
 Scip-hepe }
 Scip-hepge } a fleet of ships
 Scipꝛcýpa, a pilot
 Scip, pure, clear, sheer
 Scola, a school, a band
 Scubpæn, a chair of state
 Scýpan, to care for
 Scýð, a revolution
 Scucca, the devil
 Scýtan, to verge, to incline
 Scýlb, guilt, sin
 Scýlban, to shield, to defend
 Scýl-fisc, a shellfish
 Scýppan, to create
 Scýpmælum, confusedly
 Scýppan, to adorn, to sharpen
 Sealt, salt
 Seapolice, artfully
 Seapu, a fraud
 Seað, a well, a gulf
 Secan, to seek
 Secg, a warrior
 Secg, a speech
 Sera, the mind
 Sejt, soft, quiet
 Sejel }
 Sejl } a sail
 Selan, to soil, to stain
 Selcuð } strange, extraordinary.
 Selcuð } unknown
 Selban }
 Selbhponne } seldom
 Selbum-hponne, sometimes
 Selejt, best; superlative of jel
 Sely, self
 Selylic, self-liking, self-love
 Self-will, self-will
 Sella, a giver
 Sellan }
 Syllan } to give
 Sellic, wonderful
 Sendan, to send
 Seoc, sick
 Seorian }
 Siorian } to complain, to bawll
 Seorontag, seventy
 Seorung }
 Siorung } a complaint
 Seolfer }
 Sýlfor } silver

- Seolocen, silken
 Seon, to see
 Setl }
 Setl } a seat
 Settan, to set, to place, to arrange
 Siapo-cpært, a skilful art
 Sib, peace, agreement, relationship
 Sibymlice, peaceably
 Siccetung, a sigh, sobbing
 Sicila, Sicily
 Sib, wide, various
 Sibo }
 Sibu } a custom
 Stepan, to lie in wait, to plot
 Siptan, to sift
 Sigan, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigend, thirsty
 Sige-beod, a victorious nation
 Simle }
 Symbel } always
 Sin, always
 Sin, his
 Sinc, a heap
 Sinc-geof, a money gift
 Singal }
 Smgala } continual, lasting
 Singallice, perpetually
 Singan, to sing
 Sinrcæpe, wedlock
 Sint. See psyan
 Sioca, a sick person
 Sioron, seven
 Sioloþa, bran
 Sioloc, silk
 Sioman, to sew
 Sið, time, occasion, a path, an arrival
 Siðþan }
 Siðþan } after, afterwards
 Siþþan }
 Sittan, to sit, to dwell
 Slæpð, slough
 Slapan }
 Slepan } to sleep
 Slap, slow
 Slean, to slay, to strike, to cast or
 throw
 Slepan on, to slip on, to cast on
 Slutan, to slit, to tear
 Slid, changeable, inconstant
 Smal, small
 Smealic, subtle, deep, profound
 Smeallice, deeply, profoundly
 Smean }
 Smeagan } to inquire, to meditate
 Smeapcan, to smile
 Smeaung, argument
 Smec, smoke
 Smolt }
 Smylc } mild, gentle, calm, smooth
 Smuþan, to flow gradually
 Snap, snow
 Snican, to creep, to crawl
 Sniban, to cut off
 Snýttro, wisdom
 Sorfe, softly, gladly
 Sol, mire
 Somne }
 Toromne } together
 Son, a sound
 Sona, soon, immediately
 Sond, sand
 Sonbbeoph, a sand-hill
 Sonbcopn, sand, grains of sand
 Soþgan, to sorrow, to grieve, to be
 anxious
 Soð }
 Soþa } true
 Soþan }
 Soð-cpbe, a true saying, a maxim
 Soð-cpært, just
 Soð-cpærtner, truth, sincerity
 Soð-cpell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite,
 to seduce
 Speapca, a spark
 Speb, means, power, wealth, effect
 Spell, speech, language, discourse,
 argument
 Spellian, to speak, to teach
 Spigetran, to spit
 Spipuan }
 Spypian } to inquire, to seek after,
 Spýpigan } to argue
 Spop, a pursuit, a track
 Spnæc, speech, language, subject of
 discourse
 Spnecan, to speak
 Spningan, to spring

