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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.

BY

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LONDON:

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PREFACE.

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 Rusticiana, 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 Rusticana 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.

Morley Rectory, March, 1864.

PROÆMIUM.

ÆLFRED Kuning pær wealhstod ðisse bec. 7 hie of bec Lebene on Englice wende. swa heo nu is gedon. hwilum he sette word be word. hwilum andgite of andgite. swa swa he hit þa swetolost 7 andgitefulliost geseccan mihte for þæm mihtlicum¹ 7 manigwealdum weoruld² biwum þe hine oft ægþer ge on mode ge on lichoman biwoda. Ða biwu us sint swiþe eapþof riwe³ þe on his dagum on þa riwe becomon þe he underfangen hæfde. 7 þeah þa he þas boc hæfde geleafmode 7 of Læbene to Englicum swelle geseode. 7 gesohte hi eft to leofe.⁴ swa swa heo nu gedon is. 7 nu bit 7 for Godes naman halgaf⁵ ælcne þara ðe þas boc wædan lyste. þ he for hine gebidde. 7 him ne riwe gif he hit mihtlicost ongite þonne he mihte.⁶ forþæmðe ælc mon sceal be his andgiter mæðe and be his æmettan swrecan ðæt he swrecþ. 7 don þ þ he deþ :

¹ Cott. mihtlicum. ² Bod. wordum 7. ³ Cott. riwe. ⁴ Cott. þa gesohte he hi eftþer leofe. ⁵ Cott. healgað. ⁶ Cott. meahste.

PREFACE.

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.

Ærfeƿt hu Lotan Ʒerunnon Romana riƷe. 7 hu Boetiuƿ hi
ƿolde heræðan. 7 ðeodric þa þ̅ anfunde. and hine het on
carcerene ƷebriƷan :· p. 2.

II.

ðu Boetiuƿ on ðam carcere hiƷ Ʒar Ʒeorienðe ƿæƷ :· p. 4.

III.

ðu Ʒe Ʒriðom com to Boetie ærfeƿt inne on þam carcere.
7 hine onƷan Ʒreƿrian :· p. 4.

IV.

ðu Boetiuƿ hine ƷinƷenðe Ʒebæð. 7 hiƷ earroþu to Gode
mænðe :· p. 6.

V.

ðu Ʒe Ʒriðom hine eƿt ƿete 7 Ʒihte. mið hiƷ and-
Ʒroþum :· p. 8.

VI.

ðu he him ƿehte biƿpell bi þære Ʒunnan. 7 bi oþrum
tunƷlum. 7 bi ƿolcnum :· p. 14.

VII.

ðu Ʒe Ʒriðom Ʒæðe þam Mode þ̅ him naht Ʒriþor nære
þonne hit Ʒorþopen hæfðe þa ƿorulð Ʒælþa þe hit æƿ to Ʒe-
Ʒunod hæfðe. 7 Ʒæðe him biƿpell hu he hit macian Ʒeolde Ʒiƿ
he heora þegen beon Ʒeolde. 7 be þæƷ ƷciƿeƷ Ʒegele. 7 hu hiƷ
Ʒoðena ƿeorca ealra ƿolde her on ƿorulde habban lean :·

p. 16.

VIII.

ðu þ̅ Mod andƷroþeðe þære ƷerŷeaðriƷneƷƷe. 7 Ʒæðe þ̅ hit
hit æƷhronan onƷeate Ʒcylðig. eac Ʒæðe þ̅ hit ƿære oƷŷeten
mið ðæƷ laþeƷ Ʒape þ̅ hit ne mihte him ƷeandƷroþian. ða cƿæþ
Ʒe Ʒriðom. þ̅ iƷ nu Ʒit þinne unƷihteƷriƷneƷƷe þ̅ þu earþ fulneah
Ʒorþoht. tele nu þa ƷeƷælþa riþ þam ƷorƷum :· 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. 3.

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 Ʊiűðom eft gecgan biűpell be þære runnan. hu heo ofenliht ealle ofne geonan. 7 geþioűtraþ mid hipe leohte. 7 hu þone űmýltan gæ þær Ʊinðeű ýrt :· p. 26.

X.

Ðu Boetiur gæde he űűýtole ongiten hæfde þ̅ hit eall goþ þære þ̅ ge Ʊiűðom gæde. 7 geo orűrofhneű. 7 ða gæþa þe he ær penðe þæt geűæþa heon űceolðan nauhtaű næűan. 7 hu ge Ʊiűðom. þ̅ he mihte geűeccan þ̅ he [geűæliű]¹ þære. gæde þ̅ hu ancop þære ða git fært on eorþan :· p. 26.

XI.

Ðu geo Geűceadriűneű him andűropeðe and cűæþ. þ̅ heo penðe þ̅ heo hine hűæthűeűnungeű upahaűen hæfde 7 űulneah ge-þroht æt þam ilcan Ʊeopþűeűe ðe he ær hæfde. and acűode hine hűa haűde eall þ̅ he Ʊolde on þiűűe Ʊoűulðe. űume habbaþ æpelo 7 nabbap aűe :· p. 30.

XII.

Ðu ge Ʊiűðom hine lærðe. giű he fært huű timbriān Ʊolde. þ̅ he hit ne űette up on þone hehűtan cnoll :· p. 36.

XIII.

Ðu ge Ʊiűðom gæde þ̅ hie meahthan ða űmealiűop űűeccan. űoþþamþe geo lap hűæthűeűnungeű eode on huű andgit :· p. 36.

XIV.

Ðu þæt Moð cűæþ hűi him ne űceolde lician fæűer lanð. 7 hu ge Ʊiűðom ahűode hűæt him belumpe to hira fæűerneűűe :· p. 40.

XV.

Ðu geo Geűceadriűneű gæde hu geűæliű geo űoűme elð þær :· p. 48.

XVI.

Ðu ge Ʊiűðom gæde þ̅ hi hi Ʊolðon ahebban űoþþam anpealðe of þone heoűen. and be ðeodűiceű anpealð 7 Neűoneű :· p. 48.

XVII.

Ðu þ̅ Moð gæde þ̅ him næűűe geo mæűþ 7 geo gitűunű űoþpel ne licode. buton to lape he tilaðe :· p. 58.

¹ Bod. ungeűæliű.

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 hlifan :-

XVIII. XIX.

pp. 60—68.

XX.

Be þære riþerþearðan wýrðe. 7 be þære orþorþan :- p. 70.

XXI.

Be ðær ælmihtigan Godes anwealde. hu he wælt eallum his
zewearfum :- p. 72.

XXII.

Du se Wifdom 7 seo Gewearþwifnes hæfðon þæt God ariet
æzþer ze mid smealicsre gwaerde. ze mid wifnesman gange :-
p. 76.

XXIII.

Du se Wifdom læstis þone þe he wolde wæstmærelanð gagan.
þ he acuhge of æret þa þorðar. 7 þa fýrþar. 7 þa unnytcan
weod. 7 hu he wæde gif hwa biteres hwer on beude. þ him
wihhte beobread þi gretre :- p. 78.

XXIV.

Du menn wifnes ðurh angelice gearnunga cuman to anre
eadiġnesse :- p. 80.

XXV.

Du God wælt ealra zewearfa mid þam wifnesum his anwealde.
7 hu ælc zewearf wifnes þi hwe zecýnðe. 7 wifnes þ hit cume
wifnes þonan þe hit ær com :- p. 88.

XXVI.

Du se Wifdom wæde þ men mihton be Gode gwealde hi mæte.
7 hwæþer se wela mihte þone mon zedon gwa weline þ he maran
ne þorste. 7 hwæþer Boetie eall his woruld licode þa he ze-
gælgort wæs :- p. 90.

XXVII.

Du se weorþwifnes mæg zedon tu þing þone dýreþan þam
ofnum dýreþum weorþne. 7 hu Nonius wæs forweþen for þam
gýlðenan gwaerde. 7 hu ælces monnes ýfel biþ þý openre gif
he anwald hæf :- p. 94.

XXVIII.

Be Neþone þam Gewere :-

p. 100.

- Of Fame. XVIII. XIX. 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.

Ɔræþer þær cýninges neaƆerƆ 7 hiņ Ɔreondņcipe mæge æniņne mon Ɔeliņne 7 Ɔalbenðne gebon. 7 hu þa oþre Ɔuenð cumað mið þam Ɔelan. 7 eƆt mið þam Ɔelan geƆitaþ :· p. 102.

XXX.

Ɔu ge Ɔcop ņanņ þ Ɔa manna Ɔægnoðon ðýriņes Ɔolces ge-ðƆolan. ðonne hie Ɔægneðon Ɔoþra Ɔrella. þ iņ þ hi Ɔenðon hiņ beteran þonne he Ɔære. ðonne Ɔægmaþ hi þær þe hi Ɔeamian Ɔeolðe :· p. 106.

XXXI.

Ɔu ge Ɔceal Ɔoþa neapanerņa geƆolian þe þær lichoman luņtaņ Ɔorlætan Ɔceal. 7 hu mon mæg þý ilcan Ɔeorce cƆeþan þ netenu ņenð geņælņge. Ɔiņ man cƆiþ þæt ða men ņen geņælņge ða heora lichoman luņtum Ɔýliņaþ :· p. 110.

XXXII.

Ɔu ðes anƆearða Ɔela meþ þa men þe beoþ arihte to þam Ɔoþum geņælþum. 7 hu ge Ɔiņðom iņ an anlipe cƆæƆt þære Ɔaþle. 7 iņ ðeah betera þonne ealle þær lichoman cƆæƆtaņ. 7 þeah hƆa geðaberne ealle þaņ anðƆearðan geð. ðonne ne mæg he no þe Ɔaþon beon Ɔra Ɔeliņ Ɔra he Ɔolðe. ne he eƆt him nærþ ðæt þ he ær penðe :· p. 114.

XXXIII.

Ɔu ge Ɔiņðom hæfðe getæht þam Ɔoðe þa anlicnerņa þara Ɔoþena Ɔælþa. Ɔolðe hi þa Ɔelþe getæcan. 7 bi þam Ɔiņ ge-ņælþum. þ iņ Ɔela. 7 anƆealð. 7 Ɔeorþņcipe. 7 Ɔoþemærner. 7 Ɔilla :· p. 118.

XXXIV.

Ɔu ge Ɔiņðom hæfðe geņeht hƆæt þ hehņte geð Ɔær. Ɔolðe him þa geƆeccan hƆær hit Ɔær. 7 hu of þam mýcelan geðe cumað þa læņņan :· p. 134.

XXXV.

Ɔu ge Ɔiņðom lærðe þ Ɔoð þ hit Ɔohte on innan him þ hit ær ýmbutan hit Ɔohte. 7 Ɔorlæte unnýtte ýmbhogan Ɔra he Ɔiņþoņt mihte. 7 hu Ɔoð Ɔealt ealra geņceafƆa 7 eallra geða mið þam Ɔeorþoþne hiņ geðnerņe :· p. 154.

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. 103.

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. 135.

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 Mod jæde þam Þyrdome þ hit onzeate þ him God
neachte ðurh hine þ þ he nehte. 7 for hpy je zoda God læte
æniȝ yfel beon. 7 hu jeo zergeadryner bæd þ Mod þ hit jæte
on hire rcriðræne. 7 heo rceolde beon hif ladteap. 7 hu heo
jæde ðæt tu þing wæren willa 7 anweald. ȝif hram ðara awprej
pana wære. þ heora ne mihte nawera buton oþrum nauht
don :.

p. 170.

XXXVII.

Be þam ofermodan wican 7 unrihtwigan. 7 hu mon hehþ
þone hearod beah æt þer ærnerewer ende. and hu mon
rceolde ælcne mon hatan be þam ðeore þe he zehcorc wære :.

p. 186.

XXXVIII.

Be Troia zewinne. hu Eulixer je cýning hæfde tra ðeoda
under þam Larere. and hu hif þeznar wurðan forrceapene to
wildeorum :.

p. 194.

XXXIX.

Be rýhtre wounge 7 be unrihtre. 7 be rýhtum eadlean. 7
hu [mirlice wita 7 manigfealde earfoða] cumað to þam zodum
wra hi to þam yfelum rceolðan. 7 be wære forreohunza Godes
7 be ðære wýrde :.

p. 210.

XL.

Du ælc wýrð beoþ zod. þam heo mannum zod þince. þam heo
him yfel ðince :.

p. 234.

XLI.

Du Omerur je zoda rceop herede þa gunnan. 7 be þam
freodome :.

p. 244.

XLII.

Du þe rceolðan eallon mægne wýrman æfter Gode. ælc be
hif andgiter 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 Cæsar: 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. 235.

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 tide þe Lotan of Sciððiu mæzþe riþ Romana rice
zerin upahofon. 7 miþ heora cýningum. Rædþota and Calle-
rica pæron hatne. Romane burig abræcon. and eall Italia
rice þ̅ is betpux þam muntum 7 Sicilia ðam ealonde in anpald
zerehton. 7 þa æfter þam forerpreccenan cýningum ðeodric
fenz to þam ilcan rice. 7e ðeodric pæf Amulinza. he pæf
Eriſten. þeah he on þam Arriuanigcan zedrolan ðurhþunode.
þe zehet Romanum hiſ freondgripe. gpa þ̅ hi moſtan heora
ealdrihta gýrðe beon. Ac he þa zehat gýrðe ýfele zelærte.
7 gýrðe ppaþe zeenðode mid manegum mane. þ̅ pæf to
eacan ofrum unarimedum ýflum. þ̅ he Iohanneſ þone papan
het ofſlean. Ða pæf gum conſul. þ̅ pe hepetoha hatap.
Boetiuf pæf haten. 7e pæf in boccræftum 7 on forulþ þearum
7e rihtgriſta. Se ða onzeat þa manigzealdan ýfel þe 7e cýning
ðeodric riþ þam Eriſtenandome 7 riþ þam Romanigcum ritum
ðýde. he þa zemunde ðara efneſſa 7 þara ealdrihta ðe hi
under ðam Laſerum hæfðon heora ealdhlaforðum. Ða onzan
he gmeazan 7 leornizan on him gelſum hu he þ̅ rice ðam
unrihtgriſan cýninge aferran mihte. 7 on riht zeleaffulra and
on rihtgriſra anpald zebriſzan. Senðe þa dizelluce æpenðzeppitu
to þam Laſere to Lonſtantinopolim. pæf is Epeca heah burig
7 heora cýneſtol. for þam 7e Laſere pæf heora ealdhlaforð
cýnneſ. bæðon hine þæt he him to heora Eriſtenðome 7 to
heora ealdrihtum zefultumebe. Ða þ̅ onzeat 7e pælþreopa
cýning ðeodric. ða het he hine zebriſzan on carcerne 7 pæf
inne belucan. Ða hið ða zelomp þ̅ 7e arpgýrða pæf on gpa micelþe
neapanefſe becom. þa pæf he gpa micle gýrðor on hiſ Mode

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

geþreƿeð. ꝥa hiꝥ Moð æꝥ ꝥꝥiðoꝥ to þam ƿoꝥulð ƣælþum
geꝥunob ƿæꝥ. ꝥ he ða nanꝥe ꝥꝥoꝥꝥe be innan þam caꝥceꝥne ne
geꝥunðe. ac he geꝥeoll niꝥol of ðune on þa floꝥ. ꝥ hine
aꝥtꝥehte ꝥꝥiþe unꝥoꝥ. and oꝥmoð hine ƣelꝥne onzan ƿeꝥan ꝥ
þꝥ ꝥinzenðe cꝥæþ.

CAPUT II.^a

ÐA hoð þe ic ꝥꝥecca geo luꝥtþæꝥlice ꝥonꝥ. ic ƣceal nu
heoꝥenðe ꝥinzan. ꝥ mið [ꝥꝥiþe] ungeꝥaðum ƿoꝥðum geꝥeꝥtan.
þeah ic geo hꝥilum geꝥoꝥlice ƣunðe. ac ic nu ƿeꝥenðe ꝥ ƣꝥꝥienðe
of geꝥaðꝥa ƿoꝥða miꝥꝥo. me ablenðan þaꝥ ungeꝥteoꝥan ƿoꝥulð
ƣælþa. ꝥ me þa ƣoꝥletan ꝥꝥa bliððne on þꝥ ðimme hol. Ða
beꝥeafobon ælceꝥe luꝥtþæꝥneꝥꝥe þa ða ic him æꝥꝥe beꝥꝥt
tꝥꝥoðe. ða ƿenðon hi me heoꝥa bæc to and me mið ealle
ꝥꝥomgeꝥitan. To þon ƣceolðan la mine ꝥꝥienð ƣeꝥzan þæt ic
geꝥæliz mon ƿæꝥe. hu mæꝥ ƣe beon geꝥæliz ƣe ðe on ðam ge-
ƣælþum ðꝥꝥꝥꝥunian ne moꝥ :

CAPUT III.^b

§ I. ÐA ic þa ðiꝥ leoꝥ. cꝥæð Boetiꝥ. geomꝥienðe aꝥunzen
hæꝥðe. ða com ðæꝥ zan in to me heoꝥencunð ƣiꝥðom. ꝥ þ
min miꝥnenðe Moð mið hiꝥ ƿoꝥðum geꝥꝥeꝥte. ꝥ þꝥ cꝥæþ. Ðu
ne eart þu ƣe mon þe on minꝥe ƣole ƿæꝥe aꝥeð¹ ꝥ zelæꝥeð.
Ac hꝥonon ƿuꝥðe þu mið þꝥꝥum ƿoꝥulð ƣoꝥꝥum þꝥ ꝥꝥiþe
geꝥꝥenceð. buton ic ƿat þ þu hæꝥꝥt ðaꝥa ƿæꝥna to hꝥaþe
ƣoꝥziten ðe ic þe æꝥ ƣealðe. Ða cliꝥoðe² ƣe ƣiꝥðom ꝥ cꝥæþ.
Geꝥitaþ nu aꝥiꝥgeðe ƿoꝥulð ƣoꝥza of mineꝥ þeꝥeneꝥ Moðe.
ƣoꝥþam ge ƣinð þa mæꝥtan ƣceafan. Lætþa hine eꝥt hꝥeoꝥan
to minum laꝥum. Ða eoðe ƣe ƣiꝥðom neaꝥ. cꝥæþ Boetiꝥ.
minum hꝥeoꝥꝥienðan geþohte. ꝥ hit ꝥꝥa niꝥulð³ hꝥæt hꝥeꝥa⁴
uꝥaꝥæꝥðe. aꝥꝥiꝥgeðe þa mineꝥ⁵ Moðeꝥ eazan. and hit ꝥꝥan
bliþum ƿoꝥðum.⁶ hꝥæꝥeꝥ hit oncneoꝥe hiꝥ ƣoꝥteꝥmoðoꝥ.⁷ mið
ðam þe ða þ Moð ƣiþ hiꝥ beꝥenðe.⁸ ða geꝥneoꝥ hit ꝥꝥiþe ƣꝥeotele
hiꝥ aꝥne⁹ moðoꝥ. þ ƿæꝥ ƣe ƣiꝥðom þe hit lange æꝥ tꝥðe ꝥ læꝥðe.
ac hit ongeat hiꝥ laꝥe ꝥꝥiþe toꝥoꝥenne ꝥ ꝥꝥiþe toꝥꝥoꝥenne¹⁰ mið

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

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

¹ Cott. aꝥeðeð. ² Cott. cleoꝥoðe. ³ Bod. niꝥoꝥli. ⁴ Cott. hꝥꝥꝥu.

⁵ Bod. mineneꝥ. ⁶ Cott. ꝥꝥæꝥn hꝥum ƿoꝥðum. ⁷ Cott. ƣæꝥteꝥmoðoꝥ.

⁸ Bod. ƣið beꝥenðe. ⁹ Cott. aꝥene. ¹⁰ Cott. toꝥoꝥene ꝥ ꝥꝥiþe toꝥꝥoꝥene.

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.

ðýrriȝra honðum. 7 hine þa fpan¹ hu þ̅ ȝeȝurðe. Ða andȝrýrðe ȝe f̅rðom him 7 ȝæðe. þ̅ hiȝ ȝingȝan hæfðon hine ȝra toto-
renne. þær þær hi teohhoðon þ̅ hi hine eallne habban ȝceolðon.
ac hi ȝeȝaðeruað monifealð ðýrriȝ on þære forȝurungu. 7 on
þam ȝilpe. butan heora hȝelc eft to hýre² boðe ȝecirre :-

§ II.^c Ða onȝan ȝe f̅rðom hreofȝrian for þær Mober
týðerneȝre. 7 onȝan þa ȝiððian 7 þuȝ cræþ. Eala on hu ȝrundu-
leaȝum ȝeaðe þ̅ Mober þringȝ.³ þonne hit beȝtýrmaþ þiȝre
ȝoruldre unȝeþrærneȝra. ȝif hit ðonne forȝet hiȝ aȝen leoht.
þ̅ iȝ ece ȝeȝea. and þringȝ on þa fremðan þiȝtro. þ̅ ȝind ȝoruld
ȝorȝa. ȝra ȝra þiȝ Mober nu ðeþ. nu hit nauht elleȝ nat butan
ȝnorunȝa :-

§ III. Ða ȝe f̅rðom þa 7 ȝeo f̅erȝeaðriȝneȝ þiȝ leoþ aȝunȝen
hæfðon. þa onȝan he eft ȝrrecan 7 cræþ to þam Mober. Ic
ȝeȝeo þ̅ ðe iȝ nu ȝroȝre mare ðearf þonne unȝroȝre :-

§ IV. Forþam ȝif þu ðe oȝceamian⁴ ȝilt ðineȝ ȝeþpolan.
þonne onȝinne ic þe ȝona heran 7 þe þrinȝe mið me to
heofonum. Ða andȝroȝode him þ̅ unȝroȝe Mober 7 cræþ. Þræt
la hræt ȝint þiȝ nu þa ȝoð 7 þ̅ eðlean.⁵ þe ðu ealne þeȝ ȝehete
ðam monnum þe ðe heoȝumian ȝoðan. iȝ þiȝ nu ȝe cride þe
þu me ȝeo ȝæðeȝt. þ̅ ȝe þiȝa Plato cræðe. þ̅ þaȝ. þæt nan
anȝealð nære riht butan rihtum þearum. f̅erhiȝt þu nu þæt
þa rihtȝian ȝint laþe 7 forþrýcte. forþam hi ðinum ȝillan
ȝoðon fulȝan. 7 þa unȝýhtȝian ȝeonðan⁶ upahafene þurh
heora ȝonðæða 7 þurh heora ȝeȝlice. þ̅ hi þý eð mæȝen heora
unȝiht ȝeȝill forþþringȝan. hi ȝind mið ȝiȝum 7 mið ȝeȝre-
onum⁷ ȝeȝýrþrode. forþam ic nu ȝille ȝeȝonlice to f̅ode
cleoȝian. Onȝan þa ȝiððien. 7 þuȝ ȝinȝende cræþ.

CAPUT IV.^d

EALA þu ȝcippend heofoneȝ 7 eoþan. þu ðe on þam ecan
ȝetle riȝaȝt. þu þe on hræðum færelðe þone heofon ýmb-
hreoȝeȝt. 7 ða tunȝlu þu ȝeðeȝt þe ȝehýrȝume. 7 þa ȝunnan
þu ȝeðeȝt þ̅ heo mið heoȝe beoȝhtan ȝciman þa þeoȝre aðræȝþ
þære ȝreartan nihte. ȝra ðeþ eac ȝe mona mið hiȝ blacan
leohte þæt þa beoȝhtan ȝeoȝnan ðunniap on þam heofone. ȝe

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

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

¹ Cott. f̅æȝn.

² Cott. rihtre.

³ Bod. ðringȝð.

⁴ Cott.

onȝceamian.

⁵ Cott. ȝoð and þa eðlean.

⁶ Cott. ȝenðon.

⁷ Cott. ȝeȝreodum.

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 hƿilum þa runnan heope leohtes beƿearfaþ þonne he betƿux
 uƿ 7 hire ƿýrþ. ze eac hƿilum þone beorhtan georpan þe þe
 hataþ morzengeorpa. þone ilcan þe hataþ oþre naman æfen-
 georpa. þu þe þam ƿinteridazum geleſt georpe tida 7 þæf
 ſumeres dahum langran. þu þe þa treopa þurh þone georpan
 ƿind norþan 7 eaſtan on hærfest tid heora leaƿa beƿearfaſt. 7
 eft on lencten oþru leaƿ ſelleſt. þurh þone ſmýltan ſuþan
 ƿeſternan ƿind. Ðræt þe ealle geƿearfa heorſumiaþ 7 þa ge-
 ſetneſſa ƿinra beboda healdaþ. butan men anum ge ðe
 oſerheorð. Eala ðu ælmihtiga geƿend and rihtend ealla
 geƿearfa. help nu þinum eapnum moncýnne. (Ðrý þu la
 Ðrihten æfre ƿoldeſt þ þeo ƿýrð ſƿa hƿýrpan geolde. heo
 þreaf þa unſeildigan 7 nauht ne þreaf þam ſeildigum. rihtaþ
 manfulle on heahſetlum. 7 halige unðer heora fotum þrý-
 caþ. geƿiaþ gehýðde beorhte cƿærtaſ. 7 þa unrihtƿigan tælað
 þa rihtƿigan. nauht ne ðerezaþ monnum mane aþaſ. ne þ
 leaſe lot þe beoþ mid þam ƿrencum beppigen. forþam ƿent nu
 fulneah eall moncýn on treonunga gif heo ƿýrð ſƿa hƿeorpan
 mot on ýfelra manna geƿill. 7 þu heore nelt geƿan. Eala min
 Ðrihten. þu þe ealle geƿearfa oſerſiht. hapa nu miðelice on
 þaſ eapman eorðan. and eac on eall moncýn. forþam hit nu
 eall ƿinþ on ðam ýðum ðiſſe ƿorulde : .

CAPUT V.^e

§ I. ÐA þ Moð þa ſillic gaſ cƿeþende ƿæf. 7 þiſ leoþ ſin-
 zenðe ƿæf. ge ſiðdom þa 7 heo geƿearfaþ him bliþum
 eazum on locode.¹ 7 he for þæf Moðes geomepunge² næf
 nauht geðreƿeð. ac cƿæþ to þam Moðe. Sona ſƿa ic þe æreſt
 on ðiſſe unrotneſſe geƿeah ðuſ mupcienðe.³ ic onzeat þ ðu
 ƿære utafaren⁴ of þines fæðer eþele. þ iſ of minum lapum.
 þær ðu him ſore of ða þu ðine fæſtraðneſſe ſoſlete. 7 pen-
 deſt þ þeo ƿeorð⁵ þaſ ƿoruld þende heore azenes þonceſ buton
 Godes geƿeahte. 7 hiſ þafunge.⁶ 7 monna geƿýrhtum. Ic
 ƿiſte þ þu utafaren ƿære. ac ic nýſte hu feop. ær þu þe geſf
 hit me geƿehteſt mid þinum gaſcýðum. Ac þeah þu nu ſier
 ge⁷ þonne þu ƿære. ne eaſt þu þeah ealles of þam eapde
 aðriſen. þeah þu ðær on geðƿolode. ne geðrohte ðe eac

^e Boet. lib. i. proſa 5.—Hæc ubi continuato dolore, &c.

¹ Bod. eahum on locodon.

² Cott. geompunga.

³ Cott. mupc

menðe. ⁴ Cott. utaðriſen.

⁵ Cott. ƿio ƿýrð.

⁶ Cott. geþafunga

⁷ Bod. ſýr geo.

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 zedrolan butan þe sylfum. þurh þine agene zemeleste.¹ ne sceolde þe eac nan man swelces to zelefan þær ðu zemunan woldest hwylcra zebýrða þu wære. 7 hwylcra burzpara for worulde. oþþe eft zarlice hwilces zeferscipez ðu wære on ðinum Mode. 7 on þinne² zefceadrifneffe. þ̅ iſ þ̅ þu eart an þara rihtwigenra 7 þara rihtwilleðra. þa beoþ wære heofencundan Ierusalem burzpare. of þære næfre nan. buton³ he self wolde. ne wearþ adripen. þ̅ iſ of his zodan 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 his agnum cýnne. 7 mid his agnum burhwarum on his agnum earde þonne he wæs on þare rýhtwigena zemanan. Swa hwa þonne swa wæs wýrþe biþ þ̅ he on heora ðeowdome beon mot. þonne bið he on þam hehrtan freodome. Ne onscunize ic no wæs neoþeran and wæs unclænan ftope. zif ic þe zepadne zemet. Ne me na⁵ ne lýft mid glare zeporhtra para ne heahsetla⁶ mid zolde 7 mid zimum zepeneðra. ne boca mid zolde arwitenra me swa swýþe ne lýft. swa me lýft on þe rihtes willan. Ne sece ic no her þa bec. ac þ̅ þ̅ þa bec forfent⁷ wæt. ic þin⁸ zepit swiþe rihte. þu seofodest þa wonwýrð⁹ ægzær ze on þara unrihtwigena anwealða heaneffe. ze on minre unswiþneffe and forsewpeneffe. ze on þara manfulra forþforlæteneffe on þaz woruld sweda. Ac forþon þe þe iſ swiþe¹⁰ micel unrotneff nu zetenge.¹¹ ze of ðinum ýrre. ze of ðinum¹² znornunga. ic ðe ne mæg nu zet zeanwýrðan ær ðon ðær tid¹³ wýrð :

§ II.^f Forþan eall þ̅ mon untridlice ongin.¹⁴ næfþ hit no æltærne¹⁵ ende. Ðonne wære sunnan fuma on Augurur monþe hatart fcinþ. þonne ðýrezap ze þe þonne wile hwilc wæs oþfærtan þam ðriam¹⁶ furum. swa ðeþ eac ze ðe rintrezum wederum wile blofman¹⁷ fecan. Ne miht þu þin wunzan on midne rintep.¹⁸ ðeah ðe wel lýfte wearmer murter :

§ III.^g Ða clifode ze fwiðom 7 cwæþ. Mot ic nu cunnian hron þinne¹⁹ fæftraeðneffe. wæt ic þanon²⁰ ongiton mæze hponan²¹ ic þin tilian fcytle 7 hu. Ða andwýrðe þ̅ Mod 7 cwæþ.

^f Boet. lib. i. meum 6.—Cum Phœbi radiis grave, &c.

^g Boet. lib. i. prosa 6.—Primum igitur paterisne, &c.

¹ Cott. zemeleste. ² Bod. pinne. ³ Bod. buta. ⁴ Bod. wære.

⁵ Cott. no. ⁶ Bod. zephtta heahsetla. ⁷ Bod. forfent. ⁸ Cott. þat iſ þin.

⁹ Cott. wonwýrð. ¹⁰ Cott. swa. ¹¹ Cott. zet zetenge.

¹² Cott. þinne. ¹³ Cott. tid. ¹⁴ Cott. untridlice onginð. ¹⁵ Bod. æltæne.

¹⁶ Cott. ðriugum. ¹⁷ Cott. blofman. ¹⁸ Bod. wunzan

on medde rintep. ¹⁹ Bod. þin. ²⁰ Cott. þonan. ²¹ Cott. hponon.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest 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 mouth 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 Læwceadwyrnes.¹ Lelefrt² þu
 þæt seo wýrð wealde þýrre þorwulde. oððe auht [zoder] swa
 zereorþan mæge butan þam wýrhtan.³ Ða andwýrðe þ̅ Mōð
 7 cwæð. Ne zelýre⁴ ic no þ̅ hit zereorþan mihte swa ende-
 býrðlice. ac to soþan⁵ ic wāt þ̅ te Gōð rihtere is his aznes
 weorces. 7 ic no ne wearp of þam soþan zeleafan. Ða and-
 wýrðe se Wýrðom eft 7 cwæþ. Ýmbe þ̅ ilce þu zýððoberc nu
 hwene ær and cwæde. þ̅ ælc wuht fram Gode wýrte⁶ his riht
 tīman. 7 his rihte zefetnesse fuleode butan menn anum.
 soþam ic wunðrige swiþe ungemetlice hwæt se seo⁷ oþþe hwæt
 þu mæne nu þu þone zeleafan hæfrt. Ac wīt swulon þeah zit
 ðeowlicor ymbe þ̅ heon.⁸ ic nat ful gearne ýmbe hwæt þu zýt⁹
 twearc. zerege me. nu þu cwiht þ̅ þu nahc¹⁰ ne twearge þ̅ te Gōð
 þýrre worulde rihtere¹¹ sie. hu he þonne wolde þ̅ heo wære.
 Ða andwýrð þ̅ Mōð 7 cwæþ. Uneare ic mæg sofrtanþan
 þine acwunga. 7 cwiht þeah þ̅ ic se andwýrðan swýle. Se Wýrðom
 þa cwæþ. Wenst ðu þ̅ ic nýte þone wol¹² þýrre zedrefeðnesse ðe
 ðu mid ýmþanzen eart. ac sege me hwelces endes ælc angin
 wilmge. Ða andwýrðe þ̅ Mōð 7 cwæþ. Ic hit gemunde seo. ac
 me hæfr þeos znornung wære gemýnde benumen. Ða cwæð
 se Wýrðom. Wast ðu hronan ælc wuht come.¹³ Ða andwýrðe
 þ̅ Mōð 7 cwæþ. Ic wāt ælc wuht fram Gode com. Ða cwæþ se
 Wýrðom. Ðu mæg þæt beon. nu þu þ̅ angin wast. þ̅ ðu eac þone
 ende nýte. soþam seo Læwceadwyrnes mæg þ̅ Mōðe onstýman.¹⁴
 ac heo hit ne mæg his zewitces beweafien. Ac ic wolde þ̅ þu me
 wæðerst hwæþer þu wýrterc¹⁵ hwæt þu self wære. Wīt þa andwýrðe
 7 cwæþ. Ic wāt þ̅ ic on libbenðum men 7 on zefceadwyrnum
 eom 7 þeah on ðeowlicum. Ða andwýrðe se Wýrðom 7 cwæþ.
 Wast þu aht¹⁶ oþþer bi se selfum to reczanne butan¹⁷ þ̅ þu nu
 wæðerst. Ða cwæþ þ̅ Mōð. Nat ic nauht oþþer. Ða cwæþ se
 Wýrðom. Nu ic habbe¹⁸ onziten ðine ormodnesse. nu ðu self
 nast hwæt þu self eart. ac ic wāt hu þin man zetīhan¹⁹ swcal.
 soþam þu wæðerst þ̅ þu wrecca²⁰ wære 7 bewearð ælces zoder.
 soþam þu nerterc hwæt þu wære. þa þu cýrðerst þ̅ þu nerterc
 hwelces endes ælc angin wilmode. þa ðu wenderst þ̅²¹ twear-

¹ Cott. Sceadwyrnes. ² Bod. nelefrt. ³ Bod. wýrhtum. ⁴ Bod. zelýrde.
⁵ Cott. soþum. ⁶ Cott. wýrre. ⁷ Cott. wý. ⁸ Cott. bion.
⁹ Cott. giet. ¹⁰ Cott. noht. ¹¹ Cott. rihtwýrge. ¹² Cott. ðem.
¹³ Cott. came. ¹⁴ Cott. astýman. ¹⁵ Cott. wýrre. ¹⁶ Cott. auht.
¹⁷ Cott. buton. ¹⁸ Cott. hæbbe. ¹⁹ Cott. tīhan. 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 peceleafe wæron :zeræhge 7 wealdendas þiſſe
 worulde. 7 þær þu cýðeſt eac þ̅ þu nýrteſt mið hwilcan¹
 zerece God wýlt þiſſe worulde. oþre hu he wolde þ̅ heo wære.
 þa þu wæreſt þ̅ þu wendeſt² þ̅ þioſ riþne wýnd þar woruld wende
 butan Godeſ weahthe.³ ac⁴ þ̅ wæs riþe micel pleoh þ̅ ðu ſwa
 wenan ſceoldeſt. Nær hit na⁵ þ̅ an þ̅ þu on ungemethcum
 unzerælpum wære. ac eac þ̅ þu fulneah mið ealle ſorþurde.
 Ðanca nu Gode þ̅ he ðe zerultumade þæt ic þin zepit mið
 ealle ne ſoſlet. 7e habbað nu zeot þone mæſtan ðæl wære
 týndran þinne hæle.⁶ nu þu zeleoſt þ̅ ſeo wýnd ðurh hie
 ſelfne hutan Godeſ zeweahthe þar woruld wendan ne mæze. nu
 þu ne þearft þe nauht ondrædan. ſorþam þe of þam lýtlan
 ſwearcan ðe ðu mið wære týndran zefenze hif leohc þe on-
 lehte.⁷ Ac hit niſ zic ſe tima þ̅ ic þe healcor mæze onbrýr-
 dan. ſorþam hit iſ ælcef modeſ riſe þ̅⁸ ſona ſwa hit ſoſlæt
 goſcriðar. ſwa ſolgaþ hit leaſſpellunga. of þæm þonne onzun-
 nað weaxan þa miſtaſ þe þ̅ God zedreſaþ. 7 mið ealle ſorð-
 wilmað þa goþan zerieheſe ſwelce miſtaſ ſwelce nu on ðinum
 Mode ſindan. Ac ic hie ſceal æreſt zewinnian.⁹ þ̅ ic riððan þý
 eſ mæze þæt goþe leohc on þe zebryngan :

CAPUT VI.^b

(LOLA nu be wære ſunnan. 7 eac be oðrum tunglum.
 þonne ſweartan wolcu him beforan gaþ. ne mazon hi þonne
 heora leohc ſellan. ſwa eac ſe ſuþerna winð hwilum miclum
 ſtorwe zedreſeþ þa ſe ðe ær wæs ſmýlce webere zlaſſhlutru
 on to ſeonne. þonne heo þonne ſwa zemenzed wýrð mið ðan
 ýrum. þonne wýrþ heo riþe hraðe unglabu. weah heo ær glabu
 wære on to locienne. Ðwæt eac ſe brioſ. weah he riþe of hiſ
 riht wýne. þonne þær micel ſtan wealwende of þam heahan
 munte on innan wealp. 7 hine toðælð. 7 him hiſ riht wýner
 wýrzent. ſwa ðoð nu þa weoſtro þinne zedreſeðneſſe wýrtandan
 minum leohcum lapum. Ac zif þu wilize on rihtum zeleaſan þ̅
 goþe leohc oncnapan. aſýr fram þe þa ýſelan ſælþa 7 ða un-
 nettan. 7 eac þa unnettan unzerælpþa. 7 þone ýſlan ege þiſſe
 worulde. þ̅ iſ þæt ðu ðe ne anhebbe on oſermetto on þinne
 zewunþulneſſe 7 on þinne onſorðneſſe. ne eft þe ne zeoſtwýpe

^b Boet. lib. i. metrum 7.—Nubibus atris, &c.¹ Cott. hwelcepe.² Cott. wende.³ Cott. zeweahthe.⁴ Cott. eac.⁵ Cott. no.⁶ Cott. hælo.⁷ Cott. onlýhte.⁸ Cott. þ̅ te.⁹ Bod.

zewinnian.

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,

nanes zodes on nanre riþerþearðneſſe. forðam þæt Mōð
riemle bið zebunden mið zebreþeðneſſe. þær þiſſa tpeza ýfela
auþer micrað :

CAPUT VII.¹

§ I. ÐA zerrizode ge Fijðom ane lýtle hpile. oþþæt he
onzeat þær Mōðer inzeþancaſ. þa he hi þa onziten hæfþe. ða
crað he. Eif ic þine unrotneſſe on riht onziten hæbbe.
þonne niſ þe nauht¹ riþor þonne þ þæt þu forloren hæfſt. þa
populð rælða þe þu ær hæfðeſt. 7 zeompaſt nu forþam þe heo
onhrýrfeð iſ. Ic onzite zenoh ſpeotule þ þa populð rælþa mið
riþe manizne ſpetneſſe riþe lýtelice oleccaþ þæm Mōðum þe
hi on laſt pillað riþorſt beſſican. 7 þonne æt nihtan. þonne
hý lært rænaf.² hi on oþermodneſſe³ forlætaþ on þam mæſtan
ſape. Eif ðu nu ritan riht hronan hý cumaþ. þonne miht⁴ þu
onzitan⁵ þ hi cumað of populð zitrunza. Eif þu þonne heora
þearpaſ ritan riht. þonne miht þu onzýtan þ hie ne beoþ nanum
men zetpeoſe.⁶ be þæm þu miht⁷ onzitan þ þu þær nane
mýrþe on næfðeſt. ða þa þu hie hæfðeſt. ne eft nane ne
forlure. þa þa þu hie forlure. Ic penðe þ ic þe zio zelæpeð
hæfþe þ þu hi oncnapan cuþeſt.⁸ 7 ic rihte⁹ þ þu hi onſcune-
ðeſt. þa þa þu hie hæfðeſt. þeah þu heora bpuce. Ic rihte¹⁰ þ
þu mine criðaſ rið heora pillan ofſt ræðeſt. ac ic paſ þ nan
zepuna ne mæz nanum man¹¹ beon onpenðeð. þ þæt Mōð ne
rie be ſumum bæle onſcýpeð. forþam þu eaſt eac nu of þinre
ſtilneſſe ahporren :

§ II.^k Eala Mōð. hþæt beþearp þe on þaſ¹² cape 7 on þaſ
znoſmunza. hþæt hþezu unzeþuneliceſ¹³ þ þe on becumen iſ
ſpelce oþrum monnum ær þ ilce ne eglebe. Eif þu þonne
penſt þ hit on þe zelonz ge þ þa populð rælþa on þe ſpa
onpenða riht. þonne eaſt þu on zebolan. ac heora þearpaſ riht
ſpelce. hie beheolþon on þe heora¹⁴ azen zecýnð. 7 on heora¹⁵
panðlunga hie zecýþðon heora fæſtþæðneſſe.¹⁶ ſpelce.¹⁷ hý¹⁸

¹ Boet. lib. ii. proſa 1.—Poſthæc panliſper obticuit, &c.

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

¹ Cott. noht. ² Cott. penað. ³ Cott. oþmodneſſe. ⁴ Cott. meaht.

⁵ Cott. ongetan. ⁶ Bod. ne tpeoſe. ⁷ Cott. meaht. ⁸ Cott. cuþe.

⁹ Cott. and ic riþe. ¹⁰ Cott. riþe. ¹¹ Cott. men. ¹² Bod. þa.

¹³ Cott. penſt þu þ hithþæt niþer rie. oððe hþæt hþezu unzeþurliceſ.

¹⁴ Cott. hioþa. ¹⁵ Cott. hioþa. ¹⁶ Cott. unþæſtþæðneſſe. ¹⁷ Cott.

ſpýlce. ¹⁸ 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 zeoleccan ſpilce hi nu ſinbon.
 þeah þe hý þe oleccan¹ on þa leaſan ſælþa. Nu þu hæfȝt onȝýten
 þa ponclan tꝛupa² þæſ blinðan luſtes. ða tꝛioþa ðe ðe nu
 ſinbon opene. hi ſinbon ȝit mið manezum oppum behelede.
 Nu þu paȝt hpelce þearpa þa populð ſælþa habbaþ ȝ hu hi
 hpeapſiaþ. Liſ þu þonne heopa þezen beon wilt. ȝ þe heopa
 þearpa hciaþ. to hpon mýrnȝt þu ſpa ſwiþe. hwi ne hpeapfoȝt ðu
 eac mið him. ȝif ðu þonne heopa untreopa onȝcunȝe. oſep-
 hoȝa³ hi þonne ȝ adriſ hi fram þe. foſþam⁴ hi ſpanaþ þe to
 þinne unpeapefe :. Ða ilcan þe ðe zedýdon nu þaȝ ȝnopnunȝa.
 foſþam þe þu hi hæfðeȝt. þa ilcan þe wæron on ſtilneſſe. ȝif
 þu hi na ne unðerſenȝe :. Ða ilcan þe habbaþ nu heopa
 aȝneſ þanceſ foſletan. naleſ þimeſ. þa þe næfne nanne mon
 buton foſȝe ne foſlætapa. Ðýncap þe nu ſwiþe dýpe⁵ ȝ ſwiþe
 leoſe þa þinȝ ða þe nauþer ne ſint ne ȝetnepe to habbenne.
 ne eac eðe to foſlætanne. ac þonne heo hram fram hpeop-
 renðe beoð. he hi ſceal mið þam mæȝtan ſape hiȝ moðeſ
 foſlætana :. Nu ðu hie þonne æfter þinum willan þe ȝetnepe
 habban ne miht.⁶ ȝ hý þe willaþ on mupnunȝa⁷ zebꝛunȝan.
 þonne hie þe fram hpeopſaþ. to hwæm cumað hi þonne elleſ.
 butan to tacnunȝe foſȝeſ ȝ anſealdeſ ſapeſ :. Ne ſinbon þa
 populð ſælða ana ýmb to þencenne þe mon þonne hæfþ. ac
 ælc ȝleap Moð behealt hpelcne enðe hi habbaþ. ȝ hit ȝe-
 papenaþ æȝþer ȝe riþ heopa þneaunȝa ȝe riþ olecunȝa. Ac ȝif
 þu wilt beon heopa ðeȝn.⁸ þonne ſcealt þu ȝeorne ȝeþolian ȝe
 hwæt þæſ þe to heopa þenunȝum. ȝ to heopa þearpum. ȝ to
 heopa willan beluþþ. Liſ þu þonne wilnaȝt þ̅ heo foſ ðinum
 þinȝum oþre þearpa nimen. oþre⁹ heopa willa ȝ heopa ȝepuna
 iſ. hu ne unpeopſaȝt þu þonne þe ſelſne. þæt þu winȝð¹⁰ riþ þam
 hlafoꝛðȝcipe þe þu ſelſ ȝecupe ȝ ſpa þeah ne meah¹¹ hioꝛa ſiðu
 ȝ heopa ȝecýnð onpendan. Hwæt þu wateȝt ȝif ðu þimeſ ſcipeſ
 ſeȝl onȝean ðone winð tobræðȝt. þ̅ þu þonne lætȝt eal eoꝛe
 fæpelð to þæſ winðeſome. ſpa ȝif þu¹² þe ſelſne to anſealde
 þam populð ſælþum ȝeſealdeſȝt. hit iſ riht þæt þu eac heopa
 þearpum fulȝange. Feſȝt þu þ̅ ðu þ̅ hpeſrenðe hweol. þonne
 hit on riȝne wýrþ. mæȝe oncýrran :. Ne miht þu þon ma
 þapa populð ſælþa hpeapſunȝa onpendan :.

¹ Cott. holcen.² Cott. paclan tꝛeopa.³ Cott. oſepſiȝe.⁴ Wanting in Bod. MS.⁵ Cott. diopce.⁶ Cott. meah.⁷ Cott.

mupcunȝa.

⁸ Cott. ðeȝn ȝ hioꝛa hiepa.⁹ Cott. oþer.¹⁰ Bod.

wilt.

¹¹ ne meah is wanting in Bod. MS.¹² Cott. ſpa eac ȝif 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 þ þæt mape¹ gppæcan ýmbe þa woruld
 jælða. to hþam ætþite þu me ær þ þu hi forlufe for minum
 ðingum :· Þri mupcnaft² þu rið min. gþilce þu for minum
 ðingum seo³ ðinej azneþ benumen. æzþer ze þinpa pelona. ze
 þineþ peorþþcipeþ. æzþer þapa þe com ær þrom me. þa hi þe
 on lænþe wæron :· Ute nu tellan beforan gþilcum þeman
 gþilce þu wille. 7 zif þu zereþan miht þ æniþ ðeaþlic man gþelceþ
 hþæt azneþ ahte. ic hit þe eft eal azife þ þu zereccan miht þ
 þineþ azneþ wære :· Dýrme⁴ 7 ungelæpeþne ic þe unþerþenz
 þa þu æpeþt to monnum become. 7 þa þe zetýþþe. 7 zelæpeþe.
 7 þe þa gnyttro on zebnohte þe þu þa woruld aþe mið bezeate.
 þe þu nu forzienþe anforlete. þu miht þær habban þanc þ⁵ þu
 minpa zifa wæl bpuce. Ne miht þu no zereccan. þ þu þineþ
 auht forlufe. Þwæt geofaþt þu wif me :· Þabbe ic þe aþer be-
 numen þinpa zifena þapa þe þe þrom me comon :· Ælc for
 wela. and for þeorþþcipe gindon mine azne þeofaþ. 7 gpa hþær
 gpa ic beo he beoþ mið me. Wite þu for roð. zif þ þine azne⁶
 welaþ wæron þe þu mænþeþt þ þu forlufe. ne mihtþt þu hi⁷
 forleoþan. Eala hu ýfele me ðoþ maneþe woruld menn mið
 ðam þ ic ne mot wælþan minpa azenpa þeopa.⁸ Se heoþen mot
 þrenzon leohte ðazaf. 7 eft þ leoht mið þeoftum behelian.⁹
 þ gear mot þrenzan bloþman.¹⁰ 7 þý ilcan gearne eft zeniman.¹¹
 seo gæ mot þrucan gmýlþra ýþa. 7 ealle zerþeafta motan
 heopa zerþunan and heopa wíllan þeritizan þutan me anum. Ic
 ana eom benumen minpa þeapa 7 eom zetozen to fremþum
 þearum. ðurþ ða ungerýlþan zitrunge¹² woruld monna. ðurþ
 þa zitrunge hi me habbaþ benumen mineþ naman þe ic mið
 rihte habban geolþe. þone naman ic geolþe mið rihte habban.
 þ ic wære wela 7 þeorþþcipe. ac hie hine habbaþ on me genu-
 men. 7 hie¹³ me habbað zerealþne¹⁴ heopa wíllcum 7 zetehhoð
 to heopa leaþum welum. þ ic ne mot mið minum ðearum
 minpa ðenunza fulzanzan. gpa ealla oþra zerþeafta moton :·
 Ða mine þeopaþ gindon Wifþomaþ. 7 Lwæftaþ. 7 roðe welaþ.
 mið þam þiorum wæþ on gýmbel min wleza. mið þam þeopum ic
 eom ealne þone heoþon ýmbþeopþenþe. 7 þa wþemeþtan ic

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

¹ Cott. ma. ² Bod. mupcar. ³ Cott. me. ⁴ Cott. dýrme 7
 unlæpeþne. ⁵ Bod. þa. ⁶ Bod. agnan. ⁷ Cott. hi na. ⁸ Cott.
 þeapa. ⁹ Cott. behelgan. ¹⁰ Cott. bloþman. ¹¹ Bod. gearne gem-
 man. ¹² Cott. ungerýlþeþan zitrunge. ¹³ Cott. hine. ¹⁴ Bod.
 gehelþene.

§ 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. 7 ða hehrtan æt þam niþemehtan. þæt iſ þ¹ ic gebrænge eaſmodneſſe on heoſonum. 7 þa heoſonlican god æt þam eaſmedum. Ac þonne ic upgeraſe mið minum þeoyum. þonne forſeo þe þaſ ſcýrmenðan populð. ſwa ge earu þonne he up gerit buſan þa polcnu ſcýrmenðum þeðerum þ̅ him ða ſcormaſ ðerian ne mahan :.² Ðra ic polde. la Moð. þ̅ þu þe ſore up to uſ. gif ðe lýrte. on þa zerað þ̅ þu eſt mið uſ þa eorþan ſecan wille for godra manna þearfe :. Ðu ne waſt þu mine þearaſ. hu zeorne ic ſýmble waſ ýmbe godra manna þearfe :. Waſt þu hu ic zerað ýmbe Eneoroſ þearfe Eneaca cýningeſ. þa þa hine Eruſ Pærſa cýningz zefanzen hæfde 7 hine forbærnan polde. þa hine man on þ̅ fýr weap þa alyrde ic hine mið heoſonlicon wene. Ac þu þe forſcruðeſt for þinre nihtſiſneſſe 7 for þinum godan willan wenðeſt þæt þe nan wuht unwihtliceſ on becuman ne mihte. ſwelce ðu woldeſt ða lean eallra þinra godena weorca on þiſſe worulde habban :. Ðu mihteſt þu ſittan on miðdum zemænum wice. þ̅ þu ne ſceoldeſt þ̅ ilce zepolian þ̅ oðre men :. Ðu mihteſt ðu beon on miðre þiſſe hwearfunza. þ̅ þu eac mið eaſeroþe³ ſum eoſel ne zepeldeſt :. Ðwæt ſinzað þa leoþwýrhtan oppre be þiſſe worulð. buton miſlica⁴ hwearfunza þiſſe worulde :. Ðwæt iſ þe þonne. þ̅ þu þær mið ne ne hwearfiſe :. Ðwæt neceſt þu hu ze hwearſian.⁵ nu ic ſiemle mið ðe beo :. Ðe waſ þeoz hwearfunz betere. forþam ðe ðiſra worulð ſælða to wel ne lýrte. and þæt þu þe eac betre na zeleſde :.⁶

§ IV.^m Ðeah ðæm ſeohzitrepe cume ſwa ſela welena. ſwa þara ſonðcorra beoþ be þiſum ſæcliſum. oððe þara ſceornena þe weoſtrum nihtum ſcmaþ. ne forlæt he þeah no þa weofunza. þ̅ he ne weofize hiſ eorwða. Ðeah nu God zefýlle ðara weleznamonna willan ze mið zolde. ze mið weolſpe. ze mið eallum deowwýrþneſſum. ſwa ðeah ne biþ ſe⁷ ðurſt zefýlled heora zifunza. ac ſeo zrunðleafe ſwelzenð hæfþ wiþe manegum weſte holu on to zadrinne.⁸ Ðra mæz þam weðendan zýtrepe zenoh forzifan. ſwa him mon mape ſelþ. ſwa hine ma lýrte :.)

§ V.ⁿ Ðu wilt þu nu andwýrðan þæm worulð ſælſum gif hi cweðan⁹ to ðe. Ðwæt witeſt þu uſ. la Moð. hi ſwaſt þu wiþ 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. ðerigan ne mægon.

³ Cott. nehwearfoðe.

⁴ Bod. butan nihtlice.

⁵ Cott. hwearfiſen.

⁶ Bod. hwearfunz ſælða

to wel zelýrte 7 þ̅ þu eac betera ne zeleſdeſt.

⁷ Bod. he ne beoð.

⁸ Bod manega weſtehola to zadrinne.

⁹ Cott. cweðað.

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 hƿam abulgon ƿe ðe :• Ðƿæt ðe ongan lýtcan ure. naƿ uƿ¹
 þin. þu ƿetƿ² uƿ on þæt ƿetl þineƿ ƿceoppendeƿ. þa þu ƿilnoðeƿt
 to uƿ þæƿ ƿoðeƿ þe þu to him ƿceoldeƿt. þu cƿiƿt³ þ̅ ƿe habban
 þe beƿƿicenne. ac ƿe maƿan cƿeþan ma þ̅ þu habbe uƿ beƿƿicen.
 nu uƿ þƿrþ þine luƿt ƿ þƿrþ þine ƿitƿunƿa onƿcunian ƿceal
 ealƿa ƿeƿceafƿta ƿcippend :• Nu þu eapƿt ƿcýlbizƿa þonne ƿe.
 æƿþeƿ ƿe ƿor þinum aƿnum unƿriht luƿtum. ƿe eac ƿorþam þe
 ƿe ne moƿon ƿor þe fullgan ureƿ ƿcippendeƿ ƿillan. ƿorþam ðe
 he ure þe onlænðe æƿteƿ hiƿ beboðum to bƿucanne. nallaƿ⁴
 þinƿe unƿriht ƿitƿunƿa ƿeƿill to fulƿƿemmanne :• Anðƿýrðe
 unc nu. cƿæð ƿe ƿiƿðom. ƿƿa ƿƿa þu ƿille. ƿit ƿeanbiðizaf þinƿe
 onðƿoƿe :•

CAPUT VIII.º

ÐA cƿæð þ̅ Moð. ic me onƿite æƿhƿonan ƿcýlbizne. ac ic
 eom mið þæƿ laþeƿ ƿaƿe ƿƿa ƿƿiþe ofþƿýcced þ̅ ic inc⁵ ƿeanð-
 ƿýrðan ne mæƿ. Ða cƿæþ ƿe ƿiƿðom eƿt. Ðæt iƿ nu ƿit þinƿe
 unƿrihtƿinƿeƿe þ̅ þu eapƿt fullneah ƿorþoht. Ac ic nolde þ̅ þu
 þe ƿorþohteƿt. ac ic ƿolde þ̅ ðe ƿceamode ƿƿelceƿ ƿeðƿolan. ƿor-
 þam ƿe ƿe þe hine ƿorþencþ. ƿe biþ opmoð. Ac ƿe ƿe þe hine
 ƿceamaþ. ƿe biþ on hƿeopƿunƿa. Eaf þu nu ƿemunan ƿilt eallƿa
 þaƿa aƿƿýrþneƿra þe þu ƿor þiƿe ƿorulde hæƿdeƿt riððan þu
 æƿeƿt ƿeðoren ƿæƿe oð þiƿe ðæƿ. ƿiƿ ðu nu atelan⁶ ƿilt ealle
 ða bliþneƿra ƿiþ þam unƿroƿneƿrum. ne meht þu fullæþe cƿeðan
 þ̅ þu eapm ƿe ƿ unƿeƿæliz. ƿorþam ic þe ƿunƿne⁷ unðeƿƿenƿ
 unƿýðne ƿ unƿelæƿeðne. ƿ me to beapne ƿenom. ƿ to minum
 týhtum ƿetýðe. Ðƿa mæƿ þonne auht ofþeƿ cƿeþan butan ðu
 ƿæƿe ƿe ƿeƿælizeƿta. ða þu me ƿæƿe æƿ leoƿ þonne cƿp. ƿ æƿ
 þon þe þu cƿeƿt⁸ minne týht ƿ mine þeapaf. ƿ ic ðe ƿeonƿne
 ƿelæƿeðe ƿƿelce ƿnýtƿo ƿƿýlce manezum ofþum ielðƿan ƿe-
 ƿittum oftozen iƿ. ƿ ic þe ƿeƿýrþneðe mið minum lapum to
 þon þ̅ þe mon to ðomeƿe⁹ ƿeceaƿ. Eaf ðu nu ƿorþam cƿiƿt þ̅
 þu ƿeƿæliz ne ƿe þ̅ þu nu næƿt þa hƿilendlican aƿƿýrþneƿra ƿ
 þa bliþneƿra þe þu æƿ hæƿdeƿt. þonne ne eapƿt¹⁰ þu þeah unƿe-
 ƿæliz. ƿorþam þe þa unƿroƿneƿra. þe þu nu on eapƿt. ƿƿa ilce¹¹
 ofeƿƿaf. ƿƿa þu cƿiƿt þ̅ þa bliƿra æƿ ðýðon. ƿenƿt þu nu þ̅ þe
 anum þýllic hƿeapƿunƿ. þillic¹² unƿroƿneƿ on becumen. ƿ nanum

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

¹ Cott. naleƿ.

² Cott. ƿetƿeƿ.

³ Bod. ƿilt.

⁴ Cott. naleƿ.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. ƿeonene.

⁸ Cott. cƿe.

⁹ Bod. me.

¹⁰ Cott. neapƿt.

¹¹ Bod. ælce.

¹² Cott. þellecu hƿeapƿunƿ
 ƿ þillicu.

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 sooner 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

oþrum mode ſpelc ne onbecome. ne ær þe. ne æfter þe :·
 Oþþe renjt þu ꝥ on ænigum menniſcum mode mæge auht
 fæſtſædliceſ beon buton hƿearfunga. oþþe 3if hit on ænezum
 men ænige hƿile fæſtlice punaþ. je deaþ hit hupu aſſiſpeþ¹ ꝥ
 hit beon ne mæz þær hit ær ƿæf. Ðræt ſýndon ða ƿopulþ
 fælþa oþþeſ buton deaþeſ tacnung. forþam je deaþ ne cýmð
 to nanum oþrum þingum butan ꝥ he ꝥ liſ aſýrpe.² ſƿa eac þa
 ƿopulþ fælþa cumað to þam³ Mode to þam þæt hi hit beniman
 þær þe him leofaſt biþ þiſſe ƿopulþe. ꝥ beoþ þonne þonne hie
 him ſƿanzeritaþ. Gezege. la Mod. hƿæþer þe hetepe ðince. nu
 nauht ƿopulþričeſ⁴ fæſteſ 7 unhƿearfiendeſ beon ne mæz.
 hƿæþer þe þu hý forþeo. 7 þmeſ azeneſ þonceſ hi forlete
 buton ſape. þe þu zebiðe hþonne hi þe forziendne forletan :·

CAPUT IX.^p

ÐA ongan je ſiþdom ſingan and 3iððode ður. Ðonne jeo
 runne on hadrum heofone beorhtortſcineþ. þonne aðeoſtſiaþ
 ealle ſteorpan. forþam ðe heora beorhtneſ ne beoð nan
 beorhtneſ for hire. Ðonne ſmýlte blaþeſ ſuþan ƿeſtan ƿinð.
 þonne ƿeaxað ſƿiþe hƿaþe ſelþeſ bloſman. ac ðonne je ſtearca
 ƿinð cýmþ norþan eaſtan. þonne topeorþþ he ſƿiþe hƿaþe þære
 ƿoſan ƿlite. ſƿa oft þone to ſmýlton fæ ðæſ norþan ƿinðeſ
 ýrt onſtýpeþ. Eala ꝥ nan ƿuht niſ fæſte ſtonðendeſ ƿeoſceſ a
 ƿunende on ƿopulþe :·)

CAPUT X.^q

ÐA cƿæþ Boetiur. Eala ſiþdom. þu þe eart modur⁵ eallra
 mægena. ne mæz ic na ſiþceþan ne andſaciſan ꝥ þe⁶ þu me
 ær fædeſt. forþon þe hit iſ eall for. forþam ic nu hæbbe
 onziſten ꝥ þa mine fælþa 7 jeo onſoſzneſ. ðe ic ær ƿende ꝥ
 zeſælþa beon ſceoldan. nane fælþa ne ſint. forðam he ſƿa
 hƿæðlice zeſteþ. ac ꝥ me hæfþ eallra ſƿiþort zedneſeþ þonne
 ic ýmbe ſpelc ſmealiçort þence. ꝥ ic nu ſƿeotole onziſten hæbbe.
 ꝥ þæt iſ jeo mæſte unſælð on þiſ andƿearþan liſe. ꝥ mon
 æreſt ƿeoþe⁷ zeſælzi. 7 æfter þam unzeſælzi. Ða andſƿoþede
 je ſiþdom 7 jeo Geſceadriſneſ 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. aſeþpeð.
 ƿuht ƿopulþliceſ.

² Cott. aſeþpe.

³ Cott. to þon.

⁴ Cott. nan

⁵ Cott. modop.

⁶ Cott. andſaciſian þær þe.

⁷ Cott. ſý.

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

goþe zetælan þine wýrn and þine zezælp̃a swa swa þu wenst. for
 þam leasum ungezælpum¹ þe ðu þrowast. hit is leasung þ̃ þu
 wenst þæt þu seo ungezælig: . Ac gif ðe nu þ̃ swa swiþe
 zedrefed 7 zeunrotad hæfst. þ̃ te þu forlure þa leasan ze-
 zælp̃a. þonne mæg ic ðe openlice zereccan. þ̃ þu swutole
 onzigt þæt te þu zit hæfst þone mæstan dæl þinra² zezælp̃a
 þe þu ær hæfdest: . Sege me nu hwæþer þu mid rihte mæge
 geofian³ þina unzælp̃a. swelce þu eallunga hæbbe forlopen þina
 zezælp̃a. ac þu hæfst zit zezund zehælden eall þ̃ deorwýrþoste
 þæt te þu þe beforzod hæfdest: . Du miht þu þonne mænan
 þ̃ wýrre 7 þ̃ lare. nu þu þ̃ leofne hæfst zehælden: . Wæt
 þu wast þ̃ seo duzup ealles moncýnnes. 7 þe se mæsta weorþ-
 rice. zit leofar. þ̃ is Simmachus þin sweor.⁴ Wæt he is zit
 hal 7 zezund. 7 hæfst ælces zodes zenoh. forþon ic wast þ̃ þu
 naht⁵ ne forslarodest þ̃ þu þin azen weorh for hine ne zeal-
 dest. gif þu hine zezape on hwilcum earsofum. forþam se wer
 is swiðome 7 Læsta full. 7 zenoz orforz nu zit ælces
 eorþlices ezes. se is swiþe swið for þinum earsofum 7 for
 þinum wæcstwe: . Du ne leofar þin wif eac. þær ilcan Sim-
 machus⁶ dohter. 7 swið is swiþe wel zezad 7 swiþe zemetwæst.
 seo hæfð ealle oþru wif oferþunzen mid clænnesse. eall heore
 zod ic ðe mæg mid seaum wordum areccan. þ̃ is þ̃ heo is on
 eallum þearum hwefe fæder zelic. seo leofar nu þe. þe anum.
 forþam ðe heo nanpuht elles ne lufað butan þe. ælces zodes
 heo hæfst zenoh on þis andweardan lufe. ac heo hit hæfst
 eall forþeren ofer þe anne.⁷ eall heo hit onscunaf. for-
 þam þe heo þe ænne næfst. þær anes hwefe is nu wana. for
 þinre æfweardnesse heore wincð eall nauht⁸ þ̃ heo hæfst. for-
 þam heo is for þinum lufum cwmod⁹ 7 fulneah deað for
 tearum 7 for unrotnesse: . Wæt wille we cweþan be þinum
 twam¹⁰ sunum. þa sint ealdorwen 7 zezehæteras. on þam is
 swiðtol swið gif 7 ealla þa duzupa hiora fæder 7 heora eolloran¹¹
 fæder. swa swa zezonge¹² men mazon zelicoste beon ealdum
 monnum. Ðý ic pundrige hwi þu ne mæge onzitan þæt þu eart
 nu zit swiþe zezelig. nu þu zit leofost and eart hal: . Wæt
 þæt is swið meste ær deaðlicra manna þæt hie libban and sien
 hale. 7 þu hæfst nu zet to eacan eall þ̃ ic þe ær tealde: .
 Wæt ic wast þ̃ þ̃ is zit deorwýrþne þonne monnes lif. forþam
 manezum men is leofne dæt he ær self swelce ær he zeseo hwi

¹ Cott. unzælpum.² Cott. þara.³ Cott. wofian.⁴ Cott. swið.⁵ Cott. auht.⁶ Cott. Simacher.⁷ Cott. ænne.⁸ Cott. noht.⁹ Cott. oþmod.¹⁰ Cott. twæm.¹¹ Cott. elðran.¹² Cott. zezunge.

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 tears 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

wif 7 hif bearn ſpeltende: . Ac hwi tlar¹ þu þonne to
 wepene buton andweorce: . Ne meah^t þu nu zit þinne wýrðe
 nauht oppitan ne þin lif no zetælan. ne eart þu no eallunga
 to nauhte gedon. ſwa ſwa þu wen^t: nu þe nu zit nan una-
 berendlic broc geten^{ge}. forþam þe þin ancor² iſ zit on eor-
 þan fæſt. ðæt ſint ða ealdor^{men}. ðe we ær ýmbe ſpæræcon. þa
 þe ne lætaþ geortwyrpan be þiſ andweardan life. 7 eft þina
 agra tveora. 7 geo zodbunde luſu. 7 ge tohopa. þa þreo þe ne
 lætaþ geortweþan be þam ecan life. Ða andgropode þ³ unrote
 Mod 7 cwæþ. Eala wæran þa ancraſ ſwa trume³ 7 ſwa þurh-
 wundenbe ge for Gode ge for worulde. ſwa ſwa þu feſt. þonne
 mihte we micle wý eþ⁴ geholian ſwa hwæt earfoþneſta ſwa uſ on
 become. eall hie uſ wýncað wý leohtan ða hwile þe þa ancraſ⁵
 fæſte beoþ. ac þu miht weah onziton hu þa mine⁶ gælþa and
 ge min weorðſcipe heſ for worulde iſ oncerned: .

CAPUT XI.

§ I. ÐA andgropode ge Wiſdom 7 ge Geweardwýneſ 7 cwæþ.
 Ic wene weah. þ⁷ ic hwæt hweganunge⁷ þe upahofe of þære un-
 rotneſſe 7 fulneah gebrohte æt ðam ilcan weorðſcipe ðe þu
 ær hæfdeſt. buton þu zit to full wý þæſ þe þe læſeð⁸ iſ. þ⁹ þe
 for wý platige. Ac ic ne mæg adweohan⁹ þine geofunga for þam
 lýclan þe þu forluſe. forþam þu ſimle mid wope 7 mid un-
 rotneſſe mænſt zit þe æneſ willan wana biþ. ðeah hit lýcler
 hwæt ge. Ðra wæſ æfre on ðiſ andweardan life. oþþe hwa iſ nu.
 oðþe hwa wýrþ zet æfter uſ on þiſſe worulde. þ¹⁰ him nanwuh^t
 wið hif willan ne ge. ne lýcler ne micleſ. Ðriþe nearepe ſent¹⁰
 7 ſriþe heanlice¹¹ þa menniſcan zegælþa. forþam oþer tvega.
 oðþe hie næfre to nanum men ne becumað. oðþe hi wæſ
 næfre fæſtlice ne þurhwunnaþ ſpelca ſpelce hi ær to coman.
 Ðæt ic willē heſ be æftan ſpætolor zereccan. we witon þ¹²
 ſume mægdon habban ælles woruld welan zenog. ac hi habbað
 weah geame wæſ welan. zit hi ne beoð ſwa æðele on zebýrdum
 ſwa hi woldon: . Sume beoþ wýrðe æwele 7 wýdne on heora
 zebýrdum. ac hi beoþ mid wæðle 7 mid henþe¹³. ofþrycte 7

¹ Boet. lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c..

¹ Cott. tlar^t. ² Cott. forþon þin ancor. ³ Bod. ſume. ⁴ Cott.
 1eð. ⁵ Cott. ancraſ. ⁶ Cott. mina. ⁷ Cott. hwæt hweganunge.

⁸ Cott. alýreð. ⁹ Cott. adweogan. ¹⁰ Cott. neapra ſint. ¹¹ Cott.
 heanlice. ¹² Cott. þ¹⁰ monige habbað ælles woruld welan zenog. ¹³ Cott.
 hænþe.

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 toilest 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.

γευροτοδε. ꝥ him wære leofwe ꝥ hi wæran unæwele þonne
 swa earwe. gif hit on heora anwealde wære: . Manege beof
 weah ægþer ge full æwele ge full welige. ⁊ beof weah full
 unrode. þoune hi oþer trefa oððe riƿ habbaþ him gemæc. oþwe
 him gemece nabbaþ: .¹ Manege habbaþ zenog gefælice² ge-
 riƿod. ac for bearnleste. eallne þone wean ðe hi gefaderigaþ
 hi læfað³ framdum to brucanne. and hi beof forþam un-
 rode: . Sume habbað bearn zenoge. ac ða beof hwilum unwele.
 oþwe ywele ⁊ unweorþ.⁴ oððe hwefe gefaraþ. ꝥ ða elþran for-
 þam gnorniaþ ealle heora woruld: . Forþam ne mæg nan mon
 on þisse andweardan life eallunga gefað beon riƿ hiƿ wýrð. weah
 he nu nanweht ealles næbbe ymbe to forziene. ꝥ him mæg
 to forze. ðæt he nat hwæt him toweard hiƿ. hwæþer þe god þe
 yfel. þon ma þe þu riƿteft. ⁊ eac þæt ꝥ he þonne gefælice
 brýcþ. he ondræt ꝥ he geyle forlætan. Getæc me nu gumne
 mann þara þe ðe gefæleogst þince. ⁊ on hiƿ gefwille gy riƿorst
 gefiten. ic þe gefeccc riƿwe hwefe ꝥ ðu onziest ꝥ he biƿ for
 riƿwe lýclum þingum oft riƿwe ungemetlice gefwefed. gif him
 æniƿ weht bið riƿ hiƿ willan. oþwe riƿ hiƿ gefunan. weah hit nu
 lýcleƿ hwæt geobuton he to ælcum men mæge gebeacnian ꝥ
 he riƿne on⁵ hiƿ willan: . Fwunþrum lýtel mæg geobon þone
 eallra gefæligeftan mon her for⁶ worulde. ꝥ he wenþ þæt hiƿ
 gefæla riene oððe riƿwe gefanode oððe mid ealle forlovene: .
 Ðu wenst nu ꝥ þu geob riƿwe ungefælig. ⁊ ic wec ꝥ manegum
 men ðuhte ꝥ he wære to heofonum ahafen gif he æniƿne⁷ ðæl
 hæfde þara þinna gefæla þe ðu nu gef hæfst: .⁸ Lie fur-
 þum geobrost þe þu nu on hæfst eart. ⁊ þu cwiƿt ꝥ þin wrec-
 rost gy heo iƿ þam monnum eƿel þe þær on geforene wæran.
 ⁊ eac þam ðe heora willum þær on eardigaþ: . Ne nanweht
 ne byð yfel. ær mon wene ꝥ hit yfel geob. ⁊ weah hit nu herig
 geob and riƿerweard. weah hit biƿ gefæliƿ gif hit mon luflice
 deð and geðýlblice aræfnþ: . Feara riene to þam gefceadriƿwe.
 gif he wýrþ on ungefýlde. ꝥ he ne wilnige⁹ ꝥ hiƿ fæla weorþan
 onwende: . Wiƿ riƿwe mænige biƿerwege iƿ gemengeð geob
 gefetner þisse worulde. weah heo hwam wýnrum¹⁰ ðýnce. ne mæg
 he hie no habban¹¹ gif heo hine fleon onziþ: . Ðu ne iƿ hit
 wær riƿwe gefeotol hu hwærflice þar woruldfæla riene. nu hi ne

¹ Cott. nabbað oððe him gemæc oððe gemede nabbað. ² Cott. gefælice. ³ Bod. læfað. ⁴ Bod. unweorþ. ⁵ Cott. gefecnan ꝥ he riƿne on. ⁶ Cott. on. ⁷ Bod. æniƿne. ⁸ Cott. gefæst. ⁹ Bod. heƿilnige. ¹⁰ Cott. wýnruma. ¹¹ Cott. gefhabban.

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 earþman gefyllan. forþam he rimle wilnað hƿær hƿuzū¹ þær þe he þonne næft. ne hie þam gefyldegeum 7 þam gemetfærcum rimble ne puniaþ :

§ II.² Ðu rece ge þonne ýmbutan eop þa gefæla þe ge on innan eop³ habbaþ þurh þa godcundan miht gefet :. Ac ge nýton hƿæt ge doþ. ge rint on gefolan :. Ac ic eop mæg mid fearum wordum zerewan³ hƿæt ge hrof iſ eallra gefæla þiþ þær ic pat þu wilt hƿian þon ær þe þu hine onziteft þ̅ iſ þonne god :.⁴ Miht þu nu onzitan hƿæþer þu auht þe deorþýrþre habbe þonne ðe gýlne :. Ic pene þeah þ̅ þu wille cƿeþan þ̅ þu nauht deorþýrþre næbbe. Ic pat gif þu nu hæfde⁵ fullne anpeald ðiner ſelfer. ðonne hæfdeft ðu hƿæt hƿeza⁶ on þe ſelfum ðær þe ðu næfre þinum willum alætan woldeft.⁷ ne geo þýrð þe on zeniman ne mihte :. Forðam ic ðe mindgize þ̅ þu onzite ðætte nan gefælf niſ on þýre andƿearðan liſe. Ac onzet þæt nauht niſ betere on þýre andƿearðum liſe. þonne geo gefceadriſner. forþam þe heo þurh nan ðing ne mæg þam men loſian. for þý iſ betere þæt feoh þæt te næfre loſian ne mæg. þonne þ̅ þe mæg 7 ſceal. Ðu ne iſ þe nu zenoh ſƿeotole gefæd þæt geo þýrð þe ne mæg nane gefæla ſellan. forþam þe ægþer iſ unfeft ge geo þýrð. ge geo gefælf. forþam rint gwiþe teðne 7 gwiþe hƿeorenðe þar gefæla :. Ðƿæt ælc þara þe þar woruld gefæla hæfþ. oþer tƿeza oþþe he pat þæt he him fromƿearðe beoþ. oððe he hit nat. gif he hit þonne nat. hƿelce gefæla hæfþ he æt þam pelan. gif he hiþ gƿa dýrzig 7 gƿa ungeriſ.⁸ þ̅ he þæt ritan ne mæg. gif he hit ðonne pat. þonne onðræt he him þ̅ heo loſian. 7 eac geapa pat þ̅ he hi alætan ſceal. Se ringala ege ne læt nænne⁹ mon gefæhzne beon :. Liſ þonne hƿa ne recþ hƿæþer he þa gefælða hæbbe. þe he nabbe þe he ðonne hæfþ. hƿæt þæt ðonne beoþ for lýtla gefæla. oððe nane. þæt mon gƿa eaþe forlætan mæg :. Ic pene nu þ̅ ic þe hæfde ær zenog ſƿeotole zereht be manegum tacnum þ̅ te monna gƿala rint undeaplice 7 ece.¹⁰ 7 þ̅ iſ zenog ſƿeotol þ̅ te nanne mon ðær tƿeozan ne þearf þ̅ ealle men zeenðiaþ on þam deaþe. 7 eac heora pelan. þý ic fundrixe hƿi men ſien gƿa ungerceadriſe. þ̅ hie penan þ̅ þiſ andƿearðe liſ mæge þone monnan ðon gefæhzne þa hƿile þe he leofað. þonne

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

² Bod. hƿæt hƿez.

³ Cott. 10p.

⁴ Cott. zepeccan.

⁵ Bod.

onziteft þe iſ þone god.

⁶ Bod. næfdeft.

⁷ Cott. hƿuzū.

⁸ Cott.

noldeft. ⁹ Cott. unþiſ.

¹⁰ Bod. none.

¹¹ Cott. undeaplica 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 mæz æfter þýr life eapmne¹ zedon : . Þræt þe zepýlice witon unrim ðara monna þe ða ecan zepælða rohtan nallas ðurh þ an þæt hi wírnobon ðær lichomlican deaðes. ac eac manezra garlicra wita hie zepírnobon wíð ðan ecan life. þ wæron ealle þa haligan Mawtýras :

CAPUT XII.⁴

ÐA ongan þe Wírdom zhorian. 7 zeddbode þur. ecte þæt ipell mid leofe. þ he ær wæde 7 cwæþ. Se þe wille wæst hur timbrian. ne sceall he hit no settan upon þone hehrtan cnol. 7 þe ðe wille zedcunðne Wírdom secan. ne mæz he hine wí ofermetta. 7 eft þe þe wille wæst hur timbrian. ne sette he hit on ronðbeorþas. Swa eac zif þu Wírdom timbrian wille. ne sete ðu hine uppan þa zicrunza. forðam swa swa wízenðe ronð þonne wen swýlzþ. swa swýlzþ seo zicrunz þa dreorenðan welan þiwer midðangearbes. forðam hio hiora wimle bið ðurztezu. ne mæz hur naht lange standan on ðam hean munte. zif hit full ungemetlic wínd zertent. næst þæt þ te on ðam wízenðan ronðe stent for wíþlicum wene. swa eac þ menniwe Mod bið unbereten 7 apezed of hie stede. þonne hit þe wínd stromzra zepwica astýrnð. oððe þe wen ungemetlices ýmhhozan : . Ac þe þe wille habban þa ecan zepælþa. he sceal fleon þone wrecnan wite þiwer midðanearbes. 7 timbrian þ hur Mober on þam wæstan stane eadmetta. forþam ðe Lwrt earðað on þære bene eadmoberre. 7 on þam zemýnðe Wírdomes. forþam wimle þe wíra mon eall hie lif læt on zepfan unonpendenlice 7 orþorþ. þonne he forwíþ ægzdes ze þar eorþlican zod ze eac þa ýflu. 7 horþ to þam toearðam. þ wint þa ecan. forþam ðe God. hie zehelt æzþronan. wíngallice wunienðe. on hie Mober zepælþum. ðeah þe þe wínd. þara eapþora. 7 seo wíngale zemen. þiwa worulð welfa. him onblape :

CAPUT XIII.⁵

ÐA þe Wírdom þa 7 seo Lercædrýner þur leoð þur arungen hæfðon. ða ongan he eft seczan² ipell 7 þur cwæþ. We ðincp nu þ wít mæzen wmealicor wrecan 7 diogolran worðum. forþam ic onzite þ min lar hwæt hwuzu wzæð on þin onðzic. 7

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

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

¹ Bod. eapm. ² Cott. wrecgan.

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 zenoh þel unðerſtenſt ꝥ ic þe to ſprece. Geðenc nu hræt þiner aznes ſeo ealra þurra woruld æhta 7 pelena. oððe hræt þu þær on aze unanðerzildeſ. zif þu him ſceadriſlice¹ æfterſpýraſt. Ðræt hæfſt ðu æt þam zifum þe ðu criſt ꝥ ſeo wýrð eop zife. and æt þam pelum.² ðeah hi nu ece wæron. Seze³ me nu hræþer ſe þin wela ðiner þancer ſpa ðeore ſeo þe for hir azenre zecýnde. hræþer ic ðe ſecze þeah ꝥ hit iſ of hir azenre zecýnde naſ of þinre. zif hit þonne hir azenre zecýnde iſ naſ of ðinre. hwi eart ðu þonne a wý betera for hir zode.⁴ Seze me nu hræt hir þe ðeoraſt⁵ þince. hræþer þe zold þe hræt ic wæt þeah zold: Ac þeah hit nu zod⁶ ſeo 7 ðeore.⁷ þeah biþ hliſeadizra 7 leofrenðra ſe ðe hit ſelf. ðonne ſe þe hit zadepaþ 7 on oþrum weaſaþ. ze eac þa wela beoþ hliſeadizran 7 leofwælian þonne þonne hie mon ſelf. þonne hie beon þonne hi mon zadraþ 7 healt.⁸ Ðræt ſeo zicunz zedeþ heore zicweara laþe æzþer ze Gode ze monnum. 7 þa cýra zedop þa wimle leofwæle 7 hliſeadize 7 weorþe æzþer ze Gode ze monnum ðe hie luſiaþ. Nu ꝥ weoh þonne æzþer ne mæz beon ze mid þam ðe hit ſelf ze mid þam þe hit nimp.⁹ nu iſ forþæm ælc weoh betere 7 ðeoppýrþe zereald þonne zehealden. Gif nu eall þurſ midðaneardes wela come to anum men. hu ne wæron þonne ealle oþre men wæðlan butan anum.¹⁰ Genoh ſreotol. ðæt iſ. ꝥ ze zod worð 7 zod hliſa ælces monnes biþ betera. 7 ðeorra.¹¹ þonne æniſ wela. hræt ꝥ worð zefýlþ eallra¹² þara earan þe hit zeheþ. 7 ne biþ þeah no ðý læſſe mid þam þe hit ſpwiþ. hir heortan diezelneſſe hit zeopenað.¹³ 7 þær oðres heortan belocene¹⁴ hit þurhweaþ. 7 on þam wærelde wæp betwýx ne bið hit no zepanod. ne mæz hit mon mid ſreorðe ofſlean. ne mid wape zebindan. ne hit næſſe ne acwíð. Ac þa eoppe wela. þeah hi ealne wez eoppe win.¹⁵ ne þinþ eop no wýwaraþ¹⁶ heora zenoh. 7 þeah ze hie þonne oþrum monnum ſellan ne maſon. ze no þe ma mid þam heora wæðle 7 heora zicwunze zefýllan. ðeah þu hie ſmale¹⁷ toðæle ſpa durt. ne miht þu þeah ealle men emlice¹⁸ mid zehealdan. 7 ðonne þu ealle zedæðe hæfſt. þonne biſt ðu ðe ſelf wæðla. Sint wæt weplice¹⁹ wela þurſ midðanzeardes. ðonne hi nan mon fullice habban ne mæz. ne hie nanne mon zepelizian ne maſon. buton

¹ Cott. zercceadriſlice. ² Cott. wela. ³ Cott. sæze. ⁴ Cott. zode. ⁵ Cott. dioraſt. ⁶ Bod. zold. ⁷ Cott. diore. ⁸ Cott. hilt. ⁹ Cott. mon ſelf. ¹⁰ Cott. buton him annm. ¹¹ Cott. diorra. ¹² Cott. ælces. ¹³ Bod. wæðneſſe hit openað. ¹⁴ Cott. belocena. ¹⁵ Cott. mid eop wien. ¹⁶ Cott. hwararaþ. ¹⁷ Cott. ſpa wæðlice. ¹⁸ Cott. emlice. ¹⁹ Cott. weplice.

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 ȝeðon to ƿæðlan. Ðræþer¹ nu ȝimma ƿlite eorpe eazan to him ȝetio. heora to ƿunðrianne. ꝥa ic ƿat ꝥ hie² ðoþ. hƿæt reo³ ðuȝuð þonne þæſ ƿliteſ þe on þam⁴ ȝimum bið. biþ heora næſ eorpe.⁵ þý ic eom ꝥiþe unȝemetlice ofþunðroð hƿi eor þince þære unȝerċeadriȝan ȝerċearċe ȝoð⁶ betere þonne eorpe aȝen ȝoð. hƿi ȝe ꝥa unȝemetlice ƿunðriȝen þara ȝimma. oððe æniȝer þara ðeaðlicena ðinȝa ðe ȝerċeadriȝnerre næſþ. forðam hie mið nanum riȝhte ne maȝon ȝearniȝan ꝥ ȝe heora ƿunðriȝen. þeah hie Ġoðer ȝerċearċa riē. ne riēt hi no riþ eor to metanne. forþam þe oðer tƿeȝa oþþe hit nan ȝoð niſ for eor reſe. oððe þeah for lýtel ȝoð riþ eor to metanne. to ꝥiþe þe hepeſiaþ⁷ uſ reſe. þonne þe maſe ꝥ luſiaþ⁸ ꝥ þe unðer uſ iſ on urum⁹ anpealde. þonne uſ reſe. oððe ðone Ðrihten ðe uſ ȝerċeor. ȝ uſ ealle ða ȝoð forȝear. Ðræþer ðe nu hriȝen¹⁰ fæȝeru lonð :

CAPUT XIV. v

§ I. ÐA anðrƿorode ꝥ Moð þære Ġerċeadriȝnerre ȝ cƿæð. Ðri ne riēolde me hriēan fæȝer lanð. hu ne iſ þæt re fæȝereriēta ðæl Ġoðer ȝerċearċa. ȝe full oft þe fæȝmaþ¹¹ riȝlitre re. ȝ eac ƿunðriaþ þæſ ƿliteſ þære riēnan anð þæſ monan ȝ eallra þara riēorpena. Ða anðrƿorode re riȝðom anð reo Ġerċeadriȝner þam Moðe ȝ þuſ cƿæþ. Ðræt belimþ þe heora fæȝernerre.¹² hƿæþer¹³ ðu ðurpe ȝilpan ꝥ heora fæȝerner þin riē. neſe neſe. hu ne ƿarċ þu ꝥ þu heora nanne ne ȝerophċerċ.¹⁴ ac ȝiſ ðu ȝilpan riēle. ȝilp Ġoðer. Ðræþer þu nu fæȝerriā bloŋtmæna fæȝwiȝe on earċran riēlce þu hie ȝerċope. hƿæþer þu nu riēlceſ auht ƿýriēan mæȝe, oððe ȝerophċerċ habbe. neſe neſe. ne ðo þu ꝥa.¹⁵ hƿæþer hit nu ðiner ȝepealdeſ riē ꝥ re hæriēerċ riē ꝥa reliȝ on ƿæſtmum. hu ne ƿat ic ꝥ hit iſ no þiner ȝepealdeſ. Ðri earċ þu ðonne onæleð mið ꝥa iðele ȝerēan. oððe hƿi luſarċ ðu þa riēmban ȝoð ꝥa unȝemetlice. riēlce hi riēn þin aȝnu.¹⁶ ſerċ þu mæȝe reo ƿýrið þe ȝeðon þæt þa þinȝ ðine aȝene¹⁷ riēn þa þe heora. aȝene¹⁸ ȝecýnð þe ȝeðýðon¹⁹ riēmbde. neſe neſe. niſ hit no þe ȝecýnðe ꝥ te þu hi aȝe. ne him niſ ȝeðýriðe ꝥ hi ðe folȝien. ac þa heofencunðau þinȝ þe riēt²⁰ ȝe-

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

¹ Bod. Ðræp. ² Cott. hi. ³ Cott. riō. ⁴ Cott. þæm. ⁵ Cott. eorpe. ⁶ Cott. ȝoð þeb. ⁷ Cott. heſpað. ⁸ Cott. ꝥ ma luſiað. ⁹ Cott. urum. ¹⁰ Cott. hriē. ¹¹ Cott. fæȝeniað. ¹² Cott. to hiora fæȝernerre. ¹³ Bod. hƿæp. ¹⁴ Cott. nan ne porċerċ. ¹⁵ Cott. no ꝥa. ¹⁶ Bod. riēn þine ȝer nu. ¹⁷ Cott. aȝnu. ¹⁸ Cott. aȝnu. ¹⁹ Bod. ȝeðon. ²⁰ Cott. riēmban.

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.

cýnde. næf þæf eorþlican. Ðar eorþlican wæfcmar fínt gefceá-
 pene netenum¹ to andhræne. 7 þa woruld welan fýnt gefceapene
 to byrlice þam monnum þe beoþ neatenum² zelice. þ beoþ un-
 rihtwre 7 ungemetwæfcte. to þam hi eac becumaf oftoft. Lif
 þu þonne ðæt gemet habban wille. 7 ða. nýð þearfe witan wille.
 þonne if þæt mete 7 brýnc. 7 clafar and tol to fweicum.
 cwæfcte fweice þu cunne þ ðe if gecýnde 7 þ ðe if riht to
 habbenne. þwele fremu if ðe þ. þæt þu wilmige þifra andþear-
 dena gefælpa ofer gemet. þonne hie nafep³ ne mazon ne þin.
 gehelpan. ne heora gefra. On frefe lýtton hiepa hæfþ feo ge-
 cýnd genoz. on fpa miclum heo hæfþ genoz fpa þe æf frefæcon.
 Lif þu heore mare felef. ofer trefa oððe hit þe depar. oððe
 hit þe þeah unwýnum biþ. oððe ungetere.⁴ oððe frefenlic eall
 þ þu nu ofer gemet deft. Lif þu nu ofer gemet ifft. ofþe
 brincft. oððe clapa þe ma on hæfþ⁵ þonne þu þurf. feo
 oferwng⁶ þe þurf ofþe to fape. oððe to plættan. ofþe to un-
 gefifenum. ofþe to wio. Lif þu nu wenft þ te fundorlice
 gefela⁷ hwelc weorfwmýnd fe. ðonne telle ic þa weorfwmýnd
 þæm⁸ wýrhtan þe hie worhte. næf na þe.⁹ fe wýrhta if God.
 þæf cwæft ic þæf herige on. fwenft þu þæt feo menzio þinpa
 monna þe mæge ðon gefælfzne. nef nef. ac gif hie ýfele fínt
 ðonne fínt hie þe pleohtpan 7 gefrefnefulpan ge hæfþ þonne ge
 næfþ.¹⁰ forþam ýfele þegnar beoþ fýmle heora hlarorþer fíend.
 Lif hi þonne zode beoþ 7 hlarorð holde 7 untrifealde hu ne
 beoþ þ þonne heora zoder. næf þinef. hu miht þu þonne þe
 agnian heora zod. gif þu nu þæf zilft. hu ne zilft þu þonne
 heora zoder. næf þinef :

§ II.^w Nu þe if genoh openlice gecýþeð þæt te nan þapa
 zoda þin mif. þe þe æf ýmbe frefæcon. 7 þu teohhoderft¹¹ þ hi
 þine beon feoldan. Lif þonne þifre worulde wite 7 wela to
 wilmienne mif. hwæt murcnarft þu þonne æfter þam þe þu for-
 lufe. oððe to hpon fagnarft ðu þæf þe þu æf hæfdeft.¹² gif hit
 fæger if. þ if of heora agnum gecýnde. næf of ðinum. heora
 fæger hit if. næf þin. hwæt fægnarft¹³ þu þonne heora fægerer.
 hwæt belimþ þif to þe. ne þu hit ne gefceope. ne hi þine agene
 ne fent. Lif hi nu zode fínt 7 fægere. þonne wæron hi fpa ge-

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

¹ Cott. nýtenum. ² Cott. bioð neazum. ³ Cott. nafþer. ⁴ Cott.
 ungetære. ⁵ Cott. clape ma on hehft. ⁶ Cott. fwo oferwnc. ⁷ Cott.
 gefepela. ⁸ Bod. þa. ⁹ Cott. neallþe þe. ¹⁰ Cott. and lýtze þonne
 fínt hi þe pleohtpan 7 gefrefnefulpan hæfþ þonne næfþ. ¹¹ Cott. tloh-
 hoder. ¹² Cott. þæf hæfþ. ¹³ Bod. fagnar.