Spnyttan, to sprout, to bud
 Staf } a staff, a letter
 Staf }
 Stan, a stone, a rock
 Stanban } to stand, to be
 Stanban }
 Stan-reafo-gum, a precious stone
 Stað, a shore
 Stapelian } to establish, to support
 Stapolian }
 Stapol, a foundation
 Stapol-fært, stable, firm
 Steap, a cup
 Steapc, stark, severe
 Stebe, a place, a station
 Stemm, a voice
 Stemm, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Steopan } to steer, to direct
 Stepan }
 Steopleaf, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppopep, a rudder
 Steopt, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Sticce, a small matter
 Staccian, to stick, to remain
 Sticel, a sting
 Stig, a path
 Stigan, to depart, to ascend
 Stille, still, quiet, fixed
 Stalney, stillness, tranquillity
 Stangan, to sting
 Stændenbe, standing
 Scopum, a storm
 Scopum-ræ, a stormy sea
 Stop, a place, a dwelling
 Stpæng }
 Stpanng } strong
 Stpæng }
 Stpæng }
 Stpeam, a stream
 Stpeon, strength
 Stpucan, to continue a course
 Stpunglic, laborious, firm, power-
 ful
 Scunb, a space of time

Stuman, to stun, to stun the ears,
 to beat against
 Stymian, to stir, to move, to agitate
 Stymenbe, moving
 Stymung, stirring, motion, experience
 Stymman, to be stormy
 Stymmenb, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumer } summer
 Sumup }
 Sumup-lang, summer-long
 Sun } the sun
 Sunne }
 Suna } a son
 Sunu }
 Sunbbuenb, a sailor
 Sunber }
 Sunber } proper, peculiar, separate
 Sunber }
 Sunber-rtop, a separate place
 Sunber-gifu, a peculiar excellence
 or gift
 Suð, the south
 Suð-east, the south-east
 Suþen, southern
 Suþe-peapb, southward
 Suð-healb } southwards
 Suð-peapber }
 Spa, as
 Spa-efne, even so
 Spa foþb rpa, as far as, as much as
 Spæc, taste, savour
 Spæp } heavy
 Spæp }
 Spæpner, sluggishness
 Spæpnce, courteously
 Spæð, a path
 Spæp, whether, whichever
 Spapan, to sweep
 Spæp, swarthy, black
 Spæpan, to sleep, to smoulder
 Spærl, brimstone
 Spæg, a sound
 Spægel, the sky
 Spægel-topht, heavenly bright
 Spælgan }
 Spælgan } to swallow
 Spælgan }
 Spælganb, a gulf
 Spæltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopb, a sword
 Speotehan, to testify
 Speotol }
 Speotul } clear, manifest
 Spurol }
 Speotole } clearly, plainly
 Sputele }
 Spet, sweet
 Spetmet, a sweetmeat
 Spetney, sweetness, an alluremant
 Spjan, to move, to revolve
 Spjrt, swift
 Spjrtner }
 Spjrtto } swiftness
 Spnn, a swine
 Spnccan, to labour
 Spnccan, to scourge, to afflict
 Spnpa }
 Spnpa } a neck
 Spnð, strong, great
 Spnpe, very
 Spnðhc, vast, excessive
 Spnðhce, powerfully
 Spnþop, rather, more
 Spnþort, most chiefly
 Spnþopney, drowsiness
 Spotmetcay, sweetmeats. See
 ppetmet
 Spñan, to soil, to stain
 Syloppen, silver
 Synþeplc, peculiar
 Synþeplce, singly, separately
 Synn, sin
 Syp, a moistening

 T.
 Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 Tacnian } betoken
 Tæcan, to teach
 Tæcan, to see to, to show
 Tæcning, teaching, instruction
 Tælan, to deride, to blame, to up-
 braid, to compare
 Tæl-pypðhc, reprehensible
 Tam, tame

Tama, a tamer
 Teap, a tear, a drop
 Tebpe, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teohhuan, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teopa, the tenth
 Tid, tide, time, season
 Tiep, a heap, an expanse
 Tigry, a tiger
 Tihcan }
 Tihcan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tihan } to till, to toil, to effect a
 Tiolan } cure, to endeavour
 Tille, a fixed state
 Tilung }
 Tiolung } labour, pursuit, anxiety
 Tima, time
 Timban }
 Timbuan } to build
 Tivan, to irritate
 Tjppan, a beloved prince
 Toblapan, to blow about, to scatter
 Tobpæban, to spread
 Tobpecan, to break
 Toclujan, to cleave, to split
 Tocnapan, to distinguish, to discern
 Tocuman, to arrive at
 Tobælan, to divide
 Tobpıpan, to drive, to disperse
 Toyleopan }
 Tojlopan } to flow away
 Tojopæcan, to allow
 Tojnubian, to require
 Togæbepe, together
 Togebıbban, to pray to
 Togebıeban, to join to
 Toghban, to glide away, to slip
 Tohealban, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolectgan, to separate
 Tonemnan, to name

Toniman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Torceab, a difference
 Torceaban, to divide, to discern, to distinguish
 Torciotan, to shoot in, to anticipate
 Torcipban, to wander
 Torlupan, to slip asunder, to dissolve; part. torlopen
 Torcencan, to disperse; part. tortentce
 Torpifan, to err, to wander
 Totellan, to reckon
 Totepan, to tear in pieces
 Topeapb, the future
 Topeapber, towards
 Topenan, to expect
 Topenban, to turn
 Topeoppa } to overthrow, to de-
 Topppan } stroy
 Tpege, vexation
 Tpeop, a tree
 Tpeopa } faith, fidelity, a promise,
 Tpepa } troth
 Tpeopen, wooden
 Tpeopian }
 Tpepan } to trust, to confide in
 Tpepman }
 Tpepner, trust
 Tpeum, strong
 Tucian, to punish, to torment
 Tubop, a production, a progeny
 Tunge, a tongue
 Tungel, a star, a constellation
 Tupa, twice
 Tpa }
 Tpega } two, twain
 Tpegen }
 Tpeogan } to doubt, to hesitate
 Tpeonan }
 Tpeon }
 Tpeonung } doubt
 Tpeoung }
 Tpit, a twig, a small branch
 Tpinchan, to twinkle
 Tprojet, two-footed
 Tprojeb, inconsistent
 Tyan, to instruct
 Tybepner, frailty, weakness

Tybpuan, to nourish
 Tybpung, propagation
 Tyht, instruction
 Tynbpe, fuel

U.

Ufan, above
 Ufop, higher
 Unabependlic, unbearable
 Unabundenbhc, indissoluble
 Unæpel, ignoble, un noble
 Unapeht, unexplained
 Unapumed, countless, unnumbered
 Unapecgenbhc, indescribable, un-
 speakable
 Unaðpotenlice, unceasingly
 Unapendende }
 Unapendendhc } unchangeable
 Unbeopht }
 Unbþpht } unbright, less bright
 Unbþoc, unbroken
 Unclæn, unclean
 Uncut, unknown, strange
 Unceþende, inanimate, unspaking
 Uncyub, unnatural
 Unbeaðlic, undying, immortal
 Under, under, beneath
 Unbeþbæc, backwards, behind
 Undepetan, to eat under, to subvert
 Undepþon, to undertake, to obtain,
 to receive, to be subservient
 Undeplutan, to support, to sustain
 Undepþtanban, to understand
 Undepþabolþæft, unstable
 Undepþeob, subject, put under
 Undepþeoban } to make subject, to
 Undepþeoban } degrade
 Uneape } scarcely, with difficulty
 Ungeape }
 Uneðner, uneasiness
 Unfæger, not fair
 Unfæglc, healthy, undying
 Unfæcoblice, honourably
 Ungebýbe, disagreeing
 Ungecyubelic }
 Ungecyubhc } unnatural
 Ungebærenlice, unreasonably
 Ungeenbob }
 Ungeenbobhc } never ending