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 shouldst 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 swælcce hi wolðan beon þeah þu hi næfre nahtest.
 Fenst ðu þ þ hi afe ðeorwyrþþan feon.¹ þe hi to þinre note ge-
 lænde wæron. Ac forþam þe heora ðyrige men wariap. 7 hi
 him þincap ðeone. forþam þu hi zaderast 7 helst on þinum
 horðe. Wæt pilnast þu þonne þ þu hæbbe æt swelcere zerælig-
 neffe.² Geleif³ me nu ic hit ðe recze. næfst ðu þær nauht æt
 buton þ þu tilast⁴ wæðle to fionne. 7 for þý zaderast mare
 þonne þu þurfe.⁵ Ac ic wat ðeah swiþe zeare. þ te eall þ ic her
 swiþece is swiþ þinum willan. Ac eorpa zeræþra ne sint no þ ze
 wenap þæt hi sien. forþam se þe micel ineffe⁶ 7 miþlic azan
 wile. he beþearf eac micles fultumer. Se ealða cwipe is swiþe for
 þe mon zerfýrn cwæþ. þæt te þa⁷ micles beþurfon. þe micel
 azan willap. 7 þa þurfon swiþe lýtles. þe mapan ne williap þonne
 zenozef. butan he pilnigen mid oferunze hiora zitrunza ze-
 fýllan. þ hi næfre ne zedof. Ic wat þ ze wenap þæt ze nan
 zecundelice⁸ zod ne zeræþra on innan eor selfum nabbaþ.⁹ for-
 þam ze hi recap butan eor to fremðum zerceaftum. swa hit is
 miþþeorfeð þ þæm men ðincþ. þeah he se zodcundlice ze-
 rceadrif. þ he on him selfum næbbe wæþra zenoze. buton he
 mare zezaderize þara unzercadrifena zercefta þonne he
 beþurfe. oððe him zemethic feo. 7 þa unzercadrifan neotena¹⁰
 ne pilniap nanef oþreþ feo.¹¹ ac þincþ him zenoz on þam þe hi
 binnan heora æzenre hýðe habbaþ to eacan þam forðe þe him
 zecýndelic biþ. Wæt ze þonne þeah hwæthreza zodcundliceþ
 on eorþre faule habbaþ. þæt is andzit. 7 zemýnd. and se ze-
 rceadriflic a willa þ hine þara treza lýrte. se þe þonne þar ðreo
 hæfþ. þonne hæfþ he his zecoppender onlicneffe swa forþ swa
 swa ænezú zerceaft fýrmer¹² mæg hieþe zecoppender onlicneffe
 habban. Ac ze recap þære hean zecýnde zeræþra and heorþe
 weorþfice to þam niþelicum 7 to ðam hweorðelicum¹³ þin-
 zum. Ac ze ne onzitad hu micelne teonan ze doþ Gode eorþum
 zecoppende. forþam þe he wolde þæt te ealle men wæran ealra
 oþra¹⁴ zerceafta wealðandap. Ac ze unþerþioðap eorþe hehtan
 meðemneffe unþer þa eallra nýþemerþan zerceafta. 7 mid þam
 ze habbaþ zecýþeð þ te æfter eorþum aznum ðome ze doþ
 eor selfe wýrþan þonne eorþe azne¹⁵ æhta. nu ze wenap þ eorþe
 nauht¹⁶ welan sien eorþa zeræþra. 7 teohhwap þ eall eorþe

¹ Cott. aþý ðeorþan sien. ² Bod. gelicneffe. ³ Bod. Lelef. ⁴ Cott.
 tiolast. ⁵ Cott. þýrfe. ⁶ Cott. innieþfe. ⁷ Bod. þ þa þe. ⁸ Cott. zecýn-
 delic. ⁹ Cott. næbben. ¹⁰ Cott. neat. ¹¹ Cott. for. ¹² Bod. fupemerþ.
¹³ Bod. hweorðum. ¹⁴ Cott. oþerra. ¹⁵ Cott. eorþa 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 ærpan¹ Ʒe Ʒelfe. Ʒpa hit eac Ʒýrþ þonne Ʒe Ʒpa Ʒillaþ :

§ III.^x ÐæƷ menniƷcan lifef Ʒecýnð iƷ þ hi ðý anan Ʒeon² beƷoran eallum oþrum ƷerƷearƷum. ðý hi hie Ʒelfe onƷiton hƷæt hie Ʒenð.³ Ʒ hƷonan hi Ʒenð.⁴ Ʒ þi hi Ʒenð⁵ Ʒýrþan þonne nýtenu. þý hi nellaf Ʒitan hƷæt hi Ʒint. oððe hƷonan hi Ʒint. Ðam neatum iƷ Ʒecýnðe þ hi nýton hƷæt hi Ʒenð.⁶ Ac þ iƷ þara monna unþear þæt hi nýton hƷæt hie Ʒien. Nu þe iƷ Ʒriþe Ʒreotol þæt Ʒe beoþ on ƷeðƷolan. þonne Ʒe þenaf þ æniƷ mæƷ mið Ʒræmðum Ʒelum beoñ ƷeƷeorþoð. Eaf hƷa nu biþ mið hƷelcum Ʒelum ƷeƷeorþoð Ʒ mið hƷelcum ðeoppýrþum æhtum ƷeƷýƷeƷoð.⁷ hu ne belimþþ Ʒe ƷeopþƷiƷe þonne to þam þe hie ƷeƷeorþað. þæt iƷ to heƷianne hƷene Ʒihtlicor. Ne ðæt ne beoð on þý ƷæƷerþe þæt mið eller hƷam Ʒerenob biþ. þeah þa Ʒerenu ƷæƷru Ʒien. þe hit mið Ʒerenob bið. Ʒif hit æƷ Ʒceonblic ƷæƷ. ne biþ hit on þý ƷæƷerþe. Ʒite þu Ʒorþoþ þ nan Ʒob ne ðeƷaf þam þe hit ah. ÐƷæt ðu ƷarƷ nu þ ic þe ne leoƷe. Ʒ eac ƷarƷ þæt þa Ʒelan ofƷ ðermaf þam þe hie aƷan on manezum þingum. Ʒ on þam Ʒriþort þæt te men Ʒeopþað Ʒpa upahafene Ʒor þam Ʒelan. þ ofƷ Ʒe eallra ƷýrþerƷa Ʒ Ʒe eallra unƷeopþerƷa mon Ʒenþ þ he Ʒie ealler þæƷ Ʒelan Ʒýrþe ðe on þiƷe Ʒopulðe iƷ. Ʒif he ƷiƷte⁸ hu he him toƷuman mihte. Se þe miƷele Ʒelan hæƷþ. he him onðƷæt moniƷne Ʒeonð.⁹ Ʒif he nane æhta næƷðe. ne þorƷte he him nanne¹⁰ onðƷæðon. Eaf þu nu ƷæƷe ƷeƷƷerenðe. Ʒ hæƷðerƷ miƷel Ʒolð on þe. Ʒ þu þonne beƷome on þeof Ʒceole.¹¹ þonne ne ƷenðerƷ þu þe ðiner Ʒeoper. Ʒif ðu þonne ƷƷelƷer nanƷuht næƷðerƷ. þonne ne þorƷterƷ ðu ðe nanƷuht onðƷæðan. ac meahterƷ þe Ʒan ƷinƷenðe þone ealðan Ʒriðe þe mon ƷeƷýrn ƷanƷ. þæt Ʒe naƷoða ƷeƷƷerenð him nanƷuht ne onðƷeðe. þonne ðu ðonne oƷƷorþƷ ƷæƷe. Ʒ ða þeofar ðe Ʒrom ƷerƷiten ƷæƷon. þonne mihteƷ þu biƷƷerian þaƷ andƷeapðan Ʒelan. Ʒ mihteƷ ƷeƷþan. Eala þ hit iƷ Ʒob Ʒ Ʒýnŷum þ mon miƷelne Ʒelan aƷe.¹² nu Ʒe næƷƷe ne Ʒýrþ oƷƷorþƷ ðe hie unðeƷƷehþ :

^x Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

¹ Cott. ðioƷpan. ² Cott. Ʒe. ³ Cott. Ʒien. ⁴ Cott. Ʒien. ⁵ Cott. Ʒint. ⁶ Cott. Ʒien. ⁷ Cott. Ʒeapob. ⁸ Cott. ƷiƷte. ⁹ Cott. Ʒýnð. ¹⁰ Cott. nænne. ¹¹ Cott. þioƷ Ʒceole. 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 shouldst 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 naked 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.⁷

ÐA Ʒeo Ʒerŷeabryner ða þy Ʒpell aƷæb hæfde. þa onƷan heo ƷunƷan Ʒ þy Ʒræþ. Eala hu ƷeræliƷ Ʒeo Ʒormé elb Ʒar þy Ʒer miððan Ʒearðer. þa ælcum men þuhte Ʒenoz on þære eorþan Ʒærctmum. Næron þa ƷeliƷe hamar. ne miŷtlice Ʒrotmettar. ne ðruncar. ne ðiorpýrþra hræƷla hi ne Ʒyrnðan. Ʒorþam hi þa Ʒit næran. ne hio nanpuht ne Ʒeraron. ne ne Ʒeherðon. Ne Ʒemðon hie naner Ʒýrenluŷter. buton Ʒriþe Ʒemetlice þa Ʒe-cýnð beeoðan. ealne ƷeƷ hi æton æne on ðæƷ. and þ þær to æfenner. Treora Ʒærctmar hi æton Ʒ þýrta. nalle Ʒcýp Ʒin hi ne ðruncan. ne nanne Ʒætan hi ne cuþon wið huniƷe menƷan. ne Ʒeolocenra hræƷla mið miŷtlicum bleorum hi ne Ʒimðon. Ealne ƷeƷ hi Ʒlepon ute on tþiopa Ʒceaðum. hluteþra Ʒella Ʒæter hi ðruncan. ne Ʒereah nan ceþa ealand. ne Ʒerof. ne Ʒeherðe non mon þa Ʒet nanne Ʒcýpheþe. ne Ʒurþon ýmbe nan Ʒereohc Ʒrrecan. ne Ʒeo eorþe þa Ʒet beŷmiten mið ofŷlegener monner bloðe. ne mon Ʒurðum Ʒerunðoð. ne monn ne Ʒereah ða Ʒet ýfel Ʒillende men. nænne ƷeorþƷcýpe næfðon. ne hi non mon ne luŷde. Eala þ ure tida nu ne mihtan Ʒeorðan Ʒrilce. Ac nu manna ƷitrunƷ iŷ Ʒra býrnenðe. Ʒra þ Ʒýr on þære helle. Ʒeo iŷ on þam munte ðe Ætne hatte. on þam iezlanðe þe Sicilia hatte. Ʒe munt bið Ʒimle Ʒreple býrnenðe. Ʒ ealla þa neah Ʒtopa þær ýmbutan Ʒorþærnð. Eala hræt Ʒe Ʒorma Ʒitþere Ʒære. þe æreƷ þa eorþan onƷan ðelþan æfter Ʒolde. Ʒ æfter Ʒimmum. Ʒ þa Ʒrecnan ðeorþurþnerþra funðe ðe ær behýð Ʒær Ʒ beheloð mið ðære eorþan :

CAPUT XVI.²

§ I. ÐA Ʒe Ʒiŷðom þa þy leoð aƷunƷen hæfde. þa onƷan he eft Ʒpellian Ʒ þy Ʒræþ. Ðræt mæƷ ic ðe nu mare ƷecƷan be þam ƷeorþƷcýpe Ʒ be ðan anpealde þy Ʒe Ʒorulde. Ʒor þam anpealde Ʒe eor Ʒolðon ahebban up oð ðone heofen. Ʒiŷ Ʒe mihton.¹ þ iŷ Ʒorþam þe Ʒe ne Ʒemunon ne eac ne onƷitað þone heofoncunðan anpeald Ʒ þone ƷeorþƷcýpe Ʒe iŷ eoreþ aƷen. Ʒ þonan Ʒe comon.² hræt Ʒe eoreþ þela þonne Ʒ Ʒe eoreþ. anpeald þe Ʒe nu ƷeorþƷcýpe hatað. Ʒiŷ he becýmþ to þam eallra þýrreƷtan men. Ʒ to ðam þe hiŷ ealra unþeorþort biþ. Ʒra he nu ðýðe to þy ilcan ðeodriƷe. Ʒ eac³ ær to Nerone

⁷ Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

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

¹ Cott. meahthen.

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 zelicum. Ðu ne pile he þonne ðon gpa gpa hý dýðon 7 zit ðop. ealle¹ þa wicu þe him unþer beoð oððe aþer on neapefte forplean 7 forþeregian gpa gpa fýpfe hz ðeð ðrýne² hæþ feþ. oððe eft fe býrnenða gpefl. ðone munt bærnþ ðe fe hataþ Ætne. fe w on þam ealonbe Sicilia. gpefe onlice þam micelan fleobe. ðe zu on Noer ðagum pæf. Ic pene pæt ðu mæge gemunan þ te eoppe eolþran zu³ Romana witan on Torcþnef ðagum þæf oþermoban cýningef. for hir oþermettum. ðone cýnelican naman of Rome býriz æpfe abýðon. Ond eft gpa ilce þa hepetohan. þe hi⁴ æp utaðriþon. hi woldon eft utaðriþan for hiora oþermettum. Ac hi ne mihtan. forþam þe fe æfterpe anpealb þara hepetozena þam Romanifcum wicum zit pýrf licobe þonne fe æppa ðara cýninga. Lif hit ðonne æpfe zepurþ. gpa hit gwiðe feþan⁵ zepýrf. pæt fe anpealb 7 fe weopþrice become to zozum men and to wírum. hpæt biþ ðær þonne hepýrþef buton hir zoz 7 hir weopþrice. þæf zozan cýningef. nar ðær anpealþef. forþam ðe fe anpealb næpfe ne biþ zoz.⁶ buton fe zoz⁷ we þe hine hæbbe. þý⁸ hit biþ ðær monnef zoz.⁹ nar¹⁰ ðær anpealþef. zif fe anpealb zoz¹¹ biþ. forþam hit bið. pæt te nan man for hir wice ne cýmð to cræftum 7 to medemneffe. Ac for hir cræftum 7 for hir medumneffe he cýmþ to wice 7 to anpealbe. ðý ne biþ nan mon for hir anpealbe na þe betere. ac for hir cræftum he beoþ zoz¹² if he zoz¹³ biþ. 7 for hir cræftum he bið. anpealþef weopþe. zif he hir weopþe biþ. Leorniaþ forþam Wifdom. 7 þonne ze hine zelepnoð hæbben. ne forþoziaþ¹⁴ hine þonne. Ðonne feze ic eop buton ælcum tpeon. þ ze maizon þurh hine becuman to anpealbe. þeah ze no pæf anpealþef ne wírgan. Ne þurfon ze no hozian¹⁵ on ðam anpealbe. ne hum æfter þringan. zif ze wífe biþ 7 zobe. he pile folgian eop. þeah ze hir no. ne wírian. Ac feze me nu hpæt eoper ðeoppýrþefta wela 7 anpealb we. þe ze gwiþort zirnaf. Ic wæt þeah pæt hit if þif andþearða lif 7 þef brogmenða wela þe þe æp ýmbe gpeacon :

§ II.^a Eala hpæþer ze netelican¹⁶ men onziton hpelc fe wela we. 7 fe anpealb. 7 þa worulþ zepælþa.¹⁷ ða gint eoppe hlaforðaf.

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

¹ Bod. eall. ² Cott. leg. ðeð ðrýgne. ³ Cott. ealþran zu. ⁴ Cott. hine. ⁵ Cott. feþdon. ⁶ Cott. zoz. ⁷ Cott. zoz. ⁸ Bod. þeah. ⁹ Cott. zoz. ¹⁰ Cott. næf. ¹¹ Cott. zoz. ¹² Cott. zoz. ¹³ Cott. zoz. ¹⁴ Cott. forþýcgað. ¹⁵ Cott. hozian. ¹⁶ Cott. netelican. ¹⁷ Cott. wælþa.

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 fealdanðar. næf ze heora. 7if ze nu gefapen hvelce
 muƿ þæt pære hlaforð ofer oþre mýr. 7 fetce him ðomaƿ. 7
 niððe¹ hie æfter ƿarole. hu ƿunðerlic ƿolde eop þæt þincan.
 hvelce cehhettunze ze ƿoldon þæf habban. and mið hvelcum
 hleahtre ze ƿoldon beon aſtýned. hu micle mare iƿ þonne þæf
 monnef lichoma to metenne ƿið þæt ƿod. þonne feo muƿ ƿiþ
 þone mon. Þpæt ze þonne maƿon eape gefencan. 7if ze hit ze-
 orne ýmbe fmeazan ƿillap 7 æfterfƿýrian. þæt² nanre ƿuhte
 lichoma ne beoð þonne teðerpa þonne þæf monnef. Ðam
 maƿon ðerian þa læftan fleozan. 7 þa ƿnættaf mið fƿiþe
 lýtlum fucelum him ðeriap. 7 eac þa fmalan ƿýrmaƿ. þa ðone
 mon ze innan ze uton ƿerðap.³ 7 hƿilum fulneah ðeaðne ze-
 doð. ze fupfum þeof lýtle loppe hine hƿilum ðeaðne zeðeƿ.
 fƿilca ƿuhta him ðeriap ægþer ze innan ze uton. On hƿæm
 mæg æniƿ man oþrum ðerian buton on hiƿ lichoman. oððe
 eft on heora ƿelum. þe ze hatap gefælpa. ne nan mon ne mæg
 þam gefceaðfýran ƿode zeðerian. ne him zedon þæt hit ne fe þæt
 þæt hit biþ.⁴ Ðæt iƿ fƿiþe fƿeotol to onƿitanne be fumum
 Romanifcum æðelinge. fe þæf haten Liberiuƿ.⁵ fe þaf to
 manezum ƿitum geforht. forþam þe he nolde melðian on hiƿ
 gefepan þe mið him fereðon⁶ ýmbe þone cýning þe hie æp
 mið unƿihte gefunnen hæfðe.⁷ þa he þa beforan þone ƿnaman
 cýning zelæð þæf. 7 he hine het feczan hƿæt hiƿ gefepan
 þæron þe mið him ýmbe fereðon.⁸ þa forceap he hiƿ agene
 tunzan. and þearp hine ðær mið on ðæt neb foran. forþam
 hit gefearð þæt ðam fýran men com to lofe and to ƿƿýrðfciƿe þæt
 fe unƿihtfýra cýning him teohhode⁹ to ƿite. Þpæt iƿ þæt þe ma
 þæt æniƿ man mæge oþrum ðon. þat he ne mæge him ðon þæt
 ilce. 7 7if he ne mæg. ofer man mæg. Fe leornobon eac be
 þam ƿælhreoran Biƿriðem. fe þæf on Æƿiptum. þæf leoð-
 hatan gefuna þaf þæt he ƿolde ælcne cuman fƿiþe aƿlice
 unðerfon. 7 fƿiþe fƿæflice ƿiþ zebæran þonne he him æreft
 to com. Ac eft æp he him ffrom ceƿðe. he fceolde beon of-
 flezen. 7 þa zetýððe¹⁰ hit þæt Erculef Iobef funa com to him.
 þa ƿolde he ðon ýmbe hine fpa fpa he ýmbe manigne cuman
 æp ðýðe. ƿolde hine aþrencan on þære ea þe Niluf hatte. þa
 þearp he fctrenzpa 7 aþrencte hine. fƿiðe ƿýhte be Gobef
 ðome. fpa fpa he manigne oðerne æp ðýðe. Þpæt eac Reguluƿ.
 fe foremæra hefetoga. ða he feaht ƿið Afričanaf. he hæfðe

¹ Cott. neððe. ² Cott. þæt ze. ³ Cott. ƿýrðað. ⁴ Cott. hit fe
 þæt þæt hit ne bið. ⁵ Cott. Tiberiuƿ. ⁶ Cott. fereðon. ⁷ Bod.
 hæfðon. ⁸ Cott. hine fýreðon. ⁹ Cott. tiohhode. ¹⁰ Cott. zebereðe.

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 unafeczenðlicne riȝe ofen þa Africanar. Ða he hi þa
 riðort forflagen hæfde. þa het he hi bindan 7 on balcan
 leȝan.¹ þa zebýnebe hit riþe hræfe þ he wearf zebunden mið
 hira pacentum. Ðwæt wenȝt ðu þonne hwæt zober je² anweald
 rie. þonne he on nane wiran hij aznes cwæfces ne mæg for-
 ouȝan þ he wæt ilce ýfel ne zeparige oþrum. monnum. þe³ he
 ær oþrum ðýde. hu ne iȝ je anweald þonne þær nauht :

§ III.^b Ðwæt wenȝt þu. ȝiȝ je weorþwice 7 je anweald aznes
 ðonces ȝod wære and hij welfes anweald hæfde. hwæðer he
 wolde þam forcuwertum mannum folȝian ſwa he nu hwlum⁴ deð.
 Ðu ne wæt þu þ hit niȝ nauht zecýnde ne nauht zepunelic þ
 æniȝ wiferweard ðing bion zemenȝed wiþ oþrum wiferweardum.
 oððe æniȝe zewerwæðenne wið habban. Ac ſeo zecýnd hit
 onſcunað wæt hie⁵ mazon weorþan toȝwæðere zemenȝed. þe ma⁶
 þe wæt ȝod⁷ 7 wæt ýfel mazon ætȝwæðere bion. Nu ðe iȝ riðe
 openlice zecýþeð þ þiȝ andweardne riȝe. and þaȝ woruld zefælþa.
 7 þer anweald of heora⁸ aznum zecýnde 7 heora aznes ze-
 wealdeȝ nauht ȝode ne wient. ne hiora welfra nanne anweald
 nabbað. nu hi willaþ clifian⁹ on þæm wýrtan monnum 7 him
 zepariaþ wæt hi bioð heora hlaforðar. Niȝ ðær nu nan tpeo. þ
 ort þa¹⁰ eallra forcuwertan men cumað to þam anwealde 7 to
 þam weorþwice. Luf je anweald þonne of hij azenre zecýnde 7
 of hij azenes zewealdeȝ ȝod wære. ne underſenȝe he næfre þa
 ýfelan ac þa ȝodan. Ðær ilcan iȝ to wenne to eallum ðam
 zefældum þe ſeo wýrd brengð þiȝer andweardan liȝes ȝe on
 cwæftum ȝe on æhtum. forþam hie hwlum becumað to þæm
 forcuwertum. Ðwæt we ȝenoz ȝeorne witon ðæt nanne mon
 þær ne tpeoþ ðæt je ſeo¹¹ ſtronȝ on hij mæzene. ðe mon ze-
 riðð ðæt ſtronȝlic weorc wýrcð. Ne þonne ma. ȝiȝ he hwæt
 bið. ne tpeoþ nænne mon þ he hwæt ne rie. Ðwa zedeð¹² eac je
 ðream cwæft þ je mon biþ ðreamere. 7 je læce cwæft wæt he
 biþ læce. 7 ſeo wacu deð¹³ þ he biþ wecere. Ðwa deð eac je ze-
 cýnda cwæft ælcum men. þ þ ȝod ne mæg beon wið þ ýfel
 zemenȝed. ne þ ýfel wið þ ȝod. ðeah he butu on anum men
 wien. weah biþ æȝþer him on runðron. þ zecýnd nýle næfre
 nanwuht wiferweardeȝ lætan zemenȝan. forþam heora æȝþer

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

¹ Cott. leogan.

² Bod. je Lober.

³ Cott. wæt.

⁴ Bod. hwlum.

⁵ Bod. hi.

⁶ Cott. þon ma.

⁷ Cott. ȝod.

⁸ Cott. þær anwealdeȝ

hwora.

⁹ Cott. clifian.

¹⁰ Bod. of þam.

¹¹ Cott. rie.

¹² Cott. mæg.

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 ƿile beon þ̅ þ̅ hit biþ. ne mæg je pela zedon þ̅ je zitcere ne je zitcere. ne þa zrunbleaſan zitrunza zefyllan. ne je anpealð ne mæg zedon hiſ ƿealbenð ƿealbenðne. Nu þonne nu ælc zefceart onrcunað þ̅ þ̅ hiſe ƿiþerpeapð bið. and ſiðð zeorne tiolaþ þ̅ hit him þ̅ ſrom aſcuſe. hƿelce tƿa gýnð þonne ƿiþerpeapðran betƿuh him þonne zod 7 ýfel. ne ƿeorþað hi næſſe to ſomne zefezed. Be þæm þu miht onzitan. zif þa zefælða ðiſer andpeapðan hiſer þuþh hiſe ſelfe heora ſelfra zepaalð ahton. 7 of heora aznum zecýnðe zode ƿæron. þonne ƿolbon hi ſimle on ðam clifan.¹ ðe him zod mið ƿorhte. nalæg² ýfel. Ac þær þaſi hi zode beoð. þonne beoð hi þuþh þær zodan monner zod zode þe him zod mið ƿýrcþ. 7 je bið þuþh God zod. Líf hiſe þonne ýfel mon hæfþ. þonne biþ he ýfel ðuþh þær monner ýfel þe him ýfel mið ðeþ. 7 þuþh ðeoſel.³ Ðræt zodeſ 1ſ je pela þonne. þonne he ne mæg þa zrunbleaſan zitrunza aſýllan þær zitcereſ. oððe je anpealð. þonne he ne mæg hiſ ƿealbenð ƿealbenðne zedon. Ac hiſe zebindap þa ƿon ƿilnunza⁴ mið heora unabindendlicum pacentum. þeah mon nu ýfelum men anpealð jelle. ne zedeð je anpealð hiſe zodbne ne meoðumne.⁵ zif he ær næſ. ac zeorpenað hiſ ýfel. zif he ær ýfel ƿær. 7 zedeð hit þonne ſƿeotol. zif hit ær næſ. ſoþþam þeah he ær ýfel ƿolbe. þonne nýrte he hu he hit ſƿa fullice zecýðe.⁶ ær he fullne anpealð hæfðe. Ðæt zepýrþ ſoþþam ðýrize þe ze fægnaþ þæt ze moton ſceppan þone⁷ naman. hatan þ̅ ſælþa þ̅ nane ne beoð. 7 þæt meoðumner ne beoþ.⁸ ſoþþam hi zecýðað on heora endunze þonne hiſe endiaþ. þ̅ hiſe nappet ne bioð. ſoþþæm nappet ne je pela.⁹ ne je anpealð. ne je ƿeorþſcipe ne beoþ to ƿenanne þ̅ hit geo ſoþe zefælþ ſie. ſƿa hit 1ſ nu hƿæðort to ſeczanne be eallum þæm ƿopulð zefælþum¹⁰ þe geo ƿýrð brenzþ. þ̅ þær nan puht on niſ þær to ƿilnianne geo. ſoþþam ðe ðær nan puht zecýndeliceſ zodeſ on niſ ðær ðe of him cume. þ̅ 1ſ on þam ſƿeotol þ̅ hi hiſe ſimle to ðam zodum ne ðeodað. ne ða ýfelan zode ne zedoð þe hi hiſe ofort to zodeðeodaþ :

§ IV.^c Ða je ƿiſdom þa þiſ ſpell þuſ aſieht¹¹ hæfðe. þa onzean he eft zibðigan 7 þuſ cƿæþ. Ðræt ƿe ƿiton hƿelce

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

¹ Cott. cleoſian.

² Cott. nalley.

³ Cott. dioſul.

⁴ Cott. pelnuza.

⁵ Cott. meoðumne.

⁶ Bod. acýðe.

⁷ Cott. þone.

⁸ Cott. nane þ̅ nan

meoðumner ne bið.

⁹ Bod. þ̅ hiſe nappet ne je pela.

¹⁰ Cott. fælþum.

¹¹ Cott. aƿeaht.

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-

pælhriopnerja. 7 hwiſce hwiſpaſ. hwiſce unrihtthæmedu. 7 hwiſce
 man. 7 hwiſce apleaſnerje je unrihtſiſa Laſene Nepon peophce.
 je het æt ſumum cýpne ſorbæpnan ealle Rome burh on anne
 rið æfter þære biſene þe zi Trozia burz barn. hime lýrce eac
 zeſeon hu jeo burne. 7 hu lanze. 7 hu leohce be þære oþerne.
 7 eft he het ofſlean ealle þa witeſtan witan Romana. ze ſur-
 þon hiſ azene modop. 7 hiſ azene broþer. ze ſurðon hiſ azen
 wiſ he ofſloz mid ſpeopde. 7 ſop ðýllecum næſ he napuht ze-
 unrotrod. Ac wæſ þý bliþna 7 ſagenode þæſ. Onð þeah betpuh
 ðýllecum unrihtum næſ him no þý læſ underðeod eall þer
 midðan zeapð ſrom eaſtepeapðum oð weſtepeapðne. and eft
 ſrom ſuþepeapðum oð norþepeapðne. eall he wæſ on hiſ
 anwealde. Wenſt þu þ þe zodcunða anweald ne mihte afýpnan
 þone anweald þam unrihtſiſan Kaſene. and him þære puhhunze
 zeſteoran. zi he wolde. Liſe la zeſe. ic pat þ he mihte zi he
 wolde. Cala eap hu heſiz zeoc he beſlepte on ealle þa þe on hiſ
 tidum libbende wæron on eopðan. 7 hu oft hiſ ſpeopð wære
 beýled on unſýlbizum blode. þu ne wæſ wæp zenoz weotol þ
 je anweald hiſ azener ðonceſ zod næſ. þa je zod næſ þe he to
 com :.

CAPUT XVII.^d

ÐA je Wiſdom þa wiſ leop¹ aſunzen hæfde. ða zeſwiðode² he.
 7 þa andſporede þæt Mod and þuſ cwæp. Cala Geſceadwiſneſ.
 hwæt ðu wæſt þ me næſſe jeo ziwung 7 jeo zemæzþ ðiſſer
 eopðlican anwealdeſ ſop wel ne licode. ne ic ealleſ ſop wiſe ne
 ziwnde þiſſer eopðlican wiceſ. buton la³ ic wilode þeah and-
 weorceſ to þam weorce þe me beboden wæſ to wýrcanne. þ wæſ
 þ ic unſpacodlice⁴ 7 zeſweullice mihte weoran 7 weccan þone
 anweald þe me beſæft wæſ. Wæſt ðu wæſt þ nan mon ne mæz
 nænne cwæft cýðan. ne nænne anweald weccan ne weoran
 butan⁵ tolum 7 andweorce. þ bið ælceſ cwæfteſ andweorc þ
 mon ðone cwæft buton⁶ wýrcan ne mæz. þ biſ þonne cýningeſ
 andweorc⁷ 7 hiſ tol mid to wicſianne. þ he hæbbe hiſ land full
 mannod.⁸ he weal hæbban zebedmen. 7 fýrdmen.⁹ 7 weorc-

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

¹ Cott. hoð. ² Cott. zeſwiðode. ³ Cott. butan tola. ⁴ Cott. un-
 ſpacodlice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod. weorc andweorc.
⁸ Cott. monnad. ⁹ Cott. wepðmen.

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?

When a King is crowned

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. Ðræt þu þaræt þætte butan ðiŕum tolum¹ nan cýning hŕ cræft ne mæz cýðan. Ðæt iŕ eac hŕ anbœorc. ꝥ he habban ŕceal to þam tolum þam þriim zereŕŕcipum biŕiŕte. ꝥ iŕ þonne heora biŕiŕt. land to buzianne. 7 zŕfta.² 7 pæpnu. 7 mete. 7 ealo.³ 7 clapaŕ. 7 ze hŕæt þæŕ þe þa þre zereŕŕcipaŕ behorŕaŕ.⁴ ne mæz he butan þiŕum þaŕ tol zehealdan. ne butan þiŕum tolum nan þara þinza pýncan þe him beboden iŕ to pýncenne. ŕor þý ic wilnoðe anbœorcet þone anpealb mið to zereccenne. ꝥ mine cræftaŕ 7 anpealb ne purlen ŕorziene 7 ŕorholene.⁵ ŕorþam ælc cræft 7 ælc anpealb biþ ŕona ŕorpealboð 7 ŕorŕŕuzob.⁶ zŕf he biþ butan ŕiŕðome. ŕorþam ne mæz non mon nænne cræft ŕorþþriugan butan ŕiŕðome. ŕorþam þe ŕa hŕæt ŕa þurh ðýŕize zedon bið. ne mæz hit mon næŕŕe to cræfte zerecan.⁷ ꝥ iŕ nu hŕaðoŕt to ŕeczanne. ꝥ ic wilnoðe pœorþfullice to libbanne þa hpile þe ic liŕede.⁸ 7 æŕter minum liŕe þam monnum to læŕanne. þe æŕter me pæpen min zemýnð on zodum pœorcum :.⁹

CAPUT XVIII.º

§ I. ÐA ðiŕ þa zepŕecen paŕ. þa zepŕuzobe¹⁰ ꝥ Moð. 7 ŕeo ŕer-
ceaðŕiŕner onzan ŕŕecan 7 þur cræþ. Eala Moð eala¹¹ an ýfel
iŕ ŕŕiþe to anŕcunianne.¹² ꝥ iŕ ꝥ ꝥ te ŕŕiþe ŕinŕallice¹³ 7 ŕŕiþe
heŕizlice beŕŕicþ ealpa þara monna Moð þe beoð¹⁴ on heora
zecýnðe zecorene 7 þeah ne beoþ to þam hpoŕe þonne zit
cumen ŕulŕnemeðra mæzena. ꝥ iŕ þonne wilnung leaŕet zilŕet
7 unŕýhtet anpealbet 7 unzemetliceŕ hliŕan zobra pœorca oŕer
eall ŕolc. ŕorþam¹⁵ wilnizaþ monize men¹⁶ anpealbet. ðe hie
wolðon habban zodne hliŕan. þeah hi hŕ unŕýŕþe ŕien. ze ŕur-
þum ŕe ealpa ŕorcureta wilnað þæŕ ýlcen. Ac ŕe þe pile ŕiŕlice
7 zeornlice æŕter þam hliŕan ŕŕýŕian. þonne onzit he ŕŕiþe
hŕape hu lýtel he bið. 7 hu læne. 7 hu teðŕe. 7 hu bebæleb
ælceŕ zodeŕ. ŕiŕ þu nu zeornlice ŕmeagan wilt anb ŕitan wilt
ýmbe ealpe ðiŕŕe eorþan ýmbhŕýŕt ŕrom eaŕteþeapðan ðiŕŕet

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

¹ Cott. þiŕŕan tolan. ² Cott. zŕfa. ³ Cott. ealu. ⁴ Cott. behorŕigen.
⁵ Bod. purlde ŕorziŕen 7 ŕorholen. ⁶ Cott. ŕorŕuzob. ⁷ Cott. ze-
peccan. ⁸ Cott. liŕde. ⁹ Cott. þe æŕter me pæpen min zemýnðig on
zodum pœorcum. Bod. æŕter me pæpen zemýnð on zodum pœorcum.
¹⁰ Cott. zepuzobe. ¹¹ Cott. ea. ¹² Bod. ýfel iŕ ŕŕiþe to anŕcunianne.
¹³ Bod. ŕinŕanlice. ¹⁴ Bod. oð. ¹⁵ Cott. ŕorþon. ¹⁶ Cott. populð 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

miððangeardes oð þerþeardne. 7 fram rufereardum oð¹ norþeardne. 7ra 7ra þu leornodeſt on þære bec þe Aſtropolozium hatte. þonne miht ðu onzitan ꝥ he iſ eall riþ ðone heoſon to mettanne 7wilce an lýtel 7wicu² on b7aðan b7eðe. oþþe þonð beah on 7cilde. æfter 7wipa monna³ ðome. þu ne 7a7t þu þæt þu leornodeſt on Ptolomeuſ bocum. 7e 7pat ealleſ þiſer miððangeardes 7emet on anre bec. ðær þu miht on 7e7eon ꝥ eall moncýnn 7 ealle netenu ne notigað na7er⁴ neah feorþan ðæleſ ðiſſe eorþan þæſ þe men 7eſapan⁵ ma7on. 7oſþam þe hý hit ne ma7on eall 7ebu7ian. 7um 7o7 hæto. 7um 7o7 cýle. 7 þone mæ7tan ðæl hiſ hæfþ 7æ oſerſeten. Do nu oſ ðam feorþan ðeale on þinum Mobe eall þæt 7eo 7æ hiſ oſſeten hæfþ. 7 eall ða 7ceard ðe heo him onzenumen hæfþ. 7 eall ꝥ hiſ 7ennar 7 mo7ar 7enumen habbað. 7 eall ꝥ on eallum ðeodum þerþer hi7eþ. ðonne miht ðu onzitan þætte þæſ ealleſ niſ monnum þonne ma7e læfeð to bu7ianne. bu7on 7welce an lýtel ca7ertum.⁶ Iſ ꝥ þonne 7o7 ðy7lic 7e7winc. ꝥ 7e 7innar eorpe 7opoluð to ðon ꝥ 7e 7ilmaþ eorpe7ne hiſan un7emetlice to 7e7bræðanne⁷ oſer 7welcne ca7ertun⁸ 7welce þæt iſ þætte men bu7iaþ þiſſe 7opoluðe 7ulneah 7wilce an 7wica⁹ 7o7 þæt oðer. Ac h7æt 7umédliceſ oððe micelliceſ oððe 7eorþfulliceſ hæfþ 7e eorper 7ilp þe 7e þær bu7iaþ¹⁰ on þam 7iſtan ðæle healſum lonðer 7 unlonðer. mið 7æ. mið 7ænne. 7 mið ealle. 7ra hit iſ¹¹ 7enearded. To h7on 7ilwi7e 7e ðonne to un7emetlice þæt 7e eorpe7ne naman to7bræðan oſer ðone teoþan ðæl. nu hiſ ma7e niſ mið 7æ. mið 7ænne. mið ealle :

§ II.^f 7e7encap. eac ꝥ on¹² ðiſum lýclum 7eardroce. þe 7e ær ýmbe 7w7æcon. bu7iaþ 7wiþe manega ðeoda. 7 miſtlica.¹³ 7 7wiþe un7elica æ7þer 7e on 7w7æce. 7e on ðeapum. 7e on eallum 7iðum. eallra þara þeoda þe 7e nu 7ilmaþ 7wiþe un7emetlice ꝥ 7e 7cýlon eorpe7ne naman oſer to7bræðan. ꝥ 7e næ7pe 7eðon. ne ma7on. 7oſþam¹⁴ heora 7w7æc iſ to7æleð on tpa 7. hunð 7eoſontiz.¹⁵ 7 ælc þara 7w7æca. iſ to7æleð on manega ðeoda.¹⁶ 7 þa 7int to7ezena. 7 to7ælða mið 7æ. 7 mið 7uðum. 7 mið muntum. 7 mið 7ænnum. 7 mið mone7um 7 mið miſtlicum.¹⁷ 7e7tenum. 7 un7e7æ7um. lonðum. ꝥ hit 7uðum

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

¹ Bod. op. ² Cott. lýclu 7wice. ³ Bod. þiſra mona. ⁴ Cott. notiað 7uþum na7er. ⁵ Cott. 7eſapan. ⁶ Cott. cauertun. ⁷ Cott. to7bræðanne. ⁸ Cott. cauertun. ⁹ Cott. 7wice. ¹⁰ Bod. hogiað. ¹¹ Bod. hiſ. ¹² Cott. þæt te. ¹³ Cott. 7wiþe miſtlica. ¹⁴ Cott. 7oſþon. ¹⁵ Bod. on hun-7eoſontiz. ¹⁶ Cott. 7iud. 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 mauners, 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

cepernen ne zefaraþ. Ac hu mæz þær þonne gýnderlice aner riceſ monnes nama cuman þonne ðær mon furðum þære burze naman ne zeheorð. ne þære þeode ðe he on hamfærte biþ. Ðý ic nat for hwiſcon dýrge ze zeornað¹ þ ze wolbon eoperne naman tobrædan zeonð eallne eorþan. þ ze don ne maƷon.² ne furþum naper neah. Ðræt ðu part hu micel Romana rice pær on Marcureſ daƷum pær heretogan. je pær oppre naman haten Tulliuſ. 7 þriððan Liceno. hræt he cýrde on gume hiſ boca. þ te ða zet Romane nama ne com ofeþ ða muntaſ þe Laucarear þe hatar. ne þa Sciddæar þe on oppre healfe þara munta buƷiaþ furþum þære burze naman ne pær folceſ ne zeheorðon. Ac ða he com æreſt to Parþum. 7 pær pær gwiþe niþe. Ac he pær ðeah ðær ýmbutan manezum folce gwiþe ezeſfull. Ðu ne onƷite ze nu hu neara³ je eoper hwiſa beon wile þe ze pær ýmbe gwiſcaþ 7 unrihtlice tiliað⁴ to zebraedenne. Ðræt penſt ðu hu micelne hwiſan 7 hu micelne weorþƷcipe an Romanuſc man mæze habban on ðam lande. ðær mon furðum ðære burze naman ne zeherde. ne ealler ðær folceſ hwiſa ne com. Ðeah nu hwelc mon ungemetlice 7 unzebaſenlice wilmze þ he ſcile hiſ hwiſan tobrædan ofeþ ealle eorþan. he ne mæz þ forþbringzan. forþam þe þara ðeoda þearar ſint gwiþe ungelica. 7 heora zereſnerra gwiþe miſlica.⁵ gwa þ te pær on oðrum lande betſt licar.⁶ þætte þ biþ hwilum on þam opprum tælſýrþlicorſt. 7 eac miceler witeſ gýrþe. forþam ne mæz nan mon habban gelic lof on ælcum lande. forþon þe on ælcum lande ne licað þ on opprum licar :

§ III.^g For ði ſceolde ælc mon beon on ðam wæl zehealben. þ he on hiſ azenum earde licode. þeah he nu maran wilmze. he ne mæz furþum þ forþbringzan. forþam ðe ſelðþonne biþ þ te aht manezum monnum aner hræt licze. for þý gýrþ ofeþ zodeſ monnes lof alegen inne on⁷ ðære ilcan þeode þe he on hamfærte biþ. 7 eac forþam ðe hit ofeþ gwiþe ſarlice zebýrebe þurh þa hearðgælþa þara gwiſtera þ hi for heora gælþe. 7 for gumeleſte. 7 for weceleſte forleton unſriſten ðara monna þearar 7 hiora ðæda. þe on hiora daƷum forwæroſte 7 weorþzeorneſte wæron. 7 þeah hi nu eall hiora hſ 7 hiora ðæda aſriſten hæfðon. gwa gwa hi ſceolðon gif hi dohton. hu ne for-ealldoðon ða zerritu þeah 7 loƷoðon ðonecan þe hit wære. gwa

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

¹ Cott. nat hwelce dýrge ze gwrnað. ² Cott. nærre gedon. ³ Cott. nearo. ⁴ Cott. tilihað. ⁵ Bod. miſcle. ⁶ Cott. licode. ⁷ Cott. in.

do 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 fame, 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 swa þa switeþas dýdon. 7 eac ða þe hi ýmbe switon. And eor ðincþ þeah þ̅ ze hæbban ece are. 7if ze mæzen on eallre eorþre worulde zearnian þ̅ ze habban zodne hlýan æfter eorþum ðazum. Líf þu nu zetælezt ða hwile¹ þifze andþearðan lifez 7 ðifze hwilendlican² wið ðæz unzeendodan lifez hwila. hwæt bið hit þonne : . Tele nu þa lenze³ þæne hwile þe þu ðin eaze on beþnenan⁴ mæze wiþ ten þuzend wintra. þonne habbaþ þa hwila hwæt hwuzu onlicez. þeah hit lýtel ze. þ̅ iz þonne þæt heora æzþer hæfþ ende. Tele nu þonne þ̅ ten þuzend zeara. ze þeah þu ma wille. wið þ̅ ece 7 þæt unzeendode lif. þonne ne wifzt þu þær nauht anlicez.⁵ forþam þ̅ ten ðuzend zeara. þeah hit lang þince. arcorþaþ. 7 þæz oþre ne cýmþ næfre nan ende. forþam hit niȝ no to metanne þ̅ zeendodlice wiþ þ̅ unzeendodlice. Deah ðu nu telle from þifze midðanearðez fruman oð þone ende. and mete þonne þa zear wiþ þ̅ þe nænne ende næfþ. þonne ne biþ þær nauht anlicez. Swa biþ eac ze hlýa þara fornemærna⁶ monna. ðeah he hwilum lang ze. 7 zela zeara þurþwuzge. he bið þeah wifze forþ to metanne wiþ þone þe næfre ne zeendað :

§ IV.^h And ze ne weccaþ þeah hwepere ze auht to zode ðon wiþ ænezum oþrum þingum buton wið þam lýclan loze þæz folcez. 7 wiþ þam forþtan hlýan. þe þe ær ýmbe wracon. earwigaþ⁷ þæz 7 forweoþ þa cræftaz eorþez wzgeþorcez. 7 eorþez andzitez. 7 eorþe zezceadwuzneze. and woldon habban eorþra zodena weorca mede æt framðra monna criðdunge. wilmigað⁸ þær to þæne mede ðe ze to Lode zeoldon. Hwæt þu zehýrðezt þæt te zio ðazum zelomp. þ̅ an wifze wif mon 7 wifze wice onzan fandizan⁹ anez upwitan 7 hine biweroðe. forþam he hine swa orzellice urahof and bodode ðæz þ̅ he uðwita wære. ne cýððe he hit mid nanum cræftum. ac mid leazum and oþermodlicum zilpe.¹⁰ ða wolde ze wra mon hif fandizan.¹¹ hwæðer he swa wif wære swa he zelf wende þ̅ he wære. Onzan¹² hine þa huzpan. 7 hearw criðdizan.¹³ Dea zehereðe ze upwita wifze zehýlðelice þæz wra monnez worð zume hwile. Ac wiððan he hif hýrwuzge zehereð hæfðe. þa zeýlðe¹⁴ he

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

¹ Cott. zetelezt þa hwila. ² Bod. þifze hwilendlican. ³ Cott. lengu.
⁴ Cott. beþneþan. ⁵ Cott. anlicez. ⁶ Cott. forwæra. ⁷ Cott. earwigað.
⁸ Cott. wilmigað. ⁹ Cott. fandian. ¹⁰ Cott. zelpe. ¹¹ Cott. fandian.
¹² Cott. ongon. ¹³ Cott. criðian. ¹⁴ Bod. zealde.

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 ungewylbelice.¹ þeah he ær licette þ̅ he upwita
 wære. Ac gode hine ða eft hræfer him þuhte þ̅ he upwita wære
 ðe nære. Ða andgropode ge wra mon him 7 cwæþ. Ic wolde
 cweþan þ̅ þu upwita wære. gif þu gewylbið wære 7 gewugian
 mihte.² Ðu langrum wæs him ge hliða. þe he ær mid leagun-
 zum wlnode. Ðu ne forwærst he þa wær rihte forþam anum
 andwyrde. Ðwæt forwrod þonne þam betertum mannum. ðe
 ær uŷ wæron. þ̅ hi gwa gwiþe wlnodon ðær idelan gwlper³ 7 wær
 hliðan æfter heora deafe. oððe hwæt forwent hit þam þe nu
 gindon. Ðý wære ælcum men mare dearf þ̅ he wlnode godra
 cwæta. þonne leafer hliðan. Ðwæt hæfð he æt þam hliðan.
 æfter wær lichoman gebale 7 wære garle. Ðu ne witon þe þ̅
 ealle men lichomlice gweltaþ. 7 þeah geo garl bið libbenðe. Ac
 geo garl færþ gwiþe gweolice⁴ to heofonum. gifþan heo ontigeð
 biþ 7 of þam carcerne wær lichoman onhefed biþ. heo forweof⁵
 þonne ealle þar eorðlican riðg. 7 fæznap⁶ wær þ̅ heo mot
 brucan wær heofenlican. gifþan heo⁷ biþ abroðden fram þæm
 eorþlican. þonne þ̅ God him ŷelfum gewita biþ Godes willan :

æt meafre ...

CAPUT XIX.¹

ÐA ge ŷifdom ða þiŷ gwel aweht⁸ hæfde. ða ongan he gidðian
 7 þiŷ riðende cwæð. Swa hwa gwa wlnige to habbenne ðone
 idelan hliðan 7 þone unnýtcan gwl. behealde he on feower-
 healfe hiŷ hu riðgille ðær heofones hwealra biþ. 7 hu neara wære
 eorþan geðe iŷ. þeah heo uŷ rum þince. þonne mæg hine
 gcamian wære bræðinge hiŷ hliðan. forþam he hine ne mæg
 furþum tobræðan ofer þa nearran eorþan ane. Cala ofer-
 modan. hwi ge wlnigen þ̅ ge underlutan mid eorrum gwiran þ̅
 deaplicne geoc. oþþe hwi ge geon on gwa idelan gewinice. þ̅ ge
 woldon eowerne hliðan tobræðan ofer gwa manega ðeoda. Ðeah
 hit nu gewyrge þ̅ ða utemeŷtan ðioða eowerne naman upa-
 hebban 7 on manig feodige eow herigen. 7 þeah hwa wexe mid
 micelre æwelcundneŷŷe hiŷ gewyrða. 7 þeo on eallum welum 7
 on eallum wlenum. ne ge deað þeah gwelcer ne wecþ. Ac he for-
 gieþ þa æwelo. 7 þone wican gehece 7 þone heanan ofgwelgþ. 7
 gwa geemnet þa wican 7 þa heanan. Ðwæt rint nu wær forwæ-

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

² Bod. wylbelic. ³ Cott. gewugian meahhte. ⁴ Cott. gwelce. ⁵ Cott. forwihð. ⁶ Cott. fæznapð. ⁷ Bod. wær heo.

⁸ Cott. aweht.

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

pan and þæf pīran zoldſrīdſes ban pelonder. for þý ic cræð þæf pīran. for þý þam cræftezan ne mæg næfre hīf cræft loſīzan. ne hīne mon ne mæg ðonne eþ. on hīm zenīman þe mon mæg þa ſunnan aþenban of hīere ſtebe. Þræp ſīnt nu þæf pelonder ban. oððe hpa pat. nu hræp hī pæron. oððe hræp īf nu ge forēmaþra 7 ge aþræða. Romþara heretoza. ge pæf hatan Brūtuf. oþre namaþ Lajrīuf. oððe ge pīra 7 fæſtræða Lato. ge pæf eac Romana heretoza. ge pæf openlice uprīta. Þu ne pæran þaſ zefyrīn iorþzerītene. 7 nan mon nat hræp hī nu ſīnt. Þræt īf heora nu to lafe. butan ge lýtla hlīra 7 ge nama mīð feaum ſtafum aþrīten. 7 þ̅ gīt pýrre īf. þ̅ ge pīton manīze forēmaþre 7 zemýndpſpþe pēpaſ forþzerītene þe ſpīþe feapa manna a ongīt. Ac manīze liczgaþ ðeade mīð ealle forzītene. þ̅ ge hlīra hīe ſupðum cuþe ne zebep. ðeah ze nu penen 7 pīlīan þ̅ ze lanze libban ſcýlan hep on populþe. hræt bið eop þonne ðý bet. hu ne cýmð ge ðeað. þeah ðe¹ he late cume. 7 aþeð eop of þīrre populþe. 7 hræt forſtent eop þonne ge zīlp. hupu þam þe ge æfterra ðeaþ zezrīpþ 7 on ecneſſe zehæft :

CAPUT XX.^k

ÐA ge ſīrðom þa þīr leoþ aſunzen hæfþe. þa onzan he ſpellīen² 7 þur cræþ. Ne pen þu no þ̅ ic to aþſīlice pīnne pīþ þa pýrð. forþam ic hīt no ſelþe nauht ne onþræþe. forþæm hīt oft zebýraþ þ̅ geo leaþe pýrð nauþer ne mæg þam men ðon ne ſultum. ne eac nænne ðem. forþam heo nīf nanef loþer pýrþe. forþam heo hīre ſelf zecýþ þ̅ heo nanpuht ne biþ. Ac heo onpūhð hīre æpelm. þonne heo zeopenaþ hīore ðeapaf. Ic pene þeah þ̅ þu ne forſtanþe nu zīt hræt ic ðe to cræþe. forþam hīt īf pūndorlic þæt ic ſeczan wille. 7 ic hīt mæg uneaþe mīð worðum zereccan.³ ſpa ſpa ic wolþe. þ̅ īf þæt ic pat þ̅ te geo wīþerþearþe pýrð býþ ælcum men nýtſpſpþe þonne geo onſorze. forþam geo onſorze ſīnle līþ and licet. þ̅ mon ſcýle penan þ̅ heo ge⁴ ſio ſoþe zefæld. ac ſio wīþerþearþe īf ſio ſoþe zefælp. þeah hræm⁵ ſpa ne pīnce. forþam heo īf fæſtræð 7 zehæt ſīnle þ̅ te ſoþ biþ. ſio oþur⁶ īf leaþ 7 beſpīcþ ealle hīre zefepan. forþæm hīo hīt zecýþ ſelf mīð hīre hſpſpfulneſſe þæt hīo biþ ſpīþe paþcol. Ac geo wīþerþearþe zebet and zelæpeð ælcne þara ðe hīo hī tozeþīet. ſio oþer⁷ zebīnt ælc þara

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

¹ Bod. þeah. ² Cott. ſpīlīan. ³ Cott. aþeccan. ⁴ Cott. īf. ⁵ Bod. hpa. ⁶ Cott. oðru. ⁷ Cott. oðru

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

moda þe hipe¹ byýcþ mid þære hýrunza ðe hio licet þ̅ hio rie zod. seo riðerpearðe þonne anbint² 7 zefreop ælc þara þe hio tozeþieð. mid þam þ̅ hio him zeopenaþ hu tædre³ þæſ and-pearðan zerælp̅a rint. Ac seo orþorhneſ zæþ ſcýpmælum [ſſa þæſ riñder ýſt.]⁴ ðio riþerpearðneſ þonne biþ ſimle untælu. 7 ſſacu aſcſiſpeð⁵ mid þære ſcýſunze hipe azenre ſſecenneſſe. Ac ſio leaſe zerælp̅ hio tihþ on laſt neaðinza þa þe hiepe tozeþeodaþ ſſom þæm ſoþum⁶ zerælp̅um mid hiepe olecunze.⁷ Seo riþerpearðneſ þonne full oft ealle þa þe hiepe underþeodbe bioþ. neaðinza zetihþ to þam ſoþum zerælp̅um. ſſa ſſa mid anſle ſſc zeranzen hiþ. Ðincþ þe nu þ̅ lýtel zetſreon 7 lýtel eaca þinſa zerælp̅a. þætte þeoj ſeþe and þeoj ezeſlice riþerpearðneſ þe bſinſþ. þ̅ iſ þæt heo ſſiþe hſaþe þa Œod. þe zeopenaþ ðinſa zetſreopſa ſſeonda. and eac þinſa ſeonda. þæt þu hie miht ſſiðe ſſutele⁸ tocnapan. Ac þæſ leaſan zerælp̅a þonne hi þe ſſom zeritaþ. ðonne nimað hi heopa men mid him. 7 lætaþ þine ſeapan zetſreopan mid þe. Ðu woldeſt þu nu zebýc-zan. þa þu zerælzorſt zæpe 7 þe þuhte þ̅ seo ſſýnd ſſiþorſt on ðinne ſillan rode. mid hu micelan⁹ seo woldeſt þu þa habban zeboht þ̅ þu ſſutole mihteſt tocnapan þine ſſinð¹⁰ 7 þine ſſýnd.¹¹ Ic pat þeah þ̅ þu hit woldeſt habban mid miclan ſeo¹² zeboht þ̅ þu hi cuþeſt wel toſcadan. Ðeah þe nu þince þ̅ þu ðeoppýrþe ſeoh¹³ ſoploſen hadde. þu hæſſt þeah micle ðioſpýrþe mid zeboht. þ̅ rint zetſreope ſſienð. þa þu miht nu tocnapan. 7 paſt hſæt þu hiona hæſſt. Ðſæt þ̅ iſ þ̅ eallþa ðeoppereþeſte ſeoh :

CAPUT XXI.¹

ÐA ſe ſſiðom þa þiſ ſſpell aſæð hæſðe. þa onzan he zidðizan¹⁴ 7 ður ſinzenbe cſæþ. An ſceppend iſ buton ælcum tſeon. 7 ſe iſ eac realbend heofoneſ 7 eorþan 7 ealpa zerſcearſa zerſpenlicſa 7 eac unzerſpenlicſa. þ̅ iſ Œod ælmihtiz. Ðam þeopiaþ ealle þa þe þeopiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa þe hit rihton 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. onbint. ³ Cott. tædra. ⁴ Cott. ſſa þæſ riñder býr, and Bod. ſſæþer riñder býr. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur. ⁵ Cott. ſſæru aſcepped. ⁶ Cott. ſoþan. ⁷ Cott. þæpe olcunze. ⁸ Cott. ſſeotole. ⁹ Cott. micle. ¹⁰ Cott. ſſenð. ¹¹ Cott. ſſenð. ¹² Cott. micle ſio. ¹³ Cott. ſioh. ¹⁴ Cott. zidðian.

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-

gette unapendenclicne sibð. 7 þearf. 7 eac gecýndelice sibbe
 eallum hir zerceartum þa þa he wolde. 7 gpa lanze gpa he wolde.
 þa nu gculon gtanðan to woruldre. Ðara ungtillena zercearta
 ggyrnung ne mæz no weorþan gertilleb. ne eac onpend of ðam
 gýne 7 of þære endebýrdneffe þe him gzet 17. ac ge anwealða
 hæfþ ealle hir zercearta gpa mid hir bryðle befangene. 7 geto-
 gene. 7 gemanode gpa þ þ hi nauþer ne gertillan ne moton. ne
 eac gwiþon ggyrnian. þonne he him þæt gerum hir wealðeðere
 toforlæt. Ðra hæfþ ge ælmihtiga God geheardode ealle hir ge-
 gcearta mid hir anwealde. þæt heora ælc winð wif. ofer. and
 weah wæpeð ofer þ þ he ne moton toglupan. ac bið gweprebe
 eft to þam ilcan gýne þe he ær urnon. 7 gpa weorþað eft
 geðwyrade. gpa hi hit fagrad þ þa wiferweardan zercearta ægwe-
 ge he betwux him rinnap. ge eac fægte sibbe betwux him heal-
 ðap. Ðra nu gýr ðer 7 wætere. 7 jæ 7 eorþe. 7 manega oþra ge-
 gcearta. þe beof a gpa ungedwæra betwux him gpa gpa hi beof.
 7 weah he beof gpa gewæra þætte no þ an þ hi mazon gweþan
 beon. ac þý furþor þ þeora furþum nan buton oþrum beon
 ne mæz. Ac a gceal þæt wiferwearde þ oðer wiferwearde ge-
 metgan. gpa nu hæfð ge ælmihtiga God gwiþe gweadwyrlice 7
 gwiðe limlice gzet þ gewyrlice eallum hir zerceartum. Ðra nu
 lencten 7 hærfert. on lencten hit gweð. and on hærfert hit
 wealdap. 7 eft gumer 7 wintre. on gumer hit biþ wearm. and
 on wintre ceald. Ðra eac gio gunne bringþ leohde ðagar. 7 ge
 mona liht on niht. þurh þæs ilcan Godes miht. Se ilca for-
 wýrnþ wæra jæ þ heo ne mot þone weorþwold ofergtæppan
 wære eorþan. Ac he hæfþ heora wearce gpa grette. þ þ he ne
 mot heore wearce gewæðan ofer þa gtillan eorþan. Mid þam
 ilcan gewere 17 geweahc gwiþe anlic gewyrlice þæs fodes 7 þæs
 ebban. þa gzetener þa he læt gtanðan þa hwile þe he wile. Ac
 þonne ær þe he þ gewealðeþer forlæt þara bryðla. þe he þa
 zercearta nu mid gewryðle hæfþ þ þeo wiferweardnef. þe þe
 ær ýmbe gweacon. gif he ða læt toglupan. þonne forlætap hi
 þa sibbe þe hi nu healðap. 7 winþ heora ælc on ofer æfter hir
 azenum willan. 7 forlætap heora gewerwæðenne. 7 forðoð
 ealne wýne midbanearð. 7 weorþað him gefe to nauhte. Se
 ilca God gewezþ mid weonwæðenne folc togedere. 7 gin hig-
 gwarf gewarnap mid clænlicre lufe. Þe gewæðerap fund 7 ge-
 wepan þ þ he gewerlice heora sibbe. 7 heora weonwæðenne
 healðap. Cala þ te ðis moncýn wære gewælig. gif heora God

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.

rære gpa rihc 7 gpa zertateloð. 7 gpa zeendebýrð. gpa gpa þa ofþre zertcearta rindon: . Þer endað nu geo æftrre frofer boc Boetiuses.¹ 7 onginþ geo þriðde. Se Boetius ræg ofþre naman zehaten² Seuerinus. ge ræg hepetoga Romana: .

CAPUT XXII.^m

§ I. ÐA ge 7i7dom ða þi7 leoþ arungen hæfde. ða hæfde he me zebunðen³ mið þære rýnnumnerre hi7 ranzer. þ ic hi7 ræg riþe pariende 7 riþe lurtbære hine to zehýranne mið innepearðum Mode. 7 þa fulræþe⁴ ræg ic clipode⁵ to him 7 ður cræþ. Eala 7i7dom. þu þe eart 7io heh7te frofer eallra perizra moda.⁶ hu þu me hæf7t arfe7rodne æzþer ze mið þinre 7mealian gpraæce. ze mið þære⁷ rýnnumnerre þiner ranzer. to þam þu me hæf7t nu zerecne⁸ 7 ofercumenne mið þinre zertceadrifnerre. þ me nu þýncþ þæt7te no þ an þæt ic ða7 unþýrð aræfnan mæg. þe me on becumen i7. Ac þeah me zet mare fpecenner on becume. ne crþe ic⁹ næfne ma þ hit buton zepýrhtum¹⁰ 7ie. forþam ic pat þ ic maran 7 he7iznan rýrþe rære. Ac ic polde ýmbe þone læcedom þara ðinra lapa hrene mare zehýnan. þeah ðu nu hrene ær 7æder7¹¹ þ þu penber7¹² þ hi poldon me riþe bite7e þincan. ne onðræde ic hi me nauht nu. Ac ic heora eom riþe zifne æzþer ze to zeherienne ze eac to zehelbanne. 7 ðe riþe zeorne biðde þ þu hi me zelær7e. gpa gpa þu me nu lýtle ær zehete. Ða cræð ge 7i7dom. Ic onzeat 7ona þa ðu gpa pel zerruzoder7. and gpa lurtlice zeherdert mine lare.¹³ þ þu polber7 mið innepearðan Mode hi onziton. 7 7meagean. forþam ic zeanbiðode riþe pel of ic 7i7e¹⁴ hræt þu polber7. 7 hu þu hit under7tanðan polber7. 7 eac þý 7urþor ic tiolode riþe zeornfullice. þ ðu hit for7tanðan mihter7.¹⁵ Ac ic þe wille nu 7eczan hpelc 7e læcecraeft i7 minre lare ðe ðu me nu bi77. Þe i7 riðe bite7 on muþe 7 he þe 7i7 on ða þrotan þonne ðu hi7 ære77 ranðar7. Ac he perodap¹⁶ 7ýðran he innap. 7 bi7 riþe liþe on ðam innoþe. 7 riþe 7rete to bealcetenne: .¹⁷

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

¹ Cott. æftrre frof7 boc Boeties. ² Cott. haten. ³ Cott. zebunðenne. ⁴ Cott. fulræþe. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod. þinre. ⁸ Cott. a7ecne. ⁹ Bod. i7. ¹⁰ Bod. zepýrþum. ¹¹ Cott. ræde. ¹² Cott. penbe. ¹³ Cott. mina lapa. ¹⁴ Cott. 7i7e. ¹⁵ Cott. meah7e. ¹⁶ Cott. þe pereðað. 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.ⁿ Ac ðær ðu ongezate hriðre ic þe nu teohhie to læðenne.¹ ic pat þ þu woldert riþe zeorne ðider fundian. 7 riþe riþlice beon onælæd mið ðære zitrunge. forþam ic zeherde þ þu ær ræðert þ þu riþe zeornfull wære hit to zehýpanne. Ða cwæþ þ Wob. Hriþer wilt þu me nu riþort læðan. Ða andwýrde seo Gefceadriþner and cwæþ. To wæm forþum zefælþum ic tlohhie² þ ic þe læde. þe³ þin Wob ort ýmbe wæryþ 7 eafwer.⁴ 7 ðu⁵ ne mihtert zýt fulrihtne wez ariedian to ðam forþum zefælþum. forþam þin Wob wæz abizod mið wære anriþe ðirra leawena zefælða. Ða cwæþ þ Wob. Ic ðe healrige þ þu me oþere buton ælcum tpeon hwæt rio roþe zefælþ rie. Ða cwæþ rio Gefceadriþner. Ic wille forlurlice for þinum lufum. Ac ic ſceal be riþere biþene riþe anlicnerre wære riþan þe zetæcan. oþ þe þ þing cupne rie. to þam þ þu þa biþne riþe-tole zefceariþe. 7 þonne be wære anlicnerre þara roþena zefælþa þu mæze onzitan þa roþan zefælða. 7 forlætan⁶ wætte him riþerwearð biþ. þ riht þa leawan zefælþa. and þonne mið ealles mober zeornfullan ingewance hizi⁷ þ þu mæze becuman to þam zefælþum þe ece þurhwuniar:

CAPUT XXIII.º

ÐA se Wifdom þa þis ſpell ariht⁸ hæfde. þa onzan he eft ziddian. 7 þis cwæþ. Ðra hwa riþa wille riþan wezmbære land. atio æreft of þa þornar. 7 þa fýrriar. 7 þ riþan. 7 ealle þa weod þe he zeriþ þ þam æcerum derizen. þ se hwæte mæze ðý bet weaxan. Eac is ðeor biþen to zewencenne. þ is þ ælcum men þincð hunizeþ bio breað þý weorðra. zif he hwene ær biþer onbiþizþ. and eft riþlhte weðer biþ þý þancwýrþne. zif hit hwene ær biþ riþer riþar. 7 norðan riþar. 7 micle wear 7 riþar. And þancwýrþne biþ eac wæz dæzer leoht for wære egeſlican riþero wære mihte. þonne hit wære zif nan niht nære. Ðra biþ eac micle þe riþumpe rio roþe zefælð to habbenne æfter þam eornþum riþer andwearðan hreþ. And eac micle ðý eþ þu miht þa roþan zefælþa zecnanan and to hiora cýþþe becuman. zif ðu æreft awýrtwalar of ðinum Wode

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

^o Boet. lib. iii. metrum 1.—Qui serere ingenium uolet, &c.

¹ Cott. tlohige to læðanne. ² Cott. tlohige. ³ Cott. wæp. ⁴ Cott. hwæpæð 7 eac mæz. ⁵ Cott. Ac þu. ⁶ Bod. forlæz. ⁷ Cott. hiziþe.

⁸ Cott. awæð.

§ II. But when thou shouldest 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 zefælþa. 7 hi ofatihȝt of¹ ðone zrunð. Siððan þu hi þonne zecnapan miht. þonne wæt ic þ̅ ðu ne wilnaȝt nanef oþþer þingef ofef þa :

CAPUT XXIV.^p

§ I. ÐA he þa þiȝ leoð aȝunzen hæfðe. þa forlet he þone ranȝ. 7 zefruȝode ane hpile. 7 onzann ŷmealice þencan on hiȝ mofef inzeþance. and ður² cwæþ. AElc deaplic man ŷpencþ hine ŷelfne mið miȝtlicum³ 7 manȝfealsum ýmbhogum. 7 þeah willnað ealle þurh miȝtlice⁴ paþaȝ cuman to anum ende. þ̅ iȝ þ̅ hi wilnaþ þurh unȝelice eapnunȝa cuman to anre eadȝneŷŷe. þ̅ iȝ þonne God. ŷe iȝ ŷruma 7 ende ælcef zofef.⁵ 7 he iȝ ŷio hehȝte zefælþ.⁶ Ða cwæþ þ̅ God. Ðæt me ðýncþ ŷie þ̅ hehȝte zof.⁷ þætte man ne ðurfe nanef oþþer zofef. ne eac ne ŷecce ofef þ̅. ŷiððan he þ̅ hæbbe. þ̅ iȝ hrof⁸ eallra oþerra zofa.⁹ forþam hiȝ eall oðru zof¹⁰ utan befehþ. 7 eall on innan him hæfþ. Næpe hiȝ no þ̅ hehȝte zof.¹¹ ȝif him æniȝ butan þæpe. forþam hiȝ hæfðe ðonne to wilnianne ŷumer zofef¹² þe hiȝ ŷelf næfðe. Ða andŷpaȝode ŷio Liefceadriȝneȝ 7 cwæþ. Ðæt iȝ ŷriþe ŷreotol þ̅ þæt iȝ ŷio hehȝte zefælð. forþam hiȝ iȝ æȝþer ze hrof ze floȝ ealles zofef.¹³ hŷæt iȝ þ̅ þonne buton ŷeo ŷeleȝte zefælð. þe þa oþra zefælþa ealle¹⁴ on innan him zezaderað. 7 hi utan ýmbhæfþ.¹⁵ 7 on innan him zehelt. 7 him nanef ne bið þana. ne he nanef neobðeapfe næfþ. Ac hi cumað ealle of him. 7 eft ealle to him. ŷpa ŷpa ealle wæteru cumað of ðæpe ŷæ. 7 eft ealle cumað to ðæpe ŷæ. Niȝ nan to þæf lýtel æpelm.¹⁶ þ̅ he þa ŷæ ne zerece. and eft of þæpe ŷæ he zelent in on þa eorþan. 7 ŷpa he biþ ŷmuȝende zeonð þa eorðan. oð he eft cýmþ to ðam ilcan æpelme þe he ær ut fleop. 7 ŷpa eft to ðæpe ŷæ :

§ II.^a Ðiȝ iȝ nu biȝen þara ŷoþena zefælða. þara wilnaþ ealle deaplice men to bezitanne. ðeah he ðurh miȝtlice¹⁷ wæȝaȝ ðencan to cumanne. forþam æȝþealc man hæfþ zecýndelic zof¹⁸ on him ŷelfum. forþam ælc God wilnaþ ŷoþef zofef to

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

^a Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

¹ Bod. of atihð oð. ² Cott. þa. ³ Cott. miȝtlicum. ⁴ Cott. miȝtlice.

⁵ Cott. zofef. ⁶ Bod. zefælþa. ⁷ Cott. zof. ⁸ Cott. ŷrof. ⁹ Cott. zofa.

¹⁰ Cott. zof. ¹¹ Cott. zof. ¹² Cott. zofef. ¹³ Cott. zofef.

¹⁴ Cott. ealle. ¹⁵ Cott. ýmbfehð. ¹⁶ Cott. æpým. ¹⁷ Cott. miȝtlice.

¹⁸ Cott. zof.

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 ameryeþ miþ ðam lænum Ʒoðum.¹ forþam hit bið [orþælpe]² þærto. forþam Ʒume menn penaþ þæt þæt Ʒie Ʒeo Ʒeleŷte Ʒerælþ. þæt mon Ʒie ƷƷa ƷeliƷ þæt he nanef þinƷer maƷan ne þurfe. 7 Ʒilniað³ hiopa Ʒoruld æfter þæm. Sume men penaþ þæt þæt Ʒie þæt hehte Ʒoð.⁴ þæt he Ʒie hiƷ Ʒeferum hiƷ Ʒeferena Ʒeorþort. 7 eallon mæzene ðær tilaþ. Sume penaþ þæt þæt hehte Ʒoð⁵ Ʒie on ðam hehtan anƷealde. þa Ʒilniað oðer tƷeƷa. oððe him Ʒelpe ƷicƷian. oððe hi to ðara Ʒicena ƷƷeonðƷicpe ƷeƷeodan. Sume teohhiap þæt þæt betƷt Ʒý þæt mon Ʒeo fornemære. 7 Ʒiðmære. 7 hæbbe Ʒoðne⁶ hliƷan. tiliað ðonne þær æƷþer Ʒe on Ʒiðbe. Ʒe on Ʒerinne. Manege tellað þæt to mæƷtum Ʒoðe⁷ 7 to mæƷtepe Ʒerælþe þæt mon Ʒie Ʒimle bliðe on ðiƷre andƷearðan liƷe. 7 ƷulƷa eallum hiƷ luƷtum. Sume ðonne ða ðe þaƷ Ʒelan Ʒilniað. hi hiƷ Ʒilniað forþam ðæt hi Ʒoðbon ðý maƷan anƷeald habban. þæt he mihton⁸ þý orforƷlicor þiƷra Ʒoruld luƷta þƷucan. 7 eac þaƷ Ʒelan. Manege Ʒint þara þe for ðý Ʒilniap anƷealde. ðe hie Ʒoðbon ormaete feoh⁹ ƷeƷaðerian. oððe eft þone hliƷan heopa naman hi Ʒilniað þæt hi Ʒeþræðan :

§ III.^r On ƷƷelcum. 7 on oþrum ƷƷelcum lænum. and hƷeorenðum¹⁰ ƷeorþƷicpum ælceƷ menniƷceƷ moðer inƷeþanc biþ Ʒerpenceþ miþ þære ƷeornfulneƷre and miþ þære tiolunƷa.¹¹ þenþ þonne þæt hit hæbbe Ʒum healiƷ Ʒoð¹² ƷerƷrýneþ. ðonne hit hæfþ Ʒerunnen¹³ þær folceƷ olecunƷa. Onð me þincð þæt hit hæbbe Ʒeboht Ʒume Ʒiþe leaƷlice mæƷþe. Sume tiliað miþ miƷelpe ƷeornfulneƷre ƷiƷa. forþam þæt hi þurh þæt mæƷe mæƷt bearna beƷitan. 7 eac ƷýnƷumlice libban. ða ƷetƷeopan ƷƷeond.¹⁴ þoðne ic ƷeƷe Ʒeo¹⁵ þæt ðeorneorðeƷte ðýnƷ eallra þiƷra Ʒoruld Ʒerælþa. þa ne Ʒint Ʒurþon¹⁶ to Ʒoruld Ʒoðum to tellanne. ac to Ʒoðcunðum. forþam Ʒeo leaƷe Ʒýnð hi na forþ ne þriƷƷþ. Ac Ʒe Ʒoð þe hi ƷeƷýnðelice ƷeƷceop to ƷemaƷum. forþam ðe ælceƷ oþreƷ þinƷer on þiƷre Ʒorulbe mon Ʒilniað, oððe forþam þe he mæƷ ðurh þæt to anƷealde cuman. oððe to Ʒumum Ʒoruld luƷte. buton ðær ƷetƷeopan ƷƷeondes. þone mon luƷaþ hƷilum for luƷum 7 for tƷeopum. ðeah he him nanra

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

¹ Cott. Ʒoðum. ² Cott. of þælpe. Bod. of þælpe. ³ Cott. Ʒinnað. ⁴ Cott. Ʒoð. ⁵ Cott. Ʒoð. ⁶ Bod. heah be Ʒoðe. ⁷ Cott. Ʒoðe. ⁸ Cott. meahte. ⁹ Cott. Ʒoh. ¹⁰ Bod. hi Ʒeorenðum. ¹¹ Cott. talunƷa. ¹² Cott. Ʒoð. ¹³ Cott. Ʒenumen. ¹⁴ Cott. ƷetƷeopan ƷƷeond. 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 þene. ꝥ zecýnð zefehþ 7 zelimp ða frienð to-
zæðere mið untobæledlicre luſe. Ac mið ðiſſum populð ze-
ſælþum 7 mið ðiſ andþearðan pelan mon pýncþ oftop feonð
ðonne freonð. Be þiſan² 7 be manegum þýllecum mæz beon
eallum monnum cup. ꝥ te ealle þa lichamlican zod bið³ for-
cuppan ðonne ðære ſaple cræftaſ. Ðæt pe penað ꝥ mon beo
þý ſcraengra⁴ þe he bið micel on hiſ lichoman. ſeo fæzernes
þonne 7 ſeo hrætneſ þæſ lichoman zeblyſaþ þone mon. 7 aſet.
7 ſio hælu hine zedep luſcbærne :. On eallum þiſum licham-
licum⁵ zezæliagneſſum men ſecaþ anfealde eadizneſſe þæſ þe
him ðincþ. forþam þe æzhpelc man ſpa hræt ſpa he ofer ealle
oþre þing ſwiþort luſaþ. ꝥ he teohhap⁶ ꝥ him ſie betſc 7 ꝥ biþ
hiſ hehte zod.⁷ þonne he ꝥ þonne beziten hæfþ. þonne tihhap⁸
he ꝥ he mæze beon ſwiðe zezæliſ. Ne onſace ic nauht ꝥ þa ze-
ſælþa 7 þeo eadizneſ ſie þæt hehte zod⁹ þiſeſ andþearðan luſeſ.
forþam ðe¹⁰ æzhpilc mann tehhap¹¹ ꝥ ꝥ ðing betſc ſie ꝥ he
ſwiþort ofer oþru þing luſaþ. 7 þonne he tlohhap ꝥ he ſie ſwiþe
zezæliſ. zif he ꝥ bezitan mæze. ꝥ he þonne ſwiþort pillnað :.
Ðu ne iſ þe¹² nu zenoz openlice zeeopað þara leaſena zezælþa
anlicneſ. ꝥ iſ þonne æhta. 7 peoþſcipe. 7 anpealð. and zelp¹³
7 populðluſc. Be þam populðluſc Eſicupuſ ſe uprita ſæðe. þa
he ýmbe ealle þaſ oðra zezælþa ſmeaðe. þe pe ær nemdon. þa
ſæðe he ꝥ ſe luſc þære ꝥ hehte zod.¹⁴ forþam ealle þa oþru
zod. þe pe ær nemdon. oleccaþ þam Mode 7 hit ſet.¹⁵ ſe luſc
ðonne ana olecþ þam lichoman anum ſwiþort :

§ IV.^s Ac pe pillað nu zet ſpſecan ýmbe manna zecýnð 7
ýmbe heopa tilunza. þa nu þeah heopa Mod 7 heopa zecýnð
ſie aðimmað. 7 hi ſien on ꝥ ofðæle aſigen to ýfele 7 wiðer
healde. þeah hi ſilnað. þæſ þe hi cunnon 7 maizon. þæſ hehtan
zodeſ.¹⁶ Spa ſpa oferðruncen man pat ꝥ he ſceolde to hiſ luſe
and to hiſ ræſce. 7 ne mæz þeah ðiðer aſeðian. ſpa biþ eac
þam Mode ðonne hit bið ahefizað mið ðæm ýmbhozum ðiſſe
populðe. hit biþ mið ðam hwiðum oferðrenced 7 zedpelod. to
þam¹⁷ ꝥ hit ne mæz fullpýht aſeðian to zode. Ne þýncþ þeah

¹ Boet. lib. iii. proſa 2.—Sed ad hominum ſtudia, &c.

¹ Cott. leana. ² Cott. þiſ. ³ Cott. heumlican zod bið. ⁴ Cott. ſcraengra.
⁵ Cott. heumlicum. ⁶ Cott. tlohhað. ⁷ Cott. zod. ⁸ Cott. tlohhað.
⁹ Cott. zod. ¹⁰ Cott. þý. ¹¹ Cott. tlohhað. ¹² Cott. þe.
¹³ Cott. zelp. ¹⁴ Cott. zod. ¹⁵ Bod. ſetað. ¹⁶ Cott. zod. ¹⁷ Cott. zedpealð 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 mearpuzen þe þær¹ pilniap to bezitanne ꝥ hi mapan ne þurpon tilian. Ac þenap ꝥ hi mæzen eall² þar zod³ zegaderuan tozædere. þætte nan buton þære zeronnunza ne rie. nýton þonne nan [oper]⁴ zod⁵ ðonne eallra ðara ðeorþþrðertena ðinza zegaderunza to heopa anpealde. ꝥ he naner ðinzer buton þæm ne þurfe. Ac ꝥ nij nan man ꝥ te rumer eacan ne þurfe buton Gode anum. Þe hæfþ on hij azenum zenoh. ne ðearf he naner þinzer buton þær þe he on him ſelfum hæfð. Þenrþ þu nu ꝥ þa ðýriende⁶ þenað ꝥ te ꝥ ðinþ rie ælcer þeorþþriceþ betrþ þýrþe þæt te hi⁷ medemærte onziton maþon. neþe neþe. ic þæt ꝥ hit nij no to forþeonne. Ðu mæz ꝥ ýfel beon ꝥ te ælcer monner inþeþanc þenþ ꝥ te zod⁸ rie. 7 æfter hiþar. 7 pilniap to bezitanne. neþe nij hit na ýfel. ꝥ ij ꝥ hehrte zod.⁹ Ðri nij nu anpeald to tellanne to rumum ðara hehrtena zoda ðirreþ andþeardan liþeþ. Ðræþer þæt nu rie to tahanan þaclic 7 unnýt ꝥ te nýtþrþort ij eallra ðirra þopulð þinza. ꝥ ij anpeald. hræþer nu zod¹⁰ hlra 7 forþemærner rie¹¹ for nauht to tellenne. neþe neþe. Nij hit nan cýn¹² ꝥ mon ꝥ for nauht telle. forþam þe ælc mon þenþ ꝥ ꝥ betrþ rie ꝥ he rþþort luþar. Ðu ne rþton þe ꝥ nan neareþner. ne nan earþoþu. ne nan unroþner. ne nan rap. ne nan heþignep. nij nan zeræld. Ðræt ðurpon¹³ þe nu ma ýmbe ða zerælda rþþecan. Ðu ne þæt ælc man hræt þa beop. 7 eac þæt ꝥ þa¹⁴ beoð ꝥ hehrte zod.¹⁵ 7 ðeah reþ fulneah ælc mon on rþþe lýtlum ðinþum ða ſeþertan zeræþa. forþam he þenþ ꝥ he hie þonne ealle hæbbe. zif he hæfð ꝥ ꝥ he ðonne rþþort pilniap to bezitanne. Ðæt ij þonne ꝥ hi rþþort pilniap to bezitanne. þela. 7 þeorþþriceþ. 7 riþe. 7 þirre þopulðe pulðop. 7 zilp. 7 þopulð luþt. Ðirreþ ealler hi pilniap. forþam ðe hi þenap ꝥ hie þurþ þa þinþ rýlon bezitan ꝥ him ne rie¹⁶ naner pillan þana. naþer¹⁷ ne þeorþþriceþ. ne anpealðer. ne forþemærnerre. ne bliþre. þær ealler hi pilniap. 7 þel ðop ꝥ hi þær pilniað. ðeah hi mirlice¹⁸ hij pilniþen. Be ðam ðinþum mon mæz rþeotole onzitan ꝥ ælc mon ðær pilniap ꝥ he mæze ꝥ hehrte zod bezitan ðær hi hit zecnapan mihtan. oððe on riht recan cuðon. Ac hi hit ne þeað on ðone rihterþan¹⁹ þez. hit nij on ðirre þopulðe :-

¹ Bod. mearpriende þær. ² Bod. him azen ealle. ³ Cott. zod. ⁴ Bod. heopa. Cott. heopa. ⁵ Cott. zod. ⁶ Bod. ðýregian þe. ⁷ Bod. ꝥ. ⁸ Cott. zod. ⁹ Cott. zod. ¹⁰ Cott. zod. ¹¹ Bod. reo. ¹² Cott. hit cýn. ¹³ Bod. þurþe. ¹⁴ Cott. hi. ¹⁵ Cott. zod. ¹⁶ Bod. reo. ¹⁷ Cott. nauþer. ¹⁸ Cott. mirlice. ¹⁹ Bod. rþhtorton.

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 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

ÐA se Ʊrðom þa ðr Ʊpell aræd hefebe. þa ongan he eft Ʊngan 7 ðr cræþ. Ic wille nu mid Ʊbbum gecypan hu pun-
 doþlice Drihten welt eallra Ʊercearfa mid ðam brydblum hr
 anwealber. 7 mid hwilcere endebyrðnerre he Ʊercapolar. 7 Ʊe-
 metzað ealle Ʊercearfa. 7 hu he hi hæfð Ʊehearorade 7 Ʊehærte
 mid hr unanbryndenblicum Ʊacentum. þ ælc Ʊercearf biþ healb
 on locen Ʊr hr Ʊecýnðe. þære Ʊecýnðe ðe heo to Ʊerceapen
 Ʊær. buton monnum. 7 Ʊumum englum. ða weorþaþ hwilum of
 hiora Ʊecýnðe. þæt seo leo. ðeah hio wel tam se. 7 Ʊærte
 Ʊacentan hæbbe. 7 hr Ʊazurter Ʊrðe Ʊurze. and eac onð-
 ræbe. Ʊr hit æfre Ʊebýreþ þ heo blober onbryuzð. heo forƱit
 Ʊona hr Ʊýran taman. 7 Ʊemonð Ʊær Ʊilban Ʊepunan hr
 elþrana. on Ʊrð þonne Ʊýn 7 hr Ʊacentan brecan. 7 abit
 æreft hr lãdteop. and Ʊrðan æhræt ðær þe heo Ʊefon mæz.
 ze monna. ze neata. Sra ðof eac Ʊudu Ʊuzlar. ðeah hi beon wel
 atemebe. Ʊr hi on ðam Ʊuba weorþaþ. hi forweoð heora lare-
 oþar 7 Ʊuniar on heora Ʊecýnðe. þeah heora lareoþar him
 ðonne bioban þa ilcan mettaþ ðe hi ær tame mid Ʊepenebon.
 þonne ne weccaþ hi þara metta. Ʊr hi þær Ʊuba benuzon. Ac
 þincþ him Ʊýn Ʊumre þ him se wealb on Ʊreþe. and hi Ʊehýan
 oþerra Ʊuzela Ʊemne. Sra bið eac þam treopum ðe him Ʊe-
 cýnðe biþ up heah to Ʊtanbanne. þeah ðu teo hwelcne boh of
 ðune to þære eorþan. Ʊelce þu began mæze. Ʊra þu hine
 alært. Ʊra Ʊrincþ he up. 7 Ʊrizað Ʊr hr Ʊecýnðer. Sra beð
 eac seo Ʊunne. þeah heo oþer midne ðæz onrize 7 lute to þære
 eorþan. eft heo wecþ hr Ʊecýnðe. 7 Ʊrize on þa ðæzlan wezar
 Ʊr hr Ʊepýnær. 7 Ʊra hie ufor 7 ufor. oððe hio cýmþ Ʊra up
 Ʊra hr Ʊremerft Ʊecýnðe bið. Sra weþ ælc Ʊercearf. Ʊrizaþ Ʊr
 hr Ʊecýnðer. 7 Ʊeragen biþ Ʊr hit æfre to cuman mæz. Ný-
 nan Ʊercearf Ʊerceapen þara þe ne Ʊinuze þ hit Ʊiber cuman
 mæze þonan þe hit ær com. þ is to Ʊærte 7 to oþroþnerre.
 Seo Ʊært is mid Gode. 7 þæt is God. Ac ælc Ʊercearf hwearfað
 on hr Ʊerþe Ʊra Ʊra hweol. 7 to þam heo Ʊra hwearfaþ þ heo
 eft cume þær heo ær Ʊær. 7 beo þ ilce þ heo ær Ʊær. ðonecan
 þe heo utan behweþeð se. þ þ hio ær Ʊær. 7 so þ þ heo ær
 býðe .:

^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.^u

§ I. ÐA ge ƿiſdom þe ðiſ leoþ aſungen¹ hæfde. Ða ongan he eft ſpellian 7 þuſ cƿæþ. Eala hƿæt ge eorþlican men.² þeah ge eor ſelſe nu don neatum zelice ſoþ eorpe ðýſſe. hƿæt ge þeah maƿon hƿæt hƿeƿo³ onƿitan ſpelce eor mæte be eorþum ſnum-ſceafte. þ̅ iſ God. þone ſoþan ſnuman and þone ſoþan enðe ælcne ƿeſælþæ ge onƿitaþ ðeah ge hine fullice ne ƿecnaþan.⁴ 7 ſƿa þeah ſio ƿecýnð eor tihð to þam anƿite. ac eor tihþ⁵ ſƿiþe manizſealb ƿeðpola of þam andƿite. Lefencað nu hƿæþer men mæƿen cuman to þam ſoþum ƿeſælþum ðurh þa⁶ andƿearðan ƿeſælþa. ſoþam ðe fullneah ealle men cƿeþaþ þ̅ ge ſeo⁷ ge ƿe-ſælƿoſta. ge þe þaſ eorþlican ƿeſelþa ealle⁸ hæfþ. hƿeþer nu micel ſeoh. oððe ƿeoþſſe. oððe eall þeſ andƿearða ƿela. mæƿe æniƿne mon don ſƿa ƿeſæline þ̅ he naner þmƿer maſian ne þurſe.⁹ neſe neſe. ic ƿat þ̅ þ̅ hi ne maƿon. Ðri niſ hit þonne on þý ſƿiþe ſƿeotol þ̅ ðaſ andƿearðan ƿoð¹⁰ ne ſint na þa ſoþan ƿoð.¹⁰ ſoþam ðe hi ne maƿon ſellan þ̅ hi ƿehataþ. Ac licettaþ þ̅ hi ƿelæſtan ne maƿon. þonne hi ƿehataþ þam þe hi luſian ƿillaþ þa ſoþan ƿeſælþa. 7 aleoƿaþ him þeah ma þonne hi him ƿelæſtan. ſoþam þe hi heora nabbap ma þonne hi heora habban. Lefenc ðu nu be ðe ſelſum. la Boetiſ hƿæðer ðu æſne auht unſot ƿæpe ða þa þu ƿeſælƿoſt ƿæpe.¹¹ oððe hƿæðer ðe æſne æniƿer ƿillan ƿana ƿæpe ða ðu mæſtne ƿelan hæfdeſt. oððe hƿæþer ðin ƿoruld þa eall ƿæpe æfter ðinum ƿillan. Ða andſƿoroðe Boetiſ and cƿæð. Neſe la neſe. Næſ ic næſne ƿit nane hƿile ſƿa emner moðeſ. þæſ þe ic ƿemunan mæƿe. þæt ic eallunƿa ƿæpe oſſoſ. þ̅ ic ſƿa oſſoſ ƿæpe þ̅ ic nane ƿeðne-ſeðneſſe næfde. ne me næſne ƿit ne licode eall þ̅ ic ƿiſſe.¹² ne me næſne næſ ealleſ ſƿa ic ƿolde. þeah ic hiſ miþe. Ða andſƿoroðe ge ƿiſdom 7 cƿæþ. Ðri næpe þu þonne ƿenoz earm. 7 ƿenoz unhiþý.¹³ þeah þe þuhte þ̅ ðu ƿelz ƿæpe. ðonne þu oþer tƿeƿa. oððe hæfdeſt þ̅ þu noldeſt. oððe næfdeſt þ̅ þu ƿoldeſt. Ða andſƿoroðe Boetiſ 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ſædeſt.

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

¹ Cott. aſungen. ² Bod. hƿæ þæſ ƿeoþlican men. ³ Cott. hƿuƿu.
⁴ Cott. oncnapan. ⁵ Bod. teohð. ⁶ Cott. þaſ. ⁷ Cott. ſe. ⁸ Cott. ealla.
⁹ Cott. þýſſe. ¹⁰ Cott. ƿoð. ¹¹ þa þa þu ƿeſælƿoſt ƿæpe, deest in MS. Bod. ¹² Cott. ƿiſſe. 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 Ʊiűðom. Ðu ne biþ ælc mon zenoz eapm þæű ðe he næfþ. ðonne hit hine lýűt habban. Ðæt iű Ʊoþ. cræþ Boetiur. Ða cræþ je Ʊiűðom. Ʊiű he þonne eapm bið. ne he þonne ne bið eabiű. Ʊoþ þý he Ʊilnað þ he habbe þ he næfð. þý he Ʊolde zenoz habban. Ða cræð Boetiur. Ðæt iű eall Ʊoþ þ þu Ʊeűűt. Ða cræð je Ʊiűðom. Ðu ne hæfðeű þu ðonne ða eapmþe.¹ þa þa þu Ʊeleűoűt Ʊæpe. Ða andűƱapode ic and cræþ. Ic Ʊat þ þu Ʊoþ Ʊeűűt. þ ic hi hæfde. Ða cræþ je Ʊiűðom. Ðu ne þincþ me þonne nu þ ealle þa Ʊelan þiűeű miððaneapðeű ne maűon zeðon ænne mon Ʊeliűne. ƱƱa Ʊeliűne þ he zenoz habbe and no maűan ne Ʊurþe.² Ʊ ƱƱa þeah hi hit zehataþ ælcum þapa þe hi hæfð. Ða cræð ic. Niű nan ðing³ Ʊoþpe þonne þ þu Ʊeűűt :

§ II.^v Ða cræþ je Ʊiűðom. Ac hƱi ne eapű þu ðonne hiű zeþaűa. Ðu ne miht ðu zereon ælce ðæű þ ða Ʊűrenűűan niűaþ þa Ʊelan of⁴ þam unűűrenűűum. ÐƱi biþ elleű ælce ðæű Ʊűelc Ʊeoűunű. Ʊ Ʊűelce zeflitu. Ʊ zemot. Ʊ ðomaű. buton þ ælc hit ðæű neaplaceű ðe him on zenumen biþ. oððe eűt oþpeű zicűaþ. Ða andűƱapode⁵ ic. Ʊ cræþ. Lenoh Ʊýhte þu ƱƱýűaűt. ƱƱa hit iű ƱƱa þu Ʊeűűt. Ða cræþ he. For þiűum þinűum beþeapű ælc mon űultumeű to eacan him Ʊelfum þ he mæze zehealdan hiű Ʊelan. Ða cræþ ic. ÐƱa oðűæcð þæű. Ða cræþ he. Ʊiű he nauht næfde þæű þe he onðreðe þ he Ʊoþleoűan þoűűte. þonne ne ðoűűte he na maűan űultumeű þonne hiű Ʊelfeű. Ða cræþ ic. Soþ þu Ʊeűűt. Ða onűac je Ʊiűðom Ʊaűlice. Ʊ cræþ. Eala þ me þincþ Ʊiþeűþeapð þinű ælceű monneű zepunan Ʊ ælceű monneű Ʊillan þ⁶ ic nu Ʊeczan Ʊille. þ iű. þætte þonan ðe hi teohhƱaþ þ hi Ʊcýlan eabiűűan þeoűþan. þ hi þeoűþaþ ðonan eapmþan Ʊ eapűűan.⁷ Ʊoþðam zif hi lýtcleű hƱæt habbaþ. þonne beþurþon hi þ hi oleccan þæm æfűeű Ʊriþe þe æniűne Ʊuhte maűe habbað. Ʊam hi þýűűon. Ʊam hi ne þurþon. hi Ʊillaþ þeah. ÐƱæű iű ðonne Ʊeo zemetűunű. oððe hƱa hæfþ hi. oððe hƱonne cýmþ heo. þ heo mæze aðriűan þa eorþmþo⁸ ƱƱam þæm Ʊeleűum eallunűa. ƱƱa he maűe hæfþ. ƱƱa he ma monna⁹ oleccan Ʊceal. ÐƱæþeű þa Ʊelzan nu næűűe ne hiűűriűe.¹⁰ ne ne þýűűte. ne ne cale.¹¹ ic þene þeah þ þu Ʊille nu cƱeþan þ þa Ʊelzan habban mið hƱam hi mæzen þæt eall zebetan. Ac þeah þu nu ƱƱa cƱeþe. hit ne maűon þa Ʊelan eallunűa zebetan. þeah hi Ʊume hƱile mæzen.

^v Boet. lib. iii. prosa 3.—Atqui hoc quoque, &c.

¹ Cott. ýmþe. ² Cott. þýűűe. ³ Cott. þapa. ⁴ Cott. on. ⁵ Cott. andþýűðe. ⁶ Cott. þe. ⁷ Bod. eapþan. ⁸ Cott. ýmþa. ⁹ Bod. maűan. ¹⁰ Cott. hiűűe. 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 menniſce pæbl. þe næfre gefylled ne biþ. pilnaþ ælce ðæg hræt hpez piſer² populd pelan. ægþer ge pægler. ge metes. ge drýnceſ. ge manegra pinza to eacan þam. forþam niſ nan mon ſpa peliz. þ̅ he maran ne þýrfe. Ac geo zitrunz ne cann³ zemet. ne næfre ne biþ zehealden on þære niþþearfe. ac pilnaþ rimle maran þonne he þurfe. Ic nat hri⁴ ze fulcru-riap þam hreogenþan pelan. nu hi ne mazon eorpe pæble eop fram adon. Ac ze ecaþ eorpe eamðe⁵ niþ þam þe hi eop to cumap :

§ III.^w Ða ge ſiſdom þa þiſ ſpell aſæð hæfde. þa onzan he eft ziddian.⁶ 7 þuſ pinzenþe cræþ. Ðyelc fremu býþ þam pelzan zitſene þ̅ he zegaderize unzerum þiſra pelena 7 ælceſ zimcýnner zenoz begite. 7 þeah he erize hiſ land niþ ðurenþ ſula. 7 þeah eall þeſ miðþaneapd ſie hiſ anpealþe unþerþeodeþ. ne læt he hiſ nanpuht of þiſ miðþaneapde niþ him mare þonne he brohte hiþer :

CAPUT XXVII.^x

§ I. TſA⁷ ðing mæg ge weorþſcipe 7 ge anpealþ zebon. ziſ he becýmþ to þam ðýriſan. he mæg hine zebon weorþne. 7 andrýrn eoprum ðýrgum. Ac þonecan⁸ þe he þone anpealþ forlæt. oððe ge anpealþ hine. þonne ne biþ he nauþer þam ðýreſan ne weorþ. ne andrýrne. Ðwæþer nu ge anpealþ hæbbe þone þear þ̅ he aſtifiſize⁹ unþearaſ. 7 apýrþalize¹⁰ of riſra manna Mode. 7 plantize ðær cræftaſ on. Ic pat þeah þ̅ ge eorþlica anpealþ næfre ne gæþþ þa cræftaſ. ac hiſ and zabraþ unþearaſ. 7 ðonne hi zegadrapd hæfþ.¹¹ þonne eopaþ¹² he hi naller ne hiþd. forþam þara riſra manna unþearaſ manize men zereof. forþam þe hi manize cunnon. and manize him niþ beoð. forþam þe rimle georþaþ ýmbe þone anpealþ. 7 hine eac forſeof. ðonne þe zereof þ̅ he cýmð to ðam pýrþeſtán. 7 to þam þe uſ unweorþofte bioþ. for þam þingum pæſ zio þ̅ ge piſa Latulur hine zebealz. 7 ſpa unzeſpæglice forþcæð Nonium ðone miccan. for-

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

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

¹ Cott. ýcan. ² Cott. hpær hpuzu þýrſer. ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. pæble. ⁶ Cott. ziddiſan. ⁷ Cott. zu. ⁸ Bod. þanecan. ⁹ Bod. aſtýre cize. ¹⁰ Bod. pýrþalize. ¹¹ ac hiþd and zabraþ unþearaſ 7 þonne hi zegadrapd hæfð, deest in MS. Bod. ¹² Bod. and þonne eopað.