- Ungeƿær, impassable
 Ungeƿærlice, inconceivably, im-
 moderately
 Ungeƿýlb, insatiable
 Ungelæpeþ, unlearned, ignorant
 Ungelefenlic, incredible
 Ungehc } unlika, different
 Unhc }
 Ungehump, a misfortune
 Ungemeugeþ, unmixed
 Ungemet, excess
 Ungemet, immeasurable
 Ungemetƿært, intemperate, im-
 mensa
 Ungemetƿærtneþ, intemperance
 Ungemetlic, violent, immoderate,
 unbounded
 Ungemeþlice, immoderately, beyond
 measure
 Ungemýnbiþ, unmindful, forgetful
 Ungeþeþ, uncompelled
 Ungeþað, rude, unfit, at variance
 Ungeþeþlice, recklessly, confusedly
 Ungeþum } innumerable, infinite
 Unþum } quantity
 Ungeþuren, inconvenient
 Ungeþurenlic, unbecoming
 Ungeþurenlice, indelicately
 Ungeþeþlice, roughly
 Ungeþæhg, unhappy
 Ungeþæþs, trouble, misfortune, sor-
 row
 Ungeþeaðþyr, irrational, imprudent
 Ungeþeaðþyrneþ, imperfection,
 want of reason
 Ungeþeþenlic } invisible
 Ungeþenlic }
 Ungeþeaðþeþ } inconstant
 Ungeþeaðþeþig }
 Ungeþere, inconvenient
 Ungeþeþær, discordant, unrelenting
 Ungeþeþærneþ, trouble, discord,
 wickedness
 Ungeþýlb, impatience
 Ungeþýlþeþlice, impatiently
 Ungeþeþum, infirm
 Ungeþealþer, involuntarily
 Ungeþyr } unwiþa, ignorant
 Unþyr }
 Ungeþyr, ignorance
- Ungeþeþtýll, unwise
 Ungeþeþtýll, irrational
 Ungeþeþeneþic, unusual
 Ungeþlaþ, unpleasant, not glad
 Ungeþleapneþ, want of skill
 Ungeþhal, unhealthy, unsound
 Ungeþheþeþ, unheard
 Ungeþhoþe, fierce, tempestuous
 Ungeþhiþý, unhappy
 Ungeþhoþ, not bent down, erect
 Ungeþheþeþeþenþ, unchangeable
 Ungeþlæpeþ, unlearned
 Ungeþlonþ, a desert
 Ungeþmæþe } ignoble, not celebrated
 Ungeþmæþlic }
 Ungeþmeþeme, unworthy
 Ungeþmeþtaþ } impotent, weak
 Ungeþmihtþig }
 Ungeþmenþþinga, unexpectedly
 Ungeþmennýþlic, inhuman
 Ungeþmetta, excess
 Ungeþmiht, weakness
 Ungeþmýnþþinga, undesignedly
 Ungeþneþe, willingly, uncompelled
 Ungeþnet } vain, unprofitable
 Ungeþnyt }
 Ungeþnyþlice, unprofitably
 Ungeþeþþyrþeþeþlic, unconquerable
 Ungeþonþenþenþlic, unchangeable
 Ungeþeþt }
 Ungeþuht } wicked, unfit, unjust
 Ungeþýht }
 Ungeþiht } injustice
 Ungeþnyþt }
 Ungeþihtþeþeþ, adultery, unlawful
 luþt
 Ungeþuhtlic, unjust, wrong
 Ungeþuhtlice, unjustly, unrighteously
 Ungeþuhtþyr, unrighteous
 Ungeþnot, sorrowful
 Ungeþnotneþ, sorrow, bewailing, sad-
 ness
 Ungeþnyþtþyrneþ, unrighteousness
 Ungeþeþmþeþeþ, incongruous
 Ungeþeþeþfulneþ, innocence
 Ungeþcalþig } guiltless, innocent
 Ungeþeþýlþig }
 Ungeþnyþtþo, folly
 Ungeþtall, moving, restless
 Ungeþtþeþng, weak