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 rittan on zenenebum rcriðræne. micel riðo mið Romparum pær þ þær nane oþre on ne rcttan.¹ buton þa reorþertan. Ða forreah re Latulur hine for þi he þær on rittan rceolde. forþam he hine riŕte rriþe ungerceadrinne 7 rriþe ungemetfærtne. Ða ongan re Latulur him rri-zettan on. re Latulur pær heretoza on Rome. rriþe gerceadrir man. ne forreare he no þone oþerne rra rriþe. zif he nan rice ne nænne anreald næfde :-

§ II.^y Þreþer þu nu mæge onzitan hu micelne unreorþrice re anreald² brenzþ þam unmebeman. zif he hine unþerrefzþ. forþam ælcer monner ýfel biþ ðý openre. zif he anreald hæfþ. Ac gerrege me nu. ic arcege þe þu Boetiur. hri þu rra manizeald ýfel hæfþert 7 rra micle unefnerre on þam rice þa hriþe þe ðu hit hæfþert. oððe forþri þu hit eft þinum unpillan³ forlete. Ðu ne pær þu þ hit næf for nanum oþrum þingum. buton forþam ðe ðu nolþert on eallum ðingum beon gerreare þær unrihtirran cýnunge⁴ pillan Ðeodrice. forþam þe þu hine onzeate on eallum þingum unreorþne þær anrealdes. rriþe rreamlearne 7 ungerreare.⁵ buton ælcum zodum⁶ þeare. forþam þe ne mazon nauht eape reczan þ þa ýfelan rien zode.⁷ þeah hu anreald habban. Ne rurde þu þeah na adriþen from Ðeodrice. ne he ðe na ne forreare. zif ðe licode hir dýrig 7 hir unrihtirney rra þel rra hir dýregum deorlingum dýde. Lir þu nu gerare gumne rriþe rinne man. þe hæfde rriþe zoda⁸ oferhýða. and þære þeah rriþe earm 7 rriþe ungerælig. hræþer ðu volþert creþan þ he þære unýrþe anrealdes 7 reorþrice. Ða andrrorode Boetiur 7 cræþ. Neŕe la neŕe. zif ic hine rrelcne gemete.⁹ ne cræþe ic næfne þ he rie unreorþe anrealdes 7 reorþrice. Ac ælcer me þincþ þ he rie rýrþe þe on þirre ropulde ir. Ða cræþ re Vrðom. Ælc cræft hæfþ hir rundozige. 7 þa zife 7 þone¹⁰ reorþrice þe he hæfþ. he forzifþ rriþe hraþe ælcum þara¹¹ ðe hine lurað. rra rra Vrðom ir re hehrt cræft. 7 re¹² hæfþ on him reorer oþre cræftas. þara ir an rærice. oþer metzung.¹³ þriðde ir ellen. reorþe riht-

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

¹ Cott. for þam hit pær þa rriþe micel riðo mið Romparum þ þær nane oþre an ne ræton. ² Bod. ar. ³ Cott. unpillum. ⁴ Bod. þiner. ⁵ Bod. ungerreare. ⁶ Cott. zodum. ⁷ Cott. zode. ⁸ Cott. zoda. ⁹ Cott. mette. ¹⁰ Bod. þarige þone. ¹¹ Cott. þæme þe. ¹² Cott. he. ¹³ Cott. gemetzung.

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 shouldest 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

ƿiſneſ. Se ƿiſdom zedeþ hiſ luſienðar ƿiſe. 7 ƿære.¹ 7 gemet-
 fæſte. 7 zepýlðize. 7 mihtſiſe. 7 ælceſ zodeſ² þeapar he zefýllþ
 ðone ðe hine luſað. ꝥ ne maƿon ðon þa þe þone anpealb habbaþ
 þiſſe ƿopulðe. ne maƿon hi nænne cƿæſt forziſan þam þe hi³
 luſiað of hiopa ƿelan. ziſ hi hine on heopa zecýnðe nabbað. Be
 þam iſ ſiſþe ſƿeotol ꝥ þa ƿican on ðam ƿopulðƿelan nabbaþ
 nænne ſundop cƿæſt. Ac him biþ ſe ƿela utane cumen. 7 he
 ne mæz utane nauht azneſ habban. Liefenc nu hƿæþer æniƿ
 mon beo apý⁴ unpeorþþra þe hine manize men forſiop.⁵ ziſ
 þonne æniƿ mon apý unpeorþþra biþ. þonne biþ ælc ðýſi man
 þe⁶ unpeorþþra. þe he maſe ƿice hæfþ ælcum ƿiſum men. Be
 þam iſ zenoz ſƿeotol. ꝥ ſe anpealb 7 ſe ƿela ne mæz hiſ
 ƿealðenð⁷ zedon no þý peorþþnon.⁸ Ac he hine zedeþ þý unpe-
 orþþnan⁹ þe he him tocýmþ. ziſ he ær ne ðohte. ſƿa hiþ eac ſe
 ƿela 7 ſe anpealb þý ƿýſſa. ziſ ſe ne ðeah þe hine ah. æzþer
 hiopa biþ ðý forcuþra ziſ hi hi gemetaþ: .

§ III.^z Ac ic þe mæz eape zereccan be ſumere biſne. ꝥ þu
 miht zenoz ſƿeotole onziſton ꝥ þiſ andpearðe hiſ iſ ſiſþe anlic
 ſceade. 7 on þære ſceade nan mon¹⁰ ne mæz bezitan þa ſoþan
 zefælþa. Ðu ƿenſt þu nu. ziſ hƿelc ſiſþe ƿice mon ƿýſþ adriſen
 of hiſ earðe. oþþe on hiſ hlaforðeſ ærenðe fæſþ. cýmþ ðonne
 on ælþeodiz folc. þær þær hine nan man ne can. ne he nænne¹¹
 mon. ne ſurþum ꝥ zedeode ne can. ƿenſt ðu mæze hiſ¹² ƿice
 hine þær on lande ƿýſþne zedon. Ac ic ƿat ꝥ he ne mæz. Líf
 þonne ſe peorþſcipe þam ƿelan zecýnðe ƿære. 7 hiſ azen ƿære.
 oþþe eft ſe ƿela þær ƿelezan azen ƿære. þonne ne mihte he hine
 na¹³ forlætan. ƿære ſe man on ſƿelcum lande ſƿelce he ƿære
 þe he ahte. þonne ƿære hiſ ƿela and hiſ peorþſcipe mið him.
 Ac forþam þe ſe ƿela 7 ſe anpealb hiſ azene ne beoþ. for þý
 hi hine forlætað.¹⁴ 7 forþý þe hi nan zecýnðelic zod¹⁵ on him
 ſelſum nabbaþ. for ðý hi loſiaþ ſƿa ſƿa ſceadu. oþþe ſmec. þeah
 ſe leaſa ƿena and ſio mædelſe þara ðýſizena monna tiohhie ꝥ
 ſe anpealb ſe¹⁶ ꝥ hehſte zod.¹⁷ Ac hit hiþ eall oþer. þonne þa
 ƿican beoþ oþer tƿeza. oþþe on ælþeode.¹⁸ oððe on hiopa

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

¹ Bod. peopþe. ² Cott. zoodeſ. ³ Bod. hine. ⁴ Cott. aþe. ⁵ Bod. forþeon. ⁶ Cott. ðýſiz mon þý. ⁷ Bod. anpealb. ⁸ Cott. peorþþnan. ⁹ Bod. ƿýſþan. ¹⁰ Cott. forþæm on þæm nan mon. ¹¹ Bod. ne ænne. ¹² Cott. hiſ ƿela 7 hiſ. ¹³ Cott. no. ¹⁴ Bod. forlætan. ¹⁵ Cott. zood. ¹⁶ Cott. 7 ſe ƿela ſe. ¹⁷ Cott. zood. ¹⁸ Cott. ellende.

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 gecýpþe¹ mid ƷerƷeadrifum monnum. þonne hiþ æƷþer Ʒe þam Ʒifan. Ʒe þam ælþeodeƷan hiþ Ʒela for nauht. Ʒiððan hi onƷitan þ þ hi næron for nanum cƷæfte Ʒecopenne.² buton for ðýreƷer folceþ heƷinƷe. Ac þæri hi æniƷe Ʒuht aƷner oððe Ʒe-cýndeliceþ Ʒodeþ an³ heora anpealde hæfðon. þonne hæfðen hi þ mid him. þeah he þæt Ʒice forleton. ne forleton hi no þ Ʒe-cýndelice Ʒoð.⁴ Ac Ʒimle him Ʒolde þ ƷýlƷean Ʒ hi Ʒimle Ʒeorþe Ʒeðon. Ʒæron hi on ƷƷelcum lanðe ƷƷelce hi Ʒæron :-

§ IV.^a Nu þu miht onƷitan þ Ʒe Ʒela Ʒ Ʒe anpealb nænne mon ne maƷan on ellenðe Ʒeorþne Ʒeðon. ic Ʒat þeah þu þene þæt hi on heora azenre cýpþe ealne ƷeƷ mæƷen. Ac þeah þu hiþ þene. ic Ʒat þ hi ne maƷon. Ðit Ʒæþ Ʒeo⁵ Ʒeond ealle Romana mearce þ heƷetoƷan. Ʒ ðomeƷaþ. Ʒ þa maþmhýrðar. ðe þ þeoh heolðon. þe mon ðam þeþðmonnum on Ʒeape Ʒellan Ʒeolde. and ða Ʒifertan⁶ Ʒitan hæfðon mærtne ƷeorþƷipe. Nu þonne oþer tƷeƷa. oððe þara nan niþ. oþþe hi nanne ƷeorþƷipe nabbaþ. Ʒif hiþa æniƷ iþ. Ðra hit hiþ be ælcum þara þinƷa þe azen Ʒoð⁷ Ʒe-cýndelic nabbaþ on him Ʒeþum. oþþe hƷile hit hiþ to tælenne. oþþe hƷile hit hiþ to heƷiƷanne. Ac hƷæt þinç þe þonne on þam þelan Ʒ on þæm anpealde þýnþumer oððe nýtrýrþeþ. nu hi naner ðinƷer ƷenoƷ nabbaþ. ne hi nauht aƷner Ʒoðeþ⁸ nabbaþ. ne nauht þurþþuniendep heora þealðenðum Ʒellan na maƷon :-

CAPUT XXVIII.^b

ÐA Ʒe þifðom þa þif Ʒpell aƷæð hæfðe. þa onƷan he eft ƷiððiƷan⁹ Ʒ þif cƷæþ. Ðeah nu Ʒe unþihtƷiþa cýniƷ Neron hiþe ƷeƷcýrþte mid eallum þam þliteƷertum þæðum. Ʒ mid ælceþ cýnneþ Ʒimmum ƷeƷlenƷðe. hu ne Ʒæþ he þeah ælcum þitum laþ Ʒ unþeorþ. Ʒ ælceþ unþeapeþ Ʒ þinenluþteþ full. ÐƷæt he þeah Ʒeorþoðe hiþ ðeorþinƷar mid miçlum þelum. Ac hƷæt Ʒæþ him þý beç. ÐƷelc ƷerƷeadrif mon mihte cƷeþan þæt he aþý Ʒeorþna þæpe þeah he hiþe Ʒeorþoðe :-

^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. Ʒecopenne. ³ Cott. Ʒoodeþ on. ⁴ Cott. Ʒoð.

⁵ Cott. Ʒio. ⁶ Bod. Ʒertan. ⁷ Cott. Ʒoð. ⁸ Cott. Ʒoodeþ.

⁹ Cott. Ʒieððian.

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 ƿiſdom þa þiſ leoþ aſrungeſ hæfde. Ða ongan he eft ƿpelligan¹ 7 þuſ cƿæþ. Ðƿæþer þu nu ƿene þ̅ þæt cýningeſ ge-ferþræden. 7 ge ƿela. 7 ge anƿeald. þe he ƿiſ þiſ deorlingum. mæge æniſne mon geðon ƿeliſne oððe ƿealbenðne. Ða and-ƿƿorede ic 7 cƿæþ. forþa ne maſon hi ː. Ðƿæt iſ on ðiſſe andƿearðan hiſe ƿýnſumpe 7 becere ðonne þæt cýningeſ folgaþ. 7 hiſ neaſeſt. 7 iuððan ƿela 7 anƿeald ː. Ða andƿƿorede ge ƿiſdom and cƿæð. Sege me nu. hƿæþer þu æfne gehýrðeſt þ̅ he anſum þara. þe ær uſ ƿæne. eallunga ƿurþſunode. oððe ƿenſt ðu hƿæþer hine æniſ þara ealne ƿeſ habban mæge þe hine nu hæfð. Ðu ne ƿarſt ðu þ̅ te ealle bec ſint fulle² þara biſna þara monna þe ær uſ ƿæran. and ælc mon ƿat þara ðe nu leofoþ þ̅ manegum cýninge onhƿearf ge anƿeald 7 ge ƿela. — oð þæt³ he eft ƿearþ ƿæbla. Eala ea iſ þ̅ þonne forƿeorþfullic ƿela þe nauþer ne mæg ne hine ſelſne gehealdan. ne hiſ hlaforð. to ðon þ̅ he ne þurfe⁴ maran ſultumeſ. oððe hi beoþ bezen forhealden. Ðu ne iſ þ̅ þeah ge oþre hehte geſælþ þara cýninga anƿeald. 7 þeah ƿiſ þam cýninge æniſeſ ſillan ƿana biþ. þonne lýtlaþ þ̅ hiſ anƿeald. 7 ecþ hiſ ermba. for þý biþ ſimle ða eorpe geſælþa on ſumum þingum ungerælþa.⁵ Ðƿæt þa cýningaſ. þeah hi manegra⁶ ðeoda⁷ ƿealdan.⁸ ne ƿealdþ hi þeah eallra þara þe hi ƿealdan ƿolðon. Ac beoþ forþam ƿiſe⁹ earne on heora Mode. forþý hi nabbþ ſume þara þe hi habban ƿolðon. forþam ic ƿat þ̅ ge cýning þe ƿiſere biþ. þ̅ he hæfþ maran¹⁰ ermba þonne anƿeald. forþam cƿæþ ge o þum cýning þe unrihtlice ſenſ to riče. Eala hƿæt þ̅ bið geſælþ mon ðe him ealneƿeſ ne hangað nacoð ƿeorð oſer þam heafde be ſmalan þræde. ſƿa ſƿa me¹¹ ſimle ƿiſ¹² ðýde. Ðu þincþ þe nu hu þe ge ƿela 7 ge anƿeald licige. nu hý næfne ne biþ butan ege. 7 earfoþum. 7 forþum. Ðƿæt þu ƿarſt þæt ælc cýning ƿolde beon¹³ butan ðiſum. 7 habban ðeah anƿeald ƿiſ he mihte.

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

¹ Cott. ƿellian.

² Cott. fulla.

³ Bod. oðþe þ̅.

⁴ Cott. þýrfe.

⁵ Cott. unſælþa.

⁶ Cott. mænigſ geþ.

⁷ Cott. þioda.

⁸ Cott. ƿealden.

⁹ Bod. ſƿa.

¹⁰ Cott. mapon.

¹¹ Bod. næ.

¹² Cott. ƿiſ 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 wæs þæt he ne mæg. Ðý ic wunðrige. forþær hi gilpan
 swelcer anwealdes. Ðwæper ðe nu ðince þæt ge man micelne anweald
 hæbbe 7 ge swiþe zefælig. þe gimle wilnað ðær ðe he bezitan ne
 mæg. oððe wærst ðu þæt ge geol¹ swiþe zefælig. þe gimle mid
 micelum² wærebe færiþ. oððe eft ge þe æzþer ondræst. ze ðone
 ðe hine ondræst. ze ðone þe hine na³ ne ondræst. Ðwæper þe
 nu þince þæt ge mon micelne anweald hæbbe. ðe him selfum
 þincþ þæt he nænne næbbe. swa swa nu manezum men þincþ þæt he
 nænne næbbe buton he hæbbe manigne man þe him here.⁴
 Ðwæt wille þe nu mare⁵ swiþecan be þam cýninge 7 be his fol-
 zerum. buton⁶ þæt ælc zefceáðriþ man mæg witan þæt hi beoþ full
 earme 7 full unmihtige. Ðu magan þa cýningas ofswacan oððe
 forhelan hiopa⁷ unmihte. þonne hi ne magan⁸ nænne weorþ-
 rice forþbringan buton heora þegna fultume :.

§ II.^d Ðwæt wille þe nu elles reczan be ðam⁹ ðeznum. buton
 þæt þæt wær oft zebýreþ þæt hi weorþas befeafode ælcne are. ze
 furþum þær weores. fram heora¹⁰ leasan¹¹ cýninge. Ðwæt þe
 witon þæt ge unmihtiga cýning Nepon wolde hatan his azenne
 mægirtre. 7 his forterfæder acwellan. þær namaþwær Seneca.
 ge wær uðwita. Ða he ða onfunde þæt he deað beon sceolde. Ða
 beað he ealle¹² his æhta riþ his weore. þa nolde ge cýning wær
 onfon. ne him his weores zeunnan. Ða he þa þæt onzeat. þa ze-
 ceas he him þone deap þæt him¹³ mon oflete bloðes on þam¹⁴
 earme. 7 þa dýde mon swa. Ðwæt þe eac zeherdori þæt Papirianus
 wær Antoninuse ðam Karene ealra his deorlinga¹⁵ besorþort.
 7 ealles his folces mærtne anweald¹⁶ hæfde. Ac he hine het ze-
 bindan and riððan ofswelan. Ðwæt ealle men witon þæt ge Seneca
 wær Nepone. 7 Papirianus Antonie þa weorþertan. 7 þa leo-
 fertan. 7 mærtne anweald¹⁷ hæfdon. ze on hiopa hipebe. ze
 buton. 7 deað buton ælcere scýlde wurdon forðone. Ðwæt hi
 wilnodon bezen eallon mæzene¹⁸ þæt þa hlaforðas naman swa
 hwæt swa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 bezitan. forþam þara cýninga wælhweorner wær to þam hearð
 þæt heora²⁰ eapmetto ne mihton nauht forwtandan. ne huru

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

¹ Cott. we. ² Cott. micle. ³ Cott. no. ⁴ Bod. hipe. ⁵ Cott.
 ma nu. ⁶ Cott. butan. ⁷ Cott. heora. ⁸ Cott. magon. ⁹ Cott.
 þæm. ¹⁰ Cott. fram hiopa. ¹¹ Bod. leoran. ¹² Cott. ealla. ¹³ Cott.
 hine. ¹⁴ Cott. þæm. ¹⁵ Cott. dýplinga. ¹⁶ Cott. mærtu anweald.
¹⁷ Cott. anweald. ¹⁸ eallon mæzene, desunt in MS. Cott. ¹⁹ Cott.
 mihten. ²⁰ Cott. hiopa.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man 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.) dýðon swa hræþer swa hý¹ dýðon. ne dohte him ða napper ðeah hi sceoldon þæt feorh alætan. forþan² ge þe hir ær. Eide ne tiolap. ðonne biþ hir on tid untilad.³ Ðu licap ðe nu ge anpeald⁴ 7 ge pela. nu ðu gehýned hæfst þæt hine man⁵ napper⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. opþe hræt forrtoð geo menizu þara fpeonða þam ðeoringum⁸ þara cýninga. oððe hræt forrcent heo ængum men. forþam⁹ ða fpiend cumap mid ðam¹⁰ pelan. 7 eft mid þam pelan zeritað. buton swiþe feara. Ac þa ffrýnd¹¹ þe hine ær for þam¹² pelan lufiap. þa zeritap eft mid þam pelan. 7 feorþap ðonne to feonðum. buton þa feapan þe hine ær for lufum¹³ 7 for treorum. lufedon þa hine wolbon ðeah lufien þeah he earm wære. þa him runiap. Ðwelc 7 wýra pol oððe ængum men mare ðaru þonne he hæbbe on hir zereppædenne and on hir neperre feonð on fpeonðer anlicneffe :-

§ III.^e Ða ge swiðdom þis swell aþeht¹⁴ hæfde. þa ongan he eft ringan 7 þis cwæþ. Ðe þe wille fullice anpeald azan. he sceal tilian ær eft þ he hæbbe anpeald his azener moper. 7 ne rie to unzeriwenlice underþeod his unþearum. 7 ado of his Mode unzeriwenlice ýmbhogan. forlæte þa georunga his eorwpa. Ðeah he nu ricrige ofer eallne middan gearð. from earþearðum oð weþearðone. from Inðeum. þ 7 ge swiþeart. ende þisger midðaneardes. of þæt ilanð þe þe hatað Thýle. þæt 7 on þam norþperre ende ðisger midðaneardes. þær ne biþ napper ne on sumera niht. ne on wintra dæg. þeah he nu þær ealles wealde. næfþ he no þe maran anpeald. gif he his ingeþancer anpeald næfþ. and gif he hine ne wardenap wiþ þa unþearap þe þe ær ýmbfwræcon :-

CAPUT XXX.^f

§ I. ÐA ge swiðdom þa þas fitte arungen hæfde. þa ongan he eft reczan swell 7 cwæþ. 7 þ unzeriwenlic wulðor. ðisre worulde 7 swiþe leaþ. he þam¹⁵ wæg geo¹⁶ ringende gum sceop. ða he

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

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

¹ Cott. hi. ² Cott. forþæm. ³ Bod. unloð. ⁴ Cott. anpalð. ⁵ Cott. mon. ⁶ Cott. napper ne. ⁷ Cott. butan. ⁸ Cott. dioringum. ⁹ Cott. forþon. ¹⁰ Cott. þæm. ¹¹ Cott. fpiend. ¹² Cott. þæm. ¹³ Bod. luum. ¹⁴ Cott. aþeht. ¹⁵ Cott. þæm. ¹⁶ Cott. gio.

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 anſearbe hiſ. he cræþ.¹ Eala pulþor² þiſſe ſorulþe. ea. forþri³ ðe hatan⁴ ðýriſe men mið leaſſe ſtemne pulþor. nu þu nane eaſt.⁵ forþam⁶ þe ma manna hæfþ micelne ſilp.⁷ ʒ micelne⁸ pulþor. ʒ micelne ſeorþſciſe. for ðýriſeſ ſolceſ ſenan. þonne he hæbbe for hiſ ʒeſýrhtum. Ac ʒeſeſe⁹ me nu hſæt unſerſenlicſe ſiſe þonne þ. oððe forþri¹⁰ hi ne¹¹ maſan heora¹² ma ſceamiſan ðonne fæſnian.¹³ ðonne hi ʒeheoraþ þ him man on hſþ. ðeah mon nu hſone ʒoðra¹⁴ mið rihte heſiſe. ne ſceal he na ðe ſaþor¹⁵ to unſemetlice fæſnian þæſ ſolceſ ſorþa. Ac þæſ he ſceal fæſnian.¹⁶ þ hi him ſoð on ſecſſaþ. ðeah he nu þæſ fæſniſe þ hi hiſ naman bræðan. ne biþ he no þe ſaþor¹⁷ ſſa bræð ſſa¹⁸ he teohſaþ.¹⁹ forþæm hi hine ne maſon to-bræðan ʒeond ealle eorþan. þeah hi on ſumum lanþe mæſen. forþam þeah he ſeo²⁰ anum ʒeheſeð. ðonne biþ he oþrum unheſeð. þeah he on ðam lanþe ſeo mæſe. ðonne biþ he on oþrum unmæſe.²¹ forþæm iſ ðæſ ſolceſ hliſa ælcum men for nauht to habbenne. forþæm hi²² to ælcum men²³ ne cýmþ be hiſ ʒeſýrhtum. ne huſu nanum ealne ſeſ ne ſuniap.²⁴ ſeſenc nu æſeſt be ðam ʒebýrdum. ʒiſ hſa þæſ ſilpþ.²⁵ hu iþel ʒ hu unniſt ſe ſilp²⁶ biþ. forþam ðe ælc mon ſat þ ealle men of anum fæðer comon ʒ of anſe meðer. Oððe eſt be ðæſ ſolceſ hliſan ʒ be heora heſiſe.²⁷ ic nat²⁸ hſæt þe ðæſ fæſniap.²⁹ ðeah ða nu ſoremæſe ſeon.³⁰ ðe ſolciſce men heſiſað. ðeah beoþ³¹ þa ſoremæſſan³² ʒ rihtlicſan to heſiſenne. þa ðe beoþ³³ mið cræſtum ʒeſýrþode.³⁴ forþam³⁵ ðe nan mon ne biþ mið rihte for oþreſ ʒode. ne for hiſ cræſtum no ðý mæſſa ne no ðý ʒeheſeþra³⁶ ʒiſ he hine ſeſ næſþ: . Þræþer ðu nu beo aþýfæſeſſa for oþreſ manneſ fæſeſe. biþ men ſul lýtle þý bet þeah he ʒoðne fæðer hæbbe. ʒiſ he ſeſ to nauhte ne mæſ. forþam ic læſe þ ðu fæſeniſe oþeſſa manna ʒodeſ³⁷ ʒ heora æſelo to þon ſſiþe þ ðu ne tilſe ðe

¹ Cott. þa cræð he. ² Cott. pulþor. ³ Cott. forþſý. ⁴ Cott. haten. ⁵ Cott. nan neapſ. ⁶ Cott. forþæm. ⁷ Cott. ſilp. ⁸ Cott. micel. ⁹ Cott. ſeſe. ¹⁰ Cott. forþſý. ¹¹ Bod. hine. Cott. hi. ¹² Cott. hiopa. ¹³ Cott. fæſnian. ¹⁴ Cott. ʒoðra. ¹⁵ Cott. no þý hſaþor. ¹⁶ Cott. fæſnian. ¹⁷ Cott. þý hſaþor. ¹⁸ ſſa, deest in MS. Cott. ¹⁹ Cott. tihhað. ²⁰ Cott. ſe. ²¹ Bod. læſſe. ²² Bod. hi. Cott. he. ²³ men, deest in MS. Cott. ²⁴ Cott. ſunað. ²⁵ Bod. ſilpþ. ²⁶ Cott. ſýlp. ²⁷ Bod. heſiſe. ²⁸ Bod. ſat. ²⁹ Bod. fæſinað. ³⁰ Cott. ſen. ³¹ Cott. bioð. ³² Bod. ſoremæſſan. ³³ Cott. bioð. ³⁴ Cott. ʒeſurþode. ³⁵ Cott. forþæm. ³⁶ Cott. heſeþra. ³⁷ Cott. ʒoðeſ.

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-

ſelfum aʒnes. forþam¹ ðe ælces monnes ʒoð² 7 hiʒ æpelo biop
ma on ðam Mobe. ðonne on þam³ flæʒce. Ðæt an ic pat peah
ʒoðer⁴ on þam æpelo. ꝥ manizne mon ſceamaþ ꝥ he weoppe⁵
wýrpa ðonne hiʒ elþran wæron. 7 forþæm hiʒaþ ealle⁶ mæʒne
ꝥ he wolde þara bettena ſumer ðeaper 7 hiʒ cweftaʒ ʒeƿon :.⁷

§ II.⁸ Ða ʒe ſiʒðom ða ðiʒ ſpell aƿeht⁸ hæfde. ða onʒan he
ſiʒzan ýmbe ꝥ ilce 7 cweþ. Ðwæt ealle men hæfðon ʒelicne
ſruman. forþam hi ealle coman of anum fæðer 7 of anre
meder. ealle hi beoþ ʒit ʒelice acenneþe. niʒ ꝥ nan ſunðor.
forþam ðe an Gooð iʒ fæðer eallra ʒerſeafta. forþam he hi
ealle ʒerſeop 7 ealra wełt. Se ſelf þære ſunnan leoht. 7 ðam
monan. 7 ealle tunʒla ʒeƿet. Ðe ʒerſeop men on eorþan. ʒe-
ʒaðerode ða ſaula 7 ðone lichoman mid hiʒ þam anwealde. 7
ealle menn ʒerſeop emn æwele on ðære ſruman ʒecýnþe. Ðwi
ofermoozige ʒe ðonne ofer oþre men for eorþum ʒebýrðum
buton anweorce. nu ʒe nanne ne maʒon metan unæwele. ac
ealle ſint emn æðele. ʒif ʒe willað þone ſruman ſceaft ʒe-
þencan. 7 ðone ſcippenð. 7 ſiþþan eower⁹ ælces acenneþneſſe.
Ac þa wýht æpelo bið on þam Mobe. næʒ on þam flæʒce. ſwa
ſwa we ær fæðon. Ac ælc mon ðe allunʒa unþeodeþ bið
unþearum. forlæt hiʒ ſceppenð. 7 hiʒ ſruman ſceaft. 7 hiʒ
æpelo. 7 ðonan wýrþ unæwealaþ of ꝥ he wýrþ unæwele :.

CAPUT XXXI.^h

§ I. ÐA ʒe ſiʒðom ða ðiʒ leoþ¹⁰ aʒunʒen hæfde. þa onʒan he
eƿt ſecʒan ſpell. 7 þuʒ cweþ. Ðwæt ʒoðer¹¹ maʒan we ſecʒan on
þa flæʒchican unþearaʒ. forþam ſwa hwa ſwa hi forlætcan ƿile. he
ſceal ʒeƿolian miccle neapaneſſe 7 manize ʒearfoþu. forþam
ſeo oferfýll ſimle ſet unþearaʒ. 7 ða unþearaʒ habbaþ ofer-
þearfe hweorſunʒa. 7 ſeo hweorſunʒ ne beoþ na butan ſoʒe 7
buton neapaneſſe. Eala eap hu maniza adla. 7 hu micel ſap. 7
hu micle¹² wæccan. 7 hu micle unrotneſſe we hæfþ. ðe þone
ponwilla hæfþ on ðiʒre ƿoruldre. 7 hu micle ma weſt ðu ꝥ hi

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

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

¹ Cott. forþæm. ² Cott. ʒoð. ³ Cott. þæm. ⁴ Cott. ʒoðer.

⁵ Cott. weoppe. ⁶ Bod. eallon. ⁷ Bod. ʒeþeon. ⁸ Cott. aƿeaht.

⁹ Bod. et Cott. eower. ¹⁰ Cott. leoð. ¹¹ Cott. ʒoðer. 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

geýlon habban æfter þyge woruldþe eðlean heora geeapnunga.¹
 gpa gpa wif acenþ bearn 7 þrowaþ² micel eaprowu. æfter þam
 ðe heo ær micelne lurt þurh teah. for þý ic nat³ hæt þa
 woruld lurtar mýreger⁴ bpenzar heora⁵ lurtendum. Eif nu
 hpa⁶ criþ þ se geo⁷ zerælig. se ðe hif woruld lurtum⁸ eallum
 fulzæþ. hri nýle⁹ he cpeþan eac þ ða nýtenu jeon zerælige.¹⁰
 forþam¹¹ ðe heora¹² willa to nanum oþrum þingum nif aþenod.
 buton to zifepnerre 7 to wænnerre. Swiþe zerunrum¹³ hit biþ
 þ mon wif hæbbe¹⁴ 7 bearn. Ac þeah manige bearn beoþ ze-
 rtrýneð¹⁵ to heora¹⁶ elþena forþýrde. forþam þe manig wif
 wrelt¹⁷ for hife bearne ær heo hit forþþringan¹⁸ mæze. 7 se
 leornodon eac þ hwilum zebýneþe wriþe unzerunelic 7 unge-
 cýnðelic ýfel. þ ða bearn zetweoredon betruh him 7 wiereþon
 ýmbe ðone fæder. ze furþon.¹⁹ þ wýrre wær. se zehewdon²⁰
 zeo zeara on ealðum wrellum. þ rum runu ofrowe hif fæder.
 ic nat humeta. buton se witon þ hit unmenwclíc²¹ ðæð wær.
 Þwæt ælc mon mæg witan hu hewz forz men beoþ seo zemen
 hif bearna. ne ðearf ic ðe ðeah þ reczan. forþam ðu hit hæfret
 apanðað be²² se welfum. Be þære hæfegan²³ zemenne bearna.
 cwæþ min mægwrter Eurwider. þ hwilum zebýneþe ðam hearð-
 wælegum.²⁴ þ him wære betere þæt he bearn næfde ðonne he
 hæfde :-

§ II.¹ Ða se Wifdom ða þif wrell aweht hæfde. ða onzan he
 eft zibbian.²⁵ 7 þur wintende cwæþ. Þwæt se ýwela willa un-
 wihthæmeder zedwreð fulneah ælcef libbenðer monner Wod.
 Spa gpa seo beo weal lozan. þonne heo hæt ýwringa wintzþ.
 gpa weal ælce wapl forweorðan æfter ðam unwihthæmede.
 buton se mon hweorfe to zode :-

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

¹ Cott. eapnunga. ² Cott. beapneacen wif þrowaþ. ³ Bod. paz.
⁴ Cott. mýrger. ⁵ Cott. hiopa. ⁶ hpa, deest in MS. Cott. ⁷ Cott.
 rie. ⁸ Bod. lurtar. ⁹ Cott. nele. ¹⁰ Cott. netenu wien zerælegu.
¹¹ Cott. forþæm. ¹² Cott. hiopa. ¹³ Cott. wýnrum. ¹⁴ Cott. hadde.
¹⁵ Cott. zertruned. ¹⁶ Cott. hiopa. ¹⁷ Cott. forwrelt. ¹⁸ Cott.
 bpenzan. ¹⁹ Cott. furþum. ²⁰ Cott. heþdon. ²¹ Cott. unmen-
 wiclicu. ²² Bod. apanðen hi. ²³ Cott. hifegan. ²⁴ Cott. hearð-
 wælgan. ²⁵ Bod. zebbian.

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 ƿe Ʊȳðom ða þȳ leoþ aȳunȳen hæfðe. þa onȳan he eƿt Ʊpellȳan¹ ȳ ðȳ cƿæþ. Forþam nȳ nan tƿeo þ̅ þæȳ anð-ƿearða ƿela amerþ̅ ȳ læc² ða men ðe beoþ atlihte to þam ȳoþum ȳerælfum. ȳ he nænne ne mæȳ ȳebȳunȳan³ þæȳ he him ȳehet. þ̅ ȳ æt ðam hehtan ȳoðe.⁴ Ac ic ðe mæȳ mið ƿeaum ȳoþum ȳerectȳan hu manegȳa ȳȳela ða ƿelan ȳint ȳerȳlðe. Ðƿæt þu ðonne mæne mið þæȳe ȳitȳunȳe þæȳ ƿeor. nu þu hit na hu eller beȳitan ne miht. buȳon þu hit forȳtele. oððe ȳe-ƿearȳe. oððe abeƿecȳe. ȳ þæȳ þæȳ hit ðe ƿexþ⁵ þonne ƿanap hit oþrum. Ðu ƿoðerȳ nu beon⁶ ƿoƿemæȳe on ƿeorþȳȳe. ac ȳȳ þu þ̅ habban ƿilt. þonne ȳcealt þu oleccan ȳȳe eapmlice anð ȳȳe eadmobihe þam⁷ þe þe to þam ȳefultumȳan mæȳe. Eȳ þu ðe ƿilt ðon manegȳa beteran ȳ ƿeorþȳan. ðonne ȳcealt þu ðe lætan aneȳ ƿȳȳan. Ðu ne ȳ þ̅ ðonne ȳum ðæl eȳmþa.⁸ þæt mon ȳȳa ƿæȳelice⁹ ȳcȳle culȳian to ðam¹⁰ þe him ȳȳan ȳcȳle. Anƿealðer þu ƿilnaȳt. ac ðu hine næȳȳe oȳȳoȳȳe ne be-ȳitȳt. for ælþeodeȳum. ȳ ȳet¹¹ ma for ðinum aȳenum monnum ȳ maȳum.¹² Eilȳer þu ȳȳnert. ac þu hine ne miht habban oȳȳoȳȳe. forþam ðu ȳcealt habban ȳimle hƿæt hƿeȳ¹³ ƿiþer-ƿearðer ȳ unȳetereȳ.¹⁴ Ðu ƿoðerȳ nu bȳucan unȳemetlicȳe ȳȳænnerȳe. ac ðe ƿillap ðonne ȳoȳȳeon ȳoðer¹⁵ þeoraȳ. forþam þe þin ƿeȳȳe¹⁶ flæȳc haȳap þin anƿealð. nalæȳ þu hiȳ. Ðu mæȳ mon eapmlicor ȳebæȳon. þonne mon hine unðerþeode¹⁷ hiȳ ƿeȳȳan flæȳce. ȳ nelle hiȳ ȳerȳeaðȳȳan ȳaule. Ðƿæȳer ȳe nu ȳeon¹⁸ maȳan on eoprum lichoman ðonne elpend. oððe ȳȳenȳan¹⁹ ðonne leo oððe ƿearȳ. oððe ȳȳȳȳan þonne tȳȳȳȳ þ̅ ðeor. ȳ ðeah þu ƿæȳe eallȳa monna ƿæȳȳoȳȳ on ƿlihte. anð þonne ƿoðerȳ ȳeopnlice æȳȳer Ʊȳȳome ȳȳȳȳȳan. oþþæt þu ƿullice miht onȳeate. ðonne mihterȳ²⁰ þu ȳȳeotole onȳiton þ̅ ealle ða

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

¹ Cott. ƿpellhan. ² Cott. mȳȳð ȳ læc. ³ Cott. mæȳe bȳunȳan. ⁴ Cott. ȳoðe. ⁵ Bod. ƿeax. ⁶ Coti. bion. ⁷ Cott. þæm. ⁸ Cott. ȳȳmþa. ⁹ Cott. ƿeȳelice. ¹⁰ Cott. þæm. ¹¹ Cott. ȳȳ. ¹² Cott. mæȳum. ¹³ Cott. hȳȳȳu. ¹⁴ Cott. unȳetereȳ. ¹⁵ Cott. ȳoðe ȳoðer. ¹⁶ Cott. ƿeȳe. ¹⁷ Cott. unðerþeode. ¹⁸ Cott. ȳȳen. ¹⁹ Bod. ȳȳenȳa. ²⁰ Cott. meahȳerȳ.

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

mægno 7 þa cræftar. ðe þe ær ýmbe grræcon. ne sint to riþmetanne¹ riþ ðære garle cræfta ænne. Ðræt nu riþdom iſ an anlepe cræft þære garle. 7 ðeah þe riþon ealle þ̅ he gie² betera þonne ealle ða oþre cræftar. ðe þe ær ýmbe grræcon :

§ II.¹ Behealdþ nu ða riðzilneſſe. 7 þa færtnesſe. 7 ða hræðfernesſe þiſſer heofener. ðonne maȝan ȝe onȝiton þ̅ he iſ ealles nauht riþ hiſ ȝceoppenð to metenne 7 riþ hiſ realbend. Ac hri ne læte ȝe eop þonne aþreotan. þ̅ ȝe ne punðrien 7 ne herizen þ̅ te unnýttre iſ. þ̅ iſ þer eorþlica rela. ȝra ȝra ȝe heoſon iſ betera and healicra 7 fæȝerna ðonne eall hiſ innunȝ. huton monnum anum. ȝra iſ þæȝ monner lichoma betera 7 ðeorþýriþra ðonne ealle hiſ æhta. Ac hu micele þincþ þe ðonne reo ȝapl betere 7 ðeorþýriþre ðonne re lichoma. Ælc ȝerſceart iſ to arianne be hiſe anderne.³ 7 ȝýmle rið hehte ȝriþoſt forþæm⁴ iſ re ȝoðcunða anreald⁵ to arianne. 7 to ȝýnðrianne. 7 to reorþrianne oſer ealle⁶ oþra ȝerſcearta. Se rihte þæȝ lichoman iſ ȝriþe flionðe.⁷ 7 ȝriþe teþre. and ȝriþe anlic eorþan hloſtumum. ðeah uu hra reo⁸ ȝra fæȝer. ȝra ȝra Alcibiader re æðelunȝ þæȝ. ȝiſ hra hiſ ȝra ȝcearþrene⁹ þ̅ he mæȝe hiſe ðurþreon. ȝra ȝra Ariſtoteleſ re uðrita ȝæðe þæt ðeor þære. þ̅ mihte ælc ruht þurþreon. ȝe treora. ȝe fuſþum ȝtanar. þæt ðeor þe hatað lox. ȝiſ ðonne hra þære ȝra ȝcearþriene þ̅ he mihte ðone cniht ðurþreon¹⁰ ðe þe ær ýmbe grræcon. ðonne ne ruhte he hiſ no innon¹¹ ȝra fæȝer ȝra he utan ruhte. þeah ðu nu hram fæȝer þince. ne hiſ hiſ no þý raþor¹² ȝra. ac reo unȝerſcearþriſner heora eazena hi mýrþ¹³ þ̅ hi ne maȝon onȝiton þ̅ hi þe ȝceariar utan. næȝ innan. Ac ȝepencar nu ȝriþe ȝeorþlice 7 ȝerſcearþriſlice ȝmeap¹⁴ hrelc þæȝ flæſchican ȝoð¹⁵ riſen. 7 ða ȝerælþa þe ȝe nu unȝemetlice riðniar. ðonne maȝon ȝe ȝreotole onȝeotan þ̅ þæȝ lichoman fæȝer 7 hiſ ȝtreon ða maȝon beon afeorped¹⁶ mid þreora ðaȝa feſſe. Forþam ic þe recce eall þ̅ ic þe ær rehte.¹⁷ forþam ic polðe þe openlice ȝereccan on ðam ende ðiſer capitulan. þ̅te ealle þar andþearðan ȝoð¹⁸ ne maȝon ȝelæȝtan heora luſienðum þ̅

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

¹ Cott. metanne. ² Cott. iſ. ³ Bod. and eſne. ⁴ ȝýmle rið hehte ȝriþoſt forþæm, deſunt in MS. Bod. ⁵ Cott. anreald. ⁶ Cott. ealla. ⁷ Bod. flionðe. ⁸ Cott. re. ⁹ Cott. ȝcearþriene. ¹⁰ Cott. þurþriſion. ¹¹ Cott. innan. ¹² Cott. hræþor. ¹³ Bod. eagan hi amerrað. ¹⁴ Cott. ȝmeaȝeað. ¹⁵ Cott. ȝoð. ¹⁶ Cott. ȝrengo mæȝ bion aȝýped. ¹⁷ Cott. rehte. ¹⁸ Cott. ȝoð.

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 zehatap. ꝥ iꝥ ꝥ hehꝥte zoð¹ ꝥ hi him zehatap. ðeah hi nu zegaderizen ealle þaꝥ andþearþan zoð.² nabbaþ hi no ðe þaþoꝥ fullfremod zoð³ on þam. ne hi ne mazon geþon heoꝥa lupienðaꝥ gꝥa pelize gꝥa gꝥa hi polbon :·

§ III.^m Ða ge ſiꝥðom ða þiꝥ gꝥell aꝥeht hæꝥðe. þa onzan he eꝥt ziððizen, 7 þuꝥ riꝥzenðe cꝥæþ. Ðala þa. hu heꝥiz 7 hu gꝥe-
cendlic ꝥ ðýꝥiz iꝥ ðe ða eaꝥman men zegþelaþ 7 alæt oꝥ þam
rihtan peze. ge pez iꝥ Ðoð. Ðꝥæþeꝥi ze nu ꝥecan zoð on
tꝥeoꝥum. ic ꝥat ðeah ꝥ ze hit þæꝥi ne ꝥeaþ. ne riꝥðe ze hit
no. foꝥþam ðe ealle men riꝥton ꝥ hit þæꝥi ne peaxt. ðe ma þe
zimmaꝥ peaxaþ on riꝥzeapðum. Ðꝥæþeꝥi ze nu ꝥettan eoꝥeꝥ
nett on ða hehꝥtan ðune. ðonne ze riꝥcian pillap. ic ꝥat ðeah
ꝥ ze hit þæꝥi ne ꝥettaþ. Ðꝥæþeꝥi ze nu eoꝥeꝥi hunðaꝥ and
eoꝥeꝥi net ut on ða gæ læðon. ðonne ze huntian pillap. ic þene
þeah ꝥ ze hi ðonne ꝥetton up on ðunum. 7 innon ruðum.
Ðꝥæt ꝥ iꝥ ruðoꝥlic þæt zeoꝥnfulle men riꝥton ꝥ hi gꝥulon
ꝥecan be gæ þaꝥoþe. 7 be æa oꝥꝥum æzþeꝥi ze hꝥiꝥe zimmaꝥ.
ze peaðe. 7 ælceꝥ cýnneꝥ zimcýn. 7 hi riꝥton eac on hꝥelcum
þæteꝥum 7 on æzhpelcꝥa ea muþum hi gꝥulun ꝥecan riꝥcaꝥ. 7
ealne þiꝥne andþearþan pelan hi riꝥton hꝥæꝥ hi ꝥecan gꝥulun. 7
þone gꝥiþe unapꝥotenlice ꝥeaþ. Ac hit iꝥ gꝥiþe eaꝥmlic ðiꝥz
ꝥ ða ðýꝥeꝥan men riꝥt ælceꝥ ðomeꝥ gꝥa bliꝥðe. ꝥ hi nýton
hꝥæꝥi ða goþan zeꝥælþa riꝥt zehýððe. ne þuꝥþum nane luꝥt-
bæꝥneꝥe nabbað hi to ꝥecanne. ac þenaþ ꝥ hi mæzon on
þiꝥꝥum lænan 7 on ðiꝥum ðeaðlicum ðiꝥzum riꝥðan ða goþan
zeꝥælþa. ꝥ iꝥ Ðoð. Ic nat nu hu ic mæze heoꝥa ðýꝥiz eall gꝥa
gꝥeotole aꝥeccan 7 gꝥa gꝥiþe zetælan gꝥa ic polðe. foꝥþam hi
riꝥt eaꝥmꝥan 7 ðýꝥiꝥan 7 unzeꝥælhzꝥan ðonne ic hit aꝥecan
mæze. ſelan 7 þeoꝥþꝥiꝥeꝥi hi pillmaþ. 7 ðonne hi hine habbaþ.
ðonne þenað hi gꝥa unzeꝥiꝥfulle þæt hi habban ða goþan ze-
æælþa :·

CAPUT XXXIII.ⁿ

§ I. LENOL ic ðe hæbbe nu zepæht⁴ ýmbe þa anlicneꝥga 7
ýmbe ða gꝥeaðpa þæꝥe goþan zeꝥælþe. Ac ziꝥ þu nu gꝥeotole
zeꝥnaꝥan miht ða anlicneꝥga þæꝥe goþan zeꝥælþe. ðonne riꝥþan

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

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

¹ Cott. good.

² Cott. good.

³ Cott. good.

⁴ Cott. zeꝥæaht.

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 andſp̅rde ic 7 cƿæþ. Nu
 ic onzite openlice þætte ælceſ zodeſ² zenoz niſ on ðiſum
 populð pelan. ne æltæpe anpealð niſ on nanum populð rice. ne
 ge ſoþa peopþſcipe niſ on ðiſſe populde. ne þa mæſtan mæſþa
 ne ſint on þýſſe populð zýlpe. ne ſeo hehſte bliſ niſ on þam
 flæſclicum luſtum. Ða andſporebe ge ſiſdom 7 cƿæþ. Ðræþer
 þu nu fullice onzite ſopþri hit þonne ſpa geo.³ Ða andſporebe
 ic 7 cƿæþ. Ðeah ic hiſ nu hƿæt hpeſ⁴ onzite. ic polde ðeah hit
 fullicor 7 openlicor of ðe onzitan. Ða andſporebe ge ſiſdom
 7 cƿæþ. Lenoz ſpeotol hit 17 þætte zoz⁵ 17 anpealð 7 unto-
 dæliðlic. peah hine dýſſige men on maniz dælan.⁶ ðonne hi
 drelizende⁷ ſecap þ̅ hehſte zoz on ða ſampan⁸ zepceafra.
 Ðræþer þu nu þene þ̅ ge nahter⁹ maran ne ðurfe. ge ðe
 mæſtne anpealð hæfþ þiſſe populde Ða andſporebe ic eft 7
 cƿæþ. Ne ſecge ic no þ̅ he nahter¹⁰ maran ne ðurfe. ſopþam
 ic pat þ̅ nan niſ ſpa¹¹ peliz þ̅ he ſumer eacan ne þurfe. Ða
 andſporebe ge ſiſdom and cƿæþ. Lenoz ſiht ðu ſezt. ðeah hƿa
 anpealð hæbbe. zif oþer hæfþ maran. beþearf ge unſtrenzra
 þæſ ſtrenzran ſultumer. Ða cƿæþ ic. Eall hit 17 ſpa ðu ſezt.
 Ða cƿæþ ge ſiſdom. Ðeah mon nu anpealð 7 zenýht to tƿæm
 þingum nemne. ðeah hit 17 an. Ða cƿæþ ic. Sp̅a me ðincþ. Ða
 he cƿæþ. Zenjt þu nu þ̅ ge anpealð 7 þ̅ zeniht geo¹² to ſop-
 ſeonne. oððe eft ſp̅iþor to peopþianne ðonne oþre zoz.¹³ Ða
 cƿæþ ic. Ne mæz nænne mon þæſ tpeozan þ̅ te anpealð 7 ze-
 niht 17 to peopþianne. Ða cƿæþ he. Uton nu. zif þe ſpa þince.
 zeecan¹⁴ þone anpealð 7 þ̅ zeniht. ðon þær peopþſcipe to. 7
 zepcecan þonne þa þneo to anum. Ða andſporebe ic and cƿæþ.
 Uton þæſ ſopþam hit 17 ſop. Ða cƿæþ he. Ðræþer þe þonne
 þýnce unpeopþ 7 unmærlíc ſeo zezaderunz ðara þneoþa þingz.
 ðonne þa þneo biþ to anum zedon. oþþe hƿæþer hit ðe eft
 þince eallra þingz peopþlicort 7 mærlícort. zif þu æniſne mon
 cuþert ðara þe hæfde ælceſ þingz¹⁵ anpealð. 7 ælcne peopþ-
 ſcipe hæfde. ſpa ſopþ þ̅ he na maran ne þorſte. zepenc nu hu
 peopþlic 7 hu ſopemærlíc ðe polde ge mon þincan. and ðeah he
 nu þa þneo hæfde. zif he næpe hliſeadiz.¹⁶ ðonne þæpe him

¹ Cott. zetæce. ² Cott. zodeſ. ³ Cott. ſie. ⁴ Cott. hpugu.

⁵ Bod. et Cott. Eoz. ⁶ Cott. zodælan. ⁷ Cott. dpoliende. ⁸ Cott.

ſæmpan. ⁹ Cott. nauhter. ¹⁰ Cott. nauhter. ¹¹ Cott. þæſ. ¹² Cott.

ſie. ¹³ Cott. oðru zozod. ¹⁴ Cott. ecan. ¹⁵ Cott. þinceſ. ¹⁶ Bod.

hiſ 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-

ðeah ƿumer ƿeorðƿcipes ƿana. Ða cƿæþ ic. Ne mæz ic þæƿ
oþracan. Ða cƿæþ he. Ðu ne iſ þ ðonne zenoz ƿreotol. þ ƿe
ƿculon ðon ða hliƿeadiƿnerre to ðam þrim. 7 ðon þa ƿeoper to
anum. Ða cƿæþ ic. Ðæt iſ cýn. Ða cƿæþ he. Ðƿæþer þu nu
ƿene þ ƿe auht bliþe ƿie ðe ealle þaſ ƿeoper hæfþ. ƿiſte beoþ
reo bliſ. 7 mæz ðon eall þ þ he ƿile. and naner ðinzer mapan
ne beþearf¹ ðonne he hæfþ. Ða cƿæþ ic. Ne mæz ic næſne
zeþencan zif he ƿelc ƿære. 7 þ eall hæfþe. hƿonon him æniƿ
unƿrotner cuman ƿceolde. Ða cƿæþ he. Ðra þeah iſ to ze-
þencenne. þ þa ƿiſ þinƿ ðe ƿe ær ýmbe ƿƿræcon. þeah hi
tonemþe reon² mið ƿorþum. þ hit iſ eall an ðinƿ. ðonne hi ze-
zaderode beoþ. þ iſ anƿealb. 7 zenýht. 7 ƿone mæƿner. 7
ƿeorþƿcipe. 7 bliſ :-

§ II.^o Ða ƿiſ ðinƿ. ðonne hi ealle zezaderode beoð. ðonne.
biþ þ God. ƿorþam ða ƿiſ ealle nan menniſc man fullice habban
ne mæz ða hƿile ðe he on þiſſe ƿorulde biþ. Ac þonne ða ƿiſ
þinƿ. ƿra ƿe ær cƿædon. ealle³ zezaderode beoþ.⁴ ðonne beoþ
hit eall an ðinƿ. 7 þ an þinƿ biþ God. 7 he biþ anƿealb unto-
ðæleb. þeah hi ær on maniz tonemneð ƿære. Ða andƿorode
ic 7 cƿæþ. Ðiſer ic eom ealles zehara. Ða cƿæþ he. Ðeah nu
God anƿealb reo⁵ and untoðæleb. ƿra ƿra he iſ. ƿe menniſca
zedƿola hine toðælþ on moniz mið heora unnýtum ƿorþum.
Ælc mon tohhap him þ to relerum zoode ðæt þ he⁶ ƿiþort
luſaþ. ðonne luſaþ ſum þæt. ſum elles hƿæt. þ biþ þonne hiſ
zod þ he þær ƿiþort luſaþ. ðonne hi ðonne heora zod on ƿra
manize⁷ ðælaſ toðelaþ. ðonne metaþ hi nauþer ne zod reſne.
ne þone ðæl zoder ðe hi ƿiþor luſiaþ. ðonne hi hine reſne ðon
ealne ætzædere. nabbap ðonne nauþer ne hine ealne. ne ðone
ðæl ðe hi þær of ðýdon. For ði ne ƿint ælc mon þ he reþ.
ƿor ðý he hit on ƿiht ne reþ. ze recaþ þær ze ƿindan ne
mazan. ðonne ze recaþ eall zod on anum zoode.⁸ Ða cƿæþ ic.
Ðæt iſ ƿorþ. Ða cƿæþ he. Ðonne ƿe mon ƿæðla biþ. ne ƿillnaþ
he naner anƿealþer. ac ƿillaþ⁹ ƿelan. 7 ƿihþ ða ƿæðle. Ne ƿiſcþ
he nauht æfter ðam.¹⁰ hu he ƿoremaerort reo.¹¹ ne nan mon
eac ne bezit þæt he æfter ne ƿiſcþ.¹² he ðonne ƿiſcþ ealle¹³

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

¹ Cott. þeapſ. ² Cott. ƿien. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott.
ƿie. ⁶ Cott. zezalerum þ þ he. ⁷ Cott. monize. ⁸ Cott. zoode
on anum zoode. ⁹ Cott. he ƿilnað. ¹⁰ Cott. þæm. ¹¹ Cott. ƿie.
¹² Cott. ƿinð. ¹³ Cott. ƿinð 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

hīȝ ƿopulð æfter þam¹ ƿelan. and ƿorlæt manigne ƿopulð lūȝ
 ƿīþ þam² ðe he þone ƿelan bezite ȝ zehealde. ƿorþam³ þe hīȝ
 hīne lūȝ ofeƿ ealle ofne⁴ ðing. Eȝ he hīne ðonne bezit. ðonne
 þyncþ him ꝥ he næbbe zenog. buton he hæbbe eac anƿeald⁵
 þær to. ƿorþam⁶ þe him þincþ ꝥ he ne mæȝe ðone ƿelan buton
 anƿealde⁷ zehealdan. Ne him eac næȝȝe zenog ne þincþ ær he
 hæbbe eall ꝥ hīne lūȝ. ƿorþam⁸ ðe ðone ƿelan⁹ lūȝ anƿealdeȝ.¹⁰
 ȝ ðone anƿealde¹¹ lūȝ ƿeorþȝcīȝe. ȝ þone ƿeorþȝcīȝe lūȝ
 mæȝþa. Siððan he þær ƿelan full biþ. þonne þincþ him ꝥ he
 hæbbe ælcne ƿillan. ȝȝ he hæbbe anƿeald. ȝ zeȝelþ¹² eallne
 ðone ƿelan æfter ðam anƿealde. buton he hīne mið læȝȝan
 bezitan mæȝe. ȝ ƿorlæt ælcne ofeƿne ƿeorþȝcīȝe ƿīþ ðam þe
 he mæȝe to þam anƿealde cuman. ȝ ðonne zetideþ¹³ ofe. þonne
 he eall ƿīþ anƿealde zeȝeald hæȝþ ꝥ ꝥ he hæȝde. ꝥ he næȝþ
 nauþer ne ðone anƿeald. ne eac ꝥ þæt he ƿīþ ȝeald. ac ƿīþþ
 ðonne ȝȝa eapm ꝥ he næȝþ ƿurþon¹⁴ þa neoð þearȝe ane. ꝥ iȝ
 ƿīȝ. ȝ ƿæða. ƿilnaþ ðeah þonne þære neaðþearȝe. næȝ ðær an-
 ƿealdeȝ. ȝe ȝȝræcon ær be ðam ƿīȝ zeȝelþum. ꝥ iȝ ƿela. ȝ
 anƿeald. ȝ ƿeorþȝcīȝe. ȝ ȝoȝemæȝneȝ. ȝ ƿilla. Nu hæbbe ȝe ze-
 ȝehte¹⁵ be ƿelan. ȝ be anƿealde. and ꝥ ilce ȝe maȝon ȝeccan be
 þam þȝum þe ȝe unapeht¹⁶ habbaþ. ꝥ iȝ ƿeorþȝcīȝe. ȝ ȝoȝe-
 mæȝneȝ. ȝ ƿilla. Ðaȝ¹⁷ þȝeo þing. ȝ ða tȝa.¹⁸ ðe ȝe ær nemdon.
 þeah hȝa ƿene¹⁹ ꝥ he on heora anȝa hȝylcum mæȝe habban
 fulle²⁰ zeȝælþa. ne biþ hit no ðȝȝ hȝaþor ȝȝa. ðeah hī hīȝ
 ƿilnȝen. buton hī þa ƿīȝ ealle habban. Ða andȝȝoȝode ic ȝ
 cȝæþ. Ðȝæt ȝculon ȝe ðonne ðon. nu þu cȝīȝ ꝥ ȝe ne maȝon
 on ðæȝa²¹ anȝa hȝylcum ꝥ heȝȝe ȝoð²² habban and ða fullan
 zeȝælþa. ne ȝe hȝu ne ȝenaþ ꝥ uȝe anȝa hȝelc ða ƿīȝ ealle
 æȝædeȝe bezite. Ða andȝȝoȝode he ȝ cȝæþ. Eȝ hȝa ƿilnaþ ꝥ
 he ða ƿīȝ ealle hæbbe. ðonne ƿilnaþ he þaȝa heȝȝtana zeȝælþa.
 Ac he ne mæȝ ða fullice bezitan on þīȝe ƿopulðe. ƿorþam
 ðeah he ealle ða ƿīȝ zeȝælþa bezite. ðonne ne biþ hit ðeah ꝥ
 heȝȝe ȝoð.²³ ne ða ȝeleȝtan zeȝælþa. ƿorþam he ne beoþ ece.
 Ða andȝȝoȝode ic ȝ cȝæþ. Nu ic onȝite zenog ȝȝeotole ꝥ ða
 ȝeleȝtan zeȝælþa ne ȝind on ðīȝe ƿopulðe. Ða cȝæþ he. Ne

¹ Cott. þæm. ² Cott. þæm. ³ Cott. ƿorþæm. ⁴ Cott. eal oðru.
⁵ anƿald. eac, deest in MS. Cott. ⁶ Cott. ƿorþæm. ⁷ Cott. an-
 ƿalde. ⁸ Cott. ƿorþon. ⁹ Cott. ƿelegan. ¹⁰ Cott. anƿaldeȝ. ¹¹ Cott.
 anƿalde. ¹² Cott. zeȝælð. ¹³ Cott. zeȝȝneð. ¹⁴ ƿurþum. ¹⁵ Cott.
 zeȝehte. ¹⁶ Cott. unpeht. ¹⁷ Cott. Ða. ¹⁸ Cott. tȝ. ¹⁹ Bod.
 ƿæȝe. ²⁰ Cott. fulla. ²¹ Bod. þæȝe. ²² Cott. ȝoð. ²³ Cott.
 ȝoð.

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 andþearðan liſe ƿrýman æfter ðam ƿorðum ƿerælfum. ne þær ƿenan þ̅ he her mæge ƿoð¹ ƿenoz ƿindan. Ða cræþ ic. Soþ ðu ƿerht :

§ III.^p Ða cræþ he. Ic ƿene nu þ̅ ic ðe habbe ƿenoz ƿeræð ýmbe þa learan ƿerælfra. Ac ic ƿolde nu þ̅ ðu ƿenderht þin inƿeranc fram þam learan ƿerælfum. þonne onƿerht þu ƿriþe ƿaþe² ða ƿorðan ƿerælfra þe ic þe ær ƿerht þ̅ ic ðe eorþan ƿolde. Ða cræþ ic. Ge furþum ða ðýrize³ men onƿerht þathte fulla ƿerælfra ƿint. ðeah he þær ne ƿien þær he heora ƿenap. Ðu me ƿerhte nu lýtle ær þ̅ þu hi ƿolderht me ƿeræcan. Ac þær me ðincþ þ̅ þ̅ beo ƿeo ƿoþe ƿ ƿeo fullſeremeþe ƿerælf. ðe mæg ælcum hiþe ƿolƿera ƿellan þurþƿunizendne ƿelan.⁴ ƿ ecne anpealb. ƿ ƿinƿalne ƿeorþſcipe. ƿ ece mæþþe.⁵ ƿ fulle ƿenýht. ƿe furþum þ̅ ic eþeþe ƿie ƿeo ƿoþe ƿerælf ðe an þiſra ƿiſa mæg fullice ƿorƿizan. þorþam ðe on ælcum anum hi ƿint ealle. þorþam ic ƿerhte þær ƿorð ðe. ƿor þý ic ƿille þ̅ þu ƿite þ̅ ƿe crþe ƿriþe ƿærht iſ on minum Mobe. ƿra ƿærht þ̅ hiſ me nan man ƿerþelizan⁶ ne mæg. Ða cræþ he. Eala cniht. hræt⁷ þu eart ƿerælfiz þ̅ þu hit ƿra onƿerhten hæft. Ac ic ƿolde þ̅ ƿit ƿrýredon ƿit æfter ðam þe þe ƿana iſ. Ða cræþ ic. Hræt iſ þ̅ þonne. Ða cræþ he. ƿerht þu hræþer æniz þiſra andþearðana ƿoðða þe mæge ƿellan fulle ƿerælfra. Ða andþarode ic. ƿ cræþ. Nat ic nan ƿiht on þýg andþearðan liſe þe ƿelc ƿizan mæge. Ða cræþ he. Ðaſ andþearðan ƿoð⁸ ƿint anlicnerga ðær ecan ƿoder.⁹ næſ full ƿoð.¹⁰ þorþam hi ne mazon ƿoþ ƿoð¹¹ ƿ full ƿoð¹² ƿorƿizan heora ƿolƿerum. Ða cræþ ic. Ic eom ƿenoz ƿel ƿerara ðær þe þu ƿerht. Ða cræþ he. Nu þu ðonne ƿarht hræt ða learan ƿerælfra ƿint. and hræt þa ƿorðan ƿerælfra ƿint. nu ic ƿolde þ̅ þu leorþoderht hu þu mihterht becuman to ðam ƿorðum ƿerælfum. Ða cræþ ic. Nu ne ƿerhte þu me ƿerýrn ær þ̅ þu hit ƿolderht me ƿeræcan. ƿ me lýrte nu þ̅ ƿriþe ƿeorþne ƿe-heorþan.¹³ Ða cræþ he. Hræt ƿculon ƿe nu ðon to þam¹⁴ þ̅ ƿe mægon cumon to ðam ƿorðum ƿerælfum. Hræþer ƿe ƿcýlon biððan ðone ƿoðcunðan fulcum. æþþer ƿe on læſſan. ƿe on maran. ƿra ƿra ure uprita ƿæde Plato. Ða cræþ ic. Ic ƿene þ̅ ƿe ƿcýlon biððan ðone ƿæðer eallra þinza. þorþam ƿe ðe hine

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

¹ Cott. ær mæge ƿoð. ² Cott. hræþe. ³ Cott. ðýreƿan. ⁴ þurþƿunizendne pelan, desunt in MS. Bod. ⁵ Cott. mæþþa. ⁶ Cott. ƿerþellan. ⁷ Cott. þý. ⁸ Cott. ƿoð. ⁹ Cott. ƿoder. ¹⁰ Cott. ƿoð. ¹¹ Cott. ƿoð. ¹² Cott. ƿoð. ¹³ Cott. ƿerþan. 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 shouldst 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 shouldst 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 shouldst 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

biddan nýle. ðonne ne gemet he hine. ne furþon¹ rihtne wez riþ hiȝ ne aƿeðar. Ða cƿæþ he. Ðriþe riht² ðu wezȝt. and onȝan þa riȝȝan and ður cƿæþ.

§ IV.^a Eala Ðrihten. hu micel ȝ hu punðerlic þu earþ. ðu þe ealle þine ȝerſeafta. ȝerepenlice ȝ eac unȝerepenlice. punðerlice ȝerſeoƿe ȝ ȝerſeaðriȝlice heora ƿeltȝt. ðu þe tida fram miððanearþer fram on þ ðone ende endeþýrðlice ȝerſetteȝt. fra þ̅ te hi æȝþer ȝe forð farar. ȝe eftcumar. þu þe ealle ða unȝtillan ȝerſeafta to þinum willan aȝtýmaȝt. ȝ ðu ſelf riȝle riȝille and unapenðeðlic ðurhpunaȝt. forþamþe nan mihtȝra þe niȝ. ne nan þin ȝelica. ne þe nan neodðearf ne lærðe to riȝcanne þ̅ þ̅ ðu ƿorhteȝt. ac mið þinum aȝenum willan. ȝ mið þinum aȝenum anƿealde þu ealle ðinȝ ȝerorhteȝt. ðeah ðu heora naner ne beþorft. Ðriþe punðerlic iȝ þ̅ ȝecýnð þiner ȝoðer. forþamþe hit iȝ eall an. ðu ȝ ðin ȝoðner. þ̅ ȝoð na uton cumen to þe. ac hit iȝ ðin aȝen. ac eall þ̅ þe ȝoðer habbaȝ on þiȝe ƿoruld. þ̅ uȝ iȝ uton cumen. þ̅ iȝ fram þe. næftt þu nanne andan to nanum þinȝe. forþamþe nan cƿæftȝra iȝ ðonne þu. ne nan þin ȝelica. forþam þu ealle ȝoð mið þiner aner ȝeþeahte ȝerorhteȝt ȝ ȝerorhteȝt. Ne hiȝnoðe þe nan man. forþam ðe nan ær þe næf. þaȝa þe auht oððe nauht ƿorhte. Ac þu ealle þinȝ ȝerorhteȝt riþe ȝoðe ȝ riþe fæȝere. ȝ þu ſelf earþ þ̅ hehtte ȝoð ȝ þ̅ fæȝereȝt. fra fra þu ſelf ȝerorhteȝt. þu ȝerorhteȝt þiȝne miððan ȝearð. ȝ hiȝ ƿeltt fra fra ðu riȝt. ȝ þu ſelf ðælt eall ȝoð fra fra ðu riȝt. ȝ ealle ȝerſeafta þu ȝerſeoƿe him ȝelice. ȝ eac on riȝum þinȝum unȝelice. ðeah þu ða ealle ȝerſeafta ane naman ȝenemðe. ealle þu nemðer toȝæðere and hete ƿoruld. ȝ þeah ðone anne noman ðu toðælðer on feoƿer ȝerſeafta. an þæra iȝ eoƿe. oþer ƿæter. þriððe lýft. feoƿrþe fýr. ælcum þara ðu ȝerſetteȝt hiȝ aȝene punðerſeoƿe. ȝ þeah ælc iȝ riþ oþre ȝenemneð. ȝ riȝumlice ȝebunden mið þinum heboðe. fra þ̅ heora nan oþer mearce ne oþereode. ȝ ſe cýle ȝerorode riþ ða hæto. ȝ þ̅ ƿæt riþ ðam ðriȝum. eoƿan ȝecýnð ȝ ƿætereȝ iȝ cealð. ſie eoƿ iȝ ðriȝe ȝ cealð. ȝ þ̅ ƿæter ƿæt ȝ cealð. ſie lýft ðonne iȝ ȝenemneð þ̅ hio iȝ æȝþer ȝe cealð. ȝe ƿæt. ȝe ƿearm. niȝ hit nan punðer. forþamþe hio iȝ ȝerſeapen on þam miðle betƿux ðære ðriȝan ȝ þære cealðan eoƿan. ȝ þam hatan fýre. þ̅ fýr iȝ ýremeȝt oþer eallum þiȝum ƿoruld ȝerſeaftum. Ðunðerlic iȝ þ̅ þin ȝeþeaht.

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

¹ Cott. furþum.

² Cott. rihte.

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 either cold, or wet, or warm. It is no wonder; because it is created in the midst. between the dry and the cold earth and

ꝥ þu hæfſt ægþer geþon. ge ða geſceafra gemærſode betruþ
 him. ge eac gemenzge. þa ðriȝan eorþan ȝ ða cealban under
 þam cealban wætere ȝ ꝥ wætan. ꝥ wæt hneſce ȝ florenþe wæter
 hæbbe flor on þære færtan eorðan. forþamþe hit ne mæg on
 him ſelfum geſtandan. Ac geþ eorþe hit helt ȝ be ſumum
 bæle ſpilgþ. ȝ for þam gýpe heo biþ gelehct ꝥ hio gneþþ ȝ bleþþ
 and ƿerctmar brinȝþ. forþam ȝif ꝥ wæter hi ne geþwænþe. ðonne
 ðriȝode hio ȝ ƿurþe toðriſen mid þam ƿinþe ſwa ſwa ðurc oððe
 axe. ne mihte nanƿiht libbenþer ðære eorþan brucan. ne þæf
 wætereſ. ne on nauþrum earþiȝan for cile. ȝif þu hi hwæt
 hwegunȝa ƿiþ fýr ne gemenzgeſt. Fundorlice cwæfte þu hit
 hæfſt geſceapen ꝥ ꝥ fýr ne forbærnþ ꝥ wæter ȝ ða eorþan.
 nu hit gemenzgeþ iſ ƿiþ ægþer. ne eft ꝥ wæter and geþ eorþe
 eallunȝa ne awærcþ ꝥ fýr. þæf wætereſ agnu cýþ iſ on eorþan.
 ȝ eac on lýtce. ȝ eft buran þam roþore. ac ðæf fýreſ aȝen
 ſteþe iſ ofer eallum ƿoruld geſceaftum geſeþenlicum. ȝ þeah
 hit iſ gemenzgeþ ƿiþ ealle geſceafra. ȝ ðeah ne mæg nane þara
 geſceafra eallunȝa oncuman. forþamþe hit næfþ leafe ðæf
 ælmihtȝan. ſio eorþe ðonne iſ hefȝne ȝ þicce þonne ofra
 geſceafra. forþam hio iſ niþor ðonne æniȝ ofru geſceaft
 buton þam roþore. forþam ſe roþor hine hæfþ ælce bæȝ
 utane. ðeah he hipe naper ne genealæce. on ælcepe ſtope he
 iſ hipe emn neah. ge ufan. ge neþon. ælc ðara geſceafra. þe
 þe ge fýrn ær ſymbef ſƿæcon. hæfþ hiȝ aȝenne earþ on fund-
 ron. ȝ ðeah iſ ælc ƿiþ ofer gemenzgeþ. forþamþe nan ðara ge-
 ſceafra ne mæg bion buton ofeſne. ðeah hio unſreotol ſie on
 ðære ofeſne. ſwa ſwa nu wæter ȝ eorþe ſint ſiþe earfoþe to
 geſeonne oððe to onȝitonne ðýȝum monnum on fýne. ȝ ſwa
 þeah hi ſint þær ƿiþ gemenzgeþ. ſwa iſ eac þær fýr on ðam
 ſtanum ȝ on þam wætere. ſiþe earfoþ hape. ac hit iſ ðeah
 þara. Ðu geþunþe ꝥ fýr mid ſiþe unabindelicum ſacentum.
 ꝥ hit ne mæg cuman to hiȝ aȝenum earþe. ꝥ iſ to þam mæſtan
 fýne ðe ofer uſ iſ. þýlæf hit forlæte þa eorþan. ȝ ealle ofre
 geſceafra agriþað for unȝemethicum cýle. ȝif hit eallunȝa
 ſrom geþite. Ðu geſtaþoladeſt eorþan ſiþe fundorlice ȝ
 færtlice ꝥ heo ne helt on nane healfe. ne on nanum eorþlice
 þinȝe ne ſtent. ne nanƿiht eorþliceſ hi ne healt. ꝥ hio ne ſiȝe.
 ȝ niſ hipe ðonne eþne to ſeallanne of ðune ðonne up. Ðu eac
 þa þreſealban ſapla on geþwærnum limum ſtýreſt. ſwa 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)

conmms

ƿarþe þý læſſe ne býþ on ðam læſtan ƿingre. ðe on eallum þam
 lichoman. for ði ic cræþ þ̅ ƿio ƿarþul ƿære þ̅iofealb. forþamþe
 uþritan ƿeczaþ þ̅ hio hæbbe ð̅io zecýnd. an ðara zecýnda iſ þ̅
 heo biþ ƿilnizenðe. oþer þ̅ hio biþ iſrienðe. þ̅riððe þæt hio biþ
 zecceadriſ. t̅ra ðara zecýndu habbaþ netenu. ƿra ƿame ƿra men.
 oþer ðara iſ ƿilnunz. oþer iſ iſrunz. ac ſe mon ana hæfþ ze-
 rceadriſneſſe. nalleſ nan oðru zecceaf̅t. forþi he hæfþ oþer-
 þunzen ealle ða eorþlican zecceaf̅ta mið zep̅eah̅te 7 mið and-
 zite. forþam ſeo zecceadriſneſ ƿceal ƿealdan æzþer ze ðære
 ƿilnunza ze þæſ ýrreſ. forþam hio iſ ƿýnd̅erlic cræf̅t ðære
 ƿarþe. Ðra þu zecceope ða ƿaule þ̅ hio ƿceolbe ealne ƿez hƿear-
 ƿian on hie ſelſe.¹ ƿra ƿra eall þeſ moðor hƿerſþ. oððe ƿra ƿra
 hƿeol onhƿerſþ. ƿmeazende ýmb hie ƿceopp̅enð. oððe ýmbe hi
 ſelſe. oððe ýmbe ðaſ eorþlican zecceaf̅ta. ðonne hio þonne
 ýmbe hie ƿcip̅penð ƿmeaþ. ðonne bið hio oþer hie ſelſe. ac
 þonne hio ýmbe hi ſelſe ƿmeað. þonne biþ hio on hie ſelſe.
 and unðer hie ſelſe hio biþ þonne. ðonne heo luſaþ þaſ
 eorþlican þing. 7 ðara ƿunðraþ. Ðræt þu Ðrihten forzeafe
 þam ƿarþlum earð on hiofor̅num. 7 him þær zif̅t ƿeorþlice zifa.
 ælcere be hie zeeap̅nunze. 7 zedeſt þ̅ he ƿcinaþ ƿriþe beorhte.
 7 ðeah ƿriþe miſtlice biþhtu. ƿume beorhtor. ƿume unbýrhtor.
 ƿra ƿra ƿceorþan. ælc be hiſ zeeap̅nunza. Ðræt þu Ðrihten ze-
 zæðer̅af̅t ða hiofor̅nlicon ƿarþa 7 ða eorþlican lichoman. 7 hi on
 ðiſſe ƿorþulðe zemenz̅eſt. ƿra ƿra hi ƿrom ðe hiðer comon. ƿra
 hi eac to ðe hionan ƿunðiaþ. Ðu ƿýlðeſt þaſ eorþan mið miſt-
 licum cýnpenum netena. 7 hi ƿiþþan aſeope miſtlicum ƿæðe
 t̅reopa 7 ƿýrta. Forzif̅ nu Ðrihten upum Moðum þ̅ hi moton
 to þe aſtizan þurh ðaſ earfoþu þiſſe ƿorþulðe. 7 of þiſſum bi-
 rezum to þe cuman. 7 openum eazum uper Moðer ƿe moten
 zereon ðone æþelan æþelm ealra zoda. þ̅ ear̅t Ðu. Forzif̅ uſ
 ðonne hale eazan uper Moðer. þ̅ ƿe hi þonne moton aſæſt̅nian
 on þe. 7 toðriſ þone miſt ðe nu hanzaþ befor̅an uper Moðer
 eazum. 7 onliht þa eazan mið ðinum leohte. forþam þu ear̅t
 ƿio biþhtu þæſ ƿoþan leohteſ. 7 þu ear̅t ſeo ſeſte ƿæſt ƿoþ-
 ƿæſt̅ra. and þu zedeſt þ̅ hi þe zereop̅. þu ear̅t ealra þinga
 ƿruma 7 ende. Ðu biſt̅ ealle þing buton zep̅ince. Ðu ear̅t
 æzþer ze ƿez. ze labþeop̅. zeo ƿio ƿtop̅ þe ſe ƿez to liþ̅. þe ealle
 men to ƿunðiaþ :

¹ Bod. et Cott. ſelſe.

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.^f

§ I. ÐA ge ƿiſdom þa þiſ leoþ and þiſ gebed arungen hæfde. þa ongan he eft ƿpellian and þuſ cræþ. Ic ſene þæt hit ſie nu æreſt þearf. ꝥ ic þe geſece hƿær ꝥ hehſte god iſ. nu ic þe ær hæfde geſeht¹ hƿæt ic ƿær. oððe hƿýlc ꝥ meðeme god ƿær. hƿýlc ꝥ immedeme. ac² aner þinzer ic ðe ƿolde æreſt acſian.³ Þreþer þu ſene ꝥ æniȝ ðinȝ on þiſſe ƿoruldre ƿra god ſie ꝥ hit ðe mæȝe forȝifan fulle geſælþa. ðý⁴ ic þe acſiȝe þý ic nolde ꝥ unc beſſice æneȝu leaſ anlicneſ for ȝoþa geſælþa. for þý nan mon ne mæȝ oppracan ꝥ ſum god ne ſie ꝥ hehſte. ƿra ƿra ſum mical æpelm ȝ ðioſ. ȝ iſnon manȝe brocaſ ȝ ƿiþan⁵ of. for ðý mon criþ be ſumum gode ꝥ hit ne ſie full god. forþam him biþ hƿær hƿez⁶ pana. and þeah ne biþ ealles butan. forþam ælc þinȝ ƿýrþ to nauhte ȝiſ hit nauht zoder on him næſþ. be þý þu miht onȝitan ꝥ of þam mæſtan gode cumað ða læſſan god. næſ of þam læſſan þæt mæſte. ðe⁷ ma þe ſeo ea mæȝ ƿeorþan to æpelme. ac ge æpelm mæȝ ƿeorþan to ea. and ðeah ſeo ea cýmð eft to þam æpelme. ƿra cýmð ælc god of Gode. and eft to him. and he iſ þæt fulle god. ȝ ꝥ fullſemede. ꝥ naner ƿillan pana ne biþ. Nu ðu miht ƿeotole onȝitan ꝥ ꝥ iſ God ſelf. Þri ne miht þu geþencan. ȝiſ nan puht full næpe. þonne næpe nan puht pana. ȝ ȝiſ nan puht pana næpe. þonne næpe nan puht⁸ full. for þý biþ æniȝ full þinȝ. þe ſum biþ pana. ȝ for þý biþ æniȝ þinȝ pana. ðe ſum biþ full. ælc þinȝ biþ fullort on hiſ aȝenum earþa. Þþý ne miht þu ðonne geþencan ȝiſ on æneȝum þiſſa eorþlicena zoda æniȝer ƿillan ȝ æniȝer zoder pana iſ. ðonne iſ ſum god full ælceſ ƿillan. ȝ niſ naner zoder pana. Ða andſƿorode ic ȝ cræþ. Sƿiþe ƿihtlice ȝ ƿiþe geſcead-ƿiſlice þu hæfſt me ofercumen ȝ gefanȝen. ꝥ ic ne mæȝ no ƿiþreþan. ne ſurþum onȝean ꝥ geþencan. buton ꝥ hit iſ eall ƿra ƿra ðu geȝiſt :

§ II.^s Ða cræþ ge ƿiſdom. Nu ic ƿolde ꝥ þu þohtereȝ geornlice oppe ꝥ þu onȝeate hƿær ſeo fulle geſælþ ſie. Þu ne

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

^s Boet. lib. iii. prosa 10.—Quo vero, inquit, habitat, &c.

¹ Cott. geſeah. ² hƿýlc ꝥ immedeme ac, desunt in MS. Bod. ³ Cott. acſian. ⁴ Cott. þe. ⁵ Cott. ƿiþa. ⁶ Cott. hƿuȝu. ⁷ Cott. þon.

⁸ pana ȝ ȝiſ nan puht pana næpe. þonne næpe nan puht, 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 shouldst consider studiously until thou discover where the full happi-

part þu nu þ̅ eall moncýn iſ anmoblice zepara þ̅ God iſ fruma eallra zoda 7 pealbenð eallra zepcearta. he iſ þ̅ hehſte zod.¹ ne nænne monn nu þ̅ær ne tpeoþ. forþam þe he nauht nýton betere. ne furþum nauht emn zodeſ. forþam uſ reþ̅ ælc zepceadrifneſ 7 ealle men þ̅ ilce andettaþ þ̅ God ſie þ̅ hehſte zod. forþam þe hi tæcniap þ̅ eall zod on him ſý.² forþam zif hiſ ſpa næpe. ðonne næpe he þ̅ þ̅ he zehaten iſ. oþþe æniſ þ̅niſ æp rære. oþþe æltæppe. ðonne rære þæt betere ðonne he. Ac forþam þe nan ðinſ næſ æp þonne he. ne æltæppe ðonne he. ne ðeorpeorþne ðonne he. forþam he iſ fruma. 7 æpelm. 7 hroþ eallra zoda. zenoz ſpeotol hiſ iſ. þæt þ̅ fulle zod paſ. ærþam þe þ̅ pana. þ̅³ iſ to zeleſanne þ̅ ſe hehſta zod iſ⁴ ælceſ zodeſ fullaſt. þ̅ læſ þe lenſ ſppecen⁵ ýmbé ðonne þe þ̅ýrþon.⁶ Se ilca God iſ. ſpa ſpa þe æp rædon. þ̅ hehſte zod. 7 ða ſeleſtan zepælþa. nu hiſ iſ openlice cup. þ̅ þa ſeleſtan zepælþa on nanum oþrum zepceartum ne ſint. buton on Gode. Ða cþæþ ic. Ic eom zepara: .

§ III.^t Ða cþæþ he. Ic þe healſize þ̅ ðu zepceadriflice þ̅ onzite þ̅ te God iſ full ælcne fullſpmedneſſe. 7 ælceſ zodeſ. 7 ælcere zepælþe. Ða cþæþ ic. Ic ne mæg fullice onzitan. for hiſ ðu eſt reſzt þ̅ ilce þ̅ þu æp rædeſt. Ða cþæþ he. Forþý ic hiſ þe ſeſze eſt. þ̅ ic nolde þ̅ ðu þendeſt þ̅ ſe God ðe rædeþ iſ 7 fruma eallra zepcearta. þ̅ him ahþonan utane come hiſ reo beahe zodneſ.⁷ ðe he full iſ. Ne ic eac nolde þ̅ þu þendeſt þ̅ te oþer rære hiſ zod 7 hiſ zepælþ. oðer he ſeſ. forþam zif þu þenſt þ̅ him ahþonan utan comon ða zod ðe he hæþþ. ðonne rære þ̅ þ̅niſ betere ðe hiſ him ſpam come. ðonne he. zif hiſ ſpa rære. Ac þ̅ iſ ſp̅iþe dýſlic 7 ſp̅iþe micel ſýnn þ̅ mon þ̅ær þenan ſceole⁸ be Gode. oððe eſt þenan þ̅ æniſ þ̅niſ æp him rære. oððe betere ðonne he. oþþe him zelic. Ac þe ſceolon⁹ bion zepaſan¹⁰ þ̅ ſe God ſie eallra ðinſa betſt. Eſ þu nu zeleſt þ̅ God ſie¹¹ ſpa ſpa on monnum biþ. oððer biþ ſe mon. þ̅ biþ ſapl 7 lichoma. oððen biþ hiſ zodneſ. þa zezædrap God 7 eſt ætzædrne zehelt 7 zemetzaþ. zif þu ðonne zeleſt þ̅ hiſ ſpa ſie on Gode.¹² ðonne ſcealt þu neðe zeleoſon¹³ þ̅ ſum anpealb¹⁴

^t Boet. lib. iii. proſa 10.—Sed quaſo, inquit, &c.

¹ Bod. God. ² Cott. ſien. ³ Bod. ne pene þ̅. ⁴ Cott. ſie. ⁵ Bod. ſppecan. ⁶ Cott. ýmb þonne þe ne þ̅ýrþen. ⁷ Cott. hi ſio hea zoodneſ. ⁸ Cott. ſeýle. ⁹ Cott. ſculon. ¹⁰ Bod. zepaſa. ¹¹ Cott. zelýſt þ̅ te an God ſie. ¹² Cott. zoodde. ¹³ Cott. zeleoſan. ¹⁴ Cott. anpealb.

ness is. Dost thou not then know that all mankind is unanimously 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 anything 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 anything 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 suppose 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 anything 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

ſie mara ðonne hiȝ. þæt ðonne hiȝ ſƿa ȝeromniȝe ſƿa he þone
urne deþ. Ðræt ælc þing ðe toȝceaben biþ ſƿom oþrum. biþ
oþer. oþer þ̅ þing. ðeah hi ætȝædere ſien. Lȝ þonne hƿelc
þing toȝceaben biþ ſƿom ðam¹ hehȝtan ȝode.² ðonne ne biþ þ̅
no þ̅ hehȝte ȝod.³ þ̅ iȝ ðeah micel ȝyn to ȝepencenne be Gode.
þ̅ æniȝ ȝod ſie buton on him. oððe æniȝ ſƿom him adæled.
foþþamþe nan puht niȝ betere ðonne he. ne emn ȝod him.
Ðrile þing mæȝ beon betere þonne hiȝ ſceoppend. Foþþam ic
ſecȝe mið nihtre ȝerſeabrynerȝe. þ̅ þ̅ ſie þ̅ hehȝte ȝod on hiȝ
aȝenre ȝecȳnde. þ̅ te ſƿuma iȝ eallra þingȝa. Ða cræþ ic. Nu
þu hæfȝt me ſƿiþe nihte oþerſeahȝte.⁴ Ða cræþ he. Ðræt ic
þonne ær ȝæde þ̅ þ̅ hehȝte ȝod ȝ ſio hehȝte ȝerælf an ƿære.
Ða cræþ ic. Sƿa hit iȝ. Ða cræþ he. Ðræt ƿille þe ðonne ſecȝan
hƿæt þ̅ ſie elleȝ butan God. Ða cræþ ic. Ne mæȝ ic þær
oþracan. foþþamþe ic hiȝ ƿær ær ȝeþara :

§ IV.^u Ða cræþ he. Ðræþer ðu hit aȝeotolon onȝiton
mæȝe. ȝiȝ ic ðe ſume biȝne ȝet⁵ ſecȝe. Lȝ nu tƿa ȝod ƿærton.⁶
ðe ne mihton æt ſomne bion. ȝ ƿærton þeah butu ȝode.⁷ hu ne
ƿære hit ðonne ȝenoh ſƿeotol. þ̅ hiorna⁸ nære nauþer. þ̅ oþer.
foþ þȳ ne mæȝ þæt fulle ȝod bion no toðæled. hu mæȝ hit
beon æȝþer ȝe full. ȝe ƿana. foþþam þe cƿeþaþ þ̅ ſio fulle ȝe-
rælf ȝ ȝod. þ̅ hi ſien an ȝod ȝ þ̅ ſie þ̅ hehȝte. ða ne maȝon
næfpe ƿeopþan toðælede. Ðu ne ſceolon⁹ þe þonne neðe bion
ȝeþaran þ̅ ſio hehȝte ȝerælf ȝ ſio heahe ȝodcundneȝ an ſie. Ða
cræþ ic. Niȝ nan þing ȝoþre þonne þæt. ne maȝon þe nanpuht
ſindan betere¹⁰ þonne God. Ða cræþ he. Ac ic ƿolde ȝet mið
ſumpe biȝne þe behƿerþan utan þ̅ þu ne mihtȝt nænne ƿeȝ
ſindan oþer. ſƿa ſƿa uþritena ȝeruna iȝ. þ̅ hi ƿillaþ ſimle hƿæt
hƿeȝu niȝeȝ ȝ ſelcubereȝ eorpan. þ̅ hi mæȝen mið ðȳ aƿeccan þ̅
God þara ȝehenendra :

§ V.^v Ðu ne hæfðon þe ær ȝereht¹¹ þ̅ ða ȝerælfra and ſio
ȝodcundneȝ an ƿære. þe þe ðonne þa ȝerælfra hæfþ. ðonne hæfþ
he æȝþer þe þe ðone æȝþer hæfþ. Ðu ne biþ þe ðonne full
eadiȝ. Ðu ne ƿaȝt þu nu hƿæt¹² þe cƿeþaþ þ̅ þe bio ƿiȝ þe
ſiȝðom hæfþ. ȝ nihtȝiȝ ðe nihtȝiȝnerȝe hæfþ. ſƿa þe cƿeþaþ eac

.. Boet. lib. iii. prosa 10.—Respice, inquit, an hinc quoque, &c.

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

¹ Cott. hæm. ² Cott. ȝoode. ³ Cott. ȝood. ⁴ Bod. oþerſehte.

⁵ Bod. ȝeotma. ⁶ Cott. tu ȝood ƿærten. ⁷ Cott. buto ȝoode. ⁸ þ̅ hiorna,
desunt in MS. Bod. ⁹ Cott. ſceolon. ¹⁰ Cott. medempe. ¹¹ Cott.

ȝereht. 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 þ rie Gōð. þe þa zōðneſſe hæfþ 7 ða zergælpā. 7 ælc zergælpz mon biþ Gōð. 7 þeah iſ an Gōð.¹ ſe iſ ſtemn 7 ſtaðol ealpa zōða. 7 of ðæm cumað eall zōð. 7 eft hi funðiaþ to him. 7 he þelt eallpa. þeah he nu rie ſe ſruma 7 ſe ſtaþol eallpa zōða þe of him cumað.² ſrā ſrā ealle ſceorpan þeorþaþ onlihte 7 zebirhte of ðære ſunnan. ſume þeah beorhtor. ſume unbeorhtor. ſrā eac ſe mona. ſrā miclum he liht ſrā ſio ſunne hine zergcinf. ðonne hio hine ealne zeonðſcinf ðonne biþ he eall beorht. Ða ic þa þiſ ſpell ongezāt. þa þeapþ ic azælpeð.³ 7 ſrīþe afæpeð. 7 cþæþ. Iſ þiſ la ſunðorlic. 7 ſiſum. 7 zergceablic⁴ ſpell þ þu nu zergt. Ða cþæþ he. Niſ nan ruht ſiſumpe ne zergſſe ðonne þ ſiſz þ þiſ⁵ ſpell ýmbe iſ. 7 þe nu ýmbe ſrſecan ſillap. ſorþam me ðincþ zōð þ þe hit zemenzen to þam æppan. Ða cþæþ ic. Ðræt iſ þ la :-

§ VI.^w Ða cþæþ he. Ðræt þu þarþ þ ic ðe ær ſæðe þ ſio goðe⁶ zergælp þære zōð. 7 of ðære ſorþan zergælpē cumað eall ða oþre⁷ zōð ðe þe ær ýmbe ſrſæcon. 7 eft to. ſrā ſrā of ðære ſæ cýmþ þ þæter innon þa eorþan. and þær afegſceap. cýmþ ðonne up æt ðam æpelme. ſýrþ ðonne to broce. ðonne to ea. ðonne andlang ea. oþ hit ſýrþ eft to ſæ. Ac ic wolde þe nu acſian hu ðu þiſ ſpell unðerſtanðen hæfðert. Ðræþer ðu þene þ þa ſiſ zōð. ðe þe ofc ær ýmbe ſrſæcon. þ iſ anpealð. 7 þeorþſcipe. 7 ſorþmærneſ.⁸ 7 zenýht. 7 bliſ. Ic wolde ſiton hræþer ðu þenðert þ ðar zōð þæron limu þære ſorþan zergælpē. ſrā ſrā monexu limu beoþ⁹ on anum men. 7 þeorþaþ ðeah ealle to anum lichoman. oððe þu þenðert þ hpýlc¹⁰ an ðara ſiſ zōða þorhte ða ſorþan zergælpē. 7 ſiððan þa þeorer zōð þæron hipe zōð. ſrā ſrā nu ſapl 7 lichoma ſýrcað anne mon. 7 ſe an mon hæfþ manize lim. 7 ðeah to ðam tþam.¹¹ þ iſ to ðære ſaple 7 to þam lichoman. belimþaþ ealle þar þær monneſ zōð. ze garlice. ze lichomlice.¹² Ðæt iſ nu þær lichoman zōð. þ mon ſie fægzer. 7 ſtranz. 7 lang. 7 brad. 7 manexu oþru zōð to eac þam.¹³ 7 ne biþ hit ðeah ſe lichoma ſelf. ſorþam ðeah he ðara zōða hpýlc ſorþeore. ðeah he biþ þ he ær¹⁴ þær. þonne iſ ðære ſaple zōð þærſcipe. 7 zemetzung. 7 zepýlb. 7 nýhtſiſneſ. 7

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

¹ Bod. 7 ſe þeah iſ Gōð. ² Cott. zōðna and ealpa zōða þeah iſ meniz zōð þe of him cýmð. ³ Cott. azælpeð. ⁴ Cott. zergceabſiſlic. ⁵ Bod. þin. ⁶ Bod. þe. ⁷ Cott. oðru. ⁸ Bod. ſorþmærneſ. ⁹ Bod. mau hund lima bioð. ¹⁰ Bod. hpýle. ¹¹ Cott. þæm tþæm. ¹² Cott. garlice gelichomlice. ¹³ Cott. eac þæm. ¹⁴ Cott. æpor.

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;

ƿiſdom. and manege ſpelce cræftaſ. 7 ſwa ðeah biþ oþer ƿio
 ƿaſl. oþer biþ hiſe cræftaſ. Ða cræþ ic. Ic ƿolde þ þu me
 ƿæberc zet ſƿeotolon ýmbe ða oþre ƿoð¹ þe to ðære ƿoþan ze-
 ƿælþe belimpaþ. Ða cræþ he. Ne ƿæbe ic þe ær þ þu ƿoþan ze-
 ƿælþe ƿære: . Lýge. cræþ ic. þu² þ þeberc þ þu hio þ hehte
 ƿoð ƿære. Ða cræþ he. Eaſt þu nu zet ƿeþara þ te anpeald.
 7 ƿeoþſeipe. 7 ƿoþemærneſ. 7 zenýht. 7 bliſ. 7 ƿeo eadiꝰneſ.
 7 þ hehte ƿoð. þ þa ƿien ealle³ an. 7 þ an ðonne ƿie ƿoð. Ða
 cræþ ic. þu ƿille ic nu þæſ oþracan. Ða cræþ he. Þræþer
 ðincþ þe ðonne þ þa ðing ƿien. þe þara ƿoþena ƿeþælþa limu. ðe
 ƿio ƿeþælþ ƿeþ. Ða cræþ ic. Ic ƿat nu hƿæt þu ƿolberc ƿitan.
 ac me lýhte bet þ þu me ƿæberc ſume hƿile ýmbe þ. ðonne þu
 me acfoberc. Ða cræþ he. þu ne miht þu ƿeþencan. ƿiþ ða ƿoð
 ƿæron þære ƿoþan ƿeþælþe limu. ðonne ƿæron hi hƿæt hƿeꝰu⁴
 toðæleb. ſwa ſwa monneſ lichoman limu biþ hƿæt hƿeꝰu⁵ to-
 ðæleb. ac þæra lima ƿeꝰýnð iſ þ hie ƿeꝰýrcap ænne lichoman.
 7 ðeah ne biþ eallunza ƿelice. Ða cræþ ic. Ne ðearþ þu maneþ⁶
 ſƿimcan ýmbe þ. zenoz ſƿeotole þu hæft me ƿeþæb. þ þa ƿoð
 ne ƿint nan ƿiht toðæleb ſƿom ðære ƿoþan ƿeþælþe. Ða cræþ
 he. Lenoz ƿihhte þu hit onꝰitc. nu þu onꝰitc þ þa ƿoð ealle
 ƿint þ ilce þ ƿeþælþ iſ. 7 ƿio ƿeþælþ iſ þ hehte ƿoð. 7 þ hehte
 ƿoð iſ Loð. 7 ƿe Loð iſ ſimle on anum untobæleb. Ða cræþ ic.
 Niſ þæſ⁷ nan tƿeo. Ac ic ƿolde nu þ þu me ƿæberc hƿæt hƿeꝰu⁸
 uncuþeſ :

§ VII.^x Ða cræþ he. Ðæt iſ nu ſƿeotol. þ te eall þa ƿoð.
 ðe þe ær ýmbe ſƿræcon. belimpaþ to ðam hehte ƿoðe. 7 þý
 men ƿeap ƿoð zenoz. ðe he ƿeap þ þ þ ƿie þ hehte ƿoð. þý⁹ hi
 ƿeap anpeald. 7 eac oþru ƿoð. ðe þe ær ýmbe ſƿræcon. ðý hi
 ƿeap þ hit ƿie þ hehte ƿoð. be þý þu miht ƿitan þ þ hehte
 ƿoð iſ hƿoþ eallra þara oþra ƿoða þe men ƿilnaþ. 7 hi lýt.
 ƿoþam ðe nanne mon ne lýt naner ðingeſ buton ƿoðeſ.
 oððe hƿæſ hƿeꝰu¹⁰ ðæſ þe ƿoðe ƿelic biþ. manzeſ þingeſ hi
 ƿilnaþ ðe full ƿoð ne biþ. ac hit hæþ ðeah hƿæt hƿeꝰu¹¹ ze-
 liceſ ƿoðe. ƿoþam þe ƿeþap þ þ hehte ƿoð ƿie ðe¹² hehta
 hƿoþ eallra ƿoða. 7 ƿeo hioþ ðe eall ƿoð on hƿeapþap. 7 eac þ
 þing ðe mon eall ƿoð ƿoþe ðeþ. ƿoþ þam ðinge men lýt ælceſ

^x Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

¹ Cott. oþru ƿoð. ² Cott. ze þu. ³ Bod. eall. ⁴ Cott. huꝰu.

⁵ Cott. huꝰu. ⁶ Cott. ma. ⁷ Bod. þ. ⁸ Cott. hƿuꝰu. ⁹ Bod. þ.

¹⁰ Cott. hƿuꝰu. ¹¹ Cott. hƿuꝰu. ¹² Cott. ƿe.

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 felicities, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somehow 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 goda ðe hi lýrt. þ þu miht gwiþe gweotole ongitan be þam. ðe nanne mon ne lýrt þæg þingeg þe hine¹ lýrt. ne þæg þe he ðeþ. ac þæg þe he mið þam earnaþ. forþamþe he penþ. gif he ðonne lurt bezite. 7 þ þurhtio. þ he ðonne zetihhod² hæfþ. þ he þonne hæbbe fulle zeræþa. þu ne þaht þu þ nan mon for þý ne rit. ðe hine midan lýrte. ac rit for þý þe he mið þære raðe earnaþ gume earnunga.³ Sume mið þære raðe earnaþ þ hie rien ðý halpan. Sume earnaþ þ hie rien þý caþpan. Sume þ hi polðon cuman to gumeþe þara gtora ðe hi ðonne to fundiaþ. þu ne iþ þe nu⁴ zenoh gweotol þ men nane puht⁵ gwiðor ne luþaþ. ðonne he ðoþ þ hehte god. forþamþe ælc puht ðæg ðe hi wilnaþ oððe doþ. hi doþ for þý. ðe hi polðon habban þ hehte good on þæm. ac he ðweliþ⁶ gume on þam ðe hi penað þ hie mæzen habban full god 7 fulle⁷ zeræþa on ðigum andþearðum godum. Ac ða fullan zeræþa 7 þ hehte god iþ God⁸ gefþ. gpa gpa þe oþt ær gædon. Ða cwæþ ic. Ne mæg ic no zepencan hu ic þæg oþracan mæze. Ða cwæþ he. Uton lætan þonne bion þaþ⁹ gpraæce. 7 bion unc þæg oþroge. nu þu gpa fullice ongiten hæfþ þ God gimle biþ untodaledlic 7 full god. 7 þ hiþ good 7 gio hiþ zeræþþ him nahronan utane ne com. ac þæg gimle on him gefum. 7 nu iþ. 7 á biþ .:

§ VIII.^y Ða ge gwiðom ða ðig gpell aþæð hæfðe. þa ongan be eft þingaz 7 þur cwæþ. Fel la men þel. ælc þara þe gweo gie fundige to ðam goode. 7 to ðam zeræþum. 7 ge þe nu gehæft gie mið ðære unnýtcan luþe þigge midðan gearðeþ. gece him gweodom hu he mæze becuman to þam zeræþum. forþam þ iþ gio an þaht eallra urra zerþinca. gio an hýþ býþ gimle gimýlta æfter eallum ðam ýrtum 7 ðam ýþum urra zerþinca. þ iþ geo an gwiðgtop 7 gio an gwofer erminza æfter ðam ermiðum þiggeþ andþearðan liþeþ. Ac þa gýlbenan gtanar. 7 þa geolþrenan. 7 ælceþ cýnneþ gimmar. 7 eall þeþ andþearða þela. ne onlihtaþ hi nauht þæg modeþ eazan. ne heora gceapneþge nauht zebetaþ to ðære gceapunza ðære roþan zeræþe. ac zet gwiþor be ablenðaþ ðæg Moder eazan. ðonne hi hi aþcippan. Forþam ealle þa þing ðe heþ liciaþ on þigum andþearðum liþe. gimt eorþlice. for ðý hi gimt fleonde. Ac gio punðorlice beorhtneþ. ðe ealle ðing zebirht 7 eallum þelt. nýle þ þa gþla

^y Boet. lib. iii. metrum 10.—Huc omnes pariter venite, &c.

¹ Bod. hipe. ² Cott. zetiohhað. ³ gume earnunga, deest in MS. Bod. ⁴ Cott. þonne. ⁵ Cott. þ te men nan puht. ⁶ Cott. ðwoliað. ⁷ Cott. fulla. ⁸ Cott. good iþ god. ⁹ 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. Gif ðonne hwelc mon mæzge
zewion ða bihtu þær heopenlican leohtes mid hluttrum eazum
his Mober. ðonne wile he cweþan þ̅ þ̅ io beorhtnes þære sunnan
rciman rie. þærternes¹ to metanne wif þa ecan bihtu
Gober :

§ IX.² Ða se Wifdom ða þis leoþ arungen hæfde. þa cwæþ
ic. Ic eom zewara ðær þe ðu rezt. forþamþe ðu hit hæfst ze-
reþes mid zefceadwihcne pace. Ða cwæþ he. Mid hu miclan²
feo wolbert þu nu habban zebohc þ̅ þu mihtest onzitan hwæt
þ̅ soþe zob wære. 7 hwelc hit wære. Ða cwæþ ic. Ic wolde
fæznan mid wifþe ungemetlice zefean. 7 ic wolde mid unari-
medum feo³ zehyczan þ̅ ic hit mozte zewion. Ða cwæþ he. Ic
hit þe ðonne wille zetæcan. Ac þ̅ an ic þe bebeode. þ̅ þu weah
for ðære tæcninge ne forzite þ̅ þ̅ ic ær tæhte. Ða cwæþ ic.
Nere. ne forzite ic hit no. Ða cwæþ he. Þu ne wædon þe þe
ær þ̅ þis andweardes lif ðe þe her wilmiaþ. nære no þ̅ hehte
zob. forþam hit wære mihtic⁴ 7 on wra manizweald zedæled.⁵
þ̅ hit nan mon ne mæz eall habban þ̅ him ne rie zumer þingez
wana. Ic þe tæhte ða þ̅ te ðær wære þ̅ hehte zob. ðær ðær
þa zob ealle zezæderode bioþ. wrelce hi rien to anum wezge⁶ ze-
zoten. Ðonne wær biþ full zob. ðonne ða zob ealle. þe þe ær
ymbes wraecon. beoþ to anum zode zezæderod. ðonne ne biþ
wær nanes zober wana. ðonne þa zob ealle on annerge bioþ. 7
io anner bið on ecerge. Gif hi on ecerge næren.⁷ ðonne
nære hiora wra wifþe to ziwanne. Ða cwæþ ic. Ðæt is zewæd.
ne mæz ic wær no weozan.⁸ Ða cwæþ he. Ær ic ðe hæfde
zewæd þ̅ þ̅ nære full zob wæt eall ætzædere nære. forþam is
þ̅ full zob ðæt eall ætzædere is untodæled. Ða cwæð ic. Swa
me þincþ. Ða cwæþ he. Zenyt þu nu þ̅ ealle ða þing þe zode
rint on þisse worulde. for þý zode rint.⁹ þý hi habbaþ¹⁰ hwæt
hwæz¹¹ zoder on him. Ða cwæþ ic. Wraef mæz ic elles wenan.
hu ne is hit wra. Ða cwæþ he. Ðu wealt weah zelyran þ̅ io
anner 7 io zobnes an þing rie. Ða cwæþ ic. Ne mæz ic wær
ofracan. Ða cwæþ he. Þu ne miht ðu zewencan þ̅ ælc þing
mæz wion. ze on ðisse worulde. ze on wære toweardan. ða hwile
þe hit untodæled biþ. þonne ne biþ hit eallunza wra wra hit ær

² Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

¹ Bod. wær ær ner.

² Cott. micle.

³ Cott. io.

⁴ Cott. mihtic.

⁵ Cott. todæled

⁶ Cott. wezge.

⁷ Bod. ne rien.

⁸ Cott. weozan.

⁹ Cott. rien.

¹⁰ Cott. hæbben.

¹¹ Cott. hwæz.

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 unseparated, but afterwards it is not altogether as it before

pær. Ða cræp ic. Sege me þ̅ ꝥ ꝥꝥeozolon. ne mæg ic fullice on-
 zitan æfter hƿæm ðu ꝥꝥýpær. Ða cræp he. Ƴær ðu hƿæt
 mon ꝥe. Ða cræp ic. Ic pæt þ̅ hit is¹ Ƴapl 7 lichoma. Ða cræp
 he. Ðræt ðu pær þ̅ hit biþ mon. Ða hƿile ðe Ƴeo Ƴapl 7 Ƴe
 lichoma unðælde² beoþ. ne biþ hit nan mon. Ƴiððan hi toðælde
 bioþ. Ƴra eac Ƴe lichoma biþ lichoma. þa hƿile þe he hiꝥ limu
 ealle hæfþ. Ƴif he ðonne hƿýlc him foꝥlýꝥt. þonne ne biþ he eall
 Ƴra he ær pær. þ̅ ilce þu miht Ƴeꝥencan be ælcum ðinze. þ̅
 nan þuꝥ ne biþ Ƴelce hit pær Ƴiððan hit panian onzupþ. Ða
 cræp ic. Nu ic hit pæt. Ða cræd he. Ƴenꝥt ðu hƿæþer æniꝥ
 Ƴeꝥeær Ƴeo. ðe hiꝥe Ƴillan³ nýlle ealne þeꝥ bion. ac Ƴile hiꝥe
 agnum Ƴillan⁴ foꝥpeoþan :

§ X.^a Ða cræp ic. Ne mæg ic nane cꝥica puht onzitan ðara
 þe Ƴite hƿæt hit Ƴille. oððe hƿæt ic nýlle. ðe ungenes lýꝥte⁵
 foꝥpeoþan. foꝥþam⁶ ælc puht Ƴolde bion hal 7 libban. ðara þe
 me cꝥica⁷ ðimcþ. bute ic nat be tꝥeoꝥum. 7 be Ƴýꝥtum. 7 be
 Ƴꝥilcum Ƴeꝥeærꝥum Ƴꝥýlce nane Ƴaple nabbaþ. Ða Ƴmeapcode
 he 7 cræp. Ne ðeærꝥ þu no be þæm Ƴeꝥeærꝥum tꝥeoꝥan þe⁸
 ma þe be þæm oþꝥum. Ðu ne miht þu Ƴeꝥion þ̅ ælc Ƴýꝥt 7 ælc
 Ƴuða⁹ Ƴile þeaxan on þæm lande Ƴeloꝥt. ðe him betꝥt Ƴeꝥiꝥt. 7
 him Ƴecýnde biþ 7 Ƴeꝥinehc. and þær þæꝥi hit Ƴeꝥnet þ̅ hit
 hƿaþoꝥt þeaxan mæg. 7 latoꝥt þealopizan.¹⁰ Sumra Ƴýꝥta oððe
 Ƴmeꝥ Ƴuða eapð biþ on dunum. Ƴumra on meꝥꝥum. Ƴumra
 on moꝥum. Ƴumra on cludum. Ƴumpe¹¹ on baꝥum Ƴonðum.
 Nim þonne Ƴra Ƴuða.¹² Ƴra Ƴýꝥt. Ƴra hƿeþer Ƴra ðu Ƴille. of
 þære Ƴoꝥe þe hiꝥ eapð 7 æþelo biþ on to þeaxanne. 7 Ƴette on
 uncýnde¹³ Ƴoꝥe him. ðonne ne Ƴeꝥneþ hit ðær nauht. ac foꝥ-
 Ƴeapþ. foꝥþam ælceꝥ landeꝥ Ƴecýnd is. þ̅ hit him Ƴelice Ƴýꝥta
 7 Ƴelicne Ƴuðu týðꝥiꝥe.¹⁴ and hit Ƴra ðeþ. Ƴꝥiþþ 7 Ƴýꝥþþ
 Ƴꝥiþe Ƴeoꝥne. Ƴra longe Ƴra heoꝥa Ƴecýnd biþ. þ̅ hi Ƴnoꝥan
 moꝥon. Ðræt þenꝥt þu foꝥhiꝥi ælc Ƴæd Ƴnoꝥe¹⁵ innon ða eoꝥ-
 þan. 7 to ciþum 7 to Ƴýꝥtꝥumum þeoꝥþe on ðære eoꝥþan.
 buton foꝥ þý þe hi tiohhiaþ þ̅ Ƴe Ƴtemn 7 Ƴe helm mote þý
 Ƴæꝥtoꝥ 7 þý lenz Ƴandon. Ðꝥi ne miht þu onzitan. ðeah þu
 hit Ƴeꝥeon ne mæze. þ̅ eall Ƴe ðæl. Ƴe þe þær tꝥeoꝥeꝥ on tꝥeꝥ

^a Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

¹ Cott. bið. ² Cott. untodælde. ³ Cott. Ƴe. þe hiꝥe Ƴillum. ⁴ Cott. Ƴillum.
⁵ Bod. lufꝥt. ⁶ Cott. foꝥþæm þe. ⁷ Cott. cꝥuco. ⁸ Cott. þon.
⁹ Cott. Ƴuðu. ¹⁰ Cott. þealopian. ¹¹ Bod. Ƴume. ¹² Cott. Ƴuðu.
¹³ Cott. ungecýnde. ¹⁴ Cott. týðe. ¹⁵ Cott. cꝥeoꝥe.

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, whichsoever 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 ꝥ he onzymb of ðam rýrtrumum. and ſpa
 uppearbep zrepþ of þone rtemn. 7 riððan anblanz ðæſ riþan. 7
 anblanz þære rinde of ðone helm. and riððan æfter ðam
 bozum oððe ꝥ hit ut aſpringþ. on leafum. 7 on bloſtrumum. 7
 on bledum. Þri ne miht þu onzitan ꝥ te ælc ruht cpicej² biþ
 innanpearð hneſcort. 7 unbrøc hearðort. Þræt þu miht ze-
 feon hu ꝥ tpeop biþ uton zeſcýrped³ 7 beþæfed⁴ mið þære
 rinde riþ ðone rintep. 7 riþ þa rtearcan rtormar. 7 eac riþ
 þære runnan hæto on rumer. Þra mæg ꝥ he ne punðrige
 rþýlcra zeſcearta ureþ⁵ rceoppender.⁶ 7 huru þæſ rceoppender.
 and ðeah þe hiſ nu punðrien. hþelc ure mæg aþeccan me-
 ðemlice ureſ rceppender rillan. 7 anþealð. hu hiſ zeſcearta
 reaxaþ 7 eft ranaþ. ðonne ðæſ rima cýmþ. 7 of heora ræðe
 reorþaþ eft zeednræðe. rþýlce hi þonne reorþon to eðſcearte.
 hræt hi ðonne eft bioþ. 7 eac hræt hþezu⁷ anlice bioð. rþýlce
 he á beon.⁸ forþam⁹ hi ælce zeape reorþaþ to æðſcearte :

§ XI.^b Þreþer ðu zet onzite ꝥ ða uncreþendan zeſcearta
 riþnodon to bionne on ecneſſe ſpa ilce ſpa men. zif hi mihtón.
 Þræþer ðu nu onzite forþrý ꝥ rýr fundize up. and rio eorþe
 of ðune. for hrý iſ þæt. buton for þý ðe Eoð zeſceop hiſ earð
 up. 7 hiſe of ðune. for þý fundiaþ¹⁰ ælc zeſceart riðer rþiþort.
 riðer hiſ earð 7 hiſ hælo rþiþort bioþ. and rliþ ꝥ te him riþer-
 pearð biþ. 7 unzeþýðe. 7 unzelc. Þræt þa rtanar. forþam hi
 rint rtilre zecýnðe and hearðre. bioþ earþore to toðælenne.
 and eac uneaþe to romne cumar. zif hi zeðæleðe¹¹ reorþaþ. zif
 þu þonne ænne rtan toclifft. ne rýrþ he næſſe zegaderioð ſpa
 he ær ræſ. Ac ꝥ ræter 7 rio lýft bioþ hþene hneſcran ze-
 cýnðe. hi bioþ rþiþe eaþe to toðælenne. ac hi biþ eft rona æt-
 zæðere. Ðæt rýr ðonne ne mæg næſſe reorþan toðæleð. Ic
 ræðe þeah nu hþene ær. ꝥ te nan ruht hiſ azenum rillum
 nolðe forreorþan. ac ic eom nu mare¹² ýmbe ꝥ zecýnð. þonne
 ýmbe þone rillan. forþam hi hþilum rillaþ on tra.¹³ þu miht
 ritan¹⁴ be manezum þingum ꝥ ꝥ zecýnð iſ rþiþe micel. iſ ꝥ for
 micel zecýnð. ꝥ urum lichoman cýmþ eall hiſ mæzen of ðam¹⁵
 mete þe þe þiczar. and ðeah ræpþ þe mete ut þurh ðone

^b Boet. lib. iii. proſa 11.—Ea etiam quæ inanimata eſſe, &c.

¹ Cott. zepexð. ² Cott. cpicej. ³ Cott. utan zeſcepped. ⁴ Bod. beþeioð.
⁵ Bod. ureþer. ⁶ Cott. rýppender. ⁷ Cott. hþezu.
⁸ Cott. bion. ⁹ Cott. forþæm. ¹⁰ Bod. fundað. ¹¹ Cott. toðæleðe.
¹² Cott. ma. ¹³ Cott. tu. ¹⁴ ritan, deest in MS. Bod. ¹⁵ Cott. þæm.

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 ȝræc¹ ðeah ȝ hiȝ cƿæƿt ȝecȳmþ on ælcere æðre. ȝƿa ȝƿa mon melo² ȝiƿt.³ þ̅ melo⁴ ðurh⁵ cƿȳpþ ælc ȳȳel. ȝ þa ȝiofoþa⁶ ȝeopþaþ aȝȳnðreþ. ȝƿa eac ure ȝaƿt biþ ȝƿiþe ȳde ȝapenþe upum unȳillum ȝ ureȝ unȝerealdes ȝop hiȝ ȝecȳnþe. nalleȝ⁷ ȝop hiȝ ȳillan. þ̅ biþ ðonne þonne ȝe ȝlapaþ. Ðƿæt ða netenu ðonne. ȝ eac þa oþre ȝerċeaƿta. ma ȳilnaþ ðæȝ ȝe hi ȳilnaþ ȝop ȝecȳnþe ðonne ȝop ȳillan. Unȝecȳnþelic iȝ ælcere ȳuhte⁸ þ̅ hit ȳilnȝe ȝƿecenneȝe oððe ðeaþeȝ. ac þeah manȝ þing biþ to þæm ȝeneþ þ̅ hit ȳillnaþ ðara æȝȳȝeȝ. ȝopþam⁹ ȝe ȳilla biþ ðonne ȝƿenȝȝa ðonne þ̅ ȝecȳnþ. hȳilum biþ ȝe ȳilla ȝƿiþra þonne þ̅ ȝecȳnþ. hȳilum þæt ȝecȳnþ oȝeȝcȳmþ þone ȳillan. ȝƿa nu ȝƿænneȝ ðeþ. ȝeo bið ælcum men ȝecȳnþe. ȝ hȳilum¹⁰ ðeah hiȝe biþ ȝopȝeȝneþ hiȝe ȝecȳnþeȝ ðurh þæȝ monneȝ ȳillan. eall ȝio luȝu ðæȝ hæmeþ ðinȝeȝ biþ ȝopȝ ȝecȳnþe. nalleȝ¹¹ ȝop ȳillan :

§ XII.^c Be þam þu miht openlice ȳitan þ̅ ȝe ȝeoppeneþ eallra ȝerċeaƿta hæȝþ ȝopȝȝen ænne luȝt ȝ an ȝecȳnþ eallum hiȝ ȝerċeaƿtum. þ̅ iȝ þ̅ hi ȳolþon á bion. ælcere ȳuhte iȝ ȝecȳnþe þ̅ hit ȳillnȝe þ̅ hit á ȝie be þam ðæle ðe hit hiȝ ȝecȳnþe¹² healþan mot ȝ mæȝ. Ne þeaƿt ðu no tƿeozan ȳmbe þ̅ þe ðu æȝ tƿeodeȝt. þ̅ iȝ be þam ȝerċeaƿtum ðe nane ȝaple nabbap. ælc þara ȝerċeaƿta ðe ȝaple hæȝþ. ȝe eac ða þe nabbap. ȳillnaþ ȝimle to bionne. Ða cƿæþ ic. Nu ic onȝite þ̅ þ̅ ic æȝ ȳmbe tƿeode. þ̅ iȝ þ̅ ælc ȝerċeaƿt ȳillnaþ ȝimle to bionne. þ̅ iȝ ȝƿiþe ȝƿital¹³ on ðære tȳðȳunȝe. Ða cƿæþ he. Ðƿæpeȝ¹⁴ þu ðonne onȝite þæt ælc þara ȳuhta ðe him beon þenċþ. þ̅ hit þenċþ ætȝæðre beon ȝehal unðæleþ. ȝopþam ȝiȝ hit toðæleþ biþ. þonne ne biþ hit no hal.¹⁵ Ða cƿæþ ic. Ðæt iȝ ȝop. Ða cƿæþ he. Eall þing habbaþ þeah ænne ȳillan.¹⁶ þ̅ iȝ þ̅ hi ȳolþon á bion. þurh þone ænne ȳillan hi ȳillnaþ þæȝ aneȝ ȝodeȝ¹⁷ ðe á biþ. þ̅ iȝ ȝoð.¹⁸ Ða cƿæþ ic. Sƿa hit iȝ ȝƿa þu ȝæȝȝt.¹⁹ Ða cƿæþ he. Ðƿæt þu miht openlice onȝiton þ̅ þ̅ iȝ ȝop inlice ȝoð²⁰ þing þ̅ ealle ȝerċeaƿta ȝ ealle²¹ ȳuhta ȳilnaþ to habbenne.

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

¹ Bod. ȝƿræc. ² Cott. meolo. ³ Cott. ȝeȝt. ⁴ Cott. meolo.
⁵ Cott. þunȝ. ⁶ Cott. ȝȳeþa. ⁷ Cott. nabelæȝ. ⁸ Bod. bið ælcere ȳuhte.
⁹ Cott. ȝopþæm. ¹⁰ Bod. ȝehȳilcum. ¹¹ Cott. naleȝ. ¹² Bod. hiȝ ȝecȳnþ.
¹³ Cott. ȝƿeotol. ¹⁴ Bod. Ðƿæt. ¹⁵ Bod. untodæleþ bið hit ȝehal.
¹⁶ Bod. Ðæt ealle þing habbað anne ȳillan. ¹⁷ Cott. ȝoðeȝ.
¹⁸ Cott. ȝoð. ¹⁹ ȝƿa ȳƿæȝȝt, desunt in MS. Bod. ²⁰ Cott. ȝoð.
²¹ Cott. ealpa.

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 forþe geggan. forðam¹ ic onzite
 þ̅ ealle zerceafta tofleopon² gpa gpa wæter. 7 nane sibbe. ne
 nane endebýrdneſſe ne heolþon. ac gwiþe unzercehce³ toflupen
 7 to nauhte wurþen. gpa gpa we ær wæþon⁴ on þiſſe ilcan bec.
 gif hi næwþon ænne Loð we him eallum gtorwe. 7 racode. and
 wæbbe. Ac nu forþamwe we witon þ̅ an wealþenð iſ eallra ðinga.
 we geolon⁵ beon nebe gewaran. gam we willan. gam we nýllan. þ̅
 he we we hehſta hrow eallra goda. Ða gmercwe⁶ he wiþ min 7
 cræþ. Eala⁷ min cilþ ea. hwæt þu eart gwiþe zerwelig. 7 ic gwiþe
 bliwé. for þinum⁸ andzite. gwiþe neah þu onzete ða þ̅ wiht. 7
 þ̅ ilce þ̅ þu ær wæwert þ̅ þu onziton ne mihtert. ðær þu wære
 nu gewara. Ða cræþ ic. hwæt wæs þ̅ þ̅ ic ær wæbe þ̅ ic nýrte.⁹
 Ða cræþ he. Ðu wæwert þ̅ ðu nýrtert¹⁰ ælcne zerceafta ende.
 ac wite nu þ̅ þ̅ iſ ælcne zerceafta ende. þ̅ þu weþ ær nemwert.
 þ̅ iſ god.¹¹ to þam fundiaw ealle¹² zerceafta. nabbaw hi nan god
 ofer þ̅ to wecenne. ne hi nan wuht ne magon ne wrow ne utow
 fundan ;.

CAPUT XXXV.¹

§ I. ÐA he ða wiſ gwel awæb hæwbe. ða ongan he eft wingan.
 7 wiſ cræþ. Swa hwa gpa wille diophce gwirigan mið innewearþan
 Wobe ærter wýhte. 7 nýlle þ̅ hine ænig mon oðwe ænig ðing
 maze amerran. onzinne ðonne wecan on innan him weþum. þ̅
 he ær ýmbuton hine forhte. 7 forlæte unnýrte ýmbhogan gpa
 he¹³ gwirort mæge. 7 gewæberize to þam anum. 7 gewerze
 ðonne hiſ agnum¹⁴ Wobe. þ̅ hit mæg fundan on innan him
 weþum ealle ða god we hit ute weþ. ðonne mæg he gwiþe wawe
 onzitan ealle þ̅ ýrel 7 þ̅ unnet. þ̅ he ær on hiſ Wobe hæwbe.
 gpa weotole gpa þu miht ða wunnan gereon. 7 þu onzirt þ̅
 agen ingewanc. þ̅ hit biþ micle beorhtwe 7 leorhtwe ðonne weo
 wunne. forþam nan hæwneſ ðær lichoman. ne nan unweap ne
 mæg eallunga|ation of hiſ Wobe wa wihtrweſſe.¹⁵ gpa þ̅ he
 hwe hwæt hwewu nabbe on hiſ Wobe. ðeah wo gwærneſ þær
 lichoman. 7 wa unweapaw ort awerzen þ̅ Wob mið oferzio-

^d Boet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.

¹ Cott. forþwem. ² Cott. frowem. ³ Bod. ungelce. ⁴ Cott. lange
 wæþon. ⁵ Cott. geolon. ⁶ Cott. gmercwe. ⁷ Cott. Ea. ⁸ Bod.
 mino. ⁹ Cott. weſſe. ¹⁰ Cott. weſſe. ¹¹ þ̅ iſ god, desunt in MS.
 Bod. ¹² Cott. ealla. ¹³ Bod. hi. ¹⁴ Bod. anum. ¹⁵ Bod. un-
 wihtrweſſe.

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 zebpolmigte hir forcio þ̅ hit ne mæge swa beorhte rcinan swa hit wolde. 7 ðeah biþ sumle corn ðære forfærtnesse sæb on þære swaþle punizenbe. ða hwile þe swa swaþl 7 se lichoma zederode beoþ. þ̅ corn sceal biðn aþeht mið arsunza 7 mið lare. gif hit zropan sceal. Ðu mæg ðonne ænig man nýhtwyllice 7 zercæðwyllice acwigan. gif he nan zrot mihtwylnesse on him næfþ. nis nan swa swaþle bebæled nýhtwylnesse. þ̅ he nan nýht andwyrde nýte. gif mon acwaf. Forþam hit is swaþle nýht swell þ̅ Plato se uprita sæbe. he cwæþ swa hwa swa ungemýndig se mihtwylnesse. zecere hine to hir gemýnde. ðonne rint he ðær þa nýhtwylnesse zehýbbe mið þær lichoman hæfignesse 7 mið hir Mober zebnefeðnesse 7 birgunza :-

§ II.⁶ Ða cwæþ ic. Ic eom zefara þ̅ þ̅ swa god swell þ̅ Plato sæbe. Ðu ne mýnezodert¹ þu me eac nu tura þære ilcan swaþle. æreft þu cwæþe þ̅ ic hæfde forziten þ̅ zecýnbelic god. þ̅ ic on innan me selfum hæfde. for ðær lichoman hæfignesse. æt oðrum ceþne þu me sæberft þæt ðu hæberft onziten þ̅ me selfum þuhte þ̅ ic hæfde eallunza forlopen þ̅ zecýnbelic god. þ̅ ic oninnan me selfum sceolde habban. for ðære ungemelican unrotnesse ðe ic hæfde forþam forlætenan pelan. Ða cwæþ he. Ðar þu nu gemýnderft ða worð þe ic þe sæbe on þære forman bec. ðonne miht² ðu be þam worðum zenoz swetole onzitan þ̅ þ̅ þu ær sæberft þ̅ þu nýrftert.³ Ða cwæþ ic. Ðwæt swa þ̅. hwæt sæbe ic þ̅ ic nýrte :-⁴ Ða cwæþ he. Ðu sæberft on þære ilcan bec. þ̅ þu onzeate þ̅ te God weolde þwæf midðan geardeþ. ac þu sæberft þ̅ þu ne mihte witan humeta he hir weolde. oððe hu he hir weolde. Ða cwæþ ic. Ic zeman zenoz zeara⁵ min azen dýrig. 7 ic hir swaþ ær ðe zefara. þeah ic hit þa be sumum dæle onzeate. ic wolde zet hir mare æt ðe zehorpan. Ða cwæþ he. Ne ðe nauht ær ne tpeode þ̅ te God sæbbe 7 weolde ealles midðaneardeþ :- Ða cwæþ ic. Ne me zeot⁶ nauht ne tpeoþ. ne nu næfne ne tpeoþ.⁷ ic þe wille eac swa þe zezan be hwæm ic hit æreft⁸ onzeat. Ic onzeat þæt ðer midðanzearð swa of swiðe manezum and mihtlicum⁹ ðingum zezaderod. 7 swaþle sæfte to swonne zelmed 7 zefanzod. næren hi zezaderode 7 zezadode. swa swaþle zefceafra. ðonne ne wurðon he næfne ne zeporhte ne eac zezaderode. 7 gif he hi

⁶ Boet. lib. iii. prosa 12.—Tum ego, Platoni, inquam, &c.

¹ Cott. mýndgoderft. ² Cott. meahze. ³ Cott. nesre. ⁴ Cott. nýrre. ⁵ Cott. zearc. ⁶ Cott. ziet. ⁷ Cott. tpeoð. ⁸ Bod. þam ic æreft. ⁹ Cott. mihtlicum.

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 bunde¹ mid hīr unanbindendlicum² pacentum. ðonne toſlupan hi ealle.³ 7 næron⁴ no ſwa zewiſlice. ne ſwa endebýrdlicé. ne ſwa zemetlice hiora ſtebe. 7 hiora rýne funden on hiora ſtopum. 7 on hiora tidum. zif an unanwendelic God nære. weolde þone god ꝥ ꝥ he iſ. ꝥ ic hate God ſwa ſwa ealle zewearða hatar :

§ III.^f Ða cwæþ he. Nu ðu þæt ſwa openlice onziten hæfſt. ne þearfe ic nu nauht ſwiþe ýmbe ꝥ ſwincan. ꝥ ic ðe ma be zode wece. forþæm ðu eart nu fulneah cumen innon⁵ ða ceartre wære foran zewælþe. þe þu lange ær ne mihteſt awebian. Ac wit ſculon ſwa ðeah ſecan ꝥ ꝥ wit ær mýnton. Ða cwæþ ic. Ðwæt iſ ꝥ. Ða cwæþ he. Ðu ne tealban wit ær ꝥ te zenýht wære⁶ zewælþa. 7 ða zewælþa wæron God. Ða cwæþ ic. Swa hit iſ ſwa þu wezſt. Ða cwæþ he. God ne beþearf nanef oþres fuldumef. buton hīr ſelfeſ. hīr zewearða mid to wealdanne. ðe⁷ ma þe he ær þorſte to ðam weorce. forþam⁸ zif he ænweſe fuldumef on ænezum ðingum beþorſte. ðonne nærde he no ſelf zenog. Ða cwæþ ic. Swa hit iſ ſwa þu wezſt. Ða cwæþ he. Ðurh⁹ hine ſelfne he zeweor ealle¹⁰ ðing. 7 eallra wealt.¹¹ Ða cwæþ ic. Ne mæg ic ðær oþracan. Ða cwæþ he. Ær we þe hæfdon ꝥ zewiht.¹² ꝥ God wære þurh hine ſelfne god.¹³ Ða cwæþ ic. Ic zeman ꝥ þu ſwa gæderſt. Ða cwæþ he. Ðurh¹⁴ zood God zeweor ælc¹⁵ þing. forþam¹⁶ he wealt¹⁷ þurh hine ſelfne ealles ðær we we ær cwædon ꝥ god wære. 7 he iſ ana ſtaþolſæft wealdend. 7 ſteora. 7 ſteorwoþer.¹⁸ forþæm he weht¹⁹ 7 wæt eallum zewearþum. ſwa ſwa god²⁰ ſteora²¹ anum ſcipe. Ða cwæþ ic. Nu ic ðe andette ꝥ ic hæbbe funden. duru. wær ðær ic ær zeweah ane lýtle cýnan.²² ſwa þæt ic unweape²³ mihte zeweon²⁴ ſwiþe lýtelle ſciman leohteſ of þurum²⁵ ðeoſtrum. 7 ðeah þu me tæhteſt ær þa duru. ac ic hwe ne mihte mare awebian buton ꝥ ic hwe znapode ýmbuton ꝥ ðe ic ꝥ lýtle leoht zeweah trinchian. ic ðe wæde zewýrn ær on ðurfe ilcan bec.

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

¹ Cott. gebunde. ² Cott. unanbindendlicum. ³ Cott. ealla. ⁴ Bod. nære. ⁵ Cott. in on. ⁶ Cott. wæren. ⁷ Cott. þon. ⁸ Cott. forþæm. ⁹ Cott. Durh. ¹⁰ Cott. eall. ¹¹ Cott. wýlt. ¹² Cott. zeweah. ¹³ Cott. zood. ¹⁴ Cott: Durh. ¹⁵ Cott. eal. ¹⁶ Cott. forþæm. ¹⁷ Cott. wýlt. ¹⁸ Cott. zeweorwoþer 7 helma. ¹⁹ Cott. wýlt. ²⁰ Cott. zood. ²¹ Cott. ſteora. ²² Cott. cinan. ²³ Cott. unweape. ²⁴ Cott. zeweon. ²⁵ Cott. þurum.

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 couldest 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 nýrte¹ hræt ge fruma wære ealra zercwæsta. Ða zerehterz þu me þ̅² hit wæs Godes.³ þa nýrte⁴ ic eft ýmbe þone ende. wær þu me eft zerehterz þ̅ þ̅ wære eac Godes.⁵ Ða gæde ic þe þ̅ ic nýrte⁶ hu he ealra þara zercwæsta weolde.⁷ ac ðu hit me hæfz nu frife freotole zereht.⁸ frælc⁹ ðu hæbbe Ða ðuru abroden þe ic wær gohte. Ða andfrowode he me 7 cwær. Ic wær þ̅ ic þe wær mýnezode¹⁰ ðære ilcan frwære. 7 nu me frincþ̅ þ̅ þu onzite fra fra lenz fra bec ýmbe Ða forwæstnerre. ac ic wolde zet þe eorpan frume birne.¹¹ ac fra freotole fra frō wær þe ic þe wær gæde. Ða cwær ic. Ðwær fr frō :

§ IV.⁵ Ða cwær he. Ne mæz nænne mon wær treogan¹² þ̅ te eallra zercwæsta agnum willan¹³ Godes fricraf ofer hi. 7 eapmōdlice hiora willan wendaf to hir willan. Be þæm fr frife freotol þ̅ te Godes æzhrær wealt mið þæm helman 7 mið þæm frtorfrowe hir zōdnerre. forwæmpe¹⁴ ealle¹⁵ zercwæsta zecýndelice hiora agnum willum frundraf to cumanne to zode. fra fra þe ofz wær gædon on frife ilcan bec. Ða cwær ic. Ðwri ne mæz ic wær treogan.¹⁶ forwæmpe Godes anweald nære full eadizlic. zif þa zercwæsta hiora unwillum him herden.¹⁷ 7 eft Ða zercwæsta næron¹⁸ nanef ðoncef ne nanef weorfrcifer weorpe.¹⁹ zif hi heora unwillum hlaforde herden. Ða cwær he. Nif nan zercwæst ðe he tohhize²⁰ þ̅ hio frýle frinnan wif hipe fricpenber willan zif hio hipe zecýnd²¹ healban wile. Ða cwær ic. Nif nan zercwæst²² þe wif hipe fricpenber willan frinne. buton ðýrzig mon. oððe eft Ða wiffriferðan²³ englaf. Ða cwær he. Ðwær wærz þu. zif ænezg zercwæst tohhode þ̅ hio wif hir willan frceolde frinnan. hræt hio mihte wif fra mihtine fra þe hine zerehtne habbar. Ða cwær ic. Ne mazon hi nauht ðeah hi willon. Ða frundfrowe he 7 cwær. Nif nan frucht þe mæze oððe wile fra heazum²⁴ Gode wifcweþan. Ða cwær ic. Ne wene ic þ̅ æniz frucht frē ðe wiffrinne. buton þ̅ wær wær frwæcon. Ða frmercōde²⁵ he and cwær. Frife zearpe þ̅ þ̅ fr fr̅ hehrte zōd. þ̅ hit eall fra mihtizlice

5 Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

¹ Cott. nýrre. ² Bod. hræt. ³ Bod. et Cott. god. ⁴ Cott. nýrre.
⁵ Bod. et Cott. god. ⁶ Cott. nýrre. ⁷ Cott. wolde. ⁸ Cott. zereahz.
⁹ Cott. frýlce. ¹⁰ Cott. mýnzode. ¹¹ Cott. býrne. ¹² Cott. treogan.
¹³ Cott. willum. ¹⁴ Cott. forwæmpe. ¹⁵ Cott. ealla. ¹⁶ Cott. Ðwone
mæz þwz treogan. ¹⁷ Bod. herberz. ¹⁸ Cott. næren. ¹⁹ Cott. wýrpe.
²⁰ Cott. tohhie. ²¹ Cott. cýnd. ²² Cott. zecýnd. ²³ Cott. wiffrifer-
weardan. ²⁴ Cott. heaum. ²⁵ Cott. frmercōde.

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. 7 eall ðing zerþeop. 7 eallum ſwa zereclice pacap. 7 rap eapelice¹ buton ælcum zerþince hit eall ȝet. Ða cƿæþ ic. ƿel me licode þ̅ þu ær ȝæberc. 7 þiſer me lýt nu ȝet² bet. ac me ȝeamap nu þ̅ ic hit ær ne onȝeat. Ða cƿæþ he. Ic pat³ þ̅ þu zeherberc ofc peccan on ealdum leaſum ȝpellum þ̅ te Iob ðaturner ſunu ȝeolbe beon⁴ ȝe hehrcra God ofer ofre Godaſ.⁵ 7 he ȝeolbe bion ðær heofener ſunu. 7 ȝcolbe micrian on heofenum. 7 ȝcolbon zizantap bion eorþan ſuna. 7 þa ȝeolbon⁶ micrian ofer eorþan. 7 þa ȝeolban⁷ hi beon⁸ ȝilce⁹ hý ƿæron ȝerȝȝrcna bearn. forþæmþe¹⁰ he ȝeolbe beon heofener ſunu. 7 hi eorþan. ða ȝeolbe ðam zizantum ofſincan þ̅ he hæfde hiepa¹¹ rice. ƿolbon ða tobrecan ðone heofon under him. ða ȝeolbe he renðan ðunpaſ. 7 lýgetu.¹² 7 ƿinðap. 7 toȝȝpan eall hira zereorc mið. 7 hi ſelpe ofſlean. Ðýllice¹³ leaſunza hi ƿorhton. 7 mihton eaþe ȝeczan ȝoſȝpell. ȝiſ him þa leaſunza næron¹⁴ ȝretian. 7 ðeah ȝriþe ȝelic þiſum. hi mihton ȝeczan hƿýlc ðýriȝ Neſroð ȝe zizant ƿorhte. ȝe Neſroð ƿæſ Lhuſer ſunu. Lhuſ ƿæſ Lhamer ſunu. Lham¹⁵ Noer. ȝe Neſroð hec ƿýncan ænne top on ðam¹⁶ ſelba þe Sennap¹⁷ hatte. 7 on þære ðioðe þe Deina hatte. ȝriþe neah þære býriȝ ðe mon nu hæc Babilonia. þ̅ hi ðýðon for þæm þinȝum þ̅¹⁸ hi ƿolbon ƿiton hu heah hit ƿære to þæm hefone. 7 hu ðicke¹⁹ ȝe hefon ƿære 7 hu færc. oððe hƿæt þær ofer ƿære. Ac hit zebýrebe. ſwa hit cýnn²⁰ ƿaſ. þ̅ ȝe ȝoðcunða anpealð²¹ hi toſcencce ær hi hit fullƿýncan moſton.²² 7 topearp þone topp.²³ 7 hiora manizne²⁴ ofſlog. 7 hiora ȝræce toðælde on tra²⁵ 7 hund ȝeofontiz zereoda.²⁶ Ðra zebýreþ ælcum ðara þe ƿinþ ƿiþ þæm ȝoðcunðan anpealbe.²⁷ ne zereþ²⁸ him nan ƿeorþſcipe on þæm. ac ƿýri ȝe ȝeƿanoð þe hi ær hæfðon :

§ V.^h Ac loca nu hƿæþer ðu ƿille þ̅ ƿit ȝiet ȝrýriȝen²⁹ æfter ænizne zereaðriȝneſſe ſuþþor. nu ƿit þ̅ aſunden³⁰ habbaþ. þ̅

^h Boet. lib. iii. proſa 12.—Sed viſne rationes ipſas, &c.

¹ Cott. eþelice. ² Cott. ȝiet. ³ Bod. Ðƿæt ic pat. ⁴ Cott. bion.
⁵ Cott. oðru Godu. ⁶ Cott. ȝeolden. ⁷ Cott. ȝeolben. ⁸ Cott. bion.
⁹ Cott. ȝpelce. ¹⁰ Cott. forþæm þe. ¹¹ Bod. hie. ¹² Cott. hȝera.
¹³ Cott. Ðýllica. ¹⁴ Cott. næpen. ¹⁵ Bod. Lhaamer ſunu. Lhaan.
¹⁶ Cott. þæm. ¹⁷ Cott. Nenra. ¹⁸ Cott. þe. ¹⁹ Cott. þice.
²⁰ Cott. cýn. ²¹ Cott. ƿalð. ²² Cott. moſton. ²³ Cott. top.
²⁴ Cott. monizne. ²⁵ Cott. tu. ²⁶ Cott. ȝeþioða. ²⁷ Cott. anpalbe.
²⁸ Cott. ȝerȝxð. ²⁹ Bod. ȝerȝriȝen. ³⁰ Cott. ſunden.

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-

ƿit ær ȝohton. ic ƿene þeah ȝif ƿit ȝiet¹ uncre ƿorð to ȝomne
 ȝleap. ꝥ þær aȝpprunȝe ȝum ȝƿearca up ȝoƿfærtneȝe ðara þe
 ƿit ær ne ȝeraron. Ða cƿæþ ic. Ðo ȝƿa ȝƿa ðu ƿille. Ða cƿæþ
 he. Ðƿæt nænne mon nu ne tƿeoþ ꝥ ȝoð ȝý ȝƿa mihtiz ꝥ he
 mæȝe ƿýrcan ꝥ ꝥ he ƿille. Ða cƿæþ ic. Ne tƿeoþ þær nan² mon
 ðe auht ƿat. Ða cƿæþ he. Ðƿæþer æniz mon ƿene³ ꝥ auht ȝie
 þær ðe ȝoð ðon ne mæȝe. Ða cƿæþ ic. Ic hit ƿat ꝥ nauht niȝ
 ðær ðe he ðon ne mæȝe. Ða cƿæþ he. Ȝenȝt þu hƿæþer he
 mæȝe æniz⁴ ýfel ðon. Ða cƿæþ ic. Ic ƿat ꝥ he ne mæȝ. Ða
 cƿæþ he. Ðoþ ðu ȝeȝt. ȝoþþam hit iȝ nauht. þær ýfel auht
 ƿære þonne mihte⁵ hit ȝoð ƿýrcan. ȝoþþý hit iȝ nauht. Ða
 cƿæþ ic. Me þincþ ꝥ þu me ðƿelȝe and ðýðerne.⁶ ȝƿa mon cilð
 ðeþ. lætȝt me hiðer ȝ ðiðer⁷ on ȝƿa þicne ƿuðu ꝥ ic ne mæȝ
 ut aƿebian. ȝoþþæm ðu á ýmbe ȝticce ȝeȝt eft on ða ilcan
 ȝƿræce. þe þu ær ȝræce⁸ ȝ ȝoþlætȝt eft ða ær ðu hi ȝeenðoð
 habbe.⁹ ȝ ȝeȝt on uncuþe. þý ic nat nu¹⁰ hƿæt þu ƿilt. Me
 þincþ ꝥ ðu hƿeþeȝt ýmbuton¹¹ ȝume ƿunðerlice ȝ ȝelðcuþe
 ȝƿræce. ýmbe þa anfealdneȝe þare ȝoðcunðneȝe. Ic ȝeman¹²
 ꝥ þu me ær ƿehteȝt ȝum ƿunðerlice ȝƿell. be ðam þa ðu me
 ƿehteȝt ꝥ hit ƿære eall an ȝeræþa ȝ ꝥ hehte ȝoð. ȝ cƿæðe ꝥ
 ða ȝeræþa ƿæron¹³ on ðam¹⁴ hehteȝtan ȝoðe¹⁵ fæȝte. ȝ ꝥ hehte
 ȝoð ƿære ȝoð ȝelf.¹⁶ ȝ he ƿære full ælcne ȝeræþe. and þu
 cƿæðe ꝥ ælc ȝeræþiz mon ƿære ȝoð. ȝ eft ðu fæðeȝt ꝥ ȝoðer
 ȝoðneȝ¹⁷ ȝ hiȝ ȝeræþizneȝ ȝ he ȝelf þæt ꝥ ƿære¹⁸ eall an. ȝ ꝥ
 þonne ƿære ȝe hehteȝta ȝoð. ȝ to þæm ȝoðe ealle þa ȝeræþta
 funðiaþ ðe heora ȝecýnð healdþa. ȝ ƿilniaþ ꝥ hi¹⁹ to cumen. ȝ
 eac ðu fæðeȝt ꝥ te ȝoð ƿeolðe²⁰ eallra hiȝ ȝeræþta mið þam²¹
 ȝteorþoþne²² hiȝ ȝoðneȝe.²³ ȝ eac fæðeȝt ꝥ ealle²⁴ ȝeræþta
 hiora aȝnum ƿillum unȝeneððe him ƿæron²⁵ unðerþeolðe.²⁶ ȝ
 nu on læt þu fæðeȝt²⁷ ꝥ ýfel nære nauht. ȝ eall ðiȝ þu ȝe-
 ƿehteȝt to ȝoþe ȝƿiþe ȝeræþriȝlice buton ælcne læȝne ƿæ-
 ðelȝan. Ða cƿæþ he. Ðu fæðeȝt ær ꝥ ic þe ðƿealðe.²⁸ Ac me

¹ Bod. ƿit ȝif ȝet. ² Cott. nænne. ³ Bod. ƿære. ⁴ æniz, deest
 in MS. Bod. ⁵ Cott. meahce. ⁶ Cott. ðƿelle ȝ ðýðre. ⁷ Cott.
 læðt me hiðer ȝ þiðer. ⁸ þe þu ær ȝræce, desunt in MS. Bod.
⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 ȝenam. ¹³ Cott. ƿæren. ¹⁴ Cott. þæm. ¹⁵ Cott. ȝoðe. ¹⁶ Cott.
 ȝoð ƿære ȝoð. ¹⁷ Cott. ȝoðer. ¹⁸ Bod. ꝥ ꝥ he ƿære. ¹⁹ Cott.
 hiȝ. ²⁰ Cott. ƿolðe. ²¹ Cott. þæm. ²² Cott. ȝteorþoþne. ²³ Cott.
 ȝoðneȝe. ²⁴ Cott. ealla. ²⁵ Cott. ƿæren. ²⁶ Cott. unðerþeolðe.
²⁷ Cott. fæðer. ²⁸ Bod. ꝥ þe ðƿeolðe.

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 misleadest and deludest me, as any one does a child: thou leadest 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 jelfum þ̅ ic þe nauht ne ðpelode.¹ ac jæbe ðe jriþe lang
jpell 7 jundorlic jriþe² zerceahllice be ðam Gode ðe wit unc ze-
fýrn tozebædon. 7 nu zet³ ic teobhie þ̅ ic ðe hræt hpegu⁴
uncubej zererce be þam ilcan Gode. Ðit ij zecýnð ðære zodb-
cundnejjre þ̅ hio mæz beon unzemengeð wið oþre⁵ zercearfa.
buton oþerfa zercearfa fultume. jra jra nan oþer zercearft
ne mæz. ne mæz nan oþer⁶ zercearft be him jelfum bion. jra
jra gio⁷ Parmenidej je jceop zeddoðe⁸ and cþæþ. Se ælmihtiga⁹
Gode ij eallra ðinga peccenð 7 he ana unapendenðlic¹⁰ jumiþ. 7
eallra ðara apendenðlicra¹¹ jelt. Forþæm ðu ne ðearft nauht
jriþe jundrijzan ðeah þe jrijian¹² æfter ðam¹³ þe þe ongunnon.
jra mið læj jorða. jra mið ma. jþæþer þe hit zereccan maizon.
Ðeah þe nu jculon manega 7 mihtlice¹⁴ biþna and biþpell
peccan. ðeah hanzap ure Gode ealne þez on þæm þe þe æfter
jrijian. ne jo þe na¹⁵ on ða biþena¹⁶ and on biþpell¹⁷ jor ðara
leajana jrella luþan. ac jorþamþe¹⁸ þe jolbon mið zebeacnian¹⁹
ða jorþærtejjre. 7 jolbon þ̅ hit jriþe to nýtte ðam ze-
hependum.²⁰ Ic zemunde nu jihce²¹ þæj jriþan Platonej lapa
juma. hu he cþæþ. þ̅²² je mon je þe biþpell jezgan²³ jolbe. ne
jceolbe jor on to ungelic biþpell ðære jriþe ðe he ðonne
jriþecan jolbe. ac zeheop²⁴ nu zerýlðelice hræt ic nu jriþecan
jille. ðeah hit þe zefýrn æj unnýt ðuhce. hþæþer þe je ende
abet lician jille :-

§ VI.¹ Onzan ða jingaz. 7 cþæþ. Gefælig biþ je mon. þe
mæz zereon. ðone hluttran æpellm. ðæj hehtan zodej. 7 of
him jelfum. aþeorpan mæz. ða ðiojtro hij Godej. Je jculon
zet of ealdum leajum jpellum ðe jum biþpell peccan. Ðit ze-
lamp gio. þ̅ te an hearpere. þæj on ðære þeode.²⁵ þe Thracia
hatte. jio þæj on Grecia jice. je hearpere þaj jriþe. unze-
fjæzlice zodb.²⁶ þæj nama þæj Oþrej. he hæfde an jriþe ænlic
jij. jio þæj haten Eurýðice. þa onzann²⁷ monn jeczan. be þam
hearpere. þ̅ he mihte hearþian þ̅ je juba²⁸ þazode. 7 ða jtanaj

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

¹ Cott. ðpelle.

² Cott. 7 jriþe.

³ Cott. zet.

⁴ Cott. hpugu.

⁵ Cott. oþra.

⁶ Cott. oþru.

⁷ gio, deest in MS. Cott.

⁸ Cott.

ziddode.

⁹ Cott. ælmihtega.

¹⁰ Cott. unapendenðlic.

¹¹ Cott.

et Bod. anpendenðlicra.

¹² Cott. jrijian.

¹³ Cott. þæm.

¹⁴ Cott.

mihtica.

¹⁵ Cott. no.

¹⁶ Cott. biþna.

¹⁷ Cott. on þa biþpel.

¹⁸ Cott.

jorþæm þe.

¹⁹ Cott. hecnan.

²⁰ Bod. zehependon.

²¹ Cott. jihce.

²² Cott. þ̅ te.

²³ Cott. jeczan.

²⁴ Cott. zehep.

²⁵ Cott. þiode.

²⁶ Cott. zood.

²⁷ Cott. ongon.

²⁸ Cott. juba.

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 ſcýpedon.¹ for þam ſpege. 7 wils deop.² þær wolðon to ſnann. 7 ſcandon.³ ſwilce hi tame⁴ wæron. ſwa ſcille. ðeah hi men. oððe hundas. wif eodon. þ̅ hi hi na ne onſcunedom. ða ſædon hi. þ̅ ðæs hearperes wif. ſceolde acpelan. 7 hire ſaple. mon ſceolde. lædon⁵ to helle. ða ſceolde ſe hearpere. weorþan ſwa ſariꝝ. þ̅ he ne mihte. on gemonꝝ oþrum mannum bion. ac teah to wuda. 7 wæt on þæm muntum. æzþer ze dæzger. ze nihtes. weop 7 hearrode. þ̅ þa wudaſ biſodon. 7 ða ea ſcōdon. 7 nan heort. ne onſcunode. nænne leon. ne nan hara. nænne hund. ne nan neat. nýrte nænne andan. ne nænne ege. to oþrum. for þære miſhte⁶ ðæs ſoner. Ða ðæm hearpere þa wuhte. þ̅ hine þa.⁷ nanes ðinges ne lýrte on ðisse worulde. ða þohte he. þ̅ he wolde zerecan. helle Godu.⁸ 7 onzinnan him. oleccan mid his hearpan. 7 biððan þ̅. hi him azeafan.⁹ eft his wif. Ða he þa ðider com. þa ſceolde cuman. þære helle hund. onzean hine. þær nama wæs Leruerur.¹⁰ ſe ſceolde habban. þrio hearðu. 7 onzan fægenian.¹¹ mid his ſceorte. 7 plezian¹² wif hine. for his hearpunza. | Ða wæs ðær eac. ſwiþe egeſlic zeatweard. ðæs nama ſceolde beon¹³ Lanon. ſe hæfde eac ðrio hearðu. 7 ſe¹⁴ wæs ſwiþe oweald. Ða onzan¹⁵ ðe¹⁶ hearpere. hine biððan. þ̅ he hine gemundbýrde. þa hwile ðe he wæs wære. 7 hine zefundne. eft þanon brohte. ða zehet he him þ̅. forþæm he wæs oflýrt.¹⁷ ðæs ſeldcupan ſoner. Ða eode he ſurþor of he gemette.¹⁸ ða zraman Gyðena.¹⁹ ðe folcſce men. hatas Parcaſ. ða hi ſecgaþ. þ̅ on nanum men. nýton nane are. ac ælcum menn. wrecan²⁰ be his zefýrhtum. ða hi ſecgaþ. þ̅ wealdan.²¹ ælces monnes wýrde. ða onzann²² he biððan. hiora²³ milcſe.²⁴ þa ongunnon hi wepan mid him. Ða eode he²⁵ ſurþor.²⁶ 7 him urnon ealle hellſapan onzean. 7 læddon hine. to hiora cýninge.²⁷ 7 ongunnon ealle wrecan mid him. 7 biððan ðæs we he bæd. And þ̅ unſcille hweol. ðe Ixion wæs²⁸ to zebunden. Lanuta²⁹ cýning for his ſcýlde. þ̅ ofſcōð. for his hearpunza. And Tantalur ſe cýning. ðe on þisse worulde. un-

¹ Bod. biſgedon. ² Cott. wilðu diop. ³ Cott. ſcōðan. ⁴ Cott. tamu. ⁵ Cott. læðan. ⁶ Cott. meſge. ⁷ þa, deest in MS. Cott. ⁸ Bod. gatu. ⁹ Cott. azejan. ¹⁰ Bod. Āruerur. Cott. Leruerue-
pur. ¹¹ Cott. onfægnian. ¹² Bod. pleigan. ¹³ Cott. bion. ¹⁴ ſe,
deest in MS. Cott. ¹⁵ Cott. ongon. ¹⁶ Cott. ſe. ¹⁷ Bod. onlýrt.
¹⁸ Cott. mette. ¹⁹ Cott. mettēna. ²⁰ Cott. wrecen. ²¹ Cott. wealden.
²² Cott. ongon. ²³ Cott. heopa. ²⁴ Cott. blyſe. ²⁵ Bod. hi. ²⁶ Cott.
ſurþur. ²⁷ Cott. cinnige. ²⁸ wæs, deest in MS. Bod. ²⁹ Cott.
Lanuta.

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

zemetlice zifne pær. 7 him þær þ̅ ilce. ýfel fyligðe.¹ þær² ziferneffe. he zertilde. Anð je Uultor.² rceolde forlætæn. þ̅ he ne flat. þa lifne Týctier. ðær cýninge.³ þe hine ær. mid þý ritpode. Anð eall hellþara. ritu zertildon. þa hpile ðe he beforan þam cýninge hearpode. Ða he þa lange. 7 lange hearpode. þa clpode.⁴ je hellþarana cýning. 7 cpæþ. Uton⁵ azifan. þæm erne hif rif. forþam⁶ he hi. hæfþ zeeapnod.⁷ mid hif hearpunza. Bebeað him ða. ðæt he zeara rifte.⁸ þ̅ he⁹ hine næfne. unðerbæc ne befare. rifþan¹⁰ he þononþearð¹¹ pære. 7 fæde. zif he hine unðerbæc befare. þ̅ he rceolde. forlætæn þæt rif. Ac ða lufe mon mæg rifþe unearþe. oððe na¹² forþeodan. pila rei.¹³ hpæt Orþeuf þa. lædde hif rif mid him. oþþe he com. on þ̅ zemære. leohter 7 þeoſtro. þa eode þ̅ rif æfter him. ða he forþ¹⁴ on þ̅ leoht com. ða befeah he hine unðerbæc. rif ðær rifef. þa lofebe¹⁵ heo¹⁶ him fona. Ðar learan¹⁷ rpell. læraf zehpildne man. þara þe rilnar. helle þioſtra.¹⁸ to flionne. 7 to þær ropet.¹⁹ zoder liohte. to cumenne²⁰ þ̅ he hine ne beſio. to hif ealþum²¹ ýfelum. rpa þ̅ he hi eft. rpa fullice fullfremme. rpa he hi ær dýde. forþam²² rpa hpa rpa. mid fullon²³ pillan. hif Ōod pent. to ða ýflum. þe he ær forlet. 7 hi ðonne fulfremet. anð he him þonne. fullice liciaþ. 7 he hi næfne. forlætæn ne þencþ. þonne forlýrt he. eall hif ærfnan zod.²⁴ buton he hit eft zebete :• Þer endað nu. jeo ðrifbe boc Boetier. anð onzinf jeo feorþe :•

CAPUT XXXVI.^k

§ I. ÐA je fufdom ða þif leof rifþe luftbærflice 7 zefceadpiflice aſunzen hæfde. þa hæfde ic þa zet²⁵ hpæt²⁶ hpeza²⁷ zemýnd on minum Ōode pære unrotneffe þe ic ær hæfde. 7 cpæþ. Eala fufdom. þu þe eart boda anð forpýnel²⁸ ðær roþan leohter. hu pundorlic me ðincþ þ̅ þ̅ þu me neſrt. forþæm ic

^k Boet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.

¹ Cott. fylgðe. ² Cott. ultor. ³ Bod. cýning. ⁴ Cott. cleopode.
⁵ Cott. pnton. ⁶ Cott. forþæm. ⁷ Cott. zeeapnad. ⁸ Cott. zearpe rifte.
⁹ he, deest in MS. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott. þononþearð.
¹² oðþe na, desunt in MS. Bod. ¹³ Cott. pila rei.
¹⁴ Cott. rifþum. ¹⁵ Cott. lofabe. ¹⁶ Cott. hio. ¹⁷ learan, deest in MS. Cott.
¹⁸ Cott. þioſtro. ¹⁹ Cott. fo þan. ²⁰ Cott. cumanne.
²¹ Cott. ealþan. ²² Cott. forþæm. ²³ Cott. fullc. ²⁴ Cott. zod.
²⁵ Cott. ziet. ²⁶ Cott. hpýlc. ²⁷ Cott. hpugu. ²⁸ Cott. roperynel.

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

onziſte þætte eall þ̅ ðu me ær ſeahteſt me ſeahte¹ God ðurh þe. 7 ic hit riſte² eac ær be ſumum ðæle. ac me hæfðe þioſ unrotneſ ameppeðne. þ̅ ic hit hæfðe mið ealle ſorziſten. 7 þ̅ iſ eac minre unrotneſſe ge mæſta ðæl. þ̅ ic punðriſe ſorhþý ge zoða³ God læte æniſ ſſel beon.⁴ oððe ziſ hit ſeah bion⁵ ſcýle. 7 he hit zeparijan ſile. ſor hþý he hit ðonne⁶ ſona ne ppece.⁷ Þpæt þu miht⁸ ðe ſelf onziſtan þ̅ þ̅ iſ to punðrianne. 7 eac oþer ðinſ.⁹ me þincþ zet¹⁰ mane punðor. þ̅ iſ þ̅ te ðýri¹¹ 7 unrihtriſneſ nu riſaþ oþer ealne¹² miððan earð. 7 ge ſiſðom 7 eac oþre cræftaſ næbbaþ nan loſ ne nænne peopþſcipe on ðiſſe worulðe. ac liczaþ ſorſepene ſpa ſpa meox¹³ unðer ſeltune. 7 ſſele men on ælcum lande ſinðon nu pýriþe. 7 ða zoðan habbaþ manigfealð ſitu. Þpa mæz ſorþæpan þ̅ he þ̅ ne ſioſiſe 7 ſpýlcne þæfte ne punðriſe. þ̅ te æſſe ſpýlc ſſel zepýriþan ſceolðe unðer ðæſ ælmihtigan Godeſ anpealðe. nu pe ſiton þ̅ he hit pat. 7 ælc zoð¹⁴ ſile. Ða cræþ he. Liſ hit ſpa iſ ſpa ðu ſezt. ðonne iſ þæt ezeſlicne ðonne æniſ oþer þroza. 7 iſ enðelear punðor. ðam¹⁵ zelicoſt þe on ſumeſ cýniſzeſ hiſeðe ſien zýlbenu ſatu 7 ſýlſpenu¹⁶ ſorſepen. 7 tpeopenu mon peóriþiſe. Ðit niſ no¹⁷ ſpa ſpa þu penſt. ac ziſ ðu eall þ̅ zemunan ſilt þ̅ pe ær ſpæcon. mið ðæſ Godeſ ſultume. ðe pe nu ýmbe¹⁸ ſpæcaþ. ðonne miht¹⁹ þu onziſtan þ̅ þa zoðan bioþ²⁰ ſimle pealðenðe. 7 þa ſſelan nabbap nænne anpealð.²¹ 7 þ̅ ða cræftaſ ne bioþ næſſe buton heſinze. ne buton ebleane. ne þa unþeapaſ næſſe ne bioþ unſitnoðe. Ac þa zoðan²² bioþ ſimle zepælſiſe. 7 þa ſſelan unzepælſiſe. Ic ðe mæz eorþian ðæſ ſpþe manega biſna²³ þa ðe maſon zetpýmian.²⁴ to þam²⁵ þ̅ þu naſt hpæt þu lænz ſioſiſe. Ac ic ðe ſille nu ziet zetæcan ðone pez þe ðe zelæt to þæne heopenlican býriſ. ðe þu ær of come. ſiððan þu onziſt þurh mine lane hpæt ſio ſoþe zepælþ biþ. 7 hpæſ hio biþ. Ac ic ſceal æpeſt ðin God zepþerian.²⁶ þ̅ hit mæze hit þý ep up ahebban ær ðon hit fleozaſ onziſne on ða heahneſſe. þ̅ hit mæze hal 7 oþroſz fleozaſ to hiſ earðe. 7 ſorlætān ælce þapa zeppefeðneſſa ðe hit nu þropaþ.

¹ Bod. mihte.² Cott. piſſe.³ Cott. zoða.⁴ Cott. bion.⁵ bion, deest in MS. Bod. ⁶ þonne, deest in MS. Cott. ⁷ Cott. ppece.⁸ Cott. meahz.⁹ Cott. þineſ.¹⁰ Cott. ziet.¹¹ Cott. ðýriſ.¹² Cott. eallne.¹³ Cott. miox.¹⁴ Cott. zoð.¹⁵ Cott. þæm.¹⁶ Cott.¹⁷ Cott. riſpenu.¹⁸ Cott. Niſ hit no.¹⁹ Cott. embe.²⁰ Cott. meahz.²¹ Cott. beoð.²² Cott. anpað.²³ Cott. zoðan.²⁴ Cott. biſena.²⁵ Bod. zetpýmigan.²⁶ Cott. to þon.²⁷ Cott. zepþerian.

dearest 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 lie 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 supposest. 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

ſitte him on minum hræðræne. þocriſe him on minne þeƷ. ic bio hiƷ lætþioƷ : .¹

§ II.¹ Ða ſe ƷiƷdom þa ðiƷ ſpell aþeht² hæfðe. þa onzann he eft ƷinƷan Ʒ cƷæþ. Ic hæbbe ſiþe ſiƷte feþera. þ̅ ic mæƷ ƷlioƷan ofeƷ ðone hean hƷoƷ þæƷ heoƷoneƷ. Ac þæƷ ic nu moƷte þin Moð ƷeƷiþeƷiƷan mið þam ſiþerum. þ̅ þu mihteƷt mið me ƷlioƷan. þonne miht ðu ofeƷſion ealle þaƷ eoƷþlican þinƷ. LīƷ þu mihteƷt ðe Ʒhon ofeƷ þam roðore. ðonne mihteƷt þu ƷeƷion þa Ʒolcnu under þe. Ʒ mihteƷt þe ƷlioƷan ofeƷ þam Ʒýpe þe iƷ heƷƷux þam roðore Ʒ þæpe lýƷte. Ʒ mihteƷt þe ƷeƷan mið þæpe Ʒunnan heƷƷýx þam tunƷlum. Ʒ ðonne ƷeoƷþan on þam roðore. Ʒ Ʒiððan to þam cealban ƷtioƷƷan þe þe hatap ðaturneƷ ƷteoƷna. ſe iƷ eall iƷiƷ. ſe Ʒanðraþ ofeƷ oþrum ƷteoƷnum uƷoƷ ðonne æniƷ ofeƷ tunƷol. Ʒiððoñ þu ðonne ƷoƷþ ofeƷ þone biƷt aheƷoð. ðonne biƷt þu buƷan ðam ſiƷtan roðore. Ʒ læƷt þonne behinðan þe þone hehƷtan heoƷon. Ʒiððan ðu miht habban ðinne ðæl ðæƷ ƷoƷan leohƷeƷ. þæƷ ƷicƷap an cýningƷ ſe hæƷþ anpealb eallra oþra cýninga. ſe ƷemetƷap ðone bƷiðel. Ʒ þ̅ ƷealðleþeƷ ealleƷ ýmbheoƷƷeƷ heoƷeneƷ Ʒ eoƷþan. ſe an ðema iƷ ƷeƷcæþþiƷ Ʒ beoƷht. ſe ƷtioƷþ þam hræðræne eallra ƷeƷceafƷa. Ac ƷiƷ þu æƷpe cýmƷt on þone þeƷ Ʒ to ðæpe Ʒtope þe ðu nu Ʒeot ƷoƷƷiten hæƷt. þonne Ʒilt þu cƷeþan. ÐiƷ iƷ min Ʒiht eþel. hionan ic þaƷ æƷ cumen. Ʒ hionon ic þaƷ acenneð. heƷ ic Ʒille nu Ʒtanðan ƷæƷte. nelle ic nu næƷpe hionon. Ic þat þeah ƷiƷ ðe æƷpe ƷeƷýƷiþ þ̅ þu Ʒilt oððe moƷt eft Ʒunðian þara þioƷƷna ðiƷſe ƷoƷulðe. þonne ƷeƷiƷht ðu nu þa unƷihtƷiƷan cýninga Ʒ ealle þa ofeƷƷmoðan Ʒican bion ſiþe unmihtige Ʒ ſiþe eaƷme ƷƷeccan. þa ilcan ðe þiƷ eaƷme Ʒolc nu heaƷoƷt onðræt : .

§ III.^m Ða cƷæþ ic.³ Eala ƷiƷdom. miçel iƷ þ̅ Ʒ ƷunðoƷlic þ̅ þu ƷehæƷtƷ. Ʒ ic eac nauht ne tƷeoƷe ðat ðu hit mæƷe ƷelæƷtan. Ac ic þe halƷige þ̅ þu me no lenƷ ne lette.⁴ ac ƷeƷæc me þone þeƷ. ƷoƷþæm þu miht onƷitan þ̅ me lýƷt þæƷ þeƷeƷ. Ða cƷæþ he. Ðu Ʒcealt æƷeƷt onƷitan þ̅ þa Ʒoðan habbaþ Ʒýmle anpealb. anb þa ýfelan næƷpe nænne. ne nænne cƷæƷt. ƷoƷþam hiopa nan ne onƷit þ̅ te. Ʒoð⁵ Ʒ ýfel bioþ Ʒimle ƷeƷƷmnan.

¹ Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

^m Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

¹ Cott. labþeop. ² Cott. aþeahƷ. ³ ic, deest in MS. Cott. ⁴ Bod. læðe. ⁵ Cott. gooð.

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

zif þa zōdan¹ ðonne rimle habbaþ anpeald.² þonne nabbaþ þa
 ýfelan næfre nænne. forþam³ þ̅ zōð and þ̅ ýfel rint rife un-
 rampræde. Ac ic ðe polde zet⁴ be ægþrum ðara hræt hreza⁵
 greotolon zereccan. þ̅ ðu mæge þ̅ bet zelýfan⁶ ðe ic þe oþre
 hpile recce be þam⁷ oþrum. oþre hpile be þam⁸ oðrum. Tra
 ðing zindon þe ælcef monner ingeþanc⁹ tofundar. þ̅ iþ þonne
 pilla 7 anpeald.¹⁰ zif ðonne hræm þara tpeza hræþereþ¹¹ pana
 biþ. ðonne ne mæz he mið þam¹² oþrum nan riht fremman.¹³
 forþam¹⁴ nan nýle onzinnan þ̅ þ̅ he nele.¹⁵ buton he neðe¹⁶
 rcýle. 7 þeah he eall pille. he ne mæz. zif he þær þingef an-
 peald¹⁷ næfþ. be þæm þu miht¹⁸ greotole onzitan. zif þu ænine¹⁹
 mon zeriht pillnian²⁰ þær þe he næfþ. þ̅ þam biþ anpeald
 pana.²¹ Ða cræþ ic. Ðæt iþ for. ne mæz ic þær oþracan. Ða
 cræþ he. Lif þu þonne hræne²² zeriht²³ þe mæz ðon þ̅ þ̅ he
 ðon pile. ne þe ðonne nauht ne tpeoþ þ̅ þe hæbbe anpeald. Ða
 cræþ ic. Ne tpeoþ me þær nauht. Ða cræþ he. Ælc mon biþ
 pealbenð þær þe he pelt. næfþ he nanne anpeald þær þe he ne
 pelt. Ða cræþ ic. Ðær ic eom zepafa. Ða cræþ he. Ðræþer þu
 nu zet²⁴ mæge zemunan þ̅ ic þe ær pehte.²⁵ þ̅ þar þ̅ te ælcef
 monner ingeþanc pilnaþ to þære foran zeræþe to cumenne.²⁶
 ðeah he ungelice hiora eapnize.²⁷ Ða cræþ ic. Ðæt ic zeman.
 zenoz greotole me iþ þ̅ zeræð. Ða cræþ he. Lemunrt þu þ̅ ic
 þe ær²⁸ jæde þ̅ hiu þæne eall an zōð²⁹ 7 zeræþa. þe þe zeræþa
 recð. he recþ zōð.³⁰ Ða cræþ ic. Ic hæbbe zenoz feþte on ze-
 mýnðe. Ða cræþ he. Calle men ze zōðe³¹ ze ýfele pilniaþ to
 cumanne to zōðe.³² þeah hi hiþ miþlice³³ pillnizen.³⁴ Ða cræþ
 ic. Ðæt iþ for þ̅ þu rezrt. Ða cræþ he. Lenoz greotol þ̅ iþ þ̅
 te for þ̅ rint zōðe men zōðe.³⁵ ðe hi zōð³⁶ zemetaþ. Ða cræþ
 ic. Lenoz open hit iþ. Ða cræþ he. Ða zōðan³⁷ bezitaþ þ̅
 zōð³⁸ þ̅ hi pillniaþ. Ða cræþ ic. Ðra me þincþ. Ða cræþ he. Ða

1 Cott. zōðan. 2 Cott. anpalð. 3 Cott. forþæm. 4 Cott. zet.
 5 Cott. hpugu. 6 Cott. gelefan. 7 Cott. þæm. 8 Cott. þæm. 9 Cott.
 ingeþonc. 10 Cott. anpalð. 11 Cott. hræþer. 12 Cott. þæm.
 13 Cott. fullfremman. 14 Cott. forþæm. 15 Cott. nýle. 16 Bod. ne.
 17 Cott. anpalð. 18 Cott. meahc. 19 Cott. ænigne. 20 Cott. pilnian.
 21 Cott. an palþer pana. 22 Cott. hpone. 23 Bod. zeriht. 24 Cott.
 zet. 25 Cott. peahc. 26 Cott. cumanne. 27 Cott. eapmen.
 28 ær, deest in MS. Cott. 29 Cott. zōð. 30 Cott. zōð. 31 Cott.
 zōð. 32 Cott. zōð. 33 Cott. miþlice. 34 Cott. pilmen. 35 Cott.
 zōðe. 36 Bod. zōðe. 37 Cott. zōðan. 38 Cott. zōð.

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 þ þ zob² þ hi pilniap. ac for þý hi rint ýfele þe³ hi hit ne gemetap.⁴ 7 for þý hi hit ne gemetap.⁵ ðe hi hit on riht ne recap. Ða cræp ic. Sra hit is gpa ðu jezr. Ða cræp he. Forþæm hit is nan tpeo þ þa zoban⁶ bioþ jumle paldende. 7 þa ýfelan nabbar nænne anpealb.⁷ for þý ða zoban⁸ þ zob on riht recap. 7 ða ýfelan on poh. Ða cræp ic. Se þe penþ þ þis for ne rie.⁹ ðonne ne zeleþ¹⁰ he naner forþe :-

§ IV.ⁿ Ða cræp he. Þræþer penr þu nu. gif tpezen men fundiap to anre tpe. 7 habbar emn micelne pillan to to cumenne. 7 oþer hæþ þis for anpealb þ he mæz gan þær he pile¹¹ gpa gpa eallum monnum zecýnde pære þ hi mihton.¹² oþer næþ þis for zepalb þ he mæze gan. 7 pilnap þeah to farenne.¹³ 7 onginþ crýpan¹⁴ on ðone ilcan pez. hræþer ðara tpeza¹⁵ þincþ þe mihtizna.¹⁶ Ða cræp ic. Nis þ zelic. se þis mihtizna se ðe zæþ. þonne se þe crýþþ.¹⁷ forþam¹⁸ he mæz cuman ep þider¹⁹ ðe he pile ðonne se oþer. jeze²⁰ elles þ þu wille. þ wat ælc man.²¹ Ða cræp he. Sra zelice²² beoþ²³ þam zodum²⁴ 7 ðam²⁵ ýfelum. æzþær hioþa.²⁶ pilnap for zecýnde þæt he cume to þam hehrtan zode. Ac se zoda mæz cuman þýþer he pilnap. forþam he þis on riht pilnap. 7 se ýfela ne mæz cuman to þam²⁷ þe he pilnap. forþam he hit on poh²⁸ recp. Ic nat þeah þe elles hræt ðince. Ða cræp ic. Ne þincþ me nauht oþer of þinum spellum. Ða cræp he. Lenoz rýhte þu hit onzirt. 7 þ is eac tacn ðinre hæle.²⁹ gpa gpa læca zepuna is þ he cpeþað ðonne hio jeocne³⁰ mon zepiþ. zef he hþelc³¹ unþæzlic³² tacn him on zepoþ. me þincþ nu þ þin zecýnd 7 ðin zepuna rihte spipe spþlice wþ ðæm ðýrige :-

§ V.^o Ic habbe nu onziten þ þu eart gearo to onzitanne mine lare.³³ forþý ic þe wolde zezæþerizan manigum spell 7

ⁿ 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. good. ³ Bod. þ. ⁴ Cott. metað. ⁵ Cott. metað. ⁶ Cott. goodan. ⁷ Cott. anpalb. ⁸ Cott. goodan. ⁹ Cott. Se þe ne penð þ þis roð rie. ¹⁰ Cott. zelyrð. ¹¹ þær he pile, desunt in MS. Bod. ¹² Cott. meahthen. ¹³ Cott. þepanne. ¹⁴ Cott. cpeopan. ¹⁵ Cott. tpeza. ¹⁶ Cott. mehtizna. ¹⁷ Cott. cpepð. ¹⁸ Cott. forþæm. ¹⁹ Cott. þýþer. ²⁰ Cott. raga. ²¹ Cott. mon. ²² Cott. ilce. ²³ Cott. hð. ²⁴ Cott. goðum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm. ²⁸ Cott. poz. ²⁹ Cott. hælo. ³⁰ Cott. he jiocne. ³¹ Cott. hi hþlc. ³² Cott. unþæzlic. ³³ Cott. mina lapa.

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 biƷna. be þam ꝥ ðu mihteſt¹ þý eð onƷitan hƷæt ic
 ſecƷan wille. OnƷit nu hu unmihtige þa ýfelan men beoƷ.²
 nu hi ne maƷon cuman wiðer. ðiðer ða unƷerittigan ƷerƷeafta
 wiðiaƷ³ to to cumenne.⁴ Ʒ hu micle unmihtegran⁵ hi Ʒæron.
 Ʒif hi hiƷ nan Ʒecýnðe næfðon.⁶ behealð nu mið hu hefiƷne
 Ʒacentan ðýriƷer Ʒ unƷerælfþa hi Ʒint Ʒebundene. ÐƷæt þa cýlð.
 þonne hi Ʒurþum Ʒan maƷon. Ʒ eac ða ealðan ceoplaƷ. ða hƷile
 þe hi Ʒan maƷon. wiðiaƷ Ʒumer ƷeopþƷiceƷer Ʒ Ʒumpe mæƷþe.
 Ða cýlð wiðaf on heora Ʒtafum. Ʒ manigfealðne pleƷan pleƷiaƷ.
 ðær hi onhýriaƷ⁷ ealðum monnum. Ʒ ða ðýreƷan nan Ʒuht
 nýllaƷ onƷinnan. ðær þe hi⁸ him aƷƷer mæƷen toƷenan oððe
 loƷer oððe leana. ac ðoƷ ꝥ ƷýriƷe iƷ. iƷnaƷ hiðer Ʒ ðiðer⁹ ðƷoli-
 Ʒenðe unðer þam hƷoƷe eallra ƷerƷeafta. Ʒ ꝥ te þa unƷeritte-
 Ʒan¹⁰ ƷerƷeafta Ʒiton. ꝥ nýton þa ðýreƷan men. ƷoƷþý Ʒint ða
 cƷæftaƷ betƷan ðonne ða unƷeaƷaƷ. ƷoƷþam ðe ælc mon Ʒceal
 bion ƷeþaƷa. Ʒam he wille Ʒam he nýlle. ꝥ Ʒe Ʒe anƷalðeƷoƷt¹¹
 þe mæƷ be cuman to þam hehtan hƷoƷe eallra ƷerƷeafta. ꝥ iƷ
 God. ðam niƷ nan Ʒuht buƷan. ne nan Ʒuht benýþan. ne
 ýmbutan. ac ealle ðing Ʒint binnan him on hiƷ anƷealðe. Ʒe
 God iƷ Ʒriþe to luƷienne. Ðu ne cƷæðe þu æƷ ꝥ Ʒe ƷæƷe an
 Ʒeþe mihtigeƷoƷt Ʒe þe mihte Ʒan. ðeah he Ʒoððe. oƷ þiƷe eopþan
 enðe. ƷƷa þæt te nan ðæl ðiƷe eopþan oƷer ꝥ næƷe. ꝥ ilce þu
 miht ƷeƷencan be Gode. ƷƷa ƷƷa þe æƷ cƷæðon. ꝥ Ʒe biþ miht-
 ƷoƷt. þe to him cumon mæƷ. ƷoƷþam he no hƷiðer oƷer ꝥ
 cumon ne mæƷ :

§ VI.^p Be eallum þiƷum Ʒacum þu miht onƷitan ꝥ þa Ʒoðan
 bioƷ Ʒimle mihtige. Ʒ ýfelan bioƷ ælceƷ mæƷeneƷ Ʒ ælceƷ
 cƷæfteƷ beðælðe. hƷý ƷenƷt þu ðonne ꝥ hi ƷoƷlætæn ða cƷæfteƷ
 Ʒ ƷoƷƷian ðam unƷeaƷum. Ic Ʒene ðeah ꝥ þu wille ſecƷan ꝥ hiƷ
 Ʒe ƷoƷ ðýriƷe ꝥ hi hi ne cunnon to cƷanan. Ac hƷæt ƷeƷt ðu
 ðonne ꝥ Ʒe ƷoƷ cuþƷe. ðonne Ʒio unƷerƷeaðƷiƷneƷ. hƷi ƷeþaƷiaƷ
 hi ꝥ hi bioð ðýriƷe. hƷý nýllað hi ƷƷýriƷan æfteƷ cƷæftum Ʒ
 æfteƷ ƷiƷðome. Ic Ʒat þeah ꝥ ƷƷonƷoƷneƷ hi oƷƷit Ʒ hi mið
 ƷlæƷþe oƷer cýmþ. Ʒ ƷiƷƷunƷ hi ablent. Ʒit cƷæðon ðeah æƷ ꝥ
 nan Ʒuht næƷe ƷýriƷe þonne unƷerƷeaðƷiƷneƷ. Ac hƷæt willaƷ
 þe nu¹² cƷeþan. Ʒif ða ƷerƷeaðƷiƷan habbaƷ unƷeaƷaƷ Ʒ nillaƷ

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

¹ Cott. meahte. ² Cott. bioð. ³ Bod. willað. ⁴ Cott. cumanne.

⁵ Bod. ungemihtgran. ⁶ Cott. næfðen. ⁷ Cott. hýriað. ⁸ Bod. et
 Cott. hiƷ.

⁹ Cott. hiðer þiðer. ¹⁰ Cott. Ʒerittigan. ¹¹ Bod.
 anƷealðe heƷoƷt. ¹² Cott. Ʒit nu Ʒit.

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

ƿrýman¹ æfter Ʊigðome 7 æfter cræftum. Ic ƿat ðeah þ þu ƿilt cƿeþan þ ƿrænneƱ 7 unƱemetcræftneƱ hi ofſitte. Ac hƿæt iƱ ðonne unſtƿenƱre² ðonne je mon þe bioð³ to unƱemetlice ofeƿſƿiþeð mið þam⁴ teðran flæſce. buton he eft Ʊerƿice 7 ƿinne ƿiþ þa unþearƱ Ʊƿa he Ʊiþoſt mæƱe. Ac hƿæt ƿilt ðu þonne cƿeþan. ƱiƱ hƿa ƿuht nýlle ƿiþ ƿinnan. ac mið fullan⁵ ƿillan foſlæt ælc Ʊoð 7 fulƱæþ þam ýfele. 7 biþ ðeah ƱerƱeað-ƿiƱe. Ic ſecƱe je unmihtiz 7 eac ealley nauht. foſþam Ʊƿa hƿa Ʊƿa ðone Ʊemænan Ʊoð ealley Ʊoða foſlæt. buton tƿeonne biþ je nauht. Ac Ʊƿa hƿa Ʊƿa ƿillnaþ þ he cræftiz je. he ƿillnaþ þ he ƿiƱ je.⁶ Ʊƿa hƿa Ʊƿa þonne cræftiz biþ. he biþ ƿiƱ. 7 je ðe ƿiƱ biþ. he biþ Ʊoð.⁷ je þe ðonne Ʊoð biþ. je biþ ƱeræliƱ. 7 je ðe ƱeræliƱ biþ. je biþ eadiƱ. 7 je þe eadiƱ biþ. je biþ Ʊoð.⁸ be þam⁹ ðæle ðe þe ær ƿehton¹⁰ on þiƱe ilcan bec. Ac ic ƿene nu hƿonne þ ðýrƱe men ƿillon ƿunðrian þær þe ic ær Ʊæbe. þ ƿar þ te ýfele men næron¹¹ nauhtaƱ. foſþæmþe þara iƱ ma ðonne þara ofra. Ac ðeah hi hiƱ nu næƱre ne Ʊelefan. þeah ic iƱ Ʊƿa. ne maƱon þe næƱre Ʊereccan þone ýfelan mon clænne 7 un- tƿiƱealdne. þe¹² ma þe þe maƱon haƱan oððe habban ðeaðne mon foſ crucene. ne biþ je cruca ðonne nýctra þe je ðeaða. ƱiƱ hiƱ hiƱ ýfel ne hƿeoƿþ. Ac je þe unƱerechce hoƱaþ. 7 hiƱ Ʊecýnð nýle healdan. ne biþ je nauht :

§ VII.^a Ic ƿene ðeah þ þu ƿille cƿeþan þ hiƱ ne je ealley Ʊƿa Ʊelic. þ je ýfela mæƱe ðon ýfel ðeah he Ʊoð ne mæƱe. 7 je ðeaða ne mæƱe nauþer ðon. ac ic ðe ſecƱe þæt je anƿeald¹³ þara ýflena ne cýmþ of nanum cræfte. ac of unþearum. ac ƱiƱ þa ýfelan Ʊýnle Ʊoðe¹⁴ ƿæron.¹⁵ ðonne ne ðýðon hi nan ýfel. ne biþ¹⁶ þ nane mihta þ mon mæƱe ýfel ðon. ac¹⁷ beoþ unmihta. ƱiƱ þ foþ iƱ þ þe ær Ʊerýrn ƿehtan¹⁸ þ þ ýfel nauht ne je. þonne ne ƿýncþ je nauht. je ðe ýfel ƿýncþ. Ða cræþ ic. Ʊenoz foþ þ iƱ þ þu ſeƱt.¹⁹ Ða cræþ he. Ðu ne ƿehton²⁰ þe ær þ nan ƿuht nære mihtizra ðonne þ hehtce Ʊoð.²¹ Ða cræþ ic. Ðƿa hiƱ iƱ Ʊƿa ðu ſeƱt.²² Ða cræþ he. Ne hiƱ þeah ne mæƱ

^a Boet. lib. iv. prosa 2.—Sed possunt, inquiet, mali, &c.

¹ Bod. ƿrýriƱan. ² Cott. unſtƿenƱra. ³ Cott. bið. ⁴ Cott. þæm. ⁵ Cott. fulle. ⁶ Bod. ƿiƱriƱe. ⁷ Cott. Ʊoð. ⁸ Bod. Ʊoð. ⁹ Cott. þæm. ¹⁰ Cott. ƿeahton. ¹¹ Cott. næren. ¹² Cott. þon. ¹³ Cott. anƿald. ¹⁴ Cott. Ʊoðe. ¹⁵ Cott. ƿæren. ¹⁶ Cott. bioð. ¹⁷ Bod. Ʊ. ¹⁸ Cott. ƿeahton. ¹⁹ Cott. ƱeƱt. ²⁰ Cott. ƿeahton. ²¹ Cott. Ʊoð. ²² Cott. ƱeƱt.

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 ýfel ðon. Ða cræp ic. Ðæt is forp. Ða cræp he. Ðræþer æniz mon þene þ æniz mon rie gpa mihtiz þ he mæge ðon eall þ þæt he wille. Ða cræp ic. Ne wenþ ðær nan mon ðe his gewit hæfþ. Ða cræp he. Ðræt ýfele men mazon ðeah ýfel ðon. Ða cræp ic. Eala þ¹ hi ne mihton. Ða cræp he. Ðit is gweotol þ hi mazon ðon ýfel. 7 ne mazon nan zod. þ is forþam ðe þ ýfel nis nauht. ac þa zodan.² gif hi fulne anweald habbaþ. hi mazon ðon to zode³ þ þ hi willaþ. forþý is ge fulla anweald⁴ to tellanne to þam⁵ hehrtum zodum.⁶ forþam⁷ ægþer ge ge anweald.⁸ ge þa oppu zod.⁹ and þa cræftar. þe ge longe ær nemþon. findon fæste on þam hehrtan zode.¹⁰ gpa gpa ælceþ hufes pah biþ fæst ægþer ge on ðære flore. ge on þæm hrofe. gpa biþ ælc zod¹¹ on Gode fæst. forþæm he is ælceþ zodeþ ægþer ge hrof ge flor. Ðý is á to wilnianne þær anwealdes. þ mon mæge zod¹² ðon. forþam þ is ge betta anweald.¹³ þ mon mæge 7 wille well¹⁴ ðon. gpa lætjan gredum gpa maran. gpræþer he hæbbe. forþam gpa hra gpa willaþ¹⁵ zod¹⁶ to ðonne. he willnaþ zod¹⁷ to habbenne.¹⁸ 7 mid zode to bionne. for þis¹⁹ is ge Platoneþ criþe zenoz forp. ðe he cræp. Ða þisan ane mazon ðon to zode²⁰ þ hi wilnaþ.²¹ ða ýfelan mazon onginnon þ hi wilnaþ. Ic nat nu þeah ðu wille cweþan þ ða zodan onginnon hwilum þ hi ne mazon forþbrinþan. Ac ic cweþe. þ²² hi hit bringaþ gimle forp. þeah hi þ weorc ne mægen fulfremman. hi habbaþ ðeah fulne willan. 7 ge untreofealða willa biþ²³ to tellenne²⁴ for fullfremod weorc. forþam²⁵ he næfre ne forlyft ðam leanum oððe her. oððe þær. oððe ægþær. þeah willaþ ða ýfelan þyncan þ þ hi lýft. ðeah hit nu ne rie²⁶ nýt. ne forleoþaþ hi eac þone willan. ac habbaþ his wite. oppe her. oððe elles hwær. oððe ægþer. ge ýfla willa²⁷ to þonne hiona welt. forþý hi ne mazon bezitan þ zod²⁸ þ hi willnaþ.²⁹ for ðý hi hit ðurh³⁰ ðone willan recap. nales þurh wilhtne weþ.³¹ Se ýfla³² willa næfþ nænne geferrcipe wiþ þa gefælpa. Ða ge firdom þa ðis gpell aweht hæfðe. ða onþan he eft rinþan and ður cræp.

¹ Bod. þap. Cott. þær. ² Cott. zodan. ³ Cott. zoode. ⁴ Cott. anwald. ⁵ Cott. þæm. ⁶ Cott. zodum. ⁷ Cott. forþæm. ⁸ Cott. anwald. ⁹ Cott. zod. ¹⁰ Cott. zoode. ¹¹ Cott. zod. ¹² Cott. zod. ¹³ Cott. anwald. ¹⁴ Cott. pel. ¹⁵ Cott. wilnað. ¹⁶ Cott. zod. ¹⁷ Cott. zod. ¹⁸ Cott. habbanne. ¹⁹ Cott. forþý. ²⁰ Cott. zoode. ²¹ Cott. willað. ²² Bod. þeah. ²³ Cott. bið. ²⁴ Cott. tellanne. ²⁵ Cott. forþæm. ²⁶ Cott. hit nýt ne rie. ²⁷ Bod. willa ýfel. ²⁸ Cott. zod. ²⁹ Cott. wilnað. ³⁰ Cott. þurþ. ³¹ Bod. nallas þurhtne weþ. ³² Cott. ýfla. ³³ Cott. aweht.