- Unrēcynebe, unstirring, immov-
 able
 Unrpeotol, imperceptible
 Untælu, faultless
 Untela, not well, amiss
 Unþeapf, ruin, detriment
 Unþeap, a fault, vice
 Unþýlþig, impatient
 Untablce, unseasonably
 Untalab, destitute
 Untiopug, untiringly
 Untobæleb, undivided
 Untobæleþhc, indivisible, inse-
 parable
 Untpeopa, wanting in faith, deceit
 Untpymner, infirmity
 Untpeoþealb }
 Untpwealb } sincere, simple
 Untpwoenge, undoubting
 Untyð, inexperienced
 Unpeuunga, unexpectedly
 Unpeoþf, worthless, dishonourable
 Unpeoþman, to dishonour, to dis-
 grace
 Unpeoþþræpe, dishonour, unworthi-
 ness
 Unpiller } against one's will, un-
 Unpillum } willingly
 Unpþoðm, folly
 Unpittob, unpunished
 Unplitegan, to change the figure, or
 appearance
 Unppacen, unpunished
 Unpupðner, unworthiness, mean-
 ness
 Unpýnrum, unpleasant
 Unpýpð, misfortune
 Upahebban, to raise, to advance
 Upapþman, to uprear, to excite
 Upenðe, the top, the upper part
 Upgeþapæn, to go up, to ascend
 Up-on-geþuhte, upright
 Uppan, upon
 Uppýne, rising, an up course
 Uppæapþ }
 Uppæapþer } upwards
 Upe }
 Urep } our
 Uf, pl. See ic
 Utadpman, to drive out, to expel
- Utarapan, to depart, to go out
 Utan, outwards, from without
 Utan }
 Ute } let us
 Uton }
 Utancyman, to come from without
 Utapeallan, to well out, to spring
 out
 Utameyrt, most remote, furthest
 Uþpica, a philosopher
 Uua, woe
- f.
- Fac, weak
 Faclic, weak, vain
 Faclice, weakly
 Faban, to wade, to walk
 Facce, a watching
 Facb, clothes, apparel
 Facbl, indigence, want
 Facbla, indigent
 Facft, a wonder, a marvel
 Facg, a wave
 Facþpeop, bloodthirsty, cruel
 Facþpeopner }
 Facþpupner } cruelty, slaughter
 Facn, a waggon
 Facner-byria, the waggon shafts
 Facpen, a weapon
 Facp, prudent
 Facpelice, anxiously
 Facpweap, prudence
 Facpð, notable, extraordinary
 Facrtan, fruit
 Facst, wet
 Facsta, liquor
 Facstap, water
 Facþan, to hunt
 Facþian, to admire, to wonder at
 Facþung, astonishment
 Facg }
 Facþ } a wall
 Facþan, to wag, to move to and
 fro
 Facþan }
 Facþon } dark, pale, wan
 Facþonn }
 Facþana, a want
 Facþancol, unstal's

- Ƴanblung, changeableness
 Ƴanþman, to wander, to vary
 Ƴang, a field
 Ƴanan, to wane, to diminish, to be lessened
 Ƴapennan, to guard one's self
 Ƴapof }
 Ƴapof } a coast, the sea-shore
 Ƴapof }
 Ƴaf, a flight
 Ƴaxan }
 Ƴaxan } to increase
 Ƴea, woe, misery
 Ƴea, miserable
 Ƴealb, the wealth, a wold, a forest
 Ƴealban, to rule, to govern, to wield
 Ƴealbanb }
 Ƴealbanb } a ruler, a governor
 Ƴealbende, powerful
 Ƴealþleþer, a rein
 Ƴealhrot, an interpreter
 Ƴeallan, to boil up, to rage
 Ƴealopigan, to roll round
 Ƴealopigan } to fall into decay, to
 Ƴealupan } wither
 Ƴealþan, to roll
 Ƴeapb, a guardian
 Ƴeapþigan, to dwell
 Ƴeapn, warm
 Ƴear, by chance
 Ƴecg, a wedge, a mass of metal
 Ƴecgan, to rouse, to agitate
 Ƴebende, insane, mad
 Ƴeþer, weather, a storm
 Ƴeg, a way
 Ƴeg-þapan, to travel
 Ƴegþenenb, a traveller
 Ƴel, well
 Ƴela, wealth, riches
 Ƴel-gehealþen, well contented
 Ƴelg, rich
 Ƴell, a well, a spring
 Ƴelm, heat, fire
 Ƴen }
 Ƴena } a thought, an opinion
 Ƴenan, to think, to ween, to imagine
- Ƴendan, to turn, to proceed, to bend, to govern
 Ƴenbel-þa, the Wendel sen
 Ƴenbing, a change
 Ƴeob, a weed
 Ƴeopab }
 Ƴeþeþ } a company, a host
 Ƴeþob }
 Ƴeopn-man, a workman
 Ƴeopn }
 Ƴeopn } fate, fortune
 Ƴeþ }
 Ƴeopþob, sweet
 Ƴeopþan, to cast, to throw
 Ƴeopþ }
 Ƴeopþlic } worthy, deserving
 Ƴeþþe }
 Ƴeopþan, to be, to exist
 Ƴeopþullic, honourable
 Ƴeopþullice, honourably
 Ƴeopþgeopn, desirous of honour
 Ƴeopþian, to honour, to distinguish, to enrich, to worship
 Ƴeopþmýnb, honour, dignity
 Ƴeopþryce, dignity, advantage
 Ƴeopulb-þyrg } worldly occupa-
 Ƴeopulb-þyrgung } tion
 Ƴeopulb-þuend, a dweller in the world
 Ƴepan, to weep, to bewail
 Ƴep, a man
 Ƴeþban, to corrupt, to injure
 Ƴepuþ, weary, vile
 Ƴepulc, manly, worthy of a man
 Ƴepuban, to grow sweet
 Ƴepþob, a nation; pl. men
 Ƴerþan, to be
 Ƴert, the west
 Ƴert-þæl, the west part; *s. s. lla*
 west
 Ƴerte, a waste, a desert
 Ƴerte-þeapb, westward
 Ƴertþeþe, fertile
 Ƴertþert, most westward
 Ƴhulum, sometimes
 Ƴhon. See þpon
 Ƴic, a station, a dwelling-place
 Ƴib, wide
 Ƴib-cuþ, widely known, eminent
 Ƴibe, widely
 Ƴibgulle, wide, spacious

- Ʊibgylney, amplitude
 Ʊibmæpe, far-famed, celebrated
 Ʊif, a wife, a woman
 Ʊirian, to take a wife, to marry
 Ʊig, war
 Ʊigenb, a warrior
 Ʊiger-heapb, a leader of war
 Ʊi-la-pei, well-away!
 Ʊilb, wild
 Ʊilb-beop, a wild beast
 Ʊilla, the will
 Ʊillan } to will, to desire, to wish,
 Ʊihuan } to be inclined to
 Ʊilnung, desire
 Ʊin, wine
 Ʊinb, the wind
 Ʊinban, to wind, to wander, to
 circle
 Ʊinber-bom, the power of the
 wind
 Ʊingeapb, a vineyard
 Ʊingebyunc, wine-drink; *i.e.* wine
 Ʊinnan, to labour, to toil, to con-
 tend, to conquer
 Ʊintep, winter
 Ʊintpæg, wintry
 Ʊif, wise
 Ʊifbom, wisdom
 Ʊife, way, custom, wise
 Ʊirt, food
 Ʊit, the mind
 Ʊita, a wise man, a senator, a
 noble
 Ʊitan, to know
 Ʊitan, to blame, to punish
 Ʊite, a torment, a punishment
 Ʊið, with, towards
 Ʊið-cpeþan, to gainsay, to contra-
 dict, to oppose
 Ʊipepþeapb, adverse, rebellious, in-
 consistent
 Ʊipepþeapbner, adversity
 Ʊipeppinna, an enemy
 Ʊiðþopan, before
 Ʊiðmetan, to compare
 Ʊiðþcandān, to withstand
 Ʊiðþinnan, to oppose
 Ʊitnian, to torment, to punish, to
 injure
 Ʊitnung, punishment
- Ʊlætta, a loathing
 Ʊlanc, splendid, rich
 Ʊlancian, to grieve
 Ʊlenco, splendour, prosperity, pride,
 arrogance
 Ʊlitan, to behold, to look upon
 Ʊlre, beauty, excellence
 Ʊlreþ, beautiful
 Ʊob-þpæg, fury
 Ʊog } wrong
 Ʊoh }
 Ʊoh-þnemmenb, a doer of wicked-
 ness
 Ʊoh-hæmet, adultery, unlawful
 lust
 Ʊol, a plague, severity, mischief
 Ʊolcen, a cloud, the welkin
 Ʊon, error
 Ʊoncla, unstable
 Ʊonbæb, a crime
 Ʊong-þcebe, a field
 Ʊon-þilla, evil desire, lust
 Ʊon-þilnung, evil desire, a wicked
 purpose, lust
 Ʊon-þynnþ, evil fortune
 Ʊop, weeping
 Ʊopb, a word
 Ʊopb-hopb, a treasury of words
 Ʊopm, a multitude, a number
 Ʊopuld, the world, life in this
 world
 Ʊopuld-lurt, worldly lust, plea-
 sure
 Ʊpac, exile, banishment
 Ʊpacu }
 Ʊpæc } vengeance, injury, revenge
 Ʊpec }
 Ʊpæcan } to punish, to correct
 Ʊpecan }
 Ʊpæcþið, banishment
 Ʊpæc-þcop, an evil place, a place of
 banishment
 Ʊpænner, lust, luxury
 Ʊpæþian } to support
 Ʊpeþian }
 Ʊpað, anger, wrath
 Ʊpað, angry, violent
 Ʊpabe } quickly
 Ʊpapum }
 Ʊpecca, an exile, a wretch