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.¹

§ I. LEƆER nu an Ɔpell he þam oƆermóðum 7 þam unriht-
 piŕum cýningum. þa Ɔe zeriob Ɔittan on þam hehŕtan heahŕet-
 lum. þa Ɔcinaþ on manegra cýnna hræglum. 7 bioþ uton
 ýmhŕtanðenðe mið miclon zereŕŕŕiƆe hiopa þegna. 7 þa bioþ
 mið ŕetlum. 7 mið zýlðenum hýlt Ɔreorðum. 7 mið manig-
 ŕealðum hepezeatŕum zehýŕŕe. 7 þreaciaþ eall moncýnn mið
 hiopa þrýmme. 7 Ɔe ðe hiopa Ɔelt. ne muŕnþ nauþer ne Ɔrienð
 ne Ɔrienð. þe ma ðe Ɔebenðe hund. ac bioð Ɔriþe unzeŕŕæzlice
 upahaŕen on hiŕ Ɔoðe Ɔorþam ungemetlican anpealðe. Ac zif
 him mon þonne aŕint oŕ þa clapaŕ. 7 him oŕtiþ þara þenunza
 7 þæŕ anpealðer. ðonne miht þu zereon þ̅ he bioþ Ɔriþe anlic
 þara hiŕ þegna ŕumum ðe him ðar þeniaþ. buton he Ɔorþra Ɔie.
 Anð zif him nu Ɔear zebýŕeþ þ̅ him | Ɔýŕþ ŕume hpile þara
 þenunza oŕ tohen. 7 þara clapa. 7 þæŕ anpealðer. þonne þincþ
 him þ̅ he Ɔie on carcerne zebroht. oððe on pacentum. Ɔorþam
 oŕ þam unmetta. 7 þam ungemetlican zezepelan. oŕ þam Ɔŕet-
 mettum. 7 oŕ miŕtlcum ðrýncum þæŕ liþer. onpæcnaþ Ɔio
 roðeþrað þære Ɔŕænneŕre. 7 zebŕeþ hiopa Ɔoð Ɔriþe Ɔriþlice.
 þonne Ɔeaxaþ eac þa oŕermetta 7 unzeþŕæŕner. 7 þonne hi
 Ɔeorþaþ zebolzen. ðonne Ɔýŕþ þ̅ Ɔoð beŕŕunzen mið þam Ɔelme
 þære haþeorŕneŕre. oþþæt hi Ɔeorþaþ zeraŕŕe mið þære un-
 roŕneŕre. 7 Ɔŕa zehæŕŕe. Siððan þ̅ ðonne zedon hiþ. ðonne
 onzinf him leðzan Ɔe tohopa þære Ɔŕæce. 7 Ɔŕa hræŕ Ɔŕa hiŕ
 Ɔŕunz Ɔillaþ. ðonne zehet him þæŕ hiŕ Ɔecceleŕt. Ic þe Ɔæðe
 zefýŕn æŕ on þiŕre ilcan bec. þ̅ ealle zefceafŕa Ɔillnoðon ŕumer
 zober. Ɔor zecýnðe. ac ða unrihtŕiŕan cýnzaŕ ne maðon nan
 zob ðon. Ɔor þam ic þe nu Ɔæðe. niŕ þ̅ nan Ɔundor. Ɔorþam hi
 hi unðerþioðaþ eallum þam unþeapum þe ic ðe æŕ nemðe. Ɔceal
 ðonne neðe to þara hlaŕorða ðome þe he hine æŕ unðerþeobðe.
 7 þ̅ ƕe Ɔýŕŕe iŕ. þ̅ he him nýle Ɔurþum Ɔiþŕinnan. þæŕ he hiŕ
 anzinnaþ Ɔolðe. 7 ðonne on þam zerinne þurþŕunian mihte.
 þonne næŕðe he hiŕ nane Ɔcýlðe : -

§ II.² Ða Ɔe Ɔiŕðom ða þiŕ leoþ aŕunzen hæŕðe. þa onzan he
 eŕt Ɔpellian 7 þuŕ Ɔŕæþ. Ɔerihŕt ðu nu on hu miclum. 7 on hu

¹ Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

² Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &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

διορῦμ. 7 on hu διορῦμ ἠοραρεαρε¹ παρα unpeapa þa ýfel-
 pillendan ριτιαρ. 7 hu ða ζοδαν² ριναρ beorhtor þonne ρinne.
 ρορþam³ þa ζοδαν⁴ næfre ne beop bebæleþe παρα ebleana ἠιορα
 ζοδεϛ.⁵ ne þa ýfelan næfre παρα ριτα ðe hi geeapnaρ. Ælc ριnz
 þe on ðiϛre ρορulþe ζεδον biρ. hæfþ eblean. ρýρce hpa þ̅ þ̅ he
 ρýρce. oððe ðo þ̅ þ̅ he ðo. á he hæfð þ̅ þ̅ he earnaρ.⁶ Niϛ þ̅
 eac nauht unpeht⁷ ρpa ρpa ζιο Romana þeap ρær.⁸ 7 ζετ⁹ iϛ on
 manezum ðeodum.¹⁰ þ̅ mon hehþ ænne hearoðbeah¹¹ ζýlþenne
 æt ρumer æρnepezeϛ enþe. fæρþ þonne micel ρolc to. 7 iρnaρ¹²
 ealle enþemeϛ.¹³ ða þe ἠιορα æρniuze tpepaρ. 7 ρpa hρilc ρpa
 æpeϛ to ðam beaze cýmþ. þonne mot ρe hine habban ἠim. (ælc
 ρilnaρ þ̅ he ρýle æpeϛ to cuman 7 hine habban. ac anum he
 ðeah ζebýnaρ.¹⁴ ρpa ðeþ eall moncýnn. on ρýρ andpeapðan ἠife
 iρnaρ. and onettaρ. and pillnað ealle¹⁵ þær hehϛtan ζοδεϛ.¹⁶
 ac ἠit iϛ nanum¹⁷ men ζετιοhhod. ac iϛ eallum monnum. ρορ-
 þæm iϛ ælcum þeapϛ þ̅ he ἠize eallan¹⁸ mæzne¹⁹ æfteρ þære
 meþe. þære meþe ne ρýρþ næfre nan ζοð²⁰ man bebæleð. ne
 mæz ἠine mon no mið ρihthe hatan ρe ζοoða. ζiϛ he biρ þær
 hehϛtan ζοoδεϛ bebæleð.²¹ ρορþæm nan ζοð²² þeop ne biρ
 buton ζοðum²³ ebleanum. ðon ða ýfelan þ̅ þ̅ hi ðon. ρýmle biρ
 ρe beah²⁴ ζοδεϛ²⁵ ebleaneϛ þam ζοðum²⁶ zehealþen on ecneϛre.
 ne mæz þapa ýfelena ýfel þam ζοðan²⁷ beniman heopa ζοoδεϛ
 7 ἠιορα ρliteϛ. ac ζiϛ ἠi þ̅ ζοoð buton ἠimfelsum hæfþen.
 ðonne meahte ἠi mon ἠiϛ beniman.²⁸ oþeρ tpeza oððe ρe ðe
 ἠit æρ realþe. oððe oþeρ mon.²⁹ Ac þonne ρορἠeϛ ζοð³⁰ man
 ἠiϛ leanum.³¹ ðonne he ἠiϛ ζοð ρορlæt. Onziϛ nu þ̅ ðe ælcum
 men ἠiϛ azen ζοð³² ζiϛþ ζοoð eblean. þ̅ ζοð þ̅ ðe oninnan ἠim
 felsum biρ. Ðpa ρiϛpa monna ρile cpeþan þ̅ æniζ ζοð man ρie
 bebæleð ðær hehϛtan ζοδεϛ. ρορþam he ρimle æfteρ þam
 ρiϛcþ. Ac ζemun ðu ρimle ðær miclan 7 þær fæzpan ebleaneϛ.

1 Cott. hoρo reapa. 2 Cott. gooðan. 3 Cott. ρορþæm. 4 Cott.
 gooðan. 5 Cott. gooðeϛ. 6 Cott. geeapnað. 7 Cott. unρihc. 8 Bod.
 Romana þeapap iϛ. 9 Cott. ζiet. 10 Cott. þioðum. 11 Cott. beaz.
 12 Cott. ýρnað. 13 Bod. enþemeϛ. 14 Cott. ζebýneð. 15 Cott.
 ealle. 16 Cott. gooðeϛ. 17 Cott. anum. 18 Cott. ealle. 19 Cott.
 mæzene. 20 Cott. gooð. 21 Cott. ne mæz ἠine mon no mið ρihthe
 hatan ρe ζοoða. ζiϛ he bið þær hehϛtan gooðeϛ bebæleð. 22 Cott.
 gooð. 23 Cott. gooðum. 24 Cott. beaz. 25 Cott. gooðeϛ. 26 Cott.
 gooðum. 27 Cott. gooðan. 28 Bod. ἠιορα ζοð. buton ἠimfelsum
 næfþen. þonne mihte ἠi mon ἠi beniman. 29 Bod. pealþe oðþa oþeρ
 ma. 30 Cott. gooð. 31 Bod. geleapan. 32 Cott. gooð.

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 whichsoever 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 oſer ealle oþre² lean to luſienne.³ ꝥ ðo þæſ lean to þam forſpeccenan goðum⁴ þe ic ðe æp wealde on ðriððan bec. þonne hi þonne gegaderuðe⁵ bioþ. ðonne miht⁶ þu onzitan ꝥ þa gezælþa ꝥ ꝥ hehſte goð⁷ biþ eall an. ꝥ ꝥ hiþ Gooð. ꝥ þonne ðu miht⁸ eac onzitan ꝥ ælc goð⁹ man biþ eadriġ. ꝥ ꝥ ealle gezælize men beoþ¹⁰ Gooðar. ꝥ habbaþ ecu eblean hiopa¹¹ goðer :.¹²

§ III.^t Forþam¹³ ne ðearf nænne riſne mon tpeozan. ꝥ ða ýfelan nabban eac ece¹⁴ eblean heopa ýfeleſ. ꝥ biþ ece riſe. ðeah ðu nu wene ꝥ hiopa hþýlc¹⁵ gezæliġ¹⁶ riſe hep for worulde. he hæfþ ðeah riſle¹⁷ hiſ ýfel mid him. ꝥ eac þæſ ýfeleſ¹⁸ eblean ða hpile þe hiſ him licap. Niſ nu nan riſ man ꝥ niſte ꝥ te goð¹⁹ ꝥ ýfel bioþ riſle²⁰ ungezþþæpe betpux²¹ him. ꝥ riſle²² on tpa²³ pillap. ꝥ riſa riſa ðæſ goðan goðneſ biþ hiſ azen goð²⁴ ꝥ hiſ azen eblean. riſa biþ eac þæſ ýfelan ýfel hiſ azen ýfel. ꝥ hiſ eblean. ꝥ hiſ azen riſe. ne tpeoþ nænne mon ziſ he riſe hæfþ. ꝥ he næbbe ýfel. Ðræt wenap þa ýfelan ꝥ he beon bebælbde ðara riſa ꝥ riſt fulle ælceſ ýfeleſ. nallaſ²⁵ no ꝥ an ꝥ hi bioþ aſýlbe. ac forneah to nauhte gebone. Onzitan nu be þam goðum hu micel riſe þa ýfelan riſle habbaþ. ꝥ gehýp zýt²⁶ riſum biſpell. ꝥ geheald þa pel þe ic þe æp ræbe. Eall ꝥ. ꝥ te annerſe hæfþ. ꝥ þe reczaþ þæt te riſe. ða hpile þe hiſ æt riſne biþ. ꝥ ða ramþræðneſſe þe hataþ goð. Sþa riſa an man biþ man. ða hpile ðe riſo riſl ꝥ riſe lichoma biþ æt riſne.²⁷ þonne hi þonne gezindrebe bioþ ðonne²⁸ ne bið he ꝥ ꝥ he æp ræſ. ꝥ ilce þu miht²⁹ gepencan be ðam lichoman ꝥ be hiſ limum. ziſ þara lima hpile³⁰ of biþ. ðonne ne biþ hiſ no full mon riſa hiſ æp riſ. ziſ eac hþýlc goð³¹ man riſom goðe gepiſe. ðonne ne biþ he þe³² ma fullice goð. ziſ he eallunza riſom goðe³³ gepiſe. þonan hiſ gebýraþ ꝥ ða ýfelan riſlætcaþ ꝥ ꝥ hi æp diðon³⁴ ne³⁵ bioþ

^t Boet. lib. iv. proſa 3.—Quæ cum ita ſint, &c.

¹ Cott. forþæm. ² Cott. oþru. ³ Cott. luſienne. ⁴ Cott. goðum.
⁵ Cott. gegaderuðu. ⁶ Cott. meahz. ⁷ Cott. goð. ⁸ Cott. meahz.
⁹ Cott. goð. ¹⁰ Cott. bioð. ¹¹ Cott. heopa. ¹² Cott. goðer. ¹³ Cott. forþæm.
¹⁴ Cott. næbben eac ecu. ¹⁵ hþýlc, deest in MS. Bod.
¹⁶ Bod. gezælþe. ¹⁷ Cott. riſle. ¹⁸ Cott. ýfeleſ. ¹⁹ Cott. goð.
²⁰ Cott. riſle. ²¹ Cott. betpex. ²² Cott. riſle. ²³ Cott. tu.
²⁴ Cott. goð. ²⁵ Cott. nalleſ. ²⁶ Cott. gez. ²⁷ Cott. æt riſne bioð.
²⁸ hi þonne gezindrebe bioð þonne, deest in MS. Bod. ²⁹ Cott. meahz. ³⁰ Cott. hþýlc. ³¹ Cott. goð. ³² Cott. þon. ³³ goðe, deest in MS. Cott. ³⁴ Cott. diðon. 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 Ʒod¹ forlætaþ Ʒ weorþaþ
 ýfele. ðonne ne beoþ² hi nauhtaþ buton¹ anlicneþ. þ mon mæg
 Ʒerion þ hi Ʒio men wæron.³ ac hi habbaþ þæf menniƷer
 ðonne þone betƷtan ðæl forlopen. Ʒ þone forcuþerƷtan⁴ Ʒe-
 healþen. hi forlætaþ þ Ʒecýnðelice Ʒod. þ⁵ Ʒint menniƷlice
 wearaþ. Ʒ habbaþ weah manneþ anlicneþre ða hwile þe hi
 libbaþ:.

§ IV.^v Ac Ʒwa Ʒwa manna Ʒodneþ⁶ hi aheþf oþer þa men-
 niƷcan Ʒecýnð. to þam⁷ þ hi beoþ Godaþ Ʒenemneþe.⁸ Ʒwa eac
 hioþa ýfelneþ aþýrþþ hi under ða menniƷcan Ʒecýnð. to þam⁹
 þ hi biþ ýfele Ʒehatene. þ þe cweþaþ Ʒe nauht. Forþam Ʒif
 ðu Ʒwa Ʒeplætne mon metƷt þ he biþ aþweþfeð Ʒrom Ʒode¹⁰ to
 ýfele. ne miht¹¹ ðu hine na mid Ʒihte nemnan man. ac neaht.
 Eaf þu þonne¹² on hwilcum men onƷitƷt. þ he biþ ƷitƷere Ʒ
 weafeþe. ne Ʒcealt þu hine na hatan man. ac wulf. Anð þone
 weþan þe biþ þweorteme. þu Ʒcealt hatan hund. nallaþ¹³ mann.
 Anð ðone leaþan lýteþan. þu Ʒcealt hatan fox. næf mann. Anð
 ðone unƷemethlice modeþan Ʒ ýþrieneþan.¹⁴ ðe to micelne anþan
 hæþf. ðu Ʒcealt hatan leo. næf mann. Anð þone Ʒænan. þe biþ
 to Ʒlap. ðu Ʒcealt hatan aþra ma þonne man. Anð þone unƷe-
 methlice earþan. þe him onðraet mare¹⁵ þonne he þurfe.¹⁶ þu
 miht¹⁷ hatan hara. ma ðonne man. Anð þam¹⁸ unƷeræþþeþan
 Ʒ ðam¹⁹ hælgan.²⁰ þu miht²¹ ƷecƷgan²² þ hi biþ Ʒinðe Ʒelicra.
 oððe unƷtillum Ʒugelum. ðonne ƷemetƷæftum monnum. Anð
 þam þe ðu onƷitƷt þ he liþ²³ on hiþ lichaman luþtum. þ he bið
 anlicorƷt Ʒettum Ʒwinum. þe Ʒimle Ʒillnaþ²⁴ licþan on Ʒulum
 Ʒolum. Ʒ hi nýllaþ aþþýlþan²⁵ on hluttum wæteþum.²⁶ ac
 weah hi Ʒelþum hwonne beþþemðe weorþon. ðonne Ʒleaþ he eft
 on þa Ʒolu Ʒ beþealþaþ þæþ(on). Ða Ʒe Ʒiþdom þa þiþ Ʒpell
 aþeht hæfðe. ða onþan he Ʒinþan Ʒ þur cweþ.

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

¹ Cott. Ʒood. ² Cott. bioð. ³ Cott. wæpen. ⁴ Bod. forcuþenan.
⁵ Bod. Ʒ. ⁶ Cott. Ʒoodneþ. ⁷ Cott. þon. ⁸ Cott. Ʒenemneþe. ⁹ Cott.
 þon. ¹⁰ Cott. Ʒoode. ¹¹ Cott. meahht. ¹² þonne, deest in MS. Cott.
¹³ Cott. nalleþ. ¹⁴ Bod. ýþrieneþe. ¹⁵ Cott. ma. ¹⁶ Cott. þýrfe.
¹⁷ Cott. meahht. ¹⁸ Cott. þæm. ¹⁹ Cott. þæm. ²⁰ Cott. Ʒalan.
²¹ Cott. meahht. ²² Cott. Ʒecgan. ²³ Cott. liþð. ²⁴ Cott. Ʒýmle
 pillað. ²⁵ Cott. næþne nellað aþþýhan. ²⁶ Cott. wætrum.

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 shouldest 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 shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest 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 shouldest 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. II ðe¹ mæg peccan of ealþum leaþum ƿrellum ƿum ƿrife anlic ƿrell þære ƿræce þe ƿit nu ýmbe ƿræcon. Ðit gebýreðe ƿio on Troiana ƿerinne þ þær ƿær an cýning þær nama Aulixes. ƿe hæfðe tƿa ðioða unðer þam Kaere. Ða ðioða ƿæron hatene Iƿacize 7 Retie. 7 ðæs Kaeres nama ƿær Agamemnon. Ða ƿe Aulixes mið þam Kaere to þam ƿerohce for. Ða hæfðe he ƿume hundreð ƿcira. Ða ƿæron hi ƿume ten gear on þam ƿerinne. Ða ƿe cýning ƿerham ceƿðe ƿrom þam Kaere. 7 hi þ þ land hæfðon ƿerunnen: Ða næfðe ma ƿcira þonne an. þ þær ðeah þre þeþre: Ða ƿerod hine heah þeder 7 ƿorþm ƿæ. ƿearþ Ða forðripan on an ƿglond ut on² ðære ƿenðel ƿæ. þa ƿær þær Apollines ðohtor. Iobes ƿuna. ƿe Iob ƿær hioƿa cýning: 7 licette þ he ƿceolde bion ƿe heliſta Godes. 7 þ þýrize ƿolc him ƿelýfðe. forþam þe he ƿær cýne cýnnes. 7 hi nýrton nænne oþerne Godes on ðæne timan. buton hioƿa cýningas hi ƿeorþodon for Godes. Ða ƿceolde þær Iobes ƿæðer beon eac Godes. þær nama ƿær Saturnus. 7 hi ƿra ilce eal cýn³ hi hæfðon for Godes. þa ƿas hioƿa an ƿe Apollinus ðe ƿe ær ýmbe ƿræcon. Ðæs Apollines ðohtor ƿceolde bion ƿýðene. þære nama ƿær Kirke. ƿio hi ƿædon ƿceolde bion ƿrife ðrýcƿæftiz. 7 ƿio ƿunode on Ðam ƿglande þe ƿe cýning on forðripen ƿearþ ðe ƿe ær ýmbe ƿræcon. Ðio hæfðe ðær ƿrife micle ƿerode hie ðegna. 7 eac oþerra mæðena. Sona ƿra hio ƿereah ðone forðripenan cýning þe ƿe ær ýmbe ƿræcon. þær nama ƿær Aulixes. Ða ongan hio hine luſan. 7 hioƿa ægþer oþerne ƿrife ungemlice. ƿra þ te he for hie luſan ƿoþeð hi ƿice eall. 7 hi cýnren. 7 ƿunode mið hie of ðone ƿrirt þ hi ƿegnaſ him ne mihton lenz mið ƿerunian. ac for hioƿa earþes luſan 7 for ðære ƿrace tihodon hine to forlætanne. Ða ongunnon leaƿe men ƿýrcan ƿrell. 7 ƿædon þ hio ƿceolde mið hie ðrýcƿæft. þa men forþeðan. Ð ƿeorpan hi an ƿilðe ðeora lic. 7 ƿiððan ƿlean on þa ƿaccentan 7 on coſpas. Sume hi ƿædon þ hio ƿceolde forþceorpan to leon. 7 ðonne ƿeo ƿceolde ƿrrecan. þonne ƿýnðe hio. Sume ƿceolðan bion eforas. 7 ðonne hi ƿceolðan hioƿa ƿas ƿioƿan. þonne ƿrýmetoðan hi. Sume ƿurðon to ƿulſan. Ða ðuton. ðonne hi ƿræcan ƿceolðon.

^v Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.

¹ Bod et Cott. þa. ² Bod. et Cott. uton. ³ Bod. et Cott. ælcine.

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 deorcýnne þe mon hat tigrif. Sƿa weorð eall ge zereƿcipe forþeƿreð to mihtlicum deorcýnnum. ælc to sumum ðiore. buton þam cýnunge anum. Ælcne mete hi onfcunedon þe men etap. 7 wílnodon ðara þe deor etap. Næfðon hi nane anlicneƿge manna ne on lichoman ne on ftemme. 7 ælc ƿifge ðeah hiƿ zepit fpa fpa he ær ƿifge. þ zepit ƿaf fƿife forziende for þam ermfum ðe hi ðrozan. Dƿæt þa menn ðe þýfum leafungum zelefðon. ðeah ƿifton þæt hi mid þam ðrýcƿæfte ne mihte ðara manna Modon ƿendan. þeah hi o ða lichoman onpenbe. Eala þ hit if micel cƿæft ðæf Mober for ðone lichoman. Be fƿilcum 7 be fƿilcum þu miht onzitan þ ge cƿæft þæf lichoman biƿ on þam Mobe. 7 þ te ælcum men ma ðermaf hiƿ Mober unƿearaf. ðæf Mober tiof eallne þone lichoman to him. 7 þæf lichoman mettrumnef ne mæz þ Mober eallunga to him zetion :

§ II.^w Ða cƿæf ic. Ic eom zepafa þ þ if ƿof. þ þu ær fæðert. þ ƿæf þ hit nauht unriht ƿære þæt mon ða ýfel-ƿillendan men hete netenu. oððe ƿilbeor.¹ ðeah hi mannef onlicneƿge hæbben. Ac zif ic hæfðe fƿilcne anƿealb.² fƿýlce ge ælmihteza God hæff. ðonne ne lete ic no ða ýfelan ðerian ðam³ zodum⁴ fpa fƿife fpa hi nu ðof. Ða cƿæf he. Niƿ hit him no fpa longe alefð fpa þe ðýncf. ac ðu miht onzitan þ him biƿ fƿife hræblice zefcƿeð⁵ hiopa onforzieneƿge. fpa ic þe nu rihte feczan ƿille. ðeah ic zet emtan⁶ næbbe for ofeƿre⁷ fƿræce. ðær hi ðone unnýtcan anƿealb⁸ næfðen þe hi ƿenaf þ hi habbaƿ.⁹ ðonne næfðon hi fpa micel ƿite fpa hi habban fculon. Ða ýfelan biƿ micle¹⁰ ungeræhgzan þonne. ðonne¹¹ hi maƿan þurhtion¹² þæt ýfel þ hi lýrt. þonne hi þonne bion. þonne hi hit ðon ne maƿon. ðeah ðif¹³ ðýrize men ne zelefðan.¹⁴ Ðit if fƿife ýfel þ mon¹⁵ ýfel ƿille. 7 hit¹⁶ if þeah micle ƿýrre þ hit mon mæz ðon.¹⁷ forþæm¹⁸ ge ýfela¹⁹ ƿilla biƿ tofenced. fpa þe pecelf²⁰ beforan fýne. zif mon þ weorc þurhtion²¹ ne²² mæz. Ac ða ýfelan²³ habbaƿ hƿilum ðmo ungerælfæ.²⁴ an if þ hi ýfel ƿillaf. ofen þ þ hi maƿon. þriððe þ hi hit þurhtioƿ.²⁵

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

¹ Cott. ƿilbiop. ² Cott. anƿalb. ³ Cott. þæm. ⁴ Cott. zoodum.
⁵ Cott. zefcƿeð. ⁶ Cott. æmettan. ⁷ Cott. oðre. ⁸ Cott. unnettan anƿalb.
⁹ Cott. maƿon þurhtion. ¹⁰ Cott. hæbben. ¹¹ Cott. bioð fýmle. ¹² Bod. þone.
¹³ Cott. maƿon þurhtion. ¹⁴ Cott. hif. ¹⁵ Cott. zelefðan. ¹⁶ Cott. mon þ.
¹⁷ Bod. he. ¹⁸ ðon, deest in MS. Cott. ¹⁹ Cott. fepelfæm forþæm.
²⁰ Cott. ýfla. ²¹ Cott. þæf pec. ²² Cott. þurhtion. ²³ ne, deest in MS. Bod.
²⁴ Cott. ýflan. ²⁵ Cott. ungerælfæ. ²⁶ Cott. þurhtioð.

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 God hæfþ zetiohhob to jellenne² witu 7 ermba þam ýfelum³ monnum for hiora ýrlum weorcum. Ða cwæp ic. Ðra hit is gpa ðu jezgr. 7 peah ic wolde zepýrcan. gif ic mihte.⁴ þ hi næfdon þa hearðgæla þ hi mihton ýfel don. Ða cwæp he. Ic wene peah þ him lorize ge anweald⁵ ær þonne ðu woldest.⁶ oððe hi wenen. forþæm nan riht nis lang⁷ færef on þis andweardan lufe. peah monnum þýnce þ hit lang rie. Ac gwiþe of ge micla anweald⁸ ðara ýfelena zehriht gwiþe færlíce. gpa gpa gneat beam on rýða⁹ rýrcþ hludne dýnt ðonne men lært wenaf. 7 forþam¹⁰ ege hi bioþ¹¹ rimle gwiþe earwe. Lif hi ðonne hiora ýfel earwe zedeð. hu ne biþ þonne rimle þ lange ýfel rýrre ðonne þ gcorre. Ðeah nu þa ýflan næfre ne wurdon¹² deade. ðeah ic¹³ wolde cweþan þ hi wæron¹⁴ earmorte.¹⁵ Lif þa earmþa ealle¹⁶ goþe¹⁷ rint. ðe we lange¹⁸ ær ýmbe mehton.¹⁹ þ ða ýflan²⁰ her on worulde²¹ habban geoldan.²² þonne is þæt gweotol. þ þa earmþa beoþ²³ endeleafe we ece²⁴ bioþ. Ða cwæp ic. Ðæt is wundorlic þ ðu jezgr.²⁵ 7 gwiþe earfolic dýregum monnum to onzitanne. Ac ic onzite peah þ hit belimþ zenoz we to þære gwræce we wit ær ýmbe gwræcon. Ða cwæp he. Ic ne gwiþe nu no to dýregum monnum. ac gwiþe to þam we williaþ²⁶ firdom onzitan. forþæm þ biþ tæcn firdomef. þ hine mon wilnize²⁷ zeheran²⁸ 7 onzitan. Ac gif dýrgna hwone tpege²⁹ ænizef ðara gwella. ðe we ær ýmbe³⁰ gwræcon on þisse ilcan bec. ðonne zerece he. gif he mæge. oþer tpega oððe þara gwella gum leaf oððe ungelic ðære gwræce we wit æfter gwrýriþ. oððe þriðde wend onzite 7 zelefe þ wit on riht gwiþen.³¹ gif he þara nan ne deþ.³² ðonne nat he hwæt³³ he menþ :.³⁴

§ III.^x Ac ic ðe mæg zet³⁵ tæcan oþer ðing we dýregum monnum wile ðincan zet³⁶ unzelefenðlice.³⁷ 7 is ðeah zenoz

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

¹ Cott. forþæmþe. ² Cott. jellanne. ³ Cott. ýrlum. ⁴ Cott. meah. ⁵ Cott. anwald. ⁶ Cott. wolde. ⁷ Cott. long. ⁸ Cott. anwald. ⁹ Cott. wuda. ¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. wurden. ¹³ ic, deest in MS. Cott. ¹⁴ Cott. wæron. ¹⁵ Cott. earmorte 7 ungeræl-gorte. ¹⁶ Cott. ealla. ¹⁷ Cott. goþa. ¹⁸ Cott. longe. ¹⁹ Cott. weahron. ²⁰ Cott. ýflan. ²¹ Cott. weorulde. ²² Cott. geolden. ²³ Cott. ýmþa bioð. ²⁴ Cott. eac. ²⁵ Cott. jezgr. ²⁶ Cott. we williað. ²⁷ Cott. wealnize. ²⁸ Bod. zeheran. ²⁹ Cott. tpege. ³⁰ Cott. ýmb. ³¹ Cott. gwiþen. ³² Cott. nýte. ³³ Cott. nan þara hwæt. ³⁴ Cott. mænð. ³⁵ Cott. giet. ³⁶ Cott. giet. ³⁷ Cott. ungelefenðlice.

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 swelle ðe rit æfter swýriar. Ða cræp ic. Ðræt is þ
 la ðinga. Ða cræp he. Rit is þ þ ða ýfelan¹ biop micle zefælig-
 ran ðe on ðisse worulde² habbaþ micelne wean 7 manýgeald
 wite³ for hýra⁴ ýfelum.⁵ Ðonne þa sien þe nane swæce nabbar.
 ne nan wite on þisse worulde for hiora ýfle. Ne wene ðeah nan
 mon þ ic for þæm anum ðýllic swrece. ðe ic wolde unwearas
 tælan. 7 gode herian. 7 mið ðære birne⁶ men ðreatian 7
 tihcan⁷ to godum ðearum. forþam⁸ ege ðær witef. ac for
 oþrum þingum⁹ ic hit swrece¹⁰ zet swiþor. Ða cræp ic. For
 hwilcum¹¹ oþrum ðingum woldeft¹² ðu þ swrecan.¹³ buton for-
 þam¹⁴ ðe þu nu gædeft. Ða cræp he. Gemunft¹⁵ ðu þ rit ær
 swræcon. þ wæf þ þa godan¹⁶ hæfden¹⁷ gymle anweald¹⁸ 7 ze-
 fæliþa. 7 þa ýfelan¹⁹ næfden næfre naufer. Ða cræp ic. Ðæt
 ic geman. Ða cræp he. Ðræt wenft ðu nu. gif þu zefihft
 hwýlcne swiþe unzefeligne mon. 7 onzift ðeah hwæt hwegu²⁰
 godef²¹ on him. hwæþer he sie swa unzefelig swa se þe nan wih
 godef²² næfþ. Ða cræp ic. Se me swncf zefæligra. ðe hwæt
 hwegu²³ hæfþ. Ða cræp he. Ac hu swncf ðe wonne be þam²⁴ þe
 nan wih godef²⁵ næfþ. gif he hæfþ²⁶ gumne eacan ýfelef. se þu
 wih geczan wonne zet²⁷ sie unzefeligra ðonne se ofer. for wæf
 ýfelef²⁸ eacan. Ða cræp ic. Ðri ne sceolde me swa ðincan.²⁹
 Ða cræp he. Telo wonne þ ðe swa þincf.³⁰ onzift ðonne mið
 inweardan³¹ Mode þ þa ýfelan³² habbaþ gymle³³ hwæt hwegu³⁴
 godef on gemong hiora ýfel. þ is hiora wite þ mon mæg wriðe
 eaðe zepeccan mið wihhte him to gode.³⁵ Ac þa þe him biþ un-
 witeode eall hiora ýfel on ðisse worulde. habbaþ gum ýfel
 hefigne 7 swecendlicre wonne æniþ³⁶ wite sie on þisse worulde.
 þ is þ him biþ unweiteode³⁷ hiora ýfel on þisse worulde.³⁸ þ
 is þ swecendlicre tacn³⁹ wæf mæftan ýfelef on þisse worulde.⁴⁰

¹ Cott. ýflan. ² Cott. weorulde. ³ Cott. witu. ⁴ Cott. hiora.
⁵ ýfelum, deest in MS. Cott. ⁶ Cott. býrne. ⁷ Cott. hweatigan 7
 tihcan. ⁸ Cott. forþæm. ⁹ Cott. þingum. ¹⁰ Cott. swræc. ¹¹ Cott.
 hwýlcum. ¹² Cott. woldeft. ¹³ Cott. swrecan. ¹⁴ Cott. forþæm.
¹⁵ Cott. gemanft. ¹⁶ Cott. godan. ¹⁷ Cott. hæfden. ¹⁸ Cott.
 anweald. ¹⁹ Cott. ýflan. ²⁰ Cott. hwegu. ²¹ Cott. godef. ²² Cott.
 godef. ²³ Cott. hwegu. ²⁴ Cott. wæm. ²⁵ Cott. godef. ²⁶ Bod.
 næfþ. ²⁷ Cott. gæc. ²⁸ Cott. ýfelef. ²⁹ Cott. þýncan. ³⁰ Ða
 cræf he. Telo wonne þ þe swa þincf, desunt in MS. Cott. ³¹ Cott. in-
 weardne. ³² Cott. ýflan. ³³ Cott. gymle. ³⁴ Cott. hwegu. ³⁵ Cott.
 gode. ³⁶ Bod. ani. ³⁷ Cott. unweiteod. ³⁸ Cott. weorulde. ³⁹ Cott.
 tacen. ⁴⁰ Cott. weorulde.

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 þær pýpŕtan¹ ebleaner æfter ðirre yorulde. Ða cræð ic. Ne²
 mæg ic ðær oþracan. Ða cræþ he. Forþæm gint ungeræligŕan
 þa ýfelan. forþæm him biþ buton gerýphtum forzifen hiopa
 ýfel ðonne þa ŕien þe him biþ hiopa ýfel zeleanoð be
 heopa³ gerýphtum. forþæm hit iŕ riht þ̅ mon ýfelize
 þa ýfelan.⁴ 7 hit iŕ roh⁵ þ̅ hi mon læte unŕitnoðe. Ða
 cræþ ic. Ðra oþræcþ þær. Ða cræþ he. Ne mæg nan man
 oþracan þ̅ hit ne ŕie eall goð⁶ þ̅ te riht biþ.⁷ 7 eall ýfel þ̅ te
 roh biþ. Ða cræþ ic. Ic eom ŕiþe zedŕeþeð mið ðirre ŕŕæce.
 7 pundŕize⁸ forþŕi⁹ ŕŕa rihtŕiŕ ðema æniŕe unrihte ziŕe ŕille
 forzifan. Ða cræþ he. Be hŕam¹⁰ cŕeŕt þu þ̅. Ða cræþ ic.
 Forþamþe¹¹ ðu ær cræde þ̅ he unriht dýde. þ̅ he lete unŕyt-
 noð¹² þa ýfelan. Ða cræþ he. Ðæt iŕ hiŕ ŕeopŕŕe. þ̅ he ŕŕa
 zifol¹³ iŕ. 7 ŕŕa ŕumæðlice ziŕð. þ̅ iŕ micel ziŕu¹⁴ þ̅ he zebit
 oððæt ða ýfelan¹⁵ onzitar hiŕa¹⁶ ýfel 7 zecýŕŕap¹⁷ to goðe.¹⁸
 Ða cræþ ic. Nu ic onzite þ̅ hit niŕ eoe ziŕu þ̅ he ziŕþ þam¹⁹
 ýŕlum. ac iŕ hŕæt hŕezu²⁰ elðung²¹ 7 anbíð þær hehŕtan ðeman.
 Forþam²² anbíde 7 forþam²³ zepýlde me þincþ þ̅ he ŕie þe
 ŕŕiþor forŕeþen. 7 þeah me licap ðiŕ ŕpell zenoz þell. 7 þýncþ
 me zenoz zelc²⁴ þæm þe ðu ær ŕæbeŕt : .

§ IV.^v Ac ic ðe halŕize²⁵ zet²⁶ þ̅ ðu me ŕezze²⁷ hŕæþer ðu
 ŕene þ̅ þa ýfelan²⁸ habban æniŕ ŕite æfter ðirre yorulde.²⁹
 oððe þa zoboan³⁰ æniŕ eblean heopa³¹ zodeŕ.³² Ða cræþ he. Ðu
 ne ræde ic ðe ær þ̅ þa zoboan³³ habbaþ eblean hiopa³⁴ zodeŕ.³⁵
 æzþer ze heŕ. ze on ecneŕre. 7 ða ýfelan³⁶ eac habbaþ eblean
 heopa³⁷ ýfeleŕ.³⁸ æzþer ze heŕ. ze eŕt on ecneŕre. Ac ic ŕille
 ðælan ða ýfelan³⁹ ðam ýfelum⁴⁰ nu on tŕa.⁴¹ forþamþe⁴² oþer
 ðæl þara ýfelena⁴³ hæfð eoe ŕite. forþam hi nanne miðheoŕt-
 neŕre ne zeaŕnoðon. oþer ðæl ŕeal beon zeclænroð.⁴⁴ and ða

v Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. pýpŕtan. ² Ne, deest in MS. Bod. ³ Cott. hiopa. ⁴ Cott.
 ýrlize þa ýflan. ⁵ Cott. roh. ⁶ Cott. goð. ⁷ brð, deest in MS. Cott.
⁸ Cott. pundŕie. ⁹ Cott. forþŕi. ¹⁰ Cott. hŕæm. ¹¹ cŕeŕt þu þ̅.
 Ða cræð ic forþam, desunt in MS. Cott. ¹² Cott. unŕitnoð. ¹³ Cott.
 ziŕul. ¹⁴ Cott. ziŕo. ¹⁵ Cott. ýflan. ¹⁶ Cott. hiopa. ¹⁷ Cott.
 zecieppað. ¹⁸ Cott. goode. ¹⁹ Cott. þæm. ²⁰ Cott. hŕilc hŕuzu.
²¹ Cott. elðung. ²² Cott. forþæm. ²³ Cott. forþæm. ²⁴ Cott.
 zezongelic. ²⁵ Cott. healŕize. ²⁶ Cott. zet. ²⁷ Cott. ŕezze. ²⁸ Cott.
 ýflan. ²⁹ Cott. ŕeopulde. ³⁰ goðan, deest in MS. Cott. ³¹ Cott.
 hiopa. ³² Cott. goðer. ³³ Cott. goðan. ³⁴ Cott. heopa. ³⁵ Cott.
 goðer. ³⁶ Cott. ýflan. ³⁷ Cott. hiopa. ³⁸ Cott. ýfeleŕ. ³⁹ Cott.
 ýflan. ⁴⁰ þam ýfelum, desunt in MS. Cott. ⁴¹ Cott. tŕua. ⁴² Cott.
 forþæm þe. ⁴³ Cott. ýfelena. ⁴⁴ Cott. zeclænroð.

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

amereð on þam¹ heofonlicon fýre. gpa hep biþ gýlfon.² for-
þam³ he hæfþ gume zeeapnunga gumepe mildheortneffe. for-
þam⁴ he mot cuman æfter þam⁵ earfofum to ecne ape. Lit
ic þe mihte peccan mare.⁶ æzþer ze be þam⁷ zodum.⁸ ze be
þam⁹ ýflum. gif¹⁰ ic nu æmtan¹¹ hæfðe. Ac ic onðræde þ
ic forlete¹² þ rit ær æfter arýnedon.¹³ þ wæs þ rit wolbon
zepeccan þ ðu onzeate þ þa ýflan næfðon¹⁴ nænne anweald.¹⁵
ne nænne weorþwice. ne on ðýre worulde.¹⁶ ne on þære to-
weardan. forþæm þe ruhte ær þ eallra ðinga rýrreft þ þu
wendest¹⁷ þ hi hæfðon¹⁸ to micelne. 7 þ ealne wez¹⁹ woroðest²⁰
þ hi ealne wez²¹ næron on wite. 7 ic þe wæde ealne²² wez þ hi
næfre ne bioþ buton wite. þeah ðe gpa ne ðince. Ac ic wæt
ðeah þ þu wite worian þ hi gpa langne²⁶ fýrft habbaþ leaþ²⁴ ýfel
to ðonne. 7 ic þe wæde ealne wez þ ge fýrft biþ wite lýtcle hwile.
and ic ðe wecge zet.²⁵ gpa gpa he lenzra biþ. gpa hi bioþ unze-
wæligran. þ him wære ealra mæft unweald þ²⁶ þ ge fýrft wære
of ðomef ðæg. And ic ðe wæde eac þ ða wæron unze-wæligran
ðe him unwealdlice hiora ýfel forboren wære. þonne þa wæren
þe him²⁷ hiora²⁸ ýfel wæhtlice onzewrecen wære. zet²⁹ hit ze-
byref þ ðe þincþ þ þa ofworzan biþ³⁰ ze-wæligran³¹ ðonne³² þa
zewitnodan :

§ V.² Ða cwæp ic. Ne ðincþ me næfre nanruht gpa forlic
gpa me þincþ ðin³³ gwel þæm timum³⁴ þe ic þa zehere. Ac gif
ic me wende to ðýer folcef ðome. þonne niþ hit no þ an þ hi
nyllaþ wýge ðinre wace zelefan. ac hi hit nellaþ³⁵ furþum ze-
hýran.³⁶ Ða cwæp he. Niþ þ nan wunðor. hwæt þu wæst þ þa
men þe habbaþ unhale eagan. ne mazon ful eape locian onzean
þa wunnan ðonne hio beorhtost³⁷ gwincþ. ne furþum on fýre.³⁸
ne on nan ruht beorhter³⁹ hi ne lýft locian. gif ge æppel lef

² Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c.

¹ Cott. þæm. ² Cott. weorþ. ³ Cott. forþæm. ⁴ Cott. for-
þæm. ⁵ Cott. þæm. ⁶ Cott. meahthe mare peccan. ⁷ Cott. þæm.
⁸ Cott. zodum. ⁹ Cott. þæm. ¹⁰ Cott. wæs. ¹¹ Cott. æmtan.
¹² Cott. forlæte. ¹³ Cott. wýnedon. ¹⁴ Cott. næfðen. ¹⁵ Cott.
anweald. ¹⁶ Cott. weorþe. ¹⁷ Cott. wendest. ¹⁸ Cott. hæfðen.
¹⁹ Cott. eall wez. ²⁰ Cott. woroðest. ²¹ Cott. eall wez. ²² Cott.
eallne. ²³ Cott. longne. ²⁴ Cott. leaþe. ²⁵ Cott. zet. ²⁶ þ, deest
in MS. Cott. ²⁷ þe him, desunt in MS. Cott. ²⁸ Cott. heora. ²⁹ Cott.
gif. ³⁰ Cott. bioð. ³¹ Bod. et Cott. unze-wæligran. ³² Cott. þonne
þonne. ³³ Cott. þincað þine. ³⁴ Cott. timum. ³⁵ Cott. nyllað.
³⁶ Cott. zeheran. ³⁷ Cott. beorhter. ³⁸ Cott. ofýr. ³⁹ Cott.

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

bīþ. ꝥa biop¹ þa gynnfullan **Moð** ablenð mið hiopa² ýfelan³ pillan. ꝥ hi ne maƷon Ʒerion ꝥ lioht⁴ þære beorhtan ƷoþƷært-
neŷŷe. ꝥ iŷ ŷe heliŷta Ʒiŷdom. Ac him biþ ꝥa þæm fuƷlum. Ʒ
þæm ðiorum. þe maƷon⁵ bet locian on niht ðonne on ðæƷ. ŷe
ðæƷ blent Ʒ ðioŷtraþ hiopa eazan. Ʒ ðære nihte þioŷtro hi
onlihtaþ. Forþý penaf ða ablenðan **Moð**. ꝥ ꝥ ŷe ŷio mæŷte Ʒe-
ŷælþ ꝥ men ŷeo aleŷeð ýfel to ðonne. Ʒ ŷio ðæb him mote bion
unrihtnoð. forþæm hi ne⁶ lýt Ʒriþian æfter ælcpe Ʒræce ꝥa
lanƷe oð he ꝥ nýht rihton. ac penðaþ on hiopa unrihtan⁷ pillan
Ʒ ƷrýriƷaþ æfter þæm. Ðý ic nat hu nýta⁸ þu me tæhŷt to
þæm ðýŷegum monnum. ðe næŷŷe æfter me ne Ʒrýriþ. Ic
ne Ʒrrece næŷŷe to þæm. Ac ic Ʒrrece to ðe. forþæm ðu
tæohhaŷt ꝥ ðu ƷrýriƷe æfter me. Ʒ Ʒriþon Ʒriht on þam
Ʒrope ðonne hi ðon. Ne pece ic hƷæt hi ðeman. Ic læte nu
to ðinum ðome ma þonne to hiopa. forþam hi ealle lociaþ mið
bam⁹ eazum on þaŷ eorþlican ðinƷ. Ʒ hi him liciaþ eallunƷa.
æƷþer Ʒe on þaŷ **Moðeŷ** eazum. Ʒe on þaŷ lichoman. Ac ðu
ana hƷilum beŷcýlŷt mið oþpe eazan on þa heoŷenlican þinƷ.
mið oþpe¹⁰ þu locaŷt nu Ʒet on þaŷ eorþlican. forþæm penaf
þa ðýŷan ꝥ ælc mon ŷe bliñð Ʒa hi riht. Ʒ ꝥ nan mon ne
mæƷe ŷeon¹¹ ꝥ hi Ʒerion ne maƷon. Ðæt ðýŷiƷ iŷ anliocoŷt þe
ŷum cilð ŷe full hal Ʒ full æltære Ʒeboren. Ʒ Ʒa fullice ðionðe
on eallum cýrtum Ʒ cræftum. þa hƷile þe hit on onlihtade
biop.¹² Ʒ Ʒa forþ eallne ðonne ƷioƷoþ hað. oþ þe he Ʒýrþ ælceŷ
cræfteŷ meðeme. Ʒ ðonne lýtle ær hiŷ miðŷerhþe Ʒeopþe.¹³
bæm¹⁴ eazum bliñð. Ʒ eac þaŷ **Moðeŷ** eazan Ʒeopþan Ʒa ab-
lenðe ꝥ he¹⁵ nanriht ne Ʒemúne þaŷ ðe he æŷŷe ær Ʒeŷeah
oððe Ʒeherðe. Ʒ þene þeah ꝥ he ŷe ælceŷ ðinƷeŷ Ʒa meðeme
Ʒa he æŷŷe meðemaŷt¹⁶ þære. Ʒ penþ ꝥ ælcum men ŷe Ʒa Ʒa
him ri. Ʒ ælcum men¹⁷ þýnce¹⁸ Ʒa Ʒa him þinçþ. þeah þe¹⁹ he
ðonne Ʒa ðýŷiƷ ŷe ꝥ he þaŷ þene. hƷæþer þe ðonne pillon²⁰
ealle penan ðæŷ þe he penþ. ic þene þeah ꝥ þe nýllen.²¹ Ac
polðe rihtan hu þe þuhte be þam²² monnum ðe riht ær cræðon

¹ Cott. beoð. ² Cott. heopa. ³ Cott. ýflan. ⁴ Cott. leoht. ⁵ Bod.
þa maƷ. ⁶ Bod. et Cott. hine. ⁷ Cott. unnettan. ⁸ Cott. nýt.
⁹ Cott. bæm. ¹⁰ mið oðpe, desunt in MS. Cott. ¹¹ Cott. Ʒerion.
¹² Cott. bið. ¹³ þeopþe, deest in MS. Bod. ¹⁴ Bod. bam. ¹⁵ Cott.
hie. ¹⁶ Cott. meðomiŷt. ¹⁷ ŷe Ʒa Ʒa him ri. Ʒ 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 wæron¹ wíldiorum zelican ðonne monnum. hu micelne fírdóm þa hæfdon.² me þincþ̅ ðeah þ̅ hi næhbæn³ nænne :.

§ VI.^a Ic ðe wolde zet⁴ peccan sume rihtne pace.⁵ Ac ic pat þ̅ þiƿ folc hiƿ nýle⁶ zelefan.⁷ þ̅ iƿ þ̅ þa bioþ zezæleƿan þe mon wítnoþ.⁸ ðonne þa bion þe hi wítniaþ. Ða punðrode ic þæƿ ƿ cræþ. Ic wolde þ̅ þu me zereahcte⁹ hu¹⁰ hit ſƿa bion mihte.¹¹ Ða cræþ he. Ðræþer þu onƿite þ̅ ælc ýfelwíllende mon ƿ ælc ýfelwíncende ſie wíter ƿýrþe. Ða cræþ ic. Genoz ſƿeotole ic þ̅ onƿite. Ða cræþ he. Ðu ne iƿ ſe þonne ýfelwíllende and ýfelwíncende ðe þone unſcýlðƿan wítnoþ.¹² Ða cræþ ic. Ðƿa hit iƿ ſƿa þu ſezt.¹³ Ða cræþ he. Ðræþer þu wene þ̅ þa ſien earme ƿ unzeƿæliƿe þe wíter ƿýrþe bioþ. Ða cræþ ic. Ne wene ic hiƿ no. ac pat zeapa.¹⁴ Ða cræþ he. Líf þu nu ðeman mozt.¹⁵ hræþerne woldezt¹⁶ þu ðeman wíter ƿýrþan. ðe þone unſcýlðƿan¹⁷ wítnode. þe ðone þe þ̅ wíte wolode.¹⁸ Ða cræð ic. Nif þ̅ zelíc. ic wolde helpan þæƿ þe ðær unſcýlðiz ƿære. and henan þone¹⁹ þe hine ýfelode.²⁰ Ða cræþ he. Ðonne þe þincþ̅ ſe earmra ſe þ̅ ýfel ðeƿ. ðonne ſe þe hit ƿaƿaþ. Ða cræþ ic. Ðær ic zelefe þ̅ te ælc unriht wítnunƿ ſie þæƿ ýfel þe hit ðeƿ. næƿ þæƿ þe hit ƿaƿaþ. ƿorþam²¹ hiƿ ýfel hine zedeþ earmne. ƿ ic onƿite þ̅ þiƿ iƿ ſƿiþe²² riht ƿacu þ̅ þu nu nezt. ƿ ſƿiþe anlic þæm þe ðu æƿ nehtert.²³ ac ic pat þeah þ̅ þýƿ²⁴ folce ſƿa ne þincþ̅ :

§ VII.^b Ða cræþ he. ƿel þu hit onƿitert. Ac þa þingear þingiaþ nu hƿilum þæm ðe læƿƿan þearƿe ahton. þingiaþ þæm þe²⁵ þær man ýflaþ. ƿ ne þingiaþ þam²⁶ þe þ̅ ýfel ðoþ. þæm ƿære mare þearƿ. þe þa oþre unſcýlðize ýflaþ.²⁷ þ̅ him mon þýngode to þam²⁸ wícum. ƿ bæde þ̅ him²⁹ mon ðýde ſƿa micel wíte ſƿa hi ðam³⁰ oþrum unſcýlðezum ðýdon. ſƿa ſƿa ſe woca

^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. wæpen. ² Cott. hæfden. ³ Cott. næbhen. ⁴ Cott. zet.

⁵ Cott. ƿiþe rihte paca. ⁶ Cott. nele. ⁷ Cott. zelýƿan. ⁸ Cott.

wítnað. ⁹ Bod. zerehtert. ¹⁰ Bod. hi. ¹¹ Cott. meahte. ¹² Cott.

wítnað. ¹³ Cott. ſezt. ¹⁴ Cott. zeape. ¹⁵ Bod. moztort. ¹⁶ Cott.

woldezt. ¹⁷ Bod. noneſcýlðƿan. ¹⁸ Cott. wolode. ¹⁹ Bod. þonne.

²⁰ Cott. ýfode. ²¹ Cott. ƿorþæm. ²² Bod. ſƿa. ²³ Cott. ƿeahtert.

²⁴ Cott. þiƿ. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. þæm. ²⁷ Cott. ýflað.

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

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 are 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 læde to þam¹ læce. þ̅ he hiſ tilige. ꝥa
 ah ſe þe² þ̅ ýfel deþ. þ̅ hine mon læde to þam³ ꝥicum þ̅ mon
 þær mæge ſniþan ꝥ bæſnan hiſ unþearf. Ne cweþe ic na þ̅ þ̅
 ýfel ſie þ̅ mon helpe þær unſcýlþigan⁴ ꝥ hiſ foſeþingie. Ac ic
 cweþe þ̅ hit iſ betre⁵. þ̅ mon wpege þone ſcýlþigan.⁶ ꝥ ic ſecge
 þ̅ ſio foſeþſwæc ne dýge⁷ nauþer ne þam⁸ ſcýlþigan.⁹ ne þam¹⁰
 þe hiſ foſeþingþ. ꝥiſ hi þær wlniaþ þ̅ hiſ hiopa¹¹ ýfel un-
 wrecen ſie be þær zýlter anberne. Ac ic wac ꝥiſ þa ſcýlþigan¹²
 æniagne ſwearcan ſwiðomeſ hæfþon¹³ ꝥ be ængum dæle on-
 zitan.¹⁴ þ̅ hi mihtan¹⁵ hiopa ſcýlþa þurh¹⁶ wite¹⁷ zebetan. þe
 hiſ heþ on worulde¹⁸ on become. ðonne nolþon hi na cweþan
 þ̅ hit wære wite. ac worþon cwæþan þ̅ hit wære hiopa¹⁹ clæn-
 ſung. ꝥ heopa betung. ꝥ nolþon nænne þingere ſecan.²⁰ ac
 luſlice hi worþon lætan ða wican hie tucian æfter hiopa
 ægnum wllan. foſþæm ne ſeýle nan wiſ man nænne mannan
 hatian. ne hatþ nan mon þone zoban. buton ſe ealra²¹ dýge-
 zotta.²² ne þ̅ niſ nan wiht þ̅ mon þone ýfelan hatige. ac hit iſ
 wihtre þæt hiſ mon mihtige.²³ þ̅ iſ þonne hiopa mihtung. þ̅
 mon wrece hiopa unþearf be hiopa zewýrhtum.²⁴ Ne ſceal²⁵
 nan mon ſiocne monnan²⁶ zewarþodne²⁷ wrecan. ac hine mon
 ſceolþe²⁸ lædan to ðam²⁹ læce þ̅ he hiſ tilige. Ða ſe ſwiðom
 þa ðiſ wrell aſeahc hæfþe. ða ongan he eft ſingan ꝥ þur
 cwæþ.

CAPUT XXXIX.º

§ I. FORÞWI ðreſe ze eorpu Mod mid unwihtre wiunge
 ꝥa ꝥa ýþa foſ winde þa wæ hſeþaþ. oðþe foſ hſý ætſiþe ze
 eoreſne wýrþe þ̅ hio nan zeweald nah. oðþe hſi ne wazon ze
 zebiban zecýnþeliceſ deaðeſ. nu he eor ælce dæg towearþeſ
 onet. Ðwi ne wazon ze zewion þ̅ he wýrþaþ ælce dæg æfter
 wuzlum. ꝥ æfter dionum. ꝥ æfter monnum. ꝥ ne foſlæt nan

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

¹ Cott. þæm. ² þe, deest in MS. Cott. ³ Cott. þæm. ⁴ Cott.
 unſcýlþgan. ⁵ Cott. betrepe. ⁶ Cott. ſcýlþgan. ⁷ Bod. dýrige.
⁸ Cott. þæm. ⁹ Cott. ſcýlþgan. ¹⁰ Cott. þæm. ¹¹ Cott. heopa.
¹² Cott. ſcýlþgan. ¹³ Cott. hæfþen. ¹⁴ Cott. ongeaten. ¹⁵ Cott.
 meahcen. ¹⁶ Cott. þurþ. ¹⁷ Cott. þ̅ wite. ¹⁸ Cott. worulþe. ¹⁹ Cott.
 heopa. ²⁰ Cott. zewecan. ²¹ Cott. ealra. ²² Cott. dýrgotta. ²³ Cott.
 mihtige. ²⁴ Cott. unwýrhtum. ²⁵ Cott. ſeýle. ²⁶ Bod. monna.
²⁷ Cott. ꝥ zewarþodne. ²⁸ Cott. ſceal. 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 zerehþ ꝥ ꝥ he æfter ƿrýreþ. Ʊala ƿa ꝥ þa unze-
 fælizan menn ne maƿon zebíðon hƿonne he him to cume. ac
 ƿorþceotaþ hine ƿoran. ƿra ƿra ƿilðe ðeop ƿillnaþ oþer to ac-
 pellenne. Ac hit nære no manna ƿýht ꝥ hiopa æniƿ oþerne
 ƿiðe. Ac ꝥ ƿære ƿýht. ꝥ hiopa ælc ƿulðe oþrum eblean ælceƿ
 ƿeorceƿ æfter hiƿ zepýrhtum. ꝥ iƿ ꝥ mon lufoðe þone ƿoðan.
 ƿra ƿra ƿiht iƿ ꝥ mon ðo. ƿ milðriƿe þam ýfelum. ƿra ƿe ær
 cƿædon. luƿie þone man. ƿ hatiƿe hiƿ unþeapaf. ceorþe him of
 ƿra he ƿriþofc mæg :-

§ II.^d Ða he þa þiƿ leoþ aƿunzen hæfðe þa zepreozode¹ he
 ane hƿile. Ða cƿæþ ic. Nu ic onƿite openlice ꝥ ƿio ƿoþe ze-
 fælþ ƿtent on ƿoðra monna ze eapnunƿa. ƿ ƿio unƿælþ ƿtent
 on ýfelra monna ze eapnunƿum. Ac ic ƿecƿze zet ꝥ me ne
 þincþ nauht lýtel ƿoð² þiƿre andþeapðan luƿe zefælþa. ne eac
 nauht lýtel ýfel hiƿ unzeƿælþa. ƿorþæm ic næfpe ne zereah ne
 zehýrðe nænne þiƿne mon þe ma ƿolðe bion ƿƿecca. ƿ eapm. ƿ
 ælþioðiƿ.³ ƿ ƿorþeƿen. ðonne ƿeliƿ. ƿ ƿeopþ. ƿ ƿice. ƿ ƿoremaþe
 on hiƿ aƿnum eapðe ƿorþæm hi ƿecƿaþ⁴ ꝥ hi mæƿen⁵ þý⁶ eƿ
 hiopa Ʊiƿðome fulzan ƿ hine zehealðan. ƿiƿ hiopa anƿealð biþ
 fullice oþer ꝥ ƿolc þe him unðer biþ. ƿ eac on⁷ ƿunum ðæle
 oþer þa ðe him on neaperte biþ ýmbuton.⁸ ƿorþam⁹ ꝥ hi
 mæƿen¹⁰ henan ða ýflan. and ƿýrþriƿian¹¹ þa ƿoðan.¹² ƿorþæm ƿe
 ƿoða¹³ biþ ƿimle aƿƿýrþe. æƿþer ze on þiƿ andþeapðan luƿe. ze
 on ðam¹⁴ topeapðan. ƿ ƿe ýfela. þe mon hiƿ ýfles¹⁵ zepcýpan ne
 mæg. biþ ƿimle ƿiteƿ ƿýrþe. ze on þiƿre ƿopulðe. ze on þære
 topeapðan. Ac ic ƿunðriƿe ƿriþe ƿriþlice ƿor hƿi hit ƿra ƿent
 ƿra hit nu ofc ðeþ. ꝥ iƿ ꝥ miƿtlice ƿita¹⁶ ƿ manizfealðe¹⁷
 eapfoþa¹⁸ cumaþ to ðam¹⁹ ƿoðum ƿra hi to þam²⁰ ýfelum
 ƿceolðon. ƿ ða ƿoð²¹ þe ƿceolðon bion eblean ƿoðum monnum
 ƿoðra ƿeopca. cumaþ to ýflum monnum. ƿorþæm ic ƿolðe
 ƿitan nu æt þe hu þe hcode ꝥ zepƿiƿle. (Ic hiƿ ƿunðroðe miðle
 þý læƿ. ƿiƿ ic ƿiƿte²² ꝥ hit ƿeaf zebýreðe buton Ʊoðer ƿillan ƿ
 buton hiƿ zepitnefpe. Ac ƿe ælmihtiza²³ Ʊoð hæfþ zeeceþ

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

¹ Cott. zepƿuzode. ² Cott. ƿoð. ³ Cott. elþioðiƿ. ⁴ Cott. ƿæƿað.
⁵ hi mæƿen, desunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.
 bioð ýmbutan. ⁹ Cott. ƿorþæm. ¹⁰ Cott. mæƿen. ¹¹ Cott. ƿýrþriƿian.
¹² Cott. ƿoðan. ¹³ Cott. ƿoða. ¹⁴ Cott. þæm. ¹⁵ Bod. ýfel. ¹⁶ Cott.
 miƿlicu ƿitu. ¹⁷ Cott. manizfealð. ¹⁸ Cott. eapfoþu. ¹⁹ Cott.
 þæm. ²⁰ Cott. þæm. ²¹ Cott. ƿoð. ²² Cott. ƿiƿte. ²³ Cott.
 ælmehtiza.

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 þafunza mid ðiffum þingum. forþæm he hƿilum ſeþ ða zefælfra ðæm zodbum.¹ 7 þæm ýflum unſælfa. fpa hit riht ƿæne ꝥ he fymle² býbe. hƿilum he eft zefaraþ ꝥ þa zoban³ habbaþ unſælfa 7 ungelimp on mænezum þingum. 7 ða ýfelan habbaþ zefælfra. 7 him zehmpþ⁴ of æfter hiora agnum pillan. þý ic ne mæg nan ofeþ zepencan. buton hit ƿear: fpa zebýrize: buton ðu me zet þý zefceadlicor ofeþ zepence. Ða andſƿarobe he ýmbe long 7 cƿæþ. Nif hit nan pundor ðeah hƿa pene ꝥ fpylcef hƿæt⁵ unmyndlinga zebýrize.⁶ þonne he ne can⁷ onzitan 7 zepeccan for hƿi God fpylc⁸ zefaraþ. Ac ðu ne fcaht no tƿeogan⁹ ꝥ fpa zodb¹⁰ fceoppend 7 ƿealdend¹¹ eallra zefceafca rihtlice fceop¹² eall ꝥ he fceop.¹² 7 nýhte demþ 7 ƿealt¹³ ealles. þeah þu nýte for hƿi¹⁴ he fpa 7 fpa do :

§ III.^e Ða he ða þƿ fpell aƿeht¹⁵ hæfde. Ða onzan he fuzgan 7 cƿæþ. Ðra unlæredra ne pundraþ þæf roderer færeldeþ 7 hƿ fƿiftneffe: hu he ælce bæz uton ýmbhƿýrþð ealne ðifne midbaneanð. oððe hƿa ne pundraþ ꝥ te fume tunzlu habbaþ fcyrtan hƿýrft ðonne fume habban. fpa fpa tunzlu habbaþ þe þe hatap ƿæner ðifla. for þý hi habbaþ fpa fceortne ýmbhƿýrft. forþi hi fint fpa neah ðam norþende þæne eaxe. ðe eall þer robor on hƿerfþ. oððe hƿa ne ƿaraþ þæf. buton ða ane þe hit ƿiton: ꝥ fume tunzlu habbaþ lenznan ýmbhƿýrft. þonne fume habban: 7 ða lenzertne þe ýmb þa eaxe middeƿearþe hƿearfaþ. fpa nu Boetier deþ. 7 Saturnus fe fceorpa. ne cýmþ þæri ær ýmb þƿittiz ƿittra þæri he ær ƿæf: Oððe hƿa ne pundraþ ðæf ꝥ fume fceorpan zertap unþer þa fæ. fpa fpa fume men ƿenap ꝥ fio fume do ðonne hio to fetle zæþ. Ac hio ne biþ ðeah þý neari þæne fæ þe hio biþ on midne bæz. Ðra ne ƿaraþ ðæf ðonne fe fulla mona ƿýrþ ofertogen mid þioftrum. oððe eft ꝥ ða fceorpan fcmaph beforan þam monan. 7 ne fcmaph beforan þæne funnan. ðifef hi pundraþ 7 manef þýlliceþ. 7 ne pundraþ na ꝥ te men 7 ealle cƿuca ƿuhca habbaþ fuzgalne 7 unnýtne andan betƿuh him. Oððe hƿi ne pundraþ hi þæf ꝥ hit hƿilum funraþ: hƿilum na ne onzup: oððe eft zefinner fæ. 7 ƿinda. 7 ýþa. 7 lander. oððe hƿi ꝥ if ƿeorþe 7 eft

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

¹ Cott. goodum. ² Cott. fýmle. ³ Cott. goodan. ⁴ Cott. hmpð.

⁵ Cott. zehpæt. ⁶ Cott. zebepize. ⁷ Cott. con. ⁸ Cott. for hƿý

fpylc God. ⁹ Cott. on tƿeogan. ¹⁰ Cott. good. ¹¹ Cott. ƿaldend.

¹² Cott. zefceop. ¹³ Cott. pelt. ¹⁴ Cott. hƿý. ¹⁵ Cott. aƿeahz.

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 sunna ſciman to hir agnum gecýnde weorþe. Ac þ̅ ungeræddige folc pundriap þær þe hit ſelþort zeriþ. ðeah hit læſſe pundor ſie. 7 þenap þ̅ þ̅ ne¹ ſie ealb zergeart. ac ſie þear zeporþen niþane. Ac ða þe ſiþret zeorne weorþap 7 onzinnap þonne leornian. zif him God abrit of þam Mode þ̅ dýrig þ̅ hit ær mið oferrriþen wæs. ðonne ne pundriap hi no ſela þær þe hi nu pundriap :

§ IV.^f Ða ſe 7ifdom þa þif leoþ aſunzen hæfde. ða zepuzode he ane lýtle hpile. Ða cwæþ ic. Sþa hit if ſpa ðu ſezrt.² Ac ic wolde zet þ̅ þu me hwæt hwezu³ openlicor zereahce⁴ be þære riþan þe min Mod riþort zedreþed hæfþ. þ̅ if þ̅ ic ðe ær ýmb acraþe. forþam hit wæs ſimble⁵ zet þin zepuna þ̅ ðu wolþert ælcum Mode diþlu ðing tæcan 7 ſelþcuþe :.⁶ Ða onzan he ſmeapcian 7 cwæþ to me. Ðu ſpenrt⁷ me on ða mærtan ſpæce 7 on ða earþoþertan to zereccenne. þa pace rohton ealle upritan 7 riþe riþlice ýmbſpuncor. 7 uneape æniþ com to ende þære ſpæce. forþam⁸ hit if þear þære ſpæce 7 ðære aſcunþe.⁹ þ̅ te ſimle¹⁰ þonne ðær an tpeo ofaðon hiþ. þonne hiþ ðær unrim aſtýned. ſpa ſpa mon on ealb ſpellum ſezrt¹¹ þ̅ an næþre wære ðe hæfde niþan¹² hearþu. 7 ſimle.¹³ zif mon anpa hþilc ofſloh.¹⁴ þonne weoxon þær riþon of þam¹⁵ anum hearþe. ða zebýneþe¹⁶ hit þæt þær com ſe foremæra Erculur to. ſe wæs Iober ſunu. þa ne mihte he zepencan hu he hi mið æniþe cwæhte ofercuman ſceolþe. ær he hi beþæþ mið wuda utan. 7 forþernde¹⁷ ða mið fýpe. Sþa if ðifſe ſpæce þe ðu me æfter aſcart.¹⁸ uneape hýpe cýmþ æniþ mon of. zif he æþert on cýmþ.¹⁹ ne cýmþ he næþre to openum ende. buton he hæbbe ſpa ſceap anþzet²⁰ ſpa þ̅ fýp. forþam ſe ðe ýmb þ̅ aſcian wile. he ſceal æþert witan hwæt ſie riþ anþealþe forþceapung Lober. 7 hwæt wýrd ſie. 7 hwæt þear zebýniþe. 7 hwæt ſie zodbund andþit. 7 zodbund foretiohhung. and hwæt monna ſpædom ſie. Nu ðu miht onþitan. hu heþif 7 hu gearþoþe²¹ þif if eall to zereccanne. Ac ic ſceal þeah

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

¹ ne, deest in MS. Bod. et Cott.

² Cott. wæzrt.

³ Cott. hþugu.

⁴ Bod. zerehtert.

⁵ Cott. ſýmle.

⁶ Cott. ſelþcuþ.

⁷ Cott. ſpærnt.

⁸ Cott. forþæm.

⁹ Cott. aſcungæ.

¹⁰ Cott. ſýmle.

¹¹ Cott. wæzþ.

¹² Cott. niþon.

¹³ Cott. ſýmle.

¹⁴ Cott. hþelc ofarlog.

¹⁵ Cott.

¹⁶ Cott. zebepede.

¹⁷ Cott. forþernde.

¹⁸ Cott. acart.

¹⁹ Cott. cemþ.

²⁰ Cott. andþit.

²¹ Cott. earþoþe.

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

hƿæt hƿeƷa¹ hiƷ onƷinnan þe to tæcanne. foƷþam² ic habbe on-
 Ʒiten þ̅ hit iƷ Ʒiþe micel læcebom ðinne foƷƷe. Ʒif þu þiƷeƷ
 auht onƷiƷt. ðeah hit me lang to lærenne Ʒie. foƷþæm hit iƷ
 neah þære tide ðe ic Ʒetiohhod hæfþe on oðer Ʒeorc to fonne.
 Ʒ Ʒet næbbe ðiƷ Ʒebon. Ʒ me ðincþ eac þ̅ þu ƷabiƷe hƿæt
 hƿeƷnunƷeƷ³ and þe þincen to ælenƷe þaƷ langan Ʒpell. Ʒpelce
 ðe nu lƷƷte leoþa.⁴ ic Ʒat eac þ̅ ðe heoƷa⁵ lƷƷt. Ac ðu Ʒcealt
 þeah Ʒeþolian Ʒume hƷile. ic ne mæƷ hit nu ƷƷa hƷaþe aƷinƷan:
 ne æmtan⁶ nabbe. foƷþæm hit iƷ Ʒiþe long Ʒpell. Ða cƷæþ ic.
 Do ƷƷæþer þu Ʒille : .⁷

§ V.⁸ Ða onƷon he ƷƷneƷan Ʒiþe Ʒeorpan Ʒmbuton. ƷƷilce
 he na þa ƷƷræce ne mænþe. Ʒ tiohhode hit þeah þiðerƷeapþeƷ
 Ʒ cƷæþ. Calle⁸ ƷeƷceafƷa. ƷeƷeƷenlice and unƷeƷeƷenlice.⁹ Ʒtillu
 Ʒ unƷtillu¹⁰ onfoþ æt þæm Ʒtillan.¹¹ Ʒ æt þam ƷeƷcæþƷiƷan. Ʒ
 æt þam¹² anƷealðan Gode. enbeþƷrðneƷƷe. Ʒ andþlitan. Ʒ Ʒe-
 metƷunƷe. Ʒ foƷþþæm hit ƷƷa ƷeƷceapen þæƷ. foƷþæm he þat
 þƷ¹³ he ƷeƷceop eall þ̅ he ƷeƷceop. niƷ him nan Ʒaht¹⁴ unnyt
 þæƷ ðe he ƷeƷceop. Se Gob þunaf Ʒimle¹⁵ on þære hean ceafƷƷe
 hiƷ anƷealðneƷƷe Ʒ bileƷitneƷƷe. ðonan he ðælþ maneƷa Ʒ miƷt-
 lice.¹⁶ ƷemetƷunƷa eallum hiƷ ƷeƷceafƷum. and þonon¹⁷ he Ʒelt
 eallra. Ac þ̅ þ̅ te þe hatap GodeƷ foƷeþonc Ʒ hiƷ foƷeƷceafƷunƷe.
 þ̅ biþ. Ða hƷile þe hit þæƷ mið him biþ. on hiƷ Gode. ærþam¹⁸
 þe hit ƷeƷƷemeð Ʒeorþe. Ða hƷile þe hit Ʒeþoht biþ. Ac Ʒiððan
 hit fullƷƷemeð biþ. ðonne hatap þe hit þƷrð. Be þƷ mæƷ ælc
 mon Ʒitan þ̅ hi¹⁹ Ʒint æƷþer Ʒe tƷeƷen naman. Ʒe tƷa ðinƷ.²⁰
 foƷeþonc Ʒ þƷrð. Se foƷeþonc iƷ Ʒio Ʒoðcunþe ƷeƷceafƷiƷneƷ.
 Ʒio iƷ ƷæƷt on þam hean foƷeppenþe²¹ þe eall foƷeƷat hu hit
 ƷeƷeorþan Ʒceal ær ær hit ƷeƷeorþe. Ac þ̅ þ̅ þe þƷrð hatap. þ̅
 biþ GodeƷ Ʒeorc þe he ælce ðæƷ þƷrðþ. æƷþer Ʒe þæƷ þe þe Ʒe-
 ceop. Ʒe þæƷ þe uƷ unƷeƷeƷenlic biþ. Ac Ʒe Ʒoðcunþa foƷeþonc.
 heaþeƷaþ ealle ƷeƷceafƷa þ̅ hi ne moton toƷlupan of heoƷa
 enbeþƷrðneƷƷe.²² Sið þƷrð ðonne ðælþ eallum ƷeƷceafƷum and-
 þlitan. Ʒ ƷoƷa. Ʒ tida. Ʒ ƷemetƷunƷa. Ac Ʒio þƷrð cƷmþ of

⁸ Boet. lib. iv. prosa. 6.—Tum velut ab alio orsa principio, &c.

¹ Cott. hƷuƷu. ² Cott. foƷþæm. ³ Cott. hƷuƷununƷeƷ. ⁴ Cott.
 hoþa. ⁵ Cott. hioþa. ⁶ Cott. æmettan. ⁷ Cott. poþe. ⁸ Cott.
 Calla. ⁹ Cott. ƷeƷeƷenlice and unƷeƷeƷenlice. ¹⁰ Bod. Ʒille Ʒ unþille.
¹¹ Bod. unƷtillan. ¹² Cott. þæm. ¹³ Cott. hƷƷ. ¹⁴ Cott. þiht.
¹⁵ Cott. Ʒimle. ¹⁶ Cott. miƷleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm.
¹⁹ Bod. et Cott. hit. ²⁰ Cott. þinƷ. ²¹ Cott. Ʒeppenþe. ²² Bod.
 þƷrðneƷƷe.

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 Ʒoreþonce þær ælmihtƷan² Loðer. Ʒe
Ʒýrcþ æfter hiƷ unafecƷenðlicum Ʒoreþonce þonne³ Ʒra hƷæt
Ʒra he⁴ þile :

§ VI.^h SƷa Ʒra ælc cƷæfƷeƷa þencþ Ʒ mearƷaþ hiƷ Ʒeorc on
hiƷ Moðe ær ær he ic Ʒýrce. Ʒ Ʒýrcþ Ʒiððan eall. þioƷ þanð-
riende Ʒýrð þe þe Ʒýrð hatar. færfþ æfter hiƷ Ʒoreþonce. Ʒ
æfter hiƷ ƷeƷeahƷe. Ʒra Ʒra he tiohhap þ hit Ʒie. þeah hit uƷ
manƷƷealðlic ðince. Ʒum Ʒoð.⁵ Ʒum ýfel. hit iƷ þeah him anfealð
Ʒoð.⁵ Ʒorþam⁶ he hit eall to Ʒoðum ende þriƷƷþ.⁷ Ʒ Ʒor Ʒoðe⁸
ðer eall þ þ he ðer. Siþþan þe hit hatar Ʒýrð. Ʒýððan hit Ʒe-
Ʒorht biþ. ær hit þær Loðer⁹ Ʒoreþonc Ʒ hiƷ Ʒoretiohhung. Ða
Ʒýrð he ðonne Ʒýrcþ. oððe þurh ða Ʒoðan¹⁰ enƷlar. oððe þurh
monna Ʒarla. oððe þurh oþerƷra ƷeƷeafƷa liƷ. oððe þurh heo-
fener tunƷl. oþþe þurh ðara Ʒuccena¹¹ miƷlice loƷƷrencar.
hƷilum þurh an þara. hƷilum þurh eall ða. Ac þ iƷ openlice
cuþ. þ Ʒio Ʒoðcunðe Ʒore teohhung iƷ anfealð Ʒ unapenðenðlic.¹²
Ʒ þelt ælceƷ þiƷƷer enðebýrðlice. and eall þiƷƷ ƷehiƷar. Sume¹³
þiƷƷ þonne on ðiƷƷe Ʒorulðe¹⁴ Ʒint unðerþieð þære Ʒýrðe. Ʒume
hiƷe nane¹⁵ Ʒuht unðerþieðe¹⁶ ne Ʒint. ac Ʒio Ʒýrð. Ʒ eall þa
ðiƷƷ þe hiƷe unðerþieð Ʒint. Ʒint unðerþieð þam¹⁷ Ʒoðcunðan
Ʒoreþonce. þe þam¹⁷ ic þe mæƷ Ʒum biƷpell ƷeƷƷan. þ ðu miht¹⁸
ðý ƷƷeotolop onƷitan hƷýlce men biop unðerþieð þære Ʒýrðe.
hƷýlce¹⁹ ne biop. Eall²⁰ ðioƷ unƷtille ƷeƷeafƷ Ʒ þeoƷ²¹ hƷear-
riende hƷearƷar²² on ðam²³ Ʒtillan Loðe. Ʒ on þam ƷeƷeaððe-
Ʒan. Ʒ on þam²³ anfealðan. Ʒ he þelt eallra ƷeƷeafƷa Ʒra Ʒra
he æt ƷƷuman Ʒetihhoð hæƷe Ʒ Ʒet hæƷþ :

§ VII.ⁱ SƷa Ʒra on Ʒæner eaxe hƷearƷar²⁴ þa hƷeol. Ʒ Ʒio eax
Ʒteht Ʒtille. Ʒ býrþ þeah eallne²⁵ ðone Ʒæn. and þelt ealles þær
færelðer.²⁶ þ hƷeol hƷerfþ. ýmbutan.²⁷ Ʒ Ʒio naƷa²⁸ nehƷt. ðære
eaxe. Ʒio færfþ miðle færflicop Ʒ orƷorƷlicop ðonne þa ƷelƷan²⁹
ðon. ƷƷelce Ʒio eax Ʒie þ hehƷte Ʒoð. þe þe nemnaþ Loð. Ʒ

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

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

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

⁴ Cott. hƷa. ⁵ Cott. Ʒoð. ⁶ Cott. Ʒorþæm. ⁷ Cott. þƷenƷð. ⁸ Cott.

Ʒoðe. ⁹ Cott. Loðer. ¹⁰ Cott. Ʒoðan. ¹¹ Bod. Ʒuccena loƷ.

¹² Cott. unanðenðlic. ¹³ Cott. Sumu. ¹⁴ Cott. Ʒeopulðe. ¹⁵ Cott.

nan. ¹⁶ Cott. unðerþieð. ¹⁷ Cott. þæm. ¹⁸ Cott. meeht. ¹⁹ hƷýlce,

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

²³ Cott. þæm. ²⁴ Cott. hƷearƷiað. ²⁵ Cott. ælne. ²⁶ Cott. færelðer.

²⁷ Cott. ýmbutan. ²⁸ Cott. naƷu. ²⁹ Cott. ƷelƷa.

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 feleſtan men ſapan nehrt Gode. ꝥa ꝥa ȝio naſu ſeþ nehrt¹
 þære eaxe. and þa miðmeſtan ꝥa ꝥa ꝥpacan. ꝥorþæmþe² ælceꝥ
 ꝥpacan biþ oþer ende fæſt on þære nafe. oþer on ðære ſelge.
 ꝥa biþ þam³ miðleſtan monnum. oþre hpile he ȝmeaþ on hiꝥ
 Gode ýmb þiꝥ eorþlice liꝥ.⁴ oþre hpile ýmb þ̅ ȝodcunðlice.
 ȝpelce⁵ he locie mið oþre eazan to heoronum. mið oþre to
 eorþan. ꝥa ꝥa þa⁶ ꝥpacan ȝticap⁷ oþer ende on þære ſelge.
 oþer on þære nafe. miðdeþearþ ȝe ꝥpaca⁸ bið æȝðrum emn
 neah. þeah oþer ende bio fæſt on þære nafe. oþer on þære
 ſelge. ꝥa biþ ða miðmeſtan⁹ men on miððan þam ꝥpacan. ȝ
 þa betran¹⁰ neap þære nafe. ȝ þa mæſtan¹¹ neap þam¹² ſelgum.
 biþ þeah fæſte. on þære nafe.¹³ ȝ ȝe nafa on þære eaxe.
 Hææt ða ſelga ðeah hanȝap¹⁴ on ðam ꝥpacan. þeah hi eallunȝa
 pealorȝen on þære eorþan. ꝥa ðoþ þa mæſtan men on þam
 miðmeſtum. ȝ þa miðmeſtan¹⁵ on þam betſtan. ȝ ða betſtan
 on Gode. Ðeah þa mæſtan ealle hiopa luſe penðen to ðiꝥe
 populde. hi ne maȝon þær onþunian. ne to nauhte ne þeorþap.
 ȝiꝥ hi be nanum ðæle. ne biþ ȝe fæſtode to Gode. þon ma þe
 þær hpeohleꝥ¹⁶ ſelga maȝon bion on¹⁷ þam ſæpelde.¹⁸ ȝiꝥ hi ne
 biþ fæſte on þam¹⁹ ꝥpacum.²⁰ ȝ ða ꝥpacan on ðære eaxe. Ða
 ſelga²¹ biþ fýrmeſt þære eaxe. ꝥorðæm hi ſapað unȝerýde-
 licort.²² ȝio naſu ſeþ nehrt ðære eaxe. ꝥorþý hi oþer þe
 ȝe-
 fundfullicort.²³ ꝥa ðoþ ða feleſtan men. ꝥa hi hiopa luſe neap
 Gode lætaþ. and ȝiþor þar eorþlican ðing ꝥorþeoþ.²⁴ ꝥa hi biþ
 orþorȝnu.²⁵ ȝ læſ peccaþ. hu ȝio ȝýrð þanðriȝe. oððe hææt
 hi²⁶ brenge. ꝥa ꝥa ȝio naſu bið ȝimle²⁷ ꝥa ȝe fund. hnæppen
 ða ſelga on þ̅ ðe hi hnæppen. ȝ ðeah biþ ȝio naſu hææt hȝuȝu
 toðæleð ꝥrom þære eaxe. Be þý ðu miht²⁸ onȝitan þ̅ ȝe²⁹ þæn
 biþ micle lenȝ ȝe fund þe læſ biþ toðæleð ꝥrom þære eaxe. ꝥa
 biþ ða men eallra orþorȝorte³⁰ æȝþer ȝe ðiꝥe andþearðan
 liꝥe earþoþa.³¹ ȝe ðær toþearðan. þa ðe fæſte biþ on Gode.
 ac ꝥa hi ȝiþor³² biþ aȝýnðrode³³ ꝥam Gode. ꝥa hi ȝiþor³⁴

1 Cott. neahrt. 2 Cott. ꝥorþæmþe. 3 Cott. þæm. 4 liꝥ, deest in
 MS. Cott. 5 Cott. ȝpelce. 6 Bod. þær. 7 Cott. ȝticiað. 8 Bod.
 miðdeþearðre ꝥpaca. 9 Bod. mæſtan. 10 Bod. beþan. 11 Bod. et
 Cott. mætran. 12 Cott. þæm. 13 Cott. næfe. 14 Cott. hongiað.
 15 Cott. mæteſtan. 16 Cott. hpeoleꝥ. 17 on, deest in MS. Bod. 18 Cott.
 þæm ſæpelte. 19 Cott. þæm. 20 Bod. ꝥpacanum. 21 Cott. ſelgea.
 22 Cott. unȝepedelicort. 23 Cott. ȝe fundlicort. 24 and ȝiþor þar
 eorþlican þing ꝥorþeoð, desunt in MS. Cott. 25 Cott. orþorȝnan.
 26 Cott. hi. 27 Cott. ȝýmle. 28 Cott. meahz. 29 Cott. þe. 30 Cott.
 orþorȝeſte. 31 Cott. earþoþe. 32 Cott. ȝiþur. 33 Cott. aȝýnðpeðe.
 34 Cott. ȝiþur.

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

bioþ zedreþbe 7 zerpence. æzþer ze on Mode ze on lichoman. Ðpylc iſ þæt þ̅ pe pýrð hazar. . . .

§ VIII.^k . . . Be þam¹ zodbundan foreþonce pýlce io gmeauz 7 io zerceaþriþer iſ to metanne riþ þone zearopitan² and pvelce þ̅ hpeol hiþ to metanne riþ ða eaxe. forþæm io eax pelt ealles þæſ pæner. ſpa deþ je zodbunda foreþonc. he ſtýreþ³ ðone robor 7 ða tunglu. 7 ða eorþan zedeþ ſtulle. 7 zemetzar þa feoper zerceafta. þ̅ iſ pæter. 7 eorþe. 7 fýr. 7 lýt. ða he þpapaþ 7 zephtezar.⁴ hþilum eft unþhtezar 7 on oþrum hiþe zebrenzþ 7 eft zeeðniþaþ. 7 týðreþ⁵ ælc tubor. and hit⁶ eft zehýt 7 zehelt. ðonne hit forealðob biþ. and forþearob. 7 eft zeeorþ 7 zeeðniþaþ þonne þonne he pyle.⁷ Sume upþitan⁸ þeah ſeczar þ̅ io pýrð pealbe⁹ æzþer ze zepæþra ze unzepæþra ælceſ monner. Ic ðonne ſecze. ſpa ſpa ealle Lriſtene men ſeczar. þ̅ io zodbunde foretiohhunz hiſ pealbe. næſ io pýrð. 7 ic pat þ̅ bio ðemp eal þing ſpibe nihte. ðeah unzepceaþriþum monnum¹⁰ ſpa ne þince. Ði penap þ̅ ðara ælc ie God. ðe hiora pillaſ fulzæþ. Niſ hit nan þundor. forþæm hi bioþ ablende mid ðam¹¹ þioſtrum hiora¹² ſcýlða. Ac je zodbunda foreþonc hit unþerſtent eall ſpibe pýhte.¹³ ðeah uſ þince. for upum ðýrize. þ̅ ic on poþ ſape. forþam¹⁴ pe ne cunnon þ̅ niht unþerſtanþan. Ðe ðemp ðeah eall ſpibe pýhte. ðeah uſ hþilum ſpa ne ðince .:

§ IX.¹ Calle men pýriþaþ¹⁵ æfter þam hehſtan zode.¹⁶ ze zode¹⁶ ze ýſele. Ac forþý ne maƷon ða¹⁷ ýfelan cuman to þam¹⁸ hean hpoſe eallra zoba.¹⁹ forþam²⁰ hi ne pýriþaþ on niht æfter. Ic pat²¹ ðeah ðu cpeþe²² nu hþonne to me. Ðpylc unþýht mæg bioþ²³ mare ðonne he²⁴ zepaſize þ̅ hit zepýrþe.²⁵ ſpa hit hþilum zepýrþ. þ̅ þæm zobum²⁶ becýmþ anfealð ýfel on þiſſe populbe.²⁷ 7 þam ýflum anfealð zob. 7 oþpe²⁸ hpile æzþer zemenzeb. æzþer ze þæm zobum.²⁹ ze þæm ýflum. 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. zearopitan. Cott. zearopitan 7 pýlce þar lænan þing bioð to metanne rið þa ecan 7 pýlce þ̅ hpeol. ³ Cott. aſteþeð. ⁴ Cott. zeðpæpað 7 phtezað. ⁵ Cott. tidþeð. ⁶ Bod. et Cott. hi. ⁷ he pile, deſunt in MS. Cott. ⁸ Cott. uðþioþan. ⁹ Cott. polð. ¹⁰ Cott. men. ¹¹ Cott. þæm. ¹² Cott. heora. ¹³ Cott. nihte. ¹⁴ Cott. forþæm. ¹⁵ Cott. pþiþað. ¹⁶ Cott. zood. ¹⁷ Cott. þ̅. ¹⁸ Cott. þæm. ¹⁹ Cott. zooda. ²⁰ Cott. forþæm. ²¹ Cott. nat. ²² Cott. cpeþe. ²³ Cott. beon. ²⁴ Cott. ze. ²⁵ Cott. zepereþe. ²⁶ Cott. zoodum. ²⁷ Cott. populbe. ²⁸ Cott. oðþpe. ²⁹ Cott. zoodum.

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

arçize hræþer þu þene þ ænig mon ðe gea andgætfull¹ þ he mæge ongitan ælcne mon on rýht hþelc he ðe. þ he nauþer ne ðe ne betera ne rýra ðonne he hi ðe þene. Ic þat ðeah þ hi ne maðon. Ac þeopþar rýþe of on þon ðe rýðo. ðe ðume men recgaþ þ ðe mebe rýrþe. ðume men recgaþ þ he ðe rýter rýrþe. ðeah hpa mæge ongitan hræt oþer ðo. he ne mæz ritan hræt he ðençþ. ðeah he mæge ðume hi rýllan ongitan. þonne ne mæz he eallne. Ic þe mæz eac þeccan þum biþpell be þæm þ þu mæht ðý rýeotolon ongitan. ðeah hit ungerceaðrýe men ongitan ne mægen. þ iþ for þri þe zoda læce jelle ðam halum men jertne ðræne 7 rýetne. 7 oþrum halum biterne 7 rýtranzne. 7 hþilum eþð þæm unhalum. þumum hþne. þumum rýtranzne. þumum rýetne. þumum biterne. Ic þat þ ælc þara þe ðone oþæt ne can. þe þæt þumþriar for hþý hi þra ðon. Ac hi ne þumþriar ða læcaþ nauht forþæm hi rýton þ þa oþre nýton. forþæm hi cunnen ælceþ hþora medtrumneþe ongitan 7 tocnapan.² 7 eac ða oþætcar þe þæt rýþ rýeolon. þæt iþ rýpla hælo. bute rýhtþrýneþ. oððe hræt iþ hþora untrýmneþ. bute unþeapar. þra iþ þonne betera læce þeþe rýple. þonne he³ ðe hi zergeop. þ iþ God. he apar þa zoda.⁴ 7 rýtnar ða ýplan. he þat hþæt ælc rýrþe biþ. niþ hit nan þumþor. forþæm he of þæm hean hþoþe hit eall zerhþ. and þonan mýcar and metzar ælcum be hiþ zeryþhtum.

§ X.^m Ðæt þe ðonne hatar rýrþ. ðonne þe zergeaðrýra God. ðe ælceþ monneþ ðearþe þat. hræt rýroþ oððe zeraþar þæt ðe þe ne þenar.⁵ And zet⁶ ic þe mæz ðume þirne þearum þorþum reczan be þam⁷ ðæle þe ðio menmýce zergeaðrýneþ mæz ongitan ða zoda cunðneþe. þ iþ ðonne þ þe ongitar þilum⁸ mon⁹ on oþre rýran. on oþre hine God ongit.¹⁰ þpilum þe trohþar þ he ðe þe betra.¹¹ 7 þonne þat God þ hit þra ne biþ. Ðonne hræm hræt cýmþ oððe zodeþ¹² oððe ýreþe mare þonne þe rýnçþ þ he rýrþe ðe. ne biþ ðio unrýhtþrýneþ no on Gode. ac ðio ungleapneþ biþ on ðe rýlfum. þ ðu hit ne canþ on rýht zecnan. Of zebýreþ þeah þ te men ongitar man on þa ilcan rýran. ðe hine God ongit. Of hit zebýreþ þ te manige men biþ þra ungetrume.¹³ æþþer ze on Gode ze on lichoman. þ

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

¹ Cott. andgætfull. ² Cott. oncnapan. ³ Cott. þe. ⁴ Cott. þæm zodaþan. ⁵ Cott. nað. ⁶ Cott. git. ⁷ Cott. þæm. ⁸ Cott. hþilum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. andgit. ¹¹ Cott. betra. ¹² Cott. zodeþ. ¹³ Cott. untrume.

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 maƷon ne nan Ʒoð¹ ðon. ne nan ýfel nýllap unnebiƷe. Ʒ biop eac Ʒpa unþýlbige² ꝥ hi ne maƷon nan earfoða³ Ʒeþýlbelice aberan. forþæm hit Ʒebýreþ ofc ꝥ Ʒoð nýle⁴ for hiƷ miðheortneƷƷe nan unabependlice⁵ broc him anƷettan. ðý læƷ hi forlætæn⁶ hiopa unƷeapfulneƷƷe.⁷ Ʒ peorþan⁸ ƷýrƷan. Ʒif hi aƷtýnebe⁹ biop Ʒ Ʒerpenceð.¹⁰ Sume men biop¹¹ ælceƷ cræƷteƷ full cræƷtize and full halize ƷeƷaƷ Ʒ nihtƷiƷe. ðonne þincþ ꝥ Ʒoðe unriht ꝥ he ƷƷelce¹² ƷƷence. Ʒe Ʒurþum þone¹³ ðeap. þe eallum monnum Ʒecýnðe iƷ¹⁴ to þolienne.¹⁵ he him Ʒeðeþ ƷeƷƷan ðonne oþrum monnum. Ʒpa Ʒpa Ʒio Ʒum¹⁶ Ʒif man¹⁷ cræþ. ꝥ Ʒe Ʒoðcunða anƷealb ƷeƷƷiþoðe hiƷ ðioƷlingaƷ¹⁸ unðer hiƷ¹⁹ ƷiþeƷa Ʒceaðe.²⁰ Ʒ hi Ʒcilbe Ʒpa Ʒeopnllice. Ʒpa Ʒpa²¹ man ðeþ ðone æƷl²² on hiƷ eazan. ManiƷe tiliƷaƷ²³ Ʒoðe to cƷe- manne to ðon Ʒeopne ꝥ hi Ʒillniap. hiopa anum Ʒillum. mani- fealb earfoðe²⁴ to þƷoƷianne. forþam þe hi Ʒillniap maƷan aƷe. Ʒ maƷan hliƷan. Ʒ maƷan peorþƷiƷe mið Ʒoðe to habbanne. þonne þa habbaþ²⁵ þe ƷoƷƷor libbaþ :

§ XI.ⁿ Ofc eac becýmð Ʒe anƷealb²⁸ ðiƷƷe ƷoƷulðe to ƷƷiþe Ʒoðum²⁷ monnum. forþæm Ʒe anƷealb²⁸ þaƷa ýlana²⁹ peorþe toƷoƷpen. Sumum monnum Ʒoð Ʒelleþ³⁰ æƷþer Ʒe Ʒoð³¹ Ʒe ýfel ƷemenƷeð. forþæm hi æƷþreƷ earniap. Sume he heƷeafaþ hiopa Ʒelan ƷƷiþe hƷaþe. þæƷ ðe hi æƷeƷƷ ƷeƷælize peorþaþ. þý læƷ hi for longum ƷeƷælþum hi to up ahæbben. Ʒ ðonan on ofeƷƷmettum peorþen. Sume he³² let þƷeazan mið heapðum broce. þæt hi leopniƷen ðone cræƷt Ʒeþýlbe³³ on ðam³⁴ langan ƷerƷince. Sume him onðƷeaðaþ earfoða ƷƷiþor þonne hiƷ þýrƷen. ðeah hi hi eape aðƷeozan mæƷen. Sume hi ƷebýcƷaþ peorþlicne hliƷan ðiƷƷeƷ andþeapðan liƷeƷ mið hiopa aƷnum ðeape. forþæm hi þenaþ ꝥ hi næbben nan oþer Ʒioh ðæƷ hliƷan³⁵ Ʒýrþe buton

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

¹ Cott. Ʒoð. ² Cott. ungeþýlbige. ³ Cott. earfoða. ⁴ Cott. nýlle. ⁵ Bod. nanum abependlic. ⁶ Cott. forlætæn. ⁷ Cott. unƷeapfulneƷƷe. ⁸ Cott. peorþen. ⁹ Cott. aƷteƷeðe. ¹⁰ Cott. Ʒerpence. ¹¹ Cott. beoð. ¹² Cott. ƷƷilce. ¹³ Bod. þonne. ¹⁴ Cott. iƷ Ʒecýnðe. ¹⁵ Cott. þolianne. ¹⁶ Ʒum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. ƷeƷƷiþoðe hiƷeoplingaƷ. ¹⁹ hiƷ, deest in MS. Cott. ²⁰ Cott. Ʒceaze. ²¹ Ʒpa, deest in MS. Cott. ²² Cott. æƷpel. ²³ Cott. ManiƷe tilihað. ²⁴ Cott. earfoða. ²⁵ Cott. hæbben. ²⁶ Cott. anƷalb. ²⁷ Cott. Ʒoðum. ²⁸ Cott. anƷalb. ²⁹ Cott. ýlana. ³⁰ Cott. Ʒelleð. ³¹ Cott. Ʒoð. ³² hi to up ahæbben Ʒ þonan on ofeƷƷmettum peorþen. Sume he, desunt in MS. Bod. ³³ Cott. Ʒeþýlbelice. ³⁴ Cott. þæm. ³⁵ Bod. habben nan oþerƷioð þæƷ hliƷan.