- Dap } there
 Dapa }
 Deahr, counsel, thought
 Deary, need, necessity
 Deapran } to need, to have need
 Dupran }
 Deaplice, carefully
 Deapl, heavy
 Deaple, greatly
 Deap, a custom, manner
 Deccan, to conceal, to cover
 Degen }
 Degn } a thane, a servant
 Degnung } service, office, duty, re-
 Denung } tance
 Dencan }
 Dencean } to think, to imagine, to
 Dincan } meditate
 Denben, while
 Deman }
 Denigan } to serve, to minister
 Deob, a country
 Deoban, to join, to associate
 Deoben } a lord, a ruler, a people's
 Dioben } ruler
 Deobirc, a language, a nation
 Deob-loub, people's land, a people
 Deof, a thief
 Deon }
 Dion } to flourish
 Deoprcpolb }
 Dyprcpolb } a threshold
 Deortpu }
 Diortpo } darkness
 Dyrpu }
 Deop, a servant, a slave
 Deopdom, service, servitude
 Deopian, to serve
 Dic }
 Dicce } thick
 Dicgan, to eat, to receive
 Dibep, whither
 Dilhc }
 Dylhc } the like, such
 Din, thing
 Dincan, to seem, to appear
 Ding, a thing
 Dungepe, an advocate, a pleader
 Dingian, to plead at the bar, to
 obtain
 Diob-ypuma, a nation's founder, a
 creator
 Diortpan, to darken
 Diotan }
 Dutan } to howl
 Diy, this
 Dyl, the shafts of a waggon
 Docpian, to be conducted
 Dohan, to suffer
 Donc, the mind, the will, a wish
 Doncal-mob, wise in mind, wise
 Donecan, as often as
 Dononpearb, thenceward, from
 thence
 Donne, than
 Dopn, a thorn
 Dpæb, thread
 Dpægian, to run
 Dpaç, course of events, space of
 time
 Dpeagan, to vex, to harass, to
 afflict
 Dpeat, a troop
 Dpeatian } to threaten, to chide, to
 Dpuetan } admonish, to terrify
 Dpeatung, correction
 Dpeaung, a threatening
 Dpe-peðpe }
 Dpue-peðpe } three rows of rowers
 Dpubba, third
 Dpue-yealb, three-fold
 Dpungan, to crowd, to throng, to
 rush
 Dpio }
 Dpy } three
 Dputtag, thirty
 Dpote, the throat
 Dpopian, to suffer, to endure
 Dpýccan, to tread on, to trample
 Dpým, greatness, majesty, a crowd
 Dpým, glorious
 Dpuep, thunder
 Dpunan, to thunder
 Dpup-papan, to go through, to
 penetrate
 Dpup-yeon, to see through
 Dpup-teon, to accomplish, to fulfil
 Dpup-punan, to remain, to con-
 tinue, to persevere
 Duprt, thirst

Þyrregr, thirsty	Þy, than, when, therefore, because
Þur, thus	Þy-lær, lest
Þurenþ, a thousand	Þýle, Thule
Þrapnan, to tamper, to moderate	Þypel, a hole
Þreop, perverse	Þýrtan, to thirst
Þreopteme, a brawler	Þýrtue, dark

THE END.