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

hiora aȝnum fipe. Sume men wæron ȝio oferfripþeðlice. fpa
 þ̅ hi nan ne mihte¹ mið nanum wite oferfripþan. Ða biȝnobon
 hiora æfter ȝenzum þ̅ hi næren mið witum oferfripþe. on
 ðæm wæs fpeotol þ̅ hi for heora ȝoðum weorcum hæfðon ðone
 crafte þ̅ hi² mon ne mihte oferfripþon.³ Ac þa ýfelan⁴ for
 hiora ýflum weorcum wæron ȝeritnode ofer fripe.⁵ forþæm þ̅
 Ða witu ȝeritðon⁶ ofrum þ̅ hi fpa ðon⁷ ne ðorften. ȝ eac Ða
 ȝebetan þe hi ðonne bƿociap. þ̅ if fripe fpeotol tacn ðam⁸ fifan
 þ̅ he ne fceal hufian to unȝemetlice Ðaf worulð ȝerælfpa. for-
 þæm hi ofc cumaf to ðæm wýrfan⁹ monnum. Ac hwæt wille
 þe cfeþan be ðam¹⁰ anbweapðan welan. Ðe ofc cýmf to þæm
 ȝoðum.¹¹ hwæt he elles fie butan tacn Ðaf toweapðan welan ȝ
 Ðaf ebleaner anȝin Ðe him Gooð ȝetihooð¹² hæfþ for hiȝ ȝoðan¹³
 wíllan. Ic wene eac þ̅ te Gooð welle manegum ýflum¹⁴ monnum
 ȝerælfpa forþæm þe¹⁵ he wac heora¹⁶ ȝecýnð and heora¹⁶ wíllan
 fpa ȝerapne. þ̅ hi for nanum eapmfum¹⁷ ne biþ¹⁸. no ðý
 betran.¹⁹ ac ðý²⁰ wýrfan. ac fe ȝoða læce. þ̅ if Gooð. lacnaf
 hiora Gooð mið ðam²¹ welan. wile þ̅ hi onȝiten hƿonan him fe
 wela come and olecce ðæm wýlæf he him þone welan afefre²²
 oððe hine þam welan. ȝ wende hiȝ Ðeapaf to ȝoðe. ȝ forlæte Ða
 unweapaf ȝ þa ýfel Ðe he ær for hiȝ eapmfum ðýbe. Sume
 beoþ²³ Ðeah wý wýrfon ȝif hi welan habbaþ. forþæm hi²⁴ ofer-
 modȝap²⁵ for ðæm welan ȝ hiȝ unȝemetlice bƿucað :

§ XII.º Manegum men bioþ eac forȝifene forþam²⁶ þaf
 worulð²⁷ ȝerælfpa. þ̅ hi fceýle ðam²⁸ ȝoðum²⁹ leanian hiora ȝoð.³⁰
 ȝ ðam³¹ ýflum hiora ýfel. forþam³² fimle bioþ þa ȝoðan³³ ȝ Ða
 ýflan unȝeppæpe betrwþh³⁴ him. ȝe eac hwílum Ða ýflan bioþ un-
 ȝerapne betrwþ him felfum. ȝe furþum an ýfel man bið hwílum³⁵
 unȝeppæpe him felfum. forþamþe³⁶ he wac þ̅ he untela beð. ȝ

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

¹ Cott. meahc. ² Cott. him. ³ Cott. meahce oferfripþan. ⁴ Cott.
 ýflan. ⁵ Cott. fripe. ⁶ Cott. ȝeritðen. ⁷ Cott. ȝeðon. ⁸ Cott.
 þæm. ⁹ Cott. wýrfum. ¹⁰ Cott. þæm. ¹¹ Cott. ȝoðum. ¹² Cott.
 tiohooð. ¹³ Cott. ȝoðan. ¹⁴ Cott. mænegum ýflum. ¹⁵ Bod.
 þeah. ¹⁶ Cott. hiora. ¹⁷ Cott. eapmfum. ¹⁸ Cott. býoð. ¹⁹ Cott.
 betran. ²⁰ Bod. ne na bý. ²¹ Cott. þæm. ²² Cott. afýrfe. ²³ Cott.
 bioð. ²⁴ hi, deest in MS. Bod. ²⁵ Bod. ofermodȝiam. ²⁶ Cott.
 forþæm. ²⁷ Cott. weorulð. ²⁸ Cott. þæm. ²⁹ Cott. ȝoðum. ³⁰ Cott.
 ȝoð. ³¹ Cott. þæm. ³² Cott. forþæm. ³³ Cott. ȝoðan. ³⁴ Cott.
 betrwþ. ³⁵ Cott. fimle. ³⁶ Cott. forþæmþe.

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-

penð him þara¹ leana. 7 nele² ðeah þær zerrican. ne hit fur-
pum him ne læt hreowan. 7 ðonne for ðam ringalan³ eze ne
mæz no weorþan zerrære on him yelfum. Of hit eac⁴ zebýrned
þ̅ se ýfla forlæt hiŷ ýfel for gumer opper ýfler monner⁵ andan.
forþam⁶ he wolde mid þý tælan⁷ þone operne þ̅ he onŷcunede
hiŷ þearaŷ. ƷƷincþ ðonne ýmb þ̅ ƷƷa he ƷƷiþort mæz. þ̅ he tiolar
unzelic to bion þam⁸ oppum. forþam⁹ hit iŷ þær zodbundan
anpealþer zepuna þ̅ he ƷƷincþ of ýfle zodb. Ac hit niŷ nanum
men aleŷeþ þ̅ he mæze ƷƷiton eall þ̅ God zetiohhod hæfð. ne
eac anecan þ̅ þ̅ he zeporht hæfþ. Ac on ðæm hi habbaþ
zenoz. to onzitanne þ̅ se Ʒceoppend¹⁰ 7 se wealbenð eallra ze-
rcearfa wekt. 7 Ʒýhte zerrceop eall þ̅ he zerrceop. 7 nan ýfel ne
porhte. ne zet ne ƷƷincð. ac ælc ýfel he adriþ of eallum hiŷ
Ʒice. Ac Ʒiŷ ðu ærter ðam hean¹¹ anwalbe ƷƷýrian¹² Ʒilt ðær
ælmihtrigan¹³ Godeŷ. þonne ne onzitrþ þu nan ýfel on nanum
þinge. þeah ðe nu þince þ̅ heŷ micel on ðiŷ¹⁴ midðanzeapde Ʒie.
forþæm hit iŷ riht þ̅ þa zodban habban zodb¹⁵ eblean hiopa
zodeŷ. 7 ða ýflan habban¹⁶ Ʒite hiopa ýfler. ne biþ þ̅ nan ýfel.
þ̅ te Ʒýht biþ. ac biþ zodb. Ac ic onzite þ̅ ic þe hæbbe aþriet
nu mid þiŷ langan Ʒelle.¹⁷ forðæm þe lýrt nu liopa.¹⁸ Ac
onfoh hiopa nu. forþam¹⁹ hit iŷ se læcedom and se ðrenc ðe
ðu lanze Ʒilnodeŷt. þæt ðu þý eð mæze ðære²⁰ lane onfon :

§ XIII.^p Ða se Ʒiŷdom ða þiŷ Ʒpell aŷeht²¹ hæfde. þa onzan
he eft ringan. 7 þuŷ cƷærþ. (Ʒiŷ þu Ʒillniŷe mid hlutrūm mode
onzitan ðone hean anweald. beheald þa tunzlu þær hean
heofneŷ. Dealdap þa tunzlu þa ealþan Ʒibbe ðe hi on zerrceapne
Ʒæron. ƷƷa þ̅ Ʒio Ʒýrene Ʒunne ne onhrinþ no ðær ðæleŷ þær
heofneŷ ðe se mona onirþ. ne se mona no ne onhrinþ þær
ðæleŷ ðe Ʒio Ʒunne onirþ. ða hƷile þe hio þær on biþ. ne se
Ʒceorpa. ðe se hatap Úrta. ne cýmþ næfre on þam Ʒerþæle.
þeah ealle oppe Ʒceorpan Ʒapen mid þam Ʒobore ærter þære
Ʒunnan on þa eorþan. niŷ hit nan Ʒunþon. forþam he iŷ Ʒiþe
neah þam up ende þære eaxe. Ac se Ʒceorpa ðe se hatap
ærenŷceorpa. ðonne he biþ Ʒert zerepen. þonne tacnaþ he

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

¹ Bod. mapan. ² Cott. nýle. ³ Cott. þæm ringalum. ⁴ eac,
deest in MS. Cott. ⁵ Cott. manner. ⁶ Cott. forþæm. ⁷ Bod. lætan.
⁸ Cott. bionne þæm. ⁹ Cott. forþæm. ¹⁰ Cott. Ʒcippend. ¹¹ hean,
deest in MS. Bod. ¹² Bod. anwealde Ʒcýrian.
¹³ Cott. ælmehtrigan. ¹⁴ Cott. þýr. ¹⁵ Cott. zodban hæbben zodb. ¹⁶ Cott. hæbban. ¹⁷ Cott.
aŷetne mid þý langan Ʒell. ¹⁸ Cott. leopa. ¹⁹ Cott. forþæm.
²⁰ þære, deest in MS. Cott. ²¹ Cott. aŷeht.

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, then betokens it the evening. It then goes after the sun

æfen. færþ he þonne æfter þære runnan on þære eorþan
 ƿceade. of he ofiſnþ þa runnan himþan. 7 cýmþ ƿiþ foian þa
 runnan up. þonne haten ƿe hine mornzenſteornia. forþam he
 cýmþ eaſtan up. bodar þære runnan cýme. Ðio runne 7 ƿe
 mona habbaþ toðæled butruht him þone ðæg and þa niht ƿiþe
 emne 7 ƿiþe zehþærlice ƿicſiaþ þurh zodcumban forſcea-
 punza 7 unapþotenlice þioſiaþ þam ælmihtigan God e of ðomeſ
 ðæg. for þý hi ne læt God on ane healfre þæg heofoneſ bion.
 (ðý læſ hi forðon ofþra zerſeafta. Ac zerþſuma God zemetzar
 ealla zerſeafta 7 zehþærnaþ þa he betruh him ƿuniar. hƿilum
 ƿiht ƿe ƿæta þ̅ ðrýge. hƿilum he zemenzer þ̅ fýr biþ þam cile.
 hƿilum þ̅ leohete fýr 7 þ̅ beorhte up zerit. 7 io hefize eorþe
 ƿit þær niþere he þæg cýningez zehode. brenzð eorþe ælcne
 ƿerctm 7 ælc tudon ælce zeape. 7 ƿe hata gumor ðrýzþ 7
 zeapnaþ ƿæð 7 bleða. 7 ƿerctmbæra hærfert hrýnzþ ƿipa bleða.
 hæzlar and ƿapap 7 ƿe oft ƿæða ƿen leccap ða eorþan on
 ƿintra. forþam underþeþ io eorþe þ̅ ƿæð 7 zedeþ þ̅ hit
 znepaþ on lenzten. Ac ƿe metod eallra zerſeafta ƿet on
 eorþan ealle znoþende ƿerctmar 7 ealle forþbrenzþ. 7 zehýt
 þonne he ƿýle. 7 eorþa ðonne he ƿýle. 7 nimp þonne he ƿýle. Ða
 hƿile ðe þa zerſeafta þioſiaþ. ƿit ƿe hehta ƿceoppend on hir
 heah ƿetle. þanon he ƿelt þam zerealdleþerum ealle zerſeaftu.
 Niſ nan ƿundor. forðamþe he iſ cýning. 7 ðrýhten. 7 æpelm.
 7 ƿuma. 7 æ. 7 ƿiþom. 7 ƿihtƿiſ ðema. he ƿent ealla ze-
 ƿeaftu on hir æpenða. 7 he het ealle eft cuman. Ðæt ƿe an
 zeræððeza cýning ne ƿtaþelode ealla zerſeafta. ðonne ƿurðon
 hi ealle toſloþene 7 toſtencte. and to nauhte ƿurðon ealle ze-
 ƿeafta. ðeah habbaþ zemænlice ða ane luſe. þ̅ hi þeopian
 ƿilcum hlafoþe. and fæzriaþ þæg þ̅ he heona ƿealt. niſ þ̅ nan
 ƿundor. forþam hi ne mihton eller bion. zif he ne þioþeðon
 hioþa ƿuman. Ða forlet ƿe ƿiþom þ̅ hioþ.¹ and cƿæþ to me.

CAPUT XL.⁹

§ I. ÞÆÐER ðu nu onzite hƿiþer þioſ ƿƿæce ƿille. Ða
 cƿæþ ic. Seze me hƿiþer hio ƿille. Ða cƿæþ he. Ic ƿille ƿeczan
 þæt ælc ƿýrð bio zod.² þam hio monnum zod³ þince. þam hio
 him ýfel þince. Ða cƿæþ ic. Ic ƿene þ̅ hit eaþe ƿpa bion mæze.
 þeah uſ hƿilum ofer þince. Ða cƿæþ he. Niſ þæg nan cƿý⁴ þ̅

⁹ Boet. lib. iv. prosa 7.—Jamne igitur vides, quid hæc omnia, &c.

¹ Cott. leoð.

² Cott. good.

³ Cott. good.

⁴ Cott. tƿeo.

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 pýrð. bioþ zodb.¹ ðara þe riht 7 nýtpýrþe bioþ.² forþæm ælc pýrð. jam hio rie pýnrum. jam hio rie unpýnrum. for þý cýmþ to þæm zodum³ þ hio oþer tpeza do. oððe hine þreatize to ðon þ he bet do. þonne he ær dýðe. oððe him leanize þ he ær tela dýðe. And eft ælc pýrð þara þe to ðam⁴ ýrlum cýmþ. cýmþ⁵ forþam tþam⁶ þingum jam hio rie rieþe. jam hio rie⁷ pýnrum. zif to ðam⁸ ýrlum cýmþ reþu pýrð. þonne cýmþ he to ebleane hir ýfla. oððe to þreatunge⁹ 7 to lare þ he eft¹⁰ gpa ne do. Ða onzann ic pundriþan and cþæþ. If þ for inþearðlice riht racu þ ðu þær recft. Ða cþæþ he. Spa hit if gpa þu reft. Ac ic polþe. zif ðu polþeft. þ rit unc penþon¹¹ gume hþile to þreþ folceþ gþræce. þýlæþ hi cþæþon¹² þ rit gþræcon¹³ oþer monneþ andzet.¹⁴ Ða cþæþ ic. Spneþ þ ðu wille :

§ II.^r Ða cþæþ he. Wenft ðu þ þ ne rie zodb.¹⁵ þ nýt¹⁶ þiþ. Ða cþæþ ic. Ic þene þæt hit rie. Ða cþæþ he. Ælc pýrð¹⁷ if nýt þara ðe auþer ðeþ.¹⁸ oððe lærþ. oððe wriþ.¹⁹ Ða cþæþ ic. Ðæt if goþ. Ða cþæþ he. Sio þreþþearþe pýrð if þæm zodb.²⁰ þe þinnaf riþ unþearþ 7 penþaf hi to zode.²¹ Ða cþæþ ic. Ne mæz ic þæþ oþracan. Ða cþæþ he. Þræt þenft þu be ðære zodan²² pýrðe. ðe offt cýmþ to zodum²³ monnum on ðirre populþe.²⁴ gþilce²⁵ hit rie forþetacn ecra zoda.²⁶ hþeþer þiþ folc mæze cþeþan þ hit rie ýfel pýrð. Ða gþercode²⁷. ic²⁸ 7 cþæþ. Ne cþiþ þ nan mon. ac cþæþ²⁹ þ hio rie gþiþe zodb.³⁰ gpa hio eac þiþ. Ða cþæþ he. Þræt þenft þu be þære unþenlicþan³¹ pýrðe. þe offt þrietap³² ða ýflan to ritnianne. hþeþer þiþ folc þene þ þ zodb.³³ pýrð rie. Ða cþæþ ic. Ne þenaf hi no þ þ zodb pýrð rie. ac þenaf þ hio rie gþiþe earmlico. Ða cþæþ he. Uton healþan unc þ rit ne þenan gpa gpa þiþ folc þenþ. Lif rit ðæþ þenaf þe ðiþ folc þenþ. þonne forlæte rit ælce zerþeaðriþneþe and ælce rihtþriþneþe. Ða cþæþ ic. Þri forlæte rit hi á³⁴ þý³⁵

^r Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

¹ Cott. zodb. ² Cott. bið. ³ Cott. goodan. ⁴ Cott. þæm. ⁵ cýmð, deest in MS. Bod. ⁶ Cott. forþæm tþæm. ⁷ Cott. gý. ⁸ Cott. þæm. ⁹ Cott. þpeunge. ¹⁰ Bod. zet. ¹¹ Cott. penþen. ¹² Cott. cþeþon. ¹³ Cott. gþnecon. ¹⁴ Cott. gemet. ¹⁵ Cott. zodb. ¹⁶ Cott. nýt. ¹⁷ pýrð, deest in MS. Cott. ¹⁸ Bod. aþenþeð. ¹⁹ Cott. pýncð. ²⁰ Cott. zodb. ²¹ Cott. zoode. ²² Cott. goodan. ²³ Cott. goodum. ²⁴ Cott. populþe. ²⁵ Cott. gþilce. ²⁶ Cott. ælcra zoda. ²⁷ Cott. gþeapcode. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cþið. ³⁰ Cott. zodb. ³¹ Cott. unþenlicþan. ³² Cott. þþeatað. ³³ Cott. zodb. 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 cræþ he. Forþý¹ folcſce men ſecgaþ þæt ælce² weþu
wýrð 7 unwýnſumum we ſýrel. Ac we ne ſculon ðær geleafan. for-
þæm wæt³ ælc wýrð biþ god.⁴ ſwa we ær ſpræcon. ſam hiſ we
weþu.⁵ ſam hiſ we wýnſum. Ða wearp ic afeareþ 7 cræþ. Ðæt
iſ god þæt ðu ſegre. Ic nae ðeah hwa hit ðurfe⁶ ſecgan ðýgeum
monnum. forþam⁷ hiſ ne mæg nan ðýr man geleafan :.⁸

§ III.⁹ Ða onſac we ſýrdom farlice 7 cræþ. Forþý ne ſcýle
nan wir momm forhtigan ne gnornian⁹ to hræm hiſ wire weorþe.
oððe hræper hiſ cume þe weþu wýrð ðe liþu.¹⁰ Ðon ma we we
hræta efne ſcýle ýmb þæt gnornian. hu eft he feohtan ſcýle.¹¹
ne biþ hiſ¹² lof na ðý læſſe. ac iſ wen þæt hit we ðý mare. ſwa
biþ eac þæt wiran meþ þý mare. þe hiſ weorþe wýrð 7 weþe
to becýmp. Ðý ne ſceolde¹³ nan wir man willan¹⁴ ſefer liſe.
ziſ he ænigra cræfta wecþ. oððe ænigef weorþroifer heſ for
weorþe.¹⁵ oððe eceſ liſe æfter ðigge weorþe.¹⁵ Ac ælc wir
mon ſcýle arinnan ægþer ge wir þa weþan wýrðe ge wir ða wir-
numan. þý læſ he hme for ðære wýnſuman wýrðe fortrurige.
oððe for ðære weþan forþence.¹⁶ Ac hiſ iſ wearp þæt he
areþige¹⁷ þone midwertan weþ betwýh¹⁸ ðære weþan wýrðe 7
ðære liþan. þæt he ne wilnige wýnſuman wýrðe 7 maran onſorh-
neſſe ðonne hit gemetlic we. ne eft to¹⁹ weþe. forþæm he ne
mæg naþwe²⁰ ungemet aþwehan.²¹ Ac hit iſ on hiſra agenum²²
anwealde hræpe²³ ðara hi geceoran.²⁴ Liſ hi þonne þone mid-
wertan weþ areþian willaþ. ðonne ſcýlan²⁵ hi weþe hiſ weþum
gemetgan þa wirnuman wýrðe. 7 ða onſorzan. þonne gemetgaþ
hiſ God þa weþan wýrðe ge on wirge weorþe.²⁶ ge on weþe to-
weorþan. Swa ſwa hi eare aþweogan²⁷ magan :.

§ IV.¹ Wel la wiran menn we. gaþ ealle on þone weþ þe eorþ
læraþ ða weorþeþan hiſra þara godena gumena 7 þara weorþ-
weorþena weþa ðe ær eorþ weorþon. Gala ge earzan 7 iþelweorþan.
hwy ge ſwa unnytte wir²⁸ 7 ſwa arwunde.²⁹ hwy ge nellan³⁰

⁹ Boet. lib. iv. prosa 7.—Quare, inquit, ita vir sapiens, &c.

¹ Boet. lib. iv. metrum 7.—Bella bis quinque operatus annis, &c.

¹ Cott. forþý þe. ² ælce, deest in MS. Cott. ³ Cott. þe. ⁴ Cott. good. ⁵ Cott. wý weþe. ⁶ Cott. ðýge. ⁷ Cott. forþæm. ⁸ Bod. nele nan ðýr mon. ⁹ Cott. to wirge ýmb þæt gnornian. ¹⁰ Bod. wýrþan ſcýle hræp hiſ cume weþe þu wýrð þe liþu. ¹¹ Cott. ſcýle. ¹² hiſ, deest in MS. Cott. ¹³ Cott. ſcýle. ¹⁴ Cott. willan. ¹⁵ Cott. weorþe. ¹⁶ Cott. weorþence. ¹⁷ Cott. areþie. ¹⁸ Cott. betweoh. ¹⁹ to, deest in MS. Cott. ²⁰ Cott. naþwe. ²¹ Cott. aþwehan. ²² Cott. agnum. ²³ Cott. hræpe. ²⁴ Cott. geceoren. ²⁵ Cott. ſculon. ²⁶ Cott. weorþe. ²⁷ Bod. ge aþwýgan. ²⁸ Cott. wir. ²⁹ Cott. arwunde. ³⁰ Cott. nýllan.

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 less; 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 wifum monnum and æfter ðam¹ weorð-
geornnum. hwilce² hi wæron ða ðe ær eow wæron. and hwil³ ge
ðonne nellon.⁴ wifpan ge hiora weapas geacrod habben.⁵ him
onhwyrpan.⁶ swa ge wifþort mægen. forþæm hi wunnon æfter
wyrþwyrpe⁷ on ðisse worulde. 7 tilebon⁸ goðer⁹ hlifan mid
godum¹⁰ weorcum. 7 worhton gode¹¹ biwne þam¹² ðe æfter him
wæron. forþæm hi wunnaþ nu ofer þæm tunglum. on ecre
eadiwnefre. for heora¹³ godum weorcum: . We endap bio
weorpe¹⁴ boc Boetes. and onginnd¹⁵ seo wite: .

§ V.^u Ða ge wifdom ða ðis wpell aweht¹⁶ hæfde. ða cwæp ic.
Swiþe wihht¹⁷ is þin lar. Ac ic wolde ðe nu mynðian¹⁸ wære
manwrealdan¹⁹ lare þe ðu me ær gehete be wære Godes
foretiohhunge. Ac ic wolde æwert witan æt þe hwæþer þæt auht²⁰
we þæt we oft gehiorap þæt men cweþap be sumum winzum þæt hit
wcytle weas gebwrgan. Ða cwæp he. We wære hofwe²¹ þæt ic onette
wif þæs þæt ic ðe morde gelærtan þæt ic ðe ær gehet. 7 þe morde
getæcan swa weortne²² weas. swa ic weortne finðan mihte²³
to þinne cyððe. Ac hit is swa wif²⁴ of uncrum wege. of þæm
wege þe wit getiohhod habbaþ on to farenne. þæt þæt ðu me ær
bæde. hit²⁵ wære ðeah nýttne to gecwpanne²⁶ 7 to²⁷ on-
witanne. Ac ic ondræde þæt ic ðe læde hider wider on þa wapas
of þinum wege. þæt ðu ne mæge eft þinne weas aweðian. Niþ hit
nan wunðor ðeah þu getwige.²⁸ gif ic þe læde be þam²⁹ wege.
Ða cwæp ic. Ne weart þu no þæt ondrædon.³⁰ Ac ic bio wifwe
wægn³¹ gif ðu me lædert wider ic ðe biðde. Ða cwæp he. Ic þe
wille læran bi wpellum. swa ic ðe eallne weas dýde. 7 ðe weah
wecan wille. þæt hit nis nauht wæt mon cwip þæt ænig ðing weas
gebwrgan. forþam³² ælc winz cymþ³³ of sumum ðingum. for dý
hit ne biþ weas gebwred. ac wæs hit of nauhte ne come þonne
wære hit weas gebwred: .

^u Boet. lib. v. prosa 1.—Tum ego, Recta quidem, inquam, &c.

¹ Cott. þæm. ² Cott. hwylce. ³ Cott. hwil. ⁴ Cott. nýllen. ⁵ Cott.
habben. ⁶ Cott. onhwyrpan. ⁷ Cott. weorðwyrpe. ⁸ Cott. tilebon.
⁹ Cott. goðer. ¹⁰ Cott. godum. ¹¹ Cott. goode. ¹² Cott. þæm.
¹³ Cott. hiora. ¹⁴ Cott. weorpe. ¹⁵ Cott. onginnd. ¹⁶ Cott. aweht.
¹⁷ Cott. wihht. ¹⁸ Cott. mynðian. ¹⁹ Cott. manwrealdan. ²⁰ Cott.
auht. ²¹ Cott. hofwe. ²² Cott. weortne. ²³ Cott. mihte. ²⁴ Cott.
wifwe. ²⁵ hit, deest in MS. Cott. ²⁶ Cott. gecwpanne. ²⁷ to,
deest in MS. Cott. ²⁸ Cott. getwige. ²⁹ Cott. bi þæm. ³⁰ Cott.
ondrædon. ³¹ Cott. wægn. ³² Cott. forþam. ³³ Cott. cymþ.

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 ledest me whither 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 cræð ic. Ac hronan com je nama¹ ærejt. Ða cræþ he. Amjtoteley min ðeoplinge hit gerehte on þære bec þe Fyrica hatte. Ða cræþ ic. Ðu rehte he hit. Ða cræð he. Men crædon gjo ðonne him hræt unpenunga² zebýreðe. þ̅ þ̅ þære þear zebýreð. ſpelce hpa nu ðelſe eorþan. 7 funde þær ðonne goldhorð. 7 ſecge þonne þ̅ þ̅ ſie þear zebýreð. Ic pat þeah gif je ðelſere ða eorþan no ne ðulſe. ne nan mon ær þ̅ gold þær ne hýðde. þonne ne funde he hit no. forþý hit nær na þear funden. Ac ſio zodbunde foretiohhung lærde ðone þe he wolde þ̅ þe gold hýðde. 7 eft þone þe he wolde þ̅ he hit funde :-

§ VII.^w Ða cræþ ic. Ðæt ic onzite þ̅ hit iſ gpa gpa þu rejt. Ac ic wolde ðe acſian hræþer þe ænigne ffrýdom³ habban oððe ænigne anweald hræt þe don. hræt þe ne ne don. ðe ſio zodbunde foretiohhung oþþe ſio wýrð uſ nebe to ðam þe hi⁴ pillan :- Ða cræþ he. Þe habbaþ micelne anweald. niſ nan geſceadriſ zergeaft þ̅ næbbe ffreodom. je þe geſceadriſneſſe hæfþ. je mæg ðeman 7 toſceadan hræt⁵ he wilnian ſceal 7 hræt he onſcunian ſceal. 7 ælc mon hæfþ ðone ffrýdom. þ̅ he pat hræt he wile hræt he nele. and ðeah nabbap⁶ ealle geſceadriſe⁷ zergeafta zelicne ffrýdom. Englaſ habbaþ rihte domaſ 7 zodne⁸ pillan. 7 eall hræt⁹ hi pillnaþ¹⁰ hi beſitaþ gþe eape. forþæm þe hi naner wogej¹¹ ne pillnaþ.¹² Niſ nan zergeaft þe hæbbe ffrýdom¹³ 7 geſceadriſneſſe buton englum 7 mannum. Ða men habbaþ ſimle ffrýdom.¹⁴ þý man þe hi heora Mod near zodbundum ðingum lætaþ. 7 habbaþ ðær þý læſſan ffrýdom.¹⁵ þe hi heora Modes pillan¹⁶ near ðiſſe worulð¹⁷ ape lætaþ. Nabbap hi nænne ffrýdom¹⁸ ðonne hi hiopa¹⁹ agnum pillum hi gýlſe unþearum underþeodaþ.²⁰ Ac ſona gpa hi heora²¹ Mod apendaþ²² ffrom zode. gpa weorþaþ he²³ ablenðe mid unſiðome. Sþa þeah iſ an ælmihtig God on hiſ þære hean cæſtre.²⁴ je zeryþ²⁵ ælceſ manneſ zepanc.²⁶ 7 hiſ worið.

^v Boet. lib. v. proſa 1.—An eſt aliquid, tametsi vulgus, &c.

^w Boet. lib. v. proſa 2.—Animadverto, inquam, idque uti, &c.

¹ nama, deest in MS. Cott. ² Bod. hpegnunga. ³ Cott. ffreodom.

⁴ Bod. þe. ⁵ Cott. hræþ. ⁶ Bod. habbað. ⁷ Cott. ealla geſceadriſa.

⁸ Cott. zodne. ⁹ Cott. þæt. ¹⁰ Cott. pilnað. ¹¹ Cott. por. ¹² Cott.

pilnað. ¹³ Cott. ffrýdom. ¹⁴ Cott. ffreodom. ¹⁵ Cott. ffrýdom.

¹⁶ Cott. pill. ¹⁷ Cott. weoruld. ¹⁸ Cott. ffreodom. ¹⁹ Cott. heora.

²⁰ Cott. underþeodað. ²¹ Cott. hiopa. ²² Cott. onpendað. ²³ Cott.

hi. ²⁴ Cott. ceafre. ²⁵ Cott. zeryþ. ²⁶ Cott. zepohz.

§ 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

Ƴ hƳr Ƴæba toƳcæc. Ƴ Ƴylt¹ ælcum æfter hƳr Ƴepýrhtum. Ða Ƴe ƳƳrdom þa þƳr Ƴpell aƳæb hæfþe. þa onƳann he ƳnƳan Ƴ þƳr cƳæþ.

CAPUT XLI.*

§ I. ÐEAP OmeruƳ Ƴe Ƴoba Ƴceop. þe miþ LƳecum ƳeleƳt þæƳ. Ƴe þaƳ FƳrƳilief laƳeop. Ƴe FƳrƳiluf þæƳ miþ Læden þapum ƳeleƳt. þeah OmeruƳ on hƳr leopum Ƴriþe heƳeþe þæƳe Ƴunnan Ƴecýnb. Ƴ hioƳe cƳæƳtaƳ. Ƴ hioƳe bioƳhtc. ne mæƳ heo þeah ealle ƳerƳeafƳa ƳerƳinan. ne þa ƳerƳeafƳa. þe heo ƳerƳinan mæƳ. ne mæƳ hio ealle endemeƳt ƳerƳinan. ne ealle innan ƳeondƳinan. Ac niƳ þam ælmihtƳgan Lode ƳƳa. þe iƳ Ƴcýppenþ ealƳa ƳerƳeafƳa. he ƳeƳeop Ƴ þuƳhƳeop ealle hƳr ƳerƳeafƳa ændemeƳt. ðone mon mæƳ hatan buton leaƳe Ƴoþe Ðunne :

§ II.^Ƴ Ða Ƴe ƳƳrdom þa ðƳr leop aƳnƳen hæfþe. þa ƳerƳýƳode² he ane lýtle hƳile. Ða cƳæþ ic. Ðum tƳeo me³ hæfþ Ƴriþe ƳeþƳeƳeþ. Ða cƳæþ he. ÐƳæt iƳ Ƴe. Ða cƳæþ ic. Ðit iƳ þ þ þu ƳeƳƳt⁴ þ Lodb Ƴýlle ælcum ƳƳýðom⁵ ƳƳa Ƴob⁶ to ðonne. ƳƳa ýfel. ƳƳæþer he Ƴille. and þu ƳeƳƳt eac þ Lodb Ƴite ælc⁷ þnƳ æƳ⁸ hit Ƴepýrþe.⁹ Ƴ þu ƳeƳƳt¹⁰ eac þ nan þnƳ Ƴýrþe¹¹ bute hit Lodb Ƴille oðþe ƳeþaƳƳe.¹² Ƴ ðu ƳeƳƳt¹³ þ hit Ƴcýle eall þapan ƳƳa he Ƴetiohhob hadde.¹⁴ Nu þunþƳie ic þæƳ hƳƳ he ƳeþaƳƳe þ þa ýfelan men habban¹⁵ þone ƳƳýðom¹⁶ þ hi maƳon¹⁷ ðon ƳƳa Ƴob ƳƳa ýfel ƳƳæþer ƳƳa hi Ƴillan. ðonne he æƳ þat þ hi ýfel ðon Ƴillap. Ða cƳæþ he. Ic þe mæƳ Ƴriþe eaþe ƳeandƳýrþan þæƳ Ƴpeller. Ðu Ƴolþe þe nu lician¹⁸ ƳƳf hƳýlc Ƴriþe Ƴice cýnƳnƳ þæƳe Ƴ næfþe nænne ƳƳýne¹⁹ mon on eallon hƳr Ƴice. ac þæƳon ealle þeope. Ða cƳæþ ic. Ne þuhte hit me nauht²⁰ Ƴihtlic. ne eac ƳerƳenlic.²¹ ƳƳf him Ƴceolþan þeope men þenƳan.²² Ða cƳæþ he. ÐƳæt þæƳe unƳecýnblicpe.²³ ƳƳf Lodb næfþe on eallum hƳr Ƴice nane ƳƳiƳé ƳceafƳ²⁴ under hƳr anpealþe. Ƴoþþæm he ƳeƳceop tƳa ƳerƳeaðƳƳan²⁵ ƳerƳeafƳa ƳƳio.²⁶ enƳlaƳ Ƴ men. þam

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

^Ƴ Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

¹ Cott. Ƴilt. ² Cott. ƳerƳƳoþe. ³ Bod. tima. ⁴ Cott. ƳæƳƳt.

⁵ Cott. Ƴelle ælcum men ƳƳeodm. ⁶ Cott. Ƴood. ⁷ Cott. ƳæƳƳt þ

Ƴite ælc. ⁸ Bod. æþer. ⁹ Cott. Ƴeþeopþe. ¹⁰ Cott. ƳæƳƳt. ¹¹ Cott.

Ƴeþeopþe. ¹² Cott. ƳeþaƳƳe. ¹³ Cott. ƳæƳƳt. ¹⁴ Cott. hebbe. ¹⁵ Cott.

hæbþen. ¹⁶ Cott. ƳƳeodm. ¹⁷ Cott. magen. ¹⁸ Bod. he nu lician.

¹⁹ Cott. ƳƳeone. ²⁰ Cott. no. ²¹ Cott. nauht ƳerƳenlic. ²² Cott.

þemian. ²³ Cott. Ðæt þæƳe uncýnblicpe. ²⁴ Cott. ƳerƳeafƳt. ²⁵ Cott.

ƳerƳeaðƳƳa. ²⁶ Cott. ƳƳeo.

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 moreover 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 gearf micle gife freodomef. ꝥ hi moƿton¹ don gpa zoð gpa
 ýfel gƿæƿop² gpa hi polðon.³ he fælbæ⁴ gƿibe fæfte gife 7 gƿibe
 fæfte æ mið þære gife ælcum menn⁵ of hiƿ enbe. ꝥ iƿ ge
 fƿýðom.⁶ þæt te⁷ mon mot don ꝥ he ƿile. and ꝥ iƿ giø æ ꝥ gilt
 ælcum men be hiƿ geryphctum æzþer ze on ðiƿe ƿopulbe ze on
 þære toƿearðan gpa zoð⁸ gpa ýfel gƿæþer he ðeƿ. 7 men maƿan⁹
 bezitan þurh þone fƿýðom¹⁰ gpa hƿæt gpa he ƿillap. buton ðear
 hi ne maƿon foƿcýrran. æc hi hine maƿon mið zoðum¹¹ pe-
 opcum zelettan ꝥ he þý¹² laƿon cýmp. ze fupþum of opelbo hi
 hine hƿilum lettap ziƿ mon to zoðum¹³ peopce ne onhaze
 habban zoðne¹⁴ ƿillan. ꝥ iƿ zoð. Ða cƿæþ ic. Fel þu me hæft
 aƿetne on ðam tƿeon. 7 on þære zebrefðneffe þe ic ær on
 ƿæf be þam freodome. Ac ic eom nu zet on micle maƿan ze-
 ðrefðneffe zeunrotƿoð. fulneah of opmoðneffe. Ða cƿæþ he.
 Hƿæt iƿ giø micle unƿotnef.¹⁵ Ða cƿæþ ic. Ðit¹⁶ iƿ ýmb þa
 Godef foƿetiohhunze. foƿþam¹⁷ þe zeheraþ hƿilum feczan ꝥ
 hit fcytle eall gpa zeryphpan¹⁸ gpa gpa Gooð æt fƿuman zetiohhooð
 hæfðe. ꝥ hit ne mæze nan mon aƿenðan.¹⁹ Nu ðincþ me ꝥ
 he ðo ƿoh, ðonne he aƿaþ þa zoðan.²⁰ 7 eac þonne he ƿitnaþ ða
 ýfelan. ziƿ ꝥ foþ iƿ. ꝥ hit him gpa zeƿceapen ƿæf ꝥ hi ne
 moƿton ellef don. unnýtlice þe fƿincap ðonne þe uƿ zebiddap.
 7 ðonne þe fæftað. ooððe ælmeffan fellap. ziƿ þe hiƿ nabbaþ ðý
 maƿan ðanc. þonne²¹ þa þe on eallum ðingum paðap on hiopa
 azenne ƿillan. 7 æfteþ²² hiopa lichoman luſte ipnaþ :

§ III.² Ða cƿæþ he. Ðiƿ iƿ giø ealbe fiofing þe ðu lonze
 fiofoðoƿt.²³ 7 manize eac ær ðe. þara ƿaf gum Marcuƿ. ofþre
 naman Tulluƿ. þƿiddan naman he ƿæf zehaten Licepo. ðe²⁴
 ƿæf Romana heretoza. ge ƿæf upƿita. ge ƿæf gƿibe abizgoð mið
 ðære ýlcan fƿræce. Ac he hi ne mihte þringan to nanum
 enbe on þone timan.²⁵ foþþý heopa Mooð ƿaf²⁶ abizgoð on ðiƿe
 ƿopulbe ƿillnunga.²⁷ Ac ic ðe fecze. ziƿ ꝥ foþ iƿ ꝥ ze feczap. ꝥ
 hit ƿæf unnet zegoð on zoðcundum bocum ꝥ Gooð beað²⁸ ꝥ

² Boet. lib. v. prosa 4.—Tum illa, Vetus, inquit, &c.

¹ Cott. moƿten. ² Cott. gƿæþer. ³ Cott. polðen. ⁴ Cott. fealbe.

⁵ Cott. men. ⁶ Cott. freoðom. ⁷ Cott. fe. ⁸ Cott. zoð. ⁹ Cott.
 maƿon. ¹⁰ Cott. freoðom. ¹¹ Cott. gooðum. ¹² Cott. þe. ¹³ Cott.
 gooðum. ¹⁴ Cott. gooðne. ¹⁵ Hƿæt iƿ giø micle unƿotnef, desunt

in MS. Bod. ¹⁶ Bod. Ðiƿ. ¹⁷ Cott. foþþæm. ¹⁸ Cott. zeƿeophan.

¹⁹ Cott. onpenðan. ²⁰ Cott. zoðan. ²¹ Cott. þý. ²² hiopa azenne

ƿillan. 7 æfteþ, desunt in MS. Cott. ²³ Cott. fiofoðer. ²⁴ Cott. fe.

²⁵ Cott. foþþý he ne meahze ne nan mon on þone timan þa fƿræce to
 nanum enbe þringan. ²⁶ Cott. ƿæf. ²⁷ Cott. peopulbe ƿilnunga.

²⁸ Cott. bebeað.

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 ſcealde¹ forlætan ýfel 7 don Ʒod.² 7 eft Ʒe cƷiðe ðe he cƷæþ. ƷƷa mon ma ƷƷinçþ. ƷƷa mon maran meðe onfehþ. 7 ic ƷunðriƷe hƷi þu hæbbe forƷiten eall þ þ Ʒit æƷ ƷƷræcon. Ʒit Ʒædon æƷ þ Ʒio Ʒoðcunðe foretiohhunƷ ælc Ʒoð ƷoƷhte. and nan ýfel. ne nan ne tiohhode to Ʒýpcenne.³ ne næfƷe ne ƷoƷhte. Ʒe Ʒurþum þ Ʒit Ʒeneahton⁴ to Ʒoðe.⁵ þæt folcƷcum monnum ýfel þuhte. þ Ʒæf þ mon Ʒræce and Ʒitnoðe hƷone for hiƷ ýfle. Ðu ne Ʒæbe⁶ Ʒit eac on⁷ ðiƷƷe ilcan bec. þ Ʒioð hæfðe Ʒetiohhod ƷƷýðom to Ʒýllenne⁸ monnum. 7 ƷƷa ðýðe.⁹ 7 ƷiƷ hi¹⁰ ðone ƷƷýðom tela Ʒehealðon.¹¹ þ he hi Ʒolde ƷƷiðe ƷeoƷƷian mið ece Ʒice.¹² 7 ƷiƷ hi ðone ƷƷýðom¹³ forheolðen. þ he hi ðonne Ʒolde Ʒitnian mið ðeafþe. Ðe teohhode¹⁴ ƷiƷ hi hƷæt ƷerýnƷoðon¹⁵ on þam ƷƷýðome.¹⁶ þ hi hit eft on ðam¹⁷ ƷƷeodome mið hƷeoƷƷunƷe Ʒebeton.¹⁸ 7 ƷiƷ hiƷa hƷiƷc¹⁹ ƷƷa hearðheoƷt ƷæƷe þ he nane hƷeoƷƷunƷe ne ðýðe. þ he þonne hæfðe Ʒihtlic Ʒite. Ealla ƷerƷeafƷa he hæfðe Ʒetiohhod ðeoƷe.²⁰ buƷon enƷlum and monnum. forðý ða²¹ oþƷa ƷerƷeafƷa þeoƷe Ʒint. hi healðað²² hiƷa þenunƷa oþ ðomeƷ ðæƷ. Ac þa menn 7 ða enƷlar. þe ƷƷeo²³ Ʒint. forlætaþ hiƷa þenunƷa.²⁴ ÐƷæt maƷon men cƷeþan þ Ʒio Ʒoðcunðe foretiohhunƷ Ʒetiohhod hæfðe ðæƷ þe hio ne þurhtuƷe. oððe hu maƷon hi hi alabiƷen.²⁵ þ hi ne maƷon Ʒoð²⁶ ðon. nu hit aƷƷiten iƷ þ Ʒioð Ʒielbe²⁷ ælcum men æfƷer²⁸ hiƷ Ʒerýnhtum. ÐƷý Ʒceal þonne æniƷ monn. bion iðel. þ he ne þeoƷce.²⁹ Ða cƷæþ ic. Ʒenoz þu me hæfƷt ƷerƷýlƷoð³⁰ þæƷe tƷeounƷe mineƷ ƷoðeƷ. be þæƷe acƷunƷa³¹ ðe ic ðe acƷoðe.³² Ac ic ðe Ʒolde Ʒiet aƷcien³³ Ʒume ƷƷræce ðe me ýmb³⁴ tƷeoþ. Ða cƷæþ he. ÐƷæt iƷ þ. Ða cƷæþ ic. Ʒenoz me iƷ cuþ³⁵ þ Ʒioð hit Ʒat eall beƷoƷan. Ʒe Ʒoð³⁶ Ʒe ýfel. æƷ hit Ʒerýnþe.³⁷ ac ic nat hƷæþer hit eall Ʒerýnþan³⁸ Ʒceal unanþenðlice³⁹ þ he Ʒat 7 Ʒetiohhod hæfþ. Ða cƷæþ he.

1 Cott. ſceolbe. 2 Cott. Ʒoðoð. 3 Cott. Ʒýpcanne. 4 Bod. Ʒerpuhton.
 6 Cott. Ʒoðoðum. 6 Cott. Ʒædon. 7 Cott. eac æƷ on. 8 Cott. ƷƷeod-
 oðom to Ʒýllanne. 9 Bod. ðioðe. 10 Cott. he. 11 Cott. ƷƷeodom
 tolange heolðon. 12 Cott. hƷe. 13 Cott. ƷƷeodom. 14 Cott. tiohhode.
 15 Cott. ƷerýnƷoðen. 16 Cott. þam ƷƷeodome. 17 Cott. þam. 18 Cott.
 hƷeoƷƷunƷa Ʒebetan. 19 Cott. hƷýlc. 20 Cott. þeoƷu. 21 Cott. forþý
 þe þa. 22 Bod. habbað. 23 Bod. þerƷiƷe. 24 Cott. þeƷunƷa.
 25 Cott. alabian. 26 Cott. mæƷen Ʒoðoð. 27 Cott. Ʒelbe. 28 Cott. be.
 29 Cott. Ʒýpc. 30 Cott. ƷerƷeolƷoð. 31 Cott. aƷcunƷa. 32 Cott.
 aƷƷade. 33 Cott. acƷian. 34 Cott. ýmbe. 35 Cott. cuð me iƷ.
 36 Cott. Ʒoðoð. 37 Cott. þeoƷþe. 38 Cott. ƷeþeoƷþan. 39 Cott.
 unanþenðlice.

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 shouldst 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 zepiorþon² unapendendlice.³ Ac sum hit
 ꝛceal zepeorþan unapendendlice.³ ꝥ biþ ꝥ te ure nýðþearf⁴ biþ.
 7 hir willa biþ. Ac hit iſ sum ꝛpa zepað ꝥ hir niſ nan neoðþearf.⁵
 7 þeah ne deap⁶ no ðeah hit zepiorþe.⁷ ne nan hearum ne biþ.
 ðeah hit⁸ no ne zepýrþe.⁹ Gepenc nu be þe gelſum hpæper þu
 æniſ ðinſ ꝛpa færte¹⁰ zetiohhod hæbbe ꝥ þe þýnce¹¹ ꝥ hit
 næfpe þinum willum onpendeð¹² peorþe. ne þu buton beon¹³ ne
 mæge. oððe hpæper þu eft on ængum zepeahte ꝛpa tþioræde
 ꝛe. ꝥ ðe helpe hpæper hit zepýrþe.¹⁴ þe hit no ne zepýrþe.¹⁴
 Fela iſ ðæra¹⁵ þinſa ðe God ær paſ ær hit zepýrþe.¹⁶ 7 paſ eac
 ꝥ hit deap¹⁷ hir zepceafum zif hit zepýrþ. naſ he hit no
 forþý ðe he willa ꝥ hit zepýrþe.¹⁸ ac for þý ðe he wile for-
 pýrnan¹⁹ ꝥ hit ne zepýrþe.²⁰ ꝛpa ꝛpa god ꝛcþrta²¹ onſit
 micelne riñð hpeoſe ær ær hit peorþe.²² 7 hæc²³ jealdan ꝥ
 jeſl. 7 eac hþilum lecſan þone mært. and lætan þa betinſe.²⁴
 zif he ær þpeoſe riñðes bætte. pærnaf²⁵ he hine²⁶ wif ꝥ
 peber :-

§ IV.^a Ða cwæp ic. Spife wel ðu min hæfſt zeholpen æt
 þære ꝛpæce. and ic riñðriſe hþi ꝛpa mænige wile men ꝛpa
 ꝛpife ꝛpuncen²⁷ mið ðære ꝛpæce. and ꝛpa litel²⁸ zepiſ riñðen.
 Ða cwæp he. Þpæſ riñðriſt ðu þær ꝛpa ꝛpife. ꝛpa epe ꝛpa hit
 iſ to onſitanne. Nu ne riſt ðu ꝥ manig ðincſ²⁹ ne biþ no on-
 ſiten ꝛpa ꝛpa hit biþ. ac ꝛpa ꝛpa ðæſ andſiteſ mæþ biþ þe þær
 æfter ꝛpnaþ. Spilc iſ je Þiſdom ꝥ hine ne mæg³⁰ nan mon of
 þiſſe populde³¹ onſitan. ꝛpilene³² ꝛpilce³³ he iſ. Ac ælc riñð be
 hir andſiteſ mæþe ꝥ he hine wolde onſitan zif he mihte.³⁴ Ac
 je Þiſdom mæg uſ eallunſa onſitan ꝛpilce³⁵ ꝛpilce³⁵ þe riñð.³⁶
 ðeah þe hine ne maſon onſitan eallunſa ꝛpilce ꝛpilce³⁷ he iſ.

^a Boet. lib. v. proſa 4.—Cujus erroris cauſa eſt, &c.

¹ Ne, deest in MS. Cott. ² Cott. zepeorþan. ³ Cott. unapendend-
 lice. ⁴ Cott. nedþearf. ⁵ Cott. nedþearf. ⁶ Cott. depeð. ⁷ Cott.
 zepeorþe. ⁸ hit, deest in MS. Cott. ⁹ Cott. zepeorþe. ¹⁰ Cott.
 færte. ¹¹ Cott. þince. ¹² Cott. onpendne. ¹³ Cott. bion. ¹⁴ Cott.
 zepeorþe. ¹⁵ Cott. þara. ¹⁶ Cott. zepeorþe. ¹⁷ Cott. depeð.
¹⁸ Cott. zepeorþe. ¹⁹ Cott. forþeorþan. ²⁰ Cott. zepeorþe. ²¹ Cott.
 god ꝛcþrtaoſa. ²² Cott. on hpeoſe jæ ær ær hit zepeorþe. ²³ Cott.
 hæc. ²⁴ Cott. bætinge. ²⁵ Cott. papenað. ²⁶ he hine, desunt in
 MS. Cott. ²⁷ Bod. zerpuncen. ²⁸ Cott. lýtel. ²⁹ Cott. þinſ.
³⁰ Bod. Þpilc iſ je Þiſdom ne mæg. ³¹ Cott. peopulde. ³² Cott.
 ꝛpýlce. ³³ Cott. ꝛpýlce. ³⁴ Cott. meahce. ³⁵ Cott. ꝛpýlce.
³⁶ Cott. riñt. ³⁷ Cott. ꝛpýlce riñt.

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 gain 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

forþæm ge Ʊiſdom̄ iſ Eod. he zeriþ eall¹ ure Ʊýnc.² ze zodb³ ze ýfel. ær hi zeporþen⁴ rien. oððe ſurþon⁵ zepoht. Ac he ur ne net⁶ no Ʊý hræþor⁷ to þam⁸ þ̄ pe nebe ſcýlen⁹ zodb¹⁰ don. ne ur ne Ʊýnc¹¹ þ̄ pe ýfel don. forþam¹² þe he ur realbe Ʊýdom.¹³ Ic ðe mæg eac tæcan ſume biſne. þ̄ þu Ʊý eð¹⁴ onzitan miht¹⁵ ða ſƱræce. Ðræt¹⁶ þu Ʊarþ þ̄ zeriht. Ʊ zehernej. and zefreþnej onzitaþ ðone lichoman ðæg monnej. Ʊ þeah ne onzitaþ hi hine no zelicne. ðe eapan onzitaþ þ̄ hi zehioraþ. Ʊ ne onzitaþ hi þeah þone lichoman eallunga ſƱýlcne ſƱýlce he biþ. ſio zefreþnej hine mæg¹⁷ zeznapian.¹⁸ Ʊ zefreþan þ̄ hi lichoma biþ. ac hio ne mæg zefreþan hræþer he biþ ðe blac ðe hƱit. ðe fæzer þe unfæzer. Ac ſio zerið æt ſuman ceppre.¹⁹ ſƱa ða eagan on beſioþ. hio²⁰ onzitaþ ealle ðone andſƱitan þæg lichoman. Ac ic Ʊolde zet peccan ſume pace. þ̄ ðu Ʊiſge²¹ hræg þu Ʊunþreþer̄t.²²

§ V.^b Ða cƱæþ ic. Ðræt iſ þ̄. Ða cƱæþ he. Ðit^a þ̄ ge an monn onzitt²³ þ̄ þ̄ he on oþrum onzit ſýnþerlice. he hine onzit þurh ða eagan ſýnþerlice. þurh ða eapan ſýnþerlice. ðurh hiſ rædelſan ſýnþerlice. ðurh zefceaðſiſnejre ſýnþerlice. ðurh zeriþ andzit. Monize ſint cƱucepa²⁴ zefceapta unſtýmenþe. ſƱa ſƱa nu ſcýlſiſcaþ²⁵ ſint. and habbaþ ðeah ſumne ðæl andziter. forþæm hi ne mihton²⁶ eller libbon.²⁷ zif hi nan zſot andziter næfþon. ſume maƱon zeriþon. ſume maƱon zehýron.²⁸ ſume zefreþon.²⁹ ſume zertincan. Ac ða ſtýmenþan netenu ſint monnum zelicſan. forþam hý habbaþ eall þ̄ ða unſtýmenþan habbaþ. Ʊ eac maþe to. þ̄ iſ. þ̄ hio hýriþaþ³⁰ monnum. luſiaþ þ̄ hi luſiaþ. and haþiaþ þ̄ hi haþiaþ. Ʊ flýþ³¹ þ̄ hi haþiaþ. Ʊ ſecaþ þ̄ hi luſiaþ. Ða men ðonne habbaþ eall þ̄ pe ær ýmbe ſƱræcon. Ʊ eac to eacan ðæm micle zife zefceaðſiſnejre. Enzlar ðonne habbaþ zeriþ andzit. Forþæm ſint þaſ ſceapta³² þur zefceapene. þ̄ þa unſtýmenþan hi ne ahebben oþer ða ſtýmenþan. ne him

^b Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

¹ eall, deest in MS. Cott. ² Cott. peopc. ³ Cott. good. ⁴ Cott. zeporþene. ⁵ Cott. ſurþum. ⁶ Cott. neð. ⁷ Cott. hræþor. ⁸ Cott. þæm. ⁹ Bod. nýðe. ¹⁰ Cott. good. ¹¹ Cott. Ʊerþð. ¹² Cott. forþæm. ¹³ Cott. ſƱeodm. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahze. ¹⁶ Bod. Ðæt. ¹⁷ ſƱýlcne ſƱýlce he bið. ſio zefreþnej hine mæg, desunt in MS. Bod. ¹⁸ Bod. zeznapiað. ¹⁹ Cott. ſƱumceppre. ²⁰ Bod. et Cott. hi. ²¹ Bod. Ʊiſzer̄t. ²² Cott. Ʊunþreþe. ²³ Cott. ouzit. ²⁴ Bod. cucepe. ²⁵ Bod. ſiſcaþ. ²⁶ Cott. meahton. ²⁷ Cott. libban. ²⁸ Cott. gehipan. ²⁹ Cott. zefreþan. ³⁰ Cott. hi onhýmað. ³¹ Cott. flioð. ³² Cott. zefceapta.

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

ƿiþ ne ƿinnan. ne þa ƿtýmenþan ofeþ ða men. ne ða men ofeþ ða enġlar. ne ða enġlar ƿiþ ġoð. Ac þ̅ ƿ ƿ earmlíc þ̅ ƿe mæġta ðæl monna ne ƿeeþ on þ̅ þ̅ him ƿoġġen ƿ. þ̅ ƿ ƿeþceaðriþneſſ. ne þ̅ ne ƿeeþ¹ þ̅ him ofeþ ƿ. þ̅ ƿ þ̅ enġlar habbaþ ƿ ƿe men. þ̅ ƿ ƿeþ ƿ andġet. Ac meſt monna nu² onhýneþ³ nu neatum on þ̅em þ̅ hi ƿillmað ƿoþulð luġta ƿpa ƿpa netenu. Ac ġif ƿe nu hæfðan æniġne ðæl untrioġendeþ andġeteþ ƿpa ƿpa enġlar habbað. þonne mihte ƿe onġiton þ̅ þ̅ andġet biþ micle beteþe ðonne ƿe ƿeþceaðriþneſſe.⁴ ðeah ƿe ƿela ƿmean.⁵ ƿe habbaþ htellne ġearoþitan buton tpeom. ac þ̅am enġlum niþ nan tpeo nameþ þ̅æra ðinġa ƿe hi ƿiton. ƿoþ ði ƿ hiþra ġearoþito ƿpa micle betra ðonne ƿe ƿeþceaðriþneſſe. ƿpa ƿe ƿeþceaðriþneſſe ƿ beteþe þonne niþtena⁶ andġit ƿe. oððe þ̅eþ ƿeþteþ æniġ ðæl ðe him ƿoġġen ƿ. auþer. oððe hþoþum neatum ofþe unhþoþum. Ac uton nu habban ƿe Moð up ƿpa ƿpa ƿe ýfemeſt mæġen ƿiþ ðæþ hean hþoþeþ þ̅eþ hehtan andġeteþ. þ̅ þu mæġe hþæðlicofst cumon ƿ eþelicofst to þinþe aġenþe cýððe þonan þu æþ come. þ̅eþ mæġ þin Moð ƿ þin ƿeþceaðriþneþ ƿeþeon oþenlice þ̅ þ̅ hit nu ýmb tpeof ælceþ ðinġeþ. æþþer ġe be ðæþe ġoðcunþan ƿoþeþceapunġe. ƿe ƿe nu ofst ýmb ƿpaæcon. ġe be ƿrum ƿiþðome.⁷ ġe ƿpa be eallum ðinġum :

§ VI.^c ða ƿe ƿiþðom ða þiþ ƿpell aþeð hæfðe. þa onġan he ƿinġan ƿ þiþ cþæþ. þ̅æc þu miht onġitan þ̅ manġ ƿýht ƿ mýtlice ƿenende ġeond⁸ eoþþan. ƿ ƿint ƿiþþe unġeliceþ hiþeþ. ƿ unġelice þapaþ. ƿume heġaþ mað eallon lichaman on eoþþan. ƿ ƿpa ƿincende þapaþ þ̅ him nauþer ne ƿet ne ƿiþeþaþ ne ƿul-tumap. ƿ ƿume biþ tþroþete. ƿume ƿioþeþete. ƿume ƿleoġende. ƿ ealle þeah biþ of ðune healde ƿiþ þ̅æþe eoþþan. ƿ þiðer ƿillmaþ. ofþe þ̅eþ ƿe hi lýt. ofþe þ̅eþ ƿe hi beþuþeon. Ac ƿe mann ana ġæþ uprihte. þ̅ tacnaþ þ̅ he ƿceal ma þenca up þonne niþer. ði læþ þ̅ Moð ƿe moþoþoþ þonne ƿe lichoma. ða ƿe ƿiþðom þiþ⁹ leoþ aþunġen hæfðe. ða cþæþ he.

^c Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

¹ Cott. ƿecað. ² nu, deest in MS. Bod. ³ Bod. onġtýnæð. ⁴ Cott. ġeþceaðriþneſſe. ⁵ Cott. ƿmeagen. ⁶ Cott. netan. ⁷ Cott. ƿeoðome ⁸ Bod. ġeon. ⁹ Cott. ƿe ƿiþðom þa þiþ leoð.

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.^d

FOR þý þe ſceolbon eallon¹ mægne ſpýriuan² æfter Gode. ꝥ þe riſſen³ hræt he wære. þeah hit ure mæþ ne riē ꝥ þe witan hræt⁴ he riē. þe ſculon þeah be ðær andgiter mæþe. ðe he ur zifþ. fundiſgan.⁵ ſpa ſpa þe ær cwæron.⁶ ꝥ mon ſceolbe⁷ ælc ðing ongitan be hiſ andgiter mæþe. forþam⁸ þe ne maſon ælc ðing ongitan ſpýlc ſpýlce⁹ hit iſ.¹⁰ Ælc geſceart ðeah æzþer ge geſceadriſ ge ungeſceadriſ ꝥ geotolar ꝥ God ece iſ. forþam næfre ſpa manega geſcearta and ſpa micla 7 ſpa¹¹ fægna¹² hi ne underþiobben læſſan geſcearta 7 læſſan anwealde þonne hi ealle ſindon. ne ſurþum emn miclum. Ða cwæþ ic. Ðræt iſ ecner. Ða cwæþ he. Ðu me ahrart micler 7 earfoþer to ongitanne. zif ðu hit ongitan¹³ wilt. ðu ſcealt habban ær ðiner moder eagan clæne 7 hlutre.¹⁴ Ne mæg ic ðe nauht helan þær þe ic wat. Farþ ðu ꝥ þriow þing ſindon on ðiſ middanearde.¹⁵ An iſ hwilendlic wæt hæfþ æzþer¹⁶ ge ſpuman ge ende. 7 ic¹⁷ nat ðeah nan wuht þær ðe hwilendlic iſ nauþer ne hiſ ſpuman ne hiſ ende. Oþer þing iſ ece. ꝥ hæfþ ſpuman 7 næfþ nænne ende. 7 ic¹⁷ wat hwonne hit onginþ. 7 wat ꝥ hit næfre ne geendap. ꝥ ſint englar and monna ſapla. Ðriwde þing iſ ece buton ende 7 buton anſinne. ꝥ iſ God. Betwuh þam¹⁸ þriow iſ ſpýre micel toſcead. Liſ wit ꝥ ealle ſculon armeagan.¹⁹ þonne cume wit late to ende þiſſe bec. oððe næfre : . þ Ac an ðing þu ſcealt nýðe²⁰ wær ær²¹ witan. for hwý God iſ gehaten ſio hehte ecner. Ða cwæþ ic. Ðrý. Ða cwæþ he. Forþon þe witon ſpýre lýtel wær þe ær ur wær. buton be gemynðe. 7 be geaſcunge.²² and zet læſſe wær ðe æfter ur biþ. ꝥ an ur iſ geſpýlice andweard ꝥ te þonne biþ. ac him iſ eall andweard. ge ꝥ te ær wær. ge ꝥ te nu iſ. ge ꝥ te æfter ur bið. eall hit iſ him andweard. Ne wepþ²³ hiſ wælena. ne eac næfre ne wanap. Ne oſman he næfre nan²⁴ wuht. forðæm næfre nauht he²⁵ ne

^d Boet. lib. v. proſa 6.—Quoniam igitur, uti paulo ante, &c.

¹ Cott. ealle.

² Cott. ſpýriuan.

³ Bod. witon.

⁴ Cott. hwýlc.

⁵ Cott. fundian.

⁶ Cott. cwædon.

⁷ Cott. ſceolbe.

⁸ Cott. forþæm.

⁹ Cott. ſpýlce.

¹⁰ Cott. bið.

¹¹ ſpa, deest in MS. Bod.

¹² Bod.

ſpægpa.

¹³ Cott. witan.

¹⁴ Cott. hlutop.

¹⁵ Cott. middangeard.

¹⁶ Bod. wær þe æzþer.

¹⁷ ic, deest in MS. Cott.

¹⁸ Cott. betweoh þæm.

¹⁹ Cott. toſmeagan.

²⁰ Cott. neðe.

²¹ Cott. an.

²² Cott. geaſcum.

²³ Cott. ſcencð.

²⁴ Cott. nane.

²⁵ Cott. forþæm he næfre nauht.

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-

forȝeat.¹ Ne ſecð he nanpuht. ne ne ſmeap. forþam² ðe he hit
 pað eall. Ne ſecþ he nan puht. forðæm³ he nan puht ne for-
 leaþ. Ne eht he nanre puhte. for þý hine nan puht ne mæz
 flion. Ne onðræt he nanpuht.⁴ forðæm he næfð nænne
 riçran. ne ſurþum nænne zeliçan. Simle he biþ zifenðe. 7 ne
 panap hýr⁵ næfpe nauht. Simle⁶ he bið ælmihtiz. forþæm he
 ſimle⁶ pile zodb⁷ and næfpe nan ýfel. Niþ him naneþ ðinzer
 neðþearf. Simle⁸ he bið locienðe. ne 7læpþ he næfpe. Simle⁸
 he biþ zeliçe manþræpe. Simle⁸ he biþ ece. forþam næfpe ſo
 tid næf þ he næpe. ne næfpe ne 7ýrþ. Simle⁸ he bið ſpeoh. ne
 biþ he to nanum þeorce zenebeð. For hiþ zodbunðlicum an-
 pealde he iþ æzþræp andþearb. Þiþ micelnefpe ne mæz nan
 monn ametan. niþ þ ðeah no lichomlice⁹ to þenanne. ac
 zartlice. ſpa ſpa nu riþdom iþ 7 rihtriþneþ. forþæm he þ iþ
 ſelf. Ac hræt ofermozize ze þonne. oððe hþý ahebbe ze eorþ
 riþ ſpa heane anpealb. forþamþe ze¹⁰ nauht riþ hine ðon ne
 mazon. forþæm ſe eca 7 ſe ælmihtiza ſimle¹¹ 7it om þam¹²
 heah ſetle hiþ anpealdeþ. þonan he mæz eall zeriou. and zilt
 ælcum be ðam rýhte¹³ æfter hiþ zepýrhtum. forþam hit hýr¹⁴
 no unnýt¹⁵ ðæt þe hoþien to Gode. forþæm he ne pent¹⁶ no
 ſpa ſpa þe ðop. Ac abiðbaþ¹⁷ hine eaðmòðlice. forþæm he iþ
 ſriþe ſummoð and ſriðe miðþeort. Debbað eoreþ Moð to him
 mið eorum honðum 7 biðbaþ ðæþ ðe riht ſie and eoreþ þearf
 ſie. forþam¹⁸ he eor nýle¹⁹ 7ýrnan. haþiaþ ýfel 7 flioþ²⁰ ſpa ze
 ſriþort mazon. luþiaþ cræftaþ 7 ſolziaþ ðæm. Ge habbaþ micle
 ðearfe²¹ þæt ze ſimle²² þel ðon. forþæm ze ſimle²² beþoran
 þam ecan 7 þam ælmehtizan Gode ðop eall þ þ ze ðop. eall he
 hit zeriþþ 7 eall he hit forzilt. AMEN :

¹ Cott. neþop ȝeat. ² Cott. forþæm. ³ Cott. forþý. ⁴ Cott.
 he hum nane puht. ⁵ Cott. hiþ. ⁶ Cott. Sýmle. ⁷ Cott. zodb.
⁸ Cott. Sýmle. ⁹ Cott. lcumlice. ¹⁰ Bod. hi. ¹¹ Cott. ælmehtiza rýmle.
¹² Cott. bæm. ¹³ Cott. ſriþe rihte. ¹⁴ Cott. niþ. ¹⁵ Cott. unniz.
¹⁶ Bod. þelz. ¹⁷ Cott. biðbað. ¹⁸ Cott. forþæm. ¹⁹ Cott. nele.
²⁰ Cott. fleoð. ²¹ Cott. neðþearfe. ²² Cott. rýmle.

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. pýrhta 7 pealdenð ealra ge-
 rceafta. ic biððe ðe for þinne micelan milðheortneffan. 7 for
 þære halegan roðe tacne. 7 for Scam Marian mæxþ habe. and
 for Scem Michaeler gehýrgumneffe. 7 for ealra þinna halgena
 lufan 7 heora earnungum. þ þu me gepýrge bet þonne ic
 arýrhte to þe. 7 gepýrge me to ðinum willan and to minre faple
 þearfe bet ðonne ic fylf cunne. 7 gefapela min Mod to ðinum
 willan 7 to minre faple þearfe. 7 geftranza me riþ þær deofles
 coftnungum. and afýrpa fram me ða fulan zalnýrre 7 ælc un-
 rihtpýrnýrre. 7 gefcýlðe me riþ minum riþerþinum gefe-
 penlicum 7 ungerpenlicum. 7 tæc me ðinne willan to pýrcenne.
 þ ic mæge ðe inþearðlice lufian to foron eallum þingum mid
 clænum gefance 7 mid clænum lichaman. forþon þe ðu eart
 min fceoppenð. 7 min alegenð. min fultum. min frofer. min
 trefner. 7 min to hopa. ri þe lof 7 pulber nu 7 á á á to
 worulðe buton æghwylcum ende. AMEN :.

FINIS.

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 END.

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.

PROCEMIUM.

ÐUS Ælfræð ur.
eald-ƿpell ƿeahƿe.
Lýning ƿert-ƿexna.
cƿært melðode.
leoð-ƿýrhta hƿt.
Ðim ƿær luƿt micel.
þæt he þioƿrum leoðum.
leoð ƿpellode.
monnum mýrzen.
mírlíce cƿiðar.
þý lær ælunge.
uƿaðrife.
reſlicne ƿecz.
þonne he ƿpelcer lýt.
gýmð ƿor hƿr gylpe.
Ic ƿceal giet ƿƿecan.
þon on ƿitte.
folc-cuðne ƿæð.
hæleþum ƿeczean.
hlíte re þe ƿille.

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 fytte 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.

METRE I.

Ðit pæſ Ʒeara nu.
 þætte Lotan earƷan.
 of Scidþria.
 Ʒelðar læðbon.
 þneate ƷepƷunƷon.
 þeod-lond moniƷ.
 Ʒetton ƷuðþearþeƷ.
 ƷiƷe-þeoba tpa.
 Lotene Ʒice.
 Ʒear-mælum þeox.
 hæfðan him Ʒecýnðe.
 cýningar tpeƷen.
 RæðƷob anb Alepic.
 Ʒice ƷepƷunƷon.
 Ða pæſ ofeƷ muntƷiop.
 moniƷ atýhteð.
 Lota ƷýlþeƷ full.
 Ʒuðe Ʒelýrteð.
 folc-ƷepmneƷ.
 þana hþearþode.
 ƷcƷ on Ʒceafte.
 Ʒceotenð þohton.
 Italia.
 ealle¹ ƷeƷonƷan.
 lnd-ƷiƷenðe.
 hiƷelæƷtan.
 ƷƷua efne þrom muntƷiop.
 oð þone mæƷan þeapod.
 þær Sicilia.
 Ʒæ-Ʒtreamum m.
 eƷlonð micel.
 eþel mæƷƷað.
 Ða pæſ Romana.
 Ʒice Ʒepunnen.
 abrocen buƷƷa cýƷt.
 beaðu-Ʒincum pæſ.
 Rom Ʒepýmeð.
 RæðƷot anb Alepic.
 foƷon on þæt fæſten.

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 costliness despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. ealla.

pleah Cærepe.
 mid þam æþelingum.
 ut on Erecar.
 Ne meahste þa seo pea laf.
 riȝe forrtanban.
 Lotan mid guðe.
 ȝio monna ȝertrion.
 ȝealdon unpillum.
 eþel þearðar.
 halȝe aþar.
 þær ȝehwæþereȝ paa.
 Deah þær mazo-riuca.
 moð mid Erecum.
 ȝif hi leob-ſruman.
 lærtan doſrtan.
 Stob þraȝe on þam.
 þeob þær ȝerunnen.
 rintra mænizo.
 oð þæt rýnð ȝerþar.
 þæt þe þeobriuce.
 þeȝnar and eorlar.
 hepan ſceolban.
 Ȝær ſe þeretema.
 Eriȝte ȝecnoðen.
 cýning ſelfa onſenȝ.
 fulluht þearum.
 Fæȝnoðon ealle.
 Rompara bearn.
 and him pecene to.
 ſriþer rilnedon.
 þe him fæȝte ȝehet.
 þæt hý ealb-rihta.
 ælceȝ moſten.
 rýrþe ȝerunizgen.
 on þære þeleȝan byriȝ.
 þenden Loð puolde.
 þæt he Loðena ȝepealð.
 aȝan moſte.
 þe þæt eall aleaȝ.
 þær þæm æþelinge.
 Aprianer.

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,
 Left 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.

zedþola leorþe.
 þonne Ðrihtnes æ.
 Ðæt Iohannes.
 zodne Papan.
 hearþe behearon.
 næs þæt hærlíc dæb.
 eac þam wæs unrim.
 oðres manes.
 þæt se Gota fremede.
 zodra zehwílum.
 Ða wæs ricra sum.
 on Rome býrig.
 aheren Ðeretoza.
 hlarþode leof.
 þenden Lýnerþole.
 Lneacas woldon.
 Ðæt wæs rihtwif rinc.
 wæs¹ mid Romwifum.
 rinc-geofa fella.
 riðþan longe he.
 wæs for weorþde wif.
 weorð-mýnþa zeorn.
 beorn boca gleap.
 Bohtwif.
 se hæle hatte.
 se þone hlifan zepah.
 Wæs him on zemýnde.
 mæla zehwílce.
 ýfel and eþrit.
 þæt him elþeodze.
 kýmngas cýðdon.
 wæs on Lneacas hold.
 zemunde þara ana.
 and ealb-rihta.
 þe his elþran.
 mid him ahton longe.
 lufan and lifra.
 Angan þa lifum ýmbe.
 þencean þearflice.
 hu he riðer meahhte.

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. næs.

Eþeas oncerpan.
 þæt je Lagere.
 eft anpald ofer hi.
 aȝan moŕte.
 renbe ærenð-ȝermit,
 eald-hlafordum.
 ðeȝelice.
 and hi for Drihtne bæð.
 ealdum treorum.
 þæt hi æft to him.
 comen on þa ceafte.
 lete Eþeca ritan.
 ræðan Romarum.
 rihteȝ ȝȝrðe.
 lete þone leodcipe
 Ða þa lape onȝeat.
 Ðeodric Amuling.
 and þone þegn oferfenzȝ
 heht færlice.
 folc-ȝerþar.
 healðon þone hepe-rine.
 ȝæȝ him hreoh ȝefa.
 eȝe from þam eople.
 he hine inne.
 heht on carcerne.
 clurter belucan.
 Ða ȝæȝ mod-ȝefa.
 miclum ȝeðrefeð.
 Boetiur.
 breac longe æp.
 plencea under polcnum.
 he þȝ ȝȝȝ meahte.
 þolian þa þraȝe.
 þa hio ȝpa þearl becom.
 Fæȝ þa ormod eorl.
 ape ne penðe.
 ne on þam færtene.
 frofne ȝemunðe.
 ac he neorol aŕtreahht.
 niþer of ðune.
 feol on þa flope.

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,
 Sore 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,
 Nor heeded honour more;
 Reckless he flung himself
 below
 Upon the dungeon floor;

fela þorða þræc.
 þorþoht þearle.
 ne þenðe þonan ærfe.
 cuman of þæm clammum.
 cleopode to Drihtne.
 geomran ſtemne.
 zýbbode þur :·

METRUM II.^a

Þræt ic hoða fela.
 lurtice zeo.
 fanc on fælum.
 nu fceal þiofizenðe.
 þope zepægeb.
 þreccæ ziomop.
 þingzan þar-criðar.
 Me þiof ſiccetunz harað.
 azæleb þer zeocra.
 þ ic þa zeb ne mæz.
 zefezean þra fæzre.
 þeah ic fela ziø þa.
 fette foð-criða.
 þonne ic on fælum þær.
 Of ic nu miſcýrpe.
 cuðe þræce.
 and þeah uncuðre.
 æp hþilum fonð.
 me þar þopolð fælða.
 þel hþær¹ blindne.
 on þiſ ðimme hol.
 ðýrme foþlæððon.
 and me þa þerýpzon.
 þæber and þroþre.
 foþ heopa untreopum.
 þe ic him ærfe betzr.
 þrupian fceolde.
 hi me toþenðon.
 heopa bacu bitepe.

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRE II.

A SOBROWFUL 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 florente per-
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hþær.

and heopa bliſſe fram.
 Forþam wolde ge.
 weoruld frýnd mine.
 recgan oðre ringan.
 þæt ic Ʒerælic mon.
 wære on weorulde.
 ne rýnt þa worð roð.
 nu þa Ʒeræla ne maƷon.
 rimle Ʒerunýzan.

METRUM III.^b

Æala on hu Ʒrimmum.
 and hu Ʒrundleajum.
 feaðe frinceð.
 þæt weorcende mod.
 þonne hit þa rtronƷan.
 rtormar beatað.
 weoruld-biƷunƷa.
 þonne hit rinnende.
 hiƷ aƷen leoht.
 an forlæteð.
 and mið uua forƷit.
 þone ecan Ʒefean.
 þrinƷð on þa þioſtro.
 þiƷſe weorulde.
 forƷum Ʒerrenceð.
 Ʒra iƷ þiƷum nu.
 mode Ʒelumpen.
 nu hit mare ne pa.
 for Gode ƷodeƷ.
 buton ƷnoſmunƷe.
 fremðre weorulde.
 him iƷ 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 Boet. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.^c

Æala þu ſcippenð.
 ſcipna tungla.
 hefoner and eorþan.
 þu on heah-ſetle.
 ecum ſicſart.
 and þu ealne hræðe.
 hefon ýmbhearfeſt.
 and þurh þine halige miht.
 tunglu geneberſt.
 þæt hi þe to hepað.
 ſpýlce ſeo ſunne.
 ſpeartra nihta.
 þioſtro aþræfcedð.
 þurh þine meht.
 blacum leohte.
 beorhte ſteorpan.
 mona gemetgað.
 þurh þinra meahtra ſpeð.
 hþilum eac þa ſunnan.
 ſiner beþearað.
 beorhtan leohter.
 þonne hit zebýrigan mæg.
 þæt ſpa geneahſne.
 neðe þeorþað.
 ſpelce þone mæran.
 moſzenſteorpan.
 þe þe oðre naman.
 æfenſteorpa.
 nemnan hepað.
 þu geneberſt þone.
 þæt he þæne ſunnan.
 ſið beþiſge.
 zeara zehpelce.
 he zongan ſceal.
 beforan ſepan.
 Ðræt þu fæðer þerſerſt.
 ſumur-lanze ðagar.
 ſpíðe hæte.

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
 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.

^c Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pinter-ðagum.
 pundrum ſceorta.
 tīða zetiohhart.
 Ðu þæm treorum ſeleſt.
 ruþan and peſtan.
 þa æp je ſpearta ſtorum.
 norþan and eaſtan.
 benumen hæfðe.
 leaſa gehpelceſ.
 ruþh þone laðran pīnð.
 Cala hþæt on eorþan.
 ealla geſceafra.
 hýrað þīnre hæge.
 ðoð on heoſonum ſpa ſome.
 mode and mægne.
 butan men anum.
 je pið þinum pillan.
 pýrceð optoſt.
 Fealla þu eca.
 and þu almihtiga.
 ealra geſceafra.
 ſceppenð and peccenð.
 ara þinum earnum.
 eorþan tudre.
 monna cýnne.
 ruþh þīnra mehta ſpeð.
 Ðri þu ece God.
 æfre wolde.
 þæt ſio pýrð on gepill.
 penðan ſceolde.
 ýflum monnum.
 ealles ſpa ſpīðe.
 hio ful opt ðereð.
 unſcýlðegum.
 Siſtað ýfele men.
 gionð eorð-ſīcu.
 on heah-ſetlum.
 halige þpīccað.
 unðer heopa ſotum.
 ſīpum uncuð.
 Ðri ſio pýrð ſpa po.

Behold too, O Father, Thou
 workest aright
 To summer hot day-times of
 long-living light,
 To winter all wondrously or-
 derest 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 lettest weird ill the un-
 guilty ones rend?

Evil men sit, each on earth's
 highest seat,
 Trampling the holy ones under
 their feet;

penðan ſceolbe.
 Ðra ſint zehýbbe.
 hep on þopolbe.
 zeonð burza þela.
 beophhte cræftaſ.
 Unrihtſiſe.
 eallum tidum.
 habbað on hoſpe.
 þa þe him ſindon.
 rihteſ þiſſian.
 ricef þýrðþan.
 Bið þ leaſe lot.
 lange hpile.
 beþriſen mið þpencum.
 Nu on þopolbe hep.
 monnum ne ðeþiað.
 mane aþaſ.
 Liſ þu nu þalbenð ne þilt.
 þiþbe ſceopan.
 ac on ſelf-þille.
 þiſan læteſt.
 þonne ic þat þæt te þile.
 þopolb-men tpeozan.
 zeonð ſolðan-ſceat.
 buton þea ane.
 Eala min Ðrihten.
 þu þe ealle ofeþriht.
 þopolbe zeſceafra.
 þlit nu on moncýn.
 miðbum eazum.
 nu hi on monezum hep.
 þopolbe ýpum.
 þýnnað and þriþcað.
 eaſme eopð-þapan.
 aþa 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 ġunnan.
 ġreotole ġeþencean.
 and be æġhþelcum.
 oðrum ġteorpan.
 þara þe æfter þurġum.
 beoþtoft ġeined.
 Līf him þan foþe.
 þolcen hangað.
 ne mæġen hī þra leohtne.
 leoman anġendan.
 ær þe þicca miŋc.
 þinra þeorðe.
 Ðra ofc ġmýlce ġæ.
 ġuþerne þind.
 ġræġe ġlaġ-hluðre.
 ġrumme ġeðreþeð.
 þonne hie ġemenġað.
 micla ýrca.
 onhþeþað hron-meþe.
 hrioh bið þonne.
 þeo þe ær ġlabu.
 on-þiene þær.
 Ðra ofc ærþþinġe.
 utapealleð.
 of clife harum.
 col and hlutor.
 and ġeþeclice.
 þihtc floþeð.
 inneð þið hīr earþeġ.
 oð him on innan feð.
 munteġ mæġen-ġtan.
 and him on miðþan ġelrizeð.
 atþenbloð of þæm toþþe.
 he on tu þiðþan.
 toþceaden þýrð.
 þcip bið ġeðreþeð.
 þurna ġeblonþen.
 þroc bið onþeneð.

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, outwelleth 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 hƿr ƿiht ƿýne.
 ƿýþum toþlofen.
 ſƿa nu þa þioſtƿo.
 þinre heortan ƿillað.
 minre leohtan.
 lape ƿiðſtonðan.
 and þin mod-geþonc.
 miclum geþreþan.
 Ac gif þu nu ƿilnaſt.
 þæt þu ƿel mæge.
 þæt ſoðe leoht.
 ſƿeotole oncnapan.
 leohte zelean.
 þu ſoþlætān ſcealt.
 iðle oþer-ſælþa.
 unnýtne zeþean.
 þu ſcealt eac ýfelne ege.
 an-ſoþlætān.
 ƿoþulð-eaſþoþa.
 ne moſt þu ƿeþan ſoþ þæm.
 ealles to ormoð.
 ne þu þe æfpe ne læt.
 ƿlenca zeþæcan.
 þe læſ þu ƿeoþðe ſoþ him.
 mið oþer-mettum.
 eft zercendeð.
 and to upahaþen.
 ſoþ orſoþzūm.
 ƿoþulð zeſælþum.
 Ne eft to ƿaclice.
 zeoþtpeoþe.
 æniþeſ zoðeſ.
 þonne þe þoþ ƿoþulðe.
 ƿiþerþeapða mæſt.¹
 þinza þneaze.
 and þu þe ſelfum.
 ſƿiþoſt onſitte.
 ſoþþæm ſimle bið.
 ſe mod-ſeþa.
 miclum gebunden mið.

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. mæſð.

zēbnefneffe.
 zif hine ðreccēan mot.
 þifra yfla hræþer.
 innan fpenčan.
 forþæm þa tpezen tpezan.
 teoð to romne.
 rið þæt mod foran.
 miſtef ðpoleman.
 þæt hit ſeo ece ne mot.
 himan zeonð ſcinan. [miſtum.
 funne for þæm fpeartum
 ær þæm hi zeſpīðrað peorþen.

METRUM VI.^e

Ða ſe fīfðom eft.
 forð-horð onleac.
 ranz foð-cpīðar.
 and þur ſelfa cpæð.
 Ðonne ſio funne.
 fpeotoloſt ſcineð.
 hadroſt of hefone.
 hræðe bioð aſiſtrod.
 ealle ofiſ eorþan.
 oðre fteorpan.
 forþæm lnoþa biþhtu ne bið.
 auht [biþhtneffe.]
 to zeſectane.
 rið þære funnan leoht.
 Ðonne ſmolte blæpð.
 ruþan and peſtan ſmð.
 unþer polcnum.
 þonne peaxeð hraðe.
 ſelbeſ bloſtman.
 fægen þæt hi moton.
 Ac ſe ftearþa ftorþm.
 þonne he ftronz cymð.
 norþan and eaſtan.
 he zenimeð hraðe.
 þære foran plite.

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.

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.

^e Boet. lib. ii. metrum 3. — Cum polo Phœbus roſeis quadrigis, &c.

And eac þa puman jæ.
 norþerne ýrt.
 nebe gebædeð.
 þæt hio rtranze geonð rtyneð.
 on rtau beateð.
 Cala þ on eorþan.
 auht færtlicej.
 peorcej on worulde.
 ne punað æfre.

So, with a stern needs-be
 The northern blast doth
 dash
 And heat 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 ongon je rýrdom.
 hij zepunan fylzan.
 zho-þorðum zol.
 zýb æt¹ rpelle.
 ronð roð-crída.
 rumne þa zeta.
 Eræð he ne hepde.
 þæt on heanne² munt.
 monna ænig.
 meahcte arettan.
 healle hrof-færte.
 Ne þearf eac hæleþa nan.
 penan þær peorcej.
 þæt he rýrdom mæze.
 rið ofepmetta.
 æfre zemengan.
 Þerðer þu æfre.
 þæt te ænig mon.
 on ronð beorzar.
 rettan meahcte.
 færte healle.
 Ne mæz eac rpa nan.
 rýrdom timbran.
 þær þær worulð-zitjunz.
 beorð ofepbrædeð.
 barnu ronð rillað.
 pen forrpelzan.

MÈTRÈ 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?

The light soil is greedy to
 swallow the rain;
 So now doth the rich, in his
 measureless gain

^f Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.¹ Cott. ært. ² Cott. heane.

Ðra ðeð micra nu.
 Ʒrunðlear ƷitƷunƷ.
 ƷilƷer anð æhta.
 Ʒeðrinced to ðrýƷƷum.
 ðreorrenbne pelan.
 anð þeah þær þearfan ne bið.
 þurƷt aceleb.
 Ne mæƷ hæleþa ƷehƷæm.
 huƷ on munte.
 lanƷe ƷelæƷtan.
 foƷþæm him lunƷre on.
 ƷriƷt Ʒinð ƷƷapeð.
 Ne bið Ʒonð þon ma.
 Ʒið micelne þen.
 manna ænƷum.
 huƷer huƷbe.
 ac hit hƷeoran Ʒile.
 ƷiƷan Ʒonð æƷter þene.
 Ðra bið anra ƷehƷæƷ.
 monna moð-Ʒefan.
 miclum aƷeƷebe.
 of huora Ʒtebe Ʒtýnebe.
 þonne he ƷƷronƷ ðreced.
 Ʒinð unðer þolcnum.
 þopulð-eaƷfoþa.
 oððe hi¹ eƷt Ʒe þeþa.
 þen onhƷeƷeð.
 ƷumeƷ ýmbhoƷan.
 unƷemet Ʒemen.
 Ac Ʒe þe þa ecan.
 aƷan þille.
 Ʒoþan ƷeƷælþa.
 he Ʒceal Ʒriðe þion.
 þiƷe þopulðe þlite.
 þýƷce him Ʒiðþan.
 huƷ moðer huƷ.
 þær he mæƷe Ʒinðan.
 eaðmetta Ʒtan.
 unƷemetƷæƷtne.²
 Ʒrunð-peal Ʒearone.

¹ Cott. hit.

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. unƷ metƷæƷtne.

ge to-ghban ne þearf.
 þeah hit pecge winð.
 woruld-eapfoþa.
 oððe ýmbhozena.
 ormete þen.
 forþæm on þære bene.
 Drihten ſelþa.
 þara eadmetta.
 eapþfært puniſað.
 þær ge friðom á.
 punað on zemýnðum.
 forþon orþorþ hƿ.
 ealniz læðað.
 woruld-men þiſe.
 buton þenðinge.
 þonne he eall forþiðð.
 eorðlicu zoob.
 and eac þara ýfela.
 orþorþ punað.
 hoþað to þam ecum.
 þe þær æfter cumað.
 Þine þonne æghþonan.
 ælmihtiz Loob.
 riſgallice.
 riſle zehealdeð.
 anpunizendne.
 hiſ azenum.
 moðer zepelþum.
 þurh metoðer zife.
 þeah hine ge winð.
 woruld-eapfoþa.
 riðe riþence.
 and hine riſgale.
 zemen zæle.
 þonne him zrimme on.
 woruld-ſælþa winð.
 riðe blaþeð.
 þeah þe hine ealnez.
 ge ýmbhoza þýrþa.
 woruld-ſælþa.
 riðe brecce.

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.^g

Sona swa se swiðdom.
 þas word hæfde.
 swetole arieahte.
 he þa swiðþan ongan.
 swingan soð-cwiðas.
 and þas swelra cwæð.
 swæt swio sworme elð.
 soð-buenðum.
 geonð eorþan-geat.
 æghram dohte.
 þa þa anra gehwæm.
 on eorð-þærctum.
 genoh swihte.
 nis hit nu þa swelc.
 næron þa geonð weoruld.
 swelge hamar.
 ne swiþce.
 mettas ne swincas.
 ne hi þara hwæzla.
 hwas ne gemdon.
 þe nu swiht-guman.
 diorort lætað.
 sworþwæm hiora næwis.
 næs þa giceta.
 ne hi ne swerpon.
 swinð-buenðe.
 ne ymbutan hi.
 aser ne herdon.
 hwæt hi swinlurta.
 swecene wæron.
 buton swa hi meahon.
 gemethcorð.
 þa gecynð began.
 þe him swið geþeop.
 and hi æne on dæge.
 æton swimle.
 on æfen-tið.
 eorþan wærctmas.

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

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

fudeſ and þýrta.
 nalleſ þin ðruncon.
 ƿcip of ƿteape.
 næſ þa ƿcealca nan.
 þe mete oððe ðrinc.
 mængan cuðe.
 ƿæter ƿið hunize.
 ne heora ƿæða þon ma.
 ƿiooce ƿioþan.
 ne hi ƿiapo-cƿæftum.
 ƿoðþeb ƿiþeðon.
 ne hi ƿumpeceð.
 ƿetton ƿearolice.
 ac hi ƿimle him.
 eallum tidum.
 ute ƿlepon.
 unðer beam-ƿceaðe.
 ðruncon þurpan ƿæter.
 calbe þellan.
 næniȝ ceþa ne ƿeah.
 ofeþ ear-ȝeblonð.
 ellenðne ƿearoð.
 ne huþu ýmbe ƿcip-herȝar.
 ƿæ-tilcaſ ne herðon.
 ne ƿurþum ƿiþa nan.
 ýmb ȝeƿeoht ƿƿrecan.
 næſ þeoſ eorðe beſmiten
 aþer þa ȝeta.
 beorþeſ bloðe.
 þe hi ne¹ bill-ƿuðe.
 ne ƿurþum ƿunðne ƿeþ
 ƿeorulð-buenðe.
 ȝeſapan unðer ƿunnan.
 næniȝ ƿiðþan ƿæſ.
 ƿeopð on ƿeorulðe.
 ȝiþ mon hiſ ƿillan onȝeat.
 ýfelne imið elðum.
 he ƿæſ æȝþræm lað.
 Eala þæt² hiȝ ƿurðe.
 oððe ƿolbe ƿoð.

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. þæp.

þæt on eorþan nu.
 uſſa τῖδα.
 ʒeond þaſ ƿiðan ƿeopulð.
 ƿæren æghƿær¹ ſƿelce.
 unðer ſunnan.
 Ac hit iſ ʒæmpe nu.
 þæt þeoſ ʒitſunc haſað.
 ʒumena ʒehƿelceſ.
 moð ameppeð.
 þæt he maſan ne ƿeçð.
 ac hit on ƿitte.
 ƿeallenbe býrnð.
 eſne ſio ʒitſunʒ.
 þe nænne ʒrunð haſað.
 ſƿearſe ſƿæfeð.
 ſumeſ on lice.
 eſne þam munte.
 þe nu monna beapn.
 Ene hatað.
 ſe on iʒlonde.
 Sicilia.
 ſƿeſle býrneð.
 þæt mon helle fýp.
 hateð ƿiðe
 ſoſþæm hit ſimle bið.
 ſin-býrnenbe.
 and ýmbutan hit.
 oðra ſtopa.
 blate ſoſbæpnð.
 bitepan leʒe.
 Cala hƿæt ſe ſopma.
 ſeoh-ʒitſere.
 ƿæpe on ƿopulbe.
 ſe þaſ ƿonʒ-ſteðar.
 ʒnoſ æfter ʒolbe.
 and æfter ʒim-cýnnum
 hƿæt he ſƿecnu ʒeſtpeon.
 ſunbe mæneʒum.
 beppriʒen on ƿeopulbe.
 ƿætere oððe eorþan.

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
 Bitter everywhere by turns.
 Woe! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold:
 Cares for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth
 In the deeps of sea and earth.

¹ Cott. æghƿær.

METRUM IX.^b

Ðpæt pe ealle pton.
 hþelce æþleſte.
 ze neah ze feop.
 Nepon pophte.
 Rompara cýning.
 þa hiſ riçe pæſ.
 hehſt undeſi heoſonum.
 to hrýpe monegum.
 ꝥælhpoepeſ zepeþ.
 pæſ ful riþe cuð.
 unriht-hæmeþ.
 aplearſta ſela.
 man and moþþon.
 miſþæða popn.
 unrihtþreſ.
 inriþ-þoncaſ.
 Ðe het him to zamene
 zeapa ſopbærnan.
 Romana buriꝥ.
 riþo hiſ riçeſ pæſ.
 ealleſ epel-ſtol.
 Ðe ſop unſnýttrum.
 polbe ſandian.
 ziſ þ ſýp meahſe.
 lixan ſpa leohte.
 and ſpa longe eac.
 neabpa ſettan.
 ſpæ he Romane.
 ſecgan zehepþe.
 þæt on ſume tide.
 Troia buriꝥ.
 opepſtozen hæpþe.
 leza leohtoſt.
 lenzeſt buþne.
 hama undeſp heſonum.
 Næſ þæt heþlic bæþ.
 þæt hine ſpelceſ zameneſ.
 zilpan lýſte.

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 seat,
 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,

^b Boet. lib. ii. metrum 6.—Novimus quantas dederit ruinas, &c

þa he ne eapnabe.
 elles puhte.
 buton þæt he polbe.
 ofer þer-þiobe.
 hiȝ aneȝ huru.
 anpałb cȝþan.
 Eac hiȝ ȝeŕaelbe.
 æt ŕumum cieŕpe
 þæt ŕe ilca het.
 ealle acpellan.
 þa ŕicoŕtan.
 Romana ŕitan.
 and þa æþeleŕtan.
 eoŕl ȝebȝrdum.
 þe he on þæm ŕolce.
 ȝeŕriȝen hæŕþe.
 and on uppan.
 aȝene bŕoþoŕ.
 and hiȝ moþoŕ mið.
 meca ecȝum.
 billum of-beatan.
 Þe hiȝ bŕȝþe ofŕlog.
 ŕełŕ mið ŕpeoŕþe.
 and he ŕȝmle þæŕ.
 miȝle þe bliðŕa.
 on bpeoŕt-coŕan.
 þonne he ŕȝȝlceŕ moŕðŕeŕ.
 mæŕt ȝeŕŕemeþe.
 nalleŕ ŕoŕȝoþe.
 hŕæþeŕ ŕiðþan á.
 mihtȝ Drihten.
 ametan polbe.
 ŕpece þe ȝeŕȝȝhtum.
 poł-ŕemmenþum.
 ac he on ŕeŕþe ŕæȝn.
 ŕacneŕ and ŕeaŕŕa.
 þæłhŕioŕ ŕunobe.
 ŕiołb emne ŕpa þeah.
 ealleŕ þȝŕeŕ mæŕan.
 miðþan-ȝeaŕþeŕ.
 ŕpa ŕpa lýŕt and laȝu.

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.
 Ʒar-recƷ embe-Ʒýrt.
 Ʒumena riƷe.
 recƷe riƷlu.
 Ʒuð-eart and þert.
 oð þa norðmeƷtan.
 nærran on eorþan.
 eall þæt Nerone.
 nebe oððe luƷtum.
 heaƷo-riƷca ƷehƷilc
 hepan Ʒceolbe.
 Ðe hæfðe him to Ʒamene
 þonne he on Ʒýlp aƷtaƷ.
 hu he eorð-cýningaƷ.
 ýrmðe and cƷelmeðe.
 ƷenƷt þu þ̅ je anƷalð.
 eaðe ne meahƷe.
 GobeƷ ælmihtigeƷ.
 þone Ʒelp-ƷcaƷan.
 riƷe beƷæðan.
 and beƷearian.
 hiƷ anƷalbeƷ.
 þurh þa ecan meahƷ.
 oððe him hiƷ ýfeleƷ.
 elleƷ ƷeƷƷionan.
 Eala Ʒif he polbe.
 þæt he þel meahƷe.
 þæt unriht him.
 eaðe þorbiðan.
 EaƷla þ̅ je hlaƷorð.
 hefiƷ Ʒioc ƷleƷte.
 ƷƷape on þa ƷƷýnan.
 ƷiƷna þeƷena.
 ealra þara hæleþa.
 þe on hiƷ tidum.
 Ʒeonð þaƷ lænan þorolð.
 liban Ʒceolðon.
 Ðe on unƷcýlðƷum.
 eorla bloðe.
 hiƷ ƷƷeorð feleðe.
 Ʒriðe Ʒelome.

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 pæg ppiðe ppeotol.
 þæt pe pædon ofc.
 þæt pe anpald ne deð.
 ariht goðeþ.
 ziþ pe pel nele.
 þe hiþ zepeald haþað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

METRE X.

Lif nu hæleþa hpone.
 hljan lýrte.
 unnýtne zelp.
 aþan pille.
 þonne ic hine polþe.
 þorþum biðþan.
 þæt he hine æþþnonon.
 utan ýmbe þohte.
 ppeotole ýmb pape.
 puð-eaþc and þeþc
 hu pþzil pnt.
 polcnum ýmbutan.
 heoþoneþ hpealþe.
 hiþe-pnotpum.
 mæþ eaðe þincan.
 þæt þeof eorþe þe.
 eall þop þæt oþep.
 unþemet¹ lýtel.
 þeah hio unþpum.
 pþzel þince.
 on ptebe pþponþlic.
 pþeopleaþum men.
 þeah mæþ þone pþan.
 on zepit-locan.
 þæpe zupþunge.
 zelpes pcamian.
 þonne hine þæg hljan.
 heaþoþc lýrteð.
 and he þeah ne mæþ.
 þone toþþeþan.

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. unþmet.

ofep þaſ neapoyan.
 næniſe þinſa.
 eopþan-ſceatar.
 iſ þæt unnet ſelp.
 Eala ofepmoban.
 hpi eop alýrte.
 mið eoppum ſpīpan.
 ſelſpa pillum.
 þæt ſpæpe ſioc.
 ſýmle undeplutan.
 Þpý ge ýmb þæt unnet.
 ealniſ ſpincen.
 þæt ge þone hhran.
 habban tīiað.
 ofep þioða ma.
 þonne eop þearf ſie.
 þeah eop nu ſeſæle.
 þæt eop ſuð oððe norð.
 þa ýtmeſtan.
 eopð-buende.
 on moniſ þioðſic.
 miclum hepien.
 Ðeah hpa æpele ſie.
 eopl ſebýrdum.
 pelum ſeſeopþað.
 and on plencum þio.
 duſupum ðiope.
 ðeað þæſ ne ſcpiſeð.
 þonne him pum ſoplaet.
 roðopa ſaldenð.
 ac he þone pelegan.
 pæðlum ſelice.
 eſn mæpne ſeðeð.
 ælceſ þinſer.
 Þpær ſint nu þæſ pīpan.
 ſelander ban.
 þæſ ſolð-ſmipeſ.
 þe þæſ ſeo mæpoſt
 ſopþý ic cpað þæſ pīpan.
 ſelander ban.
 ſopþý ængum ne mæg.

'Tis folly all, and of the dead,
 A glory nothing worth.
 And you, O proud, why wish
 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 bones of We-
 land now,
 So shrewd to work in gold?
 Weland, though wise, to death
 must bow,
 That greatest man of old:

eorð-buensþra.
 þe cræft loþian.
 þe him Erixt onlænð.
 Ne mæz mon æfpe þý eð.
 ænne wæccan.
 hi cræfter beniman.
 þe mon oncerpan mæz.
 runnan onwifan.
 and þine wrixtan roðor.
 of hi riht-wýne.
 winca æniz.
 Ðra wæt nu þær wifan.
 Felander ban.
 on hwelcum in hlæpa.
 hruwan þeccen.
 Ðræp iſ nu þe wica.
 Romana wita.
 and þe aroða.
 þe þe ýmb wrecað.
 hiora hepetoga.
 þe gehaten wær.
 mid þæm burhwurum.
 Brutur nemned.
 Ðræp iſ eac þe wifa.
 and þe weorð-geornra.
 and þe fæſt-wæða.
 folcer hýrde.
 þe wær uðwita.
 ælcer þingær.
 cene and cræftiz.
 þæm wær Laton nama.
 Ði wæron gefyrn.
 forð-gevitene.
 nat næniz mon.
 hwær hi nu winðon.
 Ðræt iſ hiora here.
 buton þe hlifa an.
 þe iſ eac to lýtel.
 wrelcra lariora.
 forþæm þa mazo-wincas.
 mapan wýrde wæron.

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 worulde.
 Ac hit is wýrre nu.
 þæt geond þar eorþan.
 æghwær findon.
 biopa gelican.
 hwon ýmb swræce.
 sume openlice.
 ealle forwítene.
 þæt hi se hlýra.
 hýr-cuðe ne mæg.
 for-e-mære wearf.
 forð gebrengan.
 Deah ge nu wenen
 and wilmgen.
 þæt ge lange tid.
 libban moten.
 hwæt is æfre þý bet.
 bio oððe þince.
 forþæm þe nane forlet.
 weah hit lang þince.
 deað æfter dozor-sume.
 þonne he hæfð Drihtnes leafe.
 hwæt þonne hæbbe.
 hælpa ænig.
 guma æt þæm gilpe.
 gif hine gegýpan mot.
 ge eca deað.
 æfter þýrum worulde.

METRUM XI.^k

An weppenð is.
 butan ælcum weon.
 ge is eac wealdend.
 woruld-gefearta.
 heofones and eorþan.
 and heah wæ.
 and ealra þara.
 þe we in wuniað.
 ungewerpenlicra.

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 fide, &c.

and eac ƿpa ƿame.
 ƿapa þe ƿe eazum.
 on lociað.
 ealpa ƿerƿearƿta.
 ƿe iƿ ælmihtig.
 ƿæm oleccað.
 ealle ƿerƿearƿte.
 þe ƿæƿ ambecƿer.
 aƿuht cunnon.
 ƿe eac ƿpa ƿame.
 þa ƿæƿ auht nýton.
 ƿæt hi ƿæƿ þeobner.
 þeopar ƿinbon.
 ƿe uƿ ƿerƿette.
 ƿiðo and þeapar.
 eallum ƿerƿearƿtum.
 unapenbenðne.
 ƿinƿallice.
 ƿiðbe ƿecýnðe.
 þa þa he ƿolbe.
 ƿæt þ he ƿolbe.
 ƿpa lauƿe ƿpa he ƿolbe.
 ƿæt hit ƿerƿan ƿceolbe.
 ƿpa hit eac to ƿopulbe ƿceal.
 ƿunian¹ ƿorð.
 ƿorþæm æƿre ne maƿon.
 þa unƿtillan.
 ƿopulð-ƿerƿearƿta.
 ƿeopþan ƿerƿtilbe.
 of þæm ƿýne onpenð.
 þe him ƿoðeƿa ƿearð.
 enðebýrðer.
 eallum ƿerƿette.
 hæƿð ƿe alƿealða.
 ealle ƿerƿearƿta.
 ƿebæt mið hiƿ bƿiðle.
 hæƿað butu ƿeðon.
 ealle ƿemanode.
 and eac ƿetozen.
 ƿæt 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. ƿuniað.

oþer metodeþ eƿt.
 æfne ƿerƿillan.
 ne eƿt eallunȝa.
 ƿƿiþor ƿƿiƿian.
 þonne hi ƿȝora-ƿearþ.
 hiȝ ȝeƿealb-leþer.
 ƿille onlæten.
 he haƿað þam¹ bƿiþle.
 butu beƿanȝen.
 heoƿon and eoþþan.
 and eall holma-beȝonȝ.
 Ðƿa hæƿð ȝeheaþæroþ.
 heƿon-ƿicef ƿearþ.
 miþ hiȝ anpealþe.
 ealle ȝerceaƿta.
 þæt hiora æȝhƿile.
 ƿið oþer ƿiñð.
 and þeah ƿinnende.
 ƿneþiað fæſte.
 æȝhƿile oþer.
 utan ýmbclýppeð.
 þý læſ hi toƿƿiſen.
 ƿorþæm hi ƿýmle ƿeulon.
 þone ilcan ƿýne.
 eƿt ȝecýppan.
 þe æt ƿƿýmðe.
 fæþer ȝetioþe.
 and ƿƿa eþniþe.
 eƿt ȝerioþþan.
 ƿƿa hit nu ƿaȝað.
 ƿnean ealb ȝeƿeorc.
 þæt te ƿinnende.
 ƿiþerƿearþ ȝerceaƿt.
 fæſte ƿiþbe.
 ƿorð anhealþað.
 ƿƿa nu ƿýn and ƿæteþ.
 ƿolþe and laȝu-ƿream.
 manȝu oþru ȝerceaƿt.
 eƿn ƿiðþe him.
 ȝionþ þaȝ ƿiþan² ƿorulþe.

¹ Cott. be.

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. ƿiþar.

pinnað betpeox him.
 and swa þeah maƷon.
 hiora þeƷnunga.
 and ƷeferƷcipe.
 fæƷte Ʒehealdan.
 NiƷ hit no þ an,
 þæt swa eaðe mæƷ.
 riþerpearð Ʒerceaft.
 peƷan ætƷæbere.
 rýmbel Ʒeferan.
 ac hit iƷ Ʒellcipe.
 þæt hiora æniƷ ne mæƷ.
 butan oþrum bion.
 ac Ʒceal puhta Ʒehwile.
 riþerpearðeƷ hƷæt-hƷuƷu.
 habban under heofonnum.
 þæt hiƷ hiƷe.
 ðurpe ƷemetƷian.
 ær hit to micel peoƷðe.
 ÞæƷð Ʒe ælmihtiga.
 eallum Ʒerceaftum.
 þæt ƷerƷuxle ƷeƷet.
 þe nu punian Ʒceal.
 rýrta Ʒropan.
 leaƷ Ʒnenian.
 þæt on hæƷfeƷt eft.
 hƷeƷt and pealupað.
 riƷteƷ bƷinƷeð.
 peðer unƷemet calð.
 ƷƷiƷte riƷðaƷ.
 SumoƷ æƷteƷi cýmeð.
 pearm ƷeribeƷu.
 ÞƷæt þa Ʒonnan niht.
 mona onlihteð.
 oðƷæt monnum ðæƷ.
 Ʒunne bƷinƷeð.
 Ʒionð þaƷ riƷan Ʒerceaft.
 ÞæƷð Ʒe ilca God.
 eoƷan and ƷæteƷe.
 mearce ƷeƷette.
 meƷe-ƷƷream ne ðear.

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 geat.
 eapð gebreðan.
 fīca cýnne.
 butan fnean leafe.
 ne hio æfre ne mot.
 eorþan þýrre-polð.
 up ofep geppan.
 ne þa ebban þon ma.
 folðer mearce ofep.
 faran moton.
 þa gerefterra.
 fīgora wealdenð.
 lifer leoht fruma.
 læt þenden he pile.
 geonð þar mæran gereceart.
 mearce healben.
 Ac þonne ge eca.
 and ge ælmihtiga.
 þa gereald-leþeru.
 pile onlætan.
 efne þara brīðla.
 þe he gebætte.
 mið hīr azen weorc.
 eall æt frýmðe.
 þæt iſ þīferweapner.
 puhte gehwælcne.
 þe ge mið þæm brīðle.
 becnan tilað.
 gif ge þioden læt.
 þa toſlupan.
 fona hi forlætað.
 luþan and fībbe.
 þær gereftercīper.
 fweonð-þæðenne.
 tilað anra gehwīlc.
 aſner pillan.
 woruld-gerecearta.
 fīnnað betweox him.
 oðþæt þiof eorðe.
 eall forweorþeð.
 and eac fpa fame.

These things the Source and
 Spring of life and light
 The Lord of wielded 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 bewrestling stern;
 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 ƷerƷeafta.
 Ʒeorþað him Ʒelfe.
 Ʒiðþan to nauhte.
 Ac Ʒe ilca God.
 Ʒe þ̅ eall metƷað.
 Ʒe Ʒerehð Ʒela.
 Ʒolca to Ʒomne.
 and mid ƷreonðƷiƷe.
 Ʒæfte ƷeƷaðrað.
 Ʒeramnað ƷinƷiƷaƷ.
 Ʒibbe ƷemenƷeð.
 clænlice luƷe.
 ƷƷa Ʒe cƷæftƷa eac.
 ƷeƷerƷiƷaƷ.
 Ʒæfte Ʒeramnað.
 þæt hi hiora ƷreonðƷiƷe.
 Ʒorð on Ʒymbel.
 untƷeoƷealde.
 Ʒreora Ʒehealþað.
 Ʒibbe Ʒamraðe.
 Eala ƷiƷora God.
 Ʒæp þiƷ moncýn.
 miclum ƷeƷæliz.
 ƷiƷ hiora mod-ƷeƷa.
 meahƷe Ʒeorþan.
 ƷtaþolƷæft ƷereahƷ.
 þurh þa ƷtronƷan meahƷ.
 and Ʒe enðebýrð.
 ƷƷa ƷƷa oðra Ʒint.
 Ʒopulð ƷerƷeafta.
 Ʒæpe hit la þonne.
 muƷƷe mid monnum.
 ƷiƷ hit meahƷe ƷƷa.

METRUM XII.¹

Se þe pille pýncan.
 Ʒæftmbæpe lonð.
 atio of þæm æcere.
 æneft Ʒona.

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!

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

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

fearn and þornar.
 and fýrjar swa game rið.
 þa þe willað.
 þel hrær ðerian.
 clænum hræte.
 þý lær he cwa-lear.
 licge on þæmi lande.
 Iþ leoda gehræm.
 þiof oðru býren.
 efn behefu.
 þæt is þæt te þýnceð.
 þegna gehwælcum.
 humiger bi-bnead.
 healfe þý swete.
 gif he hrene ær.
 humiger teare.
 bitre onbýrgeð.
 Bið eac swa game.
 monna æghwile.
 micle þý fægenra.
 liþer weðre.
 gif hine lýtle ær.
 stormas getonðað.
 and se steorca winð.
 norþan and eastan.
 Nænegum þuhte.
 ðæg on þonce.
 gif rið ðimne niht.
 ær ofer eldum.
 egean ne brohte.
 swa þincð anra gehræm.
 eorð-buendra.
 rið soðe gefælið.
 gymle þe betere.
 and þý þýngumpe.
 þe he wita ma.
 heardra henpa.
 her adreogeð.
 Ðu meahst eac mýcle þý eð.
 on mod-gefan.
 soþa gefæliþa.

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, east 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,

ꝥꝥeotolon ꝥeꝥnapan.
 and to heora cýððe.
 becuman riðþan.
 3if þu up acýhrð.
 æꝥeꝥt 3ona.
 and þu arýꝥꝥalaꝥt.
 of 3eꝥit-locan.
 lea3a 3eꝥælþa.
 3ꝥa 3ꝥa lonðeꝥ-ceopl.
 of hir æceꝥe lýcð.
 ýꝥel ꝥeod monig.
 Siðþan ic þe ꝥeꝥe.
 þæt þu 3ꝥeotole meahꝥ.
 3oþa 3eꝥælþa.
 3ona oncnapan.
 and þu æꝥꝥe ne ꝥeꝥꝥt.
 æni3eꝥ þin3eꝥ.
 ofeꝥ þa ane.
 3if þu hi ealles on3iꝥꝥt.

METRUM XIII.^m

Ic wille mið 3iððum.
 3eꝥ 3eꝥýþan.
 hu þe ælmihtiga.
 ealþa 3eꝥceafꝥa.
 bꝥýꝥð mið hir bꝥiðlum.
 be3ð þiðeꝥ he 3ile.
 mið hir anpealðe.
 3e endeþýꝥð.
 3unðoꝥlice.
 þel 3emet3að.
 haꝥað 3ꝥa 3eheaþoꝥað.
 heoꝥona þealðenð.
 utan befangen.
 ealla 3eꝥceafꝥa.
 3eꝥæꝥeð mið hir 3acentan.
 þæt hi aꝥeðian ne mazon.
 þæt hi hi æꝥꝥe him.
 of arlepen.

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.

METRE XIII.

OF INWARD LIKINGS.

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 gehwile.
 swiðað to-heald.
 riðra gefcearfa.
 riðe onhelðeð.
 rið þær gecýnðe.
 þe hi cýning engla.
 fæder æt frýmðe.
 færte getioðe.
 swa nu swiða gehwile.
 riðer-pearð sunðað.
 riðra gefcearfa.
 buzon sumum englum.
 and moncýnne.
 þara micler to feola.
 worold-swienðra.
 swið rið gecýnðe.
 Deah nu on lond.
 leon gemete.
 swýnsume riht.
 wel atemeðe.
 hwe magiſter.
 miclum lufize.
 and eac onðræðe.
 doðora gehwelce.
 gif hit æfre gefæld.
 þæt hio ænize.
 bloðer onbýrgeð.
 ne þearf beorna nan.
 þenan þære swýðe.
 þæt hio wel riðþan.
 hwe taman healðe.
 ac ic trowhe.
 þæt hio þær nýpan taman.
 nauht ne gehicge.
 ac þone wilðan gefunan.
 wille gefencan.¹
 hwe elðena.
 onginð eornerfe.
 pacentan ſlitan.
 swýn gnymetigan.

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. gefencan.

and æperc abit.
 hipe agener.
 hujer hipe.
 and hpaðe riðpan.
 hælepa gehwilecne.
 þe hio gehentan mæg.
 nele hio forlætan.
 libbender puht.
 neata ne monna.
 nimð eall þ hio firt.
 swa doð wudu-fuglas.
 þeah hi wel sien.
 tela atemeðe.
 gif hi on tpeorūm weorpað.
 holte to middes.
 hpaðe bioð forfepene.
 heora lareora.
 þe hi lange ær.
 tydon 7 temedon.
 hi on tpeorūm wile.
 ealb-gecýnde.
 á forð riðpan.
 willum puniað.
 þeah him wolde hwile.
 heora lareora.
 listum beoðan.
 þone ilcan mete.
 þe he hi æpor mid.
 tæme geteðe.
 him þa twiðu wincað.
 emne swa merge.
 þæt hi þær meter ne wecð.
 wincað him to þon wýnrum.
 þæt him se weald oncwýð.
 þonne hi gehepað.
 hleoþrum brægðan.
 oðre fuglas.
 hi heora agne.
 ræfne rtyriað.
 rtunað eal geabor.
 pel-wýnrum ranc.

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.

puðu eallum oncrýð.
 Ðra bið eallum tpeopum.
 þe him on æpele bið.
 þæt hit on holte.
 hýhrt zepeaxe.
 þeah þu hþilcne boh.
 býge wið eorþan.
 he bið uppearþer.
 gpa þu an forlæterc.
 wiðu on willan.
 went on gecýnþe.
 Ðra deð eac fto funne.
 þonne hio on riþe weorþeð.
 ofer midne dæþ.
 mere conþel.
 fcyrt on ofðæle.
 uncuðne weþ.
 nihter zeneþeð.
 norð eft 7 earþ.
 elþum oþereð.
 þrencð eorð-þarum.
 morþen mere toþhtne.
 hio ofer moncýn fcihð.
 á uppearþer.
 oð hio eft cýmeð.
 þær hipe ýfremeft bið.
 earþ-gecýnþe.
 Ðra gpa ælc zeþceafc.
 ealle mæþene.
 zeonð þar wiðan worulð.
 þwiþað 7 hwiþað.
 ealle mæþene.
 eft fýmle on lýc.
 wið hif gecýnþer.
 cýmð to þonne hit mæþ.
 Niþ nu ofer eorþan.
 æneþu zeþceafc.
 þe ne wilme þæt hio.
 worþe 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 oþroſgner.
 and eca þeƿt.
 þæt iſ openlice.
 ælmihtu God.
 Niſ nu oþer eoþan.
 ænezu Ʒercean.
 þe ne hƿearfize.
 Ʒƿa Ʒƿa hƿeol deð.
 on hiƿe Ʒelfre.
 foþþon hio Ʒƿa hƿearfað.
 þæt hio eft cume.
 þæp hio æroþ þæƷ.
 þonne hio æreft Ʒie.
 utan behƿerfeð.
 þonne hio ealle Ʒƿýrð.
 utan beceaneb.
 hio Ʒceol eft ðon.
 þæt hio æp ðýðe.
 and eac þeran.
 þæt hio æroþ þæƷ.

METRUM XIV.ⁿ

Þƿæt bið þæm þelezan.
 ƿoþulð-Ʒitſere.
 on hiſ moðe þe bet.
 þeah he micel aze.
 Ʒolðeſ Ʒ Ʒumma.
 and Ʒoðða ƷehƿæƷ.
 æhta unƿim.
 and him mon eƿizen Ʒcýle.
 æƷhƿelce ðæƷ.
 æcepa þurenð.
 ðeah þeſ miððan Ʒearð.
 and þiſ manna cýn.
 Ʒý unðer Ʒunnan.
 Ʒuð þeſt Ʒ eaſt.
 hiſ anƿalðe eall.
 unðerþieðeb.
 ne moç he þapa hýpſta.

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.

METRE 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 wealdom
 thrown,
 And men and all their worth
 be [own,
 South, east, and west, his

= Boet. lib. iii. metrum 3.—Quamvis fluente dives auri gurgite, &c.

hiona ne læðan.
 of þiſſe worulde.
 puhte þon mare.
 hoþð-geſtreona.
 þonne he hiþer brohte.
 Ða ſe ƿiſdom þa þiſ hoð
 aſunzen hæfde. þa ongan
 he eft ſpellian and cƿæð.

METRUM XV.º

Ðeah hine nu.
 ſe ýfela unrihtſiſa.
 Nepon cýning.
 niþan geſcepte.
 þihteſum ƿæðum.
 þundorlice.
 zolde geſlenge.
 and zun-cýnnum.
 þeah he ƿæſ on worulde.
 ƿitena gehelcum.
 on hiſ liſ-ðagum.
 lað and unweorð.
 ſeþen-ful.
 hƿæt ſe feonð ſiþa þeah.
 hiſ diorlingaſ.
 ðugurum ſcepte.
 ne mæg ic þeah gehýcgan.
 hƿý him on hiſe þorſte.
 aþý ſæl ƿeſan.
 þeah hi ſume hƿile.
 zecupe butan cƿæftum.
 cýninga ðýreſaſ.
 næpon hý þý weorðran.
 ƿitena æneſum.
 þeah hine ſe ðýſiſa.
 ðo to cýninge.
 hu mæg þ̅ geſceapſiſ.
 ſcealc zepeccan.
 þæt he him þý ſelþa.
 ſi eodde 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-
 parelling
 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 afford :

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 Tyrio ſuperbus oſtro, &c.

METRUM XVI.^p

Se þe wille anwals azon.
 þonne sceal he ærfeƿt tilian.
 þæt he his ſelfes.
 on ſeƿan aze.
 anwals innan.
 þý læs he ærfe þie.
 his unþearum.
 eall undeppýðeð.
 aþo of his moðe.
 miſlicra ſela.
 þara ýmbhogona.
 þe him unnet þie.
 læte ſume hwile.
 riſfunga.
 and ermlþa þinra.
 Deah him eall þie.
 þes miððan gearð.
 ſpa ſpa mere-ſtreamar.
 utan beliczað.
 on æht zifen.
 efne ſpa riðe.
 ſpa ſpa þermeƿt nu.
 an izlonð hzð.
 ut on zaprecz.
 þær nængu bið.
 niht on ſumera.
 ne puhte þon ma.
 on rintra ðæg.
 toteleð tidum.
 þæt iſ Tile haten.
 þeah nu anra hra.
 ealles pealde.
 þæs izlanðes.
 and eac þonan.
 oð Inðear.
 earfe-þearðe.
 þeah he nu þ eall.
 azan 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
 care :
 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 volet esse potentem, &c.

hƿý bið hīȝ anƿald.
 auhte þý mara.
 ȝif he riðƿan nah.
 hīȝ ſelſer ȝeƿeald.
 inȝeƿanceȝ.
 and hīne eornerȝe.
 ƿel ne beƿapenað.
 ƿorðum ȝ ðæbum.
 ƿið þa unþearȝ.
 þe ƿe ýmb ȝƿrecað.

METRUM XVII.^a

Ðæt eorðƿaran.
 ealle hæfðen.
 ƿolð-buende.
 ƿƿuman ȝeliche.
 hi of anum ȝræm.
 ealle comon.
 ƿepe ȝ ƿife.
 on ƿoruld innan.
 and hi eac nu ȝet.
 ealle ȝelice.
 on ƿoruld cumað.
 plance ȝ heane.
 niȝ þ nan ƿunðor.
 ȝorþræm ƿitan ealle.
 þæt an Lóð iȝ.
 ealra ȝerſearta.
 ƿrea moncýnneȝ.
 fæðer and ȝcippenð.
 ȝe þære ƿunnan leoht.
 ȝeleð of heoronom.
 monan ȝ þýȝum¹ mæƿum
 ȝreorƿum.
 ȝe ȝerſeop men on eorþan.
 and ȝeramnade.
 ȝaple to lice.
 æt ƿuman æreȝ.

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 terris, &c.

¹ Cott. þýȝ.

folc under polcnum.
 emn æþele ȝerþeop.
 æȝhþilcne mon.
 Ðrý ȝe þonne æfpe.
 ofep oðþe men.
 ofepmobiȝen.
 buton andþeorce.
 nu ȝe unæþelne.
 æniȝ ne metað.
 Ðrý ȝe eop for æþelum.
 up ahebben nu.
 On þæm mode bið.
 monna ȝehþilcum.
 þa niht æþelo.
 þe ic þe þecce ýmb.
 nalef on þæm flæfpe.
 folc-buendþa.
 Ac nu æȝhþilc mon.
 þe mið ealle bið.
 hiȝ unþearum.
 underþiebed.
 he forlæt æreȝt.
 hiȝef fþum-ȝearf.
 and hiȝ aȝene.
 æþelo fpa ȝelfe.
 and eac þone fæþer.
 þe hine æt fþuman ȝerþeop.
 forþæm hine anæþelað.
 ælmihtig God.
 þæt he unæþele.
 á forð þanan.
 þýrð on þeopulde.
 to pulðþe ne cýmð.

METRUM XVIII.^r

Eala þ̅ þe ýpla.
 unrihta ȝedeð.
 þpaþa þilla.
 þoh-hæmeteȝ.

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

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

þæt he mið ealle geðræfð.
 anra gehpýlcer.
 monna cýnner.
 moð fulneah þon.
 hþæt ƿio ƿilbe beo.
 þeah ƿif ƿe.
 anunga ƿceal.
 eall ƿorpeorþan.
 gif hio ýppunga.
 aƿuht ƿcingeð.
 ƿpa ƿceal ƿapla gehpýlc.
 ƿiðþan loƿian.
 gif ƿe lichoma.
 ƿorþeƿan ƿeorþeð.
 unriht-hæmebe.
 buce him ær cume.
 hreop to heortan.
 ær he hionan þenbe.

METRUM XIX.^s

Eala þ̅ ƿ ƿ heƿiz ðýriƿ.
 hýgeð ýmbe ƿe þe ƿile.
 and ƿrecenlic.
 ƿpa gehpýlcum.
 þæt þa earman men.
 mið ealle geðræleð.
 of þæm ƿihtan ƿege.
 ƿecene alæbeð.
 Þræþer ze ƿillen.
 on ƿuða ƿecan.
 zolð þæt ƿeabe.
 on zpenum tƿioƿum.
 Ic ƿat ƿpa þeah.
 þæt hit ƿitena nan.
 þiðer ne ƿeceð.
 ƿorþæm hit þær ne ƿexð.
 ne on ƿinzeapudum.
 ƿlitize zummar.
 Þpý ze nu ne ƿettan.

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.

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 gems of glitter-
 ing sheen.

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

on fume ðune.
 firc net eoppu.
 þonne eop fon lýrteð.
 leax oððe cýperian.
 Me zelicoꝛt þincð.
 þæt te ealle piten.
 eopð-buende.
 þoncol-mode.
 þæt hi þær ne rint.
 Ðræþer ze nu pillen.
 þæpan mid hundum.
 on fealtne fæ.
 þonne eop fecan lýr.
 heoꝛotaꝝ 7 hinða.
 þu zehýcꝝan meahc.
 þæt ze pillað þa.
 on puba fecan.
 oꝛtoꝛ micle.
 þonne ut on fæ.
 Iꝛ þ̅ pundorlic.
 þæt þe pitan ealle.
 þæt mon fecan feal.
 be fæ-panoðe.
 and be ea-ofrum.
 æþele zimmaꝝ.
 hꝛite and þeade.
 and hira zehpær.
 Ðræt hi eac piron.
 hꝛær hi ea-fircar.
 fecan þurpan.
 and ꝛýlcra fea.
 peopulð-pelena.
 hi þ̅ pel doð.
 zeoꝛnfulle men.
 zeapa zehpíc.
 ac þ̅ iꝛ eapmlicoꝛt.
 ealpa þinza.
 þæt þa ðýreꝝan rint.
 on zeþpolan poꝛðene.
 efne ꝛpa blinde.
 þæt hi on þpeoꝛtum ne mazon.

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

eaðe gecnapan.
 hræp þa ecan ȝoob.
 ȝopa ȝerælpā.
 ȝinbon ȝehýðða.
 ȝorþæm hi æfre ne lýrt.
 æfter ȝpýman.
 ȝecan þa ȝerælpā.
 ȝenað ȝampire.
 þæt hi on þiȝ lænan mæȝen.
 hife ȝinban.
 ȝopa ȝerælpā.
 þæt iȝ ȝelþa ȝoob.
 Ic nat hu ic mæȝe.
 næniȝe þiȝa.
 ealles ȝpa ȝriðe.
 on ȝefan minum.
 hiopa býriȝ tælan.
 ȝpa hit me ðon lýrteð.
 ne ic þe ȝpa ȝreotole.
 ȝereȝan ne mæȝ.
 ȝorþæm hiȝ¹ ȝint earmpān.
 anb eac býreȝpan.
 unȝerælpȝpan.
 þonne ic þe ȝeȝan mæȝe.
 Ði ȝilniað.
 þelan anb æhta.
 anb þeorðȝcipeȝ.
 to ȝepinnanne.
 þonne hi habbað þæt.
 hiopa hiȝe ȝeceð.
 þenað þonne.
 ȝpa ȝepicleaȝe.
 þæt hi þa ȝoþan.
 ȝerælpā háebben.

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
 weal;
 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. hit.

METRUM XX.¹

Eala min Drihten.
 þæt þu eart ælmihtig.
 micel modlic.
 mærfum gefræge.
 and pundorlic.
 ritena gehwylcum.
 Þræt þu ece God.
 ealra gefceafra.
 pundorlice.
 þel gefceope.
 ungerpenlicra.¹
 and eac swa rame.
 gerpenlicra.
 forþe wealdert.
 swiþra gefceafra.
 mid gefceadwrum.
 mægne 7 cræfte.
 Ðu þýgne midðan gearð.
 from swuman ærest.
 forð oð ende.
 tidum toðælþer.
 swa hit getæroft þær.
 endebýrþer.
 þæt hi æghwæþer.
 ge arfarað.
 ge eftcumað.
 Ðu þe unswilla.
 agra gefceafra.
 to þinum willan.
 swiþlice artynerst.
 and þe þelf punæst.
 swiþe swille.
 unanpendenðlic.²
 á forð swimle.
 nis nan mihtigra.
 ne nan mærra.

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
 Ofskilful 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 eft 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 Boet. lib. iii. metrum 9.—O qui perpetuâ mundum ratione gubernas, &c.¹ Cott. ungerpenlica.² Cott. unanpendenðlica

forð swimle.

ne zeonð ealle þa zerceart.
 efnlica þin.
 ne þe ænig neð-þearf næf.
 æfre giet ealpa.
 þara peorca.
 þe þu zepophht hafart.
 ac mið þinum pillan.
 þu hit þophhter eall.
 and mið anpaðe.
 þinum azenum.
 þeopulðe zepophhter.
 and puhta zehpæt.
 þeah þe nænezu.
 neð-þearf þære eallpa.
 þara mæþpa.
 Iþ þ micel zecýnð.
 þiner zoodef.
 þencð ýmb je þe pile.
 þopþon hit if eall an.
 ælcer þinczer.
 þu 7 þ þin zoob.
 hit if þin agen.
 þopþæm hit niþ¹ utan.
 ne com auht to þe.
 Ac ic zeorne þæt.
 þæt þin zoobner if.
 ælmihtig zoob.
 eall mið þe jelfum.
 Þit if ungelic.
 upum zecýnðe.
 uf if utan cýmen.
 eall þa þe habbað.
 zooba on zrundum.
 fþom Gode jelfum.
 Næft þu to ænezum.
 andan zenumenne.
 þopþam þe nan þing niþ.
 þin zelica.
 ne huþu ænig.
 ælcþæftigþe.

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 Cott. hir.

forþæm þu eal Ʒoob.
 anef ƷepeahƷe.
 þinef ƷepohƷeƷƷ
 anb hi þa forþƷeƷƷ.
 næf æƷop þe.¹
 æneƷu ƷeƷceafƷ.
 þe auht oððe nauht.
 auþer forþƷe.
 Ac þu butan byrne.
 þreƷo moncýnnef.
 æl ælmihtig Ʒoob.
 eall ƷepohƷeƷƷ.
 þing þearle Ʒoob.
 eafƷ þe Ʒelfa.
 þæt hehƷƷe Ʒoob.
 ÐƷæt þu halig fæþer.
 æfƷer þinum pillan.
 foruþ ƷeƷceope.
 þine midðan Ʒearð.
 meahƷum þinum.
 Feorða Drihten.
 ƷƷa þu forþeƷƷ Ʒelf.
 anb mid þinum pillan.
 þealþeƷƷ eallef.
 forþæm þu Ʒoþa Ʒoob.
 Ʒelfa ðæleƷƷ.
 Ʒooba æghƷilc.
 forþæm þu Ʒeapa æf.
 ealle² ƷeƷceafƷa.
 æfeƷƷ ƷeƷceope.
 ƷƷiðe Ʒelice.
 ƷumeƷ hƷæþƷe þeah.
 unƷelice.
 nemþeƷƷ eall ƷƷa þeah.
 mid ane noman.
 ealle toƷæþeƷe.
 Foruþ under forcnum.
 ÐƷæt þu forþeƷƷ Ʒoob.
 þone anne naman.
 eƷƷ toðæleþe.

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,
 Wielded 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 apopþe.² Cott. ealla.

fæder on feoper.
 pær þara folde an.
 and pæter oþer.
 þoruldre ðæler.
 and fýr iþ þriððe.
 and feoperðe lýft.
 þæt iþ eall þeoruld.
 eft tozædere.
 Ðabbað þeah þa feoper.
 fþum-ŕtol huora.
 æghwlc huora.
 azenne ŕtebe.
 þeah anra hwlc.
 wið oþer ŕie.
 miclum gemenþe.
 and mið mæzne eac.
 fæder ælmihtigeŕ.
 fæfte gebunden.
 zeŕiblice.
 foŕte tozædere.
 mið bebode þine.
 bileŕt fæder.
 þæt te heora æniþ.
 oþreŕ ne doŕŕte.
 mearc oþerþanþan.
 foŕ metodeŕ eze.
 ac zeðþeoroð ŕint.
 þeznar tozædere.
 eýningeŕ cempan.
 cele wið hæto.
 pæt wið doŕþum.
 ŕinnað hwæþne.
 pæter 7 eorðe.
 þæŕtmar þnenzað.
 þa ŕint on zeþýnde.
 cealða ba tpa.
 pæter pæt 7 cealð.
 þanþar ýmbe-liczað.
 eorðe æl ŕeno.
 eac hwæþne cealð lýft.
 iþ gemenþe.

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 behest, 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

forþæm hio on miððum punað Over this earth, and ground is
 nis þ nan punðor. nethermost.
 þæt hio gie þearm 7 cealð. Yet is this wonderful, O Lord
 þæt polcner tier. of Hosts,
 pinde zeblonden. Which by thy thought thou
 forþæm hio is on mible. workest, that distinctly
 mine zefræge. Thou to Thy creatures settest
 fýner 7 eorþan. mark and bound
 Fela monna þat. And dost not mingle them :
 þæt te ýfemejt is. the wet cold water
 eallra zefceafra. Thou fixest it the fast earth for
 fýr ofer eorþan. a floor ;
 folbe neofemejt. For that itself, unstill, and
 Is þæt punðorlic. weak, and soft
 Feroda Drihten. Alone would widely wander
 þæt þu mið zeþeahte. everywhere,
 þinum þýrcert. Nor, well I wot it sooth, could
 þæt þu þæm zefceaftum. ever stand.
 gpa zefceadlice. But the earth holds and swills
 mearce zefettert. it in some sort,
 and hi ne menzðert eac. That through such sipping it
 Ðpæt þu þæm þættere. may afterward
 þætum 7 cealðum. Moisten the aëry-lift : then
 folðan to flope. leaves and grass
 fæjte zefettert. Yond o'er the breadth of Bri-
 forþæm hit unftille. tain blow and grow,
 æzhrider folbe. Its praise of old. The cold
 ride tofcriþan. earth bringeth fruits
 þac and hnefce. More marvellously forth, when
 ne meahte hit on lum jelfum. it is thawed
 foð ic zeape þat. And wetted by the water :
 æfre zeftanðan. if not so,
 ac hit fio eorðe. Then were it dried to dust, and
 hilt 7 jfelzeð eac. driven away
 be fumum ðæle.
 þæt hio fiðþan mæg.
 for þæm gýpe þeorþan.
 zeleht lýrtum.
 forþæm leaf 7 zærf.
 þræð zeonð Bretene.
 blopeð 7 zropeð.

elbum to aƿe.
 Eorðe ƿio cealbe.
 bƿenȝð ƿærta ƿela.
 ƿundorlicra.
 forþæm hio mið þæm ƿætere.
 ƿeorþað ȝeþapeneð.
 ȝif þ̅ nære.
 þonne hio ƿære.
 forðruȝoð to ðurte.
 and toðriſen ƿiðþan.
 ƿiðe mið ƿinbe.
 ȝƿa nu ƿeorþað oft.
 axe ȝionð eorþan.
 eall toblapen.
 Ne meahete on þære eorþan.
 aƿuht libban.
 ne ƿuhte þon ma.
 ƿætreſ bƿucan.
 onearðian.
 ænȝe cræfte.
 for cele anum.
 ȝif þu cȝning engla.
 ƿið fȝƿe hƿæt-hƿuȝu.
 folðan ȝ laȝu-ȝƿeam.
 ne menȝdeſt toȝæðere.
 and ȝemetȝobeſt.
 cele ȝ hæto.
 cræfte þine.
 þæt þ̅ fȝƿ ne mæȝ.
 folðan ȝ mere-ȝƿeam.
 blate forþærnan.
 þeah hit ƿið ba tƿa ȝie.
 fæſte ȝeſeȝeð.
 fæðer eald ȝeƿeorc.
 ne þincð me þ̅ ƿundur.
 ƿuhte þe læſſe.
 þæt þioſ eorðe mæȝ.
 and eȝor-ȝƿeam.
 ȝƿa cealb ȝeſceafte.
 cræfta nane.
 ealleſ adƿærcan.

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 even of the upper skies
 above.
 There, is of right the primal
 place of fire;

þæt þ̅ him on innan ꝛīcað.
 fýr̅er zerezeð.
 mið f̅rean cræfte.
 þæt iꝛ azen cræft.
 eaȝoꝛi-ꝛreameꝛ.
 pætr̅er ȝ eorþan.
 and on polcnum eac.
 and efne ꝛpa fame.
 uppe oꝛeꝛi roðere.
 Ðonne iꝛ þær fýr̅er.
 ꝛꝛum-ꝛtol on riht.
 earð oꝛeꝛ eallum.
 oðꝛum zerceaftum.
 zerepenlicum.
 zeonð þ̅ine ꝛīðan ȝꝛunð.
 þeah hit rið ealle¹ ꝛie.
 eft zemenzeð.
 peopulð-zerceafta.
 þeah paldan ne mot.
 þæt hit ænize.
 eallunȝa foꝛðo.
 buton þær leafe.
 þe uꝛ þ̅iꝛ liꝛ tiode.
 þæt iꝛ ꝛe eca.
 and ꝛe ælmihtȝa.
 Eorðe iꝛ heꝛȝne.
 oðꝛum zerceaftum.
 þ̅icne zep̅ruen.
 foꝛþæm hið þ̅raȝe ꝛtoð.
 ealra zerceafta.
 undep niþemæꝛt.
 buton þæm roðere.
 þe þ̅aꝛ puman zerceaft.
 æȝhp̅ylce ðæȝe.
 utan ýmhp̅ýꝛfeð.
 and þeah þ̅æꝛe eorþan.
 æꝛne ne oðꝛuneð.
 ne hiꝛe on nanre ne mot.
 neap þonne on oðꝛe.
 ꝛtope zerc̅æppan.

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 bath 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.

ȝƿuceð ýmbutan.
 uſane ȝ neoþane.
 efen neah ȝehƿæþer.
 æȝhƿilc ȝerċeaft.
 þe þe ýmb ȝƿnecað.
 hæfð hiȝ aȝenne.
 eaƿð on ȝunðƿan.
 bið þeah ƿið þæm oðrum.
 eac ȝemenȝeð.
 Ne mæȝ hiȝa æniȝ.
 butan oðrum bion.
 þeah hi unȝeotole.
 ȝomod eaƿðien.
 ȝƿa nu eorðe ȝ ƿæter.
 eaƿfoð tæcne.
 unƿiȝna ȝehƿæm.
 ȝunað on ȝýne.
 þeah hi ȝint an.
 ȝeotole þæm ƿiȝum.
 Iȝ þ̅ ȝýr ȝƿa ȝame.
 ƿæft on þæm ƿætre.
 and on ȝtanum eac.
 ȝille ȝehedeð.
 eaƿfoð haƿe iȝ.
 hƿæþne þær haƿað.
 ƿæþer engla.
 ȝýr ȝebunden.
 efne to þon ƿæfte.
 þæt hit ƿolan ne mæȝ.
 eft æt hiȝ eðle.
 þær þ̅ oþer ȝýr.
 up oþer eall þiȝ.
 eaƿð ƿæft ȝunað.
 ȝona hit ƿoƿlæteð.
 þaȝ lænan ȝerċeaft.
 mið cele oþercumen.
 ȝit hit on cýððe ȝeƿit.
 and þeah ƿuhta ȝehƿilc.
 ƿilnað þiðer-þeaƿð.
 þær hiȝ mæȝðe bið.
 mæft ætȝæðne.

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 again get back to its
 own home
 Where over all this earth sure
 dwells the fire.
 Soon 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 ȝeȝtaþoladeȝt.
 þurh þa ȝeþonȝan meahȝ.
 Ȝeþoda wuldor cȝningȝ.
 wunþorlice.
 eorþan ȝwa fæȝte.
 þæt hio on æniȝe.
 healȝe ne heldeð.
 ne mæȝ hio hiþer ne wiþer.
 ȝȝan þe ȝwiþor.
 þe hio ȝȝmle ðȝbe.
 Ðwæt hi þeah eorðliceȝ.
 auht ne haldeð.
 iȝ þeah eȝn eðe.
 up and of ðune.
 to feallanne.
 folðan þiȝȝe.
 þæm anlicorȝ.
 þe on æȝe bið.
 ȝioleca on miððan.
 ȝliðeð hwæþȝe.
 æȝ ýmbutan.
 ȝwa ȝtent eall weoruld.
 ȝwille on wille.
 ȝreamaȝ ýmbutan.
 laȝu-floða ȝelac.
 lýȝte ȝ tunȝla.
 and ȝio ȝeȝe ȝcell.
 ȝeȝweð ýmbutan.
 ðoȝora ȝehwilce.
 ðȝbe lanȝe ȝwa.
 Ðwæt þu wiða God.
 þwiþealbe on uf.
 ȝaple ȝeȝetteȝt.
 and hi wiðþan eac.
 ȝȝȝeȝt and tihȝeȝt.
 þurh þa ȝeþonȝan meahȝ
 þæt hiȝe þȝ læȝȝe.
 on þæm lýclan ne bið.
 anum ȝingȝe.
 þe hiȝe 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.
 ꝥeotole jæðe.
 þæt ȝio ȝapl þære.
 þ̅nefals ȝerċearċ.
 þezna ȝehwílceȝ.
 forþæm uðwitan.
 ealle ȝezzað.
 þæt te an ȝecýnð.
 ælcpe ȝaule.
 ýȝrunȝ þære.¹
 oþer wílunȝ.
 ȝ ȝio þ̅riððe ȝecýnð.
 þæm twæm betere.
 ȝio ȝerċeaw̅iȝneȝ.
 N̅ȝ þ̅ ȝcanðlic cwærċ.
 forþæm l̅uc nænȝ hafað.
 neat buton monnum.
 hæfð þa oþra twa.
 unȝum wuhta.
 hæfð þa wílunȝa.
 w̅el hwílce neten.
 and þa ýȝrunȝa.
 eac ȝwa ȝelċe.
 forþ̅ȝ men habbað.
 ȝeond m̅iððan ȝearð.
 eorð-ȝerċearċa.
 ealle² oþerwunȝen.
 forþæm þe hi habbað.
 þær þe hi nabbað.
 þone ænne cwærċ.
 þe þe æp nemdon.
 ðio ȝerċeaw̅iȝneȝ.
 ȝceal on ȝehw̅elcum.
 þære wílunȝe.
 waldan ȝemle.
 and ȝȝrunȝe.
 eac ȝwa ȝelċe.
 h̅io ȝceal m̅ið ȝeþeah̅te.
 þezneȝ m̅oðe.
 m̅ið andȝite.

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
 bath 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. ýȝrunȝepe.² Cott. ealla.

ealles waldan.
 hio is þæt mægte mægen.
 monnes wale.
 and se weler.
 grundor cnehta.
 Dægt þu þa wale.
 girona waldend.
 weoda þrym-cyning.
 þurh gearweorð.
 wæc hio hearnweorð.
 on hire welfe.
 hire utan ymh.
 swa swa eal deð.
 mine swifte roðor.
 wecene ymhwyrð.
 doðrona gearweorð.
 Drihtnes mehtum.
 þine middan gearð.
 swa deð monnes wæl.
 heole weorð.
 hwærweð ymbe hy welfe.
 ofr weagenðe.
 ymb þar eorðlican.
 Drihtnes gearweorð.
 ðagum 7 nihtum.
 hwilum hi welfe.
 wecende weað.
 hwilum eft weað.
 ymb þone ecan God.
 wecpend hire.
 weorðende wærd.
 heole weorð.
 hwærweð ymb hi welfe.
 þonne hio ymb hire wecpend.
 mid gearweorð weað.
 hio bið upahæfen.
 ofer hi welfe.
 ac hio bið eallunga.
 an hire welfe.
 þonne hio ymb hi welfe.
 wecende weað.

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

eft on eoþan.
 forþæm he ær of hire.
 peox on peorulde.
 þunefon æt romne.
 efen ſpa lanze.
 ſpa him lýfþe þær.
 from þæm ælmihtigan.
 þe hi ærop ȝio.
 ȝeromnade.
 þæt iſ ȝoð cýnnig.
 ȝe þar folðan ȝerþeop.
 and hi ȝefýlde þa.
 ȝriðe miſlicum.
 mine ȝerþæge.
 neata cýnnum.
 nerȝenð ureþ.
 he hi riðþan aȝrop.
 ȝæða moneȝum.
 þuða ȝ þýpta.
 peorulde ȝceatum.
 forȝif nu ece God.
 upum moðum.
 þæt hi moten to þe.
 metoð alpuhta.
 þurh¹ þar earþoþu.
 up aȝtigan.
 and of þiȝum býȝeȝum.
 bilepȝ fæðer.
 þeoda þalðenð.
 to þe cuman.
 and þonne mið openum.
 eaȝum moten.
 moðer ureþ.
 þurh þinra mæȝna ȝpeð.
 æpelm ȝerion.
 eallra ȝooda.
 þæt þu earþ ȝelra.
 ȝiȝe Drihten God.
 ȝe þa eaȝan hal.
 ureþ moðer.

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. þurȝ.

þæt þe hi on þe ſelfum.
 ƿiðþan moten.
 aƿæſtƿian.¹
 fæðer enġla.
 τοδρις þone ƿiccan ƿιτ.
 þe þƿaġe nu.
 ƿið þa eazan ƿoƿan.
 uſſer moðer.
 hanġoðe hƿyle.
 heſiġ 7 þýrre.
 Onliht nu þa eazan.
 uſſer moðer.
 ƿið þinum leohte.
 hſer ƿalðenð.
 ƿoſþæm þu eart ƿio biþhtu.
 bileſit fæðer.
 ƿoſer leohter.
 and þu ſelþa eart.
 ƿio fæſte ƿæſt.
 fæðer ælmihtig.
 eallra ƿoðfæſtƿa.
 Þƿæt þu ƿoſte ġeðer.
 þæt hi þe ſelfne.
 ġerion moten.
 Ðu eart eallra þinġa.
 þeoda ƿalðenð.
 ƿruma 7 ende.
 Þƿæt þu fæðer enġla.
 eall þinġ biſer.
 eþelice.
 huƿon ġerƿince.
 Ðu eart ſelþa ƿeġ.
 and laſteop eac.
 hſġenðra ġehƿæſ.
 and ƿio ƿliſiġe ƿtop.
 þe ſe ƿeġ to liġð.
 þe ealle to.
 á funðiað.²
 men of molðan.
 on þa mæƿan ġerceart.

¹ Cott. æƿæſtƿian.² Cott. aƿunðiað.

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.

METRUM XXI.^a

Ʒel la monna beapn.
 zeouð midðan zeapð.
 ƿuopa æzhpilc.
 ƿunðie to þæm.
 ecum zoðe.
 þe þe ýmb ƿƿeacað.
 and to þæm zeƿælþum.
 þe þe ƿeczað ýmb.
 Se þe þonne nu ƿie.
 neapre zeherted.
 mid þiƿer mæpan.
 midðan zeapðer.
 unnyctre hupe.
 ƿece him eft hræðe.*
 ƿulne ƿuobom.
 þæt he ƿorð cume.
 to þæm zeƿælþum.
 ƿaula ƿæðer.
 ƿorþæm þ̅ 1ƿ ƿio ana¹ ƿert.
 eallra zeƿƿinca.
 hýhtlicu hýð.
 heaum ceolum.
 moðer uƿer.
 mepe ƿmýlta ƿic.
 þæt 1ƿ ƿio ana¹ hýð.
 þe æƿne bið.
 æfter þam ýþum.
 uƿa zeƿƿinca.
 ýfta zehpelcne.
 ealnz ƿmýlce.
 þæt 1ƿ ƿio ƿrið-ƿtop.
 and ƿio ƿroƿor ana.¹
 eallra ýƿminza.
 æfter þiƿum.
 ƿeopulð-zeƿƿincum.
 þæt 1ƿ ƿýnþum ƿtop.
 æfter þiƿum ýƿmþum.

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.

* Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

þonne þile he recgan.
 þæt þære runnan me.
 beorhtnes þioſtro.
 beorna gehþylcum.
 to metanne.
 rið þ̅ micle leoht.
 Loðes ælmihtiges.
 þæt iſ ȝarȝa ȝehpæm.
 ece butan ende.
 eadegum ȝaulum.

METRUM XXII.^w

Se þe æfter rihte.
 mið ȝeþece.
 þille mpeapðlice.
 æfter ȝrýrian.
 ȝra ðeoplice.
 þæt hit toðriȝan ne mæȝ.
 monna æniȝ.
 ne amerran hupu.
 æniȝ eorðlic þincȝ.
 he æreȝt ȝceal.
 ȝecan on him ȝelfum.
 þæt he ȝume hpile.
 ýmbutan hime.
 ærop ȝohte.
 ȝece þæt riðþan.
 on hiȝ ȝeȝan innan.
 and ȝoplæte an.
 ȝra he oftoȝt mæȝe.
 ælcne¹ ýmbhoȝan.
 þý him unnet me.
 and ȝerannige.
 ȝra he ȝriþoȝt mæȝe.
 ealle to þæm anum.
 hiȝ inȝeþonc.
 ȝeȝecȝe hiȝ moð.
 þæt hit mæȝ ȝinðan.
 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.

^w Boet. lib. iii. metrum 11.—Quisquis profundâ mente vestigat verum, &c.

¹ Cott. ælcne.

þæt hit oftoƿt nu.
 ýmbutan hit.
 ealneƷ receð.
 Ʒooba æƷhrýlc.
 he onƷit Ʒiðþan.
 ýfel Ʒ unnet.
 eal þ he hæfðe.
 on hiƷ incoƷan.
 æƷop lanƷe.
 efne ƷƷa ƷƷeotole.
 ƷƷa he on þa Ʒunnan mæƷ.
 eaƷum andþearðum.
 onlocian.
 and hi eac onƷit.
 hiƷ inƷeþonc.
 leohtƷe Ʒ beƷhtƷe.
 þonne Ʒe leoma Ʒie.
 Ʒunnan on Ʒumepa.
 þonne ƷƷeƷler Ʒim.
 hadoƷ heoƷon-tunƷol.
 hlutƷoƷt Ʒemeð.
 þoƷþæm þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and þa unþeapaƷ.
 eallunƷa ne maƷon.
 of moðe aƷion.
 monna æneƷum.
 ƷihtƷiƷneƷƷe.
 ðeah nu Ʒinca hræm.
 þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and unþeapaƷ.
 of býƷiƷen.
 monna moð-ƷeƷan.
 mæƷt and ƷƷiþoƷt.
 mið þæƷe ýflan.
 ofoƷƷioƷolneƷƷe.¹
 mið ƷeðƷol-miƷte.
 ðƷeoƷiƷne ƷeƷan.
 ƷoƷƷið moð ƷoƷan.

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 ray
 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. ofoƷƷioƷolneƷƷe.

monna gehþelcer.
 þæt hit swa beophhte ne mot.
 bličan and¹ fcanan.
 swa hit wolde gif.
 hit zepcalð ahte.
 þeah bið sum copn.
 jæðer zehealben.
 gymle on þære faule.
 godfæstnerje.
 þenden zaðertanz punað.
 zarc on lice.
 þær jæðer copn.
 bið gymle aþeahc.
 mid afcunza.
 eac fiðþan.
 mid zoðþre lape.
 gif hit zropan fceal.
 Du mæz æniz man.
 andfware fndan.
 þinza ænizef.
 þegen mid zerceade.
 þeah hine þinca hþilc.
 þihtþiflice.
 æfter fwinne.
 gif he aþuht narað.
 on his mod-fefan.
 myclet ne lýtlet.
 þihtþifnefjer.
 ne zeraðfciþer.
 nis þeah æniz man.
 þæt te ealles swa.
 þær zeraðfciþer.
 swa beþeafod fie.
 þæt he andfware.
 ænize ne cunne.
 fndan on fepþe.
 gif he fwinnen bið.
 forþæm hit is þiht fpell.
 þæt us þeahcte gio.
 eald uðfita.

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.

ure Platon.
 he cræð þ̅ te æghwile.
 ungemýndig.
 rihtwignejre.
 hine hræðe ſceolde.
 eft zependan.
 into rinum.
 mober gemýnde.
 he mæg riðpan.
 on hiſ pun-cofan.
 rihtwignejre.
 riðban on ſerhte.
 fæſte zehýðde.
 mið zedraefnejjre.
 dozorā zehwile.
 mober riñeſ.
 mæſt 7 riþweſt.
 and mið heſnejjre.
 hiſ lichoman.
 and mið þæm biſzum.
 þe on breoſtum riþweð.
 mon on mode.
 mæla zehwýlce.

METRUM XXIII.*

Sie þ̅ la on eorþan.
 ælceſ riñzeſ.
 zehælið mon.
 ziſ he zeriñ mæge.
 þone hlutweſtan.
 heoſon-toſhtan riþream.
 æpelne æpelme.
 ælceſ zoodeſ.
 and of him ſelfum.
 þone riþeartan miſt.
 mober riweſto.
 mæg aſeorpan.
 þe ſculon þeah ziða.
 mið Godeſ riſlſte.
 ealðum 7 leaſum.

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 always.

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 inzeþonc.
 betan biþpellum.
 þæt þu þe bet mæge.
 ariebian to roborum.
 rihte riȝe.
 on þone ecan earð.
 uſſa ſaula.

METRUM XXIV.^y

Ic hæbbe riðru.
 fuȝle friſtran.
 mið þæm ic fleozan mæg.
 feor fram eorþan.
 ofer heane hrof.
 heofoneſ þiſſer.
 ac þær ic nu moſte.
 moð zefeðran.
 þinne ferð-locan.
 feðrum minum.
 oðþæt þu meahte.
 þiſne miððan gearð.
 ælc eorðlic þing.
 eallunȝa forþion.
 Meahter ofer roborum.
 zeneclice.
 feðerum lacan.¹
 feor up ofer.
 polcnu pinðan.
 þlitan riðran uſan.
 ofer ealle.
 Meahter eac ſapan.
 ofer þæm fýre.
 þe ſela geara for.
 lanȝe betreox.
 lýfte ȝ rodere.
 ſpa him æt friȝmðe.
 fæder zetiode.
 Ðu meahterȝ þe riðran.
 mið þære runnan.

With ſpells of olden leaven
 Inform thy mind that thou
 mayſt get
 To read the way to heaven;
 The right way to that happy
 ſhore [more.
 Our ſoul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more ſwiftly can fly
 Far over this earth to the roof
 of the ſky,
 And now muſt I feather thy
 fancies, O mind,
 To leave the mid-earth and its
 earthlings behind.

Stretch'd over the heavens,
 thou mayſt with thy wings
 Sport in the clouds and look
 down on all things,
 Yea, far above fire, that lieth
 betwixt
 The air and the ſky, as the
 Father hath mixt.

Thence with the ſun to the
 ſtars thou ſhalt fly,
 Thereafter full quickly to float
 through the ſky,

^y Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlacan.

fapan betpeox.
 oppum tunzlum.
 Meahterc þe full pecen.
 on þæm roðere ufan.
 riðþan peorþan.
 and þonne famtengeþ.
 æt þæm æl-cealban.
 anum rceorpan.
 fe yfmeþc iþ.
 eallra tunzla.
 þone Saturnuþ.
 runð-buende hatað.
 unðer heofofum.
 he iþ fe cealða.
 eall iþz tunzel.
 yfmeþc paðþað.
 oþer eallum ufan.
 oppum rceorþum.
 Siðþan þu þone.
 þone upahaftc.
 forð oþer-farenne.
 þu meahc feorþan.
 þonne biþc þu riðþan.
 rona oþer uppan.
 roðere rýne rriþcum.
 zif þu riht færþc.
 þu¹ þone hehftan heofof.
 behinðan lætþc.
 Ðonne meahc þu riðþa.
 roþer leohtc.
 habban þinne ðæl.
 þonan an cýning.
 rume riþað.
 oþer roðerum up.
 and unðer rpa rame.
 eallra zerceafta.
 peorulde palðeð.
 Ðæt iþ riþ cýning.
 þæt iþ fe þe palðeð.
 zionð per-þioða.

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.

ealna oppa.
 eorþan cýnunga.
 je mid hýr byrðle.
 ýmbe bæted hæfð.
 ýmbhýpýrft ealne.
 eorþan 7 heofonef.
 Ðe hýr 7eþalb-leþeþ.
 þel 7emetzað.
 je 7eopeð á.
 þurh þa 7eponzan meahz.
 þæm hræþþæne.
 heofonef and eorþan.
 je an ðema 1f.
 7e7eæðþýz.
 unanpenðenðlic.
 þlic 7 mære.
 Líf þu þýpýrft on.
 þege þihtum.
 up to þæm earþe.
 þæt 1f æþele 7eop.
 þeah þu hi nu 7eta.
 7eop7iten hæbbe.
 7if þu æfre.
 eft þær an cýme7e.
 þonne þilt þu 7eozan.
 and 7ona cpeþan.
 þif 1f eallunza.
 min azen cýð.
 earþ and eþel.
 ic þæf æp hionan.
 cumen 7 acenneð.
 þurh þif7eþ cpeæftzan meahz.
 nýlle ic æfre hionan.
 ut þitan.
 ac ic 7ýmle heþ.
 7e7e þille.
 mid fæðeþ þillan.
 fæfte 7tonðan.
 Líf þe þonne æfre.
 eft 7eþeopþeð.
 þæt þu þilt oððe mo7e.

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,

weorolde þioſtro.
 eft ſanðian.
 þu meah̄t eaðe geſion.
 unrihtſiſe.
 eorþan cýningaſ.
 and þa ofermoban.
 oþre ſican.
 þe þiſ þerize folc.
 þýrſc tuciað.
 þæt he ſýmle bioð.
 ſiðe earpe.
 unmehtize.
 ælceſ þinzeſ.
 emne þa ilcan.
 þe þiſ earpe folc.
 ſume hpile nu.
 ſiþioſc onðræbeð.

METRUM XXV.^z

Geher nu an ſpell.
 be þæm ofermobum.
 unrihtſiſum.
 eorþan cýningum.
 þa her nu manegum.
 and miſlicum.
 pæðum þlite-beorhtum.
 punðrum ſcmað.
 on heah-ſetlum.
 hpoſe zetenge.
 golde zezerebe.
 and zimcýnnum.
 utan ýmbe ſtanðne.
 mið unſime.
 þegna 7 eopla.
 þa bioð zehýrſce.
 mið hepe-zeatpum.
 hiðe toph̄tum.
 ſpeoſiðum 7 ſetelum.
 ſiðe zezlenbe.

That they too are wretched
 and woefully poor,
 Unmighty to do anything any
 more,
 These, ay even these, beneath
 whose dread yoke
 Now somewhile are trembling
 this woe-ridden folk.

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.

and þezmað.
 þrýmme mýcle.
 ælc oþrum.
 and hi ealle him.
 þonan mið þý¹ þrýmme.
 þreaciað zehriðer.
 ýmb-ſittenda.
 oþra þeoba.
 and ſe hlaforð ne ſcrifð.
 þe þæm hepe þalðeð.
 ſreonðe ne feonðe.
 feore ne æhtum.
 ac he þeþiz-moð.
 þæſt on zehþilcne.
 þeðe hunðe.
 þuhta zelicorſt.
 Bið to upahæfen.
 inne on mode.
 for þæm anþalðe.
 þe him anra zehþilc.
 hiſ tīr-ſīna.
 to ſultemað.
 Giſ mon þonne þolðe.
 him aþinðan of.
 þæſ cýne-zepelan.
 clapa zehþilcne.
 and him þonne ofſion.
 þara þeznunga.
 and þæſ anþalðeſ.
 þe he heþ hæfðe.
 þonne meahc þu zefion.
 þæt he bið ſpīðe zelic.
 ſumum þara zumena.
 þe him zeornorſt nu.
 mið þeznungum.
 þringað ýmbe utan.
 ziſ he þýrfa ne bið.
 ne þene ic hiſ na beteran.
 Giſ him þonne æfpe.
 unmenðlinga.
 þear zebeþeðe.

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 miud 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 fellowing 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 þurðe ofrozen.
 þrýmmer 7 þæða.
 and þeznunza.
 and þær anpalber.
 þe þe ýmbe ſprecað.
 gif him ænig þara.
 ofhenðe þýrð.
 ic þat þ̅ him þinceð.
 þæt he þonne ſie.
 becroþen on carceþn.
 oððe coðlice.
 þacentan zepæpeð.
 Ic zepeccan mæz.
 þæt of unzemete.
 ælceþ þinzeþ.
 þiſte 7 þæða.
 þin-zedþinceþ.
 and of ſpet-metann
 þriþort þeaxað.
 þæþe þrænneþre.
 þoð-þraþ micel.
 þio þriðe zedþræþð.
 geþan inzeþýzð.
 monna zehþelceþ.
 þonan mæþt cýmeð.
 ýþla ofþemeta.
 unnetta þaca.
 Donne hi zebolzene¹ þeopþað.
 him þýrð on þreortum inne.
 beþþunzen geþa on hreþþe.
 mið þæm þriþan þelme.
 hat-heortneþre.
 and hreðe riðþan.
 unþotneþre.
 eac zepæpeð.
 heaþbe zehæþteð.
 þim riðþan onzinð.
 þum toþopa.
 þriðe leoþan.
 þær zepinneþ þræce.
 þilnað þ̅ iþre.

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 lashes the
 soul that's within.

¹ Cott. gebogene.

aneꝝ and oþꝛeꝝ.
 him ꝥ eall zehææt.
 hiꝝ neceleꝛt.
 rihteꝝ ne ꝛeꝛifeð.
 Ic þe ꝛæde ær.
 on þiꝛe ſelſan bec.
 þæt ſumeꝝ zoodeꝝ.
 riðna zecſeaꝛta.
 anleppa ælc.
 á pilnode.
 foꝛ hiꝝ azenum.
 eald-zecýnde
 unrihtꝛiꝛe.
 eoꝛþan cýningaꝛ.
 ne maꝝon æꝛpe þuꝛhtion.
 aꝛuht zoodeꝝ.
 foꝛ þæm ýfle.
 þe ic þe ær ꝛæde.
 Niꝝ ꝥ nan punðoꝛi.
 foꝛþæm hi pillað hi.
 þæm unþeaꝛum.
 þe ic þe ær nembe.
 anpa zehpelcum.
 á unðerþeodan.
 Sceal þonne nebe.
 neaꝛpe zebuzan.
 to þaꝛa hlafoꝛða.
 hæꝛte ðome.
 þe he hine eallunga.
 ær unðerþioðde.
 þæt iꝝ pýꝛiꝛe zet.
 þæt he pinnan nýle.
 rið þæm anꝛalde.
 æniꝛe ꝛunde.
 þæꝛ he polde á.
 pinnan onzinnan.
 and þonne on þæm zepinne.
 þuꝛhpunian foꝛð.
 þonne næꝛde he.
 nane ꝛcýlde.
 þeah he oꝛeppunnen.
 eoꝛþan ꝛceolde.

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.^a

Ic þe mæg eaðe.
 ealðum 7 leaŕum.
 ƿpellum andƿeccan.
 ƿƿræce Ʒelicne.¹
 efne þiŕre ilcan.
 þe ƿit ýmbƿræcað.
 Ðit Ʒerælbæ Ʒio.
 on ŕume tide.
 þæt Aulixeŕ.
 unðer-hæŕþe.
 þæm Larene.
 cýne-ƿicu tƿa.
 Ðe ƿæŕ Ðƿacia.
 þioða alðor.
 and Retie.
 ƿiceŕ hiŕþe.
 Ʒæŕ hiŕ ƿræa-ðrihtneŕ.
 folc-cuð nama.
 Agamemnon.
 Ʒe ealler ƿeolð.
 Eƿeca ƿiceŕ.
 Luð ƿæŕ ƿiðe.
 þæt on þa tide.
 Τριοια Ʒerín.
 ƿearð unðer ƿolcnum.
 ƿor ƿiŕeŕ-hearð.
 Eƿeca ðrihten.
 camp-ŕteð ƿecan.
 Aulixeŕ mið.
 an hunð Ʒcƿa.
 læbbe ofeŕ laŕu-ŕtƿeam.
 ƿæt lonŕe þæŕ.
 týn ƿintep² full.
 Ða³ ƿio tid Ʒelomp.
 þæt hi þ̅ ƿice.
 Ʒeræht hæŕðon.
 ðiope Ʒecepte.

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,

^a Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.¹ Cott. Ʒelice.² Cott. ƿin̅.³ Cott. þe.

drihten Epeca.
 Troia burh.¹
 tilum zeripum.
 þa þa² Aulixes.
 leafe hæfde.
 Ðracia cýning.³
 þæt he þonan mohte.
 he let him behindan.
 hýrnðe ciolar.
 niȝon 7 hund niȝontig.
 næniȝe⁴ þonan.
 mere-hengerca.
 ma þonne ænne.
 ferede on riþel ſtream.
 famig-borþon.
 þriepere ceol.
 þæt bið þæt mæste.
 Epecijca ſcipa.
 þa pearð cealð þeder.
 ſtearc-ſtorpa zelac.
 ſtunebe ſio bpune.
 yð rið oppre.
 ut feor adraþ.
 on penðel-ſæ.
 riȝenþra ſcola.
 up on þæt iȝlanð.
 þær Apollines.
 dohtor þunode.
 ðæg-riþes þorn.
 þær ſe Apollinur.
 æþeles cýnnes.
 Iober earpa.
 ſe þær ȝio cýning.
 ſe licette.
 hitlum 7 miclum.
 ȝumena ȝehpýlcum.
 þæt he Loð⁵ þære.
 heht 7 halȝort.
 Ðra ſe hlaforð 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. burȝ.² Cott. þu.³ Cott. cining.⁴ Cott. næniȝne.⁵ Cott. ȝoð.

þæt ðýrize folc.
 on zebpolan læbbe.
 oðþæt him zelyrde.
 leoda unrim.
 forþæm he þær mid rihte.
 riceſ hirde.
 hiora cýne-cýnner.
 Luð iſ riðe.
 þæt on þa riðe.
 þeoda æghwile hæfdon.
 heora hlaforð.
 for þone hehſtan God.
 and weorþodon.
 ſwa ſwa wuldreſ cýning.
 ziſ he to þæm rice þær.
 on rihte boren.
 þær þær Iobeſ fæder.
 God eac ſwa he.
 Saturnuſ þone.
 ſunð-buende.
 heton hælepa bearn.
 hæfdon þa mægþa.
 ælcne æfter oþrum.
 for ecne God.
 Sceolde eac wean.
 Apollineſ.
 dohtor dior-boren.
 ðýrizeſ folceſ.
 zum-ſunca zýden.
 cuðe zalþra ſela.
 dripan dripcræftaſ.
 hio zebpolan fylgde.
 manna ſwiþoſt.
 manegra þioba.
 Lýningeſ dohtor.
 ſio Circe þær.
 haten for herizum.
 Þio riceode.
 on þæm izlonde.
 þe Aulixeſ.
 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 liþan.
 Eud þær jona.
 eallre þære mænige.
 þe hire mid punode.
 æþelinge jid.
 Ðio mid ungemete.
 liffum lufode.
 lid-monna frea.
 and he eac þra fame.
 ealle mæzne.
 efne þra þride.
 hi on þeran lufode.
 þæt he to hij earþe.
 ænige nýrte.
 moder mýnlan.
 ofeþ mæzð zunge.
 ac he mid þæm þife.
 punode jidþan.
 oðþæt him ne meahzte.
 monna ænig.
 þegna¹ jnþa.
 þær mid þeran.
 ac hi for þæm ýmpþum.
 earþer lýrte.
 mýnton forlætan.
 leofne hlaforð.
 Ða ongunnon þercan.
 þer-þeoda þpell.
 jædon þ hio jceolde.
 mid hire jcinlace.
 beorþar forþeþan.
 and mid balo-cræftum.
 þraþum þeorþan.
 on þilþra lic.
 cýningeþ þegnaþ.
 cýþran jidþan.
 and mid þacentan eac.
 þæþan mænigne.
 Sume hi to þulþum þurþon.

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. þegnaþ.

ne meah-ton þonne þorþ þorþð- By baleful craft the followers
 þringan. of the king.
 ac hio þrag-mælum. Then did she tie them up, and
 þrotan ongunnon. bind with chains.
 ðume þæron earþorþ. Some were as wolves; and
 á gрымeteþon. might not then bring forth
 þonne hi þapeþ hþæt. A word of speech; but now
 riþian riolþon. and then would howl.
 Ða þe leon þæron. Some were as boars; and
 ongunnon laðlice, grunted ever and aye,
 ýppenþa þýna. When they should sigh a whit
 þonne hi rceolþon. for sorest grief.
 clþian þor corþþe. They that were lions, loathly
 Lnihtaþ þurþon. would begin
 ealde ge giunþe. To roar with rage when they
 ealle þorþþerþþe. should call their comrades,
 to þumum ðioþe. The knights, both old and
 rþelcum he æþorþ. young, into some beast
 on hiþ liþ-ðazum. Were changed as each afore-
 zelicoþþ þæþ. time was most like
 butan þam cýnninge. In his life's day: but only not
 þe rió cþen luþþe. the king,
 Nolþe þara oþþa. Whom the queen loved: the
 æniþ onþitan. others, none would bite
 menniþeþ meteþ. The meat of men, but loved
 ac hi ma luþþon. the haunt of beasts,
 ðioþa ðrohtað. As was ill fitting;
 rþa hit geþeþe ne þæþ. they to men, earth-dwellers
 Næþþon hi mare. Had no more likeness left than
 monnum zeliceþ. their own thought.
 eorþþ-buenþum. Each still had his own mind,
 þonne inþeþonc. though straitly bound
 Þæþþe anþa zehþýlc. With sorrow for the toils that
 hiþ agen moþ. him beset.
 þæt þæþ þeah rþiþe. For e'en the foolish men who
 rorþum zebunþen. long believed
 þor þæm earþþum. long believed
 þe him onþætton.
 Þþæt þa ðýþeþan men.
 þe þýþum ðriþþæþþum.
 long zelýþþon.

leaſum ſpellum.
 riſſon hræþne.
 þæt þ̅ ȝerit ne mæȝ.
 moð onpenðan.
 monna æniȝ.
 mið ðrýcræftum.
 þeah hio ȝedon meahte.
 þæt þa lichoman.
 lange þraȝe.
 onpenð ſurðon.
 Iȝ þ̅ punðorlic.
 mæȝen cræft micel.
 moða ȝehpilceȝ.
 ofeþ lichoman.
 lænne ȝ ȝænne.
 ðrýlcum ȝ ſrýlcum.
 þu meahht ſreotole onȝitan.
 þæt þær lichoman.
 liſtaȝ ȝ cræftaȝ.
 of þæm moðe cumað.
 monna ȝehrýlcum.
 ænleppa ælc.
 Ðu meahht eaðe onȝitan.
 þæt te ma ðepeð.
 monna ȝehrýlcum.¹
 moðeȝ unþear.
 þonne metcrýmmeȝ.
 læneȝ lichoman.
 Ne þearf leoda nan.
 penan þære rýrðe.
 þæt þ̅ þerige flæȝc.
 þæt moð.
 monna æniȝeȝ.
 eallunga to him.
 æfne mæȝ onpenðan.
 ac þa unþearaȝ.
 ælceȝ moðeȝ.
 and þ̅ inȝeþonc.
 ælceȝ monneȝ.
 þone lichoman liȝ.
 þiðeþ hiȝ pile.

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. ȝehpelcum.

METRUM XXVII.^b

Ðrý ze æfre feylen.
 unriht-fiongum.
 eoper mod ðrefán.
 fpa fpa mere flober.
 ýþa hþerað.
 if-calbe fæ.
 pecggað for pinde.
 Ðrý oðrite ze.
 pýnbe eoppe.
 þæt hio zepealb narað.
 Ðrý ze þæf ðeaþer.
 þe eop Ðrihten gefceop.
 zebidan ne maþon.
 bitref zecýnþer.
 nu he eop ælce ðæg.
 onet toþearþ.
 Ne maþon ze zerion.
 þæt he fýmle fpýreð.
 æfter æghþelcum.
 eorþan tuþre.
 ðiorum 7 fuþlum.
 ðeað eac fpa fame.
 æfter mon-cýnne.
 zeonþ þifne miðþan gearþ.
 egerlic hunta.
 abit on paðe.
 nýle he æniþ fpað.
 æfre forlætan.
 æp he zeheþe.
 þæt he hpile æp.
 æfter fpýreþe.
 If þ eapmlie þing.
 þæt hif zebidan ne maþon.
 burþ-rihtende.
 ungerælige men.
 hine æp 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 ƿlbu ðioƿ.
 þa ƿinnað betƿuh.
 æzhpýlc ƿolde.
 oþer acƿellan.
 Ac þæt iƿ unƿiht.
 æzhpelcum meñ.
 þæt he oþerne.
 inƿit-þoncum.
 ƿioze on ƿæpðe.
 ƿpa ƿpa ƿuzl oððe ðioƿ.
 Ac þæt ƿæpe ƿihtoƿt.
 þæt te ƿinca zehpýlc.
 oþrum zulde.
 eblean on ƿiht.
 ƿeopc be zeƿeophlum.
 ƿeopuld-buendum.
 þinga zehpílcer.
 þæt iƿ þ he luƿize.
 zoda zehpílcer.
 ƿpa he zeopnoƿt mæze.
 mildrize ýrlum.
 ƿpa ƿe [æp] ƿƿæcon.
 Ðe ƿceal þone monnan.
 mode luƿian.
 and hiƿ unþeapƿ.
 ealle haƿian.
 and oƿmþan.
 ƿpa he ƿƿiþoƿt mæze.

METRUM XXVIII.^c

Ðpa iƿ on eopþan nu.
 unlæpðra.
 þe ne ƿundrize.
 ƿolcna ƿæpeldes.

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,

^c Boet. lib. iv. metrum 5.—Si quis arcturi sidera nescit, &c.

nobres ƿrifo.
 ƿýne tunglo.
 hu hý ælce ðæge.
 utan ýmbheƿeƿeð.
 eallne miððan gearð.
 þra iſ mon-cýnner.
 þæt ne ƿunðrie ýmb.
 þaſ ƿlitegan tungl.
 hu hý ƿume habbað.
 ƿriðe micle.
 ƿcýntƿan ýmbehƿeapƿt.
 ƿume ƿcƿiþað leng.
 utan ýmb eall þiſ.
 an þara tungla.
 ƿoƿulð-men hatað.
 ƿæneſ þiſla.
 þa habbað ƿcýntƿan.
 ƿcƿiðe and ƿænelð.¹
 ýmbheƿeƿt læſſan.
 þonne oþru tungl.
 ƿoſþæm hi þæne eaxe.
 utan ýmbheƿeƿeð.
 þone norð-enbe.
 nean ýmbceƿeð.
 on þæne ilcan.
 eaxe heƿeƿeð.
 eall ƿuma nóðor.
 ƿecene ƿcƿiþeð.
 ƿuð-healð ƿriþeð.
 ƿriþt untioſiſ.
 þra iſ on ƿoƿulðe.²
 þæt ne ƿaſige.
 buton þa ane.
 þe hit ær þiſſon.
 þæt mænig³ tungul.
 maƿan ýmbheƿiþt.
 haƿað on heoƿonum
 ƿume hƿile eſt.
 læſſe ƿelþað.
 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. ƿæpelt.² Cott. ƿoƿulðe.³ Cott. þæt te mænig.

oððe micle mape.
 zeferað þa hipe mið ope.
 ýmbe þeaple þrægeð.
 þara iſ zehaten.
 ſaturnuſ ſum.
 ge hæfð ýmb þritiz.
 rintep-zepimer.
 þeopulð ýmbcýrpeð.¹
 Booteſ eac.
 beorhte ſcineð.
 oþer ſteorpa cýmeð.
 efne þra game.
 on þone ilcan ſtebe.
 eft ýmb þritiz.
 zear-zepimer.
 þær hi zio þa þær.
 Þra iſ þeopulð-monna.
 þæt ne þarize.
 hu ſume ſteorpan.
 oð þa ſæ þarað.
 unðer mepe-ſtreamar.
 þær þe monnum þyncð.
 Ðra eac ſume þenað.
 þæt ſio ſunne ðo.
 ac ge þena niſ.
 þuhce þe ſoþra.
 Ne bið hio on æfen.
 ne on ær-morzen.
 mepe-ſtreama þa near.
 þe on miðne ðæg.
 and þeah monnum þyncð.
 þæt hio on mepe zanze.
 unðer ſæ ſpife.
 þonne hio on ſetl zlideð.
 Ðra iſ on þeopulðe.
 þæt ne þunðrige.
 fuller monan.
 þonne he færinza.
 þýrð unðer polcnum.
 pliteſ beþearað.

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, hight Saturn,
 who revolves in thirty years,
 Böotes 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. ýmbcýrpeð. Boeteſ.

beþeahc mid þioſtrum.
 Ðra þegna ne mæge.
 eac þarjan.
 ælceſ ƿioþpan.
 hƿý hi ne ƿcinen.
 ƿcipurum þeberum.
 befoþan þæpe ƿunnan.
 ƿpa hi ƿýmle ðoð.
 midðel nihtum.
 ƿið þone monan foþan.
 hæþrum heofoþe.
 Ðræt nu hæleþa þela.
 ƿpelceſ and ƿpelceſ.
 ƿriðe þunðrað.
 and ne þunðriað.
 þæt te þuhta ƿehƿilc.
 men and netenu.
 micelne habbað.
 and unnetne.
 andan betpeoh him.
 ƿriðe ƿinǵalne.
 iſ þ̅ ſellic þincǵ.
 þæt hi ne þunðriað.
 hu hit on þolcnum ofc.
 þearle þunrað.
 þraǵ-mælum eft.
 anfoþlæteð.
 and eac ƿpa þame.
 ýð ƿið lanðe.
 ealneǵ ƿinneð.
 ƿinð ƿið þæge.
 Ðra þunðrað þæſ.
 oððe ofþeſ eft.
 hƿý¹ þæt iſ mæge.
 þeoþan of þæteþe.
 þlite toþht² ƿcineð.
 ƿunna ƿpeǵle hat.
 ƿona ƿceþneð.
 iſ meþe ænlic.
 on hiſ aǵen ƿecýnð.

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. zoph.

peorþeð to pætre.
 Ne þincð þ̅ pundor micel.
 monna ænezum.
 þæt he mæge zereon.
 doƷora zehplice.
 ac þæt dýrie folc.
 þæŷ hit ŷelðnor zeriðð.
 ŷriþor pundriað.¹
 þeah hit piŷna zehpæm.
 pundor þince.
 on hiŷ moð-ŷeƷan.
 micle læŷŷe.
 Under-ŷtaþolŷæŷte.
 ealneƷ penað.
 þæt þ̅ eald zeriŷeaft.
 æŷŷe ne pæpe.
 þæt hi ŷelðon zeriðð.
 ac ŷriþor ziet.
 peoruld-men penað.
 þæt hit peaf come.
 niŷan zeriælðe.
 ziŷ hiopa nænzum.
 hþýlc æp ne oþeopðe.
 iŷ þ̅ eaŷmlic þinc.
 Ac ziŷ hiopa æniƷ.
 æŷŷe peorþeð.
 to þon ŷiŷŷet-zeorn.
 þæt he ŷela onziðð.
 leornian hiŷta.
 and him liŷeŷ peajið.
 of moðe abriƷ.
 þæt micle dýriƷ.
 þæt hit oŷeŷŷriƷen mið.
 punode lanze.
 þonne ic þæt zeape.
 þ̅ hi ne pundriað.
 mæniƷeŷ þinƷeŷ.
 þe monnum nu.
 pæpþo Ʒ pundep.
 pel hþæp þýnceð.

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 noue 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. pundriað.

METRUM XXIX.^d

Líf þu nu þínige.
 þeopuls-Drihtnes.
 heane anþald.
 hlutpe mode.
 onzitan ziorne.¹
 zemal-mæzene.
 heofones tunglu.
 hu hi him healðað betpuh.
 ribbe řnzale.
 dýðon řpa lange.
 řpa hi zepenebe
 pulðnes ealðor.
 æt řpum-řceafte.
 þæt řio řýpene mot.
 řun ne zefecan.
 řnap cealðes pez.
 monna zemæro.
 Þræt þa mæran tungl.
 auþer oþnes pene.
 á ne zehrineð.
 ær þam þ̅ oþer.
 ofzemeted.
 Ne huru ře řteorpa.
 zertigan pile.
 þert-dæl polcna.
 þone řise men.
 Urra nemnað.
 Calle řtiorpan.
 řizað æfter řunnan.
 řamod mid roðere.
 unðer eorþan řrumb.
 he ana řcent.
 nif þ̅ nan řunðor.
 he if řunðrum řært.²
 upende neah.
 eaxe þæs roðeres.
 Donne if an řteorpa.
 ofes 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 burn.

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:

^d Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.¹ Cott. zionne.² Cott. eart.

cýmeð eaſtan up.
 æp þonne runne.
 þone¹ monna beapn.
 moꝛgen-ſtiorra hatað.
 under heoꝛonum.
 foꝛþæm he hæleþum ðæg.
 bodað æfter burꝅum.
 brengeð æfter.
 ꝛwezeltoꝛht runne.
 ſamað eallum ðæg.
 iſ ſe foꝛrýnel.
 fæzer and ſciene.
 cýmeð eaſtan up.
 æppop² runnan.
 and eft æfter runnan.
 on ſetl glideð.
 weſt under weoꝛulde.
 weſt-þioða hiſ.
 noman onpenað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ſtiorra.
 ſe bið þæpe runnan ſwiſtra.
 ſiðþan hi on ſetl geþitað.
 oſimeð.
 þæt iſ æþele tunzol.
 oð þ he be eaſtan weoꝛpeð.
 eldum oþeꝛeð.
 æp þonne runne.

* * *

* * *

* * habbað.

æþele tunzol.
 emne geðæleb.
 ðæg 7 nihte.
 Drihtney meahtrum.
 runne 7 mona.
 ſwiðe geþwepe.
 ſwa him æt ſwýmðe.
 fæþer geſiohhode.
 Ne þearft þu no þenan.

¹ Cott. þonne.

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.

² Cott. æp pop.

þæt þa plitezan tunzł.
 þær þeopðomeſ.
 aþnoten þeopðe.
 æp ðomeſ ðæze.
 ðeð riðþan ýmbe.
 moncýnneſ ꝑꝑuma.
 ꝑꝑa him zemet þinceð.
 ꝑoꝑþon hi he healfe.
 heoꝑoneſ þiꝑpeſ.
 on ane ne læt.
 ælmihtiz Ġoð.
 þý læſ hi oþra ꝑoꝑðýðen.
 æþela zeꝑceafra.
 ac ſe eca Ġoð.
 ealle¹ zemetzað.
 ꝑiða zeꝑceafra.
 ꝑoꝑta zeðþeꝑað.
 hꝑilum þæt ðriꝑe.
 ðriꝑe² þone þætan.
 hꝑýlum hi zemenzeð.
 metoðeſ cꝑæfte.
 cile ꝑið hæto.
 hꝑilum ceꝑpeð eꝑt.
 on up ꝑoðop.
 æl beoꝑhta lez.
 leoht lýfte.
 lizeð him behinðan.
 heꝑiz hꝑuꝑan ðæl.
 þeah hit hꝑilan æp.
 eoꝑðe ꝑio cealde.
 on innanhiꝑe.
 heolð ȝ hýððe.
 halizeſ meahtrum.
 Be þær cýningeſ zeboðe.
 cýmeð zeapa zehpæm.
 eoꝑðe þꝑingzeð.
 æzhpýlc tuðop.
 and ſe hata ꝑumop.
 hæleþa beapnum.
 zeapa zehpílce.
 zieꝑeð ȝ ðriꝑzeð.

¹ Cott. ealla.² Cott. ðriꝑð.

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.

zeonð riðne zrunð.
 ræð anð bleða.
 hæpfeft to honða.
 hep buendum.
 rupa peceð.
 ren æfter þæm.
 rrylce hazal 7 rnar.
 hrufan leccað.
 on rintref tid.
 peðer unhiore.
 for þæm eorðe onfehð.
 eallum ræðum.
 zedeð þ hi zropað.
 zeara zehpilce.
 on lencen tid.
 leaf up rpryttað.
 ac fe milða metoð.
 monna bearnum.
 on eorþan fet.
 eall þ te zropeð.
 pæftmar on peopolbe.
 pel forðbjengeth hit.
 þonne he pile.
 heorona paldenð.
 anð eopað eft.
 eorð-buendum.
 nimð þonne he pile.
 nerzenbe God.
 anð þ hehjte zoob.
 on heah retle.
 riteð jelf cýning.
 anð þiof riðe zerceaft.
 þenað anð þiopað.
 he þone anpalded.
 þæm zepeltleppum.
 peopulð zerceafta.
 Nif þ nan runder.
 he if peoða God.
 cýning anð Drihten.
 crucepa zehpelcef.
 æpelm 7 fruma.
 eallra zerceafta.

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 lenten-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.

ƿýrhta 7 ƿceppenð.
 ƿeorulde ƿýrre.
 ƿýrðom anb æ.
 ƿopulð-buenðra.
 Calle¹ ƷerƷearƷa.
 on hæpenðo.
 hio nane ne renðað.
 ƿæt eft cumað.
 Líf he ƿƿa ƷerƷæðƿýð.
 ne Ʒtaƿolade.
 ealle ƷerƷearƷa.²
 æƷhƿýlc hioƿa.
 ƿƿaðe toƷtencte.
 ƿeorþan Ʒceolben.
 æƷhƿýlc hioƿa.
 ealle to nauhte.
 ƿeorþan Ʒceolbon.
 ƿƿaðe toƷloƿena.
 ƿeah ƿa ane luƷe.
 ealle ƷerƷearƷa.
 heoƷoneƷ 7 eorþan.
 hæbben Ʒemæne.
 ƿæt hi ƿioƿien.
 Ʒƿilcum ƿioð-ƿƿuman.
 anb ƷæƷniað þ̅.
 hioƿa Ʒæðer ƿalðeð.
 niƷ þ̅ nan ƿunðor.
 Ʒorþæm ƿuhta nan.
 æƿƿe ne meahƷe.
 elleƷ ƿunian.
 ƷiƷ hi eall mæzene.
 hioƿa opð-ƿƿuman.
 ne ƿioƿoðen.
 ƿeodne mæƿum.

METRUM XXX.^e

Omeƿur ƿæƷ.
 eaƷt mið Eƿecum.
 on ƿæm leoðƷipe.

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, mau's
 glorious King.

METRE XXX.

OF THE TRUE SUN.

*Homer among the Eastern
 Greeks, was erst

^e Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.

¹ Cott. ealla.

² Cott. ƷerƷearƷa.

leopa cƿæƿtƿaƿt.
 Fīrƿilīer.
 ƿneonð ƿ lapeop.
 ƿæm mæƿan ƿceope.
 maƿƿtƿa beƿt.
 ƿƿæt ƿe Omeƿuƿ.
 oft and ƿelome.
 ƿæƿe ƿunnan ƿlīte.
 ƿrīðe heƿeðe.
 æƿelo cƿæƿtaƿ.
 oft and ƿelome.
 leoƿum ƿ ƿpellum.
 leobum ƿeahte.
 ne mæƿ hio ƿeah ƿeƿcīnan.
 ƿeah hio ƿie ƿcīƿ ƿ beopht.
 aƿƿæƿƿgen neah.
 ealle¹ ƿeƿceafƿa.
 ne ƿuƿƿum ƿa ƿeƿceafƿa.
 ƿe hio ƿeƿcīnan mæƿ.
 enðemeƿ ne mæƿ.
 ealle¹ ƿeondlīhtan.
 innan and utan.
 Ac ƿe ælmihtea.
 ƿalbenð ƿ ƿƿrīhta.
 ƿeopulðe ƿeƿceafƿa.
 hīƿ aƿen ƿeopc.
 eall ƿeondƿlīteð.
 enðemeƿ ƿuƿhƿrīhð.
 ealle¹ ƿeƿceafƿa.
 ðæt īƿ ƿio ƿoðe.
 ƿunne mīð ƿlīte be ƿæm.
 ƿe maƿon ƿīnƿan.
 ƿƿýlc butan leaƿe.

METRUM XXXI.^f

ƿƿæt ƿu meahc onƿitan.
 ƿīƿ hīƿ ƿe ƿeman līƿt.
 ƿæt te mīƿlīce.
 manea ƿuhta.
 ƿeond eopƿan ƿaƿað.

^f Boet. lib. v. metrum 5.—Quam variis 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 færpu.
 ungelice.
 and mæg-plitar.
 manezpa cýnna.¹
 cuð and uncuð.
 cneopað 7 rúcað.
 eall lichoma.
 eorþan zetenge.
 nabbað hi æt fíþrum fultum.
 ne maȝon hi mið fotum
 eorþan brucan. [ȝanȝan.
 ȝpa him eaden fær.
 ȝume fotum tram.
 folðan peðpað.
 ȝume fier-ȝete.
 ȝume fleozende.
 ȝindeð under polcnum.
 Bið þeah puhta ȝehwylc.
 onhnizen to hƿurȝan.
 hnıpað of ðune.
 on weoruld pliteð.
 ȝılnað to eorþan.
 ȝume neð-þearfe.
 ȝume neoð-ȝræce.
 man ana ȝæð.
 metoðer ȝerceafta.
 mið hiȝ andſplitan.
 up on ȝerıhte.
 Wıð þý ıȝ zetacnoð.
 þæt hiȝ tneopa ȝeal.
 and hiȝ moð-ȝeþonc.
 ma up þonne niþer.
 habban to heofofum.
 þý læȝ he hiȝ hiȝe penðe.
 niþer ȝpa þær nýten.
 Niȝ² þ ȝeðaſenlic.
 þæt ȝe moð-ȝeȝa.
 monna æniȝer.
 niþer-healð weȝe.
 and þæt neð uppeapð.

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. ıȝ.

NOTES.

Note 1, p. viii.—“Ælfrēd Kuning wæs wealdend ƿæs þæt he ƿer ƿer beo.” “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 Werefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgoza and Callepica.”—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 behead 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 ealdrihta ƿýrþe 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 “eald,” in composition with the substantive “riht,” makes “ealdrihta,” and “ealdrihtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlaropð," makes "ealbhlaropð," and "ealbhlaropðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populð" compounded with the substantives "þeap" and "rælð," respectively makes "populð þeapum" and "populð rælþum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealb-hlaropð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cýn." The latter word "cýn" only is then subject to inflection, "ealb" and "hlaropð" remaining invariable. Accordingly we find "ealb-hlaropð-cýnney" 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 ðigelllice æpenðgeppitu." "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 *Moða*, the moon, is masculine; and *Sunne*, the sun, is feminine; while *wýf*, 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* moðor of Boethius. In a few places *Philosophia* is rendered by *Leyceadwýrney*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *wýðom* and *Leyceadwýrney* 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 rýpican 7 cwæð.—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 *Moð*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 23.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republicâ*; 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 "unclænan;" 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 Cræsus, 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 Lpirt eapbað on þæpe bene eaðmobneþre.” “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. 19.—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. 21.

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. 39.—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.—Lpært. 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.—Þeopa ƿpæc ƿ ƿoðæled on tpa 7 hund ƿeoponziȝ. 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 seuenty and two sons, who began to build that wonderfull citie and high tower, which 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 forrein 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 ȝe þæp ýmbe ȝpncað." "Which ye labour about."—"þæp," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenð pntpa." "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'nnight;" 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.—"þæt ȝint nu þær ȝopemæpan and þær ȝyan goldȝmíðer ban pelonder." "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 aþæða Romþapa hepetoȝa, ȝe þær hatan Brutur, oðþe naman Laryur." "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.—"ȝpa þær pnder ýrt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being ȝpa þær pnder þýr, and in the Bodleian ȝpæ þep pnder 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.—"Stýping," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Spíþe ȝpete to bealceþenne," 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 ȝr þonne Loð. 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 ȝoð 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 *gōob*.

Note 28, p. 82, line 2.—*orðælpe*; more prone.—The Bodleian MS. gives *orðælpe*, and the Cottonian gives *orððælpe*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *orþælpe*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 167.

Note 29, p. 86, l. 4.—*oþep* 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 andþporoþe Boetius*. 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.—*hingpige þýpze cale*.—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 Latulur þær 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. 23.—*Thýle*. Thule.—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.—"*rum pcep*;" "a certain poet."—This was Euripides; and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unæþelne*; un noble.—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 *unæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Œdipus* is here alluded to, who, in ignorance, is said to have slain his father Laius, King of Thebes.

Note 41, p. 130, l. 18.—*opcuman* is evidently a contraction of *orepcuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*þur* is here used for *þer*.

Note 43, p. 142, l. 17.—*þearf* is here used for *þær*.

Note 44, p. 146, l. 3.—*þio beoþtner þære runnan ƿiman ƿie þær æp 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 æp ner* should be *þærþærner*, or rather *þeorþærner*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. :

bonne ƿile he ƿecgan,
þæt þære runnan ƿie,
beoþtner þiorþo,
beorna zephyrcum,
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. 160, l. 22.—The word "he" is redundant here, and makes *zohige* 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.—*lc ƿaz*, &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, "*ƿeolde beon*."

Note 47, p. 162, l. 20.—*Deipa. Dura*.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Parmenider. 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 ƿyan Platoner 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.—*Týner*.—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.—*ye Platoner ƿide*.—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 ruled.

Note 53, p. 194, l. 11.—*pendel ƿæ*; the *Wendel 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.—*Some hi jædon þ hio jceolde forþceoppan to leon. ⁊ ðonne reo jceolde jppecan. þonne mýnðe hio.* Some, 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 jpa on pænrej eaxe hpearjraþ þa hpeol.* 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; *þýrþ*, which occurs a few words after, is for *þeþeð*.

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 cpæð he*, the following words are inserted, "*eall hrið gooð þ te nýt hrið. þa cýæð ic þ jþ jroð. þa cpæð he.*" *Siō*, &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:

Ἡελίος θ', ὄς 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. 3.—In the Cott. MS. the following words are inserted after *jjpæcon*, before *jit*: "*þa cpæð ic hpæt hæbbe ic forjziten þæj þe jit æp jjpæcon. þa cpð he.*" *jit*, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*jeþj andjzic* 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 "*hþona nýtenu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*Fop þý þe jceolðon*, &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 Loð*, &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.—*Ður Ælþeð ur*.—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. 264.—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, mæstos 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. 264, l. 25.—*Lind-pigenðe*.—Literally, fighting under shields made of the linden, or lime-tree. *Lind* 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 ƿeppenð*.—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.—*Cala min Drihten*.—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 ðæge*; 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.

<p> Æ, ever Æbelgan, to offend Æbeþan, to bear Æbeþecian, to find hidden Æbiþþan, to pray Æbitan, to bite, to devour Æblenð, blinded Æblenðan, to blind Æþrecan, to break, to spoil, to take by storm Æþreþian, to remove, to open Æbyrean } Æbyrgan } to prepossess, to occupy Æcelan, to cool Æcennan, to bring forth, to beget; Æcenneðner, birth Æcrunġ, an asking, a question Æcpelan, to die Æcpellan } Æcpillan } to kill, to perish Æðimman, to make dim, to darken Æbl, a disease Æðon, to take away, to banish Æþrencan, to drown Æþreogan } Æþreohan } to endure, to tolerate Æþrohan } Æþruþan, to drive away, to drive Æþærþan, to quench, to dispel Æ, law Æa, a river, water </p>	<p> Æceþ, a field Æðre, a vein Æðrceart, a new creation Æþen, the evening, even Æþen-þreopþa, the evening star Æþen-tide, the evening Æþer, ever Æþr, again Æþreþ, after Æþreþ-ġenġa, a successor Æþreþþa, second Æþreþ-þþýþman, to examine, to in- quire after Æþreapðner, absence Æġ, an egg Æġhræþer, both Æġhrþeþer, on every side Æġhrþonon, every way, everywhere Æġþer, either, both, each Æht, property, possessions Ælc, each Ælcpærþig, all skilful Ælenġ, long; To ælenġe, too long Ælnġe, weariness Ælmeþ, alms Ælmihtġa, the Almighty Ælþæþ, good, sound, perfect Ælþeode, a foreigner Ælþeodig, foreign Æmetta } Æmta } leisure, rest Æne, once </p>
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- Ænbemeꝛt, equally
 Ænlep } each, single
 Anlep }
 Ænlic } only, excellent, singular
 Anlic }
 Æpl } an apple
 Eppel }
 Æp } honour, wealth
 Ap }
 Æp, ere, ever, before
 Æpenð, an errand
 Æpenð-geppuz, a letter, a message
 Æpertz, first
 Æpleꝛt, Apleaꝛt, iniquity, impiety
 Æp-morgen, early morning
 Æpnepeg, a course
 Æpning, a running
 Æp-tide, timely
 Æpꝛping, a fountain
 Æþel, noble
 Æþelcundnes, nobleness
 Æþelung, a prince, a nobleman
 Æþelo, nobility, native country
 Ætꝛgædepe } together
 Æt-romne }
 Ætne, Etna
 Ætꝛitan, to twit, to reproach
 Æpelm, a fountain
 Aꝛæpan, to make afraid
 Aꝛæped, afraid
 Aꝛæftnian, to fix
 Aꝛandian, to discover, to experience
 Aꝛedan, to feed, to instruct
 Aꝛeoppan)
 Aꝛeppan } to take away, to put
 Aꝛippan } away, to depart
 Aꝛypan)
 Aꝛeꝛcean, to become fresh
 Aꝛylan, to defile
 Aꝛyppan, to remove to a distance
 Aꝛan, to own, to possess
 Aꝛælan, to hinder
 Aꝛen } one's own
 Aꝛnu }
 Aꝛnian, to appropriate
 Aꝛyfan, to give back
 Ahebban, to raise
 Aht-auht, aught, anything
 Ahpap }
 Ahponan } anywhere, anywise
 Apep }
 Ahpærgen, everywhere
 Ahpeꝛped, turned
 Ahpoppen, see þpeoppan
 Aladian, to make excuse for
 Alæðan, to lead away, to mislead
 Alætan, to let go, to lose, to relinquish
 Aldop, a chief
 Alecgan, to lay aside, to retract, to
 confine
 Aleran } to permit
 Alyfan }
 Aleogan, to tell lies
 Alerenð, a Redeemer
 Allunga, altogether
 Alpealba, the Omnipotent
 Alyfan, to set free
 Alyrtan, to desire
 Ambeht, a service
 Amerian, to prove
 Ameran, to mete out, to measure
 Amerpan, to hinder, to mislead, to
 distract, to corrupt
 An, one
 Anæbelan, to dishonour, to degrade
 Anbið, waiting
 Anbindan, to unbind
 Ancop, an anchor
 Anda, envy, enmity, revenge
 Andefn, measure, proportion
 Andettan, to confess
 Andget } sense or meaning, under-
 Andgit } standing, intelligence
 Angit }
 Andgetfull, discerning
 Andgitfullice, clearly
 Andlang, along
 Andhyene, food
 Andþýrn, respectable
 Andraegian, to deny
 Andꝛpap } an answer
 Andþýrið }
 Andꝛpapian } to answer
 Andþýrðan }
 Andþeapð, present
 Andþeope } a cause, matter
 Anþeope }
 Andþlit, form
 Andþlita, the countenance
 Anþeald, onefold, simple, singly
 existing
 Anþealdner, oneness, unity

- Anſoplaetan, to lose, to forsake, to
 relinquish
 Angel }
 Anġl } a hook
 Angehc, like
 Anġin, a beginning
 Anġinnan, to begin
 Anhealdan, to observe, to keep
 Anhebban, to lift up
 Anhc, alone, only
 Anhc, like
 Anlicner, form, likeness, resem-
 blance
 Anmodlice, unanimously
 Anney, oneness, unity
 Anſcunian, to shun
 Anſendan, to send
 Anſettan, to impose
 Anſin, a view
 Anunġa, at once
 Anpalb }
 Anpealb } power, dominion
 Anpalban, to rule
 Anpalbeg, powerful
 Anpealða, a governor
 Anpillice, obstinately
 Anpunian, to dwell alone
 Anræda }
 Anroða } a patriot
 Anrædan } to search out, to discover,
 Anreðian } to conjecture
 Anræynan, to bear, to sustain
 Anreccan, to declare, to explain
 Anretan, to delight
 Anſapan, to depart
 Anſian, to honour
 Anplearner, impiety
 Anplice, honourably
 Anpſpð, venerable, deserving of
 honour
 Anpſpþa, a venerable person
 Anpſpðner, honour, dignity
 Anſapan, to sow
 Anſcian, to ask
 Anſcipan, to separate, to be safe
 Anſcortian, to shorten, to become
 shorter
 Anſcuran, to repel
 Anſcunġ, an asking, an inquiry
 Anſcunnan }
 Anſcynnpan } to sharpen, to adorn
 Anſingan, to sing
 Anlupan, to slip away
 Anmeagan, to inquire
 Anppingan, to break, or spring out
 Anpſyrgan, to wash
 Anpſyrian, to seek, to explore
 Anſcician, to exterminate
 Anſigan, to ascend
 Anſpecan }
 Anſpeccan } to stretch out
 Anſpſuan, to stir, to move, to agitate
 Anſra, an ass
 Anſpeozole, clearly
 Anſpindan, to enervate, to perish
 Anſyndpian, to separate
 Anſtelan, to reckon, to count
 Anſtemian, to make tame
 Anſteon, to attract, to draw, to allure
 Anð, an oath
 Anþemian, to extend
 Anþeorſpian } to become dark, to
 Anþyrtſpian } obscure
 Anþreotan, to warn, to weary
 Anþy, therefore
 Anthte, intent upon, attracted to
 Anſion-of, to draw out
 Anſpenbloð, rolled
 Anht, aught
 Anþer, either
 Anpeccan, to awaken, to excite
 Anpeġan, to move away, to turn
 aside, to agitate
 Anpendan, to turn aside
 Anpeoppian, to cast away, to degrade
 Anper, anywhere
 Anpindan, to strip off
 Anpinnan, to contend
 Anpſged, execrable
 Anpſutan, to write out
 Anpſpcan, to do
 Anpſpſpahan, to root out
 Anſe, ashes

B.

- Ba, both
 Bac }
 Bæc } a back
 Bætan, to bridle
 Balc, a heap
 Balo, wicked
 Bam, dative of Ba, to both

- Ban, a bone
 Bar, bare
 Be, by
 Beadu-pinc, a soldier
 Beag, a crown
 Bealcezan, to erect
 Beam, a beam, a tree
 Beapn, a child
 Beapnleſt, childless
 Beatn, to beat
 Bebeoðan } to command, to bid, to
 Beoðan } offer
 Bioðon }
 Beboð, a commandment
 Bec } a book; also Bec, pl. books
 Boc }
 Bec-Lebene, Latin
 Becnan, to denote
 Becſceopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becýppan, to turn
 Bedælan, to divide, to deprive, to be
 destitute
 Beræſtan, to commit
 Beſon, to catch hold of, to include
 Beſopan, before
 Beġan, to follow
 Beġtan, to beget, to get, to obtain
 Beġong, a course
 Behealdan, to behold, to observe, to
 keep
 Beheapan, to cut off
 Beheſu, necessary
 Behehan, to cover, to conceal
 Behinðan, behind
 Behoſian, to behave, to render fit or
 necessary
 Behſeppan, to turn, to prepare
 Behcġan, to surround
 Behmpan, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benuġan, to enjoy
 Benýpan, beneath
 Beo, a bee
 Beon, to be
 Beopġ } a hill, a barrow
 Beoph }
 Beopn, a man
 Beophht, bright
 Beophhtneſ, brightness
 Beppenan, to wink
 Beran, to bear; p. p. ġeboſien
 Beræðan, to rid from
 Bereaſian } to bereave, to deprive,
 Berýġan } to strip
 Bercýhan, to look upon
 Beſeon, to look about, to look upon
 Berhpan, to impose, to put upon
 Bermġtan, to pollute, to defile
 Beropġ, dear, beloved
 Bercýppian, to agitate
 Berpican, to deceive, to betray
 Berppimman, to swim about
 Bez, better
 Betan, to improve
 Beterta, best
 Betiġ, a cable
 Betpung, amendment
 Betſt, best
 Betſeoſ }
 Betſuh } betwixt, between, among
 Betſux }
 Bebeappan, to need, to want
 Beſapian, to guard, to defend
 Beræġan, to cover
 Beræġ-utan, surrounded
 Bepealþian, to wallow
 Beþitan, to keep, to observe
 Beppuġan, to cover, to conceal
 Beppýppan, to cast
 Biððan, to pray, to compel
 Biþian, to shake, to tremble
 Biġan } to bend
 Biġan }
 Bil, a bill, a sword
 Bil-puðe, blood-red sword
 Bileþit, gentle, merciful
 Bileþitneſ, simplicity
 Binðan, to bind
 Binnan, within
 Bio-bſead, bee-bread, honeycomb
 Biophht }
 Biophhtneſ } brightness
 Biophhtu }
 Biſeġ } an occupation
 Biſġ }
 Biſen } an example
 Biſn }

Byrgan, to employ, to be employed,
 to be busy
 Byrgung, an occupation
 Byrmeþan, to scoff at, to reproach,
 to revile
 Byrman, to set an example
 Byrpell, a fable
 Byrpic, a deceit, a snare
 Bitep, bitter
 Bitepner, bitterness
 Byprt, provisions, food
 Blac, black, pale
 Blæð } fruit
 Bleð }
 Blate, widely, everywhere
 Blapan, to blow, to blossom
 Blendian, to blind
 Bleop, colour
 Blcan, to glitter
 Blind, blind
 Blloh, hue, beauty
 Bly, bliss, pleasure
 Blibe, blithe, merry, joyful
 Blöner, joy, enjoyment
 Bloð, blood
 Bloyma, a blossom, a flower
 Boc-cpært, book-learning
 Boba, a messenger
 Bobian, to announce, to proclaim
 Boða } a bough, a branch
 Boh }
 Borð, a bank
 Bopen, born; p. p. of bepan
 Bot, repentance
 Brad } broad, extended
 Bræð }
 Bræðan, to spread; p. p. brægðan
 Bræðing, spreading
 Breccan, to break
 Bred, a board
 Brego, a ruler
 Breort } the breast
 Breort-cora }
 Bridel } a bridle
 Brudl }
 Bringān, to bring
 Broc } a brook, affliction, misery
 Broca }
 Brocian, to afflict
 Broga, a prodigy

Broymende, perishable
 Broþer } a brother
 Broþor }
 Brucan, to use, to enjoy
 Brun, brown
 Bryð, a bride
 Brynð, he governs
 Buenð, an inhabitant
 Burān, above
 Bugian, to inhabit
 Burg-ritcend }
 Burg-papu } a citizen
 Buph-papu }
 Buph }
 Bupug } a city
 Býrug }
 Bupna, a stream
 Butan, without, external
 Butan } but, unless, except
 Buzon }
 Butu, both
 Butpuht, between
 Býcgān, to buy
 Býpnān, to burn

L.

Lar, active
 Lareptun, an enclosure
 Lærter } a city
 Learter }
 Laban, to be cold
 Lamp-rted, a camp, a field of
 battle
 Lapitula, a chapter
 Lap, care
 Lapcepn, a prison
 Leald, cold
 Lehhetzung, scorn, laughter
 Lempa, a soldier
 Lene, brave
 Leorþan, to cut
 Leorl, a husbandman, a man
 Leol } a ship
 Liol }
 Leorān, to choose; perf. gecepe,
 chose
 Lepa } a merchant, a chapman
 Lepe-man }
 Lepān, to catch, to subdue

- Lep } a space of time, a turn ;
 Leppe } æt þuman ceppre, in
 Lyp } the first instance
 Leppan, to return, to depart
 Lilb } a child
 Lylb }
 Lið, a germ, a shoot
 Lþa-lear, without a shoot
 Lam, a fetter
 Lað, cloth ; pl. Llaþar, clothes
 Læn, pure, clean
 Lænlíc, pure, virtuous
 Lænnery, virtue, chastity
 Lleoþian }
 Llyþian } to call, to cry, to speak
 Lhr, a cliff
 Lhrþian, to cleave, to adhere
 Lluð, a rock
 Lluþter, a cell
 Lniht, a youth, a child, an at-
 tendant
 Lniht-hað, childhood
 Lnoþan, to dedicate
 Lnol, a hill, a knoll
 Lol, cool
 Londel, a candle
 Lonryl, a consul
 Lopn, a grain
 Lopþer, a multitude, a company
 Lopp, a fetter
 Lortnung, a temptation
 Loðhce, truly, surely
 Lpær, craft, art, virtue
 Lpærtega } the Creator, a workman,
 Lpærta } an artificer
 Lpærta }
 Lpærta, crafty, skilful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpypan } to creep
 Lpurt, Christ
 Lpurtendom, Christendom, Chris-
 tianity
 Lulpian, to cringe
 Luma, a comer, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunnian, to inquire, to search
 Luð, known
 Lujan, to know
 Lpanian, to languish, to waste
 Lpæþan }
 Lpeþan } to say, to speak
 Lpþan }
 Lpelman, to kill
 Lpeman, to please
 Lpen, a queen
 Lpic }
 Lpuc } living, alive
 Lpuca }
 Lpiddung, a report, a speech
 Lpode, a saying, a speech, a doctrine
 Lyle, cold
 Lyme, coming
 Lyn, kin, kindred, kind
 Lyn, proper
 Lyna, a cleft, a chink
 Lyne }
 Lynehc } royal, kingly
 Lyncertol, the king's dwelling-place,
 the metropolis
 Lynng, a king
 Lynpen, a kind, a generation, a
 family course
 Lypepa, a kind of fish
 Lyrpan, to fetter, to hind
 Lyr, excellence, splendour
 Lyð } knowledge, a region, a coun-
 Lyþe } try
 Lyþan, to show, to make known, to
 relate

D.

- Dæð, a deed, an action
 Dæg }
 Dað } a day
 Dægla }
 Dagle } secret, unknown, abstruse
 Dæg-pum }
 Dogor-pum } a number of days
 Dæl, a part
 Dapu, an injury, a hurt
 Deað, dead
 Deaðlic }
 Deaðlic } deadly, mortal
 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 }
 Diop } deep
 Deophilcop, deeper, more deeply
 Dioplice, deeply
 Deop }
 Diop } a wild beast
 Deop }
 Dýpe } dear, precious
 Deopling } a darling, a favourite,
 Diopling } one beloved
 Deop-cýn, wild beast kind
 Deoppopð }
 Deoppupð } precious, dear
 Deoppýpð }
 Deoppupðner, a treasure
 Depian, to injure
 Digelner, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-bopen, nobly born
 Dioppe, dearly
 Dobterp, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domep-ðæg, doomsday
 Don, to do, to make
 Doprzen, thirst
 Dneam-cræft, the art of music
 Dneamepe, a musician
 Dpecan }
 Dpeccean } to afflict, to torment
 Dpefan, to vex, to trouble
 Dpenc }
 Dpýnc } drink
 Dpeogan, to suffer
 Dpeopuz, dreary
 Dpeorenð, perishable
 Dpi }
 Dpiuz } dry
 Dpiýz }
 Dpiuan, to drive, to pursue, to exercise
 Dpiuzan }
 Dpiýzan } to dry, to become dry
 Dpihten, the Lord

Dpiht-guma, a chieftain
 Dpincan, to drink
 Dpohcað, conversation, society
 Dpýcræft, magical art
 Dpýcræftuz, skilful in sorcery
 Dpýzsum, the dregs
 Dugan, to be honest, to profit
 Duguð, honour, an ornament
 Duguð, virtuous, honourable
 Dun, a hill, a mountain
 Dunnian, to obscure, to make dun
 Duppe, darest thou? See Deap
 Dupu, a door
 Dpelian } to wander, to deceive, to
 Dpohan } mislead
 Dpolema, a chaos
 Dýdeþian, to delude
 Dýnt, a blow, a crash
 Dýri }
 Dýriuz } foolish
 Dýrýz }
 Dýrian, to be foolish
 Dýriuz, folly, error
 Dýriuga, a foolish person

e.

Ea, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaden, granted, ordained
 Eaðig, happy, blessed, perfect
 Eaðiglic, perfect
 Eaðigner, happiness
 Eaðmohce, humbly, conformably
 Eapop }
 Epop } a wild boar
 Eapopa, a son
 Eage, an eye
 Eala, alas!
 Ealand }
 Ealonð } an island
 Ealb }
 Eolb } old
 Ealb-rædeþ, a grandfather
 Ealþop-man, an alderman, a noble-
 man
 Ealb-piht, an old right
 Eall, all

- Caler, totally, altogether
 Callunga, altogether, entirely, at all
 Calnepeg } always
 Calneġ }
 Calo, ale
 Cap, an ear
 Capð, native soil
 Capð-ræȝt, settled, permanent
 Capðian, to dwell, to inhabit
 Caperoð }
 Caproð } difficult
 Caproðhc }
 Caproðner, a difficulty
 Caproðu, difficulties
 Capġ, weak, timid
 Cap-geblonð, the sea
 Capm, an arm
 Capm, wretched, poor
 Capming } the miserable, the
 Cpming } wretched
 Capmhc, miserable
 Capmlce, wretchedly, meanly
 Capmð }
 Copmð } poverty, calamity
 Cpmð }
 Capnian, to labour, to earn
 Capnung, a means, a deserving, an
 earning
 Cart, the east
 Cartep, Easter
 Cart-peapð, eastward
 Cape } easily
 Capelce }
 Caðmeðan, to adore, to be moved
 with adoration
 Caðmeð, humble
 Caðmet } humility
 Caðmodner }
 Cap, oh!
 Cax, an axis
 Ebban, to ebb, to recede
 Ebbe, the ebb, the receding of
 water
 Ece, eternal
 Ecġ, an edge
 Ecner } eternity
 Ecnȳr }
 Eblean, a reward
 Ebnȳian, to renew
 Eðrceȝt, a new creation
 Eðrit, a reproach
 Eȳen-beophȝt, equally bright
 Eȳne, even
 Eȳnhc, equal
 Eȳt, again
 Eȳt-cuman, to come again, to re-
 turn
 Ege, fear
 Ege-full, terrible
 Egeȳa, terror
 Egeȳhc, horrible, terrific
 Eghan, to ail, to grieve
 Egop-rtpeam, the sea
 Ehtan, to pursue
 Eld, an age, time
 Elðar, men. See ȳlð
 Elðpan, parents, ancestors
 Eldung, delay
 Ellen, courage, fortitude
 Ellenbe, a foreign land
 Eller, else
 Elpend, an elephant
 Elþeodig, foreign
 Embe-ġȳpan, to encompass
 Emhce, equally, evenly
 Emn }
 Emne } even, smooth, equally
 Emmian, to make equal
 Emza, leisure
 Ende, an end
 Endeþȳpð } order, regularity
 Endeþȳpðner }
 Endeþȳpan, to set in order
 Endeþȳpanhc, orderly
 Endelear, endless, infinite
 Endemer }
 Endemerȝt } equally
 Endian, to end
 Engel, an angel
 Englyc, English
 Eoſel, evil
 Eopl, an earl, a chief
 Eopð } the earth
 Eopþe }
 Eopðhc, earthly
 Eopþan-ȳceat, the earth
 Eopð-pape, an inhabitant of the
 earth
 Eopian, to show
 Eopp, your. See þu

Eplan, to plough, to till
 Erne, a man
 Ert, a decree
 Ecan, to eat
 Eð }
 Eðne } more easily
 Epe, easy
 Epel, a country, soil, a native place
 Epehce, easily
 Epel-rtol, the metropolis
 Eðner, favour, easiness

F.

Facn, deceit, a stratagem
 Fæber, a father
 Fægen }
 Fægn } glad, happy
 Fægenian }
 Fægnian } to rejoice, to wish for
 Fæger, fair
 Fægerner, fairness, beauty
 Færbu, colour
 Fæpeld, a way, a course, a going
 Fæpunga, suddenly
 Fæphce, suddenly
 Fært, fast, firm, constant, sure
 Færtan, to fast
 Færte, firmly
 Færten, a fastness, a citadel
 Færthc, firm, constant
 Færthce, firmly
 Færtner, firmness
 Færtnian, to fasten
 Fært-pæð, inflexible
 Fært-pæðhc, constant
 Fært-pæðner, a fixed state of mind,
 resolution
 Fagian, to vary
 Famrg, foamy
 Fana, a temple
 Fandigan, to try, to explore, to find
 out
 Fapan }
 Fepan } to go, to depart
 Fat, a vessel
 Fea }
 Feapa } few
 Fealban, to furl, to fold up

Feallan, to fall
 Fealpan, to ripen
 Feapn, fern
 Feapp, a bull
 Fedan, to feed
 Fefer, a fever
 Fela {
 Feola { many
 Feld, a field
 Felg, a felly
 Feltun, a dunghill
 Fenn, a fen
 Feoh, money
 Feoh-gitrefe, a covetous man
 Feonð }
 Fienð } a fiend, an enemy
 Feop }
 Feoppan } far
 Fiep }
 Feope }
 Feoph } life
 Fiof }
 Feoprian, to prolong, to go far
 Feopð, the fourth
 Feoper, four
 Feoper-healf, the four sides
 Feopð-mon }
 Fýpð-mon } a soldier
 Fepthð }
 Fepð } the mind
 Fepð-loca, the breast
 Fet, fat, fed
 Fétel, a belt
 Febe, walking, the act of going on
 foot
 Feber }
 Fieber } a feather, a wing
 Fian }
 Fiofan } to hate
 Fiepen-ful, wicked, full of crimes
 Fiep-ete, four feet
 Fipel-rtream, the Fifel stream
 Firta, the fifth
 Findan, to find
 Fingep, the finger
 Fiong, hatred
 Fiopep-fer, four-footed
 Fipar, men
 Fipen-lurt }
 Fýpen-lurt } luxury, debauchery

- Fyrȝt, a space of time
 Fyppet-geopn, being inquisitive
 Fyrc, a fish
 Fyrcian, to fish
 Fyrica, physica, physics
 Fitt, a song
 Flæȝc, flesh
 Flæȝcluc, fleshly
 Fleogan }
 Fleon } to fly, to flee, to fly from
 Fhon }
 Fleopan, to flow
 Fhonde, fleeting
 Fhutan, to contend
 Floð, a flood
 Flop, a floor
 Fodber, fodder
 Folc, a people
 Folc-cuð, known to nations, celebrated
 Folc-geyrð, a nobleman
 Folc-gepm, battle-fray
 Folcȝc, the vulgar, a man
 Folban-ȝeat, the earth
 Folb-buend, an inhabitant of the earth
 Folbe, the ground, the earth
 Folgað, service
 Folgepe, a follower, an attendant
 Folgian }
 Fylgean } to follow
 Fon, to take, to undertake, to begin
 Fop, for
 Fopbæpan, to forhear, to allow, to pass over
 Fopbæpnan, to burn, to burn up
 Fopbeoðan }
 Fopbioðan } to forbid, to restrain
 Fopbeprtan, to hurst
 Fopbpedan, to prostrate, to overthrow
 Fopbugan, to avoid
 Fopceapan, to hite off
 Fopcuð, wicked
 Fopcuðra, inferior
 Fopcpæþan, to censure
 Fopcýppan, to avoid
 Fopdon, to destroy
 Fopdrifan, to drive out
 Fopdrigan, to dry up
 Fopdrilman, to confound
 Fopealbian, to wax old
 Fope-mæpe, eminent, illustrious
 Fope-mæplic, eminent
 Fope-mæpner, renown
 Fopeȝceapian, to foreshow, to foresee
 Fopeȝceapung, foreshowing, providence, foreknowledge
 Fopeȝeupener, dishonour
 Fopeȝppæc, a defence
 Fopeȝppeca, an advocate
 Fopeȝppen, forespoken
 Fope-tacn, a foretoken
 Fope-bencean }
 Fope-bencan } to despair, to distrust
 Fope-bingian, to plead for, to defend
 Fope-bonc, forethought, providence
 Fopetiohhung, predestination
 Fope-pitan, to foreknow
 Fopȝian, to forgive, to give
 Fopȝitan, to forget
 Fopȝylban, to recompense
 Fophealban, not to keep, to lose, to withhold
 Fophelan, to conceal
 Fophepeȝian, to lay waste, to destroy
 Fophogian, to neglect
 Fophtian }
 Fophtigan } to frighten, to be afraid
 Fophpýppan, to pervert, to change for the worse
 Foplæðan, to conduct, to mislead
 Foplætān }
 Fopletān } to permit, to relinquish, to lose, to leave
 Fopleoran, to lose
 Foplgan, to commit fornication
 Foplopen, lost
 Foplurðce, gladly, willingly
 Fopm }
 Fopma } first
 Fopneah, almost
 Fopon, before
 Fopprýnel, forerunner
 Fopȝceoppān, to transform
 Fopȝceotan, to anticipate
 Fopȝceapan, to wither
 Fopȝreon, to overlook, to despise

Foprlapian, to be slow, to be unwilling	Fneo	} free
Foprléan, to slay	Fneoh	
Foprléandán, to withstand, to understand, to avail	Fnið	
Foprléhan, to steal	Fnio	
Foprlélgan, to swallow up	Fný	} freedom
Foprlélgian, to pass over in silence	Fneodom	
Foprléð, forth	Fnýðom	} a friend
Foprléðam	Fneolice, freely	
Foprléðamþe	Fneoljrian, to set free; p. p. gerrþýlrod	} friendship
Foprléðbríngan, to bring forth, to produce, to accomplish	Fneonð	
Foprléð-foprléðenej, free permission, license	Fmenð	} friendship
Foprléð-gepitan, to depart, to die	Fnýnd	
Foprléðna, further, worse	Fneonð-þaðenn	} friendship
Foprléðniccan, to oppress, to tread under	Fneonðrcipe	
Foprléþý, therefore	Fnið, peace	} friendship
Foprléþupian, to be presumptuous, to be over-confident	Fniðian, to protect	
Foprléþupung, presumption	Fnið-rtop, an asylum, a refuge	} friendship
Foprléþeornian, to refuse	Fnofer, consolation, comfort	
Foprléþeornþan	Fnom-þeapð, away from, a departing	} friendship
Foprléþupþan	Fnuma, the beginning, the origin	
Foprléþeopðfullic, excellent	Fnum-rcært, the origin, the first cause	} friendship
Foprléþýpð, destruction, damage	Fnum-rtol, an original station, a proper residence	
Foprléþýnnan, to forewarn	Fnýmð, the beginning	} friendship
Foprléþer-þæðer, a foster-father	Fugel, a fowl, a bird	
Foprléþer-moðor, a foster-mother	Ful, foul, impure	} friendship
Fot, a foot	Fulþremed, perfect	
Fox, a fox	Fulþremedney, perfection	} friendship
Fnam, from	Fulþremian	
Fnam-gepitan, to depart	Fulþremman	} friendship
Fnea, a lord	Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eode	
Fnea-ðrúhten, a supreme lord	Full, full	} friendship
Fneccen	Fullice, fully	
Fneccenðhc	Fulluht, baptism	} friendship
Fneccenhc	Full-pýncan, to complete	
Fneccn	Fulneah, nearly, full nigh	} friendship
Fneccennej, danger, peril	Ful-ruht, full right	
Fneccrjan, to comfort	Fultupian, to confide	} friendship
Fneccnjan	Fultum, help	
Fneccnjan	Fultumian, to help, to support	} friendship
Fneccnjan	Funðian, to strive, to try, to tend to	
Fneccnjan	Fur, a furrow	} friendship
Fneccnjan	Furþon	
Fneccnjan	Furþum	} friendship
Fneccnjan	Fýllan, to fill	
Fneccnjan	Fýljt, help	} friendship
Fneccnjan		

Fȳr, fire
 Fȳren, fiery
 Fȳmerȳt, at all, at most
 Fȳpp, far
 Fȳrr, furze
 Fȳrþman, to support, to promote

L.

Læderian } to gather, to join, to
 Læbrian } resort
 Lædeþrang, continuous, united
 Lælan, to astonish, to hinder
 Læpp, grass
 Lærol, tribute
 Lalan, to sing
 Laldop, an incantation
 Lalneȳ, lust
 Lamen, sport, pleasure
 Lan } to go
 Langan }
 Lapprecȳ, the ocean
 Lart, the soul, the spirit
 Lartlic, ghostly, spiritual
 Lartlice, spiritually
 Leacman, to ask, to find out by
 asking
 Leadon, together
 Leanbidan } to abide, to wait for
 Lebīdan }
 Leandpȳpðan, to answer
 Leap, the year
 Leap-mælum, yearly
 Leapa } formerly, certainly
 Leape }
 Leappoð, difficult
 Leapo, prepared, ready
 Leapo-pita, intellect, understanding
 Leappian, to prepare
 Learcung, asking, inquiry
 Leat-peapð, a gatekeeper
 Lebæpan, to behave
 Lebeacman, to point out, to nod
 Lebeð, a prayer
 Lebeð-man, a besdsman, a man em-
 ployed in prayer
 Lebelgan, to be angry
 Lebeþhtan, to enlighten
 Lebetan, to improve, to make
 amends

Lebicȳgan }
 Lebȳcȳgan } to buy
 Lebiððan, to pray
 Lebinðan, to bind
 Leblenðan, to blend, to mingle, to
 pollute
 Lebliȳrian, to rejoice
 Leboð, a command
 Lebneððan, to spread
 Lebpenȳgan }
 Lebþungan } to bring
 Lebugan, to bend
 Lebynd, birth, family, origin
 Lebyman, to happen, to come to
 pass
 Leceoran, to choose; p. p. gecopen
 Lecepan } to turn, to have re-
 Lecȳpan } course to
 Leclænȳrian, to cleanse
 Lecnanan, to know, to discover
 Lecophic, fit, proper
 Lecundelic } natural
 Lecyndelic }
 Lecynd, nature, kind, manner
 Lecynðe, natural
 Lecyndelice, naturally
 Lecȳpan, to make known
 Lecȳðe, a country
 Leb }
 Leb } a song
 Lyð }
 Ledafenlic, seemly
 Ledal, a separation
 Ledere, fit, suitable
 Ledon, to finish, to complete
 Ledneferneȳ }
 Lednefeðneȳ } trouble
 Ledneferneȳ }
 Lednefan, to disturb
 Ledpelan } to mislead, to deceive,
 Ledpeligan } to seduce
 Ledpola, error, heresy
 Ledpol-mȳrt, the mist of error
 Leeapnian } to earn, to deserve
 Leeapnigan }
 Leeapnung, merit, desert
 Leecan, to make addition
 Leednȳrian, to renew
 Leendebȳpðan, to set in order
 Leendian, to end, to finish

- Leendôðlic, that which will end
 Leeopian, to discover, to show
 Leragen, glad
 Lerapan, to go, to travel, to die
 Lereea, joy, gladness
 Leregean } to join, to unite, to com-
 Leregean } pose
 Lerefelan, to feel
 Lerefoht, a fight, war
 Lereſera, a companion
 Lereſeræden, companionship
 Lereſerice, a society
 Lereðpan } to give wings
 Lereberian }
 Lerflit, a contention
 Leron, to receive, to take, to catch
 Lereðdan, to feel
 Lerepedner, the feeling
 Lerepæge, mind, opinion
 Lerepæge, celebrated
 Lerepedan, to perceive
 Lerepeman, to finish, to fulfil, to
 perpetrate
 Lerepeogan, to set free
 Lereſultumian, to help
 Lereſyllan, to fill, to fulfil, to satisfy
 Lereſynn, long ago
 Lereſyrðrian, to promote, to improve
 Leregaderian } to gather, to unite,
 Leregaderian } to bring together
 Leregaderigan }
 Leregaderung, a gathering, a collec-
 tion
 Lereglengan } to decorate
 Lereglengan }
 Leregongan, to pass through
 Leregnapan, to touch
 Leregipan, to seize
 Leregyman, to clothe; p. p. gegeped
 Lerehatan, to promise
 Lerehærtan, to bind, to enslave
 Lerehealdan, to hold, to keep, to pre-
 serve
 Lerehebe, seized
 Lerehelpan, to help, to assist
 Lerehentan, to pursue, to seize
 Lerehoapan }
 Lerehoapan } to hear, to obey
 Lerehoapan }
 Lerehoapan }
 Lereheped, heard, applauded
 Lerehepenð, a hearer
 Lerehepner, the hearing
 Lerehicgan } to seek after, to regard,
 Lerehycgan } to discover
 Lerehoapan, to form
 Lerehepeoran, to fall
 Lerehoynan, to touch
 Lerehpæt } every one
 Lerehpilc }
 Lerehpæpeper, everywhere
 Lerehpider, everywhere
 Lerehyðan, to hide
 Lerehypprum, obedient
 Lerehypprumner, obedience
 Lerehypprt, adorned
 Lelac, an assembly, a collection
 Lelandian, to approach
 Lelædan, to lead
 Lelæpan, to teach, to instruct
 Lelærtan, to continue, to perform
 Lelæſa, belief
 Lelæſful, faithful
 Lelæman, to recompense
 Lelæſan } to believe
 Lelæyan }
 Leleopman, to learn
 Lelæctan, to hinder, to cause delay
 Lelhc, a likeness
 Lelhc, like, suitable
 Lelhcce, likewise
 Lelhcgan, to lie
 Leliman, to cement, to unite
 Lelimpan, to happen
 Lelhpan, to sail, to move
 Lelome, often
 Lelong, on account of
 Lelp-ſcaða, a proud wretch
 Lelyrteð, pleased with, desirous of
 Lemæc, a yoke-fellow, a mate
 Lemægð, greatness
 Lemæne, common, general
 Lemænehce, in common
 Lemæpe, a boundary
 Lemæppian, to praise
 Lemæg, a relation
 Lemal-mægene, a multitude
 Lemana } to attend, or care for
 Lyman }
 Lemana, a company

Lemeapcian, to appoint, to determine bounds	Leopnfullce, very earnestly
Lemeleſt, negligence	Leopnfullneſ, earueſtneſs, anxiety
Lemen, care	Leopnian } to deſire anxioſly, to
Lemengan, to mix, to mingle, to form	Lipnian } yearn
Lemet, meaſure	Lipnan }
Lemet, docile, meet, ſuitable	Leopnlíc, earneſt
Lemetan, to meet, to find	Leopnlíce, ſtudioſly, earneſtly
Lemetſært, mo-deſt, moderate	Leoptwupian, to deſpair
Lemetgian, to moderate, to regulate	Leot }
Lemetgung, moderation, meaſure	Let } yet .
Lemetlic, ſuitable, fit, moderate	Lit }
Lemong, among	Lýt }
Lemot, an aſſembly	Leotan, to melt, to pour
Lemunan, to remember	Lepað, conſideration, a condition
Lemunðhýpðan, to protect	Lepað, conſidered, conſtituted
Lemýnð, memory	Lepaðſcipe, prudence
Lemýnðgian, to remember	Lepæcan, to ſeize
Lemýnðþýpþe, memorable, worthy of remembrance	Lepeært, diſtracted
Leneahýne, near	Lepearian, to take by force
Lenealæcan, to approach	Lepeapan, to bind
Lenepan, to ſubdue	Lepec, government, correction, ſkill
Leniman, to take, to conceive	Lepecan } to ſay, to inſtruct, to
Lenog } ſufficiently, enough	Lepeccan } prove, to ſubdue
Lenoh }	Lepeclíce, widely, diſfuſely
Lenýðan, to compel	Lepele }
Lenýht, abundance	Legepele } apparel
Leo } formerly, anciently	Lepenian, to adorn
Liu }	Lepeanu, ornaments
Leoc, a yoke	Lepiht }
Leocra, a ſighing	Leþýht } deſert, a reward
Leog } young	Lepiht }
Liung }	Leþýht } ſuitable, right, fit
Leolca } the yolk of an egg	Leþum, a number
Loleca }	Leþurenlic, ſuitable
Leolecan, to allure	Leþurenlice, ſuitably, fitly
Leomepung, lamentation	Leþirman, to agree, to ſuit
Leompe, ſorrowful	Leþum, ſpace
Leompian, to grieve, to mourn	Leþýman, to lay waſte
Leonð, through, over	Leþammian } to unite, to collect to-
Leonð-lihtan, to enlighten	Leþomnian } gether
Leonð-rcinan, to ſhine through	Leþapgod, afflicted, grieved; p. p.
Leonð-phitan, to look over, or beyond	raþgian
Leopenman, to open	Leþælan, to happen
Leopn, deſirous	Leþælic }
Leopne } earneſtly, willingly	Leþælg } happy, proſperous
Lioþne }	Leþæhlíce, happily, prudently
Leopnfull, deſirous, anxious, diligent	Leþælgner }
	Leþælð } happineſs
	Leþceað, reaſon
	Leþceaðlice }
	Leþceaðþiþlice } rationally

- Leſceadþyr } rational, intelligent
 Leſceadþyrlic }
 Leſceadþyrner, reason
 Leſceafz, a creature
 Leſceapen, formed; p. p. ſcýppan
 Leſceapian, to view, to regard
 Leſcenðan, to corrupt
 Leſcīnan, to shine, to shine upon
 Leſcþūan, to appoint, to ordain
 Leſcýðan, to shield, to defend
 Leſcýrped, clothed; p. p. aſcýrpan
 Leſecan, to seek
 Leſeon, to see
 Leſeþan, to say, to prove
 Leſetner, an appointment, an institution
 Leſettan, to set, to compose, to compare
 Leſeþenlic, visible
 Leſeþlice, peaceably
 Leſeþruma, peace-loving
 Leſeþe }
 Leſiht } the sight
 Leſihð }
 Leſið, a companion
 Leſomnung, an assembly
 Leſtanðan, to stand, to attack, to press upon
 Leſtaþelian } to establish, to make
 Leſtaþolian } steadfast
 Leſtæppan, to go, to step, to approach
 Leſtæðþig, stable, steadfast
 Leſtigan, to ascend
 Leſtillan, to stop, to restrain, to be still
 Leſtincan, to smell
 Leſteopan } to guide, to rule, to
 Leſtioþan } correct
 Leſtýpan }
 Leſtonðan, to confine
 Leſtþangian, to strengthen
 Leſtþeon } wealth, gain
 Leſtþuon }
 Leſtþýnan, to gain, to obtain, to beget
 Leſunð, sound, safe, secure
 Leſunðfullice, securely, prosperously
 Leſunðþulney, health, prosperity
 Leſunðþian, to separate
 Leſþencan, to afflict
 Leſþican, to cease, to desist
 Leſþigean } to be silent
 Leſþugian }
 Leſþinc, affliction, trouble, labour
 Leſþiðþian, to subdue
 Leſþurter, a sister
 Leſýngian, to sin
 Leſa, as yet, again
 Leſacnian, to betoken
 Leſæcan, to teach, to explain, to show
 Leſælan, to accuse, to reprove
 Leſære, meet; sup. geſæroft
 Leſenge, heavy
 Leſenge, happened
 Leſeon } to draw, to attract
 Leſion }
 Leſeopian, to grow weary
 Leſaþa, one who assents
 Leſaþian, to assent, to allow
 Leſanc } thought
 Leſoht }
 Leſapened, wetted
 Leſeaht, counsel, purpose
 Leſeahtepe, a counsellor
 Leſencan } to think, to consider, to
 Leſincan } remember
 Leſeodan, to associate
 Leſeode, a language
 Leſinnan, to disperse
 Leſolian, to bear, to suffer
 Leſþopian, to suffer
 Leſþuen, joined
 Leſþænan, to moisten
 Leſþæp, conformable, agreeing, at peace
 Leſþæþeþoe, harmoniously
 Leſþæþian, to adopt, to make conformable
 Leþýlð, patience
 Leþýlþeþce, patiently
 Leþýlþig, patient
 Leþan, to happen
 Leþiohhan, to determine, to appoint
 Leþeope, true, faithful
 Leþeoplice, faithfully
 Leþeopian, to conspire
 Leþþýmian, to encourage

Leunnan, to grant	Lilp, arrogance
Leunnotrian, to be sorrowful, to be disquieted	Lilpan, to boast
Lepanian, to diminish	Lim
Lepapeman, to warn, to beware	Lim-cyn } a jewel, a gem
Lepæcan, to excite	Lim-cynn }
Lepægan, to weigh down	Limeleŕt, negligence
Lepealbleþeþ, a rein	Lim-peced, a palace
Leped, madness	Linfæŕt, ample
Lepelgian, to enrich	Lingra, a youngster, a scholar
Lepelt-leþeþ, a rein	Lioġoðhad, the season of youth
Lepenian, to allure	Liomop, sad
Lep eoþþan, to be, to come to pass	Lircian, to sigh, to sob
Lep eoþþian, to make honourable, to distinguish	Lire-la-geþe, yes, O yes!
Lepexan, to grow, to accrue	Litrian, to desire, to covet
Lepideþ, the weather	Litŕunc }
Lepil } a wish, the will	Litŕung }
Lepill }	Llad, pleasant
Lepin, labour, a battle, war	Llæŕ }
Lepinna, an enemy	Llæŕ }
Lepinnan, to conquer	Llæŕ-hlutŕu }
Lepŕ, certain	Llæŕ-hluþþe }
Lepŕlice, certainly	Lleap, skilful, prudent
Lepit, understanding	Llengan, to adorn
Lepit-leaþ, witless, foolish	Llþan, to glide, to slip
Lepit-loca, the breast	Llþopian, to sing
Lepita, a witness	Llþopod, a song, metre
Lepitan, to depart	Llnæt, a gnat
Lepitner, knowledge	Lnopnian, to lament, to grieve, to groan
Leplæt, debased	Lnopnung, lamentation
Lepŕit, a writing	Lod, God
Lepŕixl, a change, a course of events	Lod, good
Lepuna, a custom, wont	Loda, a Goth
Lepunelic, wonted, usual	Lodcunþ, divine
Lepunian, to be wont	Lodcunþelice, divinely
Lepunŕum, pleasant	Lodcunþnŕ, deity, divine nature
Lepŕpcan, to make	Lodner, goodness
Lepŕpht }	Lold, gold
Lepŕphto }	Lold-hopþ, a hoard of gold
Lepŕpcan, to wish	Lold-ŕmið, a goldsmith
Llþðian, to sing	Lpaŕan, to dig, to delve
Lleþan, to prepare	Lpam, fierce, enraged
Llŕan, to give	Lpapian, to grope
Llreþe, giving	Lpæŕ, grey, green
Llreþner, greediness	Lpreat, great
Llŕol, bountiful	Lpene, green
Llŕpe, greedy, anxious	Lpeman, to become green
Llŕu, a gift	Lpetan }
Llgant, a giant	Le-ŕpetan }
	Lpum, grim

Ʒrot, a particle, an atom
 Ʒropan, to grow
 Ʒrund, ground, earth, hottom
 Ʒrund-lear, groundless, unfathom-
 able
 Ʒrund-peal, a foundation
 Ʒrȳmetan }
 Ʒrȳmetigan } to grunt, to roar
 Ʒuma, a man
 Ʒum-punc, a leader
 Ʒuð, a conflict
 Ʒyðene, a goddess
 Ʒylðan, to pay
 Ʒylðen, golden
 Ʒylt, guilt
 Ʒytrepe, a miser

Ʒ.

Ʒabban, to have
 Ʒaðop }
 Ʒaðpe } bright, serene
 Ʒært, detained
 Ʒærtedom, captivity
 Ʒægel }
 Ʒagal } hail
 Ʒæl }
 Ʒælo } health
 Ʒælu }
 Ʒæle }
 Ʒæleð } a man, a hero
 Ʒælga, light
 Ʒæmed-þing, cohabitation
 Ʒæpend, an errand
 Ʒæpfer, harvest
 Ʒæplc, laudable
 Ʒær, a command
 Ʒæð, heath, heather
 Ʒæto, heat
 Ʒal, sound, hale
 Ʒalig, holy, a saint
 Ʒalrian }
 Ʒealrian } to pray, to beseech
 Ʒam, a home, a house
 Ʒam-fært, an inhabitant
 Ʒangian, to hang
 Ʒap, hoary
 Ʒapa, a hare
 Ʒat, hot
 Ʒatan, to call, to name, to command

Ʒatheortner, hot-heartedness,
 anger, fury
 Ʒatlan, to hate
 Ʒape, sight, aspect
 Ʒe }
 Ʒie } he, any one, it
 Ʒit }
 Ʒearð, a head
 Ʒearð-heah, a crown
 Ʒeag }
 Ʒeah } high; comp. Ʒyhpe; sup.
 Ʒean } Ʒehpta
 Ʒeahner }
 Ʒeaner } height, highness
 Ʒeah-peber, a great tempest
 Ʒeal, a hall
 Ʒealan, to heal; imp. Ʒal
 Ʒealdan, to hold, to incline
 Ʒealf, half
 Ʒealc, high, exalted
 Ʒealce, highly
 Ʒealcop, more highly
 Ʒean, needy, poor
 Ʒeanlic, vile, worthless
 Ʒearð, hard
 Ʒearðe, severely; sup. Ʒearðort
 Ʒearð-heort, hard-hearted
 Ʒearð-fælig, unhappy
 Ʒearð-fæld, a hard lot, unhappi-
 ness
 Ʒearum, harm
 Ʒearum-criddigan, to speak ill of
 one
 Ʒeapepa, a harp
 Ʒeappepe, a harper
 Ʒeappian, to play on the harp
 Ʒeappung, harping
 Ʒeapeuan, to restrain, to control
 Ʒeapo-pinc, a chieftain, a noble
 Ʒebban, to raise, to lift up
 Ʒefig, heavy
 Ʒefigan, to be heavy or sad, to
 weigh down
 Ʒefiglce, heavily, grievously
 Ʒefigney }
 Ʒefiner } heaviness, sorrow
 Ʒelan }
 Ʒelan } to cover, to conceal
 Ʒelðan, to bend, to incline
 Ʒell, Hell

Hell-papa, an inhabitant of hell	Hir, his
Helm, the head, the top of anything	Hip, form, hue
Helma, a helm, or rudder	Hip-cuð, familiar
Helpan, to help	Hprung, pretence, appearance
Henan, to oppose, to repress	Hlæp, a mound, a barrow
Henð, poverty, trouble, punishment	Hlaford, a lord
Heofencund, heavenly	Hlaford-rcipe, lordship, government
Heofian, to mourn	Hleahter, laughter
Heofon, heaven	Hleobor, a sound
Heofon-topt, heavenly bright	Hlyra, fame, report
Heopot, a hart	Hlyeadig, celebrated
Heoprumian, to obey	Hlyeadigney, celebrity
Heopt, a hart, a stag	Hlub, loud
Heopte, the heart	Hlnter, clear
Her, here	Hlyrtan, to listen
Heran, to obey	Hnæppian, to rest, to lie
Here, a crowd, an army	Hnerc, soft, tender
Here, fame	Hnipan, to bend
Hereð, a court, a family	Hogian, to be desirous, to be anxious
Here-geat, a weapon	Hol, a hole
Here-pinc, an enemy	Holb, faithful
Here-tema, a chieftain, a leader of an army	Holm, the ocean
Here-toha, a consul, a leader of an army	Holt, a wood, a grove
Herepian, to despise	Hond, the hand
Herege } an army	Hopa, hope
Herege }	Hopian, to hope
Herian, to praise	Hopareafe, a sink
Herung praise, favour	Hord, a hoard, a treasure
Herlic, glorious	Hord-gertræon, a treasure
Hider, hither	Horp, reproach, derision
Hidper hidper, hither and thither	Hræð, ready, swift
Higan, to hasten	Hræðlic, speedy
Hige, the mind, energy, care	Hræðlice, speedily, quickly
Hige-lært, heedless	Hræð-ferner, a swift course
Hige-rcotr, a wise mind	Hræð-pæne, a chariot
Higian } to strive, to think, to en-	Hrægel, a garment, apparel
Hýgian }	Hræþe } quickly
Hig-rcip, familyship	Hræþe }
Hilde, a battle	Hreoran, to fall
Himself, himself	Hreore, violently approaching, e.g. a storm
Hinan } hence	Hreorend } perishable
Hionan }	Hreorendlic }
Hindan, behind	Hreop, cruel, troubled
Hinde, a hind	Hreop } repentance
Hingman, to hunger	Hreopan, to rue, to repent
Hior, a hinge	Hreoppian, to rue, to be sorrowful
Hilde } a protector, a ruler	Hrepan, to agitate, to lift up
Hýrde }	Hreptan, to lie down

Hpeþer, the mind
 Hpioh, rough
 Hþof, a roof, the top of anything
 Hþof-fæst, roof-fast, firm
 Hþon-mepe, a whale-pond, the sea
 Hþop, prone, bent down
 Hþufe, the earth
 Hþýpe, ruin
 Humeþa, how, in what manner
 Hund, a hound, a dog
 Hund-nigontig, ninety
 Hundþeð, a hundred
 Hund-þeofohtig, seventy
 Humið, honey
 Huntæ, a hunter
 Huntian, to hunt
 Hupu, at least
 Hur, a house
 Hureþ-hiþde, a keeper
 Hpa, who, any
 Hpat, brave
 Hpæt, which, what
 Hpæte, wheat
 Hpæþer, whether, either
 Hpæþpe, nevertheless
 Hpæt-hpega, a little, in some measure
 Hpæt-hpeganungeþ, in some measure, in some degree
 Hpealþa, expanse, convexity
 Hþearþian } to turn, to turn round,
 Hþeoþþan } to depart, to wane
 Hþeþþan }
 Hþearþung, inconstancy, changeableness
 Hþelc, any
 Hþene, a little
 Hþeol, a wheel
 Hþeþlic, changeable
 Hþiþpe, 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

Hþurþfulner, changeableness
 Hþýþret, a circuit
 Hýðan }
 Le-hýðan } to hide, to conceal
 Hýðe, a hide, a skin
 Hýhtlic, joyful, desirable
 Hýlt, a hilt of a sword
 Hýnan, to hear, to obey
 Hýþian, to imitate
 Hýþnde, horned, having a heak
 Hýþret, an ornament
 Hýþretan, to adorn
 Hýþþan, to deride, to revile
 Hýþþing, reviling, reproach
 Hýð, a haven

I.

Ic, I
 Idel }
 Idel-georn } idle, vain
 Ieglanð }
 Iglonð } an island
 Iland }
 Ielð, old. See eald, comp. Ielþra, sup. Ielþeþ
 Ile, the same
 Immedeme, unworthy, imperfect
 Inc, you
 Incoþa, the mind, the breast
 Ineþpe, provision
 Ingan }
 Innan } to enter
 Ingehýgð, intention, thought
 Ingeþanc }
 Ingeþonc } thought, mind
 Inlice, internally, in itself
 Inna }
 Innan } within
 Innanþeapð }
 Inneþeapð } inward
 Innoð, the stomach
 Innung, that which is included
 Inþeapðlice, thoroughly, inwardly
 Inþið-þonc } an inward thought, a
 Inþit-þonc } deceitful thought
 Iob, Jove
 Iþnan, to run
 Iþpe }
 Iþþung } anger
 Iþþian, to be angry

Ij, ice
 Iyig, icy
 Iþacige, Ithaca
 Iu, formerly

K.

Karepe, Cæsar, an emperor
 Kuning, a king

L.

La, lo! oh!
 Lacan, to play, to sport
 Lacnian, to heal
 Ladteop }
 Ladþeop } a leader, a guide
 Latteop }
 Latþiop }
 Læce, a physician, a leech
 Læce-cpært, the art of medicine,
 medicine
 Læce-dom, medicine, a remedy
 Læðan, to lead
 Læðen, Latin
 Læþan, to leave, to relinquish
 Læn }
 Lean } a reward
 Lænan, to lend
 Læne, slender
 Læng }
 Lange } long; comp. leng; sup.
 Long } lenger
 Læpan, to teach
 Lær, less
 Lærtan, to follow
 Lætan, to permit, to let go, to leave,
 to suppose
 Laj, the remainder, what is left
 Lagu, water
 Lagu-flod, ocean-flood
 Lagu-rtpeam, the sea, the ocean
 Land }
 Lond } land
 Lang }
 Long } tall
 Lange }
 Longe } long, a long time
 Lang-ræp, long continuance
 Langrum, lasting, long
 Lap, learning, lore, admonition
 Lapeop, a teacher, a master

Lajrt, at length
 Late, late; comp. latop
 Lað, hateful, hostile, destructive
 Laðlice, horribly
 Leaf, permission, leave
 Leaf, a leaf
 Leahten, a sin, a crime
 Leaman, to reward, to recompense
 Lear }
 Lear-hc } false, loose
 Lear-ypell, a fable
 Lear-ypellung, false opinions, false
 speaking
 Learung, lying
 Leax, a salmon
 Leccan, to moisten, to be wet
 Lecgan, to lay down, to lower
 Ler, left
 Leg }
 Lega } a flame
 Lig }
 Legan, to lay, to place
 Lencten, Lent, the spring
 Leng, length
 Leo }
 Leon } a lion
 Leod }
 Leod-rcipe } a nation, a people
 Leod-ypuma, a leader, a chieftain
 Leod-hata, a hater of people, a
 tyrant
 Leoht, light
 Leohtan, to lighten, to make light
 Leof }
 Liof } precious, beloved, dear
 Leorjan }
 Libban }
 Lirman } to live
 Lirgan }
 Lybban }
 Leortæl, estimable
 Leorpenð, beloved, acceptable
 Leogan, to tell a lie, to deceive
 Leoma, a ray of light
 Leopnian }
 Leopnigan } to learn
 Leoð }
 Lioð } a verse, a poem, a lay
 Leoð-ypþta, a poet
 Lettan, to hinder

Man } a man	Metgian, to mete, to moderate, to rule
Mon } a man	Metgung, moderation
Man, sin, wickedness, evil, disease	Metob, the Creator
Man, sinful, wicked	Micel } much, great
Man-full, full of wickedness	Mýcel }
Manian, to admonish	Micellic, great
Manig-reatb } manifold	Micelnes, greatness
Moni-reatb }	Micler, much
Manig-reatblic, complicated	Miclum, greatly
Mannian, to people, to fill with men	Mib } with
Manþpæne, gracious	Mið } with
Mara, greater. See Mýcel	Miððan-earþ } the earth, an en-
Mape, more	Miððan-gearþ } closure
Maptýp, a martyr	Miððepeariþ, midward
Maðm, a vessel	Miððel, middle
Maðm-hýpbe, a treasurer	Miðrephð, middle age
Meaht } strength, might, power	Miðgehealban, to satisfy
Miht }	Miðlezt } midmost, middle class,
Meapc, a boundary, a territory	Miðmert } middle
Meapcian, to mark, to mark out	Mið-ope, the middle region
Meapþuan, to err	Mið-pintep, mid-winter, Christmas
Mece, a sword	Mihtc. See Magan
Med, meed, reward	Mihtig, mighty
Medeme, worthy, desirable, perfect	Mihtiglice, mightily, powerfully
Medemlice, worthily	Mild, mild, merciful
Medemner, dignity	Mild-heopt, merciful
Medepumner } infirmity, weakness	Mild-heoptner, mercy
Metepumner }	Mildþrian, to have mercy, to pit
Metepýmner }	Mildþrung, mercy, pity •
Melþian, to make known, to display, to inform against	Miltre, mercy
Melo, meal	Mm, mine
Mengan, to mix	Mmðgian, to advise, to remind
Mengio, a multitude	Mýrcan, to mix, to dispose
Mennýc } human, humanity	Mýr-cýppan, to wander
Mennýclic }	Mýrþæb, a misdeed
Meoþum, meritorious	Mýrþepþian, to pervert
Meox, dirt	Mýrlic } various
Mepe, a mere, a lake, water	Mýrlic }
Mepe-þlob, the ocean	Mýrt, a mist
Mepe-hengezt, a sea-horse, a ship	Mýþan, to conceal
Mepe-þreapm, the sea-stream, the ocean	Mob, the mind
Meþge } joyful, merry	Mober } a mother
Mupge }	Mober }
Meþc, a marsh	Moberg, proud
Metan, to meet, to find, to observe	Moberlic, magnanimous
Metan, to measure, to mete, to compare	Mob-þerá, the mind, the mind's sense
Mete, meat .	Molbe, the earth
	Mona, the moon

Ɔonað } a month	Neaht } night
Ɔonð } a month	Niht } night
Ɔoncýn, mankind	Neapra } narrow
Ɔop, a moor	Neapep } narrow
Ɔopgen, the morning	Neapop } narrow
Ɔopgen-Ɔteoppa, the morning star	Neappa }
Ɔopþop, murder	Neapaner, trouble, distress
Ɔort, mnst	Neapep, straitly
Ɔot, must, can	Neapepner, anxiety
Ɔunt, a mount, a mountain	Neappian, to straiten
Ɔunt-Ɔtop, the Alps, the mount of Jupiter	Neat }
Ɔupnan, to mourn, to care for, to regard	Neatn } cattle, a beast
Ɔur, a mouse	Nýten }
Ɔurc, must, new wine	Neaperc } presence, neighbourhood
Ɔuð, a mouth	Neperc }
Ɔýnegian } to remind	Neb, the face
Ɔýngian } to remind	Nebe } necessarily
Ɔýnla, inclination	Nýbe } necessarily
Ɔýntan, to propose	Neð-beapc } need, necessity, necessary
Ɔýpce } pleasure, delight	Neoð-beapc } necessary
Ɔýpc }	Nið-beapc }
Ɔýpan, to hinder	Nemnan, to name, to mention
Ɔýpð, pleasure	Neoð-Ɔræce, voluntarily
	Neoð-beapce, necessaries
	Neozen, cattle, a beast of burden
	Neoban, beneath
	Neobepra, lower, inferior
	Neopol }
	Nipol } prostrate
	Nepgean }
	Nepian } to preserve
	Nepian }
	Nepgenð, a saviour; participle of Nepgean
	NeƆe neƆe, no, no; by no means
	Net }
	Netc }
	Netclic, beastly
	Niðan }
	Nýðan } to compel, to force
	Nýðan }
	Nýgan }
	Nýgon } nine
	Nýgon }
	Niman, to take, to take away, to assume, to adopt
	Nioþop, lower
	Nítan }
	Nýtan } not to know
	Nýtan }
	NiþemeƆc, lowest, nethermost
	Niþep }
	Niþeplic } downwards, low
	Niþeplic }
	Niþep-healð, downwards
	Niþep-healð }

N.

Nabban, not to have

Nacod, naked

Næðpe, a serpent

NæneƆ, none

Næpe } was not

Næc }

NæƆre, a promontory

NaƆa } the nave of a wheel

NaƆu }

Nagan, not to have or possess

Naht }

Nauht } naught, nothing

Napuht }

Nalæc, not at all

Nallar, not only

Nama, a name

Nan, none

Nac, *i.e.* ne-pac. See pican

NaubeƆ, neither

NeabiŃga, necessarily

Neah }

Nean } nigh, near

Neap }

Nipan } newly
 Nipane }
 Nipe, new
 Nopð, north
 Nopð-ende, north-end
 Nopð-ƿeƿt, north-west
 Nopþeapð, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to
 occupy
 Nu, now
 Nu-rihte, just now, straightway
 Nýð-beapf, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-pýpð, usefúl

O.

Of, of
 Ofaðon, to remove, to do away
 Ofateon, to draw out, to remove
 Ofbeatan, to kill, to strike
 Ofbecuman, to come from
 Ofðæl, a fall, a setting
 Ofðælre, more prone
 Ofðune, downwards, down
 Ofep, a bank
 Ofep, beyond
 Ofepbræðan, to overspread
 Ofepcuman, to overcome
 Ofepðrencan, to be drunk
 Ofepfapan, to pass by, to pass over
 Ofepfýll, intemperance
 Ofepgan } to pass over, to pass
 Ofepgangan } away
 Ofepgiotolnef } forgetfulness
 Ofepgiotulnef }
 Ofepheopan, to disobey
 Ofephogian, to despise
 Ofepþýð, a high mind
 Ofepunz, superfluity
 Ofepmetta } high-mindedness, ar-
 Ofepmetto } rogance, too much
 } food
 Ofepmoð } arrogant, proud
 Ofepmoðlic }
 Ofepmoðnef, scorn, arrogance
 Ofeppecan, to instruct

Ofepfæld, superfluity, too great
 prosperity
 Ofepfeon, to look down upon
 Ofepfettan, to cover
 Ofepfætappan, to overstep
 Ofepfipþan, to overcome
 Ofepfteon, to cover over, to over-
 whelm
 Ofepþeapf, great need
 Ofepþeon, to excel, to surpass
 Ofepþinnan, to overcome
 Ofepþpeon, to cover over; part.
 ofepþþugen
 Ofepþitan, to depart
 Ofþenan, to take away
 Ofþnnan, to run off, to outrun
 Ofletan, to let out
 Oflyrt, desirous of
 Ofmunan, to remember
 Ofþceamian, to shame, to be
 ashamed
 Ofþron, to see, to behold
 Ofþrttan, to oppress
 Ofþlean, to slay, to kill, to cut off
 Ofþnþan, to cut off
 Ofþpelgan, to devour
 Ofþ, often
 Ofþteon, to draw off, to deprive
 Ofþincan, to bethink
 Ofþpiccan, to oppress
 Ofþnæð, frequent
 Ofþnðroð, astonished
 Oleccan, to flatter, to allure, to
 cringe, to gratify
 Olecunz, flattery, allurement
 Onælan } to inflame
 Onhælan }
 Onþipigan } to taste
 Onþýrgan }
 Onþitan, to bite, to taste of
 Onþlæpan, to blow upon
 Onþýpþan, to animate, to encourage
 Oncepþian } to turn from, to turn
 Oncýpþian } back, to change
 Oncnapan } to know
 Oncneopan }
 Oncpeþan, to reply, to echo
 Ondzrt, mind, understanding
 Ondræðan, to dread, to fear
 Ondþpope, an answer

On-eapðian, to dwell in
 On-ecneſſe, for ever
 Onettan, to hasten
 Onfinðan, to find, to discover
 Onfon, to receive, to accept
 Ongean, against
 Onginnan, to begin
 Ongitan, to perceive, to know, to understand
 Onhagian, to be at leisure, to be unoccupied
 Onhelðan, to incline
 Onhnigan, to bow down, to incline
 Onhpepan, to stir up
 Onhpinan, to touch
 Onhpeapſan } to change, to go
 Onhpeopſan } away
 Onhýpian, to imitate
 Oninnan, within
 Onipnan, to run, to move
 Onlacan, to sport
 Onlaſt, at last, at length
 Onlænan, to lend
 Onlætan, to relax
 Onleogan, to belie, to falsify
 Onhc, like
 Onhcneſ, a likeness
 Onheſan, to liberate
 Onlihtan } to enlighten, to shine
 Onlýhtan } upon, to shine
 Onlucan, to unlock
 Onlutān, to incline
 Onſacan, to deny, to retort, to reply
 Onſcuman, to shun
 Onſien, an aspect
 Onſigan, to descend, to sink
 Onſittan, to press down, to beset
 Onſtýpian, to agitate, to excite
 Onſundpon, apart
 Onſprian, backwards
 Onſigan, to untie, to unloose
 Onþonce, delightful
 Onpæcman, to awaken, to excite
 Onpendan, to change, to turn aside
 Onpſecan, to revenge, to punish
 Onpſiðan, to reveal
 Onpuman, to dwell, to inhabit
 Open, open, exposed, clear, evident
 Openlice, openly, plainly

Opſcuman, to overcome; contracted from oſepcuman
 Opð-ſpuma, the origin, the author
 Opealð, old
 Opealðo, old age
 Opgeſlice, arrogantly
 Opmaete }
 Opmete } overmuch
 Opmoð, distracted in mind, dejected
 Opmoðneſ, mental disease, madness, despair
 Opſropg, secure, prosperous
 Opſropgneſ }
 Opſrophneſ } security, prosperity
 Oſtepan, to appear
 Oſeopan }
 Oſepan } to appear, to show
 Oſep, another
 Oſep, otherwise
 Oðſæſtan, to commit, to trust, to sow
 Oðſnan, to touch
 Oðſacan, to deny
 Oðſtanðan, to stand still
 Oðþe, or
 Oðſitan, to blame, to reproach

P.

Papa, the Pope
 Pað, a path
 Peappoc, a park
 Peðþian, to make a path, to tread
 Planctian, to plant
 Plega, play, sport, pastime
 Plegian, to play
 Pleo }
 Pleoh } peril, danger
 Plio }
 Phohc, dangerous
 Ppucu, a prick, a point

R.

Racenta, a chain
 Racu, rhetoric, a discourse, an explanation
 Rað, a riding
 Ræcan, to reach
 Ræð, a discourse, counsel, advantage

- Rædan, to read, to govern, to decree
 Rædelre, a riddle, imagination, ambiguity
 Rægl, a garment, clothing
 Ræpan, to bind
 Ræyt, rest, repose
 Ræppian, to think, to meditate
 Rap, a rope
 Rað, quickly
 Reab, red
 Rearepe, a spoiler
 Reapian, to rob, to take away
 Reaplac, spoil, rapine
 Recan, to reckon, to count, to relate, to explain
 Recan } to regard, to care for, to
 Reccan } direct, to govern
 Reccelear } reckless, careless
 Recelear }
 Recceleſt } recklessness, carelessness
 Recelerst } ness
 Reccepe, a rhetorician
 Recelr, incense
 Recen }
 Recene } immediately, straight
 Rehtlic }
 Rihthc } rightly, justly
 Ren }
 Rýne } a course
 Ren, rain
 Reþa } severe, fierce, violent
 Reþe }
 Reþig-moð, fierce in mind
 Ric, dominion, power
 Ric, rich, powerful, in authority
 Rice, a kingdom
 Ricrian, to rule, to reign
 Riðan, to ride
 Riht }
 Rýht } right, justice, truth
 Rihtan, to correct, to instruct, to make right
 Rihte, immediately, straightway
 Rihtenð, a ruler, a governor
 Rihthc, just, regular, upright
 Rihthce }
 Rihtſſice } rightly, justly, wisely
 Riht-pellenð, right willing, wishing what is right
 Rihtſſr, rightwise, righteous
- Rihtſſrner, justice, wisdom, righteousness
 Riman, to number
 Rinc, a man, a warrior
 Rind, the bark, the rind
 Ripa, a handful of corn, a sheaf
 Ripe, ripe
 Rið }
 Rýð } a rill, a rivulet, a river
 Roð, the rood, the cross
 Roðop, the sky
 Romanſc, Roman
 Ronð-beah, a boss
 Rore, a rose
 Rum, wide, large, august
 Rume, widely
 Rumeðhc, spacious
 Rumeðhce, abundantly
 Rummoð, bountiful
 Run-cora, the breast, the mind
 Rýn, a roaring
 Rýnan, to roar
- 8.
- Sacu, strife
 Sabian, to be weary
 Sæ, the sea
 Sæ-clif, the sea-cliff, the shore
 Sæð, seed
 Sægan }
 Secgan } to say, to prove
 Segan }
 Sæl, good
 Sæl }
 Selpa } better; comp. of ſel
 Sæl }
 Sæð } prosperity
 Sæne, dull, sluggish
 Sæ-cilca, one who ploughs the sea, a sailor
 Sam, whether
 Samað }
 Somoð } together, likewise
 Sampa, worse
 Sampabe, unanimously
 Samtenger, continually, immediately
 Sampſſr, half-wise, unwise
 Sampſſæbner, agreement, unity

- Sanc }
 Sang } a song
 Sap }
 Sopg } sorrow
 Sap-cyð, a sorrowful saying, a
 mournful song
 Sapig, sorrowful, serry
 Saplic, sorrowful, grievous
 Saplice, sharply, sorrowfully, sorely
 Saul }
 Sapl } the soul
 Sapan, to sow
 Scamian }
 Sceamian } to blush, to be ashamed
 Scandlic }
 Sceandlic } mean, vile
 Sceað, 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
 Sceapð, a shard
 Sceappner, sharpness
 Sceapprene, sharp-sighted
 Sceat, a region
 Sceaba, a robber, an enemy
 Sceapan, to behold, to view
 Sceapung, contemplation
 Scelb }
 Scylb } a shield; met. an army
 Scell, a shell
 Sceol, a gang, a crowd, a shoal
 Sceop, a poet
 Sceoppend }
 Sceppend } the Creator, a maker
 Scippend }
 Sceopt } short; com. ꝛcýptpa;
 Scopt } sup. ꝛcýptert
 Sceozan, to shoot
 Sciene, beautiful, shining
 Scilbig }
 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
 Scolu, a school, a band
 Scipþæn, a chair of state
 Scipjan, to care for
 Scipð, a revolution
 Scucca, the devil
 Scýrtan, to verge, to incline
 Scýlb, guilt, sin
 Scýlban, to shield, to defend
 Scýl-ꝛc, 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
 Serz, soft, quiet
 Sezel }
 Segl } a sail
 Selan, to soil, to stain
 Selcuð } strange, extraordinary,
 Selbcuð } unknown
 Selban }
 Selbhponne } seldom
 Selbum-hponne, sometimes
 Selert, best; superlative of rel
 Self, self
 Selfic, self-liking, self-love
 Self-pill, self-will
 Sella, a giver
 Sellan }
 Syllan } to give
 Sellic, wonderful
 Sendan, to send
 Seoc, sick
 Seorian }
 Siorian } to complain, to bewail
 Seofontig, seventy
 Seofung }
 Siofung } a complaint
 Seolreþ }
 Sylroþ } 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
 Sibrumlice, peaceably
 Siccetung, a sigh, sobbing
 Siclha, Sicily
 Sib, wide, various
 Sido }
 Sidu } a custom
 Siepan, to lie in wait, to plot
 Sirtan, to sift
 Sigān, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigenð, thirsty
 Sige-beoð, a victorious nation
 Simle }
 Symbel } always
 Sm, always
 Sm, his
 Sinc, a heap
 Sinc-geof, a money gift
 Singal }
 Singala } continual, lasting
 Singallice, perpetually
 Singan, to sing
 Sinycipe, wedlock
 Sint. See pejan
 Sioca, a sick person
 Sioron, seven
 Sioroba, bran
 Sioloc, silk
 Sioman, to sew
 Sið, time, occasion, a path, an arrival
 Siðban }
 Syðban } after, afterwards
 Sitran, to sit, to dwell
 Slæpð, sloth
 Slapan }
 Slepan } to sleep
 Slap, slow
 Sleān, to slay, to strike, to cast or
 throw
 Slepan on, to slip on, to cast on
 Shtan, to slit, to tear
 Shið, changeable, inconstant
 Smal, small
 Smealic, subtle, deep, profound
 Smealice, deeply, profoundly
 Smean }
 Smeagan } to inquire, to meditate
 Smeapcian, to smile
 Smeaung, argument
 Smec, smoke
 Smolt }
 Smylt } mild, gentle, calm, smooth
 Smugan, to flow gradually
 Snap, snow
 Snican, to creep, to crawl
 Snipan, to cut off
 Snýtpro, wisdom
 Softe, softly, gladly
 Sol, mire
 Somne }
 Tojomne } together
 Son, a sound
 Sona, soon, immediately
 Sonð, sand
 Sonðbeoph, a sand-hill
 Sonðcopn, sand, grains of sand
 Sojrgan, to sorrow, to grieve, to be
 anxious
 Soð }
 Soba } true
 Sohan }
 Soð-cpide, a true saying, a maxim
 Soð-fært, just
 Soð-færtner, truth, sincerity
 Soð-ypell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite,
 to seduce
 Speapca, a spark
 Speð, means, power, wealth, effect
 Spell, speech, language, discourse,
 argument
 Spellian, to speak, to teach
 Spigetran, to spit
 Spirian }
 Spýrgan } to inquire, to seek after,
 Spýrgan } to argue
 Spop, a pursuit, a track
 Spnæc, speech, language, subject of
 discourse
 Spnecan, to speak
 Spjungan, to spring

Spyr̄ttan, to sprout, to bud
 Stæf } a staff, a letter
 Staf }
 Stan, a stone, a rock
 Standan }
 Stondan } to stand, to be
 Stan-reapo-gum, a precious stone
 Stað, a shore
 Stabelian }
 Stabolian } to establish, to support
 Stabol, a foundation
 Stabol-fært, stable, firm
 Steap, a cup
 Stearc, stark, severe
 Stede, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Steopan } to steer, to direct
 Stipan }
 Steoplear, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppobep, a rudder
 Steopt, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Sticce, a small matter
 Sticcian, 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
 Stondenbe, standing
 Storm, a storm
 Storm-fæ, a stormy sea
 Stop, a place, a dwelling
 Stpæng }
 Stpang } strong
 Stpeng }
 Stpong }
 Stpeam, a stream
 Stpeon, strength
 Stpican, to continue a course
 Stponglic, laborious, firm, power-
 ful
 Stunð, a space of time

Stunian, to stun, to stun the ears,
 to beat against
 Stýpian, to stir, to move, to agitate
 Stýpiende, moving
 Stýping, stirring, motion, experience
 Stýpman, to be stormy
 Stýpmend, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumep }
 Sumup } summer
 Sumup-lang, summer-long
 Sun }
 Sunne } the sun
 Suna }
 Sunu } a son
 Sunðbuend, a sailor
 Sundep }
 Sundop } proper, peculiar, separate
 Sundep-frot, a separate place
 Sundop-gifu, a peculiar excellence
 or gift
 Suð, the south
 Suð-eart, the south-east
 Suþepn, southern
 Suþe-peapð, southward
 Suð-healb }
 Suð-peapþer } southwards
 Spa, as
 Spa-erpe, even so
 Spa forð rpa, as far as, as much as
 Spæc, taste, savour
 Spærp }
 Spap } heavy
 Spærpner, sluggishness
 Spærþice, courteously
 Spæð, a path
 Spæþep, whether, whichever
 Spapan, to sweep
 Speaprt, swarthy, black
 Spefan, to sleep, to smoulder
 Spefl, brimstone
 Speg, a sound
 Spegel, the sky
 Spegel-topht, heavenly bright
 Spelgan }
 Spilgan } to swallow
 Spýlgan }
 Spelgend, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopð, a sword
 Speotelan, to testify
 Speotol }
 Speotul } clear, manifest
 Sputol }
 Speotole } clearly, plainly
 Sputele }
 Spet, sweet
 Spetmet, a sweetmeat
 Spetney, sweetness, an allurement
 Spriyan, to move, to revolve
 Spirt, swift
 Spirtney }
 Spirtol } swiftness
 Spin, a swine
 Spincan, to labour
 Springan, to scourge, to afflict
 Spupa }
 Spýpa } a neck
 Spð, strong, great
 Spþe, very
 Spðlic, vast, excessive
 Spðlice, powerfully
 Spþop, rather, more
 Spþort, most chiefly
 Spongopney, drowsiness
 Spotmettay, sweetmeats. See
 rpetmet
 Sýhan, to soil, to stain
 Sýloþpen, silver
 Sýndeplic, peculiar
 Sýndeplice, singly, separately
 Sýnn, sin
 Sýp, a moistening

T.

Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 betoken
 Tæcan, to teach
 Tæcanan, to see to, to show
 Tæcning, teaching, instruction
 Tælan, to deride, to blame, to up-
 braid, to compare
 Tæl-pýpðlic, reprehensible
 Tam, tame

Tama, a tamer
 Tear, a tear, a drop
 Teðne, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teohhian, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teoþa, the tenth
 Tid, tide, time, season
 Tiep, a heap, an expanse
 Tigryr, a tiger
 Tihthan }
 Tihthan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tihan }
 Tihlan } to till, to toil, to effect a
 cure, to endeavour
 Tille, a fixed state
 Tilung }
 Tiolung } labour, pursuit, anxiety
 Tima, time
 Timþan }
 Timþian } to build
 Tipian, to irritate
 Tippin, a beloved prince
 Toblapan, to blow about, to scatter
 Tobræðan, to spread
 Tobrecan, to break
 Tocluran, to cleave, to split
 Tocnapan, to distinguish, to discern
 Tocuman, to arrive at
 Todælan, to divide
 Todþiran, to drive, to disperse
 Torleopan }
 Torlopan } to flow away
 Toroplætan, to allow
 Torundian, to require
 Togæðepe, together
 Togeþiddan, to pray to
 Togeþiedan, to join to
 Toghdan, to glide away, to slip
 Tohealdau, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolecgan, to separate
 Tonemnan, to name

- Toniman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Torcead, a difference
 Torceadan, to divide, to discern, to distinguish
 Torcrotan, to shoot in, to anticipate
 Torcruþan, to wander
 Torlupan, to slip asunder, to dissolve; part. *torlopen*
 Tortencan, to disperse; part. *tortencte*
 Torprian, to err, to wander
 Totellan, to reckon
 Totepan, to tear in pieces
 Topeapþ, the future
 Topeapþey, towards
 Topenan, to expect
 Topenban, to turn
 Topeoppa } to overthrow, to de-
 Toþýppan } stroy
 Trege, vexation
 Treop, a tree
 Treopa } faith, fidelity, a promise,
 Trupa } troth
 Treopen, wooden
 Treopian }
 Trepan } to trust, to confide in
 Trupian }
 Trepner, trust
 Trum, strong
 Tucian, to punish, to torment
 Tudop, 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 }
 Tpig, a twig, a small branch
 Tpinchan, to twinkle
 Tprofet, two-footed
 Tpronæb, inconsistent
 Týan, to instruct
 Týdeþner, frailty, weakness
 Týþþian, to nourish
 Týþþung, propagation
 Týht, instruction
 Týndre, fuel
- U.
- Uran, above
 Urop, higher
 Unabependlic, unbearable
 Unabindelic, indissoluble
 Unæþel, ignoble, un noble
 Unapeht, unexplained
 Unapimeþ, countless, unnumbered
 Unarecgenblic, indescribable, un-
 speakable
 Unaþpotenlice, unceasingly
 Unapendende }
 Unapendeblic } unchangeable
 Unbeopht }
 Unbýpht } unbright, less bright
 Unbroc, unbroken
 Unclæn, unclean
 Uncuð, unknown, strange
 Uncpeþende, inanimate, unpeaking
 Uncýnb, unnatural
 Undeaðlic, undying, immortal
 Under, under, beneath
 Underbæc, backwards, behind
 Underpetan, to eat under, to subvert
 Underþron, to undertake, to obtain,
 to receive, to be subservient
 Underplutan, to support, to sustain
 Underþrandan, to understand
 Underþraþolyærc, unstable
 Underþreod, subject, put under
 Underþreodan } to make subject, to
 Underþriodan } degrade
 Uneape }
 Ungeape } scarcely, with difficulty
 Uneðner, uneasiness
 Unfæger, not fair
 Unfæglic, healthy, undying
 Unfæcoblice, honourably
 Ungeþýde, disagreeing
 Ungecýnblic }
 Ungecýnblic } unnatural
 Ungebafenlice, unreasonably
 Ungeendod }
 Ungeendoblice } never ending

- Unŕȳpēnde, unstirring, immov-
 able
 Unŕpeotol, imperceptible
 Untælu, faultless
 Untela, not well, amiss
 Unþearf, ruin, detriment
 Unþeap, a fault, vice
 Unþýldig, impatient
 Untiðlice, unseasonably
 Untalad, destitute
 Untioþig, untiringly
 Untodæled, undivided
 Untodæledlic, indivisible, inse-
 parable
 Untreopa, wanting in faith, deceit
 Untrýmner, infirmity
 Untreofeald } sincere, simple
 Untrifeald }
 Untrogende, undoubting
 Untýð, inexperienced
 Unpenunga, unexpectedly
 Unpeorð, worthless, dishonourable
 Unpeorþian, to dishonour, to dis-
 grace
 Unpeorðŕipe, dishonour, unworthi-
 ness
 Unpill } against one's will, un-
 Unpillum } willingly
 Unþiðom, folly
 Unþitnod, unpunished
 Unþitegan, to change the figure, or
 appearance
 Unþpecen, unpunished
 Unþurðner, unworthiness, mean-
 ness
 Unþýnŕum, unpleasant
 Unþýrð, misfortune
 Uþahebban, to raise, to advance
 Uþaræpan, to uprear, to excite
 Uþende, the top, the upper part
 Uþgeþapan, to go up, to ascend
 Uþ-on-geþihtē, upright
 Uþpan, upon
 Uþþýne, rising, an up course
 Uþþeapð } upwards
 Uþþeapðer }
 Uþe } our
 Uþer }
 Uþ, pl. See ic
 Uþaðŕpan, to drive out, to expel
- Uþarapan, to depart, to go out
 Uþan, outwards, from without
 Uþan }
 Uþe } let us
 Uþon }
 Uþancýman, to come from without
 Uþapeallan, to well out, to spring
 out
 Uþemert, most remote, furthest
 Uþŕita, a philosopher
 Uua, woe
- 7.
- Ʒac, weak
 Ʒaclic, weak, vain
 Ʒaclice, weakly
 Ʒadan, to wade, to walk
 Ʒæcce, a watching
 Ʒæð, clothes, apparel
 Ʒæðl, indigence, want
 Ʒæðla, indigent
 Ʒært, a wonder, a marvel
 Ʒæg, a wave
 Ʒælhpeop, bloodthirsty, cruel
 Ʒælhpeopner } cruelty, slaughter
 Ʒælhþioþner }
 Ʒæn, a waggon
 Ʒæner-þýra, the waggon shafts
 Ʒæpen, a weapon
 Ʒæp, prudent
 Ʒæpelice, anxiously
 Ʒæpŕipe, prudence
 Ʒæpð, notable, extraordinary
 Ʒærtm, fruit
 Ʒæt, wet
 Ʒæta, liquor
 Ʒæteþ, water
 Ʒæþan, to hunt
 Ʒaþian, to admire, to wonder at
 Ʒaþung, astonishment
 Ʒaġ }
 Ʒah } a wall
 Ʒaġian, to wag, to move to and
 fro
 Ʒan }
 Ʒon } dark, pale, wan
 Ʒonn }
 Ʒana, a want
 Ʒancol, unstable

- Ƴandlung, changeableness
 Ƴandrian, to wander, to vary
 Ƴang, a field
 Ƴaman, to wane, to diminish, to be
 lesseod
 Ƴapeman, to guard one's self
 Ƴapoð }
 Ƴeapod } a coast, the sea-shore
 Ƴeapoð }
 Ƴepoð }
 Ƴað, a flight
 Ƴaxan }
 Ƴeaxan } to increase
 Ƴexan }
 Ƴea, woe, misery
 Ƴea, miserable
 Ƴeald, the weald, a wold, a forest
 Ƴealdan, to rule, to govern, to
 wield
 Ƴealdanð }
 Ƴealdenð } a ruler, a governor
 Ƴealdende, powerful
 Ƴealdleþer, a rein
 ƳealhƳeod, an interpreter
 Ƴeallan, to hoil up, to rage.
 Ƴealopigan, to roll round
 Ƴealopigan } to fall into decay, to
 Ƴealupan } wither
 Ƴealrian, to roll
 Ƴeapð, a guardian
 Ƴeapðrgan, to dwell
 Ƴeapm, warm
 Ƴear, by chance
 Ƴecg, a wedge, a mass of metal
 Ƴecggan, to rouse, to agitate
 Ƴedenðe, insane, mad
 Ƴeðer, weather, a storm
 Ƴeg, a way
 Ƴeg-Ƴapan, to travel
 ƳegƳepenð, a traveller
 Ƴel, well
 Ƴela, wealth, riches
 Ƴel-gehalðen, well contented
 Ƴelhg, 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
 Ƴendel-Ƴæ, the Wendel sea
 Ƴending, a change
 Ƴeod, a weed
 Ƴeopað }
 Ƴepeð } a company, a host
 Ƴepod }
 Ƴeopc-man, a workman
 Ƴeopð } fate, fortune
 Ƴýpð }
 Ƴeopod, sweet
 Ƴeoppan, to cast, to throw
 Ƴeopð }
 Ƴeopðlic } worthy, deserving
 Ƴýpbe }
 Ƴeopþan, to be, to exist
 Ƴeopðfullc, honourable
 Ƴeopðfullce, honourably
 Ƴeopðgeopn, desirous of honour
 Ƴeopþian, to honour, to distinguish,
 to enrich, to worship
 Ƴeopðmýnð, honour, dignity
 Ƴeopðrcipe, dignity, advantage
 Ƴeopulð-þiꝛg } worldly occupa-
 Ƴeopulð-þiꝛgung } tion
 Ƴeopulð-buenð, a dweller in the
 world
 Ƴepan, to weep, to bewail
 Ƴep, a man
 Ƴepðan, to corrupt, to injure
 Ƴepiꝛg, weary, vile
 Ƴeplic, manly, worthy of a man
 Ƴepoðan, to grow sweet
 Ƴepþioð, a nation; pl. men
 Ƴeran, to be
 Ƴerz, the west
 Ƴerz-ðæl, the west part; i.e. the
 west
 Ƴerze, a waste, a desert
 Ƴerze-peapð, westward
 Ƴerzmbæpe, fertile
 Ƴerzmeꝛz, most westward
 Ƴhilum, sometimes
 Ƴhon. See þpon
 Ƴic, a station, a dwelling-place
 Ƴið, wide
 Ƴið-cuð, widely known, eminent
 Ƴiðe, widely
 Ƴiðgille, wide, spacious

- ƿiðgylney, amplitude
 ƿiðmære, far-famed, celebrated
 ƿif, a wife, a woman
 ƿifian, to take a wife, to marry
 ƿig, war
 ƿigenð, a warrior
 ƿiger-heapð, a leader of war
 ƿi-la-pei, well-away!
 ƿilð, wild
 ƿilð-deop, a wild beast
 ƿilla, the will
 ƿillan } to will, to desire, to wish,
 ƿilnian } to be inclined to
 ƿilnung, desire
 ƿin, wine
 ƿinð, the wind
 ƿinðan, to wind, to wander, to
 circle
 ƿinðer-dom, the power of the
 wind
 ƿingeapð, a vineyard
 ƿingeþync, wine-drink; *i.e.* wine
 ƿinnan, to labour, to toil, to con-
 tend, to conquer
 ƿinter, winter
 ƿintreġ, wintry
 ƿif, wise
 ƿifðom, wisdom
 ƿife, way, custom, wise
 ƿifrt, food
 ƿit, the mind
 ƿita, a wise man, a senator, a
 noble
 ƿitan, to know
 ƿitan, to blame, to punish
 ƿite, a torment, a punishment
 ƿið, with, towards
 ƿið-cpeþan, to gainsay, to contra-
 dict, to oppose
 ƿiþeppeapð, adverse, rebellious, in-
 consistent
 ƿiþeppeapðner, adversity
 ƿiþeppinna, an enemy
 ƿiðropan, before
 ƿiðmetan, to compare
 ƿiðrtanðan, to withstand
 ƿiðþinnan, to oppose
 ƿitman, to torment, to punish, to
 injure
 ƿitnung, punishment
 ƿlætta, a loathing
 ƿlanc, splendid, rich
 ƿlatian, to grieve
 ƿlenco, splendour, prosperity, pride,
 arrogance
 ƿlutan, to behold, to look upon
 ƿhte, beauty, excellence
 ƿhteġ, beautiful
 ƿoð-þraġ, fury
 ƿoġ }
 ƿoh } wrong
 ƿoh-þremmenð, a doer of wicked-
 ness
 ƿoh-hæmet, adultery, unlawful
 lust
 ƿol, a plague, severity, mischief
 ƿolcen, a cloud, the welkin
 ƿon, error
 ƿoncla, unstable
 ƿonðæð, a crime
 ƿong-ŕeðe, a field
 ƿon-þilla, evil desire, lust
 ƿon-þilnung, evil desire, a wicked
 purpose, lust
 ƿou-þýpð, evil fortune
 ƿop, weeping
 ƿopð, a word
 ƿopð-hopð, a treasury of words
 ƿopn, a multitude, a number
 ƿopulð, the world, life in this
 world
 ƿopulð-lurrt, worldly lust, plea-
 sure
 ƿrac, exile, banishment
 ƿracu }
 ƿrac } vengeance, injury, revenge
 ƿrec }
 ƿræcan } to punish, to correct
 ƿrecan }
 ƿræcŕið, banishment
 ƿræc-ŕtop, an evil place, a place of
 banishment
 ƿrænner, lust, luxury
 ƿræþian }
 ƿreþian } to support
 ƿrað, anger, wrath
 ƿrað, angry, violent
 ƿraþe }
 ƿraþum } quickly
 ƿrecca, an exile, a wretch

ƿreġan, to accuse
 ƿrenc, a fraud, deceit
 ƿriġan, to tend towards, to incline,
 to strive
 ƿringan, to wring, to press
 ƿritan, to write
 ƿritepe, a writer
 ƿudu }
 ƿyða } a wood
 ƿudu-ƿuġel }
 ƿudu-ƿuġl } a wood fowl
 ƿuhhung, madness, fury
 ƿuht }
 ƿyht } a thing, a creature
 ƿulber }
 ƿulbor } glory
 ƿulƿ, a wolf
 ƿunð, a wound
 ƿunð, wounded
 ƿunðer }
 ƿunðor } a wonder
 ƿunðerlic }
 ƿunðorlic } wonderful
 ƿunðerlice }
 ƿunðorlice } wonderfully
 ƿunðian, to wound
 ƿunðrian, to wonder, to wonder at,
 to admire
 ƿunðrum, wonderfully
 ƿunian, to remain, to dwell
 ƿynrum, pleasant, winsome
 ƿynrumlice, happily
 ƿynrumney, pleasantness
 ƿyrcan, to labour, to make
 ƿyrcza, a maker, a wright
 ƿyrm, a worm
 ƿyrnan, to warn, prevent, refuse
 ƿyrre, worse. See Yfel
 ƿyrt, a plant, a herb
 ƿyrtƿuma, a root

Y.

Yfel, evil
 Yfel, bad; comp. ƿyrre; sup.
 ƿyrt
 Yfele, evilly, miserably, badly
 Yfelian }
 Yfhan } to inflict evil
 Yfel-ƿillend, evil-minded

Yfel-ƿyrcan, to do evil
 Yfemeƿt, highest, uppermost
 Ymb-ceppan, to turn round
 Ymb-clýppan, to encircle, to em-
 brace
 Ymbe, about
 Ymbe-bƿearƿt }
 Ymb-bƿeorƿt } the circumference,
 Ymb-bƿyrt } a circuit
 Ymb-bƿeorƿan, to turn about, to
 turn round, to encompass
 Ymbe-licġan, to lie around
 Ymb-ron, to encircle, to encompass
 Ymb-habban, to include, to con-
 tain
 Ymbhoga, care, anxiety
 Ymb-ƿerpan, to revolve about
 Ymb-ƿittan, to surround
 Ymb-ƿƿecan, to speak about
 Ymb-ƿtandan, to surround
 Ymb-ƿƿincan, to labour after any-
 thing
 Ymb-utan, round about
 Yrmian, to afflict, to oppress
 Yrmuġ, a wretch
 Yrmð, misery
 Yrnan, to run
 Yrpe, anger, ire
 Yrpinga, angrily
 Yrriend, angry
 Yrprung, anger
 Yrt, a tempest, a storm
 Yte, outwards; sup. ytemeƿt, fur-
 thest
 Yð, a wave

Ð.

Ða, as, when
 Ðæpe. See Ðy
 Ðærteƿner }
 Ðýrteƿner } darkness
 Ðarian, to suffer, to permit, to
 allow
 Ðarung, permission
 Ðanc }
 Ðonc } thanks, will, mind, favour
 Ðancian, to thank
 Ðanc-ƿyrtð, thankworthy, accep-
 table
 Ðanon, thence

- Ðap } there
 Ðapa }
 Ðeahz, counsel, thought
 Ðeapf, need, necessity
 Ðeapfan }
 Ðupfan } to need, to have need
 Ðeaplice, carefully
 Ðeapl, heavy
 Ðeaple, greatly
 Ðeap, a custom, manner
 Ðeccan, to conceal, to cover
 Ðegen }
 Ðegn } a thane, a servant
 Ðegnung } service, office, duty, re-
 Ðenung } tinue
 Ðencan }
 Ðencean } to think, to imagine, to
 Ðincan } meditate
 Ðenden, while
 Ðenian }
 Ðengan } to serve, to minister
 Ðeod, a country
 Ðeoban, to join, to associate
 Ðeoben } a lord, a ruler, a people's
 Ðoben } ruler
 Ðeodirc, a language, a nation
 Ðeod-lond, people's land, a people
 Ðeof, a thief
 Ðeon }
 Ðion } to flourish
 Ðeoprcpolb }
 Ðýnrcpolb } a threshold
 Ðeortpu }
 Ðioftjo } darkness
 Ðirtpu }
 Ðeop, a servant, a slave
 Ðeopdom, service, servitude
 Ðeopian, to serve
 Ðic }
 Ðicce } thick
 Ðicgan, to eat, to receive
 Ðidep, thither
 Ðillic }
 Ðýllic } the like, such
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðingefe, an advocate, a pleader
 Ðingian, to plead at the bar, to
 obtain
- Ðioð-ppama, a nation's founder, a
 creator
 Ðioftpan, to darken
 Ðioftan }
 Ðuftan } to howl
 Ðif, this
 Ðifl, the shafts of a waggon
 Ðocpian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-mob, wise in mind, wise
 Ðonecan, as often as
 Ðononpeapb, thenceward, from
 thence
 Ðonne, than
 Ðopn, a thorn
 Ðpæb, thread
 Ðpægian, to run
 Ðpæg, course of events, space of
 time
 Ðpeagan, to vex, to harass, to
 afflict
 Ðpeat, a troop
 Ðpeatian } to threaten, to chide, to
 Ðprietan } admonish, to terrify
 Ðpeatung, correction
 Ðpeaung, a threatening
 Ðpe-peðpe }
 Ðpe-peðpe } three rows of rowers
 Ðpubba, third
 Ðpe-realb, three-fold
 Ðpungan, to crowd, to throng, to
 rush
 Ðpno }
 Ðpy } three
 Ðputz, thirty
 Ðpote, the throat
 Ðpopian, to suffer, to endure
 Ðpyccan, to tread on, to trample
 Ðpým, greatness, majesty, a crowd
 Ðpým, glorious
 Ðunep, thunder
 Ðunpian, to thunder
 Ðuph-fapan, to go through, to
 penetrate
 Ðuph-feon, to see through
 Ðuph-feon, to accomplish, to fulfil
 Ðuph-punian, to remain, to con-
 tinne, to persevere
 Ðuprt, thirst

Ðurȝeg, thirsty	Ðý, then, when, therefore, because
Ður, thus	Ðý-læg, lest
Ðurend, a thousand	Ðýle, Thule
Ðurman, to temper, to moderate	Ðýpel, a hole
Ðpeop, perverse	Ðýrȝtan, to thirst
Ðpeopteme, a brawler	Ðýrȝme, dark

THE END.

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